

Economic Resilience Perspective of Comtemporary Iqtishadi Interpretation

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ABSTRACT

Food is an essential requirement for humans in carrying out their lives. Indonesia is an agrarian country, but in reality, food security is apparently still very fragile. The evidence is evident from the large number of people's food imported from abroad. There is still a lot of wrong food management which causes Indonesia to not have food sovereignty. This study aims to examine the verses of the al-Qur'an which analyze economic resilience by taking idea from Muslim figures, namely Muhammad Abid Al-Jabiri. This study uses qualitative method with documentation techniques, namely recording, collecting and recording all found data in documents. This study focused on searching various literature and manuscripts, both primary and secondary, which are closely related to the theme to be discussed. This research also uses analytical-descriptive method where this method is used to get an in-depth picture of the interpretation of the verses on resilience from Muhammad Abid Al-Jabiri's perspective. The results of this research are that Al-Jabiri's economic resilience strategy can be implemented in the form of practical policies such as those in the food productivity resilience sector implemented by mapping economic areas.

1. INTRODUCTION

As the main source of Islam, al-Qur'an has declared and represented itself as a way of life that is very comprehensive, kaffah and also universal. Everythink has been regulated by this sacred text. It contains all the basics of life from various dimensions. One of the muamalah affairs that the concerns the al-Qur'an is the conception of Islam in creating the economic welfare for mankind. The Islamic economic principles that refer to maqashid al-sharia

by prioritizing the practice of muamalah that is justice, trustful and responsibility also some of plenary factor of Islam in managing the welfare of mankind¹. In practice, all of al-Qur'an's conceptions regarding welfare have not completely become a happy fact. Portraits of widespread issues of hunger, poverty, confiscation of property are some examples of the economic emergency of the Ummah today. This is further exacerbated by a number of lifestyle patterns of some people who are consumptive, hedonistic and have beggarly mentality. So, it seems that social welfare has not yet become a comprehensive patent fact, but has instead become a temporal sectoral hope.²

Family economic resilience has a narrower scope than family resilience. If the previous discussion discussed the discussion of family resilience which consists of physical and non-physical, in the discussion of family economic resilience it focuses more on physical resilience, which is specifically in the economic field.³ Family economic resilience is interpreted as way for families to meet economic needs when experiencing difficulties. These difficulties come in various forms, for example, as during the past Covid-19 pandemic. Many families cannot carry out their capacities because they cannot meet their needs economically.⁴ Family economic resilience focuses on meeting basic family needs such as food, shelter, and clothing. There are many derivatives of these three needs, such as the need for clean water, the need for healthy and nutritious food, the need for energy and so on. Physical family economic resilience is very important because it affects psychological (non-physical) conditions.⁵

When Covid-19 pandemic occurred, many companies went bankrupt, small and medium businesses decreased their income, many people were fired and various socio-economic aspects experienced changes and declines.

¹ Samsul Bahri, Musdawati, and Raudhatul Jinan, "Ketahanan Pangan Dalam Al-Qur'an Dan Aktualisasinya Dalam Konteks Keindonesiaan Berdasarkan Penafsiran Terhadap Surat Yusuf Ayat 47-49," *Tafse: Journal of Qur'anic Studies* 5, no. 2 (2020): 126–38.

² Selamat Muliadi, "Epistemologi Ekonomi Islam Dan Maqasid Syariah Dalam Kurikulum Ekonomi Islam Di Perguruan Tinggi," *ISLAMICONOMIC: Jurnal Ekonomi Islam* 9, no. 2 (2018): 239–58, <https://doi.org/10.32678/ije.v9i2.102>.

³ Misbahul Munir and Echo Perdana Kusumah, "Family Economic Resilience: An Overview of Islamic Economics Stance," *Al-Muqayyad* 6, no. 1 (2023): 29–39.

⁴ Azhari Akmal Tarigan, *Tafsir Ayat-Ayat Ekonomi*. Bandung: Citapustaka Media Perintis, 2012.

⁵ Azizah Alie and Yelly Elanda, "Perempuan Dan Ketahanan Ekonomi Keluarga (Studi Di Kampung Kue Rungkut Surabaya)," *Journal of Urban Sociology* 2, no. 2 (2019): 31–42, <https://doi.org/10.30742/jus.v2i2.995>.

