



ECONOMIC WELFARE ON JUSTICE, FAITH AND BLESSING BASED ON THE QUR'ANIC PERSPECTIVE

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ABSTRACT

This research discusses the relationship between faith, justice, and blessings in achieving economic welfare from an Islamic perspective. Using the conceptual study method, this research relies on primary sources in the form of tafsir books by Rafiq Yunus Almasri, Muhammad Ghazali, Johan Efendi, and Quraish Shihab, as well as secondary sources from articles discussing economic welfare from an Islamic perspective. The analysis results show that faith serves as a spiritual foundation that encourages the application of justice principles in economic transactions, while blessings reinforce the success of achieving sustainable prosperity. Additionally, applying Islamic principles in daily life has proven important for creating sustainable social and economic justice. This research also found hope in raising awareness among Muslims about the importance of justice, faith, and blessings in the context of the modern economy to drive positive change and strengthen the overall quality of life in society. Thus, integrating Islamic teachings into the economy is expected to create a prosperous and just society.

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INTRODUCTION

In an increasingly complex and interconnected world, new challenges are emerging, such as economic injustice, social

inequality, and environmental crises. Islamic teachings offer a valuable perspective for building sustainable welfare in this context. The principles taught in Islam encourage individuals and society to take actions that not

only benefit themselves but also have a positive impact on others (Halstead, 2007; Ilmi et al., 2023; Kamla et al., 2006).

One important aspect of welfare in Islam is the role of zakat, infaq, and sadaqah. Zakat, Infaq, and Sadaqah are important to promote social solidarity and economic justice. Each individual is considered to have a role in improving the condition of their society. The teachings to give zakat, infaq, and sedekah are a tangible manifestation of social concern that serves as the foundation for collective welfare. By doing charity and sharing blessings, Muslims are expected to create solidarity and strengthen social bonds among community members (Shalihin et al., 2020). This is in line with the principle that well-being is not only measured by material wealth but also by the extent to which one can contribute to the collective good.

In addition, Islamic teachings also emphasize the importance of using resources wisely and responsibly. In the perspective of Islamic economics, there is a prohibition against harmful practices, such as usury, fraud, and exploitation. This creates an environment where transactions are conducted fairly and transparently, encouraging healthy and sustainable economic growth. By maintaining integrity in business practices, society will receive blessings from Allah and enjoy the good results of their efforts (Aziz & Mohamad, 2016).

The concept of welfare in Islam is also oriented towards sustainability. Natural resources are considered a trust that must be managed well. The teachings to protect the environment and not harm the earth have become integral to the pursuit of welfare (Abdelzاهر et al., 2019; Fadilah, 2020; Sanjotis, 2012). Therefore, a society that embraces Islamic teachings will strive to live in harmony with nature and pay attention to the balance of the ecosystem, ensuring a better quality of life

for future generations (Wahab, 2021). Overall, the relationship between Islamic teachings and the concept of welfare is very close. Islamic teachings provide a strong moral and ethical foundation for achieving fair and sustainable welfare (Maulana, 2024; Sulistianingrum & Istanto, 2023). By applying Islamic principles in daily life, individuals and communities are expected to create an environment that meets economic needs and supports positive spiritual and social development (Ahmad, 1979; Bayumi & Jaya, 2018).

This article explains the relationship between faith, justice, and blessings in achieving economic welfare from an Islamic perspective. The strategy to achieve prosperity begins with increasing faith and devotion through religious education and worship habits, which can be implemented by families, educational institutions, and the government. Economic justice is applied by encouraging honest business practices, prohibiting usury, and supporting zakat and waqf for wealth redistribution, which is the task of Islamic financial institutions and the government.

In addition, halal and good (ṭayyibāt) goods are prioritized with public education and regulations from halal certification bodies. Development of a blessing-based economy, such as Islamic cooperatives and halal businesses, as well as strengthening social solidarity through assistance to the poor, involving the government, zakat institutions, and the community. The synergy of all parties and understanding this value is the key to realizing equitable and sustainable welfare and creating a prosperous society in a broader sense.

