
Dichotomy of the Line of Alcohol and Milk Line: Exploring the Differences of Liberal / Materialistic / Hedonistic Economic System and the “Kemerataan” Economic System

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ABSTRACT

This paper aims to elaborate the thoughts of Professor Herman Soewardi in the book "roda berputar dunia bergulir" (2009) on the comparison of the Capitalistic economic system and the kemerataan economic system. Capitalistic economic system emerged from the western world and currently spread almost all over the world. One of the dominant ways of life of Capitalistic economic system is hedonism. Hedonism is the doctrine or the view that pleasure or pleasure is the goal of human life and action. Humans tend to be so tempted by the luxuries, conveniences and pleasures offered by the Capitalistic economic system. The opposite of the Capitalistic economic system is the kemerataan economic system that means "evenness". The term was introduced by Prof. Herman Soewardi in his book (2009). The western values can be referred to as the alcohol line and the opponent is the milk line. The milk line is the line that begins or as the base of worship to Allah. The kemerataan economic system aims to achieve the blessing of Allah in economic activity, not to accumulate capital and seek maximum profit by oppressing the workers and manipulating human needs.

KEYWORD: *Capitalistic economic system, hedonism, the kemerataan economic system*

1. INTRODUCTION

Man, in economics also called homo economicus the creature that always try to meet the needs of his life with a series of certain activities. Humans are creatures that are never satisfied so that always innovate and be creative. To carry out a series of activities in the fulfillment of the needs of human beings always think by using his wits and learn from his experience. This is the essential difference between humans and other living beings. Humans are also called homo sapiens, which refers to the notion of human thinking. This thinking activity starts from when humans can use the function of his brain naturally to the grave. Thinking is a philosophizing process. To be philosophical means to think radically, thoroughly and profoundly. The thinking process produces ideas that help people improve their quality of life and even create a culture. This thinking activity produces knowledge and knowledge. Knowledge is different from science. Knowledge is something that is known without going through the scientific method while science is a collection of knowledge that has certain characteristics that refer to the answer to the question what is science? (ontology), how to gain knowledge? (epistemology), and what is the usefulness or value of science for humans? (axiology).

The development of science has also caused indirect changes in patterns and lifestyles of humans. Human lifestyles in modern times as it is today synonymous with hedonistic lifestyles that lead to the materialistic side. Hedonism is a worldview that assumes that people

will be happy by seeking as much happiness as possible and avoiding painful feelings as much as possible. Hedonism is the doctrine or the view that pleasure or pleasure is the goal of human life and action. Humans tend to be so tempted by the luxuries, conveniences and pleasures offered by the liberalistic / capitalistic economic system that has spread to almost every corner of the world. Luxury objects become a pleasure-giver tool without thinking whether it is a necessity that needs to be met or not. While under different circumstances, many humans in other parts of the world suffer from hunger, becoming unemployed and even becoming victims of war in need of help. Things like this escape the attention of humans who dissolve with the luxury of matter so as to consider the affairs of hunger, poverty and unemployment is not something to think about and even tends to disrupt his/her "wellness". Yet when viewed in terms of nature, human beings are social creatures, meaning he cannot live without socializing and hanging out with others. Socialization is one of the keys that can bring empathy and sympathy to other human circumstances. However, it seems that this is what is attacked by the materialistic-hedonism lifestyle in which man becomes alienated with other human beings even with himself.

Hedonism has eroded the sense of humanity that causes it to indulge in worldly material that offers all the pleasures, pleasures and luxuries of life. One cause of the emergence of the view of hedonism is a liberalistic / capitalistic economic system that not only seeks to meet the needs of life but also create new needs and even manipulate human feelings. The opposite of the liberalistic / capitalistic economic system is the economic system of evenness. The term was introduced by Professor Herman Soewardi in his book "roda berputar dunia bergulir" (2009). He said that the *kemerataan* economic system aims to achieve the blessing of Allah swt in economic activity, not to accumulate capital and seek maximum profit by oppressing the workers and manipulating human needs. This article will review the book "revolving wheel of the wheel of the world" (2009) written by Professor Herman Soewardi and elaborate on Professor Herman Soewardi's thinking especially on the part of the liberalistic economic system and the *kemerataan* economic system.

