

OPTIMISM AS THE BASIS OF ECONOMIC REVIVAL

Eva Andriani, Arifatul Ma'ani, Syovinatus Sholicha

STIT Muhammadiyah Lumajang

evaandriani1982@gmail.com, hotlsierra2@gmail.com, sovinkhoiri89@gmail.com

ABSTRACT

Optimism is the most important part in building one's mindset. While mindset is the key to success in achieving all expectations. Economic downturn is not an obstacle for anyone who always faces it with a cool head, even the key to economic revival is in a pattern of heart that is always positive in facing everything. Because in the sunnah of the Apostle *positive thinking* becomes the highest doctrine, especially in the context of success. Thus, economic revival depends on a commitment to always strive for success.

Keywords: *optimism, positive thinking, downturn*

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INTRODUCTION

The economy occupies a fairly urgent position in the life of mankind, at least the ideal life in sustainability to meet the daily needs of both mankind can run well with the existing economic record in the region running normally and well (O'neill et al., 2008). Conversely, a bad economy will have an impact on the backwardness of people's lives, resulting in declining education, as well as in the context of health and meeting the needs of each individual in the region (Djojohadikusumo, 1976).

Human activities are inseparable from various economic dimensions, namely efforts to fulfill life for certain purposes (Volf, 2001). The process of exchanging goods and services, buying and selling, borrowing and borrowing is part of economic activity (Hamari et al., 2016). In addition, what cannot be separated is the existence of humans, especially as Muslims who should strive to always observe the shari'a in a kaffah manner that has the value of worship by His side. The development of global trade is so rapid, according to Sumitro Djoyohadikusumo, this condition sometimes causes conflicts of interest between one business person and another. This happens because business people are sometimes very eager to get as much profit as possible in various ways without considering ethical issues such as honesty, justice and humanity (Djojohadikusumo, 1976; Fitria, 2016; Saefuddin, 1995).

In the context of the economy, there are things that must be fulfilled by every element in the region, elements of government, religious leaders, and everything in a certain area is required to participate in order to improve the economy. Thus this is more because, the importance of cooperation between each party in order to advance the economy in a region, the government functions to protect each party both sellers, buyers, consumers, and producers. In this case, it aims to make the economic journey in a region run conducive and well, so that no one feels disadvantaged by a market engineering by people who have interests and are too ambitious in winning competition in the economic process (Ghozali et al., 2019).

Islam as a religion conveys certain norms brought and the Prophet SAW to mankind with the aim of realizing the teachings that come from Allah subhanahu wa ta'ala for the creation of benefits in the life of mankind.

In certain areas there are teachings that are holistic in nature to be used as arguments in dealing with various unfavorable situations (Cox et al., 2010). The economy, which is a basic need in community life, does not always run well, sometimes there are obstacles that can make the economy in certain regions actually decline and weak, so it needs encouragement to revive the economy in an area in order to create a life in the lives of people in general.

An inadequate condition in developing the economy sometimes makes people who are running the wheels of the economy actually weaken and despair (Nelson, 2018). The impact of such conditions makes the economy increasingly degenerate and has an impact on life in certain regions. This work wants to review the sunnah of the prophet related to the urgency in the carcass of the frame of social life for the creation of so in the context of economic revival.

METHOD

This research uses the Literature Review research method, this method aims to compile a framework of thinking about the research topic and find information relevant to the research topic to be studied. Data used in research with the literature review method can be in the form of literature sources taken from various sources such as journals, books, articles, documents, or related data available in trusted databases or websites. The data can be qualitative data or quantitative data, such as numbers, statistics, tables, graphs, or diagrams related to the research topic. In addition, the data used in literature review can also be in the form of notes, opinions, or conclusions that have been drawn by researchers or other authors related to the research topic.

RESULTS AND DISCUSSION

In Islamic doctrine there is no single occurrence except by permission of Allah Almighty; this is due to the existence of a reverence of Allah that confirms that Allah's omnipotence covers everything so that the various series of human life without exception are based on the decrees set by Allah Almighty (Baksh, 2007). However, related to efforts to make life more optimal, there is a Qur'anic foundation that emphasizes the importance of building potential in life in order to achieve a more ideal future.