LITERATURE REVIEW

Economic welfare in the context of Islam can be defined as a condition in which

individuals and society have fair access to resources, meet basic needs, and experience sustainable improvements in quality of life while adhering to the moral and ethical principles taught in the Qur'an and Hadith (Suardi, 2021). Faith and well-being have a close relationship in the context of a Muslim's life. Faith here refers to a strong belief in Allah, His teachings, and the principles of Islam (Husain, 1998; H. G. Koenig & Shohaib, 2014).

Justice is one of the main principles in Islamic teachings, and this concept profoundly influences Islamic economics. Justice in Islamic economics encompasses various aspects, from the distribution of resources and access to wealth to fair treatment in economic transactions (Wahab, 2021). The concept of justice in Islamic economics reflects the moral and ethical values that underlie Islamic teachings. Justice is not merely a legal aspect but also an integral part of social and economic interactions. By prioritizing justice, Islamic economics strives to create a more just and sustainable system that supports the welfare of all members of society.

This concept serves as an important foundation in creating an economy that is not only oriented toward material profit but also toward social and moral interests.

RESEARCH METHOD

This research uses a conceptual study method with a descriptive qualitative approach to analyze the concept of economic welfare from an Islamic perspective, especially regarding justice, faith, and blessings. The conceptual study method aims to explore and deeply understand the ideas contained in religious texts and relevant scientific works. The main data in this study consists of primary sources in the form of Qur'anic interpretations developed by prominent scholars, such as Rafiq

Yunus Al-Masri, Muhammad Ghazali, Johan Effendi, and Quraish Shihab. Secondary sources include scientific articles, books, and journals that discuss Islamic economics.

Data collection was conducted by analyzing relevant literature to identify Islamic principles that support economic welfare, such as justice in transactions, consumption of halal and good (tayyibāt) goods, and the relationship between faith, devotion, and blessings. Data were analyzed through a content analysis approach by systematically interpreting the concepts contained in the literature and relating them to the modern economic context. This study also explores the contribution of the scholars' ideas to the understanding of a just and sustainable Islamic economy. The results of this study are expected to enrich the study of Islamic economic theory and provide a conceptual basis for practical solutions in facing contemporary economic challenges.

RESULTS AND DISCUSSION

Economic Welfare in the Qur'an Surah Al Araf

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ

Meaning: If only the inhabitants of the cities had believed and been conscious of God, We would have opened up to them the blessings from the heavens and the earth, but they denied (Our signs), so We seized them for their deeds. (QS. Al-A'raf: 96)

This verse emphasizes that blessings and prosperity are fruit of faith and piety. When humans believe in Allah and maintain their piety, abundant blessings will come from the heavens (such as rain and good fortune) and the

earth. However, if humans neglect faith and piety, they will face difficulties and disasters due to their actions (Al-Masri, 2013).

As stated in QS, the Qur'an connects faith, piety, and human well-being. Al-A'raf: 96. This verse emphasizes that well-being in life, both in this world and the hereafter, is closely related to humans' level of faith and obedience to Allah's guidance. The Prophet said in a hadith narrated by HR Abi Hatim which means:

Whoever spends all their time for Allah, Allah will provide them with sufficiency from all expenses and grant them sustenance from unexpected directions. And whoever spends all their time for the world, Allah will make the world dominate them (HR. Abi Hatim) (Putra, 2023). Imam Ibn Kathir teaches that this hadith underscores the importance of intention and purpose in every action we take. Spending time for Allah will bring blessings and sufficiency and help us avoid falling into greed and worldly busyness that will distract us from more important matters. In this context, faith and piety become a strong foundation for achieving economic prosperity and true happiness in this world and the hereafter (Al-Sheikh, 2003).

