

ISLAMIC ECONOMIC CONCEPT AS A SOLUTION TO THE PROBLEMS OF CAPITALIST ECONOMY

M. Kholid Muslih

Universitas Darussalam (UNIDA) Gontor

Email: kholidmuslih@unida.gontor.ac.id

Sayyid Muhammad Indallah

Universitas Darussalam (UNIDA) Gontor

Email: sayyidmuhammadindallah@mhs.unida.gontor.ac.id

Abstrak

Sistem ekonomi kapitalis menurut Karl Marx memiliki kekurangan, dimana menurutnya terdapat penindasan antar kelas dan menyebabkan manusia kehilangan eksistensinya. Kemudian, Karl Marx mengusulkan sebuah solusi dengan memperkenalkan sistem ekonomi sosialis. Namun, perlu dicatat bahwa solusi yang diusulkan tidak secara konkret menyelesaikan permasalahan yang ada. Konsep ini terdapat dalam ranah teoritis dan sulit untuk diimplementasikan dalam praktik nyata. Oleh karena itu, diperlukan pendekatan sistem ekonomi yang dapat secara efektif menanggapi dan mengatasi permasalahan yang ada. Tulisan ini bertujuan untuk menjelaskan kritik terhadap konsep alienasi Karl Marx sebagai solusi dari sistem ekonomi kapitalis. Dalam menyusun artikel ini, penulis menggunakan metode analitis kritis. Hasil dari penelitian ini menyatakan bahwa, Karl Marx dengan konsep alienasi berusaha mengembalikan eksistensi manusia yang disebabkan oleh konflik antar kelas dalam sistem ekonomi kapitalis. Sebab, dalam sistem ekonomi kapitalis, pekerja menjadi teralienasi dari produk kerja, lingkungan, dan hakikat pekerjaannya. Permasalahan dalam sistem ekonomi kapitalis adalah manusia terbagi menjadi dua bagian, yaitu pemilik modal dan pekerja yang menjual tenaganya kepada mereka. Dengan demikian, solusi

dari penindasan kaum proletar terhadap kaum pekerja adalah pembebasan kelas atau kepemilikan bersama. Namun, hal ini sangat bertentangan dengan Islam. Karena gagasan Karl Marx tentang alienasi adalah ateis, kontradiktif, dan tidak dapat diterima oleh akal sehat. Oleh karena itu, konsep alienasi sosialis Karl Marx tidak dapat menjadi solusi bagi sistem ekonomi kapitalis.

Kata Kunci: Alienasi, Ekonomi Kapitalis, Karl Marx, Sosialisme.

Abstract

The capitalist economic system according to Karl Marx has shortcomings, according to him there is oppression between classes which causes humans to lose their existence. Then, Karl Marx proposed a solution by introducing a socialist economic system. However, it should be noted that the proposed solution does not concretely solve the existing problems. The concept exists in the theoretical realm and is difficult to implement in real practice. Therefore, an economic system approach is needed that can effectively respond to and address the existing problems. This paper aims to explain the criticism of Karl Marx's concept of alienation as a solution to the capitalist economic system. In compiling this article, the author uses a critical analytical method. The results of this study state that, Karl Marx with the concept of alienation tried to restore human existence caused by conflict between classes in the capitalist economic system. Because, in the capitalist economic system, workers become alienated from work products, the environment, and the nature of their work. The problem in the capitalist economic system is that humans are divided into two parts, namely the owners of capital and the workers who sell their labor to them. Thus, the solution to the oppression of the proletariat over the workers is class liberation or common ownership. However, this is contrary to Islam. Because Karl Marx's idea of alienation is atheistic, contradictory, and unacceptable to common sense. Therefore, Karl Marx's concept of socialist alienation cannot be a solution to the capitalist economic system.

Keywords: Alienation, Capitalist Economy, Karl Marx, Socialism.

INTRODUCTION

One of the economic systems that Marx targeted in his critique was the capitalist economic system. In the capitalist

system, there is a conflict between two classes, namely the labor class and the proletariat or capital owners.¹ In this class, the workers become oppressed. In addition, the conflict only makes the rich richer and the poor poorer. The work carried out by the working class, which should be a source of happiness, actually makes people lose their existence or become alienated from themselves.² Therefore, the capitalist system according to Karl Marx is very contrary to socialism.

The above description is the capitalist system from Karl Marx's point of view. He tried to correct the capitalist economic system, which according to him was oppression of the working class from the proletariat class. He used the theory of alienation to answer the problem. The socialist concept of alienation and its Marxism flow are agreed upon by many people, especially Western scholars. Therefore, Karl Marx is one of the most famous thinkers to date.³

Alienation or alienation is a state where humans lose their existence.⁴ He cannot do anything with his own will or even do something because he is forced to. According to Karl Marx, this

¹ Nurul Pratiwi, "Ekonomi Sosialis dan Kritik Karl Marx Terhadap Kapitalisme," *OSFPREPRINTS* (2021): 1. <https://osf.io/preprints/osf/xh5ga>

² Nurul Wahida Aprilya, "Ekonomi Sosialis dan kapitalisme," Vol. 8, No. 2 (2019): 2. <https://osf.io/preprints/osf/9szkp>

³ M. Kambali, "Pemikiran Karl Marx Tentang Struktur Masyarakat (Dialektika Infrastruktur dan Suprastruktur)," *AL-IQTISHOD: Jurnal Pemikiran dan Penelitian Ekonomi Islam*, Vol. 2, Iss. 8 (2020): 63–80. <https://www.neliti.com/publications/332489/pemikiran-karl-marx-tentang-struktur-masyarakat#cite>

⁴ Karl Marx, *Das Kapital: A Critique of Political Economy*, Vol. 1 (England: Penguin Classics, 1990); Ibnu Asqori Pohan, Talitha, dkk., "Eksplorasi Kontemporer Konsep Keadilan Karl Marx," *Jurnal Dialektika*, Vol. 3, No. 2 (2018): 19–33.

<https://www.ejournal.uniramalang.ac.id/index.php/dialektika/article/view/149>

situation occurs in the capitalist economic system. In this system, humans are only divided into two parts, namely the workers who are forced to put their lives on the proletariat, to meet their needs.⁵ However, there the workers work by force until they lose their existence as free human beings.⁶

In addition, in the capitalist economic system, there are three important discussions. first, the owners of the means of production, capitalism involves private ownership of the means of production such as land, factories, and machinery by individuals or companies. these owners utilize labor to create profits. second, the exploitation of labor, Marx emphasized that in capitalism, laborers (workers) sell their skills and work time to the owners of capital (capitalists) and receive wages. However, the value produced by labor exceeds the value of the wages received by laborers. the difference in value is the profit earned by capital owners, which according to Marx, is exploitation. third, production for profit: the main purpose of production in capitalism is to create profits for capital owners. Marx criticized that this system tends to be concerned with capital accumulation rather than meeting people's needs fairly.⁷ It can be understood from this that the capitalist economic system is highly individualistic.

This contrasts with the socialist economic system, which also has three important foundations. First, the common

⁵ Singgih Muheramtohadhi dan Fita Nurul Faizah, "Pemikiran Ekonomi Karl Marx Menurut Konsep Ekonomi Islam," *Ulumuddin : Jurnal Ilmu-Ilmu Keislaman*, Vol. 12, No. 2 (2022): 185–200. https://jurnal.ucy.ac.id/index.php/agama_islam/article/view/1153

⁶ Franz Magnis Suseno, *Pemikiran Karl Marx* (Jakarta: PT Gramedia, 2019), h. 95.

