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INTEGRATION OF ECONOMIC AND SOCIAL VALUES IN GRANT SYARI'AH

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Abstract

This study examines the integration of grant fiqh economic and social values. The problem is that so far, grant studies have tended to be carried out from a fiqh perspective, even though grants have provided many benefits for human life. As a teaching sourced from the Qur'an and Hadith, of course, grants have their own values. From these problems the question arises: How do the Qur'an and Hadith explain the economic and social values of Islamic grants? This research is a library research using a qualitative approach. Data collection is done by examining the content of the arguments about grants contained in the Qur'an and Hadith. The data is processed descriptively which is then presented to answer research problems. The results of the study indicate that there is an integration between grants with economic values and social values in the Qur'an and Hadith. This is evidenced by the existence of the economic and social values of the grants contained in the Qur'an and Hadith in an integrated manner.

Keywords : Integration; Economic; Social; Grant

INTRODUCTION

Study on grant is a study of Fiqh related to the voluntary giving of property to someone (Syuhada, 2019). Practice of *Grant* is something that is sunnah in Islam because it is a form of application of activities to help and care for others (Rahman, 2020). Property that has been in *grant* can't be asked back by the giver *grant* because the Prophet condemned it (Khalik, 2018). However, in implementation *grant* which has happened a lot

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also found cancellation *grant* caused by certain conditions that occur to the giver and the recipient grant (Adhani & Atmaja, 2020; Budify et al., 2020; Rusydi, 2017).

As far as the search has been carried out, there are about eight literatures that discuss this *grant*. Based on these findings, subject of *grant* can be classified into three groupings. First regarding grant related to wills and inheritance (Auliyak & Azizah, 2021; Kalam et al., 2021; Sari et al., 2018). Second regarding the rules and the legal basis of implementation *grant* (Diantara & Sudantra, 2020; Nasution & Mirfa, 2021; Pradana, 2020). Third, regarding *grant* relating to indications of gratification, bribery and even corruption (Rahman, 2020; Sabir & Mutmainnah, 2020). Based on the facts of the literature, studies on the integration of economic and social values have not been found in *grant*. Therefore, this research is focused on examining the integration of economic and social values in sharia *grant*.

This study examines the integration of economic and social values in sharia *grant*. *Grant* is one of the forms of implementation of jurisprudence related to the release and change of property that contains a lot of meaning. Therefore the implementation *grant* must refer to the provisions of fiqh in accordance with the guidance of the Qur'an and the Sunnah of the Prophet as well as other applicable legal rules. In this study the research question is how the Qur'an and Hadith explain economic and social values *grant*?

A study on the integration of economic and social values in sharia *grant* really needs to be researched. This is because *grant* is one form of mu'amalah that involves two parties between the giver *grant* and recipient *grant*. In Islamic studies, mua'amalah activities contain economic and social values because they involve relationships between individuals or groups. By conducting an assessment of economic and social values *grant* this will provide information and knowledge about the economic and social values contained in the Qur'an and Hadith and deepen the appreciation of Islamic teachings.

Integration is a merger (Akbarizan, 2014), assimilation (Hendry Ar., 2013), and unification economic and social values *grant* in the Qur'an and Hadith. The process of integration can occur because of differences and separation between economic and social values contained in *grant*. This difference has a red line that can connect the two so that they can be integrated with each other. Integration can provide a new understanding of economic and social values *grant* in the Qur'an and Hadith.

Economics is a field of science that discusses human life related to the processes of production, distribution and consumption to fulfill the needs of everyday life (Jamaludin & Syafrizal, 2020). The economic principle itself is prioritizing the process of fulfilling everyday human needs. The process of fulfilling this need can be carried out by humans by producing themselves or consuming the products of others.

In the Islamic economic system, the priority is law and ethics in implementing Islamic economic practices (Baidowi, 2011). The law and ethics in question must be sourced from the highest sources of Islam, namely the Qur'an and Hadith so that there are no violations of Shari'a provisions.

