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RELIGION AND PUBLIC POLICY: DIGITAL-BASED ISLAMIC POLITICAL ECONOMY AND HUMAN SECURITY ON COVID-19 HANDLING

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ABSTRACT

Covid-19 has become a pandemic causing the condition of business income from business actors to decrease drastically. This phenomenon is in contrast to the conditions in Indonesia during the 1998 crisis, where business actors became the most substantial sector to adapt to the monetary turmoil at that time. This article discusses the Covid-19 handling through digital-based Islamic political economy and human security on business people in Pontianak City. The work is based on a quantitative research project conducted in Pontianak, employing a set of questionnaires to collect the data. The findings of this study indicate that in dealing with Covid-19, the Indonesian government has produced important policies to ensure the availability of economic opportunities for the population so that people can adapt rationally sound state policies. The handling of Covid-19 through a digital-based Islamic political economy is carried out by providing digital technology training and mentoring digital business incubators to Small and Medium Enterprises to improve human security. Islamic teachings have been important to the policy making as Indonesia is a home of predominantly Muslims.

Keywords: Digital-Based; Islamic political economy; human security; Covid-19 handling

INTRODUCTION

The country's economic development in Indonesia substantially contributes to the business sector strengthening its industrial growth framework (Elyta & Sahide, 2021). This sector has significantly contributed to this country's social-economic development (Elyta & Martoyo, 2021). As an economic transformer, the contribution of businesspeople is bold (Sipahi, 2020). Without proper emphasis and significance on companies in the business

sector, the economy will not transform from a new agrarian economy to a large industrial model. The essential roles of business actors include creating a solid infrastructure investment atmosphere, ensuring the availability of employment opportunities that are balanced with the needs of workers, and supporting the development of skills and competencies of workers. These benefits the national economy, namely suspended regional development, reducing the number of disadvantaged areas, and creating economic independence through import substitution.

However, in facing Covid-19 pandemic conditions, the business sector has encountered decreases in business income for business people, so it is hard for them to pay expenses and workers' salaries (Kartikasari & Elyta, 2021). According to Amin A. K., a member of Commission VI of the House of Representatives, the Covid-19 has caused an increase in the potential for a significant decline in income for entrepreneurs (Republika, 2020). Moreover, this sector is said to no longer support the economy, such as during the 1998 economic and financial crisis. When Indonesia experienced the monetary situation in 1998, the business sector became a mainstay for the community in supporting the national economy. Similarly, when the global financial crisis hit Indonesia in 2008. Business players remained resilient in facing it so that the Indonesian national economy was not affected.

Nonetheless, this sector still could not hold on to the situation caused by Covid-19. The Covid-19 crisis's impact on employment and working conditions in sample companies shows that in industrial activities in which most action has been sustained, there is an emergency for employment measures have been more widely adopted. Working hours reduction policy, the reduction of employees, and wage-cutting made the consumer service sector the second most affected. Large companies generally kept most of their occupation, primarily by reducing working hours. Among companies that were able to maintain their activities through telework, there was a decrease in the number of employees (31%), working hours (45%), and a high reduction in wages (50%). Since the beginning of the Covid-19 pandemic, more than 70% of new businesses have terminated full-time employee contracts (Cuyper et al., 2020). This percentage can be seen in Figure 1 below.

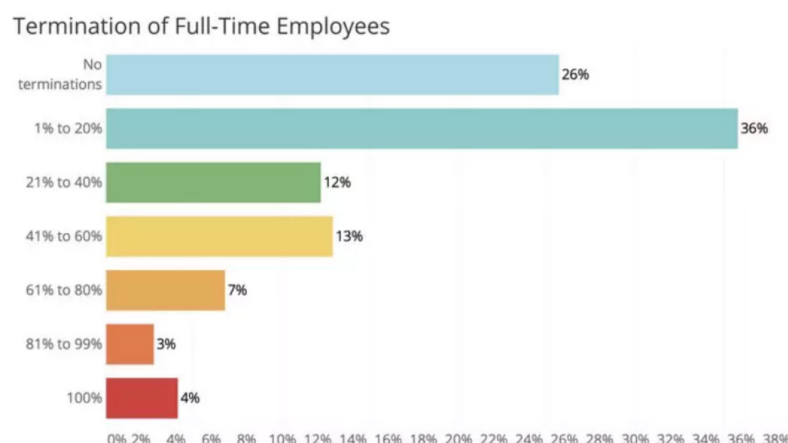


Figure 1. Total layoffs of employees due to Covid-19
Source: (Genome, 2020)

Many business people turned their business to provide new goods and services because of the crisis. During the Covid-19 pandemic, a model and entrepreneur's approach adapts to survive and develop. The government worldwide has stated new regulations and norms to try giving economic survival, including digital-based Islamic political economy. Islamic political economy is a system that aligns comprehensive aspects of nature, Islamic aspects, and current social lives that develop through digital media and correlates with Covid-19 handling and human security strengthening inside. Based on that background, the problem in this research is how it is the Covid-19 handling through digital-based Islamic political economy and human security on business people in Pontianak City? Employing quantitative method, this research is sourced from the results of taking field questionnaires to business people as respondents, as many as 155 people spread across six sub-districts in Pontianak City, Indonesia, carried out from April-November 2020. Informants were selected using a purposive sampling technique, namely the selection of informants. Deliberately based on their ability to explain specific themes, concepts, or phenomena.