⁷ Karl Marx, *Capital Volume I: A Critique of Political Economy*, ed. oleh Samuel Moore dan Edward Aveling (Moscow: Progress Publisher, n.d.), p. 54.

ownership of the means of production, Marx viewed socialism as a system where the means of production are collectively owned by society. In this system, the main goal is to eliminate private ownership of the means of production, eliminate social classes, and ensure a fairer distribution. Second, the elimination of exploitation: In a socialist system, Marx states that labor is no longer exploited. Instead, production is done to meet the needs of society as a whole rather than to create profits for a handful of individuals or groups. Thirdly, with a focus on social justice, the socialist system aims to ensure that profits from production are distributed fairly among members of society, thereby reducing social inequality.⁸

From the above, it can be concluded that the capitalist economic system emphasizes private ownership of the means of production, exploitation of labor, and the orientation of production to create profits for the owners of capital, reflecting a highly individualistic nature. In contrast, the socialist economic system, defined by Karl Marx,⁹ emphasizes the common ownership of the means of production, the elimination of labor exploitation, as well as a focus on social justice to equitably meet the needs of society. In socialism, the means of production are collectively owned, production is not intended for individual gain, and the distribution of output aims to reduce social inequality, marking a more egalitarian and collective needs-oriented approach.¹⁰

This research will answer the problem by offering the concept of Islamic economics as a solution to the socialist economic system. However, it agrees with the capitalist economic system. For more details, it will be explained in detail below.

⁸ Karl Marx, *Das Capital: A Critique of Political Economy*, p. 32.

⁹ Karl Marx, *Das Capital: A Critique of Political Economy*.

¹⁰ Nurul Wahida Aprilya, "Ekonomi Sosialisme dan kapitalisme," h. 2.

METHOD

This research is qualitative research with a library study method. Primary data is obtained from Karl Marx's works such as *Das Kapital*,¹¹ *The German Ideology*, and many others. Meanwhile, secondary data is obtained from various writings and research conducted by various scholars on Karl Marx's ideas. In discussing the concept of Islamic economics, several books and journals will be used, such as *Teori Ekonomi Islam*,¹² *Sistem Ekonomi Islam (al-Nizham al-Iqtishadiy fi al-Islam)* Imam Taqiyuddin al-Nabhani,¹³ dan *Sejarah Pemikiran Ekonomi Islam*.¹⁴ In the process of scrutinizing the data, the author employs a meticulous analytical methodology to delve into and assess Karl Marx's ideological constructs. This examination extends beyond Marx's thoughts, juxtaposing them with the perspectives of other intellectual figures. Simultaneously, the author employs a critical method, skillfully pinpointing potential errors and deficiencies inherent in these ideas, particularly when viewed through the lens of Islamic perspectives. Following this comprehensive analysis, the accumulated data is subjected to thorough comparative scrutiny. This involves an intricate evaluation of the effectiveness of the Islamic economic system in addressing key dimensions such as distribution justice, social empowerment, and adept management of wealth.

¹¹ Karl Marx, *Das Kapital: A Critique of Political Economy*, p. 12.

¹² Intang, *Teori Ekonomi Islam*, ed. oleh Nur Arifin (Serang: Laksita Indonesia, 2015), h. 21.

¹³ Taqiyuddin al-Nabhani, *al-Nizham al-Iqtishadiy fi al-Islam*, Uploader, Aqil Aziz, *Sistem Ekonomi Islam*, (academia.edu). https://www.academia.edu/39332821/SISTEM_EKONOMI_ISLAM_An_Nizham_Al_Iqtishadiy_Fil_Islam_Imam_Taqiyuddin_An_Nabhani

¹⁴ Syafaul Mudawam, *Sejarah Pemikiran Ekonomi Islam* (Yogyakarta: Lembaga Pengkajian dan Pengembangan Ilmu Diniah, 2011), h. 21.

Furthermore, the analysis extends to the Islamic economic system's capacity to respond to and navigate the challenges posed by conventional capitalist and socialist economic frameworks. This multifaceted approach aims to provide a nuanced understanding of how the Islamic economic system fares in comparison to alternative economic paradigms, offering insights into its potential contributions to areas such as justice, empowerment, and sustainable wealth management.

DISCUSSION

OVERVIEW OF KARL MARX

Karl Marx is a modern philosopher who is famous for his thoughts on socialism.¹⁵ Then, his thoughts on the philosophy of history were inspired by Hegel's thoughts.¹⁶ In addition, he also discussed political theory and many others. His thoughts are still widely discussed among academics as well. Therefore, it is not easy to categorize Karl Marx from one discipline.¹⁷

Karl Heinrich Marx was born in the city of Trier, Lower Rhine province, Kingdom of Prussia, Germany, in 1818.¹⁸ to Herschel Marx and Henrietta Pressburg and of Jewish descent. In economic terms, Herchel or Marx's father was more than enough with a profession as a lawyer.¹⁹ In other sources, it is said that he

¹⁵ M. Kambali, "Pemikiran Karl Marx Tentang Struktur Masyarakat (Dialektika Infrastruktur dan Suprastruktur)," h. 65.

¹⁶ Anisa Lusiana, "Kritik Karl Marx Terhadap Kapitalisme," *OSFPREPRINTS* (2019): 1–9. <https://osf.io/preprints/osf/4hmq8>

¹⁷ Peter Beilharz, *Teori-Teori Sosial* (Yogyakarta: Pustaka Pelajar, 2005), h. 269.

¹⁸ Aprilya, "Ekonomi sosialisme dan kapitalisme," 1.

¹⁹ Ahmad Muttaqin, "Karl Marx dan Friederich Nietzsche Tentang Agama," *KOMUNIKA: Jurnal Dakwah dan Komunikasi*, Vol. 7, No. 1 (2013): 2. <https://ejournal.uinsaizu.ac.id/index.php/komunika/article/view/365>

was a wealthy wine farmer.²⁰ From here, at first glance, their lives were quite comfortable, until Jewish descent as a minority was being hunted down. Finally, Karl Marx's father had to enter the Protestant religion in the Lutheran church.²¹ From here it can be seen that Karl Marx's life was not as brilliant as his thoughts.²²

Although his life was not as brilliant as his thoughts, he still achieved a lot in academic terms. Namely, in earned his doctorate at the age of 23 with the title *The Difference between the Natural Philosophy of Democritus and Natural Philosophy of Epicurus*. Later, in his old age, with conditions unlike the young Marx, he only depended on his friend Friedrich Engle²³ to write the book *Das Capital*.²⁴

Periodically, Karl Marx's ideas are divided into two, namely young and old Marx. Young Marx when he was under the age of 30 and mainly lived in France and Belgium. Later, his thoughts were more influenced by Hegel with his idealism and Feuerbach with his philosophy of identity. Young Marx is synonymous as a social philosopher and theorist in the fields of history, anthropology, and politics. Later, old Marx shifted to the theory of

²⁰ Muhammad Ali Faqih, *Biografi Lengkap Karl Marx: Pemikiran dan Pengaruhnya*, ed. oleh Deddy Arsyah, Pertama (Yogyakarta: Labirin, 2017), h. 10–11.

²¹ Muttaqin, "Karl Marx dan Friederich Nietzsche Tentang Agama," h. 2.

²² Yohanes Bahari, "Karl Marx: Sekelumit Tentang Hidup dan Pemikirannya," *Jurnal Pendidikan Sosiologi dan Humaniora*, Vol. 1, No. 1 (2010): 1. <https://jurnal.untan.ac.id/index.php/IPSH/article/view/375>

²³ Daniel Sihombing et al., *Friedrich Engels: Pemikiran dan Kritik*, ed. oleh Dede Mulyanto dan Fuad Abdulgani (Bandung: Ultimius, 2020), p. 24.

²⁴ Paul Edwards, *Encyclopedia of Philosophy* (New York: Macmillan, 1972), p. 172.

socialism that criticized the capitalist economic system. His old age was spent in England in 1883.²⁵

Thus, from the above explanation it can be concluded that Marx as a Modern philosopher, is classified as a philosopher in one field of science only. Because, he studied several fields in scientific disciplines, such as economics, philosophy, anthropology, and so on. In addition, his thoughts on criticizing the capitalist economic system, which was written by his friend Friedrich Engels, have made him famous to this day. Thus, Karl Marx can be said to be an authentic philosopher.

