



Islamic Public Finance Analysis: A Scholarly Review Of Islamic Legal Perspectives

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Abstrak

Penelitian ini bertujuan untuk mengelaborasi dan menganalisis prinsip-prinsip hukum Islam mempengaruhi pengelolaan keuangan publik dan implementasi kebijakan keuangan publik Islam di era modern. Metode penelitian yang digunakan ialah metode library research dengan teknik pengumpulan data yaitu observasi dan dokumentasi, serta data dianalisis berdasarkan analisis kualitatif. Hasil penelitian menunjukkan, keuangan publik dalam perspektif Islam menekankan pada prinsip keadilan, transparansi, dan kesejahteraan sosial. Sumber-sumber keuangan publik seperti zakat, jizyah, kharaj, dan waqf harus dikelola dengan efisien dan digunakan untuk kepentingan umum. Implikasinya, penelitian ini diharapkan dapat memberikan kontribusi dalam pengembangan ilmu pengetahuan mengenai keuangan publik Islam dan menjadi referensi bagi praktisi serta akademisi dalam menerapkan prinsip-prinsip syariah dalam pengelolaan keuangan negara.

Kata Kunci: Keuangan, Publik Islam, Hukum Islam

INTRODUCTION

Public finance is one of the important aspects in the economy related to managing state financial resources for the public interest. In the context of Islam, public finances should be managed under the principles of sharia, which include justice, transparency, and the welfare

of the ummah (Darwis & Rahim, 2019). Good public financial management can support the achievement of sustainable development goals and social welfare.

This research is important to understand how the principles of

Islamic law are applied in public finance. By understanding the perspective of Islamic law on public finance, it is hoped that ways of financial management can be found that are not only effective and efficient, but also fair and in accordance with Islamic teachings (Arfah, 2020). This is particularly relevant for countries with a majority Muslim population or for financial institutions operating in those countries (Gultom, 2019).

Some research is relevant to the analysis of Islamic public finance from the perspective of Islamic law. According to Zulkifli Hasan (2012), "Islamic Public Finance: Principles and Practices, the basic principles of public finance in Islam, including zakat, waqf, and baitul mal. Hasan highlighted how this mechanism can be used to address public finance issues and support sustainable economic development in Islamic societies. Meanwhile, Monzer Kahf (1995), "The Islamic Economy: Analytical Study of the Functioning of the Islamic Economic System analyzes how Islamic principles are applied in economic systems, including public finance (Hakim dkk., 2023). He highlighted the differences between conventional and Islamic public financial systems and their implications for public policy.

According to Chapra (2008), "The Islamic Vision of Development in the Light of Maqasid al-Shariah, the purpose of sharia (maqasid al-shariah) and how these principles affect public financial management. This research focuses on how public financial policies can be designed to achieve social justice and general welfare in accordance with Islamic teachings. Meanwhile, Abdullah Saeed (1996), "Islamic Banking and Interest: A Study of the Prohibition of Riba and Its Contemporary Interpretation. Saeed examines the prohibition of riba in Islam and its implications for the financial system, including public finance (Farhadi Arifiansyah dkk., 2022).

Continuing the above scholarship, this research provides a solid basis for understanding how the principles of Islamic law affect the management of public finances and can be an important reference for further study in this field.

This study aims to answer How the principles of Islamic law affect the management of public finances and how is the implementation of Islamic public finance policies in the modern era?

This research has several limitations, including: (1) Focus on general principles and not go deep on specific cases. (2) The secondary data used may not fully reflect the current situation. (3) Variations in

the interpretation of Islamic law that may influence the analysis.

RESEARCH METHODS

This research uses a qualitative approach with literature study methods and descriptive analysis (Sugiono, 2015). Data sources come from academic literature, scientific journals, books, and official documents related to public finance and Islamic law. The analysis was conducted by examining the basic principles of public finance in Islam, comparing them with conventional practices, and identifying the implementation of Islamic public finance.

RESULTS AND DISCUSSION

Public finance in an Islamic perspective includes all aspects of state financial management that are in line with sharia principles (Aslamah, 2023; As-Sayyidi, 2016). This principle demands fair, transparent, and purposeful governance for the welfare of society (Fauzi & Al-Fathi, 2022). Islamic public finance regulates the receipt, expenditure, and management of state wealth based on Islamic law.

Basic Principles of Islamic Public Finance

The basic principles of Islamic public finance are based on the teachings and values of sharia which aim to achieve social justice, the

welfare of the Ummah, and economic sustainability.