RELIGION AND PUBLIC POLICY MAKING IN COVID-19 HANDLING

As religion plays a very important role in Indonesian human life context, it has been significantly influential in policy making. In the case of the Covid-19 handling, especially in terms of economics, the people need appropriate public policies to solve the effects of the spread of Covid-19. The government has implemented extraordinary breakthroughs in the economic field by applying

the main principles of Islamic economics, —namely, one *Tawhid* (Unity of God). One of the manifestations of divine nature is the realization of the religious spirit in the human aspect. Second, *Al-Adl* (Justice) is a condition that is fair to a character, action, or treatment of something, in this case, to the community. Third, *Nubuawah* (Prophecy), being honest in carrying out the mandate, being responsible for the problems faced, being competent in determining solutions, and building communication and cooperation in determining a solution and policy is an embodiment of Islamic economic principles in the form of prophetic nature. Fourth, the *Khilafah* (Government) principle of governance in Islamic economics is intended to control the direction of evenly distributed policies and benefit all people. Fifth, *Ma'ad*, the meaning of a return of a government is accountability later before God. This principle of Islamic economics is given the Indonesian government's steps and the role and the government's responsibility for its mandate (Adlan, 2021).

Islamic political economy issues are still considered new to the Muslims, including the current Muslim economics. Muhammad Baquir Ash-Shade developed this concept to ensure the application of Islamic law in public economic activities. Islamic political economy guarantees to fulfill general basic needs and capability to provide their secondary and tertiary needs matching their ability. Muslim political economy aims to increase someone's living standard and achieve communal economic welfare (Maghfur, 2016). Islamic political economy, in general, is a political economy framework that makes a country a law power and fairness that protects all citizens with authority in religion, life, wealth, honor, and descendants. This is related to the sharia purpose (Ubaidillah, 2018). The difference with other Muslim countries, such as Malaysia, our ally and neighbor country, is the growth of the Islamic economy before the reform was considered slow. The situation cannot separate the government responsible for the Islamic economic growth from the political economy. Islamic Malaysian Bank was established to support this action with regulation from the Malaysian government, the Islamic Banking Act of 1983. This thing is clear.

On the other hand, sharia banking in Indonesia began in 1992 with the establishment of Bank Muamalat Indonesia without the necessary regulations (Kholis, 2011). Therefore, the core of the Islamic political economy is an economic growth strategy made by the government that fulfills public needs and focuses on sharia principles as a benchmark. This rule governs the interaction of the state and society, citizens and individuals, and culture in economic transactions with the community (Ulhaq, 2019). The Indonesian government has participated in the Islamic political economy in some ways:

(a) Macroeconomic stability in Indonesia which is positively influenced by the Islamic finance industry; (b) Strong resilience/strength of the Islamic finance industry; (c) A productive, transparent and equitable economy as a result of the regulator and the function of supervisor; (d) Islamic economics will save the business world and economic vulnerability; (e) Islamic finance industry needs an infrastructure that supports its growth in theory and practice (Siamat, 2009).

Islamic Political Economic Structure provides economic stakeholders such as the government, business, and society the broadest possible incentives for economic activities, including income for every economic activity. The growth and development of group economic institutions prove that the Islamic economic system applied in Indonesia is increasingly developing and developing. Over time the development of Islamic Financial Institutions is increasingly seen as empirical practices of Islamic economic and political activities in Indonesia (Nasrullah, 2018). Islamic political-economic structure is a set of instruments that direct people to show mistakes (glory in the world and the hereafter). It is like sharia, but it cannot realize this idea with the immense power in the common ideology that hinders the Islamic economic system and wants to be destroyed by various strategies, such as education, culture, economy, society, and politics. These ideals are difficult to understand. So, a government policy that encourages the inclusion of an Islamic economy and a positive community response is needed because government policies will not achieve maximum results without positive reactions from society.