According to Rafiq Yunus Al-Masri, welfare in Islam is always associated with the principles of justice and obedience to Allah. Faith and piety are the main keys that open the door to blessings. In his interpretation, he emphasizes that when the faithful adhere to the economic principles set by Islam, such as fair wealth distribution and avoidance of usury, society will experience prosperity. Rafiq Yunus Al-Masri also sees verses like QS. Al-A'raf: 96 as a reminder that material blessings are only possible if society steadfastly holds onto faith and piety in their economic activities (Al-Masri, 2013). In his interpretation, Muhammad Ghazali emphasizes that faith and piety are fundamental elements in the development of

societal welfare. According to him, QS. Al-A'raf: 96 is God's promise to directly bestow sustenance and prosperity upon the faithful community. He emphasized that every crisis occurring in society, including economic crises, is often caused by drifting away from the values of faith and piety (Ghazali, 2005).

According to Johan Effendi, the relationship between faith and welfare from a social perspective is based on QS. Al-A'raf: 96 teaches that faith and piety are not only personal matters but also closely related to the socio-economic conditions of a society. A faithful and pious society will create a just social and economic system free from oppression and exploitation (Effendi, 2012).

Quraish Shihab, in his tafsir, explains that QS. Al-A'raf: 96 proves that material well-being cannot be separated from spiritual well-being. He explains that the blessings mentioned in this verse are not only in the form of abundant sustenance but also include peace of mind, health, and security (Shihab, 2000).

The concept of welfare in Islam is closely related to faith and piety towards Allah. QS. Al-A'raf: 96 explicitly shows that faith and piety are the foundations for a prosperous life. Scholars such as Rafiq Yunus Al-Masri, Muhammad Ghazali, Johan Effendi, and Quraish Shihab agree that true economic welfare can only be achieved if humans adhere to religious teachings, especially in implementing principles of justice, morality, and ethics in economic activities.

Faith and Piety as the Key to Blessings

Still discussing QS. Al-A'raf: 96, this verse clearly shows the direct relationship between faith, piety, and the blessings of sustenance. Allah promises that sustenance will be bestowed from the heavens and the earth with steadfast faith and piety. This means that faith and piety are not only about the spiritual

relationship with Allah but also have real implications for an individual's economic life and welfare (Fuadi, 2016). The blessing referred to in this verse is more than just material abundance. In Islam, blessings encompass peace, smooth sustenance, health, and tranquility in life (Badri, 2018). Faith and piety, when practiced correctly, will guide individuals and society to live in harmony, avoiding deception, injustice, and exploitation in transactions, ultimately leading to sustainable prosperity (Sri Kusriyah, 2022).

Rafiq Yunus Al-Masri sees this verse as the foundation of Islamic economics that directly connects spiritual behavior (faith and piety) with economic conditions. Al-Masri argues that faith and piety lead individuals to live more ethical and just lives, ultimately impacting the economy (Al-Masri, 2013).

Muhammad Ghazali emphasizes that faith and piety are moral guardians in daily life, including economic activities. Ghazali highlights that the blessings promised by Allah in this verse result from the actions of faithful and pious individuals. In his view, faith and piety encourage honesty, hard work, and openness in transactions, all of which are important factors in attracting abundant and blessed sustenance (Ghazali, 2005).

Johan Effendi emphasizes the social aspect of this verse. According to him, faith and piety directly impact a community's social and economic well-being. When society practices piety and faith, the impact is not only on themselves but also spreads to all layers of society. Effendi believes that faith and piety create a stable and conducive environment for economic growth. He sees blessings in a broader social context, where inner peace and harmonious relationships between individuals and the community bring shared economic prosperity (Effendi, 2012).

