

Study of Nizam Al-Mulk's Thought and It's Relevance in Contemporary Islamic Economic

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ABSTRACT

The problems that arise in the implementation of Islamic economic thought from historical times, including the contributions of figures such as Nizam al-Mulk, with modern times today, include Islamic economic concepts proposed by Nizam al-Mulk that are relevant in their historical context, but not always directly applicable in modern times. The research approach in this article uses a literature study with qualitative research methods, which focuses on analyzing the literature related to Nizam al-Mulk and Islamic economics. The research on the study of Nizam al-Mulk's thought in Islamic economics aims to explore, interpret and examine his thoughts in the field of Islamic economics and their relevance to contemporary economic issues. The findings of this study indicate that there are several contributions of thought and relevance to contemporary economic issues from Nizam al-Mulk, namely: economic regulation based on Islamic principles, infrastructure and economic development, fiscal and monetary policy, state financial management, economic empowerment of the people. Thus, Nizam al-Mulk's contributions in the field of Islamic economics not only have historical value, but are also relevant to the economic challenges and issues faced by Muslim societies and the world today.

Permasalahan yang muncul dalam implementasi pemikiran ekonomi Islam dari masa sejarah, termasuk kontribusi dari tokoh seperti Nizam al-Mulk, dengan zaman modern saat ini, meliputi konsep-konsep ekonomi Islam yang diusulkan oleh Nizam al-Mulk yang relevan dalam konteks sejarah mereka, tetapi tidak selalu langsung dapat diterapkan di zaman modern. Pendekatan penelitian dalam artikel ini menggunakan studi kepustakaan dengan metode penelitian kualitatif, yang berfokus pada analisis literatur-literatur yang berkaitan dengan Nizam al-Mulk dan ekonomi Islam. Penelitian mengenai studi pemikiran Nizam al-Mulk dalam ekonomi Islam bertujuan untuk menggali, menafsirkan, dan menelaah pemikirannya dalam bidang ekonomi Islam serta relevansinya dengan isu-isu ekonomi kontemporer. Temuan penelitian ini menunjukkan bahwa ada beberapa sumbangan pemikiran dan relevansi dengan isu-isu ekonomi kontemporer dari Nizam al-Mulk, yaitu: pengaturan ekonomi berdasarkan prinsip-prinsip Islam, pembangunan infrastruktur dan ekonomi, kebijakan fiskal dan moneter, pengelolaan keuangan negara, pemberdayaan ekonomi umat. Sehingga, kontribusi Nizam al-Mulk dalam bidang ekonomi Islam tidak hanya memiliki nilai sejarah, tetapi juga relevan dengan tantangan dan isu-isu ekonomi yang dihadapi oleh masyarakat Muslim dan dunia pada masa kini.

Introduction

Islamic economic thought has evolved throughout history by drawing inspiration from Islamic principles and economic practices at the time of the Prophet Muhammad and the early generations of Muslims. In the early period of Islam, the Muslim economy was based

on the principles of sharia, including justice, equitable distribution, and honest trade. Recommended trade practices included fair trade, prohibition of usury (interest), and favoring the poor. The Abbasid caliphate period saw significant trade and economic growth in the Islamic world. Trading centers such as Baghdad and Cairo became centers of economic and intellectual activity. Economic thought began to be developed more systematically, with many Islamic scholars beginning to compile their views on economic principles. One of the figures who played a role during the Abbasid period was a prime minister known as Nizam al-Mulk. He was a great and influential figure in the 11th century Islamic world. Nizam al-Mulk served as the leading prime minister (*wazir*) during the reign of two Saljuk dynasty sultans, namely Sultan Alp Arslan and Sultan Malikshah.¹

The rich intellectual heritage of Islamic economics is a valuable legacy that has contributed significantly to economic thought throughout history.² The problems that arise in applying Islamic economic thought from the past, including the contributions of figures such as Nizam al-Mulk, to modern times include the Islamic economic concepts proposed by these figures that were relevant in their time, but not always directly applicable in the modern context. Significant social, technological and political changes since that time have made understanding and applying these ideas more complicated. Technological developments and innovations in the modern era have also significantly altered the economic landscape. Islamic economic concepts from the past may not have always considered the implications of technologies such as the internet, digital finance or the industrial revolution.