Meanwhile, the emergence of armed conflict or war, generally known as warfarin human security, carries new ideas regarding the approach to security studies (Martoyo & Elyta, 2021). Fresh thinking is currently running with different features of warfare, which convey the appearance of generations between first and fourth world wars or hybrid warfare. The object of research has a variety of approaches, both traditional (military) and non-traditional (non-military) defense. Therefore, threats to citizens of the country become the main objects of security studies that are independent of the dichotomy of state security through the traditional (military) and non-traditional (non-military) security areas. The element of human freedom from various threats and pressure thus constitutes a change in the object of security studies which represents the current shift in armed conflict.

In the Modern World, only in the 20th century was “human security” recognized during the Cold War. After the war of the 1990s, this discourse continued with various conversations—ten years from the end of the war (2000). Years before the world order answered the question of human safety,

which it later illustrated in the Millennium Development Goals (MDGs) and SDGs policies, Islam had a concept of human safety since 14 centuries ago. The perception of human security in Islamic sharia, Maqashid Sharia, is integral to the goal. Maqashid Syariah does reveal not only the perfection of Islam as a ceremonial religion (*Ubudiyah*) but also an essential religion that regulates human-environmental and human relations (*rahmatan lil'alam*) (Muhaimin, 2020).

In a particular understanding of national security, the media can also assess national security and defense in this study (Gunawan et al., 2011). For example, the state is legally responsible for protecting against natural disasters, including the Covid-19 epidemic. States must also ensure safety from natural hazards. Therefore, the concept of national security should explicitly emphasize human or community security rather than protection or state legitimacy. This concept is based on the idea of human security.

COVID-19 AND ITS IMPACT ON BUSINESSES

Covid-19 has common symptoms such as coughing, runny nose, and shortness of breath but is quite deadly (Djalante et al., 2020). This pandemic has challenged the multisectoral global society in many countries because it created health, economic, security, and even political crises. This spread has affected the entire world, including Indonesia. As a result, the spread of infections is rapid and widespread across multiple countries. The first Covid 19 case was found in Indonesia on March 2, 2020 (Harirah & Rizaldi, 2020). Meanwhile, the statistic recorded a positive number of Covid-19 in West Kalimantan as of September 2020 as having experienced an increase of 122.4%, which can be seen in the following graph.

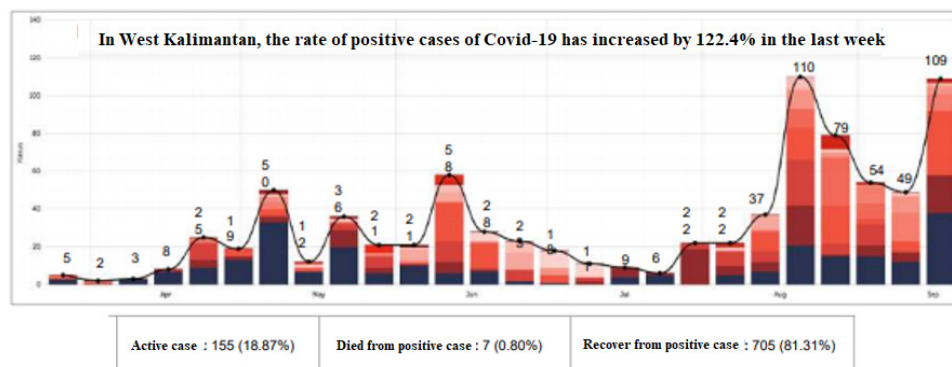


Figure 2. Cases of Covid-19 in West Kalimantan in September 2020
Source: (Satuan Tugas Penanganan Covid-19, 2020)

The Governor of West Kalimantan signed a letter of sanctions established on August 4, 2020. These penalties include alertness, written warnings, and social service for 15 minutes, up to a fine of Rp100.000,00 (Detik, 2020). In principle, the government cannot prevent the death of the coronavirus and its economic impact (Anderson et al., 2020). However, through policies, the government remains committed to maximizing the efforts to protect its citizens against the Covid epidemic 19. The government has a crucial role as a policymaker, focusing on the institutional model to say that the policy output of the government is a public policy. Responding to the dangers of Covid 19 by establishing its descendants, the government has taken it as quickly as possible (Telaumbanua, 2020). The regional restrictions (lockdown) policy has increased the poverty rate because many business people have lost their income due to layoffs (Rahman et al., 2020). Furthermore, the Covid-19 impacted business people, resulting in lockdowns and the closure of transactions. As a result of these challenges, many parties are encouraged to advocate for alternative treatment, particularly in providing a supportive response for business people's survival. However, a regulatory gap exists in the impact of the coronavirus on business people. Therefore, it is crucial to have actions that will overcome the effects of Covid-19 (Amuda, 2020).

The widespread and influential spread of the pandemic over most of these continents proves that consumer expectations have dimmed and exceeded the limits of human intelligence and the reach of nuclear and world technology. For economic factors, including business people, economic growth and profit prospects during the pandemic depend on adaptability. The lack of resources, income per capita, and weak global economic opportunities in developing countries have resulted in financial resilience. These countries are very vulnerable to the consequences of Covid-19 (Godbless, 2020). The results of the questionnaire on 155 business people in Pontianak City of this research found that 97.4% of them felt a decrease in demand for their business products, and 60.6% of them experienced a decline in the cost of production due to the reduced need for this can be seen in the following graph.