Quraish Shihab, in his tafsir, explains the blessings promised by Allah in QS. Al-A'raf: 96 encompasses all aspects of life, both material and non-material. According to Shihab, blessings are not only in the form of abundant wealth but also in the form of contentment, peace of mind, and happiness. He emphasized that faith and piety are the main keys to opening the doors of sustenance because a person will be protected from unjust or dishonest actions that can ruin their sustenance. Shihab also added that piety manifests in ritual worship, business ethics, and daily life (Shihab, 2000). QS. Al-A'raf: 96 shows that faith and piety directly influence the blessings of sustenance and economic well-being. Rafiq Yunus Al-Masri sees it as a foundation for economic justice and ethical wealth distribution. Muhammad Ghazali emphasized that faith and piety influence individual behavior in economic activities, inviting blessings. Johan Effendi emphasized the social impact of faith and piety, which creates a healthy and harmonious economic environment. Meanwhile, Quraish Shihab sees blessings as holistic, encompassing material abundance and inner happiness. Overall, faith and piety have a spiritual impact and bring tangible positive effects on sustenance and economic well-being.

Justice in Economic Transaction Muamalah

وَالِى مَدِيْنٍ اَخَاهُمْ شُعَيْبًا قَالَ يَقَوْمِ اعْبُدُوا اللّٰهَ مَا
 لَكُمْ مِّنْ اِلٰهٍ غَيْرُهُ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِّنْ رَبِّكُمْ فَاَوْفُوا
 الْكَيْلَ وَالْمِيْزَانَ وَلَا تَبْخَسُوا النَّاسَ اَشْيَاءَهُمْ وَلَا
 تُفْسِدُوْا فِى الْاَرْضِ بَعْدَ اِصْلَاحِهَا ذٰلِكُمْ خَيْرٌ لَّكُمْ
 اِنْ كُنْتُمْ مُّؤْمِنِيْنَ

Meaning: And (We have sent) to the people of Madyan their brother, Shu'aib. He said: "O my people, worship Allah; you have no other god besides Him. Indeed, a clear proof has come to you from your Lord. So, complete the measure and the weight, do not diminish their measure and their weight for the people, and do not commit corruption on the earth after its reformation. "That is better for you if you are indeed believers." Surah Al-A'raf: 85

This verse contains a strong call about the importance of justice in transactions. In the story of Prophet Shu'ayb, the people of Madyan are known for their dishonest trading practices, especially by reducing weights and measures. Prophet Shu'ayb called them to return to justice, warning that reducing the rights of others and cheating in transactions undermine morality and social order (Afdhal et al., 2024; Beekun & Badawi, 2005). Then the hadith from Abu Hurairah ra, Rasulullah SAW said which means:

"The just will be on pulpits of light on the Day of Judgment, namely those who are just in leading their families and in their transactions." (HR. Muslim)

This hadith reminds us of the importance of justice in every aspect of life, especially in transactions. Justice contributes to individual well-being and the stability and harmony of society. In the economic context, applying the principle of justice in transactions is an obligation for every Muslim to achieve true prosperity and blessings (Kahf, 2022).

Economic injustice, as condemned in QS. Al-A'raf, 85, has a damaging impact on the social and economic order. Injustice creates a significant social gap, where wealth is concentrated in the hands of a few through unfair means while the majority of society is marginalized and loses their rights. As a result,

this injustice triggers dissatisfaction, conflict, and social instability.

Moreover, injustice in transactions destroys public trust in the economic system. When individuals perceive injustice in transactions, their trust in economic and social institutions diminishes, leading them to potentially fall into apathy or even resistance. Injustice often leads to exploitative practices and monopolies that undermine sustainable economic growth. From a spiritual perspective, economic injustice damages the relationship between humans and God. Islam emphasizes that deception and the reduction of others' rights are sins that invite punishment, both in this world and in the hereafter. Thus, justice in muamalah is related to worldly welfare and a prerequisite for attaining spiritual salvation and life blessings.

