

Islamic Law and the Politics and Economics of Development According to Ibn Tamiyyah's Thought: A Study of Fiqh Siyasah and its Relevance to State Economic Empowerment

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Abstract

This study aims to examine Ibn Tamiyyah's thoughts on the relationship between Islamic law, political economy, and state economic empowerment in the context of fair and sustainable economic development. With the fiqh siyasah approach, Ibn Tamiyyah emphasized the importance of the state's role in creating economic policies that are in favor of the welfare of the people, social justice, and equitable distribution of wealth. This research uses a qualitative method with textual analysis of Ibn Tamiyyah's main works, as well as exploring the relevance of his thoughts in the context of economic development of contemporary Islamic countries. The results of the study show that Ibn Tamiyyah's thinking provides a solid basis for designing more inclusive and equitable economic policies, which can be applied in the economic empowerment of Islamic countries today, by ensuring transparent and fair management of resources.

Keywords: Islamic Law, Political Economy, Economic Empowerment, Ibn Tamiyyah, Fiqh Siyasah, Economic Development.

Introduction

Islamic law and political economy are two aspects that are closely related in forming a just social, economic, and political structure (Fikriana & Rezki, 2024). In the context of Muslim countries, the application of Islamic law in various sectors of life, including the economic sector, is very important to realize a just government and the welfare of the people. Triwijaya, (2018) stated that one of the great thinkers in the history of Islamic thought who made significant contributions in the field of fiqh siyasah (Islamic political law) and economics was Ibn Tamiyyah (661–728 AH). Although living in the 13th and 14th centuries, Ibn Tamiyyah's

thought remains relevant to be applied in various economic challenges of Islamic countries today.

Ibn Taymiyyah was a great scholar known for his sharp thinking in various fields, including *aqidah*, *fiqh*, and *siyasah* (politics). His thinking carries the concept of social justice, protection of people's economic rights, and the importance of transparent and responsible government (Ariski, 2023). In the context of political and economic affairs, Ibn Taymiyyah strongly emphasizes the role of the state in creating policies that support the welfare of the people (Wigati et al., 2024). In addition, he criticized economic policies that only benefited the elite and created great social inequality (Qalbia & Saputra, 2023). Ibn Taymiyyah's economic thought that emphasizes the fair distribution of wealth and community empowerment is an important foundation in creating a sustainable and just economy (Anggraini & SE, 2024).

Fiqh siyasah according to Ibn Taymiyyah provides guidance on the relationship between the ruler and the people, as well as how state policies should be regulated in favor of the interests of the people (Ardiono, 2022). One of the important ideas in *fiqh siyasah* is that the state is not only an entity responsible for maintaining security and order, but also has the obligation to regulate the economy fairly, prevent the hoarding of wealth by a few people, and ensure an equitable distribution of wealth (Utari, 2017). In his view, the state has a very big role in encouraging economic empowerment through policies that reduce poverty and improve the quality of life of the community (Achmad, 2024).

Equitable economic development is one of the main goals in Ibn Taymiyyah's thought. He sees that social and economic inequality that occurs in society must be handled directly by the state with firm and targeted policies. One form of economic empowerment emphasized by Ibn Taymiyyah is the need to provide equal access to all levels of society to economic resources, education, and job opportunities. This aims to reduce social and economic disparities that are often at the root of social problems in society (Maskuroh, 2020).

In the context of today's Islamic countries, the application of Ibn Taymiyyah's thought on *fiqh siyasah* and economic politics is still very relevant. Muslim countries are faced with a major challenge in building an inclusive and sustainable economy. Social inequality that still occurs in many Muslim countries is a problem that requires serious attention. Therefore, it is important to review Ibn Taymiyyah's thinking as a basis for formulating economic policies that are able to improve people's welfare, reduce poverty, and create an equitable distribution of wealth.

Ibn Taymiyyah also emphasized that the country's wealth should not be controlled by a few individuals or groups. In this regard, he criticized an economic system that favored monopolies and unfair accumulation of wealth (Baroroh, 2018). Instead, he proposed that the state manage natural resources and resources in a way that is transparent and benefits all people (Thian, 2024). In Ibn Taymiyyah's view, the state must act as a facilitator that creates an environment conducive to economic growth, but still prioritizes the principles of social justice derived from Islamic law (Ashari, 2020).

Although Ibn Taymiyyah's thought emerged at a time far different from today's socio-political conditions, the relevance of his teachings in *fiqh siyasah* can still be adapted to answer the challenges of economic development in contemporary Islamic countries. Thinking about

wealth distribution, protection of people's economic rights, and fair and transparent economic management is very useful in designing policies that can reduce social inequality and encourage community economic empowerment. Policies oriented to the welfare of the people, emphasized by Ibn Taymiyyah, can be a reference for the government in designing an inclusive and sustainable economic development strategy (Bustomi, n.d.).

Therefore, this study aims to explore more deeply about Ibn Taymiyyah's thought in the context of fiqh siyasah and political economy as well as its relevance to the economic empowerment of Islamic countries. This research is expected to contribute to understanding how the application of fair and equitable Islamic economic principles can increase the country's economic empowerment. Through a study of Ibn Taymiyyah's main works, this study will analyze how the concepts of fiqh siyasah developed by Ibn Taymiyyah can be integrated into the economic policies of contemporary Islamic countries, with the aim of creating a more inclusive and equitable economic development.