People try to survive for their own lives, their families, children and their community. When many children are orphaned because their fathers died due to Covid-19 or comorbidities, the resilience of mothers and women is a concern of many parties.⁶ So far, it is actually these women who have helped support the needs and the running of life in the family, but their presence and role are increasingly emerging when a crisis occurs, such as during the Covid-19 pandemic.⁷

There are many reasons that could weaken the Islamic economic system itself. *First*, the use of production resources (SDA/HR is not optimal. *Second*, distribution is not equal and fair because there are “individuals” who are the strongest technically exploiting them. *Third*, the birth of capitalist economic system which actually gave rise to inequality of welfare based on social castes. *Fourth*, limited suppliers of research fund for experts to develop economic stability formulas. *Fifth*, there is a lack of public understanding of the Islamic economic system because it is considered unable to answer the challenges of the times. *Sixth*, the rapid pace of global economic policy means that welfare is not yet stable. Of the reasons above, the one has biggest impact in creating social welfare is the issue of economic resilience.

Economic security is everything that comes from life, air and water that can be used for consumption and their survival (Indonesian Law Number 7 of 2004). Economic resilience in Indonesia is still unstable. This is can be felt through several indicators and impacts that occur, such as difficulties and shortages in achieving good economy with certain time scale, lack of supplies to fulfill good nutrition and healthy living, as well as unemployment and a decline in purchasing power, turning economic resilience in Indonesia into a complex economic crisis.⁸ The economic crisis doesn't only occur in Indonesian government but crisis also occurred during the time of the Prophet in Medina, Prophet Yusuf and even during the Islamic Sultanates. Muhammad Abid al-Jabiri is a critical thinker concerned with scientific, social and cultural issues, as well as Islamic economics. Al-

⁶ Ripki Mulia Rahman, “Optimalisasi Ziswaf Sebagai Alternatif Solusi Ketahanan Pangan Di Masa Krisis,” *Kasaba: Jurnal Ekonomi Islam* 13, no. 2 (2020): 108–21, <http://ejournal.uika-bogor.ac.id/index.php/KASABA>.

⁷ Dillon Thomas Browne, Jackson Andrew Smith, and Jean De Dieu Basabose, “Refugee Children and Families During the Covid-19 Crisis: A Resilience Framework for Mental Health,” *Journal of Refugee Studies* 34, no. 1 (2021): 1138–49, <https://doi.org/10.1093/jrs/feaa113>.

⁸ M Ikhwan and Imroatus Solihah, “Ketahanan Ekonomi Keluarga Dalam Ekonomi Islam: Sebagai Upaya Mencari Solusi Alternatif,” *At-Tasyri': Jurnal Ilmiah Prodi Muamalah* 13, no. 1 (2021): 49–59, <https://doi.org/10.47498/tasyri.v13i1.498>.

Jabiri has ideas that can be considered in terms of analyzing and actualizing verses in a more relevant frame.⁹

However, a large part of the debates about economic resilience seems not to pay attention to the nature of the economic systems and to the structure of the national economies, especially the weight of the state in the economy. There are several reasons for the author to analyze the paragraph on economic resilience, including that the economic crisis is something that feared by all countries, including Indonesia especially after the Covid-19 pandemic which changed global socio-economic order and policies. The need to contextualize economic verses in a more critical discourse and the choice of al-Jabiri as the figure whose ideas were taken. Apart from that, the author's review has not found any specific studies related to the analysis of economic resilience from the perspective of contemporary commentators, making this research worthy of continuing in comprehensive critical manner.

2. METHOD

This study type is library research with qualitative descriptive approach through studies of Maqāṣid asy-Syari'ah developed by Ibn Asyur. Using a method called the trilogy of sense which includes Bayani, Burhani and Irfani. The research approach applied is qualitative analysis applied for solving the research questions were collected through in-depth interviews, observations and documentations.¹⁰

The data sources are primary and secondary data. Reference sources or information in research are obtained through previous records, whether in the form of books, journals, articles related to research, official websites and so on. This research was carried out by collecting data or references, choosing to write that was in accordance with the research. Then it is studied and understood so that it is concluded into a narrative or reading that is easy to understand. The data analysis technique used in qualitative analysis has four stages, namely data collection, data reduction, data presentation and the last step is drawing conclusions and verification.¹¹

⁹ Nurfitriani Hayati, "Epistemologi Pemikiran Islam 'Abed Al-Jabiri Dan Implikasinya Bagi Pemikiran Keislaman," *Islam Realitas: Journal of Islamic & Social Studies* 3, no. 1 (2017): 68–81, https://doi.org/10.30983/islam_realitas.v3i1.211.