CAPITALIST ECONOMIC SYSTEM

As explained above, the capitalist economy is a system that makes the rich rich and the poor poor. In addition, the capitalist economic system is an economic system organized by an individual or a group of people who have more capital, of course for the benefit of certain groups.²⁶ This is contrary to the socialist economic system, which is an economic system that is dominantly regulated by the state, where the interests are shared.²⁷

Furthermore, the capitalist economic system, also known as the private economic system, is characterized by private ownership. Under this system, individuals own and control the means of production, capital, and other resources, utilizing them with the primary goal of maximizing profit. Despite its foundational principles, the most significant emphasis in this

²⁵ Muttaqin, "Karl Marx Dan Friederich Nietzsche Tentang Agama," h. 2; Datu Hendrawan, "Alienasi Pekerja Pada Masyarakat Kapitalis Menurut Karl Marx," *Jurnal Elsafat Arete*, Vol. 6, No. 1 (2017): 13–33. <http://journal.wima.ac.id/index.php/ARETE/article/view/1640>

²⁶ Franz Magnis Suseno, *Pemikiran Karl Marx*, h. 170–171.

²⁷ Aprilya, "Ekonomi sosialisme dan kapitalisme," h. 1.

system lies in the pursuit of unlimited wealth. Consequently, the overarching objective of the capitalist economic system is often perceived as solely centered around the relentless pursuit of profit.²⁸

Talking about capitalism cannot be separated from Adam Smith the first thinker who floated capital accumulation as the development of the economic system. His terror of *the Labour Theory of Value* later became the basis of capitalism.²⁹ Then, Baging Suyanto quoted Ernest Mandel's thoughts, in his book, *Economic Sociology: Capitalism and Consumption in the Era of Post-Modernism Society*. Here, it is explained that there are five main characteristics of the capitalist economic system. First, at the production level, the capitalist economic system has a pattern to get the maximum profit. Second, production is based on private ownership. Third, production is carried out for competition in the free market. Fourth, the capitalists carry out the production process by employing laborers to achieve maximum profit. Fifth, the ultimate goal of the capital economic system is capital accumulation or achieving infinite profit.³⁰

In production, the capitalist economic system provides freedom for everyone who has capital to do bargaining work in the free market. In addition, there are no restrictions on labor or place

²⁸ Muhammad Sharif Chaudhry, *Sistem Ekonomi Islam : Prinsip Dasar*, Jakarta: Kencana, 2012), h. 355.

²⁹ Kartini Mulawan dan Yuningsih, "Kapitalisme Pedesaan Di Kawasan Ekonomi Khusus (KE) Tanjung Lesung Kabupaten Pandeglang Propinsi Banten," *CosmoGov: Jurnal Ilmu Pemerintahan*, Vol. 3 No. 1 (2017): 55-64. <https://jurnal.unpad.ac.id/cosmogov/article/view/12636>

³⁰ Sirajudin dan Tamsir, "Rekonstruksi Konseptual Kepemilikan Harta Perspektif Ekonomi Islam (Studi Kritis Kepemilikan Harta Sistem Ekonomi Kapitalisme)," *Laa Maisyir: Jurnal Ekonomi Islam* Vol. 6, No. 2 (2019): 211-225. <https://journal.uin-alauddin.ac.id/index.php/lamaisyir/article/view/11838>

of production. Because everything is solely to get unlimited profits. From here, one of the elements that make the rich get richer and vice versa. Therefore, this capitalist system is not recommended by Karl Marx or even contradicts his thinking, namely humans as social beings.³¹

In this study, capitalist economics is explained as an understanding of the economic system that causes alienation and oppression of workers. This is the problem according to Karl Marx. So, this alienation will cause the loss of a person's self-existence which is reflected in his work. Therefore, it will be explained how the capitalist economic system causes one's alienation based on Karl Marx's analysis based on his understanding of humans.³²

Thus, from all the above explanations, it can be concluded that the problem in the capitalist economic system is the upper class or the proletariat or bourgeoisie who oppress workers. Therefore, this economic concept has the disadvantage that, welfare or benefit is only felt by a few people. The rest will be explained in more detail about human alienation in the capitalist economic system and its solutions.

KARL MARX'S CRITIQUE OF THE CAPITALIST ECONOMIC SYSTEM

Then, as written by Franz Magnis Suseno in his book *Karl Marx Thought*. Karl Marx with his thoughts on socialism analyzed the capitalist economic system as having a teaching on surplus value consisting of four theories. Among others, are the theory of worker value, the theory of labor value, the theory of surplus

³¹ Franz Magnis Suseno, *Pemikiran Karl Marx*, h. 170–71.

³² Tom Bottomore, *A Dictionary of Marxist Thought, Labour / Le Travail*, Second Edi, vol. 16 (Blackwell Publishers Ltd, 1991), p. 87.

value, and the theory of profit.³³ This is where the shortcomings of the capitalist economic system according to Karl Marx can be seen.

First, the labor theory of value. The capitalist economic system is not too concerned with the results of production or commodity or the value of the commodity itself.³⁴ Instead, it is more concerned with exchange rates or how the results of production can benefit the owners of capital. Simply put, the capitalist economic system has the main goal of "money"³⁵ From this it can be understood that the capitalist economic system is not concerned with the common welfare and is materialistic.³⁶

In addition, there is a difference between use value and exchange value. Use value is a function of the commodity itself (utilized for use). For example, a person buys a pair of loafers that he uses in lectures. It is very valuable for a student or student. Meanwhile, the exchange rate is the price of a commodity or product. However, in the capitalist system, it does not dominate the exchange rate, or only the personal benefit of the production or value is determined subjectively.³⁷

In this system, it is also explained that the price of a commodity is not determined by the value of use, but is determined by the exchange rate or commodity price. Then, to determine the exchange rate, namely with the (production time) of

³³ Franz Magnis Suseno, *Pemikiran Karl Marx*, h. 188–194.

³⁴ Syamsul Effendi, "Perbandingan Sistem Ekonomi Islam dengan Sistem Ekonomi Kapitalis dan Sosial," *JRAM: Jurnal Riset Akuntansi Multiparadigma*, Vol. 6, No. 2 (2019): 147-158. <https://jurnal.uisu.ac.id/index.php/JRAM/article/view/2185>

³⁵ Radlyah Hasan Jan, "Eksistensi Sistem Ekonomi Kapitalis di Indonesia," *Jurnal Ilmiah Al-Syir'ah*, Vol. 8, No. 1 (2010): 1–2. <https://journal.iain-manado.ac.id/index.php/JIS/article/view/45>

³⁶ Franz Magnis Suseno, *Pemikiran Karl Marx*, h. 188.

³⁷ Franz Magnis Suseno, *Pemikiran Karl Marx*, h. 189.

a commodity. Thus, the exchange rate of a laptop and a hand phone is the same, if the production period is the same. Simply put, the exchange rate of a commodity is the "social labor time required". Therefore, the price of a commodity is the social labor time required for an object that has entered into the reproductive system. Thus, a mountain of gold has no value when it is not worked on.³⁸

Second, the theory of the value of labor. According to Marx, the same way to determine wages for labor is like valuing a commodity. So, labor power is sold to the free market just as a painting is sold at a certain price. In addition, labor power has a wage. Wages are the reward for laborers for a product. Labor power is the same as a commodity. To value a commodity, a capitalist must pay attention to the social situation of the laborer. This aims to replace laborers with children or other people in their work. So, from here there is no more oppression of workers from wage labor. This is what Marx considered as justice. However, in the author's opinion, this is a shortcoming, because the background of each laborer must be different.³⁹

Third, the theory of surplus value. As explained earlier, a laborer sells his labor to a capitalist for a certain price. This certain price is enough for his and his social needs, such as the cost of his children's education, and so on. This is so that there is someone to continue the laborer's struggle when he can no longer work. So, the theory of surplus value will be explained below.⁴⁰

Surplus value is labor that can produce commodities, more than the wages it receives. For example, to meet the laborer's social

³⁸ Franz Magnis Suseno, *Pemikiran Karl Marx*, h. 188–190.

³⁹ Franz Magnis Suseno, *Pemikiran Karl Marx*, h. 191–192.