Ibn Taymiyyah's thinking related to fiqh siyasah and political economy opens up opportunities to develop a more equitable economic system in Muslim countries, where the government functions as an agent of change that prioritizes the welfare of the people. This is very important in facing the challenges of globalization and rapid economic change, where social inequality is increasingly visible in various parts of the world. By studying Ibn Taymiyyah's thoughts, it is hoped that Islamic countries can formulate economic policies that support economic equality and reduce existing social disparities. In this context, this study tries to reveal the relevance of Ibn Taymiyyah's thought in efforts to empower the economies of Islamic countries. By using the study of fiqh siyasah and the principles of eco-politics

Problem Formulation

1. What is Ibn Taymiyyah's view on the relationship between Islamic law and the economic system in the context of the country's economic development?
2. What are the principles of fiqh siyasah put forward by Ibn Taymiyyah in relation to economic empowerment and social equity?
3. How did Ibn Taymiyyah propose the management of state wealth and equitable economic distribution in the context of an Islamic state?
4. How relevant is Ibn Taymiyyah's thought in the context of economic empowerment of Islamic countries today?

Research Objectives

1. Analyze Ibn Taymiyyah's views on the relationship between Islamic law and the economic system in the context of the country's economic development.
2. Identify the principles of fiqh siyasah proposed by Ibn Taymiyyah in an effort to empower the economy and social equity.
3. Exploring Ibn Taymiyyah's thoughts on the management of state wealth and equitable economic distribution in an Islamic country.
4. Assessing the relevance of Ibn Taymiyyah's thought in the application of economic empowerment in contemporary Islamic countries.

Research Methods

This study uses a qualitative approach with the method of text analysis (content analysis) to examine Ibn Taymiyyah's thoughts on Islamic law and political economy in the context of the country's economic development, as well as its relevance in the economic empowerment of Islamic countries today. Here are more details regarding the methods used:

1. Qualitative Approach

The qualitative approach was chosen because the main purpose of this study is to explore and analyze Ibn Taymiyyah's thoughts which are conceptual and normative.

2. Studi Pustaka (Library Research)

This study uses literature studies to collect primary and secondary data related to Ibn Taymiyyah's thought. Primary data are obtained from the main works of Ibn Taymiyyah, such as *Al-Siyasah al-Shar'iyah* and *Majmu' al-Fatawa*, as well as writings explaining fiqh siyasah and political economy submitted by Ibn Taymiyyah. Secondary data was obtained from books, scientific articles, and journals that discussed Ibn Taymiyyah's thought and the application of fiqh siyasah principles in the context of contemporary Islamic economics.

3. Analisis Teks (Content Analysis)

After gathering the relevant sources, the next step is to conduct a text analysis to identify the main concepts put forward by Ibn Taymiyyah in fiqh siyasah and political economy.

4. Historical and Normative Approaches

In analyzing Ibn Taymiyyah's thought, this study will use a historical approach to understand the socio-political and economic context during Ibn Taymiyyah's lifetime.

5. Evaluation of the Relevance of Ibn Taymiyyah's Thought in Contemporary Economic Development

After analyzing the texts and concepts proposed by Ibn Taymiyyah, this study will evaluate the relevance of his thinking in the context of contemporary Islamic countries.

6. Data Collection Techniques

Data collection was carried out through an in-depth literature review (literature study) of Ibn Taymiyyah's main texts and other supporting literature. This process includes reading, recording, and organizing information relevant to the research topic. In addition, additional data from contemporary literature discussing the application of fiqh siyasah principles in Islamic economics were also collected to provide a more comprehensive insight.

Previous Studies

"Ibn Taymiyah's Concept of Thought and Ideology and Its Influence on the Socio-Cultural Development of Society" by Muhammad Ikhsan and Azwar. Ibn Taymiyah as a multidisciplinary and multitalented scholar clearly has a very important position in the history of Islamic legal thought. The wealth of Ibn Taymiyah's thought is influenced by his life background as a person born in a family of scholars and his discipline in undergoing an intellectual process that is not light. The social and political situation of the 7th century AH undoubtedly contributed significantly to the birth of Ibn Taymiyyah's ideas of reform and purification. The concept of Ibn Taymiyah's thought was built on the basis of Islamic reform and purification efforts. These two things, for Ibn Taymiyah, cannot but refer to the methodology of the early generation of Muslims. From this methodology, he then concluded several important principles, such as: (a) the importance of ensuring the presence of the spirit of worship and Tawhid in every effort for change, (b) the importance of prioritizing the unity and integrity of the ummah, (c) justice and anti-tyranny as the basis of sharia, and (d) the

flexibility of the Islamic government system as one of the important instruments of social change. The concept of Ibn Taymiyah's thought clearly influences the results of his *ijtihad*. One example is that in *muamalat* matters, he tends to be more flexible and accommodating to changes in the social situation of society. In addition to influencing his thinking personally, the concept also turned out to have an influence on Muslim thinkers in the following centuries. Even at its peak, it became the main source of inspiration for the birth of a modern Islamic government that exists to this day, namely Saudi Arabia (Ikhsan & Azwar, 2024).

"The Concept of Ibn Taymiyah Market Regulation in Social Policy in the Modern Business Era" by Sri Wigati, Kasyifa Lis, and Dwi Izky Aizzah. The concept of market regulation according to Ibn Taymiyah provides a principle foundation for social policies that focus on justice, balance, and community welfare. Ibn Taymiyah shows that his thinking arises from a critical review of the social, economic, and political situation. Basically, he emphasized the importance of regulating the market to prevent inequality and exploitation, in modern business dominated by free markets and economic inequality. Ibn Taymiyah's concept can provide a new perspective for a more equitable and sustainable social policy. For the current government, it must take part in intervening to set a fair price in social policy in the modern era. This approach is very relevant in current social policies and principles, such as price regulation and the protection of consumer rights, in facing the economic challenges facing society today (Wigati et al., 2024).

"Distribution of State Property from the Perspective of Ibn Taymiyah" by Budi Juliandi and Muhammad Khairuddin. This study delves into Ibn Taymiyah's thoughts on the division of state assets that are not explicitly mentioned by *Nas*. This is a literary study that delves into Ibn Taymiyah's economic thought. The main source of this research is the work of Ibn Taymiyah entitled *Al-Sa'id al-Shar'iyyah fi Islah al-Ra'i wa Ra'iyyah*. The study concluded that state assets can be given to the elite of society (*ru'asa'*). The community elite in question is the elite of society, both from non-Muslim communities and Muslim community elites (Juliandi & Khairuddin, 2024).