Economics is very important for humans in their daily lives. In addition to helping meet the needs of everyday life, economics can also be a foundation that supports the process of educational success (Indrawan, 2019). This is because economic background can be one of the determining factors for the success of human education.

The social aspect is an aspect related to human social interaction. That's why humans are called social creatures, which means creatures that need to interact with each other (Azhari, 2016). In carrying out daily life, including in fulfilling economic needs, humans need social interaction between people. This social interaction is one of the practices of living a social life that is synonymous with a culture of helping and caring for one another.

Grant is the gift of something in the form of property or property from an individual to another individual, or an institution to another institution that is done voluntarily (Khosyi'ah & Asro, 2021). Giver *grant* property to heirs such as parents to their children, husband to wife, and so on who are still alive and have no specific purpose behind the gift *grant* said (Jusoh et al., 2021). Property that is in *grant* Should it be privately owned and not a leased property or the like.

In view of the law in force in Indonesia, the implementation of the contract *grant* must be carried out clearly and in writing with a notarial deed based on applicable civil law provisions (Pradana, 2020). This is done so as not to arise counter and misuse *grant* which has been given by the giver to the recipient.

METHODS

The research method used in this research is library research with a qualitative approach. The research data was collected from the arguments of the Qur'an and Hadith as well as other related literature of *grant*. The data obtained is then analyzed by understanding the content and then presented narratively. The results of this data description are used to answer research questions that have been formulated.

RESULTS

After conducting a search of the verses of the Qur'an and Hadith which discuss about *grant* found several verses of the Qur'an and Hadith that discuss about *grant* as follows:

Surah Al-Baqarah verse 177 which discusses the forms of virtue that believers can do.

وَءاَتىَ الْمَالَ عَلىَ حُبِّهِ ذَوِى الْقُرْبَى وَالْيَتٰمَى وَالْمَسٰكِيْنَ وَابْنِ السَّبِيْلِ والسَّآ ئِلِيْنَ وَفِي الرِّقَاب

"Gives the property he loves to his relatives, orphans, the poor, travelers (who need help) and those who beg; and (liberate) my servant" (Q.S. al-Baqarah (2):177).

On QS. al-Baqarah verse 117 there are economic and social values reversed *grant* among them is that Islam recommends giving or giving some of the property to people in need such as orphans, people who are less poor, people who beg, travelers and people who free slaves (servants). Giving *grant* has social value because it involves the interaction of two parties as well as economic value in helping them to meet their needs.

Surah Al-Baqarah verse 262 about sincerity in giving.

اَلَّذِيْنَ يُنْفِقُوْنَ أَمْوٰلَهُمْ فِيْ سَبِيْلِ اللهِ ثُمَّ لاَ يُتْبِعُوْنَ مَآأَنْفَقُوْا مَنًّا وَلَآ أَذًىلَّهُمْ أَجْرُهُمْ عِنْدَرَبِّهِمْ وَلاَخَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُوْنَ

"Those who spend their wealth in the way of Allah, then they don't accompany what they spend by mentioning the gift and by not hurting (the recipient's feelings), they get a reward from their Lord. there is no concern for them and they do not (also) grieve" (Q.S. al-Baqarah (2):262).

On QS. al-Baqarah verse 262 contains social and economic values *grant*, namely as social beings, humans are encouraged to help each other by using *grant* in the way of Allah SWT. which aims to meet the economic needs of the beneficiary. Please help this is done

sincerely and without mentioning it to the recipient so that socially the recipient does not feel sad and hurt.

Surah Ar-Rum verse 38 about giving to the closest relatives.

فَأَتِ ذَاالْقُرْبٰى حَقَّهٗ, وَالْمِسْكِيْنَ وَابْنَ السَّبِيْلِۗ ذٰلِكَ خَيْرٌ لِّلَّذِيْنَ يُرِيْدُوْنَ وَجْهَ اللّٰهِۖ وَأُوْلٰٓئِكَ هُمُ الْمُفْلِحُوْنَ

"Then give to the closest relatives their rights, likewise to the poor and those who are on a journey. That is better for those who seek God's pleasure; and they are the fortunate ones" (Q.S. ar-Rum (30):177).