There is a word of God that says, "God will not change a people unless they rise up to change their own condition." Showing that effort is an important medium in leading to the best condition, in Surah Ar-Ra'd verse 11 follows:

لَهُ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدِيهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُعَجِّرُ مَا يَقُولُ حَتَّىٰ يُعَجِّرُ مَا يَأْنَسُهُمْ وَإِذَا أَرَادَ اللَّهُ بِقُوَّمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا أَهْمَمُ مِنْ ذُو نِعْمَةٍ مِّنْ وَالِّ

It means: "For man there are angels who always follow him in turn, before and behind him, they guard him at the command of God. Indeed, God does not change the situation of a people so that they change the situation that exists in themselves. And if God wills evil against a people, then no one can resist it; and there is no protector for them but Him" (11).

The above quotation is often cut by some to serve as an argument about optimism in the face of all trials in life, taking only the following verse:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ

It means: "Surely God does not change the condition of a people so that they change the situation that is in themselves."

These pieces of God's word are used as a motivating medium for each individual, in order to always build enthusiasm in navigating life in the world (Manovich, 1999). It is that God will not change a person's fate for the better, except for those who are always trying better. This kind of explanation seems to contradict the real conditions of people's lives in general.

Not a few people who try their best in changing fate for the better, however, only what percentage of them succeed? In real terms, this condition can be seen in the variety of living conditions of people with middle to lower economic conditions. The crush of needs that require them to seek nafakah very sadly, shows that working optimally does not necessarily produce optimal results. So sometimes such relates make someone have a pessimistic mentality.

The Word of Allah in Sura al-Ra'du: 11, shows that optimal effort is the most important basis for realizing hopes in a more ideal life. A series of hostile conditions sometimes trap and make other humans so that they have the potential to be in a desperate condition showing a misconception in formulating a better and ideal life.

Interpreting the concept of optimism in life becomes the most important axis in realizing more ideal conditions in the past. At least each of humanity cannot be spared from tests from Allah Almighty, such as economic crises, and so on.

In this regard God said:

وَلَنَبْلُوكُمْ بِشَيْءٍ مِّنَ الْحَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ، الَّذِينَ إِذَا أَصَابَتْهُمْ مُّصِيبَةٌ
قُلُّوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، أَوْلَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّنْ رَبِّهِمْ وَرَحْمَةٌ وَأَوْلَئِكَ هُمُ الْمُهَنْدُونَ

It means: "And indeed we test you with a little fear, hunger, lack of material possessions, souls, fruits. And give glad tidings to the patient. Those who are afflicted by calamity say, 'Behold, we belong to God, and verily we will return to Him. They are the ones who will get mercy from their God and they are the ones who get hidayah." (Al-Baqarah: 155-157)

Inequality in living life is a necessity that has been determined naturally by Allah Almighty, fear which is also a nature is sometimes part of the embryo of the occurrence of wrong principles. Allah says in Surat al-Baqarah,

Shows that God will thoroughly test each of his servants with worry over thirst and hunger, lack of possessions, loss of soul, and fruit.

Followed by the word of Allah which reads and is happy are the patient people, namely for those who always return the things faced to Allah SWT and they will get mercy from Allah and get hidayah.

The point in Surah al-Baqarah verse 155 related to building positive potential in the life of mankind is the necessity to open the ratio of problems to each individual and then faced. However, there is a keyword in closing the verse, namely that those who are patient are those who will have good news, and those who are patient are those who, when stricken by calamity, will return it to God.

There is a term sholawat with the meaning of Mercy that will be given to anyone who is patient with the tests that come from Allah SWT. Interpreting mercy in the verse, there is a

fairly rich philosophy related to the meaning of spirit , including that God's mercy and monotheism that will be given to people who are patient will be able to be a bridge that can mediate the person to go to a way out of the problems that are in front of him.

Patience does not only mean silence, but trying optimally in order to find solutions to existing problems. Therefore a person who is able to instill patience in the face of complexities will get the best solution from Allah Almighty.

Regarding difficulties, Ibn Mas'ud states:

وَالَّذِي نَفْسِي بِيَدِهِ لَوْ كَانَ الْعُسْرُ فِي حُجْرٍ لَطَلَبَهُ الْيُسْرُ حَتَّى يَدْخُلَ عَلَيْهِ وَلَنْ يَعْلَمَ عُسْرٌ يُسْرًا

It means: "By Allah, if the difficulties, the downturns, the failures are in a pit, surely the ease will seek them until they can move in. And difficulty will not be able to beat ease. In a sense, convenience will definitely win."