Here are some of the key principles in Islamic public finance

1. Justice (*'is*)

All financial actions of the state should be based on the principle of justice, ensuring a fair distribution of resources and the elimination of injustices in society. Example: Zakat as an instrument of wealth redistribution.

Justice (al-'Adl) in the Islamic perspective is a very fundamental and overarching concept, encompassing various aspects of life, including social, economic, and legal. The principle of justice in Islam is rooted in the teachings of the Quran and Hadith and is the core of the purpose of sharia (Maqasid al-Shariah), which is to safeguard religion, soul, reason, offspring, and property (Aziz & Mustafar, 2021).

Islam teaches that all humans are equal before Allah, regardless of race, skin color, or social status (Rijaludawa & Nurniati, 2023). This principle supports equal rights and duties and emphasizes the importance of fraternity and solidarity among human beings. Social justice in Islam involves the protection of vulnerable groups such as orphans, the poor, and the weak. Zakat, sadaqah, and waqf are some

of the instruments used to ensure their well-being.

Islam emphasizes an equitable and fair distribution of wealth to avoid economic inequality. Mechanisms such as zakat, jizya, and grants help distribute wealth from the rich to the poor (Abdullah, 2016). In the Islamic economic system, riba (interest) is forbidden because it is considered exploitative and unfair. In contrast, profit-sharing based transactions such as mudharabah and musharakah are encouraged.

The principle that all people, regardless of social status or wealth, are equal before the law. Every individual deserves fair treatment and transparent due process. Law in Islam should be based on sharia which reflects the justice of Allah. The punishment given must be proportionate to the wrongdoing committed and serve to deter crime and protect society.

Islam recognizes the importance of community participation in political decision-making (Anwar, 2011). Leadership in Islam should be based on the principle of shura (musyawarah) which involves consultation and community participation. Leaders in Islam must act fairly, honestly, and responsibly towards their people. They must govern with integrity and uphold the principles of sharia.

The principles of justice are set forth in the Quran and Hadith

"Verily Allah commands (you) to do justice and do good, to give to relatives, and Allah forbids from wickedness, evil, and enmity. He teaches you so that you can learn lessons." (QS. An-Nahl: 90)

Prophet Muhammad (peace be upon him) said, *"Verily the just will be upon the pulpits of light in the sight of Allah, that is, those who do justice in their laws, in their families, and in what they lead."* (HR. Muslim)

- *"Three people who will not be denied prayer: the one who fasts until he breaks his fast, the just leader, and the persecuted."* (HR. Tirmidhi)

Justice in Islam is a very important and overarching principle, covering various aspects of life. Islam teaches that justice is at the core of all human activity, whether in personal, social, economic, legal, or political matters. The implementation of justice in accordance with Islamic teachings can create a harmonious, prosperous, and just society.

2. Transparency (*Shafafiyyah*)

Public financial management must be carried out transparently, with full accountability to the community. Example: Open and

publicly accessible state financial reporting.

Transparency (Shafafiyyah) in an Islamic perspective is a concept that emphasizes the importance of honesty, openness, and accountability in all aspects of life. Transparency is a key element in maintaining trust, fairness, and integrity in people's relationships and between governments and their people. This principle is particularly relevant in the context of public finance, business, government, and social relations.

Islam teaches that all business transactions should be conducted honestly and openly. Relevant information regarding products, prices, and transaction conditions must be clearly communicated to all parties involved.

Islam forbids fraud and unfair business practices. Any form of uncertainty or speculation that may harm either party should be avoided. The government must be open in communicating information to the public, including policies, programs, and performance results. This openness is important for building public trust.

Decision-making in Islam should involve consultation with various relevant parties, and this process should be done transparently. In social relations,

Islam encourages openness and honesty in communication between individuals to avoid misunderstandings and conflicts.

Principles of Transparency in the Quran and Hadith.

"And let not some of you eat of the treasures of others among you in a foolish way, and (do not) take them to the judge, that you may eat of some of the possessions of others by sin, when you know." (QS. Al-Baqarah: 188)

Prophet Muhammad (peace be upon him) said, *"Whoever deceives is not of our class."* (HR. Muslim)

Transparency (Shafafiyyah) in an Islamic perspective is a very important principle and covers various aspects of life, from public finances to social relations. Islam emphasizes honesty, openness, and accountability as the foundation for building trust, justice, and integrity. The implementation of transparency in accordance with Islamic teachings can create a more harmonious, just, and prosperous society.