QS. ar-Rum verse 38 explains that *grant* socially given to the closest relatives, then to the poor and people on the move. This is considered good in the eyes of Allah SWT. because by giving *grant* to relatives, the poor, and travelers will form a good social relationship. Besides that, *grant* provided can also meet their economic needs.

Hadith Sahih Al-Bukhari Book of *Grant* No. 2415

حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ أَبِي حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُتِيَ بِشَرَابٍ وَعَنْ يَمِينِهِ غُلَامٌ وَعَنْ يَسَارِهِ أَشْيَاخٌ فَقَالَ لِلْغُلَامِ أَتَأْذَنُ لِي أَنْ أُعْطِيَ هَؤُلَاءِ فَقَالَ الْغُلَامُ لَا وَاللَّهِ لَا أُوثِرُ بِنَصِيبِي مِنْكَ أَحَدًا فَتَلَّهُ فِي يَدِهِ

"Have told us ***Qutaibah*** *from* ***Malik*** *from* ***Abu Hazim*** *from* ***Sahal bin Sa'ad radliallahu 'anhu*** *that, the Messenger of Allah, peace and blessings of God be upon him, was given a drink while on his right side there was a small child while on his left side were the old people. So he said to the little boy: "Do you allow me to give them this drink?". The little boy said: "No, O Messenger of Allah, I do not care more about anyone than you". So he gave what he had in his hands to him"* (Hadith Sahih Al-Bukhari Book of *Grant* No. 2415).

The hadith above indicates that giving or *grant* the first and foremost is given to those who are close to us, including close in the sense of distance. The social value found in this Hadith is in the form of banter between the Messenger of God. and small children in the case of gifts/ *grant* in the form of a drink.

Hadis Shahih Al-Bukhari Book of Hibah No. 2396

حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْبَلُ الْهَدِيَّةَ وَيُثِيبُ عَلَيْهَا لَمْ يَذْكُرْ وَكِيعٌ وَمُحَاضِرٌ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ

"Have told us ***Musaddad*** *has told us '****Isa bin Yunus*** *from* ***Hisham*** *from* ***his father*** *from* ***'Aisyah radliallahu 'anha*** *said: "It was the Messenger of Allah, peace and blessings of Allah be upon him, who accepted gifts and returned them."* ***Waki'*** *and* ***Muhadhir*** *no mention of* ***Hisham*** *from* ***his father*** *from* ***'Aisyah radliallahu 'anha"****.*

The hadith above explains that *grant* contain high social value. Rasulullah saw. practice it by receiving and replying *grant* which was given to him. This condition implies the social value of giving/*grant* made between the two parties.

Economic and Social Values in Shari'at of *Grant*

Surat al-Baqarah verse 177 explains one of the forms of good deeds that can be done by those who believe in giving freely. And sincerity to others who are considered in need. The concept of giving *grant* contained in the letter al-Baqarah verse 177 contains the meaning of social care for others by helping each other in terms of virtue.*Grant* in this case it is done by giving to close relatives, orphans and poor people, travelers in need, people who beg for the fulfillment of their needs, as well as gifts to free slaves. Giving *grant* it can also lighten the economic burden for those who need assistance *grant* from his brother.

Furthermore, in the letter al-Baqarah verse 262 Allah Swt. explain that giving in full sincerity and willingness will provide many rewards for the doer. In draft *grant* which is based on giving on willingness and sincerity because of Allah Swt. of course there will be a double reward for the perpetrators. Giving *grant* with full willingness and sincerity to be a form of human social care for others which can enhance good social interaction among humans.

In the Surah ar-Rum verse 38 Allah Swt. explain that *grant* preferably to the closest relatives in the form of extended family or neighbors next door. In addition, Allah swt. also organize *grant* for the poor and travelers. This was ordered by Allah SWT. in order to create socio-economic equity in the environment around the giver *grant*.