¹⁰ Emzir, *Metodologi Penelitian Pendidikan: Kuantitatif & Kualitatif*, (Jakarta: Rajawali Pers, 2011).

¹¹ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif dan R&D*, (Bandung: Alfabeta, 2017).

3. RESULTS AND DISCUSSIONS

As economic crises have become a permanent reality of modern global economy, policy makers and scholars alike have increasingly focused on how to deal with such macroeconomics shocks. Discussions on economic resilience are generally focused on family capacity, both at the individual level and at the group level, to respond in various ways when facing difficult times or crises.¹² Economic resilience is interpreted as a form or way of surviving the family in order to carry out its functions, both social functions and economic functions and so on. Another view states that economic resilience is interpreted as a condition in which family institutions can adequately and sustainably meet basic needs in living life.¹³ Apart from that, the discussion on economic resilience also discussed how the capacity of the family in carrying out its role in meeting needs through allocating existing resources. These resources are generally divided into two, namely physical and non-physical needs. Physical needs such as the need for food, food, shelter, and daily living needs. While nonphysical needs such as the need for education, access to knowledge to increase thinking power and also needs that can increase happiness in life.¹⁴

The concept of economic resilience develops in various disciplines, including economics, ecology, psychology, sociology, risk management, and network theory. Resilience is defined as the capacity of a system to tolerate disturbance while maintaining structure and function.¹⁵ Economic resilience is interpreted as way for families to meet economic needs when experiencing difficulties. These difficulties come in various forms for example, as during the past Covid-19 pandemic. Many families cannot carry out their capacities because they cannot meet their needs economically. Economic resilience focuses on meeting basic family needs such as clothing, food and also

¹² Dedi Purwana, Arafat Marsellisa Nindito, and Diena Noviarini, "The Concepts of Economic Resilience: An Information and Technology Based Assesment (Case Study of Micro and Small Enterprises in Jakarta)," *Jurnal Ilmiah Wahana Akuntansi* 8, no. 1 (2013): 36–51.

¹³ Dwi Riyanti and Ridho Harta, "The Role of Social Capital in Enhancing Economic Resilience During the Covid-19 Pandemic in Bantul Regency," *Jurnal Civics: Media Kajian Kewarganegaraan* 20, no. 1 (2023): 75–84, <https://doi.org/10.21831/jc.v20i1.45052>.

¹⁴ Siti Nur Azizah and Annisa Nur Salam, "Working Mother and Family Economy Resilience in the Covid-19 Era: Evidence from Indonesia," *Jurnal Ilmu Keluarga Dan Konsumen* 14, no. 3 (2021): 203–15, <https://doi.org/10.24156/jikk.2021.14.3.203>.

¹⁵ Muhammad Aditya Purnomo, "Self-Reliance Sebagai Strategi Pembangunan Ekonomi Ghana Pada Post Covid-19 Era," *Global and Policy Journal of International Relations* 9, no. 2 (2021): 146–58, <https://doi.org/10.33005/jgp.v9i2.3007>.

shelter. There are many derivatives of these three needs, such as the need for clean water, the need for healthy and nutritious food, energy and so on. Physical economic resilience is very important because it affects psychological (non-physical) conditions.