3. Public Interest (*Maslahah*)

Financial policies must be designed to meet the public interest and social welfare (Abbas, 2021). Example: Financing infrastructure projects that benefit the wider community.

The Public Interest (Maslahah) in the Islamic perspective refers to the common interest or welfare of society as a whole. This concept emphasizes the importance of paying attention to the common good in every action, policy, or decision taken, which is in line with the objectives of sharia (Maqasid al-Shariah) to safeguard religion, soul, reason, offspring, and property.

The public interest in Islam stresses the importance of avoiding corruption and mudharat for individuals as well as society as a whole. This includes the protection of human rights, security, health, and the environment.

The concept of Maslahah also emphasizes the importance of achieving balance in life, both in social, economic, and political terms (Yumarni et al., 2019). This includes equitable distribution of wealth, environmental stewardship, and maintaining social stability.

The public interest in Islam aims to improve the welfare of society as a whole. This includes efforts in the fields of education, health, economy, and social to improve the quality of life of the people. The concept of Maslahah also involves efforts to prevent violence and actions that harm the community. This includes bans against gambling, alcohol

consumption, corruption, and other unethical practices. The principle of Maslahah is also closely related to the principle of justice and equality in Islam. Decisions and policies should take into account the interests of all members of society without discrimination.

4. Prohibition of Riba

All forms of transactions involving riba (interest) are prohibited in the Islamic public financial system (Fauzi & Al-Fathi, 2022). Example: The use of Islamic financial instruments such as sukuk al-ijarah as an alternative to conventional bonds.

The prohibition of riba (interest or interest rate) in an Islamic perspective is a very important and fundamental principle in the Islamic financial system. This prohibition is based on the teachings of the Quran and Hadith which affirm that riba is an act that is not in accordance with the values of justice and welfare in Islam. Here is a more detailed explanation of the prohibition of riba in an Islamic perspective:

The Quran expressly forbids riba in some verses, such as in Sura Al-Baqarah (2:275-279) and Sura Ali Imran (3:130). Prophet Muhammad (peace be upon him) also reminded his people about the dangers of riba and its negative consequences in many Hadiths.

Riba is generally defined as an addition or excess obtained from a transaction that contains elements of delay or delay in payment. Riba can also occur in additional forms imposed on debts given, both in the form of fixed interest and changing interest (interest rates).

Riba is considered detrimental to the debtor and contrary to the principle of economic justice in Islam. Usury can result in the exploitation of people in need of loans, especially the underprivileged. Islam teaches balance in economic transactions and avoids inequality caused by usury.

The prohibition of riba in an Islamic perspective is a fundamental principle in maintaining economic justice, preventing exploitation, and promoting balance in financial transactions. This principle not only governs banking transactions, but also covers various financial and economic aspects in the daily life of Muslims. By complying with the prohibition on riba and implementing alternative financing in accordance with sharia principles, it is hoped that a fairer and more sustainable financial system can be created.

Sources of Public Finance in Islam

The basic concept of public financial resources in Islam reflects the moral, ethical, and just values

governed by sharia principles to create a just, prosperous, and socially just society.

The concept of public financial resources in Islam is based on the principles of fairness, balance, transparency, and responsible management. Here is a more detailed explanation of the sources of public finance in Islam:

1. Zakat

Zakat is an obligation for Muslims and is one of the main sources of public finance in an Islamic state (Abdullah, 2016). The types include: Zakat fitrah, zakat mal (including gold, silver, agricultural products, and trade).

Zakat is a religious obligation in Islam that requires Muslims who are able to give a portion of their wealth to those who are entitled to receive it (asnaf) (Gultom, 2019). It is one of the five pillars of Islam and has a very important role in building social welfare and reducing economic inequality in society.

Zakat comes from an Arabic word meaning "cleansing" or "purification." In the context of Islam, zakat refers to cleansing one's possessions from greed and selfishness by giving a portion of one's possessions to the needy. Zakat is not a form of charity or voluntary

donation, but is an obligation clearly stipulated in the Quran and Hadith.

Zakat aims to help reduce poverty and economic disparity in society by providing assistance to the needy (Abdullah, t.t.). Zakat serves as an instrument of redistribution of wealth from the rich to the needy to create social balance.

Those who are entitled to receive zakat are called asnaf. They include the poor, the debtor, amil (the one who collects zakat), the muallaf (the one who has recently converted to Islam or needs support to defend his faith), riqab (the slave who wants to set himself free), the gharimin (the one who owes money for legitimate needs), fisabilillah (the one who struggles in the way of Allah), and ibn sabil (the traveler who is hindered on his way).

