STAR 3G 7S**Eka Askafi^{1,*} and Ali Sukamtono²**¹ Department of Management, Faculty of Economics, Islamic University of Kadiri;² Darul 'Ulum University of Jombang;

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Abstract: An activity to be able to produce maximum results requires an established framework of thinking that is often called a paradigm. The last quarter century of the development of science and technology is very fast and difficult to estimate. The impact of the development of science and technology reaches various fields including economics. In this case the Islamic world in general is left behind by the West. This lag is partly due to the absence of a sophisticated and reliable paradigm of mindset. For this reason, a new paradigm needs to be built that is intact and easily understood, especially in managing the Islamic economy. First, there are four systemic words in management, namely (smart-**S**), say (talk-**T**), action (**A**-action), and outcome (**R**-result); abbreviated to **STAR**. Second, the expected outcome must be based on the three words that are the aim of the activity, in particular the Islamic Economy, namely the **Gold** of wealth, the **Gospel** (success) which means the throne, and the **God** (God) which is heaven; shortened to **3G**. To get all three is required 7 (seven) Steps as taught by Allah in the Quran or Al-Fatihah which consists of repeated verses (QS, 15:87). God willing with the discovery of this new paradigm of the **STAR 3G 7S** will facilitate the understanding of Muslims in their identity, and will soon come out of shock and pursuit of loss.

Keywords: Islamic economy; Islamic Paradigm; Belief of God; Muslim Identity

1. Introduction

"Why are Muslims backward, easily oppressed, and conquered in war?" (Mahathir Muhammad, Malaysian PM; in 2003 gathered Islamic scholars and intellectuals from various countries in Kuala Lumpur in order to evaluate the Iraq War, which reflected the defeat of the Islamic Ummah). "The suffering experienced by Muslims throughout the world is due to one's own mistakes; false religious teaching, not terrorism" (Kompas Daily, 11 July 2003).

Seventeen years later (2019) it turns out that the statement above has not been well realized and responded to by Muslims. Mahathir Muhammad reappeared as Prime Minister of Malaysia at the age of nearly a century to realize his big idea. Religious Education with ukhrowi orientation must be balanced with worldly public education. We often get caught up in the differences of opinion of the scholars. We must return the solution to the original source, the Koran (Najwa Shihab interview with Mahatir Muhammad, who was viral in August 2019).

Problems of technological backwardness, weapons defeat, political backwardness, economic setbacks, and so on must immediately find a solution. To realize this dream is not easy, it takes hard work in the form of Islamic thoughts, words, deeds. Through deep thought and reflection this paper seeks to develop a solutive concept with the paradigm title **STAR 3G 7S**.

2. Methodology

Before proceeding further it is necessary that a mature concept is based on the Quran. As a servant of God man should always remember (remembering) his Creator and think of His creation (QS, 3: 181). His creation is the universe and its contents include humans, spirits, angels, demons,

plants, animals, and so on. Everything created is useless, meaning everything is important, it's worth it. Never think that there is a creation of God that matters.

But this is not the case, according to Muslims today, Muslims are thinking too much. People whose minds are not smart (smart), prefer to the opinions of scholars (people) rather than the word of God (the Quran). As a result they consider themselves or their group only important (better), others are considered less important (bad / bad) and should be eliminated. There have been radical and extremist groups that have been accused of terrorism and even inter-Muslim warfare which is certainly banned in Islam (Najwa Shihab Interview with Mahatir Muhammad viral in August 2019).

For man to return to the right path God has said, "They are deaf, dumb, and blind, that they cannot return" (QS, 2:18). Indeed, it is the human being that created the first sense of functioning which is the ear and the mouth, therefore we must talk, talk, talk, and dialogue. As the Qur'an was first revealed as a non-letter voice (text / text), through dialogue between Gabriel and Muhammad (QS, 96: 1-5). This dialogic methodology is important for obtaining an interview point for a variety of differences (Unity Diversity). This dialog is not easy, only the point of view can be obtained with the Heart. Finding this heart is not easy, as it deals with very subjective taste issues. For this it requires wisdom and wisdom (Sukamtono, 2016).

Next the agreement was implemented in the form of actions. Actions are a form of thought and speech. It is not appropriate if the conversation is not accompanied and continued with activities, people often call it NATO, No Action Talk Only (Zulfahmi Assyafii, Kompasiana.com, 2011; Authorpro.com, 2015; Insight Group Indonesia, 2019). This deed or charity will later be reckoned on qiyamat day. Actions are often symbolized by the hand (Hand), initialed with H3. While Head is initialed with H1, and initialed with H2. Anatomically the human body, the hand is between the brain and heart, so the formula is $H1 + H2 = H3$. This formula is important to facilitate understanding (Ali Sukamtono, 2017). This formula or formula is also in line with the Koran, that Allah will elevate the ranks of those who believe and have knowledge (QS, 58:11).