⁴⁰ Franz Magnis Suseno, *Pemikiran Karl Marx*.

needs, he must earn 10,000. However, since he has sold his labor power, he has to work for a capitalist according to his demand. To earn 10,000, he only has to work 4 hours in one day. So, when the working time for a day for a laborer is 8 hours, he will produce a commodity worth 20,000. Thus, the surplus value is the labor of the laborer to produce above the wage rate.⁴¹

From all the explanations above, it can be concluded that there are several criticisms of the capitalist economic system according to Karl Marx. First, commodities are valued at commodity value or exchange value. Thus, the goal of the capitalist economic system is money and does not pay attention to the value of the commodity or its use value. Second, regarding the value of labor, Karl Marx proved that the capitalist economic system valued labor unfairly, because it did not pay attention to the social conditions of the workers. So, the capitalist system should pay attention to the social conditions of the workers so that they can work happily. Third, Karl Marx's criticism of wages for workers is not appropriate, such as the value of labor. So, it can be said that, according to Karl Marx, surplus value is one of the sources of profit of an industry.

Marx's criticism of the capitalist economic system has a weakness, which is related to his statement that every capitalist economic system from industrial factories or others must pay attention to the social conditions of the workers. However, the fact that happens is that workers are only given wages without paying attention to the social conditions of workers. In addition, according to Karl Marx, the benefits obtained from the capitalist economic system are only from the work of laborers, he did not pay attention

⁴¹ Franz Magnis Suseno, *Pemikiran Karl Marx*, h. 193–194.

in this modern era, many advanced technologies and tools have been operated in industries that produce various materials. Therefore, Karl Marx's criticism of the capitalist economic system still has flaws.

THE CONCEPT OF MAN ACCORDING TO KARL MARX

Karl Marx's understanding of humans starts from the creation of humans naturally or from a long biological process to the creation of humans. So that humans according to him are not created from something transcendent. Because Karl Marx is a naturalist. In addition, humans in Marx's point of view are also the creators of their history or what is called in, *A Dictionary of Marxist Thought with Humanism*. Man is created naturally from nature, but eventually, he can separate and develop himself. Therefore, the creation of man is the result of his view of naturalism. Meanwhile, humans can create their history based on Karl Marx's view of humanism.⁴²

Furthermore, in line with these two types, namely the basic nature and special nature of man, two types of human drives help him develop. First, the fixed desires or drives of the human self. Such as eating, drinking, sexuality, and the need for other material things. Or more simply that which is an integral part of the human self. However, this will always evolve with the history of his life. Secondly, relative drives that are not an integral part of humans are formed due to economic factors, especially the ways of producing material needs.⁴³

⁴² Tom Bottomore, *A Dictionary of Marxist Thought*, "Capital Volume I: A Critique of Political Economy," p. 41.

⁴³ Karl Marx dan F. Engels, *The Holy Family or Critique of Critical Critique* (Moscow: Foreign Languages Publishing House, n.d.), p. 178-179.

Then, for Marx, human consciousness is not formed from within, but it is the state of material production that makes him aware of human needs and desires.⁴⁴ From this explanation, Marx's view does not refer to subjectivity, but objectivity to economic sociology.⁴⁵ The author is in line with this opinion, meaning that the existence of this objectivity condition shapes the space of human activity, including the way humans produce and build inter-organizational relations.

Concerning the way humans produce, of course, in material needs. Marx explains that everything depends on material tools. The way humans produce is not just doing work like most employees who only work without paying attention to the essence of their work. However, this reflects human consciousness and existence. So that his complete self will be reflected in the results of his production. However, it goes back to the beginning, namely that humans in carrying out production are determined by material conditions. Therefore, Marx's view of humans is determined by the reality of material production.⁴⁶

In addition, as explained above, Marx is also a humanist, where humans can create their history. However, it is also explained that humans were created from a very long biological evolution until finally mankind was created or referred to as naturalism.⁴⁷ However, in the end, he can separate himself and create his life history. And this is what Karl Marx said, that human

⁴⁴ Karl Marx, *A Contribution to The Critique of Political Economy*, ed. oleh N.I. Stone (Chicago: Charles H. Kerr & Company, 1904), p. 11–13.

⁴⁵ Erich Fromm, *Konsep Manusia menurut Marx*, ed. oleh Agung Prihantoro (Yogyakarta: Pustaka Pelajar, 2001), h. 16–17.

⁴⁶ Karl Marx dan Frederick Engels, *German Ideology* (New York: Prometheus Books, 1998), p. 41–42.

⁴⁷ Tom Bottomore, *A Dictionary of Marxist Thought*, Vol. 16, p. 26.

history is different from natural history. In addition, as stated by Marx, it is not only the conditions of objectivity that change in reproductive activities, but the producers also change, so that they can transform them into the results of production.⁴⁸ Therefore, human development is influenced by the reality of reproduction.

From all the explanations above, it can be concluded that, according to Karl Marx, humans are preceded by an understanding of naturalism and humanism. Naturalism is understood as an understanding that states humans are created from a very long biological evolution and ultimately the creation of humans. Then, from humanism or an understanding that distinguishes human history and nature, it can develop history by itself and make nature a supporting factor as a reproduction material. Then, humans who have fixed and relative drives or desires will always change and develop. Fixed urges such as eating, drinking, sex, and so on. Then the relative need is a production process that will always develop. Therefore, humans are compared to a way of reproduction. When the reproduction system is good with perfect production results, then that is a reflection of human existence.

However, the human concept given by Karl Marx is very contradictory, where he states that humans occur naturally from a very long biological evolution which will eventually create manual or referred to as naturalism. However, Karl Marx also stated that humans can create their history and it is different from natural history. Then, this is very contrary to the concept of human creation from the Islamic point of view, namely humans or all

⁴⁸ Derajat Fitra Marandika, "Keterasingan Manusia menurut Karl Marx," *Tsaqafah: Jurnal Peradaban Islam*, Vol. 14, No. 2 (2018): 299-322. <https://ejournal.unida.gontor.ac.id/index.php/tsaqafah/article/view/2642>

realities are created from nothing into existence. Therefore, the concept of man here is very ambiguous.⁴⁹

ALIENATION ACCORDING TO KARL MARX

From the explanation above, it can be understood that humans in Marx's view are determined by the reality of material production. Where a job becomes the existence of himself, and also the results of production that become a picture of himself. Thus, in the capitalist economic system, where a person does not work freely and universally, but instead is suppressed and only receives orders from above, that is what makes him lose his existence, and this will be explained in more detail below. Therefore, Marx's analysis of alienation takes into account the concept of man, that man is a creative being through his work.⁵⁰

As Franz Magnis Suseno wrote in the book *The Thought of Karl Marx*, according to Karl Marx, work should be joyful. However, in reality, workers in the capitalist economic system become depressed and even forced to do their work so they lose the existence of happiness.⁵¹ Therefore, it is alienation that forces him forced and lose his existence.⁵²

⁴⁹ Marx, *Das Kapital: A Critique of Political Economy*; Abbas Sofwan Matlail Fajar dan Akhmad Najibul Khairi Syaie, "Handling Community Tensions During the Hajj Waiting Period: An Analysis of the Reactualization of Hajj Implementation," *Tribakti: Jurnal Pemikiran Keislaman*, Vol. 34, No. 2 (2023): 281–296. <https://ejournal.uit-lirboyo.ac.id/index.php/tribakti/article/view/3599>

⁵⁰ Isidor Walliman, *Estrangement: Marx's Conception of Human Nature and the Division of Labor* (London: Greenwood Press, 1981), p. 3–17; Franz Magnis Suseno, *Pemikiran Karl Marx*, h. 90–91.

⁵¹ Franz Magnis Suseno, *Pemikiran Karl Marx*, h. 99.

⁵² Maskur Rosyid dan Anwar Hafidzi, "Paradigma dan Alienasi Konsep Maslahat Al-Tufi Sebagai Legalitas Sumber Syariah, *Al-Banjari: Jurnal Ilmiah Ilmu-Ilmu Keislaman*, Vol. 19, No. 2 (2020): 159-196. <https://doi.org/10.18592/al-banjari.v19i2.3823>

Related to how the capitalist economic system organizes and controls all material production processes are those who own capital and the means of reproduction and control the market system by limiting property rights.⁵³ So that workers no longer do what they think in themselves, but do what is given by the owners of capital.⁵⁴ Therefore, the market system of the capitalist economic system organizes a system that does not pay attention to the conditions of the workers. This is done out of compulsion for the demands of earning a living or survival.⁵⁵

Alienation comes from English, in the Dictionary of Philosophy written by Simon Blackburn, it is defined as the condition of an alienated person who feels alien to himself.⁵⁶ According to Karl Marx, written by Franz Magnis Suseno, there are three aspects of a person's alienation.⁵⁷ Therefore, self-alienation or alienation is defined as the limitation of self-existence in a job.