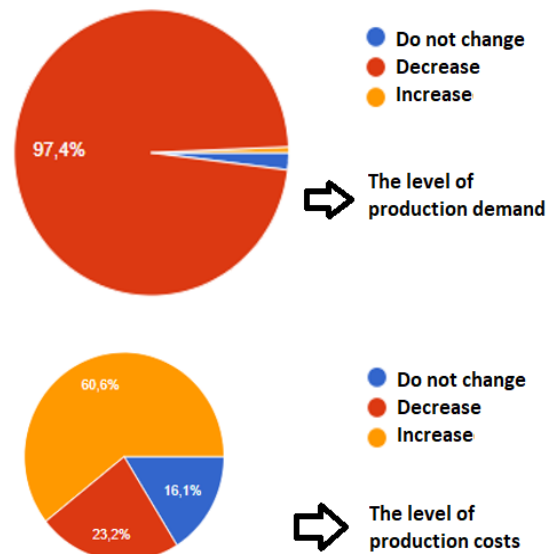


Figure 3. Demand and Production Costs of Businessmen in Pontianak City During Covid-19
Source: (Processed by Researcher, 2020)

In response to the negative impacts of Covid-19 experienced by these businessmen, the questionnaire results were a large part of them stating that they needed financial assistance to maintain their business. Apart from that, they also said they needed training in digital technology and the provision of online media for their business. The percentage of these needs can be seen in this graph.

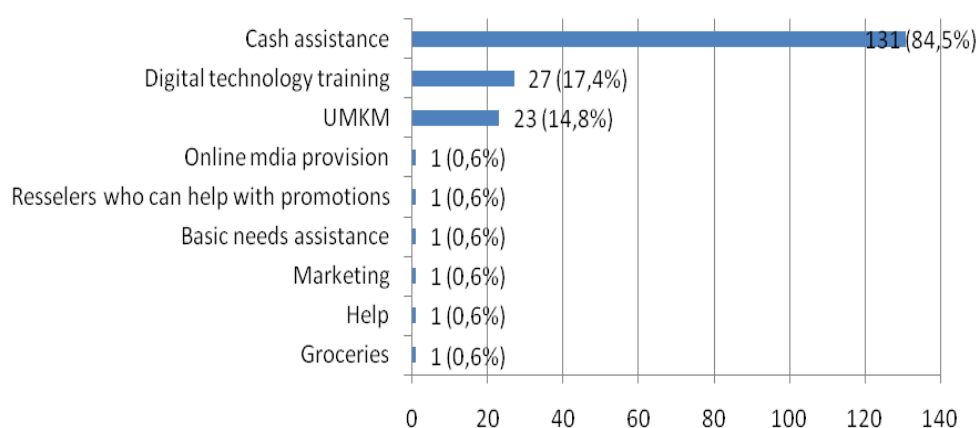


Figure 4. Business people's Needs in Facing the Pandemic
Source: Processed by Researcher, 2020

Entrepreneurs need to take digital technology training for business (Elyta, Martoyo, & Herlan, 2021). Based on the questionnaire results, it is known that the training material needed most by business people is the promotion of products through social media and using e-commerce as a media for product promotion which is 95%.

THE IMPORTANCE OF A DIGITAL-BASED ISLAMIC POLITICAL ECONOMY

There has been rapid progress in the growth of the Islamic political economy. This is indicated by the development of Islamic financial institutions in line with social efforts to accelerate economic growth. Islamic financial institutions, including banks and non-banks, are considered the primary resource that encourages economic growth and supports small and medium enterprises and their partners. Furthermore, the Islamic political economy contains positive ingredients to accelerate the economic empowerment of business people, which impacts Indonesian society's economic growth in general. The Islamic political economy has a significant role (Sudiarti, 2016).

Islamic political economics thus constitutes a study of the complementary (participatory) socio-scientific relationship system, which, as a representation of the unifying systemic knowledge, is governed by the principle of universal complementarity (Haqqi, 2015). In some cases, applying political-economic principles to a combination of these disciplines has been studied, for example, sociology and philosophy alphabetical social philosophy. The research focuses on the impact of societal and governmental progress (Salleh & Rosdi, 2014). Islamic economics is viewed as a study of the economic impact of political action and the impact of politics on economic activity in an Islamic country. It was emphasized that the social and political environment, micro and macro, should facilitate the functioning of the Islamic financial system.