2. RESEARCH METHODS



This paper is a book review and elaboration of Professor Herman Soewardi's thoughts in the book "roda berputar dunia bergulir" published in 2009. Professor Herman Soewardi is a professor of sociology and philosophy of science at the university Padjajaran, Bandung. This book is published by publisher Bakti Mandiri Bandung with No.ISBN: 979-85852-0-1

3. DISCUSSION

A. *Review and elaboration of Professor Herman Soewardi's thoughts in the book "roda berputar dunia bergulir (2009).*

This article is a book review and elaboration of Professor Herman Soewardi's thoughts about the dichotomy between the liberalistic economic system (also called the "alcohol line") and the *kemerataan* economic system or the economic system of evenness (also called the "milk line") as illustrated in his book 'spinning wheel of the world rolling' (2009). Comparisons will also be strengthened by the texts in al qur'an to strengthen the rationalization of the economic system of evenness. Man, in economics also called *homo economicus* the creature that always try to meet the needs of his life with a series of certain activities. Humans are creatures that are never satisfied so that always innovate and be creative. To carry out a series of activities in the fulfillment of these needs, human beings always think by using his wits and learn from his experience. This is the essential difference between humans and other living beings. Humans are also called *homo sapiens*, which refers to the notion of human thinking. This thinking activity starts from when humans can use the function of his brain naturally to the grave. Even in the religion of Islam, the activity of thinking or studying is highly recommended, part of worship to Allah and has a virtue as Allah says in the al qur'an as in Surah al-Mujadilah verse 11:

وَمِنْكُمْ أَمْثُوا الَّذِينَ اللَّهُ يُرْفَعُ فَنَشْرُوا أُنشَرُوا يَلْقَىٰ وَإِذَا لَكُمْ اللَّهُ يَفْسَحُ فَافْسَحُوا الْمَجْلِسِ فِي تَقَسَّحُوا لَكُمْ قِيلَ إِذَا أَمْثُوا الَّذِينَ يَأْتِيهَا
المجادلة - خَيْرٌ تَعْمَلُونَ بِمَا اللَّهُ وَدَرَجَاتِ الْعِلْمِ أَوْثُوا الَّذِينَ

Means: "O ye who believe! When it is said to you:" Travel in the majlis. "So lay it down, Allah will give you the space. And when it says: "Stand ye," then stand, Allah will exalt those who believe among you, and those who are given knowledge of some degree. And Allah is well acquainted with what you do." (Q.S. al-Mujadilah: 11).

Demanding knowledge is an activity of thinking that requires reason and mind and through the process of contemplation to be able to grasp the meaning of every science gained so that it can be absorbed, understood and applied for the way of goodness. Thinking is a philosophizing process. According Jujun S Suriasumantri (2009) Philosophy means thinking radically, thoroughly and profoundly. The thinking process produces ideas that help people improve their quality of life and even create a culture. This thinking activity produces knowledge and knowledge. Knowledge is different from science. Knowledge is something that is known without going through scientific method while science is a collection of knowledge that has certain characteristics that refer to the answer to the question what is science? (Ontology), how to gain knowledge? (epistemology), and what is the usefulness or value of science for humans? (axiology). Philosophy of science is a field of philosophical studies that discuss the ins and outs of science.

Philosophy of science has 3 areas of study that enrich and identify each knowledge, namely, the ontology that discusses the reality and nature of an object. Ontology is a way of approach in philosophy in seeing the nature of things. Ontology deals with the object of knowledge that will be seen in its essential existence. Every knowledge has the object of form and matter. The object of each knowledge is different. The object of science is in the form of matter (material object) and there is a form (forma object). The object of matter is the material goal of an inquiry, thought or scientific research, can be material and non-material things, it can also be things, problems, ideas, and concepts. While the object forma adaah way of view or approach. This point of view concentrates on one side only so that according to this one aspect illustrated the scope of a knowledge of things in certain terms. (Surajiyo: 2007, Endang Komara: 2011). Man is a creature who thinks that only human beings are capable of philosophizing. Philosophizing can begin from what is seen in nature. This is one of the earliest beginnings of philosophy in ancient Greece, admiration for the beauty of natural phenomena that gave birth to the curiosity to solve it.

Second, Epistemology discusses how to gain knowledge. Epistemology or Knowledge Theory deals with the nature of science, its presuppositions, its foundations and the accountability of the assertions of knowledge possessed by every human being. Such knowledge is acquired by the human mind and the five senses by various methods. The knowledge in this case is scientific knowledge. Epistemology of science or how to gain scientific knowledge to reach the truth and how to distinguish how to test the truth. Methods to acquire scientific knowledge can be done by referring to the notion of rationalism, empiricism, positivism by using a particular method or method such as experiment, trial and error until reflective thinking. All this is needed to produce the theories that suhuh and can be accounted scientifically in the field of scholarship (Jujun suriasumantri: 2009; Burhanudin salam: 2009; Ahmad Tafsir: 2012).