DISCUSSION

Based on the results of the research above, it can be explained that the Al-Qur'an and Hadith contain economic and social values *grant*. Surah al-Baqarah verse 177 explains that one form of good that can be done by believers is to give willingly. This concept of voluntary giving is the essence of *grant* itself. Al-Baqarah verse 177 contains social meaning regarding giving *grant*. *Grant* this is done by giving to close relatives, orphans and poor people, travelers in need, people who beg for their necessities of life, as well as gifts to people who are freeing slaves. Giving is done based on the willingness of the giver to give

something to the recipient. This verse explains the existence of elements of aqidah, worship and morals related to the social values of *grant* (Yusuf, 2021). Giving property *grant* to relatives, orphans, the poor, travelers, people who beg, and to free slaves is also true based on social concern. This is a characteristic of social life that cannot live without the help of others. Abu Ja'far also explained that the functions and benefits obtained from giving the treasures that we love so much are in the form of *grant* to others voluntarily can improve the good relationship between giver and receiver (Ath-Thabari, 2009).

In Surat al-Baqarah verse 262 it is explained that Allah Swt. give a lot of reward for those who always spend their wealth in the way of Allah swt. Sincerely without any element of riya. Giving property sincerely and willingly in line with the concept *grant* on voluntary contributions. Voluntary giving is a form of mutual help and social care for others. In line with this, one study explains that *grant* is a form of mutual help (Nasution & Mirfa, 2021). Please help is a form of social interaction that describes a form of social concern for others. Please help done with *grant* provide social and economic assistance by the receiver to the giver.

Allah swt. explain things *grant* in the letter ar-Rum verse 38. In this letter, Allah Swt. explains that the gift is in the form of *grant* preferably given to the next of kin. The closest relatives in question are part of the extended family or neighbors next to the house. In addition, Allah Swt. also recommends making gifts to the poor and travelers who are traveling in the way of Allah Swt. This is very important because it gives a lot of good returns for the perpetrators and the perpetrators include the lucky ones. Hamka explained the meaning of this verse that what must be prioritized in terms of helping are those closest to us, the poor who have struggled to make ends meet, and travelers (people who are traveling/overseas) solely for the affairs Allah's religion (Hamka, 1999). Which is the reason Allah Swt. ordered this gift is to create social justice and equality of economic and social life in a society. Social inequalities that arise due to economic problems and social life can be overcome if someone makes up for the shortcomings of his close relatives or neighbors by doing*grant* or other gifts voluntarily and sincerely because of Allah Swt.

From an economic point of view, *grant* has a lot of economic value contained in it. Giving *grant* can provide opportunities for the community to support the empowerment of the economic sector through tourism and buying and selling (Ningsih & Rohman, 2021). Fund *grant* obtained by the community can be used in various economic activities to fulfill

needs. These activities can be in the form of entrepreneurial activities, buying and selling, improving the production process of goods and services, as well as other economic activities. In addition, deep economic value *grant* It is also explained in the Qur'an that *grant* can help people in need in meeting their needs.

Grant can also provide benefits in opening and increasing employment opportunities for workers who have difficulty finding work. This opportunity can be obtained by utilizing funds *grant* received from the recipient *grant*. Besides that,*grant* can help in increasing people's income, increasing market access, and reducing public expenditure costs (Budhi et al., 2021). *Grant* can provide opportunities for the community to share and help each other to fulfill the economy. *Grant* can also provide assistance directly or indirectly in helping the Muslim economic market (Fariddudin & Samsudin, 2017). Islam instructs its followers to help each other. This Shari'at can be realized by doing *grant* among fellow Muslims. *Grant* This will later become an alternative to help the Muslim economy.

From a social point of view, *grant* has social values embedded in it. By giving *grant*, a good relationship will be established between the giver and the recipient *grant*. Good social interaction will be established and *Islamic Brotherhood Yes* will be closer to the community. As is *grant*, social care will increase in community life because of the value of helping and empathy behind the implementation *grant*.

Giving *grant* What is done in social life can be based on a sense of social concern, deep empathy for others, and compassion for people in need. *Grant* is done because it will strengthen brotherhood among the people. *Grant* can also improve social development so that the emergence of equality of social life in society. The attitude of helping and working together will arise in carrying out social development.