"The Economic Thought of Imam Ibn Taymiyyah Reveals Classical Muslim Economic Thought" by Marsella Marsella and Mohamad Soleh Nurzaman. The results obtained show that there are several Islamic economic principles born from the thought of Imam Ibn Taymiyah that must be fulfilled in Islamic economic activities. These principles include: monotheism, rules, freedom, justice, balance, and responsibility. These six principles must be fulfilled in their entirety because the six principles are inseparable from each other. Of course, Imam Ibn Taymiyah's thoughts have their own meaning and purpose to develop economic activities, especially Islamic economics (Marsella & Nurzaman, 2023).

"Ibn Taymiyah's Economic Thought: The Concept of Market Mechanism, Fair Price, and the Role of the Government in the Economy" by Farah Qalbia and M. Reza Saputra. The results of the study show that Ibn Taymiyah has a deep understanding of market functions and price determination through the interaction of supply and demand. He views the market as a natural system to meet human needs but also recognizes the need for government intervention in certain situations to ensure justice and social welfare. Ibn Taymiyah also emphasized the importance of business ethics and healthy competition while opposing monopolistic practices and hoarding. Ibn Taymiyah's economic thought is relevant not only

in historical context but also in providing moral and ethical guidelines for contemporary economic practice (Qalbia & Saputra, 2023).

"Ibn Taymiyah's Economic Thought" by Riska Awalia. This research discusses the main ideas in carrying out economic activities carried out by the community as determined by Islamic teachings developed by the thought of Ibn Taymiyah who is famous for the *al-ruju' ila Al-Qur'an* (returning to the sources of Islamic teachings, namely the Qur'an and As-Sunnah), where Ibn Taymiyah's thought provides a solution to the state in building a development morariline by trying to make the people aware that morals and ethics are important things in carrying out economic activities (Awalia, 2022).

"Market Mechanism According to the Thought of Ibn Taymiyyah and Ibn Khaldun" by Afiqoh Agustin, Dudang Gojali, Reza Fauzi Nazar, Lilis Sulastri. This research states that Ibn Taymiyah (661 AH – 728 AH) highly prioritized the free market where the market mechanism occurs naturally, namely when prices are determined by the forces of demand and supply (Agustin et al., 2022).

"A Comparative Analysis of Islamic Economic Thought Between Abu Yusuf, Ibn Taymiyah, and Ibn Khaldun" by Qurratul Aini and Zainal Abidin. The results of the study show that the similarity of the thinking of Abu Yusuf, Ibn Taymiyah, and Ibn Khaldun, namely, both focus on public finance and the price mechanism. Ibn Taymiyah and Ibn Khaldun in addition to focusing on public finance thinking and the mechanism of price equality also focused on the concept of money. Meanwhile, the difference is that he did not focus on the concept of money, the role of hisbah and the theory of production, and Ibn Taymiyah did not focus on the theory of production, while Ibn Khaldun did not focus on the role of hisbah (Aini & Abidin, 2022).

"Ibn Taymiyah's Islamic Economic Thought" by Askar Abu Bakar. The results of his research state that Ibn Taymiyah provides an answer for the State in terms of market mechanisms, namely becoming a post of deep quality improvement to make its people aware of the importance of moral standards and moral quality as a rule of progress and can realize it in financial life. Ibn Taymiyah is of the view that looking at the market mechanism is actually not limited to monetary problems, more than that it includes several parts of state life and various aspects of life (Bakar, 2022).

Previous studies have shown that Ibn Taymiyyah's thoughts on political economy and fiqh siyasah offer a relevant approach to analyzing equitable economic development in Islamic countries. The principles put forward by Ibn Taymiyyah regarding economic justice, wealth distribution, and state responsibility in economic management remain of significant relevance in the context of governance and economic development in the Islamic world today. By integrating these ideas, Islamic countries can design policies that are more equitable and prioritize the welfare of the people.

Foundations of Research Theory

This study aims to examine the relationship between Islamic law and political economy according to Ibn Taymiyyah's thought and its relevance in the economic empowerment of Islamic countries. To achieve this goal, the theoretical foundations used include several key concepts of fiqh siyasah (Islamic political law), Islamic economic thought, and its application in the context of economic development of Islamic countries. Some of the main theories on

which this research is based include the theory of fiqh siyasah, Islamic economic theory, and the theory of social justice in Islam.

Fiqh Siyasah Theory (Islamic Political Law)

Fiqh siyasah is a branch of fiqh that regulates the relationship between the ruler and the people and how the state manages public affairs, including the economy, law, and social welfare (Fikriana & Rezki, 2024). In the context of Ibn Taymiyyah's thought, according to Iqbal, (2016) Fiqh Siyasah not only regulates political aspects, but also provides guidance in determining fair economic policies. Ibn Taymiyyah emphasized that the ruler must carry out his duties based on the principles of justice contained in Islamic law, and must strive to achieve general welfare (maslahah).

According to Ibn Taymiyyah, the government must act as a protector of the people and play a role in overcoming social injustice that occurs in society. In this case, fiqh siyasah includes several basic principles, such as fair management of state wealth, equitable distribution of resources, and economic empowerment of the people. He also emphasized the importance of transparency and accountability in the management of the country's economic resources, so that there is no social inequality that harms most of the community (Jannah, 2022).

Islamic Economic Theory

Islamic economics is based on the principles in the Qur'an and Hadith that regulate the economic life of the community in a fair and equitable manner (Yunilhamri et al., 2024). The basic principles of Islamic economics include justice in the distribution of wealth, the prohibition of usury (interest), the prohibition of hoarding wealth, and the regulation of zakat and alms (Wulandari & Nisa, 2024). Islamic economics aims to create equitable social welfare and avoid large economic disparities between individuals and groups in society (Usman et al., 2024).