Islamic political economy is also related to the state's welfare (Prainsack, 2020). In this way, the internet, which is a part of the current digital environment, is not only a means of campaigning for political parties but is also a tool of Islamic economic and political communication to form a growing opinion in society in addressing this issue, including the Covid-19 epidemic from various sectors of the business sector. Electronic products and services produced by the electronics business and exchanged through electronic trading are the basics of the digital economy or the digital economy. Companies communicate and carry out transactions via the internet and web technology through electronic production and management processes. In the last decades of the 20th century, the idea of a digital economy emerged. Digital transactions, including online

shopping, are overgrowing in Indonesia. This online shopping operation enables business people from Indonesia to interact directly with producers (Sianturi, 2017).

Digital transformation will encourage everyone's needs from birth to death between the public and private sectors. Digital transformation will also be carried out in all areas of development, including human development, economic development, regional development, infrastructure development, and governance development, law, and defense, and security development. Without some trusted customers, the e-commerce climate cannot be expanded. Consumer trust is essential because e-commerce transactions do not require direct face-to-face purchases. Consumer rights are included in: regulated aspects of consumer protection, safety, and security when using the product; accurate, transparent and honest product details; listening to their views and complaints; and protection and resolution of disputes (Bachtiar et al., 2020)

Consumer security is essential in building customers' interest in safety and security. Covid-19 has multiple times changed the digital market. Citizens had been moving to online consumption now and expected it to become a norm in public to always be in the household economy. The most affected sectors are the Small and Medium Enterprises (SMEs). As we see, consumer habits in public, e-commerce, or online marketing now become a choice for the SMEs that we cannot argue could manage their products under the Covid-19 safety protocols. Those developments also affect e-commerce sellers and consumers.

DIGITAL-BASED ISLAMIC POLITICAL ECONOMY FROM HUMAN SECURITY PERSPECTIVE

The handling of the Covid-19 pandemic has created very complex difficulties in various related fields such as health, economy, politics, social culture, and human security. Currently, two lots, namely health and economy, are closely associated with the Covid-19 pandemic. Both require considerable attention and become important agendas for world countries, including Indonesia. The two most difficult choices for the government are preventing disease growth or an economic crisis that can impact business people's survival, especially businessmen (Sianipar & Tangkudung, 2021). The state is an essential condition for the security of individuals because, without a state, it is not too clear which agencies (or bodies) can act on behalf of these individuals. Because the state holds this position, the condition can claim its survival rights against its citizens' rights. Various versions of human security try to reduce all forms of protection at the personal level instead of facing their dilemma, which in fact, cutting the state eliminates the role of this vital security agent through

which individual security can be guaranteed.

E-commerce is a transaction tool used by internet communication networks used by developed and developing countries to limit operations to regional borders and increase the productivity and speed of companies. According to the Minister of Communication and Information, in 2013, e-commerce transactions reached IDR 130 trillion, which is an astounding number because, according to McKinsey's figures, only about seven percent of internet users have shopped in Indonesia online (Mahatma, 2014). One of the uses of digital technology in developing the Islamic political economy is creating an Islamic marketplace. These business platforms are more stable to the Covid-19 than traditional businesses (Erdoğan et al., 2020). During the era of democracy, the internet plays a role in revolutionizing relevant democratic frameworks, structures, and processes, creating terms for digital democracy that describe how political life takes place in the internet world.

Now, digital technology is a political arena easily accessible by all people, from the government to political parties to increasing electability and visibility. Civil society generally uses social media (Elyta & Darmawan, 2021). Knowledge is currently being developed, social media usage is now widely accepted as a norm for modern technology and is accessible for legal assistance (Wahyudi, 2018). This potential can be seen from the increase in personal transactions (digital payments) and the increase in over-the-counter transactions to the internet. By then, digitalization was very familiar to all generations, especially millennials. Today's society has various kinds of local to international e-commerce, social media applications, payment service applications, ticket applications, entertainment applications, logistics applications, finance, and virtual meeting conference for buying and selling digital things (Redaksi9, 2020).

The digitalization of the market economy has proven to produce many changes. Therefore, at least in the digital economy, the digital economy must be used as an alternative solution for economic growth to achieve productivity, efficiency, cost reduction, cooperation, and linking the situation with others. The digital economy can significantly contribute to Indonesia's GDP, which reached 7.3 percent in 2017, even if Indonesia's economic growth was only 5.1 percent. As a result, if exemplary implementation is made, the digital economy in Indonesia has promising future possibilities (Sugiarto, 2019). Few entrepreneurs make e-commerce media a place to sell their goods, along with the convenience of shopping through online media. The next benefit of opening a booth in the online market is the amount of comfort that companies get when they set up a kiosk online and the number of visits that keep increasing all the time

(Mutiarasari, 2019).