A family's resilience can also be seen from several aspects, namely the aspects of health, economy, harmony, education, social and cultural aspects.¹⁶ Families have the resilience and high physical, material, mental and spiritual abilities so they can live independently. They also have high harmony and always try to improve their physical and also mental well-being.¹⁷ Economic resilience is a component crucial to family strength. It also refers to the ability of families to quickly recover from adverse shocks and problems that have an impact on their financial imbalances.¹⁸ According to (BPS, 2016) the condition of a family's economic resilience can be seen from several factors, husband and wife steady income, at least to meet monthly needs. It is also indicated by the absence of debt and the availability of savings for children's schooling. Economically resilient families particularly do not have children who drop out of school and they have health insurances that cover all family members. Additionally, they can quickly fulfill their basic needs for food, shelter, and clothing. Thus, the economic resilience of a family can be described as the ability of a family to meet the family's various needs to live a comfortable and sustainable life.¹⁹

a. The Biography of Muhammad Abid Al-Jabiri

Muhammad Abid Al-Jabiri, a contemporary thinker born in 1936 in Figuig, Southeastern region of Morocco, began to develop his ideas and also thoughts through his writings, including *Naḥnu wa al-Turāt* and also *Al-Khitāb al-'Arabī al-Mu'āṣir Dirāsah Naqdiyyah Tahliliyyah*.²⁰ These works

¹⁶ Flavia Faccio et al., "Family Resilience in the Oncology Setting: Development of an Integrative Framework," *Frontiers in Psychology* 9, no. 2 (2018): 1–6, <https://doi.org/10.3389/fpsyg.2018.00666>.

¹⁷ Rahel Widiawati Kimbal, "Family Economic Resilience Strategy Through Strengthening Women's Social Capital Network," *JICP: Journal of International Conference Proceedings* 4, no. 2 (2021): 109–18, <https://doi.org/10.32535/jicp.v4i2.1231>.

¹⁸ Mohammad Noviani Ardi et al., "Determinants of Family Resilience in Female-Headed Families on the North Coast of Java," *Jurnal Ilmiah Al-Syir'ah* 20, no. 2 (2022): 237–50, <https://doi.org/10.30984/jis.v20i2.1860>.

¹⁹ Tience D. Valentina and Firmanto A. Nurcahyo, "Family Strength During the COVID-19 Pandemic in Indonesia," *Journal of Family Issues* 44, no. 8 (2023): 2054–75, <https://doi.org/10.1177/0192513X211068921>.

²⁰ Muhammad Abid al-Jabiri, *Madkhal ila al-Qur'ân al-Karîm* (Beirut: Markaz Dirâsat al-Wihdah al-Arabiyah, 2006).

served as an introduction to his major intellectual project, which involved critiquing Arab rationalism. His sharp criticism of Arab reason is evident in his work titled *Naqd al-‘Aql al-‘Arabī*. Al-Jābirī asserts that the Islamic scientific tradition encompasses various aspects of thought in Islamic civilization, including religious doctrine, shari’a, language, literature, art, theology, philosophy and Sufism.²¹

The renewal project by Al-Jabiri is by giving epistemological criticism of the Islamic knowledge culture. The central attention of his concern is about Islamic reasoning of culture and the history. Besides as the main reference, Arab civilizations almost certainly affecting in the Islamic world around the world, al-Jabiri tried to analyze how the Arabian socio-cultural background comes to the process of formulation and its formation.²² Furthermore, he has also analyzed deeply the core of Arabian rationalities which often contrary each other for getting the hegemony to their past culture. Al-Jabiri defines the active reasoning as the cognitive activity of mind when examining, reviewing, and forming concepts as well formulating the basic principle. In the another word, active reasoning is human instinct to be used appealing particular and necessary principles, based on his understanding to the relationship among the things. While dominant reason is a number of principles and rules for arguing.²³

Furthermore, al-Jabiri describes two of reasoning characteristics model. That is the active reason (*al-‘aql almukawwin*) which exist in all humans and that is equal, whenever and wherever. This reason distinguishes between man and beast (*al-quwwah an-natiqah*). While dominant reasoning characteristic (*al-‘aql al-mukawwan*) is unique, between one person to another, even in its period are different. Al-Jabiri said, dominant reasoning can be changed or dynamic, even for certain limits and it can also exist in certain periods but remains temporal.²⁴ Because it contains a number of principles and rules, the dominant reason is accepted and standardized in a particular era and obtains an absolute value. It should be remembered, that dominant reasoning is an active product of sense. At

²¹ Mugiyono, “Konstruksi Pemikiran Islam Reformatif: Analisis Kritis Terhadap Pemikiran Muhammad Abid Al-Jabiri,” *Tajdid: Jurnal Ilmu Ushuluddin* XIV, no. 2 (2015): 203–22.