In addition, differences in culture, laws, and political systems between countries can affect the implementation of Islamic economic concepts in practice. Some countries have different legal frameworks and economic policies that may limit or favour the application of Islamic economic principles. Several financial and economic crises have occurred in modern times, such as the global financial crisis of 2008. The economic crisis that year had a negative impact on Indonesia, including: the decline in the composite stock price index, pressure on the bond market, and a liquidity crisis in the banking sector.³ Then, it raises questions about the sustainability and resilience of the existing financial system. This prompts the question of the extent to which Islamic economic concepts can provide a more stable or sustainable alternative. In structuring Islamic economic thought to meet the challenges of modern times, it is important to consider these challenges as well as how the concepts can be adapted or applied relevantly in today's complex global economy.

Research from Saprida (2017) on the contribution of Nizam al-Mulk's thought to the economic development of the Islamic world, which shows that Nizam al-Mulk was a political and strategic expert, military leader and also a philosopher who was knowledgeable, and wise in ruling. The work of Nizam al-Mulk in the field of Islamic economics is a book entitled "The Books of Government or Rules of the King" which

¹ Ahmad Nur Fuad, "Nizām Al-Mulk Dan Kontribusinya Terhadap Pemikiran Politik Islam," *Islamica: Jurnal Studi Keislaman* 13, no. 1 (1 September 2018): 139–64, <https://doi.org/10.15642/islamica.2018.13.1.139-163>.

² Muhammad Jamil, Hajatina Hajatina, dan Oki Prayogi, "Pemikiran Ekonomi Islam: Warisan Intelektual Dari Al-Ghazali, Nasiruddin Tusi, Hingga Ibnu Khaldun," *Jurnal Syiar-Syiar* 4, no. 1 (26 Februari 2024): 9, <https://doi.org/10.36490/syiar.v4i1.1095>.

³"Krisis Moneter 2008, Kronologi & Cara Indonesia Mengatasinya," 2023, <http://www.ocbc.id/id/article/2023/02/08/krisis-moneter-2008>.

discusses administration and governance, wages to workers and rotation of employees working in Islamic government, and others.⁴

Naflah Rifqi, Siska Eni Listia, M. Sa'dullah Akbar (2023) discussed the economic principles of Islamic perspective with a review of maqashid shari'ah and its implementation from historical figures such as Ibn Hazm and Nizam al-Mulk, explaining that Islamic economic principles include: justice, al-mas'uliyah, al-ihsan, al-kifayah, balance, moderation, honesty and truth, benefits and no coercion. Meanwhile, Umar Chapra states that the principles of Islamic economics uphold the principle of tawhid, representation, justice, the principle of tazkiyah and al-falah. However, in essence, Islamic economics has the Qur'an and sunnah as the source of its application, which always upholds the principles of harmony, balance and not competition so as to create an equitable economy.⁵

The difference of this research from previous research is in the aspect of its purpose, namely to understand the contribution and relevance of economic thought from Nizam al-Mulk in the field of Islamic economics today (contemporary). So the need to further analyze the concepts of Nizam al-Mulk's thought, by way of a more in-depth study, elaborate and connect with the development of Islamic economics today. Some specific objectives of writing this article are: First, the identification of economic concepts proposed by Nizam al-Mulk in helping to understand the foundations of his economic thought. Second, to interpret how the economic concepts of Nizam al-Mulk can be practically applied in the field of Islamic economics. Third, to evaluate the relevance of Nizam al-Mulk's economic thought in the context of contemporary Islamic economics in considering how the concepts can be applied in the face of modern economic challenges such as globalization, technology, and the complexity of the financial system. Fourth, to provide new insights into Nizam al-Mulk's contribution to Islamic economic thought, such as a deeper understanding of his work as well as its relevance to contemporary economic issues. Fifth, to contribute to the academic discussion on Islamic economics and its intellectual legacy. This can contribute to the development of Islamic economic thought and a better understanding of the history of economic thought in the Islamic tradition. Thus, research on the study of Nizam al-Mulk's thought in Islamic economics aims to explore, interpret the contribution of his thought in the field of Islamic economics and its relevance to contemporary economic issues.

Researchers are interested in analyzing Nizam al-Mulk because he was a very influential Minister during the Saljuk Dynasty. His thoughts on state administration and economic policy had a major impact on the government and economic system of his time, so the study of his thoughts can provide valuable historical insights. Nizam al-Mulk is known for his work "Siyasatname" which explains his views on effective government policies. Understanding the policies and strategies he proposed can help in analyzing economic and administrative principles relevant to Islam. Examining the thought of Nizam al-Mulk provides an opportunity to learn from history and apply those lessons in solving current economic problems. For example, understanding how he dealt with corruption, improved

⁴ Saprida Saprida, "Kontribusi Pemikiran Nizam Al-Mulk Terhadap Perkembangan Ekonomi Dunia Islam," *Ekonomika Sharia: Jurnal Pemikiran Dan Pengembangan Ekonomi Syariah* 3, no. 1 (2017): 23–33, <https://doi.org/10.36908/esh.v3i1.225>.