First, the worker is alienated from his production. Because the results of his work should be his pride. However, because he becomes a wage hunter, he cannot enjoy the results of his work, because the results of his work become the property of the factory.⁵⁸ Secondly, "work", which should be done universally and freely, becomes a scourge for him because the work he does is

⁵³ Franz Magnis Suseno, *Pemikiran Karl Marx*, h. 95.

⁵⁴ Dede Mulyanto, *Geneologi Kapitalisme* (Yogyakarta: Resist Book, 2012), h. 21–22.

⁵⁵ Erich Fromm, *Konsep Manusia menurut Marx*, h. 62–63.

⁵⁶ Simon Blackburn, *Kamus Filsafat Terjemahan dari The Oxford Dictionary of Philosophy*, ed. oleh Yudi Santoso, Cet. I (Yogyakarta: Psutaka Pelajar, 2013), h. 26.

⁵⁷ Siska Sari, *Larangan pekerja perempuan berjilbab (Studi Deskriptif Tentang Larangan Pekerja Perempuan Berjilbab)*, (Universtas Airlangga: Fakultas Ilmu Sosial dan Ilmu Politik, 2014), h. 1–9.

⁵⁸ Franz Magnis Suseno, *Pemikiran Karl Marx*, h. 100.

forced and not according to his wishes. Or it can be understood as slavery against him. He only receives from the leader of the industry about all the work he will do. Third, he uses himself. This can be understood as a person's compulsion to work with the demands of making a living. Thus, from this work, he will only work passively and will not be able to develop. Although he works to make a living, he only tortures himself and makes him more miserable and poor.⁵⁹ Therefore, from these three kinds of alienation, he essentially loses his existence with a job in the capitalist economic system. These three points are not entirely true. Is it only by working that humans are said to exist? This one question can change all the assumptions or statements above.

From all the explanations above, it can be understood that Karl Marx's analysis of alienation in the capitalist economic system is that a person will only lose his existence in his work, himself, even if he is forced to do all of that. In addition, related to capital ownership, it can be interpreted as an amalgamation of the results of human labor in the form of social environment and political system, unconsciously it again controls them and becomes the cause of the formation of human history. Therefore, to overcome alienation is to provide human existence itself which is influenced by the reality of reproduction.

However, the concept of alienation or alienation of workers in the capitalist economic system according to Karl Marx cannot be declared correct. Because, in fact, many workers now support the capitalist economic system, because they feel prosperous. This is based on the tools and reproductive technology that have been

⁵⁹ Franz Magnis Suseno, *Pemikiran Karl Marx*, h. 101.

developed. Therefore, Karl Marx's concept of alienation cannot be said to be completely true.

UTOPIAN SOCIALISM

Karl Marx's analysis of alienation is a critique of private property rights in the capitalist economic system. In the capitalist economic system, humans are divided into two social groups: the labor class and the proletariat or capital owners. The owner of capital employs the means of production to the laborer to sustain his life. This is the beginning of social inequality in the capital system.⁶⁰ So from here, it can be seen that the main cause of oppression between the two classes is class difference. Thus, to overcome alienation is to eliminate class or create a classless society.⁶¹ Therefore, the solution to the alienation of the workers is to eliminate social class.

According to Karl Marx, the beginning of social class conflict is political. Where there is a proletariat that forms a unit to create its government or "dictatorship of the proletariat". If the state can eliminate these dictators, so that they cannot control the means of reproduction, and abundant wealth without restrictions, then the dictatorship of the proletariat will disappear.⁶² The idea of creating a classless society, where everything is regulated by the state, envisions a system without exclusive activities for workers, offering universal work opportunities free from oppression. The absence of distinct social classes is seen as a means to promote equality and inclusivity, allowing individuals to

⁶⁰ Franz Magnis Suseno, *Pemikiran Karl Marx*, h. 135–140.

⁶¹ George Ritzer and Douglas J. Goodman, *Teori Marxis dan Berbagai Ragam Teori Neo Marxian* (Bantul: Kreasi Wacana, 2011), h. 23.

⁶² David McLellan, *Karl Marx Selected Writings*, Second Edi (Oxford: Oxford University, 2000), p. 610.

engage in various activities. The state's role in regulating these endeavors is considered crucial to maintaining order and fairness in this envisioned classless society. However, debates persist about the practicality and potential challenges of achieving such a utopian vision.⁶³ Therefore, to create a classless society is to eliminate the dictatorship of the proletariat.

However, in reality, Karl Marx's idea of a socialist state proved to be a failure. Many of the workers in the capitalist economic system are prosperous and hostile to the adherents of socialist economics. In addition, many countries inspired by Karl Marx's idea of a classless society switched to a capitalist state. Karl Marx did not pay attention to the development of technology that helps workers in completing their work. Thus, there is no longer any compulsion to work. In fact, in his work, he feels prosperous.⁶⁴ Therefore, a classless society according to Karl Marx is only a utopian idea.

While Karl Marx's socialist vision aimed at a classless society is critiqued for its impracticality, especially in light of historical shifts from socialism to capitalism, it prompts a broader reflection on the limitations of rigid economic paradigms. The complexities of societal structures and the evolving nature of global economies underscore the need for nuanced approaches. Rather than dismissing the quest for economic alternatives, this analysis invites consideration of flexible models that can adapt to contemporary challenges. The ongoing discourse emphasizes the importance of continuous exploration and adaptation, steering

⁶³ Karl Marx and Frederick Engels, *Collected Work Vol 3, Karl Marx March 1843-August 1844* (UK: Lawrence & Wishart Electric Book, 2010), p. 47.

⁶⁴ Herbert Marcuse, *One-Dimensional Man* (London and New York: Routledge & Kegan Paul, 2007), p. 10.

away from dogmatic adherence to any singular economic ideology. In this dynamic landscape, the search for an inclusive, adaptable economic system that addresses societal issues while promoting sustainable growth remains a crucial and evolving endeavor.

SHARIA ECONOMICS AS A SOLUTION

It has been explained above regarding Karlmax's analysis of alienation or alienation as a solution in the capitalist economic system.⁶⁵ That is starting from his understanding of the concept of humans based on naturalism or humans who are created from a very long biological evolution to finally create humans. Then, humanism or an understanding in which humans are different from nature because they can create their history. In addition, what determines human history is reproductive reality and empirical reality.⁶⁶ That is related to human production related to the social environment and political system, but in the end, these two things control humans unconsciously. In the end, what is needed to reconcile the capitalist economic system according to Karl Marx is to eliminate classes among the people.⁶⁷ However, it has been proven earlier that this is just a utopian idea. Therefore, the need for a more efficient economic system for the benefit of society now is the Islamic economic system which will be explained below.

Then, one of the problems in the capitalist economic system above is property rights, namely all ownership is controlled by an

⁶⁵ Siska Sari, *Larangan pekerja perempuan berjilbab (Studi Deskriptif Tentang Larangan Pekerja Perempuan Berjilbab).*"

⁶⁶ Tom Bottomore, *A Dictionary of Marxist Thought.*

⁶⁷ Franz Magnis Suseno, *Pemikiran Karl Marx*, h. 135–140; A Jauhar Fuad and Mowafg Masuwd, "Religiosity and its Relationship with the Tolerance Attitudes of Higher Education Students," *Tribakti: Jurnal Pemikiran Keislaman*, Vol. 34, No. 2 (2023): 213–228. <https://ejournal.uit-lirboyo.ac.id/index.php/tribakti/article/view/3617>

individual alone to organize a system to develop a profitable and unlimited economic system. However, the Islamic economic system is unique in that absolute ownership belongs to Allah SWT. Thus, the property or ownership of an individual has the property rights of others in it.⁶⁸ In addition to wealth in the form of money, in Islamic countries, some goods must be nationalized, to help the progress of companies in the country. Therefore, the ownership system in Islam is free but limited and must be shared with fellow Muslims, for the common good. This is because all shari'a in Islam is for the benefit of the individual and those around him.⁶⁹

Then, regarding the owner of capital who opens up jobs for laborers, where the laborers need work, so they will work involuntarily and universally. There is no prohibition on doing business, but what must be considered is greed or freedom that has no limits, giving rise to the desire to continue to hoard wealth and wealth. Even to the extent of using methods and systems that are not good or not per Islamic law, and as explained above, Islamic law is a *maslahat* for him and those around him. However, if he acts otherwise, it will only be destructive or harmful to him. And what must be considered in shari'a is halal and haram, then the obligation to pay zakat when it reaches its limit. Therefore, the sharia economic system is for the benefit of the perpetrators and those around them.⁷⁰

In addition, what must be considered in the capitalist economic system is competition between companies. Because,

⁶⁸ Intang, *Teori Ekonomi Islam*, h. 31.