Based on the findings of field research conducted by researchers through the distribution of questionnaires to businesses in Pontianak City regarding the efforts made by companies to keep their operations running during the Covid-19. According to the survey, 55.5 percent of businesspeople will place orders using digital technology through e-commerce, which can be seen further in the graph below.

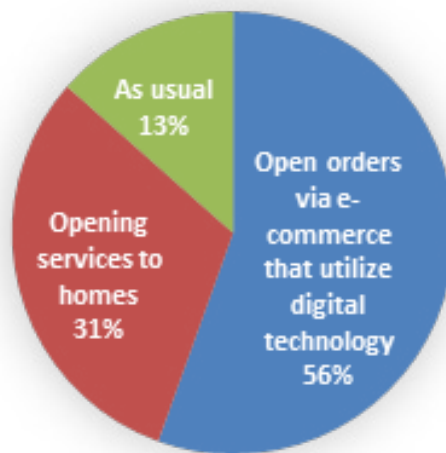


Figure 5. The Effort by The Businesses to Face The Covid-19
Source: Processed by Researcher, 2020

There are also types of sharia marketplaces that are developing in Indonesia at the moment, which are Tokopedia Salam, Lazada Amanah, Bukareksa, and Shopee Barokah. Tokopedia Salam can be accessed starting from September 2, 2019, by all Tokopedia users through the page <https://www.tokopedia.com/salam>. However, all services at Tokopedia Salam can also be obtained through the www.tokopedia.com page because Tokopedia Salam is not a separator but only a grouping of products with Islamic nuances and by sharia rules by providing benefits in the form of convenience for users to explore various product choices and nuanced Islamic service at Tokopedia.

From the perspective of Islamic law, Tokopedia Salam's promotion strategy has met the selling and buying criteria according to the law. The promotional system does not contain elements of fraud, manipulation, and so on that are detrimental to the parties because the quality of the goods provided by stalls in Tokopedia is always what the consumer wants. Suppose buying and selling orders on Tokopedia Salam are associated with the construction of fiqh law, then in general. In that case, the contract used is a Salam contract, which is

buying and selling to deliver goods at the end. Payment methods at Tokopedia Salam, such as Tokopedia, generally be done via Bank Transfer, Virtual Account, OVO application, Tokopedia Payment, LinkAja, Outlets, Installments without a credit card, Kredivo, COD (cash on delivery), Alfagroup, Indomaret, and Pos Indonesia. Shopee Barokah is an online marketplace or exchange platform specializing in buying and selling transactions that facilitate various items, fashion, cosmetics, electronics, vehicles, and other goods. Shopee Barokah facilitates interaction between sellers and buyers through its live chat feature. The Transactive Group has all its contracts to check Islamic business people when buying and selling online on the official site of shoes for online ordering and selling. They need to be responsible, especially for companies, for purchases and sales, but the buyers must be respected (Alfarizi, 2019).

This feature is a channel that curates a wide range of Sharia-compliant products and services, including Muslim fashion and beauty, zakat, and donations. According to Handhika Jahja, Director of Shopee Indonesia, to provide an optimal shopping experience, Shopee Barokah has curated sharia products and services and partnered with various well-known brands. Shopee Barokah also collaborates with BAZNAS (National Zakat Amil Agency), Dompot Dhuafa, ACT (*Aksi Cepat Tanggap* or Quick Response Action), Rumah Zakat, and other humanitarian organizations to make it easier for Shopee users to donate and pay zakat (Pratomo, 2019). Shopee reaffirmed its commitment to increasing digital literacy in marketing and product development for students and the Islamic boarding school community, developing the Shopee Barokah feature to become a one-stop Muslim lifestyle destination. This effort is part of the National Strategy for Financial Inclusion's implementation.

Bukareksa offers a fast and safe online shopping and sales outlet that guarantees 100 percent repurchase if the goods are not shipped via Pelapak. The general objective of Bukareksa is to help businesses develop businesspeople companies in Indonesia and support their businesses. However, Bukareksa has not been able to protect consumers for their rights as a whole. Based on previous studies in the enforcement of the maqashidsyariah from Bukareksa, the four places of protection have been introduced, including the security of religion, soul, mind, and origin, but in the protection of the ground (Wulandari et al., 2017). Lazada Amanah is a simple and secure online marketplace that offers customers a 100% money-back guarantee unless the goods are sent via lazada.com. The ethics of the Lazada Amanah e-commerce marketplace are by the sharia economic policies implemented by Lazada.com in Indonesia and the specialized techniques illustrated by the Prophet Muhammad. However, some things are not fulfilled by reckless parties, such as fraudulent sellers, sellers

who do not protect the consumers, buyers who are not polite or use impolite language, buyers who do not save the seller, and Lazada, who fails to respond to complaints and customer customers quickly and correctly (Ariyanti, 2019).