Some Islamic thinkers, such as Rafiq Yunus Al-Masri, Muhammad Ghazali, Johan Effendi, and Quraish Shihab, emphasize the importance of justice in the economy. According to Rafiq Yunus, Al-Masri links justice in the distribution of resources with economic blessings, where honest transactions bring halal sustenance and blessings (Al-Masri, 2013). Emphasizes that dishonesty in transactions is a form of oppression prohibited in Islam, and economic justice serves as a means to protect the rights of society (Ghazali, 2005). Highlights the importance of justice in muamalah as social capital to build a just and sustainable society (Effendi, 2012).

Meanwhile, Shihab (2000) views economic justice as a manifestation of faith and piety, where blessings can be attained by upholding honesty and justice in every transaction. Overall, QS. Al-A'raf: 85 emphasizes the importance of economic justice as a pillar for achieving prosperity, social trust, and blessings toward welfare from the perspective of the Quran.

The Theory of Differential Rent in the Context of Islam

وَالْبَلَدُ الطَّيِّبُ يَخْرِجُ نَبَاتَهُ بِإِذْنِ رَبِّهِ وَالَّذِي خَبَثَ
لَا يَخْرِجُ إِلَّا نَكِدًا كَذَلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ
يَشْكُرُونَ

Meaning: And the good land, its plants grow lush with God's permission; and the infertile land, its plants only grow wilted. Thus, We repeat Our signs for those who are grateful. Surah Al-A'raf: 58

This verse illustrates the relationship between soil quality and the yield obtained. Good soil produces lush and abundant crops, while poor soil yields few and struggling plants. This metaphor relates not only to natural conditions but also to the spiritual and social conditions of humans. This verse is also closely related to the economic theory of differential rent (Syahrur, 1990).

The theory of differential rent explains that lands of different qualities will yield different results even with the same effort. In this theory, more fertile land will produce more output with the same input than less fertile land. This will result in greater profits for the owners of fertile land, as they can produce more and, at the same cost, earn rent or lease from this additional output. In Islamic economics, the principle of justice in resource distribution emphasizes the importance of ensuring that differences in resource quality do not lead to injustice in wealth distribution (Kahf, 2022). In the Islamic perspective, the principle of justice requires an equitable distribution of resources. The concept of fertile and barren land was raised in QS. Al-A'raf: 58 can be seen as an illustration of justice in economics. Islam acknowledges differences in the potential for sustenance but obliges its followers to ensure that these differences do not

lead to excessive inequality. This concept can also be applied in managing natural resources and wealth through zakat, infak, and sedekah to reduce economic injustice arising from differences in resource quality. From Abu Hurairah ra, the Messenger of Allah SAW said which means:

"Indeed, Allah is good and only accepts what is good. And Allah commands the believers as He commands the messengers. Allah says: 'O messengers, eat from the good things and do righteous deeds.' And He says to the believers: 'O believers, eat from the good things We have provided for you.'" (HR. Muslim)

This hadith supports the understanding of QS. Al-A'raf: 58 about the importance of blessings from good sources and the necessity of being grateful for the given blessings. Both remind Muslims to maintain halal and goodness in every aspect of life to achieve blessings and prosperity (Al-Sheikh, 2003).

Rafiq Yunus Al-Masri views differential rent in Islam as a moral dimension that demands justice. According to him, more fertile land produces more, but Islam encourages the owner not to enjoy the results solely. Al-Masri emphasized the importance of wealth redistribution in society through the mechanisms of zakat and charity so that differences in yields from different lands do not create significant inequalities. This is also related to the principle of tazkiyah, or purification of wealth, which is an integral part of the Islamic economy (Al-Masri, 2013)

In his commentary, Muhammad Ghazali emphasizes this parable's spiritual aspect. He argues that the fertile land in this verse not only describes the physical condition of the land but also represents the human heart. Like fertile soil, a clean and faithful heart will produce goodness and blessings. Meanwhile, a dirty and faithless heart will struggle to receive and

provide benefits, like barren land. In the economic context, Ghazali emphasizes the importance of spiritual awareness in managing resources so that blessings can be evenly obtained (Ghazali, 2005).