Ibn Taymiyyah made a major contribution to Islamic economic theory by emphasizing the importance of social justice in the distribution of wealth. He criticized an economic system that favored monopolies and concentration of wealth in a small group of elites, and encouraged economic management that favored the poor and marginalized. His thinking is very relevant to be integrated with Islamic economic concepts that aim to increase social and economic equality in Islamic countries (Alamsyah, 2025).

Social Justice Theory in Islam

Social justice is a key principle in Islamic teachings that governs the relationship between individuals, society, and the state (Behki, 2024). The principle of social justice in Islam demands an equal distribution of wealth, protection of people's economic rights, and economic empowerment of the ummah to reduce poverty and social inequality (Purba et al., 2025). Ibn Taymiyyah proposed the concept of social justice which includes not only moral aspects, but also practical aspects in the management of the country's economy. According to him, the state plays an important role in ensuring that wealth and natural resources are used for the public interest and provide maximum benefits for the people, especially for the underprivileged (Thian, 2024).

Ibn Taymiyyah rejected the existence of a system that only benefited a few people or elite groups who had greater access to economic resources. He also criticized economic policies

that caused inequality between rich and poor, and encouraged the implementation of fairer policies in the distribution of economic resources (Rahmavati, 2023).

Theory of State Economic Empowerment

State economic empowerment is an approach that aims to increase the economic capacity of the community so that they can be self-sufficient, improve their welfare, and reduce dependence on external assistance (Darwis et al., 2021). In Ibn Taymiyyah's thought, economic empowerment is not only an individual responsibility, but also an obligation of the state to create conditions that allow society to develop. This economic empowerment is included in the scope of fiqh siyasah, where the state plays a role in providing equal opportunities for all citizens in accessing economic resources, education, and job opportunities (Agung, 2022).

Ibn Taymiyyah considered that the ruler should pursue policies that stimulate economic growth equally, not just benefit a few. Economic policies that favor the economic empowerment of the people can include programs that help create jobs, improve people's skills, and provide access to business capital for small entrepreneurs (Wahyuni et al., 2023).

Theory of the Application of Fiqh Siyasah in Economic Development

The application of fiqh siyasah in the context of economic development requires the ruler to utilize sharia principles in economic management (Rosyidi, 2024). In this case, the state must function as a facilitator that provides policies and infrastructure that support economic growth in a fair and equitable manner (Shadewi et al., 2024). Some of the steps that can be taken by the state based on Ibn Taymiyyah's thinking include the management of zakat, unfair tax reductions, and law enforcement that regulates the equal distribution of wealth (Huda, 2017).

In the context of the economic development of contemporary Islamic countries, fiqh siyasah provides clear guidance for rulers to integrate Islamic principles in economic policy, which not only attaches importance to economic growth, but also prioritizes social equity and economic empowerment of the ummah. This means that fiqh siyasah can serve as a basis for designing more inclusive policies, reducing poverty, and encouraging sustainable development (Adam, 2022).

The theoretical foundation of this research combines key ideas in fiqh siyasah, Islamic economics, and social justice, as well as their application in the country's economic empowerment. Ibn Taymiyyah's thinking provides a comprehensive framework for understanding how the state can manage the economy with fair and equitable Islamic principles, as well as how such policies can contribute to the economic empowerment of the people. Through this study, it is hoped that it can be identified how the application of fiqh siyasah and Islamic economic principles in a modern context can encourage equitable and inclusive economic development in Islamic countries.

Discussion And Discussion Results

The discussion and results of the discussion in this study examine the relationship between Islamic law and political economy in Ibn Taymiyyah's thought, as well as its relevance in the economic empowerment of Islamic countries. In this discussion, four main sub-chapters will be discussed, namely: (1) The Concept of Islamic Law in Ibn Taymiyyah's Political and

Economic Politics, (2) Ibn Taymiyyah's Thought on Economic Justice and Social Equality, (3) The Relevance of Ibn Taymiyyah's Thought to the Economic Development of Contemporary Islamic Countries, and (4) The Implementation of Fiqh Siyasa in State Economic Policy.

The Concept of Islamic Law in the Political Economy of Ibn Taymiyyah

The concept of Islamic law in political economy according to Ibn Taymiyyah has a significant influence in regulating various aspects of the social, political, and economic life of Muslims. Ibn Taymiyyah emphasized that the economy is not just an activity carried out by individuals to meet personal needs, but must also play a role in realizing the goal of a just and prosperous society, in accordance with the principles of Islamic law. According to him, the application of Islamic law in political and economic politics must be based on social justice, equitable distribution of welfare, and fair management of resources, with the aim of creating an economic order that not only benefits a few people, but rather the welfare of the ummah as a whole (Ikhsan & Azwar, 2024).

One of the important ideas carried out by Ibn Taymiyyah in the concept of political economy is the use of natural resources and state wealth which must be adjusted to sharia principles. In his view, the natural wealth owned by a country is not the right of a certain individual or group, but a mandate that must be managed by the state for the benefit of the people. Therefore, the ruler must play an active role in regulating the distribution of wealth and ensuring that the economic results obtained from natural resources can be used as well as possible, not only to meet the needs of a few, but to reduce social and economic inequality in society (Damanuri & Rosyidah, 2024).

In addition, Ibn Taymiyyah also emphasized the importance of the existence of the zakat system in Islamic economics. Zakat, in his view, is not only an obligation of the individual to clean his property, but also an important instrument in the redistribution of wealth. Zakat serves to narrow the gap between the rich and the poor and to meet the needs of marginalized groups in society, such as orphans, the poor, and those in need of social assistance. Therefore, the state has an obligation to manage and regulate the zakat system properly so that it can be distributed appropriately to those who are eligible, as well as ensuring that the zakat is used for social programs that can improve the welfare of the community as a whole (Nuryakin et al., 2024).