Finding a solution to a problem is a mercy from Allah SWT. because problems in human life are not problems that have no way out, but there are many solutions that can be used as one of the solutions in human life, Therefore, the best solution in dealing with various problems is none other than optimism.

In this regard, the Prophet affirmed that the most special servants of Allah in the sight of Allah (swt) are those who survive difficulties.

وَأَفْضَلُ الْعِبَادَةِ انتِظَارُ الْفَرَجِ

"The best worship is to hope to survive the difficulties (al faraj)."

The words of the Messenger of Allah contain the meaning, that the principle of being free or safe from difficulties is the best worship performed by a servant, because such means being an ideal servant. In connection with the words of the Prophet (peace be upon him) above Al-Mubarkafuriy affirmed,

وأفضل العبادة انتظار الفرج أي ارتقاب ذهاب البلاء والحزن بترك الشكایة إلى غيره تعالى وكونه أفضل العبادة لأن الصبر في البلاء انقياد للقضاء (تحفة الأحذني ج: 10، ص: 17)

"The best worship is to wait and hope to escape the difficulties (al faraj)." That is, expecting disasters or difficulties to disappear by not complaining to other than Allah SWT. As for why it is considered the best worship because patience in the midst of calamity is submission to God's destiny."

Trying to the maximum for the test that is being received to be immediately removed from the test is the best form of gratitude to Allah SWT. because that shows that he never stops expecting Mercy from Allah SWT. because the key to the disappearance of problems in the life of mankind is none other than Mercy from Allah SWT., while without maximum effort, then the Mercy of Allah Almighty, will be given to them. In this there is a message of Prophet Ya'qub to his sons mentioned in the Qur'an:

وَلَا تَيَأسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَيْمَنُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ

It means: "Do not despair of God's grace. Indeed, those who despair of Allah's grace are only unbelievers." (QS Joseph: 87)

Thus it can be understood that optimism is the most important foundation in dealing with phenomena in the life of mankind. Moreover, none of each individual is independent of the tests given by Allah Almighty and only those who are patient with these tests are able to face them with a spacious heart.

Inequality in the economy is a small part of life activity that cannot be abandoned by all mankind. In the context of the economy, sometimes there are things that make the economy become chaotic so that not a few are desperate as a result of the phenomenon of meeting economic food.

Someone who is able to divert pessimistic feelings about the existence of tests in the economic context to be optimistic in dealing with them will undoubtedly the various problems faced by each individual, especially in the economic context, will disappear and will lie towards successful individuals. Because in Islamic doctrine there is no problem unless there is the best solution in it, in this context trying and praying is the main key to dealing with existing economic problems.

There is a story from the prophet Jonah when he was swallowed by a fish, thanks to a prayer he prayed, God then granted. Dzin Nun or known as the Prophet Yunus was finally able to come out of the belly of the fish. The words of the Prophet narrated by Said bin Abi Waqash are:

دَعْوَةُ ذِي الثُّوْنِ إِذَا دَعَاهُ رَبَّهُ وَهُوَ فِي بَطْنِ الْحُوتِ: لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ. لَمْ يَدْعُ بِهَا رَجُلٌ مُسْلِمٌ فِي شَيْءٍ قَطُّ إِلَّا سَتْحِينَ لَهُ

It means: "The prayer of the Prophet Jonah when in the belly of a big fish was 'Lâ ilâha illâ anta, subhâna ka innâ kuntu minadhu dhâlimîn.' No Muslim prays using that phrase unless his prayer is answered."

Actualization of the Optimistic Values of the Sunnah of the Prophet in Economic Revival

Falling and getting up in life is a necessity that cannot be avoided by all mankind. Because, all of this is given by Allah in order to make them become wiser and more mature servants of God (Tarmizi, 2018). Allah Almighty will never give a trial and test to all mankind except for their own good, and it is also important to realize that in the word of Allah it is affirmed that there is not a single trial or test that Allah gives to all people unless they are able to face it (Waskito, 2013).

The worst of the economy as a result of the things that surround it is a common condition that sometimes exists in the course of the economy. The simulation that Allah has given to mankind both in his qauliyah and qauliyah words becomes an argument that there must be things that sometimes hinder the journey of their lives towards the desired.