⁶⁹ Muhammad Sharif Chaudhry, *Sistem Ekonomi Islam : Prinsip Dasar* (Jakarta: Kencana Prenada Media Group, 2012), h. 357.

⁷⁰ Muhammad Sharif Chaudhry, *Sistem Ekonomi Islam : Prinsip Dasar*, h. 357.

basically the system is only looking for unlimited profits, it will not pay attention to small companies that are around it or in the vicinity, which will make it not develop, even destroyed.⁷¹ In Islam, this is strongly discouraged, because it will only lead to unhealthy competition and destruction for both.

In addition, the capitalist economic system is concerned only with the wealth of a few individuals and not with a large group of helpless people. They live with their small groups in luxury and prosperity, but not with other large parts that suffer.⁷²

Of all the problems that exist Islam as a religion as well as civilization provides a solution that certainly aims for the common good. Because in the Islamic economy, some principles and goals are for the common good. In terms of economy, basic needs, social justice, and so forth.⁷³ Therefore, the Islamic economic system is a good system to be applied in people's lives.⁷⁴

The Islamic economic system is founded on principles derived from Islamic teachings found in the Qur'an and Sunnah. In Islam, the overarching purpose of the Sharia is to promote the common good. This extends to the economic realm, where the fundamental aim, of the Sharia, is the well-being of the broader community. Consequently, all economic activities, including trade and business, are intended to be conducted with the ultimate goal

⁷¹ Muhammad Sharif Chaudhry, *Sistem Ekonomi Islam : Prinsip Dasar*, h. 359.

⁷² Muhammad Sharif Chaudhry, *Sistem Ekonomi Islam : Prinsip Dasar*, h. 361.

⁷³ Taqiuddin al-Nabhani, *al-Nizham al-Iqtishadiy fi al-Islam*, Uploader, Aqil Aziz, *Sistem Ekonomi Islam*, (academia.edu)," h. 101–107.

⁷⁴ Muhammad Sharif Chaudhry, *Sistem Ekonomi Islam : Prinsip Dasar*, h. 30.

of serving Allah and contributing to the common good as outlined by Islamic principles.⁷⁵

The first thing that must be considered in the Islamic economic system is the matter of halal and haram.⁷⁶ As explained in the Qur'an: *O mankind, eat what is lawful and good from what is found on Earth, and do not follow the steps of the devil, for surely the devil is a real enemy to you (QS. al-Baqarah (2): 168). And let not some of you eat of the wealth of others among you employing unlawful means, and let not your wealth be brought before a judge, that you may eat of the wealth of others by way of sin when you know it. (QS. al-Baqarah (2): 188). In addition, O you who believe, eat of the good sustenance We have given you and give thanks to Allah, if indeed to Him alone you worship. Verily, Allah has only forbidden to you carrion, blood, pork, and animals which (when slaughtered) are called by a name other than Allah. But whoever is compelled to eat them and does not desire to do so, nor does he transgress the limits, there is no sin on him. Indeed, Allah is Forgiving and Merciful. (QS. al-Baqarah (2): 172-173).*

From the above verses, it can be concluded that, in the Islamic economic system what must be emphasized is halal and haram. Because halal and haram are also related to the way the money or treasure is obtained. Like, from a good economic system or not. If from the results of the business, whether the business is clean or there is no fraud in running it, as happens in the capitalist economic system. Therefore, this one thing alone has a very large value. For example, overcoming the factory competition that is not clean among capitalists, and so on.⁷⁷

⁷⁵ Syafa'ul Mudawam, *Sejarah Pemikiran Ekonomi Islam*, h. 23-24.

⁷⁶ Taqiuddin al-Nabhani, *al-Nizham al-Iqtishadiy fi al-Islam*, Uploader, Aqil Aziz, *Sistem Ekonomi Islam*, (academia.edu), h. 107.

⁷⁷ Taqiuddin al-Nabhani, *al-Nizham al-Iqtishadiy fi al-Islam*, h. 107.

Furthermore, about the payment of zakat. The zakat referred to here is zakat mal. Zakat itself is a property issued by people who have excess property or rich people to people who are lacking in economic terms. This aims to help fellow Muslims to prosper.⁷⁸

Then, for zakat mal is all assets that are owned, stored, and utilized by everyone, besides that it must be issued when the limit is under the terms and conditions. In addition, zakat must be issued by everyone who has more property that has reached haul (one year). *Zakat* is issued to purify his property. The conditions of zakat mal include full ownership, not joint ownership, developing which means it has the potential to decrease and increase, enough *nisab* or has reached a certain value, enough haul or has been one year, more than basic needs, and free from debt.⁷⁹

In addition, some assets are obliged to be issued zakat. Among others: livestock: cows, goats, buffaloes, etc. Gold and Silver, are commercial property which means everything that is traded, agricultural products, marine products, crops such as thyme, copper, marble, etc., and rikaz or treasure. *Zakat mal* is an asset that meets the pillars and requirements that must be issued after reaching one haul or one year.⁸⁰

If this is linked to the economic system, then the more wealth that is owned, the greater the wealth that is zakaah. In addition, the zakat that is issued will be able to help the welfare of Muslim communities who have economic constraints. Nowadays

⁷⁸ Muhammad Sharif Chaudhry, *Sistem Ekonomi Islam : Prinsip Dasar*, h. 30.

⁷⁹ Anton Athoilah, *Zakat dan Wakaf* (Bandung: Simbiosis Rekatama Media, 2019), h. 25.

⁸⁰ Abdul Jalil, *Zakat Fitrah dan Zakat Mal*, (Semarang: CV. Aneka Ilmu, 2009), h. 5–6.

many zakat houses have established schools, institutions, and charity centers for orphans. Therefore, the Islamic economic system is one of the factors for the common good.⁸¹

From the description above, the solutions that can be provided are as follows:

First, Islam encourages economic growth that provides broad benefits to society (pro-poor growth). Islam achieves pro-poor growth through two main channels: banning usury and encouraging real sector activities. The prohibition of usury will effectively control inflation so that people's purchasing power is maintained and economic stability is created. At the same time, Islam directs capital to productive economic activities through economic and business cooperation such as *mudarabah*, *muzara'ah*, and *musaqah*. Thus, there is harmony between the real and monetary sectors so that economic growth can take place continuously.⁸²

Second, Islam encourages the creation of a state budget that favors the interests of the people (pro-poor budgeting). In Islamic history, there are three main principles in achieving pro-poor budgeting: strict fiscal discipline, good governance, and the use of the state budget entirely for the public interest. There has never been a budget deficit in Islamic governance despite high spending pressures, except once, during the reign of the Prophet Muhammad s.a.w, which was caused by war. Even during the time of Caliphs Umar and Usman, there was a large budget

⁸¹ Muhammad Saad bin Ahmad Al-Yubi, *Maqasid al-Syariah wa Alaqatuha bi al-Adillah al-Syarieyyah*, h. 30; Muhammad ibn Makram Manzur al-Afriqi al-Mishri, *Lisan al-Arab* (Beirut: Dar al-Shadir, t.t.), h. 175; Ali al-Sayis, *Nasy'ah al-Fiqh al-Ijtihad wa athwaruh* (Kairo: Majma' al-Buhuts al-Islamiyah, 1970), h. 8.