Giving *grant* to the community can increase the ability and skills of the community, especially in improving educational facilities and increasing social interaction between communities (Budhi et al., 2021). This increase is oriented towards the community's economic sector and social life in society. *Grant* can increase social care and compassion in society (Kambol, 2019) and strengthen brotherhood in social life (M. Fariddudin & Samsudin, 2017). By giving *grant*, a sense of caring and empathy for the community as social beings will grow. The growth of this feeling causes the desire to help others, both in terms of social and economic life in society. In general,*grant* carried out on social values

which include a sense of togetherness, mutual help, mutual cooperation, mutual love, generosity, and encouragement to do good to others (Zainuddin, 2017).

Implementation *grant* It can also create a family-friendly atmosphere. This is in line with research which states that *grant* between husband and wife will bring prosperity and social welfare in the family (Sunarto, 2020). *Grant* is an alternative in overcoming inheritance problems that can cause disputes in the family (Tamam, 2019). This dispute will be a trigger for the breakdown of social relations in the family, especially between husband and wife. *Grant* answers this problem by closing the gaps that arise. *Grant* is a solution that can help equal distribution of inheritance. This illustrates that a good and comfortable social life in a family or community environment can arise and be sustainable with its grant. *Grant* becomes worship that has value and social benefits in social and family life.

If seen from the arguments of the Qur'an and Hadith that explain about *grant*, will show the content of social and economic value in it. Allah Swt. and the Messenger of God. enjoining all Muslims to care for each other. This concern can be shown by doing *grant* among fellow Muslims. Al-Qur'an and Hadith explain that *grant* can give happiness to the recipient and the giver *grant* itself.

Grant must be sincere and voluntary. This will have an impact on a harmonious social life because of sincerity in the help. Conversely, if the help given expects a return from the recipient, it will cause conflict and even hatred by the recipient towards the giver. *Grant* carried out by giving possessions or objects to close relatives, the poor, and other needy people can create harmony and increase *Ukhuwah Islamiyah*. Giving *grant* will provide a sense of pleasure and happiness for those who receive it, as explained in surat al-Baqarah verse 177. Giving *grant* a person who is sincere and willing can also please the recipient so that good interaction and social bonds arise between the giver and the recipient, as explained in Surah al-Baqarah verse 262. In addition, *grant* can also please the giver himself because of the reward from Allah SWT. during*grant* it is sincere and full of willingness without any element of Riya and expects a reply from the recipient *grant*, as also explained in surat al-baqarah verses 177 and 262 above.

In addition, economic value *grant* also found in Islamic law. *Grant* those given to relatives in need, the poor, travelers, and people who beg because they need them as explained in surah al-Baqarah verse 177 and ar-Rum verse 38 also have economic value in them. *Grant* what is given to them they can use as capital to meet their economic needs.

For relatives and the poor who receive *grants* from the giver, they can make capital to carry out productive businesses such as doing entrepreneurship in terms of trade, services, and so on that can improve and meet their economic needs. Besides that, *grant* what was given to travelers and ibn sabil they could also use to meet their daily needs.

Al-Qur'an and Hadith integrate economic and social values *grant* inside it. This integration is seen in the shari'ah governed by Allah Swt. and Rasulullah Saw. in the Qur'an and Hadith mentioned above. Allah Swt. and His Messenger always commands humans to share and help each other. This order aims one of them to meet the needs of fellow human beings and to mark humans as social beings who need social interaction.

CONCLUSION

Based on the results of the study above, it can be concluded that the Qur'an and Hadith view gifts *grant* as a form of helping fellow human beings as a form of caring and compassion. Al-Qur'an and Hadith explain in an integrated way that *grant* has economic value in it. This economic value is contained in the gift *grant* by the giver to meet the economic needs of the recipient. Al-Qur'an and Hadith in an integrated way also explain social values *grant* in the form of voluntary gifts to relatives, the poor, other people in need, as well as travelers and people struggling to free slaves. As a form of social care among humans, the Shari'ah orders to give *grant* to the above groups.

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