Threats in the use of e-commerce or marketplaces, including the sharia marketplace, are (1) credit card fraud or carding, namely the activity of purchasing goods on the internet using pirated credit cards; (2) DOS (Denial of Service Attacks), which is a nuisance to the internet network that causes computer resources not to function correctly because they are manipulated by it; (3) social engineering that steals the information carried out by reviewing it by calling the buyer and pretending to be represented on the website where he purchased the item; (4) malicious code that infects viruses, worms, or trojans into the system intending to pirate ID/passwords (Wajong & Putri, 2010). The market has become a target because it is one of the most public information managers. Of the 17 companies' activities, most of them were financial operations. A total of 2.9 million user data was obtained from membership card, Credit Card Insurance. Therefore, a full investigation through digital forensics is needed wherever the security gap is causing data leakage (Librianty, 2020). The increasing number of thefts of personal data in e-commerce lately is unfortunate, considering the digital economy should be the right solution for business people handling the Covid-19.

The situation with Covid-19 has undoubtedly affected the online purchasing policy. Call to call makes people use e-commerce sites to meet their needs, which contributes to increased product sales of e-commerce sites. Blibli has also developed in other product categories, including computers, smartphones, electrical equipment, homes, family spaces, cellphones and tablets, and growing food and daily cleaning items consumers are looking for (Republika, 2020). As a result, one of the steps that business owners can take to maintain human security in their organizations is implementing the Information Security Management System (ISMS) for creating, enforcing, implementing, tracking, maintaining, and improving information security as part of the management system. One marketplace that has implemented SNI ISO / IEC 27001: 2013 is Blibli.com (Badan Standardisasi Nasional, 2020).

When emergency standards or concerns for humanity arise, disasters and sufferings are accompanied by an epidemic, the consciousness of humankind and the nation can grow enormously. At times like these, philanthropists and politicians try to help find solutions for the common good (the good of the public). The element of religion appears strong (as a social initiation that reinforces the religious identity for charity) to carry out this movement. The human part is substantial (a social initiation that unites differences).

Characters that bind and bridge are both critical. Both are the social aspects of religious philanthropy as civil society organizations. It cannot separate the emphasis on civil society from the state body, the political authority that oversees the state society. Without any changes by changes in circumstances and times which depend on the nature of the ties of the state or religious civil society, The Indonesian nation benefits from having the traditional strength of philanthropy which can bring about central financial disputes and build balance. At times like this, the government becomes one of the leading players in balancing civil society relations and enhancing them to foster inclusive human values (Fauzia, 2018).

Thus, the sharia marketplace in digital form can support the business when businesspeople face the pandemic of Covid-19. However, business people need to pay attention to human security aspects in their implementation, which can be done through digital technology facilitated by the government, the non-government / business sector, academia, or others. Based on the research results on business questionnaires in Pontianak, as many as 40.6% of workers who have these companies do not understand digital technology, and 44.5% only have some workers who understand digital technology. This data can be seen in this graph.

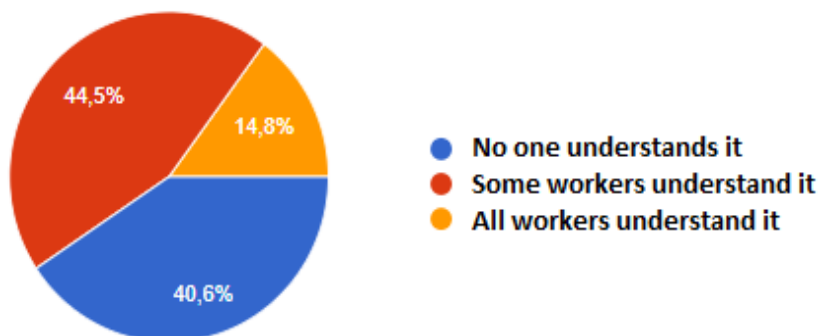


Figure 6. Level of Understanding of Workers, Business Sector, and Digital Technology

Source: Processed by Researcher, 2020

The presence of the Security Team in each stage of development is significant in understanding the limitations of this data security. Security is not limited to technological security considerations when digital goods are ready to be produced. Still, even if they are designed according to the best practice guidelines, They must enforce security. Apart from training, assistance through business incubators is also stated by the information needed to strengthen their business when facing Covid-19. The business incubator is

a term that refers to pioneering organizations or entrepreneurs who provide physical work, management assistance, access to finance and technical support services, and other too young companies and help them survive and grow at an early stage (Darmawan, 2019). A business incubator can help people develop more rapidly and overcome threats such as the Covid-19 pandemic. However, as many as 81.9% of businesspeople in Pontianak City have never joined the business incubator, as shown in the following data.