The above formula apparently has not been able to change the mindset of Muslims who continue to be influenced by thoughts that tend to be misleading. For this reason rules are needed that are more acceptable to many parties. Nothing else, the result or result is returned to the Koran (Mahathir, 2019).

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ

That is: The Truth is from your God, so do not (Muhammad) be among those who doubt (QS, 2: 147).

Remember, don't think, say, and act without any basis. The first is the word of God (Theological-Divine); the second is factual (empirical); the third is the word (theoretic-insaniyah). Socially the third economic base is based on three goals namely Gold, God, Glory abbreviated 3G (The International Encyclopedia of Social Sciences). Gold means gold or wealth (economy), God means God or God (religion), and Glory means victory or throne (politics). In the third cultural analysis the term is often misinterpreted, "The living being sought is three things: wealth, throne, and woman". These expressions tend to be misleading, and women should be replaced by heaven, in accordance with the last letter of the last verse or verse 7 (QS, 1: 7).

To get these three objectives, 7 (seven) steps are needed as the formula of the Umm al-Quran. Before stepping, we need to realize that the range of human thought is limited, because it is very necessary protection from God (QS, 15:87) we should use these seven verses over and over again as a unit of analysis in the construction of thinking, saying, and acting. Systematically the Fatihah consists of verses 1,2,3,4,5,6 and 7.

Fig. 1. Paradigm of Islamic Economics.

Before reading the Koran it is advisable to try taawuj or istidadah (QS, 15: 87). Exactly which number are given? Because the tradition is read before al-Fatihah, the logic before the number 1 is zero. Then the most appropriate for the worship is zero.

The number zero is a very phenomenal number. In the development of science, especially mathematics, Arab (Islamic) scientists have discovered the number 0 (zero) which came to be known as the Arabic number (the Arabic number) which has ten numbers (1,2,3,4,5,6,7, 8,9 and 0). Unlike the Roman numerals (the Greece number) which do not have zeros. With the discovery of this zero, technological science is developing very rapidly as we see it today. Therefore scientists, including Western scientists, express their gratitude to Islamic scientists who have found this number zero.

The zeros are drawn or written in a round or circular shape. Why? Because the fact is that all God's creations are round. The sun and moon are round in shape as we see them. Empirically our eyes see for themselves directly. This is the real truth, Ainul Sure (natural empirical truth) based on the existence of NATURE.

Next, is it true that the earth is also round? Do we see for ourselves? No, but said the scientist, who described the earth like a globe that was round like a ball. This form of belief is called *ilmul convinced* (insaniyah theoretical truth) based on the results of thought (HUMAN). Albert Einstein, the foremost scientist said that the original physical form was round, and he managed to find God. "God is subtle, but he is not malicious." Meaning: God is subtle, but He is not evil.

About the shape of the sun, moon, and round earth has also been indicated by the Qur'an Surah Yasin verse 40. The belief in the truth that the universe, including the sun and moon, sky and earth is round is called *haqul convinced* (divine theological truth) which originates from the word of God).

Which is correct, the star is round or pentagon? Why do people draw five-star shapes, when in fact the shape is round? The answer, agreement or *ijma* '. Because of the limitations of the human senses in identifying this real nature; especially the supernatural. It takes instructions from the one who created it; this needs to be realized with all my heart.

Because it is so far away, stars do not appear to exist, shape or structure. What appears is its nature, the star shines. What is the amount of light? When viewed empirically with the eyes of the head, a lot of light emanating, looks flickering. However, when viewed with a convex lens there

are four long rays. Finally, theoretically agreed upon the conceptual form of the star in five forms. This conceptualization is based on assumptions that there are five fingers and toes in humans.

To achieve the ideal ideal of comprehensiveness, the generality between empirical, theological and theoretical truth requires constructive systematic steps. Starting from zero to point. Zero means zero (no), meanwhile the point of meaning is (one). Its form, zero is a circle without content, on the contrary the point is a circle without skin. If the two are put together, then the zero position is on the outside as the skin and the point of the position inside as the contents. Where do we start, from the outside or from the inside? Logically, it is theoretically difficult for us to answer, depending on our position. However, theologically, God has guided us. Initially starting from the outside (born) ending (inner), as the word of God in Surah al Hadid verse 3.