Kadar zakat berbeda-beda tergantung pada jenis kekayaan yang dimiliki. Kadar zakat untuk harta yang terdiri dari uang tunai, emas, dan perak adalah 2,5% dari jumlah totalnya setelah memenuhi kebutuhan dasar dan hutang. Untuk harta-harta lain seperti pertanian, perdagangan, dan ternak, kadar zakatnya berbeda dan tergantung pada jenisnya.

Zakat merupakan kewajiban tahunan yang harus dibayarkan setiap tahunnya pada saat harta mencapai nisab (batas minimum

yang harus dipenuhi untuk wajib zakat) dan telah mencapai haul (masa satu tahun dalam kepemilikan harta tersebut). Zakat membantu membersihkan hati pemilik harta dari sifat keduniaan dan egois, serta memperkuat ikatan sosial antarumat Muslim.

Zakat berperan penting dalam mengurangi kemiskinan, membantu yang membutuhkan, dan menciptakan keseimbangan sosial dan ekonomi yang lebih baik dalam masyarakat. Zakat harus dikelola dengan transparan dan akuntabel oleh lembaga atau badan amil zakat yang dipercayakan untuk mengumpulkan, mengelola, dan mendistribusikan zakat kepada asnaf yang berhak menerima.

Zakat adalah salah satu instrumen yang kuat dalam membangun solidaritas sosial, mengurangi kesenjangan ekonomi, dan memberikan bantuan kepada mereka yang membutuhkan dalam kerangka nilai-nilai Islam.

2. Jizya

Taxes are imposed on non-Muslims living within an Islamic state in exchange for protection and services. Used for the public benefit and the welfare of non-Muslims who pay.

Jizya is a tax imposed on non-Muslims living in Islamic countries

based on the principles of Islamic law. The jizya is seen as a contribution made by non-Muslims in exchange for the protection and security afforded by the Islamic state.

Jizya can also be considered as a recognition of status for non-Muslims as citizens with certain rights and obligations under Islamic law. Jizya is only imposed on non-Muslims living in Islamic countries. Muslims are not obliged to pay jizya.

People affected by jizya are adults, of able age, and have a job or source of income. The amount of jizya is not rigidly determined and may vary depending on the policies and economic situation of the Islamic country. The jizya should not be burdensome and should be sufficient to meet the needs of the state in providing services and security to non-Muslims who pay the jizya.

The jizya should be used to support the provision of public services, protection, and security for the entire population, including non-Muslims who pay the jizya. The use of jizya funds must be carried out in a transparent and accountable manner in accordance with sharia principles.

It is important to understand that the concept of jizya sometimes becomes controversial and triggers various interpretations and debates in the contemporary context.

However, an understanding of jizya should take into account the principles of justice, protection of individual rights, and responsible use of funds in support of community welfare.

3. Kharaj

Taxes on land conquered by the Islamic state and given to non-Muslim owners. Used for general and development purposes.

Kharaj is a term in Islamic law that refers to taxes or contributions levied on land or property owned by non-Muslims under the rule of an Islamic state. It is one form of state revenue governed by the principles of sharia.

The purpose of the kharaj was to contribute economically from non-Muslim landowners to the Islamic state in which they lived. Land subject to kharaj is usually land owned by non-Muslims in Islamic territory acquired through purchase, inheritance, or other agreements.

Land owned by Muslims is usually not subject to kharaj, unless the land is used for commercial purposes or income-generating investments. The amount of kharaj may vary depending on the policies and laws in force in the Islamic country. Kharaj is usually charged as a certain percentage of the value or

yield produced from the land or property.

The funds obtained from the kharaj should be used for the public interest and welfare of the people, such as infrastructure, education, health, and other public services. The use of kharaj funds must be transparent and accountable, and must be in accordance with sharia principles. Non-Muslim landowners who pay kharaj have certain rights such as the right to ownership, security, and legal protection. They also have the right to equal services and benefits with other citizens in accordance with the principles of Islamic justice.

The concept of kharaj has undergone various adaptations and implementations in the context of modern Islamic states. The government of an Islamic state can regulate kharaj as part of a system of taxes or property contributions that apply to all citizens regardless of religion.

It is important to note that the concept of kharaj in Islam may vary depending on the interpretation of Islamic law applicable in a country or region. However, basically, kharaj is one form of economic contribution governed by sharia principles to support the public interest and development of society.