²² Syamsul Rizal, “Epistemologi Filsafat Islam Dalam Kerangka Pemikiran Abid Al-Jabiri,” *At-Taḥkīr* 7, no. 1 (2014): 100–130, <https://journal.iainlangsa.ac.id/index.php/at/article/view/7>.

²³ Abdullah, “Kritik Nalar Arab: Tinjauan Kritis Atas Pemikiran Muhammad ‘Abid Al-Jābirī,” *Jurnal Diskursus Islam* 1, no. 1 (2013): 114–26, http://journal.uin-alauddin.ac.id/index.php/diskursus_islam/article/view/6586.

²⁴ Hayati, “Epistemologi Pemikiran Islam ‘Abid Al-Jabiri Dan Implikasinya Bagi Pemikiran Keislaman.”

the certain time, this two sense would create a new culture in society. In the context of active and dominant sense, Al-Jabiri illustrates it like a hoe. The identity of it appears because it is used effectively for digging. But its function comes from parts, structure and how its use.²⁵

Al-Jabiri attempts to trace the basis of Arab-Islam thought by utilizing the epistemology of Bayani, Irfani dan Burhani. These three epistemologies of Arab-Islam thought are to measure the intellectual development of Islam that is deeply rooted to this day. Through Bayani, Irfani dan Burhani can also be a reflection of various modes of development of Arab thought. Jabiri's trilogy of thoughts looks at Arab-Islam and how the epistemology can answer the challenges of modernity.

a. Bayani Reasoning

The term of bayani etymologically means separation (*al-Fashl*), real (*al-Zhuhur*), separated (*al-Infishal*) and revealed (*al-Izhar*). In the context development, the bayani approach is used as a philosophical study of an epistemological system where the revelation is absolute truth. Moreover, intellect has a secondary position that only explained and defined existing text would not be able providing the knowledge unless intellect is based on the text. The epistemological development of bayani plays a role in renewing Islamic legal thought on the legal products (*fiqh*). This can be accomplished by referencing the verses of the Qur'an and Hadith as the foundation for rules. The epistemology of bayani provides a clear basis by developing fiqh products based on existing texts, ensuring that developed legal rules are founded on clear legal principles.

When viewed from its history, bayani has existed since the time of the Prophet, when explaining verses that were difficult for the companions to understand. Companions interpret the Qur'an based on the provisions given by the Prophet through the text. Furthermore, the tabi'in, collect the texts that come from the Prophet and his companions, then add their own interpretations using the ability of reasoning and ijtihad possessed by the text as the main guideline. Then the generation after the tabi'in who do the interpretation to the next generation (now). Bayanivery conditional on the nuances of the text and the role of reason is only limited to supporting it is not really a priority, because it is only as a justification for a text that has been interpreted. That is why reason here is more inclined to accept what is said by revelation without being much involved in thinking activities to question what is the cause, how, and why of something in depth. As a basis for thinking, bayani is used only for extracting and establishing laws from the Qur'an and Sunnah. Aljabri said that bayani is found in the study of

²⁵ Yandi Hafizallah and Muhammad Abdul Wafa, "Pemikiran Muhammad Abed Al-Jabiri Terhadap Nalar Arab: Konsep Dan Relevansi," *Mawa'izh: Jurnal Dakwah Dan Pengembangan Sosial Kemanusiaan* 10, no. 1 (2019): 60–76, <https://doi.org/10.32923/maw.v10i1.742>.

linguistics, nahwu, fiqh, theology (kalam science) and balaghah science. Bayani's reasoning works using the same mechanism, departing from the dichotomy between lafadz and ma'na, ashl and al-far', and al-jauhar and al-'aradh (Arini Izzati Khairina, 2016). However, in practice, bayani enriches the science of fiqh and ushul fiqh, especially for its qawaidul lughah (Muhammad Hatta, 2015). The focus is only on text descriptions and meanings. And the benchmark of scientific validity really refers to the harmony between the texts and reality. From the beginning, Bayani's reasoning seemed to prioritize Qiyas and not mantiq through syllogisms and logical premises. The textuallughowiyah truth takes precedence over the contextual-bahtsiyyah or spiritual/irfaniyah bathiniyyah. In addition, Bayani seems suspicious of the mind because it is considered to be away from textual truth. It even comes to the conclusion that the working area of the mind needs to be limited in such a way and its role is shifted to being a regulator and restraint of lust, instead of looking for cause and effect through accurate scientific analysis. Therefore, it can be said that bayani is an epistemology that places the text as a definite source of truth (Rahmad, 2018).