Third, axiology, is concerned with the usefulness and usefulness of science. Discussing about axiology, then we will talk about science and morals. There are some scholars who say that science is value free where the scientist is only tasked to develop science based on what it is and its usefulness is no longer the responsibility of science, whether used for good or evil, it also results in the epistemological aspect not only axiology. In addition, there are also some scientists who claim that science is not value-free or bound to moral values (value bound). The adherent understands that the scientist has a social responsibility for the results of his research on something object of research. The purpose of science is to help and alleviate the activities of human life rather than vice versa destroying and destroying the essence of humanity. A case study case of value free and value bound research. When examining the workings of the human heart, people who are neutral science will take perhaps the heart of a rabbit or the heart of another animal closest to humans. A neutral science person may take the heart of a tramp. A person with a value bound, in epistemology will examine the heart not by harming a rabbit while a free value follower will not care whether the research object is suffering or not. People who are neutral science will use the results of the study freely, while people who bermazhab value bound will use the product only for the good course (Ahmad Tafsir: 2012; Jujun Suriasumantri: 2009).

So the question of the neutrality of science is in the study of epistemology, axiology and ontology. The disadvantage if we assume that science is value-free is to fight against beliefs such as beliefs that come from religion. Experiments in humans may be interpreted as torture

to humans so non-neutral science followers will choose objects of research similar to humans. For example, to see the process of reproduction, there must be a meeting between sperm and ovum. For a neutral science researcher, it would not be unfortunate to take a pair of unmarried men and women to have sex from which the spouse would observe the meeting of sperm and ovum. Non-neutral science researchers will do this to married couples. This is at the epistemological level. The most detrimental to human life is the neutral science in the axiology. The science of neutral science has actually been against or deviated from the intention of the creation of science. Science was originally created to help humans in the face of adversity of his life. This understanding has actually meant that science is not neutral, science in favor of usage helps people solve the difficulties faced by humans. Meanwhile, the science of neutral science will actually provide additional difficulties for humans. For example, when a scientist will make a theory, in fact he has intended to help humans solve problems in his life.

According to Professor Herman Soewardi (2009), from the standpoint of epistemology, science is divided into 2, namely formal science and empirical science. According to him, formal science lies in our minds in the form of contemplation by using symbols, an endless logical implication. Formal science is neutral because it is within our head and it is governed by the laws of logic. While empirical science, he is not neutral. Empirical science is a concrete manifestation of the universe, its contents are the cause and effect. It is not neutral because it is built by an expert based on the paradigm on which he stands and his footing is the result of sensing the universe. It is true that empirical science is composed of logic (causality) but it begins from a variety of footholds. The point is certainly the values hence the nature is not neutral, not neutral because it is influenced by its footing.

The development of science has also caused indirect changes in patterns and lifestyles of humans. Human lifestyles in modern times as it is today synonymous with hedonistic lifestyles that lead to the materialistic side. Hedonism is a worldview that assumes that people will be happy by seeking as much happiness as possible and avoiding painful feelings as much as possible. Franz magnis-suseno (ethics of nationality and humanitarian ethics, 2009) states that "Hedonism is a doctrine or a view that pleasure or pleasure is the goal of human life and action. Humans tend to be so tempted by the luxuries, conveniences and pleasures offered by the liberalistic / capitalistic economic system that has spread to almost every corner of the world. Luxury objects become a pleasure-giver tool without thinking whether it is a necessity that needs to be met or not. While under different circumstances, many humans in other parts of the world suffer from hunger, becoming unemployed and even becoming victims of war in need of help. Things like this escape the attention of humans who dissolve with the luxury of matter so as to consider the affairs of hunger, poverty and unemployment is not something that should be thought of even tends to disturb his "wellness". Yet when viewed in terms of nature, human beings are social creatures, meaning he cannot live without socializing and hanging out with others. Socialization is one of the keys that can bring empathy and sympathy to other human circumstances. However, it seems that this is attacked by the lifestyle of materialistic hedonism in which man becomes alienated with other human beings even with himself.

Hedonism has eroded the sense of humanity that causes it to indulge in worldly material that offers all the pleasures, pleasures and luxuries of life. One cause of the emergence of the view of hedonism is a liberalistic / capitalistic economic system that not only seeks to meet the

needs of life but also create new needs and even manipulate human feelings. According to Prof. Dr. Herman Soewardi (roda berputar dunia bergulir, 2009), the capitalistic economic system has become a dominant economic system or almost dominate the world and its values that have influenced all aspects of human life both in terms of culture, lifestyle and lifestyle institutional. The capitalistic economic system keeps people under psychological pressure to accumulate wealth as much as possible despite oppressing others and giving rise to the traits of individualism and social selfishness. Capitalism is closely related to secularism. This system arises because of the teachings of Christianity which are interpreted by some experts. The pre-destiny ideology introduced by John Calvinist means "we do not know what our destiny is, but this fate is demonstrated by the success of collecting the treasures, so vying for people in the collection effort (but honestly, frugally, hard work, meticulous calculations.) The race to gather material makes the capitalist (western) society always feel insecure, anxious, resulting in a paranoid attitude and a radical short view of something that is believed to be life-threatening. In Professor Herman Soewardi's language they are a sick society (society patalogis) although out looking healthy.