⁸² Intang, *Teori Ekonomi Islam*, h. 22.

surplus. What was then more encouraged was budget efficiency and savings through good governance. In Islam, the state budget is public property so the budget becomes very responsive to the interests of the poor.⁸³

Third, Islam encourages the development of infrastructure that provides broad benefits to society (pro-poor infrastructure). Islam encourages infrastructure development that has a positive externality impact to increase the capacity and efficiency of the economy. The Prophet Muhammad s.a.w. distributed land in Medina to the community to build housing, establish public baths in the corners of the city, build markets, expand the road network, and pay attention to postal services. Caliph Umar bin Khattab built the cities of Kufa and Basrah by paying special attention to roads and building mosques in the city center. He also ordered the governor of Egypt, Amr bin Ash, to use one-third of Egypt's revenue for the construction of bridges, canals, and clean water networks.⁸⁴

Fourth, Islam promotes the provision of essential public services that prioritize the welfare of the broader community, emphasizing pro-poor public services. Three critical areas of public services highlighted in Islam include bureaucracy, education, and health. In the Islamic context, bureaucracy is viewed as a duty to serve the public interest rather than personal or group interests. Historical examples, such as Caliph Uthman forgoing a salary from his office, and Caliph Ali's actions in dismissing corrupt officials, underscore the emphasis on public service in Islam.

⁸³ Syafaul Mudawam, *Sejarah Pemikiran Ekonomi Islam*, h. 43.

⁸⁴ Dewi Maharani, "Ekonomi Islam: Solusi Terhadap Masalah Sosial-Ekonomi," *INTIQAD: Jurnal Agama Dan Pendidikan Islam*, Vol. 10, No. 1 (2018): 20-34. <https://jurnal.umsu.ac.id/index.php/intiqad/article/view/1921/1978>

Moreover, Islam encourages the advancement of education and health as integral sources of productivity for long-term economic growth. The notion is that investing in education and healthcare not only benefits individuals but also contributes to the overall prosperity of society. This holistic perspective aligns with the Islamic principles of social justice and underscores the importance of communal well-being in the economic framework.⁸⁵

Fifth, Islam encourages equity and income distribution policies that favor the poor. There are three main instruments in Islam related to income distribution, namely the regulation of land ownership, the application of zakat, and advocating gradual *hasan*, *infaq*, and *waqf*.

From all the explanations above, it can be concluded that the capitalist economic system has a foundation and principle that is to get the maximum profit without paying attention to the benefits of others. This is very contrary to the Islamic economic system based on Islamic *sharia*, and the existence of *sharia* is for the benefit of him and those around him.⁸⁶

CONCLUSION

From all the above explanations it can be concluded that the capitalist economic system considered by Karl Marx as an economic system that oppresses the workers or the lower class. In addition, this economic system causes a laborer to lose his existence or cannot work universally and freely. Therefore, an

⁸⁵ Dini Anggraini, dkk., "Pengaruh Pengangguran Terhadap Kemiskinan Ditinjau dari Perspektif Ekonomi Islam," *Tirtayasa Ekonomika*, Vol. 18, No. 1 (2023): 123-138.
<https://jurnal.untirta.ac.id/index.php/JTE/article/view/13613>

⁸⁶ Anton Atoillah, *Zakat dan Wakaf*, h. 28.

economic system is needed that can prosper workers and all social classes.

From the above problems, Karl Marx tried to provide a solution to the capitalist economic system, namely the socialist economic system. According to him, the beginning of the problem in the capitalist economic system is the oppression of the upper class against the lower class. Then he analyzed alienation or alienation. Because in the capitalist economic system, the workers feel alienated from themselves and the people around them. Which resulted in a lot of downturns for the laborer. He thought of eliminating the class conflict to create a communist society or a classless society. However, in the end, Karl Marx's system can be proven to fail and another economic system is needed that is more suitable for the welfare of all classes.

So here is a solution to the capitalist economic system, namely the Islamic economic system based on Islamic sharia. And the existence of Islamic shari'a only aims for the benefit of him and those around him. In addition, in the Islamic economic system, there are two very fundamental concepts, namely halal-haram and zakat mal. First, halal and haram are related to the way money or property is obtained. Like, from a good economic system or not. If from the results of the business, whether the business is clean or there is no fraud in running it, as happens in the capitalist economic system. Therefore, this one thing alone has a very large value. For example, overcoming factory competition that is not clean among capitalists, and so on.

In addition, related to zakat mal if it is associated with the economic system, the more assets owned, the greater the assets that are zakat. In addition, the zakat that is issued will be able to help the welfare of Muslim communities who have economic

constraints. Nowadays many zakat houses have established schools, institutions, and charity centers for orphans. Therefore, the Islamic economic system is one of the factors for the common good.

REFERENCES

- Ali al-Sayis. *Nasy'ah al-Fiqh al-Ijtihad wa athwaruh*. Kairo: Majma' al-Buhuts al-Islamiyah, 1970.
- Anggraini, Dini, dkk. "Pengaruh Pengangguran Terhadap Kemiskinan Ditinjau dari Perspektif Ekonomi Islam." *Tirtayasa Ekonomika*, Vol. 18, No. 1 (2023): 123–138.
<https://jurnal.untirta.ac.id/index.php/JTE/article/view/13613>
- Athoilah, Anton. *Zakat dan Wakaf*. Bandung: Simbiosis Rekatama Media, 2019.
- Aprilya, Nurul Wahida. "Ekonomi sosialisme dan kapitalisme" *OSFPREPRINTS* Vol. 8, No. 2 (2019).
<https://osf.io/preprints/osf/9szkp>
- Bahari, Yohanes. "Karl Marx: Sekelumit Tentang Hidup dan Pemikirannya." *Jurnal Pendidikan Sosiologi dan Humaniora*, Vol. 1, No. 1 (2010): 1–10.
<https://jurnal.untan.ac.id/index.php/JPSH/article/view/375>
- Beilharz, Peter. *Teori-Teori Sosial*. Yogyakarta: Pustaka Pelajar, 2005.
- Blackburn, Simon. *Kamus Filsafat Terjemahan dari The Oxford Dictionary of Philosophy*. Diedit oleh Yudi Santoso. I. Yogyakarta: Pustaka Pelajar, 2013.
- Bottomore, Tom. *A Dictionary of Marxist Thought. Labour / Le Travail*. Second Edi. Vol. 16. Blackwell Publishers Ltd, 1991.
- Chaudhry, Muhammad Sharif. *Sistem Ekonomi Islam : Prinsip Dasar*. Jakarta: Kencana, 2012.
- Edwards, Paul. *Encyclopedia of Philosophy*. New York: Macmillan,

1972.

- Effendi, Syamsul. "Perbandingan Sistem Ekonomi Islam dengan Sistem Ekonomi Kapitalis dan Sosial." *Jurnal Riset Akuntansi Multiparadigma*, Vol. 6, No. 2 (2019): 147–158. <https://jurnal.uisu.ac.id/index.php/JRAM/article/view/2185>
- Fajar, Abbas Sofwan Matlail, dan Akhmad Najibul Khairi Syaie. "Handling Community Tensions During the Hajj Waiting Period: An Analysis of the Reactualization of Hajj Implementation," *Tribakti: Jurnal Pemikiran Keislaman*, Vol. 34, No. 2 (2023): 281–296. <https://ejournal.uit-lirboyo.ac.id/index.php/tribakti/article/view/3599>
- Faqih, Muhammad Ali. *Biografi Lengkap Karl Marx: Pemikiran dan Pengaruhnya*. Diedit oleh Deddy Arsyah. Pertama. Yogyakarta: Labirin, 2017.
- Fromm, Erich. *Konsep Manusia menurut Marx*. Diedit oleh Agung Prihantoro. Yogyakarta: Pustaka Pelajar, 2001.
- Fuad, A Jauhar, and Mowafg Masuwd. "Religiosity and its Relationship with the Tolerance Attitudes of Higher Education Students." *Tribakti: Jurnal Pemikiran Keislaman*, Vol. 34, No. 2 (2023): 213–228. <https://ejournal.uit-lirboyo.ac.id/index.php/tribakti/article/view/3617>
- Hendrawan, Datu. "Alienasi Pekerja Pada Masyarakat Kapitalis Menurut Karl Marx." *Jurnal Filsafat Arete*, Vol. 6, No. 1 (2017): 13–33. <http://journal.wima.ac.id/index.php/ARETE/article/view/1640>
- Intang. *Teori Ekonomi Islam*. Diedit oleh Nur Arifin. Serang: Laksita Indonesia, 2015.
- Jalil, Abdul. *Zakat Fitrah dan Zakat Mal*. Semarang: CV. Aneka Ilmu, 2009.
- Jan, Radlyah Hasan. "Eksistensi Sistem Ekonomi Kapitalis di