The Prophet SAW as a chosen man who has been sent by Allah SWT has given various examples of facing life in the world, both in the context of family politics or even in the economy. There are important formulas to be used as guidelines in facing an increasingly

slumped economy, including the necessity to always be positive thinking in facing any reality because the solution will always be given by God for anyone who is patient.

In this case there is a qudsi hadith which reads I depend on the prejudices of my servant, Abdullah bin Mas'ud said:

وَالَّذِي لَا إِلَهَ غَيْرُهُ مَا أَعْطَيَ عَبْدُ مُؤْمِنٍ شَيْئًا خَيْرًا مِنْ حَسْنِ الظُّنُنِ بِاللَّهِ عَزَّ وَجَلَّ وَالَّذِي لَا إِلَهَ غَيْرُهُ لَا يَحْسُنُ عَبْدُ بْنُ مَسْعُودٍ عَزَّ وَجَلَّ الظُّنُنُ إِلَّا أَعْطَاهُ اللَّهُ عَزَّ وَجَلَّ ذَلِكَ بِأَنَّ الْخَيْرَ فِي يَدِهِ

For the sake of the Substance of which there is no God but Him, there is no greater gift given to a servant than to be kind to God. For the sake of Dzat who has no God but Him, no servant is kind to Allah but Allah will be kind to him. That's because all good is in His hands.

إِنْ حَسْنَ الظُّنُنِ بِاللَّهِ مِنْ حَسْنِ الْعِبَادَةِ

Meaning: Indeed, prejudice against Allah is the best part of worship (HR. Abu David)

Being kind to God is our assumption to Him that everything we have received is His best gift. God is merciful whose love surpasses that of our mothers. Allah is omniscient of the promptings of our conscience. God is the giver without us asking Him. Allah hears our complaints of every problem in our lives that we are facing. God never sleeps from paying attention to the circumstances of our lives (El-Sulthani, 2000).

This hadith is the main key to making the heart always optimistic in facing various obstacles. The heart that is the key will be the guide of each individual in facing the various tests that have been given by Allah SWT, especially in the context of economic downturn. If the person is always optimistic in the face of anything, then the variety of God's grace in the context of giving a way out will be given optimally (Allam, 2005).

On the other hand, the Prophet also emphasized that the necessity for each individual in living life and facing existing problems is to always be strong and patient because people who are patient and firm in facing the various forms of trials given by Allah to them occupy a noble position and they are people who are loved by Allah as the following said by the Prophet SAW

The Prophet sallallâhu 'alaihi wa sallam also – in this case – also said:

الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ وَفِي كُلِّ خَيْرٍ أَخْرَصْنَ عَلَىٰ مَا يَنْقُضُكُ وَاسْتَعْنُ بِاللَّهِ وَلَا تَنْجَزْ وَإِنْ أَصَابَكَ شَيْءٌ فَلَا تَقْلِلْ لَوْ أَنِّي فَعَلْتُ كَانَ كَذَا وَكَذَا وَلَكِنْ فَلَنْ فَرَأَ اللَّهِ وَمَا شَاءَ فَعَلَ فَإِنَّ لَوْ تَفْتَحْ عَمَلَ الشَّيْطَانِ

A strong believer is better and more loved by Allah than a weak believer. In each of them there is indeed goodness. Earnestly accomplish what is useful to you, ask God for help and do not be weak. If you are afflicted with adversity, then do not say; 'If I had done so and so, I would not have become so and so'. But say; 'Ini is God's destiny and what He wants will surely be carried out. For verily the expression of the word 'lau' (if) would open the way to the temptations of Satan." (Hadith Muslim narration from Abu Hurairah radhiyallâhu 'anhu, Shahîh Muslim, juz VIII, p. 56, hadith no. 6945).

CONCLUSION

Based on the description above, it can be concluded that optimism occupies a very important position in building the mentality of each individual, because with a mentality that is always optimistic there will not be a single problem that cannot be faced.

In the context of economic revival, the Sunnah of the Prophet is the best frame as a frame of reference, at least there are several things that can be used as guidelines for economic revival, such as always trying, being patient in facing problems, and the principle of belief that a way out must exist towards economic development for the realization of an ideal life.

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