b. Irfani Reasoning

Harfiyah, Irfani means knowing something by thinking and studying deeply. In terminology, Irfani is the disclosure of knowledge gained through the irradiation of essence by God to his servant (*al-Kasyf*) after going through riyadah.²⁶ After experiencing acculturative contact with western culture and experiencing the crystallization of the treasures of *ulum al-awail* (early sciences) especially from Persian tradition, reasoning in the Islamic world began to develop in the intellectual discourse of Islam so that irfani epistemology was born. This type of reasoning basically rests on claiming the possibility of spiritual union with samawi spiritual forces and considers the ratio as a barrier between the human soul and God, meaning not a ratio capable of receiving knowledge from God, but a heart that has experienced a state of kasyf/syatahat. A clean person who has reached maqam walayah and nubuwwah is considered with certainty to have the essential knowledge so that it is awake from mistakes. This kind of categorization of knowledge is at the highest level and the prerequisites for its acquisition depend heavily on the mujahadah and riyadah of the soul.²⁷

The implication of Irfani knowledge in the context of Islamic thought is to approach religions at the substantive level and essence of spirituality and develop them with full awareness of the religious experiences of other

²⁶ Wira Hadi Kusuma, "Epistemologi Bayani, Irfani dan Burhani Al-Jabiri dan Relevansinya Bagi Studi Agama untuk Resolusi Konflik dan Peacebuilding," *Jurnal Syi'ar* 18, no. 1 (2018): 1–19.

²⁷ M. Faisol, "Struktur Nalar Arab-Islam Menurut Abid Al-Jabiri," *Jurnal Tsaqofah* 6, no. 2 (2010): 335-359.

that are different in action and expression but have more or less the same substance and also essence.²⁸ With intuition, humans acquire knowledge suddenly without going through a certain process of reasoning. Among the advantages of the Irfani type of reasoning is that all knowledge derived from intuitions, musyahadah, and mukasyafah is closer to the truth than the sciences dug out of rational arguments and reason. Even Sufis claim that man's senses and reason touch only the natural birth realm and its manifestations, but man can relate directly (immediate) intuitively to the singular nature (Allah) through his own inner dimensions, and this will be very influential when man has been holy, detached, and far from all forms of external bonds and dependencies. But the constraints or limitations of Irfani include that it can only be enjoyed by a handful of humans who are able to reach a high level of self-purification.²⁹

c. Burhani Reasoning

The term of Burhani etymologically means purifying or purifying. Burhani is something that separates truth from subtlety and distinguishes right from wrong through explanation. Burhani epistemology emphasizes his vision on the innate potential of man instinctively, experimentally, sensorily and conceptualization (al-tajribah wa muhakamah 'aqliyah).³⁰ This type of reasoning rests entirely on the level of human intellectual and experimental ability, senses, and also rational power in the acquisition of knowledge about the universe, even to the solidation of the systematic, valid, and postulative perspective of reality. In the world of philosophy both Islamic philosophy and Western philosophy, the term often used for this type of burhani reasoning is rationalism, which is a school that states that reason is the basis of certainty, even if the information of reason is not yet supported by empirical facts. So burhani epistemology is epistemology that holds the view that the source of science is reason. Reason according to epistemology can find various knowledge, even in the field of religion even though reason is able to know it, such as good and bad problems.³¹

This Burhani epistemology in the religious field is widely used by rationalist-minded schools such as mu'tazilah and moderate scholars of the

²⁸ Samsul Bahri, "Bayānī, Burhānī dan Irfani Trilogi Epistemologi Kegelisahan Seorang Muhammad Abid Al-Jabiri," *Jurnal Cakrawala Hukum* XI, no. 1 (2015): 1–18.