4. Waqf

Voluntary donations are assets dedicated to the public benefit. Example: Waqf for the construction of schools, hospitals, and other public facilities.

Waqf in Islam refers to a charitable grant or waqf which is an act of giving property or property (such as land, buildings, or other assets) for charitable or social purposes. Waqf aims to provide benefits to society in a sustainable manner and can be used for various purposes such as education, health, charity, and religious activities. Here are some important points regarding waqf in Islam:

Waqf aims to benefit the wider community by supporting beneficial programs such as education, health, social assistance, and religious activities. The giver of the waqf is believed to get continuous blessings and rewards because of the continuous benefits of the property entrusted.

The assets or property entrusted are intended for specific purposes such as the construction of mosques, the establishment of schools, or the granting of scholarships. Assets or assets that are entrusted for the broader public interest such as health services, social assistance, or other social activities. The assets or assets entrusted are

usually managed by a special body or institution responsible for managing, maintaining, and optimizing the benefits of the waqf.

Waqf management must be carried out in a transparent and accountable manner to ensure that the benefits are truly felt by the people in need. Proceeds from the waqf can be used to build and maintain infrastructure that benefits the community such as mosques, schools, hospitals, and other public facilities. The proceeds of the waqf can also be used to provide social assistance to the poor, orphans, the poor, and those in need.

One important aspect of waqf is the sustainability of its benefits, meaning that the assets entrusted must be managed efficiently and optimally so that the benefits can be felt by future generations. Waqf can be developed through halal investment and in accordance with sharia principles to increase its benefits.

Waqf is a very important instrument in building social welfare and community development in Islam. The concept of waqf contains values such as social care, blessings, and sustainability that are important cornerstones in the management of resources and wealth in Muslim societies.

5. Ghanimah

The spoils of war were distributed in accordance with sharia law. Part of the ghanimah is used for public purposes, including assistance to the poor.

Ghanimah in Islam refers to booty obtained from war or military expeditions. The term refers to property or wealth taken from an enemy in conditions of war, and it has important implications in the context of the laws of war in Islam. Here are some important points related to ghanimah in Islam:

Ghanimah has a legal status stipulated in Islamic law of war or fiqh al-jihad. These spoils of war have rules and regulations governed by the principles of Islamic law. Ghanimah is only obtained from legitimate results of war and is recognized by Islamic law. That is, this spoils were obtained in the context of permissible wars and conducted in accordance with the rules of war in Islam.

Ghanimah must be distributed fairly in accordance with the provisions stipulated in Islamic law. Usually, these spoils of war are divided into several parts, such as for soldiers involved in war, for public use, and to support the needs of society. The distribution of ghanimah must observe the principles of fairness and

proportionality. There must be no abuse or misappropriation in the management of this spoils of war.

The concept of ghanimah has significant historical relevance in Islam, especially in the context of military expeditions in the early days of Islam. Historically, ghanimah was often a source of income and wealth for Muslims at that time. Although ghanimah is in the context of war, humanitarian principles remain a guide in the treatment of spoils. The treatment of prisoners of war, civilian property, and natural resources is also governed by Islamic humanitarian principles.

It is important to remember that the concept of ghanimah in Islam is closely related to the law of war or jihad in the context of sharia. A deep knowledge and understanding of the principles of Islamic law, including the spoils of war, is necessary to ensure that all actions are carried out in accordance with the correct values and teachings of Islam.

Public financial resources in Islam include various instruments and mechanisms governed by the principles of sharia to create justice, well-being, and balance in society. By utilizing these financial resources wisely and responsibly, it is hoped that a just, prosperous, and socially just society can be created.

Implementation of Islamic Public Finance in the Modern Era

1. Application of Zakat and Taxes

Integration of zakat system with modern taxes to maximize state revenue potential. Example: Zakat systems in Malaysia and Indonesia managed by official institutions.

The application of zakat and tax in Islam are two forms of financial contribution that have different but important roles in supporting the public interest and public welfare. Those entitled to receive zakat (asnaf) include the poor, debtors, amils (officials who collect zakat), muallaf (people who have recently converted to Islam or need support to defend their faith), riqab (slaves who want to set themselves free), gharimin (people who owe money for legitimate needs), fisabilillah (people who struggle in the way of Allah), and ibnus-sabil (travelers who are hindered on their way).

The zakat rate varies depending on the type of wealth owned, for example 2.5% of the total amount of wealth that meets the nisab for assets such as cash, gold, and silver. Zakat is an annual obligation that must be paid when the property reaches nisab and has reached the haul period (one year of ownership).

