

AL-RASYAD

Jurnal Hukum dan Etika Bisnis Syari'ah
Vol. 02, No. 02, 2023

Published by

Prodi. Hukum Ekonomi Syariah, Fakultas Syari'ah,
Institut Agama Islam (IAI) Hamzanwadi Pancor
Jln. TGKH. M. Zainuddin Abdul Majid, No. 134 Pancor-Selong Lombok Timur
Nusa Tenggara Barat

KATA PENGANTAR

Jurnal Al-Rasyad edisi kali ini menampilkan beberapa tulisan dengan spektrum yang cukup beragam. Keragaman tersebut dapat dilihat dari objek maupun teori yang digunakan dalam beberapa artikel yang telah diterbitkan. Keragaman tersebut menjadi cukup menarik dan memperkaya khazanah keilmuan yang berkaitan dengan Hukum dan Etika Bisnis.

Hamzah Fansyuri's writing entitled *Community Reception of the Ancient Tembaruk Mushaf in Sajang Village, Sembalun District, NTB: Living Qur'an*. In this article, he discusses With the advancement of technology that prints tens of thousands of printed mushaf every day, the product of technological progress is not able to replace the role of ancient mushaf completely, especially in the rituals that are commonly carried out in the community of Sajang Village. Ancient mushaf had a duality of values; its value as the Word of God and as an ancestral inheritance. Therefore, the way of respect is also different from the way of respecting mushaf in general. This research uncovered the way and model of respect by taking these words and behaviors that were poured out by writing and taking pictures that are considered important and useful. This type of research is qualitative research that focused research on people's methods of intercepting verses of the Qur'an. Furthermore, the reality of mushaf reverence in the midst of traditional society was researched using the approach of reception and living Quran in looking at the symptoms that encourage local people who still maintain ancient mushaf reverence rituals amid the currents of modernity. After going through the research steps, the author managed to find some conclusions: (1) The People of Sajang Village respect the ancient mushaf Tembaruk in various ways, meaning that there is a different way of respect between ancient mushaf and printed mushaf. (2) The background of the people of Sajang Village in honoring ancient mushaf because of their concern for parents who are considered wise and must be maintained. In addition to ancestral orders, respect for mushaf is also done in order to avoid the misery of life (bahla). (3) The reception of reverence for the ancient mushaf lies in the influences of the subconscious.

Tulisan kedua membahas tentang Rusak Dan Batalnya Nikah yang ditulis oleh Muhammad Maisan Abdul Ghani, Mujiyo Nurcholis dan Imam Sucipto. Dalam tulisan ini, mereka membahas Hal ini penting, mengingat tidak seharusnya suatu perkawinan itu dibatalkan, karena idealnya suatu perkawinan bertujuan untuk membentuk keluarga yang bahagia dan kekal, sebagaimana amanah Undang-undang, sekaligus sebagai ladang ibadah sebagaimana yang dikehendaki dalam agama Islam. Artikel ini menggunakan metode penelitian kualitatif, dengan pendekatan yuridis normatif. Adapun hasil penelitian diungkapkan bahwa peristiwa pembatalan perkawinan menurut hukum Islam, disebabkan karena hal-hal yang membatalkan aqad nikah, seperti larangan kawin (mahram) atau karena hal yang baru terjadi setelah aqad nikah, seperti salah satu pihak murtad. Namun demikian, dengan pembatalan perkawinan tersebut bukan berarti permasalahan telah selesai. Beberapa permasalahan baru muncul sebagai akibat hukum dari pembatalan perkawinan tersebut, seperti masalah anak, masalah harta bersama dan masalah terhadap pihak ketiga yang berkepentingan.