²⁹ Muhammad Agus Najib, "Nalar Burhānī dalam Hukum Islam (Sebuah Penelusuran Awal)," *Hermeneia: Jurnal Kajian Islam Interdisipliner* 2, no. 2 (2003): 217–238.

³⁰ Ahmad Idrus, "Epistemologi Bayani, Irfani, dan Burhani", *An-Nidhom: Jurnal Manajemen Pendidikan Islam* 4, no. 1 (2019): 30–44.

³¹ Zulpa Makiah, "Epistemologi Bayānī, Burhānī dan Irfani dalam Memperoleh Pengetahuan tentang Mashlahah," *Syari'ah: Jurnal Hukum dan Pemikiran* 14, no. 2 (2014): 1-28.

system of thought whose epistemological construction is built on the spirit of reason and logic with some premise is the superiority of Burhani epistemology. If you look at the statement of the Qur'an, there will be many verses that command man to use his reason in weighing the ideas that enter his mind. Many verses speak of this with various editors such as ta'qilun, tatafakkarun, tadabbarun and others. In Islamic history, Burhani method was used by rationalist consisting of philosophers and theologians as method used to find rational theories.

b. Relevance Thought of Reasoning with Economic Resilience

The three main verses of economic resilience refer to the range of nations of economic resilience itself which is basically a balance between aspects of production, distribution and consumption. These verses include Surah Yusuf 46-49 as a portrait of critical economic mitigation strategies, Surah al-Baqarah 267 as a portrait of economic equality procedures so that they reach the right consumers and Surah al-Baqarah 168 which talks about the ethics of utilization or consumption ethics as an effort to guard economic resilience itself.

These three verses will be studied from the aspects of interpretation and contextualization in this research. According to the author, these three verses at least represent the principles of economic resilience so it is hoped that a comprehensive formulation can be found. However, it should be noted here that the choice of the three main verses above is merely a form of personal limitation of the author, not a neglect of a number of verses that have been determined, bearing in mind that it must be acknowledged that the verses which explicitly discuss the three principles of economic security are in fact very many and it is necessary to take the most representative representatives.

The selection of Surah Yusuf verses 46-47, motivated by the status of the verse content which is considered by economists as the main inspiration in formulating economic resilience. The global crisis in the food sector experienced during the time of Prophet Yusuf and its handling strategies became an inspiration for certain countries in overcoming food crisis outbreaks. That is what then gave birth to the principle of economic resilience, identifying and mitigating disasters.

The food crisis described in this verse is an indicator that the main source of economic resilience is food availability. Although in practice, the economy is not only limited to the food aspect. That is why Surah Yusuf verses 46-49 were chosen.

يُوسُفُ أَيُّهَا الصَّادِقُ افْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُبُلَاتٍ خُضَرٍ وَأُخَرَ يَابِسَاتٍ
لَعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ () قَالَ تَزَرَّعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدْتُمْ فَذُرُونَهُ فِي سَنَتِهِ إِلَّا قَلِيلًا
مِمَّا تَأْكُلُونَ () ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا تَحْصِنُونَ () ثُمَّ يَأْتِي مِنْ
بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يُغْصَرُونَ

Meaning:

"Then he went to Joseph and said to him: "Yusuf, truthfulness incarnate, tell the true meaning of the dream in which seven fat cows are devoured by seven lean ones; and there are seven green ears of corn and seven others dry and withered so that I may return to the people and they may learn Yusuf said: "You will cultivate consecutively for seven years. Leave in the ears all that you have harvested except the little out of which you may eat. Then there will follow seven years of great hardship in which you will eat up all you have stored earlier, except the little that you may set aside. Then there will come a year when people will be helped by plenty of rain and they will press (grapes)".

Al-Jabiri has grouped this Surat Yusuf in the 3rd major theme related to the question of the confusion of the practice of shirk and idolatry. This letter of Yusuf, in his version, is included in the 52nd order in tarib nuzuli. Then, in relation to al-Jabiri's interpretation of Surat Yusuf verses 46-49, it does not appear to provide a detailed explanation like other commentators. In this position, he only added a brief explanation to certain sentences. That is why, in terms of content, al-Jabiri's interpretation of this letter tends to follow the consensus interpretation model such as Tafsir al-Jalalain for example. However, in the final part after presenting the complete text of the verse, al-Jabiri gives a special note as a summary of the core content of (the whole) Surat Yusuf.