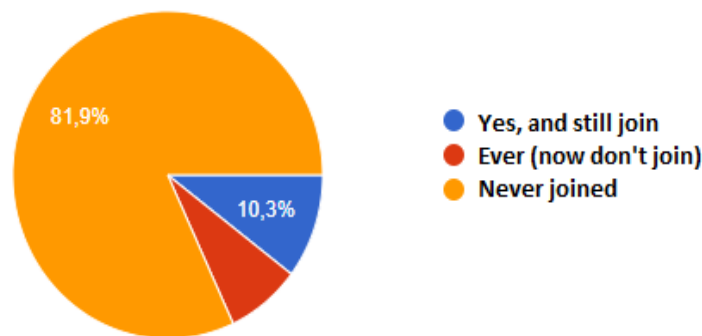


Figure 7. Business people in Pontianak City on Business Incubators

Source: Processed by Researcher, 2020

The application of e-Commerce is one of the requirements that a company or organization still developing or maturing is necessary to compete globally and improve its performance. It is hoped that players in the E-Commerce business can realize the importance of security in transactions and be aware of the various threats that may occur through the training given to business workers, including the scale of business people. This enables business people to increase their understanding of digital technology through training and helps human security utilize the Sharia market to implement the Islamic political economy. Based on the discussion of the research results that have been discussed, a model of the Covid-19 Handling: The Economy of Digital-Based Islamic Politics on Businessmen to Strengthen the Security of Enthusiasm is as follows:

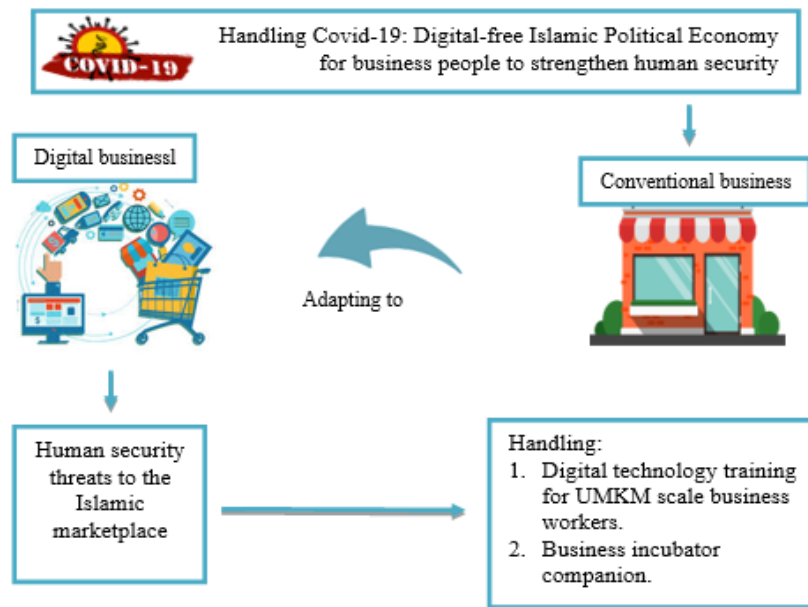


Figure 8. Model of Handling Covid-19: Digital-Based Islamic Political Economy
At Businessmen to Strengthen Human Security
Source: Processed by Researcher, 2020

CONCLUSION

The response to handling Covid-19 through digital-based sharia political economy and human security for business people in Pontianak City focuses on risk assessment, prevention, and protection. The human security perspective recognizes that the state actor (government) is significant. Human security focuses more on people-centered and human freedom so that humans become actors (subjects) to create security for themselves so that humans can gain independence from all forms of threats, freedom to be something, and freedom to get better. His dignity will be wide open. The researcher then refers to the concept of human security, which refers to the sustainable response to Covid-19, namely the certainty and guarantee of sustainable welfare. This paper shows that the public's reaction to the procedure determines the success of a policy.

Regarding handling Covid-19 in Indonesia, rational-reasoning state policies will also be accepted rationally by the community if the government also issues policies to ensure the availability of economic resources for the community. The handling of COVID-19 is carried out through sharia political economy and human security by applying several Islamic economic indicators such as Tawhid (Oneness of God), Al-Adl (Justice), Nubuawah (Prophecy), Khilafah (Government), and Ma'ad. Furthermore, strengthening the digital-based Islamic political economy in handling Covid-19 is carried out by providing: digital technology training for business workers and assisting business

incubators to enhance human security in handling it.

There are two research contributions, namely. Firstly, academic contributions are helpful for the development of the repertoire of political science, especially those related to politics and religion. The second contribution of practice is to help micro, small and medium enterprises improve their business. The limitation of this research is that the scope of distributing questionnaires to respondents is not evenly distributed because it only involves a small number of micro, small and medium business actors in the Pontianak area. Hence, the level of representation is still low. In addition, the number of respondents who participated was only 155, who had not been able to represent the level of expression of micro, small and medium enterprises.

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