Johan Effendi places more emphasis on the relationship between humans and their environment. In interpreting this verse, he sees that human well-being greatly depends on how humans treat natural resources. Fertile land is a gift from God but requires good management to yield optimal results. Effendi also linked this to the principle of social justice in Islam, where the utilization of natural resources must be done in a way that does not harm the environment and ensures that the benefits are felt by all layers of society (Effendi, 2012).

Quraish Shihab explains that this verse teaches the importance of gratitude for Allah's blessings. Fertile land symbolizes God's grace and blessings, while barren land represents the condition when that grace is withdrawn due to human negligence. In the economic context, Shihab sees this verse as a reminder that the blessing of sustenance does not only depend on human effort but also the permission and will of Allah. Therefore, humans must balance effort and trust in God and ensure that the results of the obtained sustenance are distributed fairly (Shihab, 2000). QS. Al-A'raf: 58 clearly illustrates how the quality of resources (such as land) affects the outcomes achieved. This is closely related to the theory of differential rent, where differences in land quality result in differences in production. In Islamic teachings, the principle of justice emphasizes that these differences should not be a reason for social injustice (Wahab, 2021). The views of Muslim intellectuals such as Rafiq Yunus Al-Masri, Muhammad Ghazali, Johan Effendi, and Quraish Shihab all emphasize the importance of fair wealth distribution, wise resource management, and awareness of spiritual

connections in economic life. The blessing of sustenance in Islam is measured not only by the amount of the result but also by how the result is obtained and distributed within society.

Consumption of Halal and Good Goods (Tayyibat)

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ
مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ
بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ
الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ
إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَاَلَّذِينَ آمَنُوا بِهِ
وَعَزَّزُوا وَنَصَرُوا وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ
مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ

Meaning: (namely) those who follow the Messenger, the unlettered Prophet, whose name they find written in the Torah and the Gospel that are with them, who enjoin them to do good and forbid them from doing evil, and make lawful for them all good things and prohibit them from all bad things, and remove from them their burdens and the shackles that were upon them. So those who believe in him, honor him, help him, and follow the light sent down with him (the Quran) are successful. Surah Al-A'raf: 157

In Islam, tayyibat refers to everything good, clean, healthy, and halal. The word tayyibat has a broader connotation than halal, as it encompasses quality, cleanliness, and intrinsic goodness. Consumption of bad goods (khabait) is prohibited because it brings physical, mental, and spiritual harm (Biplob & Abdullah, 2021). In economics, the principle of tayyibat shows that consuming good and halal

goods brings physical benefits and blessings to individuals and society.

Tayyibāt in Islamic economics emphasizes the importance of alignment between consumption and religious teachings, guiding individuals to choose good, clean, and halal products. The consumption of harmful goods (khabā'ith) is prohibited because it negatively affects physical, mental, and spiritual well-being. Therefore, this concept plays an important role in maintaining an ethical balance in trade, production, and distribution of goods in the Islamic economy (Ilyas, 2016). From Abu Hurairah ra, the Messenger of Allah SAW said which means: "*The Most Gracious Allah does not accept except what is good. And Allah commands the believers as He commanded the messengers. He said: 'O messengers, eat from the good things and do righteous deeds.'* And He said to the believers: '*O believers, eat from the good things We have provided for you.*'" (HR. Muslim)

This hadith illustrates the importance of choosing halal and good food as part of the daily life of Muslims. By understanding and applying this principle, a Muslim can obtain blessings from Allah in all aspects of life, physically and spiritually.