Freedom is a prominent value and principle of life of western society, they so exalt freedom to apply the principle in all aspects of life. According to the authors, it actually backfires for itself, including (1) the capitalistic economic system (upholding economic freedom without intervention from the government, surrendering pure economy to market conditions so as to benefit large entrepreneurs and oppress the wong cilik; (2) the social system which makes people so individualistic (concerned with their own affairs, relatively lacking in social awareness and sensitivity, sometimes it makes them always feel uneasy and insecure and paranoid towards others) .This, for example, is illustrated by the policies and views of western countries tend to view stereotypes towards strangers to lead to discrediting of certain religions or groups, (3) a political system that upholds freedom causes the western state to often interfere in the internal affairs of other countries for reasons of action the country's regime has violated human rights, an issue globalized by the western world, again based on the principle of freedom as a human being; (4) In a religious life, the west adheres to the secularism system of separation between public affairs and private affairs, making religious affairs a private matter because of the relation between man and God of transcendent nature. As a result of such a system, the distrust of God is recognized and respected by the state (atheism). The human life that does not hold on to the One Supreme God tends to become hollow, it is easy to get carried away by emotions and solve problems in frustrating and radical ways. Just look at the fairly high rates of suicide in the western countries. This practice occurs because of the vacuum of the human soul that tends to care more about matter than God.

The opposite of the liberalistic / capitalistic economic system is the economic system of evenness. The term was introduced by Prof. Herman Soewardi in his book "revolving wheel of the world" (2009). The western values can be referred to as the alcohol line and the opponent is the milk line. The milk line is the line that begins or as the base of worship to Allah swt. The economic aspect is none other than the economy of evenness. Tauhidiah science produces an evenness economy. Human history has been running tens of millions of years ago running from static phase to dynamic phase. Dynamic phase runs last 14 century, is from century 7 until 20 century. In this dynamic phase we see the process of Islamization for 7 century (from century 7 s / d 13th century) then process westernisasi also for 7 century (from century 14 s / d of the 20th century). The first 7 century is true (but there is a mistake)

and the 7th century second is wrong (but there is a point). The first, the right one, is called the milk line and the second is called the alcohol line. In the milk line, the economy is called the “kemerataan” or evenness economic system whereas in the line of alcohol it is called the liberalistic / capitalistic economy.

Professor Herman Soewardi said that the economic system of evenness aims to achieve the blessings of Allah swt in economic activity, not to accumulate capital and seek maximum profit by oppressing the workers and manipulating human needs. The economy of evenness emphasizes the welfare of all not only the benefit of some parties, so Islam emphasizes its people not to do Riba. Even Allah SWT in the Qur'an affirms that we stay away from “riba” or usury and threaten the perpetrators, among them the nash-nash al qur'an about “riba” usury is:

1. "(Q.S. Ar Rum: 39).

وَمَا آتَيْتُمْ مِّن رَّبًّا لِّيَرْبُوا فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُوا عِنْدَ اللَّهِ وَمَا آتَيْتُمْ مِّن زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ
الْمُضْعِفُونَ

Meaning: "And something riba (additional) that you give so he increases on human treasure. So that riba does not add to the side of God. And what you give is zakat which you intend to achieve the pleasure of Allah, then (so do) it is the people who multiply (the reward)." (Q.S. Ar Rum: 39).

2. Q.S. An Nisa: 160-161).

فَبِظُلْمٍ مِّنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّت لَّهُمْ وَبَدَّوهُمْ عَنْ سَبِيلِ اللَّهِ كَثِيرًا وَأَخَذُوا الرِّبَا وَقَذَنُوهَا عَنْهُ وَأَكَلُوهَا
أَمْوَالِ النَّاسِ بِالْبَاطِلِ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا

This means: "It is due to the Jews' s unjust, We forbid those who are good for them, and because they hinder (man) from the way of Allah, and because they consume usury, when they have been forbidden thereof, and because they eat the treasures of the people in a foolish way. We have provided for those who disbelieve among them a painful punishment." (Q.S. An Nisa: 160-161).