Ibn Taymiyyah's thinking about zakat also includes aspects of supervision of the collection and distribution of zakat. According to him, the state is not only tasked with collecting zakat from individuals who can afford it, but must also ensure that the distribution of zakat is carried out fairly and efficiently. In this case, the state is responsible for regulating the institutions that administer zakat, with the aim of preventing the misuse of zakat funds and ensuring that the funds reach those in need (Lisnawati et al., 2024).

The principle of social justice is a key element in Ibn Taymiyyah's political and economic thought. He argued that social justice in the economy is not only measured from the equal distribution of wealth, but also from the equal distribution of opportunities for all members of society to access education, jobs, and other basic services. The state, according to Ibn Taymiyyah, must create policies that ensure that all levels of society, without exception, have equal opportunities to participate in economic and social life. The state must provide means

and policies that support economic empowerment for the poor and those marginalized in social structures (Lubis, 2020).

Ibn Taymiyyah also emphasized that the state should avoid economic practices that are detrimental to society, such as monopolies and hoarding of goods that cause scarcity or unreasonable price increases. He considers that entrepreneurs who engage in monopolistic practices or hoarding goods are contrary to the principles of justice in Islamic economics. The state must act as a watchdog and regulator to ensure the market functions properly and that no party is exploited by any particular individual or group who is only looking for personal gain. In this case, Ibn Taymiyyah emphasized the importance of state supervision of economic practices that can be detrimental to the public interest (Bakri, 2020).

Furthermore, Ibn Taymiyyah also saw a close relationship between Islamic law and a legitimate system of government. In his view, the ruler or leader of the state must carry out his duties in accordance with the principles of Islamic law. The main task of the ruler is to realize justice, maintain the welfare of the people, and guarantee the rights of every individual in society. Therefore, the ruler must manage the country's economy wisely, ensure that the policies taken prioritize the public interest, and avoid policies that only benefit a few elites or certain groups. In this case, the ruler should not oppress the people, but must strive to create a system based on the principles of justice and the benefit of the people (Meirison, 2018).

One of the concepts that Ibn Taymiyyah strongly emphasizes is that the ruler must be transparent and accountable in the management of state resources, including the management of taxes and zakat. The state must ensure that the taxes collected from the people do not burden the underprivileged, and that the zakat collected is channeled in a correct and efficient manner. Economic policies that are unfair or burdensome to the people, according to Ibn Taymiyyah, are contrary to the teachings of Islam and should be avoided by any ruler who wants to run the country in accordance with sharia principles (Hidayaturrahman, 2021).

Overall, Ibn Taymiyyah's thinking in the field of political economy provides an overview of how Islamic sharia can be applied to create a just economic order and prioritize the welfare of the people. Social justice, wealth redistribution, wise management of natural resources, and state supervision of economic practices that harm society are some of the main principles carried out by Ibn Taymiyyah. These principles, if applied properly, are believed to create a fairer and more prosperous economic system for the entire society, as well as reduce social inequality that occurs in society (Anggraini & SE, 2024).

Still according to Anggraini & SE, (2024) in his book states that Ibn Taymiyyah unites the concepts of Islamic law (sharia) and political economy in his approach to ideal government. In Ibn Taymiyyah's view, the state has an obligation to regulate economic life based on Islamic sharia principles. Islamic law, in this context, includes not only individual aspects of worship but also socio-economic aspects that are directly related to people's lives. He views that the ruler functions as the protector of the people and the enforcer of economic justice, with a legal basis sourced from the Qur'an, Hadith, and ijma' (consensus of scholars).

For example, in terms of wealth distribution, Ibn Taymiyyah emphasized the importance of equitable distribution of resources to avoid sharp social disparities (Thian, 2024). According to him, state wealth should not be monopolized by a few people or elites, but must be distributed fairly among the community. In this case, fiscal and economic policies must be based on principles that are in line with Islamic teachings, namely justice in the distribution and management of economic resources.

Ibn Taymiyyah's Thoughts on Economic Justice and Social Equity

One of the main aspects of Ibn Taymiyyah's thought is the importance of social justice in the distribution of wealth. In his view, the state must have an active role in regulating the economy to ensure the welfare of the people and avoid oppression of the poor or marginalized. Ibn Taymiyyah argued that poverty can be overcome with just economic policies, which do not only benefit a few people or certain groups (Anggraini & SE, 2024).

Ibn Taymiyyah's thinking about economic justice is in line with the concept of zakat distribution, which according to him is an important instrument in reducing poverty and social inequality. He emphasized that zakat is not only an individual obligation, but must also be used as a state policy to help reduce economic disparities in society. By utilizing zakat resources effectively, the state can balance the economy and provide greater opportunities for underprivileged groups to advance economically (Thian, 2024).

In addition, Ibn Taymiyyah also criticized economic systems that exacerbate social inequality, such as the capitalist economic system that only benefits capital owners. He believes that a just system is a system that allows the redistribution of wealth to create a more prosperous and just society. In this case, government policies must be oriented towards the empowerment of the poor and the reduction of inequality (Lisnawati et al., 2024).

Ibn Taymiyyah's thoughts on the concept of Islamic law in political economy are very relevant in the context of the modern world, because he emphasizes the application of universal Islamic principles in the management of the country's economy. Ibn Taymiyyah sees the economy not only as an economic activity separate from social and political aspects, but as an integral part of the system of life that must be carried out based on the values of justice, benefit, and sustainability. He emphasized that the Islamic state has an obligation to realize the welfare of the ummah by paying attention to the economic needs of the people, especially the most marginalized (Alni & Aravik, 2021).