According to Quraish Shihab, Islam emphasizes that economic blessings are not just about quantity but also the quality of what is consumed. Tayyibāt refers to consuming good and halal goods, which brings blessings and physical and spiritual well-being. Conversely, consuming haram or bad goods removes blessings and causes negative social and economic impacts. In Islamic economics, the blessing of wealth arises from consumption and distribution that align with Islamic ethics, which prohibit harmful practices (Shihab, 2000). Rafiq Yunus Al-Masri emphasized that the consumption of tayyibat is not only halal

but also socially and economically beneficial, building a productive society (Al-Masri, 2013). Muhammad Ghazali highlights the relationship between tayyibat and spiritual blessings, emphasizing that choosing good things reflects faith, while khabā'ith harms health and morals (Ghazali, 2005). Johan Effendi links tayyibat with social welfare and producing quality goods, strengthening the economy (Effendi, 2012). Quraish Shihab explains that tayyibat brings benefits, and consuming halal goods is part of faith and piety, ensuring economic blessings (Shihab, 2000). QS. Al-A'raf: 157 emphasizes the importance of consuming tayyibat in building a blessed, just, and sustainable economy.

Obedience as a Source of Blessing

وَيَادُمُّ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ
 شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ
 الظَّالِمِينَ

Meaning: (and Allah said): "O Adam, dwell with your wife in Paradise and eat from wherever you wish, but do not approach this tree, lest you both become among the wrongdoers." QS Al Araf ayat 19.

Surah Al-A'raf verse 19 emphasizes the importance of obedience to Allah by stating that Adam and Eve could enjoy everything in paradise except for one forbidden tree. In this context, obedience to God's commands becomes the main foundation of a Muslim's life. This verse shows that although there is freedom, there are also boundaries that must be respected. Violating His commands can bring serious consequences in this world and hereafter. From the Islamic perspective, obedience to Allah is about following rules and a step towards holistic well-being (Bagis et al., 2024; Huda et al., 2019).

Concerning economic welfare, this verse emphasizes that obedience to Allah and applying Islamic principles, such as justice, faith, and blessings, can create a prosperous society. Rafiq Yunus Almasri argues that obedience to Allah impacts the spiritual aspect and contributes to economic justice and a fairer distribution of resources. When individuals and society adhere to His teachings, they strive to create an environment that prioritizes social and economic justice, which ultimately positively impacts the collective well-being (Al-Masri, 2013). Then the Prophet Muhammad (peace be upon him) said which means: *"If a servant believes in Allah and the Last Day, then let him speak good or remain silent. And if a servant believes in Allah and the Last Day, then let him honor his neighbor. And if a servant believes in Allah and the Last Day, then let him honor his guest."* (HR. Bukhari dan Muslim).

This hadith emphasizes that obedience is a key element in achieving blessings in life. Through good speech, harmonious relationships, and noble actions, a servant can draw closer to Allah and attain various blessings and mercies from Him. Obedience is not merely ritual worship but is also reflected in daily attitudes and behaviors that can bring blessings to oneself and others (Kahf, 2022).

Muhammad Ghazali also emphasized that obedience to Allah contains profound wisdom, where each of His commands has a clear purpose. Violating His prohibition, as with Adam and Eve, can result in significant social and economic losses. Disobedience can lead to social injustice, harming the common welfare (Ghazali, 2005). Johan Efendi added that the consequences of disobedience are not only felt by individuals but can also affect the social and economic order (Effendi, 2012).

On the other hand, Quraish Shihab emphasizes that every prohibition from Allah

is intended to safeguard the community's welfare and create prosperity. In this context, obedience to Allah must be translated into real daily life actions, including economic activities. (Shihab, 2000). Therefore, individuals and society need to understand that obedience to Allah and applying His teachings can be a pillar in achieving sustainable well-being. Material aspects measure welfare and include justice, ethics, and blessings in every aspect of life.

Discussion Analysis

From an Islamic perspective, economic welfare is a holistic concept that encompasses both spiritual and material aspects, integrating the values of justice, faith, and blessings. In Islam, welfare is viewed from a material standpoint and from the quality of life-based on strong moral and spiritual principles. This concept emphasizes that true happiness and blessings can only be achieved through adherence to Allah's teachings and practicing justice principles in economic life.