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

The circle is actually a straight line. If we walk on earth or take a plane from this place, for example, continue to the west and continue, surely we will return to its original place. The earth that we surround turns out to be in the form of small spheres, far compared to the planets in the universe of His creation. With this reasoning we can understand that in the zero there is something, namely the point. Where sometimes the point seems as though it is not tangible (Wujuduhu ka adamihi).

In a study, for example, before we go into the field, it is often recommended to start from the null hypothesis (H0) which means, there is no possibility (zero), we will not find something that we will look for in the field later. On the other hand, an alternative hypothesis (Ha) is used which means that there will be something we can find.

In Islamic teachings, there is a monotheistic phrase or the word thoyibah لَا إِلَهَ إِلَّا اللَّهُ (There is no God but Allah). This monotheistic sentence is made up of 4 words: لَا □ إِلَهَ □ إِلَّا and □ اللَّهُ □ Dimo Beginning with لَا (zero) which means that there is no (zero), man continues to seek إِلَهَ (God) the creator of the universe and its contents. Many have lost their way to the supernatural; إِلَّا (except) those who earnestly seek Him, He will receive His guidance, and thus they will find one point (ie), that is, the اللَّهُ (ال تuhano + ال), the Almighty (Sukamtono, 2019).

Fig. 2. Ummul Quran of Substance, Position, and Essence.

The first verse, the substance is the existence of God (God Almighty), He is the first to exist (exist or form) which has two main characteristics namely Rahman and Rahim. Rahman is worldly lahiriyah and uterus is ukhrowi batiniyah. The relationship between the two is constructive duality (in pairs), not destructive dualism (opposite). The constructive term was borrowed from Berger, and the term duality is borrowed and Giddens. With this constructive theory of duality, various terms or concepts can be explored as He hinted in Surah Yasin verse 36:

سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ -

The second verse, the substance is nature (A). Because what is after God is nature. In the Islamic scientific realm, nature is often contrasted with God as *khaliq* (creator). The debate was very long and tiring, giving rise to many schools of *madzab* in the development of Islamic thought and movement.

The third verse, the substance is human (M). Because humans exist after nature, and God created nature for humans (QS, 3:81). Humans are indeed creatures, but very different from other creatures. Man was created most perfect both his body and soul. His body came from the earth (nature) and his spirit came from God. That's why the angels were told to bow. The author has presented the formula $A + T = M$, when reversed $M = A + T$. That is, humans (M) consist of two elements (A + T). Social Sciences (M) is a synergy of science (A) and religion (T).

The fourth verse, God is positioned as the goal (حَقِّيقَة) of monotheistic faith, *hablum minallah*. The essence of faith in monotheism is always close to God مَقْصُودِي أَنْتَ إِلَهِي. Humans want to survive hereafter, his deeds in the world will be returned. In other words, on *yaumul reckoning*, the weight of the scale is heavier or on the day of *qiyamat* getting intercession. For that must be exactly the placement.

The fifth verse, humans are positioned as a process (شَرِيْعَة) Islamic fiqh, *hablum minan nas*. Form the obligation, then demand rights, نَسْتَعِينُ first نَعْبُدُ. Worship and work hard first, then ask for a commensurate reward. The construction developed by Kiai Musta'in, the process of upholding Islamic Sharia must use the brain and heart, with the motto "London Brain of the Grand Mosque". The brain of world affairs, such as England whose capital city London managed to dominate the world. The heart of the final business, such as the *tawaf*, is eager to surround the Grand Mosque even under any conditions, for the sake of safety in the hereafter.

The sixth verse, nature is positioned as a means (طَرِيقَة) Sufism Ihsan, *hablum minal nature*. A goal to arrive at an outcome requires a process and means or a path which in the language of the Qur'an صِرَاطٌ قَيِّمٌ طَرِيقٌ سَبِيلٌ وَسِيلَةٌ. To get this right path, according to Kiai Musta'in, his heart must always think and his brain must always think as the word of God (QS 3: 191).

The seventh verse, is positioned as the final result or result (مَعْرِفَة), which is the essence, which is the most important core. Finally, if humans do not enter heaven, hell. Of course we all want to go to heaven to follow in the footsteps of the prophets and the *auliya*.

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

Thus, the Qur'an which consists of seven verses can be grouped into three parts. The first part, the substance of ontology, verses 1,2, and 3. The second part, the position of epistemology, verses 4, 5, and 6. The third part, the essence of axiology, namely paragraph 7. Everything is important, but the most important is the last, result or the result is مَعْرِفَة.

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