In Ibn Taymiyyah's view, Islamic law in political economy is not only limited to the aspect of regulating the market or distributing wealth, but also includes policies that must ensure social justice for all levels of society. Therefore, he emphasized that one of the main tasks of the ruler is to ensure that every individual in society, especially those who are weak or poor, has equal access to economic resources and opportunities to improve the well-being of life. In this context, the country's economic policy must create equity, both in terms of access to jobs, education, and other basic facilities necessary for a decent life (Qalbia & Saputra, 2023).

Ibn Taymiyyah also paid special attention to the management of natural resources. According to him, natural resources owned by the state are the common property of Muslims and not the rights of certain individuals or groups. Therefore, the state must take an active role in

regulating and supervising the use of natural resources in a fair and wise manner. One of the main principles in Ibn Taymiyyah's economic thought is that rulers should avoid any economic practices that could lead to the exploitation of certain groups or the accumulation of wealth by a few, such as monopolies or hoarding of goods that lead to scarcity and inflation. In this case, the ruler must act as a regulator that ensures that the market runs fairly, as well as avoid any form of market manipulation that harms the people (Thian, 2024).

In addition, the zakat system is one of the instruments prioritized by Ibn Taymiyyah in creating social welfare. Zakat, for Ibn Taymiyyah, is more than just an individual obligation; it is the state's obligation to manage and distribute zakat in a fair and efficient way. The Islamic state must have an institution that regulates the collection of zakat and its distribution to those who are entitled to it, such as the poor, orphans, and groups in need of assistance. In his view, zakat is a very important means of creating social justice and wealth redistribution, which in turn can reduce social and economic disparities in society (Gunaepi, 2022).

In addition to zakat, Ibn Taymiyyah also encouraged the ruler to create economic policies that were in favor of the people. Fiscal policy, tax management, and distribution of state wealth must be carried out with the principles of justice oriented to the benefit of the people. In this case, economic policies must be carefully formulated to avoid excessive inequality between the rich and the poor. Ibn Taymiyyah argued that rulers should try to avoid policies that only benefit a few economic elites, as well as ensure that state wealth is used for the common good, including to create social infrastructure that supports inclusive economic growth (Akramunnas & AMP; Sharifuddin, 2021).

In addition to the economic aspect that focuses on wealth redistribution, Ibn Taymiyyah also emphasized the importance of moral principles in economic management. In his view, every individual in society must prioritize the values of honesty, responsibility, and mutual help in economic activities. The state, according to Ibn Taymiyyah, must guide the community to avoid economic practices that harm others, such as usury, fraud, or exploitation. This moral principle is important to ensure that any economic action taken by an individual or group in society does not harm others, and is in harmony with Islamic values (April, 2022).

Ibn Taymiyyah also saw a close relationship between Islamic law and legitimate government. For him, the ruler has a moral and religious responsibility to carry out policies that are not only in accordance with Islamic law but also to realize social and economic justice. He strongly emphasized that the government must act as a guardian of justice, which does not allow wealth or power to fall into the wrong hands. The ruler must listen to the aspirations of the people and ensure that the economic policies taken truly benefit society as a whole. Therefore, the ruler in Ibn Taymiyyah's view not only functions as a regulator and lawmaker, but also as a protector and custodian of general welfare (Alni & Aravik, 2021).

In conclusion, Ibn Taymiyyah's thinking on Islamic law in political and economic politics provides a very solid foundation for the fair and sustainable management of the country's economy. The principles of social justice, wealth redistribution, wise management of natural resources, and oversight of adverse economic practices are important elements contained in his thinking. If properly implemented, these principles can create an economic system that is not only oriented towards growth, but also on a more equitable distribution of welfare for all

levels of society. This shows that the application of Islamic economics based on sharia principles can provide solutions to the socio-economic challenges faced by society today.

The Relevance of Ibn Taymiyyah's Thought to the Economic Development of Contemporary Islamic Countries

In the context of modern Islamic countries, Ibn Taymiyyah's thought still has strong relevance, especially in terms of the application of the principles of economic justice and social equality. Islamic countries today face major challenges in overcoming socio-economic inequalities, such as poverty, unemployment, and the gap between rich and poor. Therefore, Ibn Taymiyyah's thoughts on the importance of the state in managing resources and creating a fair economy can provide useful guidance (Damanuri & Rosyidah, 2024). For example, countries such as Indonesia and some countries in the Middle East face the problem of unequal distribution of wealth and large social disparities. By applying the principles proposed by Ibn Taymiyyah, these countries can formulate more inclusive economic policies, such as providing assistance to the underprivileged through zakat and waqf, as well as transparent and fair management of natural resources.

Ibn Taymiyyah's thinking on economic management in favor of the poor and marginalized can be a model for Islamic countries in designing equitable development policies. However, the main challenge in the application of Ibn Taymiyyah's thinking is to overcome difficulties in implementing policies that are in accordance with sharia principles, given the complexity of the increasingly interdependent global economic system. Therefore, adaptation and innovation in the application of these concepts are very important to suit contemporary conditions (Akramunnas & AMP; Sharifuddin, 2021).

The relevance of Ibn Taymiyyah's thought to the economic development of contemporary Islamic countries can be seen through the application of Islamic sharia principles that he carries out in facing the social, economic, and political challenges that exist today. Ibn Taymiyyah emphasized the importance of justice, equitable distribution of wealth, and wise management of natural resources as the foundation of fair and sustainable economic development. This thinking is very relevant to the conditions of contemporary Islamic countries that face problems of socio-economic inequality, poverty, and non-transparent government in managing resources.

One of the key concepts in Ibn Taymiyyah's thought is the importance of wealth redistribution, which can be applied in modern economic policies. In the context of Islamic countries, the management of zakat and other socio-economic instruments can be used to help the underprivileged and reduce socio-economic disparities. Ibn Taymiyyah views zakat not only as an individual obligation, but also as the state's obligation to manage and distribute wealth in a fair way, in accordance with sharia principles. The implementation of an effective and efficient zakat system in contemporary Islamic countries can provide solutions to reduce poverty and improve social welfare (Damanuri & Rosyidah, 2024).