Justice is the main pillar of the Islamic economic system. The Qur'an and Hadith emphasize the importance of conducting transactions fairly, without cheating or harming the rights of others. This is reflected in QS. Al-A'raf: 85, which emphasizes the prohibition of cheating and reducing the rights of others in transactions. Economic injustice, such as fraud and exploitation, undermines social order and creates distrust in society. In Islam, fair and transparent transactions create a harmonious environment and enable the welfare of the entire community. According to Quraish Shihab, justice is the foundation of a prosperous and blessed society where individual and collective rights are protected.

Justice also means equality in the distribution of wealth and the recognition of differences in capacity and effort, as explained by the theory of differential rent. This concept

emphasizes that the different productivity of natural resources must be accommodated with a fair distribution system without exploitation of the less fortunate.

Faith and piety are central in guiding individuals and society towards well-being. In QS. Al-A'raf: 96, Allah explains that blessings will come to those who believe and are pious. This blessing is not only in material wealth but also in happiness and peace in life. According to Muhammad Ghazali (2005), faith and piety provide a strong moral compass that prevents a person from committing injustice, deceit, or harming others. When a Muslim firmly holds onto faith and practice *taqwa* in daily life, they maintain good relationships with fellow humans and Allah, who is the source of all blessings.

Rafiq Yunus Al-Masri (2013) emphasized that faith and piety are the foundation of Islamic economic ethics. With strong faith, Muslims will be encouraged to conduct their economic activities *halal* and well. At the same time, piety will keep them away from actions that violate *Sharia* law, including in matters of transactions (Economic Transaction). Maintaining justice, personally and in society, is an embodiment of practicing faith and piety, which will bring blessings to all.

The concept of *tayyibat* in Islam, as explained in QS. Al-A'raf: 157 emphasizes the consumption of *halal* and good goods as one of the paths to economic blessings. Good things (*tayyibat*) benefit physical health and provide spiritual tranquility and blessings in life. Consuming good things is also a manifestation of gratitude for the sustenance given by Allah, as well as maintaining a harmonious relationship with nature and fellow humans. Conversely, consuming bad things (*khaba'ith*), such as forbidden items or those obtained through unlawful means, will hinder the arrival of blessings. Johan Effendi (2012) links

this concept to consumption behavior in the modern economy, where individuals are encouraged to consider the social and environmental impact of what they consume and to ensure that every transaction they make aligns with Islamic principles.

Overall, economic welfare in Islam cannot be separated from justice, faith, and blessings. Justice in the distribution of wealth, strong faith, and *halal* and good consumption all contribute to creating a prosperous and blessed society. According to scholars such as Quraish Shihab (2000), Rafiq Yunus Al-Masri (2013), and Muhammad Ghazali (2005), true prosperity is measured by the magnitude of material wealth and the underlying moral and spiritual quality.

To achieve sustainable and just economic prosperity, applying Islamic principles in daily life, especially regarding justice, faith, and blessings, is very important. Thus, Muslims are expected to be able to build a more just, prosperous, and God-blessed economic order in the context of the modern economy.

CONCLUSION

The close relationship between faith, justice, and blessings becomes very important to achieve sustainable economic welfare. Faith serves as a spiritual foundation and a driving force to apply principles of justice in every aspect of life, including economic transactions. As the core of Islamic teachings, justice directs individuals and society to behave ethically and responsibly, thereby creating a fair and balanced economic system. By applying Islamic principles prioritizing justice and blessings, prosperity is hoped to benefit individuals and provide advantages for the entire community.

The importance of applying Islamic teachings in daily life is very urgent, especially in the context of the modern economy, which is

often marked by unfair and exploitative practices. Society needs to be more aware of the implications of their economic actions and how they affect collective well-being. In this regard, it is hoped that Muslims can increase awareness of the importance of justice and blessings in the economy. Thus, this awareness will become a driving force for positive change, which leads to individual prosperity, strengthens social networks, and improves the overall quality of life in society. We can hope to achieve prosperity based on justice, faith, and blessings through concrete steps in implementing Islamic teachings.

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