Al-Jabiri noted several important points including that this Surat Yusuf belongs to the corridor of the previous five suras (Shu'ara, al-Naml, al-Qashash, Yunus, and Hud) both from the aspect of manhaj (verse content) and the opening of the surah. Surat Yusuf begins with an epic story about the figure of the Prophet Ayyub's son from birth who received bad treatment from his brothers to the point of almost being killed until the story of Yusuf's skills could represent a dream as a sign of the famine season in those days.

The actualization of Yusuf's letter, verses 46-49, interpreted by al-Jabiri, states that the strategy to create economic resilience can be carried out in four steps, namely area mapping, optimizing tribal-cultural authority, exploring economic potential geographically, and moving in optimism according to belief, not mere illusion or assumption.

Area mapping is reading and analyzing the field to find the potential and challenges of an area in terms of handling the food crisis. To realize this effort, the Indonesian government must synergize with research institutions such as the Central Bureau of Statistics (BPS), the Coordinating Ministry for Economic Affairs, the Food Security Agency (BKP), the International Food Pollution Research Institute (IFPRI), the Food Security Council (DKP) and others. in mapping and analyzing the condition of economic resilience in a region on a national scale.

The next strategy that deserves special attention is efforts to explore potential economic resources geographically starting from a local and regional scale as an implementation of proving Indonesia's status as a Gemah Rifah Loh Jinawi country. The extraction of economic potential is certainly still related and based on the results of previous mapping data. So that the mapping results go hand in hand and fill in each other. In addition to mapping and extracting the above economic potential, al-Jabiri's strategy that involves contributing and guarding economic resilience seems to have to be tried. Optimization of tribal authority here does not mean an authoritarian form of economic policyholder, but a social force that forms a tradition of togetherness and respect for parties in accordance with their competencies.

Finally, as al-Jabiri's strategy in increasing the economic resilience of the commodity productivity sector of the community's economy, the need for optimism based on high trust can be the "ultimate move" to carry out the three previous strategies. In other words, food security must be faced with optimism as the Prophet Yusuf taught the Egyptian people to be calm in the face of the seven-year famine crisis. This attitude of optimism may seem trivial and conceptual, but its impact is very clear on a person's personnel, especially economic policy holders, especially the president. Because this loss of optimism will result in excessive fear and can lead to despair.

The four economic resilience strategies above cannot work without concrete efforts from the government. Therefore, binding economic policies are needed so that they can be implemented together from upstream to downstream.

5. CONCLUSION

Al-Jabiri as an accommodative-modified school economic thinker because he adheres to the bayani-burhani nature based on tawhid as the main prophetic da'wah to eradicate shirk, has legal principles based on burhani reason, and emphasizes the importance of synergy between history to understand the text of the Qur'an, as well as the orientation of empowering the power of tribal authority as the basis of popular economy.

Al-Jabiri understands Surah Yusuf verses 46-49 as containing an economic resilience strategy from the aspect of production mitigation in the form of reading cases to translate the symbols in the case in the form of

realistic formulations, the strength of communities that are intertwined in tribal or cultural spirits must be maximized to deal with the food crisis, maximizing geographical economic potential as a basis for the distribution of building materials, and disaster crisis mitigation reasoning based on optimism resulting from strong trust. Meanwhile, Surah Al-Baqarah verse 267 from the distribution aspect is formulated as such, maximizing the potential of zakat, infaq and alms collected from the results of the profession (HR) and nature (SDA), the distribution of foodstuffs prioritizes nutritional quality, not only in fulfilling basic foods, as well as the need for awareness among economic actors to display an attitude of responsibility and care for each other to support economic growth on a local and national scale.

In the Indonesian context, al-Jabiri's economic resilience strategy can be implemented in the form of practical policies such as in the food productivity resilience sector implemented by mapping economic areas. Meanwhile, from the distribution aspect, the collection of ZIS by agencies/institutions such as the government's BAZNAS can alleviate poverty and create community prosperity. Apart from that, from the utilization sector, consumption can be expressed in the form of choosing quality food that is halal-healthy and maximizing the tradition of mutual cooperation.

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