In addition, Ibn Taymiyyah's thoughts on natural resource management also have great relevance in the context of Islamic countries that are rich in natural resources. Ibn Taymiyyah emphasized that natural wealth belongs to the people as a whole, not the rights of individuals or specific groups. Therefore, the state must play an active role in managing and supervising

the use of natural resources for the benefit of the people, not to enrich a few people or the economic elite. Islamic countries that have abundant natural resources, such as oil, gas, and minerals, can adopt this principle to ensure that natural resources are used wisely for the common good and sustainable economic development (Lisnawati et al., 2024).

In this regard, prudent fiscal policies and transparent resource management can reduce the corrupt practices and misuse of natural resources that are frequent in some Islamic countries. The application of the principles of economic justice and natural resource management based on Islamic law can also avoid monopolistic practices and hoarding of goods, which can lead to economic instability and social inequality (Syarigawir et al., 2024).

Furthermore, Ibn Taymiyyah also emphasized the importance of state supervision of economic practices that can harm society, such as fraud and usury. In the context of modern Islamic countries, the implementation of an economic system that is free from the practice of *riba* and fraud, as well as ensuring that the market functions fairly and efficiently, will be very beneficial in creating a more stable and fair economic system. Islamic countries that adopt these principles can minimize the negative impact of capitalist economic systems that tend to suppress the poor and increase social injustice (Thian, 2024).

Ibn Taymiyyah's thinking about the state as a trustworthy and responsible economic manager for the welfare of the *ummah* is also relevant to the challenges faced by many Islamic countries today. Many Islamic countries experience inequality in the distribution of wealth and access to basic services, such as education, health, and employment. By adopting the principles of social justice upheld by Ibn Taymiyyah, Islamic countries can create more inclusive policies, improve social inequality, and improve people's well-being (Anggraini & SE, 2024).

The application of these principles in the economic development policies of Islamic countries can create a more equitable and sustainable economic system, which not only pursues economic growth, but also equitable distribution of wealth and social welfare. This is in accordance with Islamic teachings that prioritize justice and the welfare of the people. In the modern context, Ibn Taymiyyah's thought provides clear guidance on how the state should manage resources and wealth to ensure that economic benefits are not only felt by a few, but also by all levels of society (Purba et al., 2025).

The application of the principle of economic justice proposed by Ibn Taymiyyah also includes the responsibility of the state to protect the weak and marginalized in society. In this case, the state must provide means for economic empowerment, such as through training programs, education, and access to job opportunities. This will help reduce dependence on social assistance and provide opportunities for communities to improve their quality of life independently (Kusuma, 2023).

Overall, the relevance of Ibn Taymiyyah's thought to the economic development of contemporary Islamic countries is enormous, especially in creating a more equitable and sustainable economic system. By integrating Islamic sharia principles in economic policy, Islamic countries can build economies that prioritize not only growth, but also social justice,

wealth redistribution, and protection of the most vulnerable communities. This will have a positive impact in efforts to create a more prosperous, just, and prosperous society.

Implementation of Fiqh Siyasah in State Economic Policy

The implementation of fiqh siyasah in the country's economic policy requires special attention to Ibn Taymiyyah's thoughts on the role of the state in ensuring economic justice. As explained by Ibn Taymiyyah, the state not only plays a role in political and legal matters, but also in the equitable management of the economy. Fiqh siyasah requires the state to adopt policies oriented towards the economic empowerment of the ummah and the reduction of inequality (Alni & Aravik, 2021).

One of the implementations that can be done is by implementing a wealth redistribution policy through progressive taxes, efficient zakat management, and opening business opportunities for the poor. The state can facilitate job creation, encourage entrepreneurship among youth, and provide easier access to financial services for the underprivileged (Rufaidah, 2024).

Furthermore, the application of fiqh siyasah in state economic policies also includes the application of the principles of accountability and transparency in the management of state resources. The ruler must ensure that the policies taken do not only benefit a few people, but provide the greatest benefits to the people. The application of these principles will ensure that the country's economy functions in the public interest and improves the welfare of society as a whole.

The implementation of fiqh siyasah in the country's economic policy refers to the application of Islamic legal principles that govern the relationship between the state, rulers, and society in the economic context. Fiqh siyasah, in the tradition of Islamic thought, refers to the study of law related to government and the management of public affairs, including the economy. In this view, the state not only functions as a regulator but also as a protector of justice and social welfare based on Islamic law. The concept of fiqh siyasah carried out by classical scholars such as Ibn Taymiyyah emphasizes that the government must manage the country's wealth and resources for the benefit of the people, as well as ensure that the distribution of wealth is carried out fairly.

The application of fiqh siyasah in the country's economic policy can be seen from various dimensions. First, the management of natural resources and state wealth is the main aspect regulated in fiqh siyasah. The state must ensure that the natural resources owned by the nation, such as agricultural products or oil, do not fall into the hands of a few people, but must be managed for the benefit of the people. Ibn Taymiyyah argued that natural wealth belongs to the ummah as a whole and the state is responsible for distributing the proceeds of the wealth fairly to the people. Therefore, policies taken by the state in the management of natural resources must include the principles of justice and transparency, with the aim of avoiding exploitation and oppression of underprivileged communities (Aryansa, 2023).

In addition, fiqh siyasah in the context of economic policy also includes the principle of wealth redistribution through instruments such as zakat. Zakat is a social obligation that is not only the responsibility of individuals but also the state to manage and distribute wealth fairly. In

the framework of *fiqh siyasah*, the state has an obligation to organize the collection and distribution of zakat to the entitled, including for the poor, orphans, and poor people. The state also needs to ensure that the zakat system can be implemented effectively so that it can have a real impact in reducing poverty and social inequality in society. The implementation of a good zakat policy can be an effective tool in improving the socio-economic conditions of the ummah (Miftah & Bondowoso, 2024).