A tax in Islam is a financial contribution imposed by a state or government to its citizens to finance public needs and services. Taxes are used to finance public services and programs such as infrastructure, education, health, security, and other public needs. All citizens who have a certain income or wealth can be taxed in accordance with applicable regulations.

The tax rate varies depending on the type of tax imposed, such as income tax, property tax, sales tax, and others. Taxes are collected by the government and regulated by tax laws. Tax funds are used to finance various public services and government programs that benefit the community.

In Islam, both zakat and taxes have an important role in supporting the welfare of society and the development of the country. Both must be managed transparently, accountably, and in accordance with the principles of justice to achieve the desired goals within the framework of sharia and state law.

2. Use of Islamic Financial Instruments

Issuance of sukuk as a means of financing government projects without violating the prohibition on usury. Example: Sukuk infrastructure development in Middle Eastern countries.

Islamic financial instruments are financial instruments designed and regulated in accordance with the principles of Islamic sharia. The use of Islamic financial instruments can provide significant benefits to individuals, companies, and society as a whole.

Islamic financial instruments such as mudharabah, musharakah, and murabahah are used to finance businesses and investments within the framework of sharia. Usage examples: Financing infrastructure projects, property investment in accordance with sharia principles, and working capital for sharia-compatible businesses.

Islamic financial instruments such as ijarah, murabahah, and bai' al-'inah are used to provide financing to individuals for the purposes of consumption or purchase of certain goods. Usage examples: Financing houses, vehicles, household appliances, and other consumption needs.

Islamic financial instruments such as sukuk, mudarabah, and musharakah are used to invest in various economic sectors in accordance with sharia principles. Usage examples: Investment in the Islamic finance sector, infrastructure projects, renewable energy, and sectors that promote environmental sustainability.

Islamic financial instruments such as *takaful* are used to provide protection and insurance for individuals and companies in accordance with sharia principles. Usage examples: Life insurance, health insurance, vehicle insurance, and property insurance in accordance with sharia principles.

The use of Islamic financial instruments can provide innovative and sustainable solutions in managing finances, making investments, financing economic projects, and providing protection and social assistance for the community (Sudrajat & Ratnasari, 2023). It can also help promote financial inclusion, sustainable economic growth, and value creation based on ethical and social principles in Islam.

3. Good Governance

Implementation of good governance principles in public financial management, in accordance with Islamic values. Transparency, accountability, and public participation as key pillars.

Good Governance in Islam refers to the principles of effective, transparent, accountable, fair, and responsible governance in accordance with Islamic values and teachings. This concept covers various important aspects of government, economy, social, and

culture that are in line with the principles of sharia.

Good Governance in Islam emphasizes the importance of justice and equality in the treatment of all citizens regardless of religious background, ethnicity, race, or gender. The principles of justice and equality are reflected in fair law enforcement, equitable distribution of social and economic rights, and protection of human rights.

Good Governance in Islam pays attention to accountability and transparency in every action of the government and financial institutions. Governments and financial institutions must provide clear and open reports on the use of public funds, policies taken, and their performance to the public.

The concept of Good Governance in Islam encourages active participation of the community in decision-making processes related to the public interest. Public participation can be done through consultation, dialogue, elections, and participation in government institutions.

Good Governance in Islam emphasizes the importance of fighting corruption in all its forms, as corruption is considered to undermine good governance and create social injustice. Corruption prevention and enforcement

measures should be strictly and effectively implemented in accordance with sharia principles.

Good Governance in Islam teaches the importance of social and environmental responsibility for governments, companies, and individuals. Sustainable development, prudent environmental management, and community empowerment should be an integral part of government policies and business practices.

Good Governance in Islam is not only about administrative efficiency, but also includes aspects of morals, ethics, and social justice that are at the core of Islamic teachings. The principles of Good Governance are considered an important foundation in building a just, safe, and prosperous society in accordance with sharia values.

CONCLUSION

Public finance in an Islamic perspective emphasizes the principles of justice, transparency, and social welfare. Public financial resources such as zakat, jizya, kharaj, and waqf should be managed efficiently and used for the public interest. Public financial expenditures should be prioritized for projects that provide substantial benefits to society, in accordance with Islamic law. The

implementation of Islamic public finance principles in the modern era can be done through integration with the modern tax system and the use of Islamic financial instruments, as well as the application of good governance in state financial management.

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