- Indonesia." *Jurnal Ilmiah Al-Syir'ah*, Vol. 8, No. 1 (2008): 125.
<https://journal.iain-manado.ac.id/index.php/JIS/article/view/45>
- Kambali, M. "Pemikiran Karl Marx Tentang Struktur Masyarakat (Dialektika Infrastruktur dan Suprastruktur)." *AL-IQTISHOD: Jurnal Pemikiran dan Penelitian Ekonomi Islam*, Vol. 2, No. 8 (2020): 63-80.
<https://www.neliti.com/publications/332489/pemikiran-karl-marx-tentang-struktur-masyarakat#cite>
- Lusiana, Anisa. "Kritik Karl Marx Terhadap Kapitalisme Anisa." *OSFPREPRINTS* (2019): 1–9. <https://osf.io/preprints/osf/4hmq8>
- Maharani, Dewi. "Ekonomi Islam: Solusi Terhadap Masalah Sosial-Ekonomi." *INTIQAD: Jurnal Agama dan Pendidikan Islam*, Vol. 10, No. 1 (2018): 20–34.
<https://jurnal.umsu.ac.id/index.php/intiqad/article/view/1921/1978>
- Marandika, Derajat Fitra. "Keterasingan Manusia menurut Karl Marx." *Tsaqafah: Jurnal Peradaban Islam*, Vol. 14, No. 2 (2018): 229-322.
<https://ejournal.unida.gontor.ac.id/index.php/tsaqafah/article/view/2642>
- Marcuse, Herbert. *One-Dimensional Man*. London and New York: Routledge & Kegan Paul, 2007.
- Marx, Karl. *A Contribution to The Critique of Political Economy*. Diedit oleh N.I. Stone. Chicago: Charles H. Kerr & Company, 1904.
- _____. "Capital Volume I: A Critique of Political Economy." diedit oleh Samuel Moore dan Edward Aveling. Moscow: Progress Publisher, n.d.
- _____. *Das Kapital: A Critique of Political Economy*. Vol. 1. England: Penguin Classics, 1990.
- _____, dan F. Engels. *The Holy Family or Critique of Critical*

- Critique*. Moscow: Foreign Languages Publishing House, n.d.
- _____, dan Frederick Engels. *Collected Work Vol 3, Karl Marx March 1843-August 1844*. UK: Lawrence & Wishart Electric Book, 2010.
- _____. *German Ideology*. New York: Prometheus Books, 1998.
- McLellan, David. *Karl Marx Selected Writings*. Second Edi. Oxford: Oxford University, 2000.
- al-Mishri, Muhammad ibn Makram Manzur al-Afriqi. *Lisan al-Arab* Beirut: Dar al-Shadir, t.t.
- Mudawam, Syafaul. *Sejarah Pemikiran Ekonomi Islam*. Yogyakarta: Lembaga Pengkajian dan Pengembangan Ilmu Diniyah, 2011.
- Muhammad ibn Makram Manzur al-Afriqi al-Mishri. *Lisan al-Arab*. Beirut: Dar al-Shadir, n.d.
- Muheramtohad, Singgih, dan Fita Nurul Faizah. "Pemikiran Ekonomi Karl Marx Menurut Konsep Ekonomi Islam." *Ulumuddin : Jurnal Ilmu-ilmu Keislaman*, Vol. 12, No. 2 (2022): 185–200.
- https://jurnal.ucy.ac.id/index.php/agama_islam/article/view/1153
- "Mujallatu Jaamiatu al-Syariqah Li al-Ulum al-Syar'iyah wa al-Dirasah al-Islamiyyah," 2018.
- Mulawan, Kartini, dan Yuningsih. "Kapitalisme Pedesaan Di Kawasan Ekonomi Khusus (KE) Tanjung Lesung Kabupaten Pandeglang Propinsi Banten." *CosmoGov: Jurnal Ilmu Pemerintahan*, Vol. 3, No. 1 (2017): 55-64.
- <https://jurnal.unpad.ac.id/cosmogov/article/view/12636>
- Mulyanto, Dede. *Geneologi Kapitalisme*. Yogyakarta: Resist Book, 2012.
- Muttaqin, Ahmad. "Karl Marx Dan Friederich Nietzsche Tentang Agama." *KOMUNIKA: Jurnal Dakwah dan Komunikasi*, Vol. 7,

No. 1 (1970).

<https://ejournal.uinsaizu.ac.id/index.php/komunika/article/view/365>

al-Nabhani, Taqiuddin. *al-Nizham al-Iqtishadiy fi al-Islam*, Uploader, Aqil Aziz, *Sistem Ekonomi Islam*, (academia.edu).
https://www.academia.edu/39332821/SISTEM_EKONOMI_ISLAM_An_Nizham_Al_Iqtishadiy_Fil_Islam_Imam_Taqiyuddin_An_Nabhani

Pohan, Ibnu Asqori, dkk. "Eksplorasi Kontemporer Konsep Keadilan Karl Marx." *Jurnal Dialektika*, Vol. 7, No. 1 (2015): 19–33.

<https://www.ejournal.uniramalang.ac.id/index.php/dialektika/article/view/149>

Pratiwi, Nurul. "Ekonomi Sosialis Dan Kritik Karl Marx Terhadap Kapitalisme," *OSFPREPRINTS* (2021).

<https://osf.io/preprints/osf/xh5ga>

Ritzer, George, dan Douglas J. Goodman. *Teori Marxis dan Berbagai Ragam Teori Neo Marxian*. Bantul: Kreasi Wacana, 2011.

Rosyid, Maskur, dan Anwar Hafidzi. "Paradigma Dan Alienasi Konsep Maslahat Al-Tufi Sebagai Legalitas Sumber Syariah." *Al-Banjari: Jurnal Ilmiah Ilmu-Ilmu Keislaman*, Vol. 19, No. 2 (2020): 159-196. <https://doi.org/10.18592/al-banjari.v19i2.3823>

Sari, Siska. *Larangan pekerja perempuan berjilbab (Studi Deskriptif Tentang Larangan Pekerja Perempuan Berjilbab)*. Universitas Airlangga: *Fakultas Ilmu Sosial dan Ilmu Politik*, 2014.

al-Sayis, Ali. *Nasy'ah al-Fiqh al-Ijtihad wa athwaruh*. Kairo: Majma' al-Buhuts al-Islamiyah, 1970.

Sihombing, Daniel, dkk. *Friedrich Engels: Pemikiran dan Kritik*. Diedit oleh Dede Mulyanto dan Fuad Abdulgani. Bandung: Ultimus, 2020.

- Sirajudin, dan Tamsir. "Rekonstruksi Konseptual Kepemilikan Harta Perspektif Ekonomi Islam (Studi Kritis Kepemilikan Harta Sistem Ekonomi Kapitalisme)." *Laa Maisyir: Jurnal Ekonomi Islam*, Vol. 6, No. 2 (2019): 211-225. <https://journal.uin-alauddin.ac.id/index.php/lamaisyir/article/view/11838>
- Suseno, Franz Magnis. *Pemikiran Karl Marx*. Jakarta: PT Gramedia, 2019.
- Walliman, Isidor. *Estrangement: Marx's Conception of Human Nature and the Division of Labor*. London: Greenwood Press, 1981.
- al-Yubi, Muhammad Saad bin Ahmad. *Maqasid al-Syariah wa Alaqatuha bi al-Adillah al-Syarieyyah*, 1998.