3. Q.S. Ali Imran: 130).

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُّضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

Meaning: "O who believe, do not eat riba multiplied and pious you to Allah that you may be lucky." (Q.S. Ali Imran: 130).

While the hadiths of Prophet Muhammad SAW which prohibit the practice of “riba” or usury is:

1. H.R. Muslim No. 2971, in Al Masaqqa

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الدَّهَبُ بِالدَّهَبِ وَالْفِضَّةُ بِالْفِضَّةِ وَالْبُرُّ بِالْبُرِّ وَالشَّعِيرُ
بِالشَّعِيرِ وَالتَّمْرُ بِالتَّمْرِ وَالْمِلْحُ بِالْمِلْحِ مِثْلًا بِمِثْلِ يَدَا بِيَدٍ فَمَنْ زَادَ أَوْ اسْتَزَادَ فَقَدْ أَرَبَى الْأَخِذُ وَالْمُعْطَى فِيهِ سَوَاءٌ

Abu Said Al Khudri reported that the Messenger of Allah said, "Gold is to be paid with gold, silver with silver, wheat with wheat, flour with flour, dates with dates, salt with salt, and pay from hand to hand. Whoever gives extra or ask for additional, in fact he has dealt with usury. Recipients and givers are equally guilty." (H.R. Muslim No. 2971, in Al Masaqqa)

2. H.R. Muslim No 2995, Al Masaqqa.

عَنْ جَابِرٍ قَالَ لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكِلَ الرِّبَا وَمُؤَكِّلَهُ وَكَاتِبَهُ وَشَاهِدَيْهِ وَقَالَ هُمْ سَوَاءٌ

Jabir said that the Messenger of Allah cursed those who accepted usury, the one who paid for it, and the person who wrote it down, and two of his witnesses, and he said, "They are all alike" (H.R. Muslim No. 2995, Al Masaqqa).

The economic system of evenness based on al qur'an and hadith emphasizes on (1) independence; (2) achievement oriented; (3) fraternity or harmony and strength; (4) and transfer of wealth from the rich (muzakki) to the poor (mustahik) in the form of zakat, infak and alms. If examined further, the economic system of equity contains goodness that can be a solution to get out of the economic system of capitalism / materialistic system.

One thing to emphasize is that the economic system of evenness is not oriented towards competition for gain but competition for achievement or in the Qur'an is called fastabiquil khairat (Surat al baqarah ayat 148), it raises an economic system which is evenly distributed as instructed in Surah An nahl verse 71. This verse shows mild inequality. Mild inequality is a combination of commands performing ZIS and the ZIS ban is to levy usury. The argument is as follows: ZIS is the transfer of wealth from the rich to the poor. If only one of them is executed then the mild imbalance will not be achieved. When ZIS is implemented and usury is still levied it will be succeeded to suction back to the rich (who has capital) in this way the rich enough onkang-onkang foot only because that many verses that ordered the ZIS on the one hand, and many verses that forbid levying usury on the other hand. The example is expressed in the letter Al baqarah verse 276. The unity of the commands of ZIS and the prohibition of levying usury has a functional relationship which reinforces one another for the purpose is a mild inequality is achieved. The result of an equitable economy is rapid growth as exemplified by the prophet Muhammad SAW in Medina. By producing the poor (dhuafa) everyone participates in the economic field so growth is achieved quickly.

According to the authors, If the countries of the world, especially the Islamic countries fully adhere to the economic system of equity, the outstanding social imbalances between the rich and the poor are no longer a striking social reality, nor are rich countries and countries poor in the world. The difference between these two economic systems stands out because of the different ground they use. Capitalistic economic system is based on the desire that always feel not fulfilled / competition for gain and prinisp freedom while the economic system evenness is based on al qur'an and hadith and oriented to achievement. In the context of Indonesia, we already have Pancasila economic system based on the ideology and the state base of Pancasila, jendle to the principle of kinship and mutual cooperation. However, in reality, the nuances of liberalism / capitalistic still felt.

Man was created by God to be a khalifah (leader on the earth/ at least for his/hersef), but sometimes because his lust is more powerful than his cause causes man to impose on his own lust and neglect his duties and duties even harm others in order to meet his own needs. Prof. Herman illustrates well how we can apply the economic system evenness because we already

have the guidance and guidance to implement it ie al qur and hadith but liberal economists certainly will not let its market share is reduced especially for developing countries like Indonesia which has become the largest market share for products from western countries because of its consumeristic and hedonistic population. This is what should be our mutual reflection to achieve the economic life that prosper all and create social justice.

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