Tulisan ketiga membahas tentang Kajian Teoritis Tentang Zakat Tembakau Dalam Perspektif Islam: Study Kasus Di Desa Peresak Kecamatan Sakra, Kab. Lombok Timur Yang Ditulis Oleh Husnul Hotimah. This paper discusses tobacco zakat from an Islamic perspective. The author uses qualitative research methods with observation and interviews as a tool to obtain data. After conducting a long research, the authors found that the community, especially in Peresak Village, Sakra District, in issuing zakat on the results of their tobacco farming, they issued

zakat on the results of the tobacco trade in accordance with what was explained by Allah in the Al-Quran regarding zakat on agricultural products, although many say that zakat on tobacco agricultural products is makruh, but the Peresak Village Community adheres to the Islamic shari'ah that already applies, even though their tobacco products have exceeded the obligatory zakat limit/exceeding the nishab, what they zakat is the result of the tobacco trade, so they also issue zakat. , to help the lives of the poor around him. The people of Peresak Village, Sakra District, equate their tobacco farming products with other plants besides tobacco plants so they pay zakat from their tobacco farming products, with the aim of cleansing themselves from heinous and stingy deeds and to cleanse their souls from sinful acts. Tobacco agricultural products are equated with other agricultural products, and are qiyaskan into the results of the trading business (tijarah) so that the results of the tobacco trading business must pay zakat.

Tulisan keempat membahas tentang Bitcoin Dalam Pandangan Cendikiawan Muslim Klasik Dan Kontemporer yang ditulis oleh Munawir. This article examines the views of Muslim scholars regarding bitcoin. The main problem examined in this article is the views of classical and contemporary scholars regarding the use of bitcoin. The author uses the literature study method with primary and secondary references from books, scientific articles, theses, dissertations, encyclopedias, internet and other sources. After carrying out a series of rigorous and in-depth research systems, the authors found that the existence of bitcoin as a virtual currency is considered valid, legal, or permitted under conditions, that is, if it is recognized by the state. This is because the rights and obligations to manage iqtishadiyah, including the issuance of a new currency, are under the authority of the state. In this case, bitcoin is not issued by the state and is not recognized by Bank Indonesia, so bitcoin is a currency that is considered not legal in Indonesia. The concept of bitcoin according to classical and contemporary scholars is basically the same as money in general. Actually bitcoin is a digital currency that can be used by developed countries. He is very influential in the traffic of the modern economy. As for the law, the use of bitcoins as currency or business transactions is haram li ghairihi, because the prohibition is caused by others, not the bitcoin substance itself. And also because of its uncertain nature, it is possible to cause chaos and harm many people.

Tulisan terakhir membahas tentang Pluralisme: Merajut Identitas Yang Terkoyak yang ditulis oleh Rahimal Khair dan Yusri Hamzani. This article discusses the concept of pluralaslime. In this article, the main problem studied is the level of religious pluralism in Indonesia. To get some data in this research method is to read and collect both primary and secondary references such as books, scientific articles, theses, dissertations, encyclopedias, internet and other sources. After conducting an in-depth analysis, the author finds that our plurality identity is being severely tested, especially after the Ahok case. The Ahok case created a new order in the midst of the religious community. Attitudes of exclusivity appear everywhere. To anticipate the collapse of brotherhood between religious communities, it takes an attitude to understand and understand each other. In addition, an attitude of inclusiveness is an attitude that must be applied in every element of society so that anarchism does not occur in the midst of a plural society.

DAFTAR ISI

RESEPSI MASYARAKAT TERHADAP MUSHAF KUNO TEMBARUK DI DESA SAJANG KECAMATAN SEMBALUN, NTB: LIVING QUR'AN

Hamzah Fansyuri

1-15

RUSAK DAN BATALNYA NIKAH

Muhammad Maisan Abdul Ghani

Mujiyo Nurcholis

Imam Sucipto

16-34

KAJIAN TEORITIS TENTANG ZAKAT TEMBAKAU DALAM PERSPEKTIF ISLAM: Study Kasus di Desa Peresak Kecamatan Sakra, Kab.

Lombok Timur

HUSNUL HOTIMAH

35-43

BITCOIN DALAM PANDANGAN CENDIKIAWAN MUSLIM KLASIK DAN KONTEMPORER

Munawir

44-55

PLURALISME: MERAJUT IDENTITAS YANG TERKOYAK

Rahimal Khair

Yusri Hamzani

56-65