Economic policies in *fiqh siyasah* also emphasize the importance of preventing economic practices that harm society, such as usury and monopoly. In the Islamic economic system, *riba* is considered a detrimental practice because it creates inequality between lenders and borrowers, as well as causes economic dependence that is detrimental to the weak. Therefore, the application of *fiqh siyasah* in the country's economic policy also means creating policies that regulate financial institutions to avoid the practice of *riba* and provide fairer and more transparent financing alternatives, such as through Islamic financial institutions (Abdan et al., n.d.).

Monopoly is also a prohibited practice in Islamic economics because it can lead to social injustice and inequality in the distribution of goods and services. The government, in the view of *fiqh siyasah*, has an important role in supervising the market and preventing monopolies that harm consumers and increase social inequality. The state must play the role of a regulator that maintains the functioning of the market efficiently and fairly, as well as regulates the prices of goods and services so that no party pressures or exploits the public (Anggraini & SE, 2024).

The application of *fiqh siyasah* in state economic policies also includes the state's responsibility to provide basic needs for all people, especially those who are poor and underprivileged. In the view of *fiqh siyasah*, the state has an obligation to ensure social welfare through the provision of basic services, such as education, health, and social protection. The state must also ensure that the economic policies taken do not only benefit certain groups but must pay attention to the welfare of all levels of society, especially the most vulnerable groups (Rezeki et al., 2023). In this regard, the principles of social justice contained in *fiqh siyasah* require the state to create more inclusive policies and ensure that every citizen has an equal opportunity to improve their quality of life.

Furthermore, *fiqh siyasah* also teaches the importance of transparency and accountability in managing the country's economy. Governments that adhere to the principles of *fiqh siyasah* must ensure that all policies taken and all revenues received from taxes or zakat are managed honestly and accountably. With this transparency, people can trust the government more and ensure that the existing wealth is used for the public good, not to enrich themselves or certain groups.

Overall, the implementation of *fiqh siyasah* in the country's economic policy aims to create an economic system that is not only oriented towards material growth and progress, but also focuses on achieving social justice, equitable distribution of welfare, and the protection of the basic rights of every individual in society. The application of *fiqh siyasah* in the economic policies of contemporary Islamic countries can have a positive impact in creating more equitable and sustainable social and economic stability.

Conclusions And Recommendations

Conclusion

From the results of research on *Islamic Law and Development Economics Politics according to Ibn Taymiyyah's Thought* in the context of *Fiqh Siyasah*, it can be concluded that Ibn Taymiyyah's thought makes a significant contribution to the development of a just and sustainable economic system in Islamic countries. Ibn Taymiyyah taught that the state must be responsible in managing the economy for the benefit of the people, with the main principles of social justice, equal distribution of wealth, and wise management of natural resources. In his opinion, zakat is the main instrument in wealth redistribution, which is not only an obligation of individuals but also the state. In addition, this thinking emphasizes the need to supervise economic practices that are detrimental to society, such as usury, monopoly, and hoarding goods, as well as prioritizing the protection of the weak or poor.

Furthermore, *fiqh siyasah* according to Ibn Taymiyyah shows the importance of market regulation and regulation to create social justice and avoid exploitation. With these principles, the state has an obligation to create economic policies that not only support growth, but also equitable distribution of welfare, with the aim of reducing social and economic disparities. The relevance of Ibn Taymiyyah's thought to the economic development of contemporary Islamic countries is very clear, especially in creating an economic system that focuses on the welfare of the ummah as a whole. By integrating the principles of *fiqh siyasah* in economic policy, Islamic countries can build a more inclusive and sustainable economic foundation.

Recommendations

Based on the results of this study, there are several recommendations that can be considered in the application of the principles of Ibn Taymiyyah's thought in the economic policies of contemporary Islamic countries:

Implementation of Wealth Redistribution Policy

Islamic countries need to strengthen the wealth redistribution system through effective zakat instruments, by ensuring that the collection and distribution are carried out in a transparent and targeted manner. Zakat can be a very important tool in reducing poverty and social inequality, especially if the management of zakat is carried out by an independent and well-structured institution.

Sustainable Natural Resource Management

Given that many Islamic countries are rich in natural resources, it is very important for the country to manage these resources wisely and fairly. This can be done by ensuring that natural resources are not only used for the benefit of certain groups but for the benefit of the people as a whole. Strict supervision and regulation of natural resource management will help prevent exploitation and abuse that can harm society.

Strengthening the Sharia Financial System and Market Supervision

Given Ibn Taymiyyah's thought that emphasizes the avoidance of *riba* and harmful economic practices, it is very important for Islamic countries to develop and strengthen the Islamic financial system in accordance with Islamic principles. In addition, the state needs to strengthen supervision of the market to prevent monopolies, hoarding of goods, and other exploitative practices that harm the people.

Increased Access to Education and Health

Islamic countries must commit to providing greater access to education and health for all levels of society, especially for those who are economically disadvantaged. Economic policies that favor the education and health sectors will help create a more productive and prosperous society in the long run.

Increasing Accountability and Transparency in State Financial Management

The state needs to ensure transparency and accountability in state financial management, including in the use of zakat, tax, and natural resource funds. Strict supervision of state budget allocations will ensure that the state budget is used for the public interest and not for the benefit of specific groups.

By applying the principles of fiqh siyasah in economic policy, Islamic countries can create an economic system that is not only oriented towards economic growth, but also on the equitable distribution of social welfare, justice, and protection of weak communities. The implementation of these principles will strengthen the foundations for more inclusive and sustainable economic development in Islamic countries.

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