⁵ Naflah Rifqi, Siska Eni Listia, dan M. Sa'dullah Akbar, "Prinsip-prinsip ekonomi perspektif Islam," *Maliki Interdisciplinary Journal* 1, no. 4 (27 Oktober 2023): 52–62.

administrative efficiency and distributed resources can provide solutions to similar challenges today.

Theoretical Review

This research can be constructed with reference to the concept of Islamic economics and the historical figure of Nizam al-Mulk, as follows.

A. Islamic Economic Thought

Islamic Economic Thought is important in the global economic discussion. As a branch of economics rooted in Islamic principles, it offers views on how the economy should be organized and run to achieve social welfare and justice that should be in accordance with sharia values. The history of Islamic economic thought is like a bridge that connects the past with the present, covering the development of Muslim economic thought from the emergence of Islam until economics became a separate discipline.⁶

The scope of Islamic economics, although the basic philosophical foundations and sources of knowledge appear to be the same and unified, there are differences of opinion in interpretation, not only due to the education, background and environment of the economists, but also because of possible theoretical differences within economics itself. In response to different stimuli, Muslim economists have put forward several ideas and views on what they believe to be alternative institutions in their view of Islamic economics. All these ideas and views need to be analyzed and evaluated in accordance with the criteria formulated in Islamic sciences.

Islamic economics is basically part of the interaction system in resource allocation efforts with the aim of welfare and improving the standard of human life which is certainly based on Islamic values. The existence of economic enforcement that has been going on since long ago (historical times) which is a process of development carried out by experts in running the economic system in each region. The virtue of each task carried out requires a form of Islamic thought related to economic change in various regions of the entire Islamic world. Every development of Islamic economics in each region certainly has certain perceptions or concepts, therefore it is necessary for the main reference to be adjusted to the ongoing development of the times.⁷

Islamic Economic thought has attracted widespread interest from academics, practitioners, and economic policy makers. With its strong philosophical and theological foundations and its relevance to contemporary economic challenges, it continues to evolve and has the potential to make a significant contribution to economic development.

B. Principles of Islamic Economic

Islamic economics has several important principles in its economic system, namely:

⁶ Abdul Qoyum dkk., *Sejarah Pemikiran Ekonomi Islam* (Jakarta: Departemen Ekonomi dan Keuangan Syariah-BI, 2021), 4.

⁷ Nuruddin Armanto, "Sistem Ekonomi Islam menurut Para Ahli," *Ar-Ribhu: Jurnal Manajemen dan Keuangan Syariah* 2, no. 1 (29 April 2021): 133, <https://doi.org/10.55210/arribhu.v2i1.558>.

1. Principle of *Tauhid*

The principle of *Tauhid* is the basis of the activities of human life. Islamic economics is basically an effort to allocate resources to produce goods and services in accordance with the instructions of Allah SWT in order to obtain His pleasure. Economic activities such as production, distribution, consumption, and so on cannot be separated from the principle of divinity and have the ultimate goal to Allah SWT.⁸

2. Principle of Justice

Fair means not one-sided, and in favor of what is right and proper. A person is called fair if he is not one-sided in making judgments, not taking sides with one, except for his partiality to the truth so that he will not act arbitrarily. The implementation of justice in economic activities can be applied in determining the price level, the quality of goods during the production process, ethics towards workers, and the impact resulting from economic policies enacted.⁹

3. Principle of *Maslahat*

Maslahat can be interpreted as taking benefits and rejecting harm or something that can bring goodness, safety, and benefits. Basically, benefits are all forms of goodness and benefits that have world and *ukhrawi* dimensions, material and spiritual, as well as individual and social. Economic activities can be said to fulfill *maslahat* if they fulfill two elements, namely obedience (halal) and useful and bring goodness (thayyib). In the development of Islamic economics, *maslahat* theory plays an important role, *maslahat* is seen as the ultimate goal of the establishment of sharia norms.¹⁰

4. Principle of *Ta'awun*

This principle means mutual help between fellow humans, especially in improving goodness and piety. As social creatures, humans cannot fulfill their own needs and need the help of others. Therefore, mutual help is needed to ease each other's burdens. Because humans need each other, there is no one who does not need help from others.

In Islamic economics, there is such a thing as alms and zakat. Almsgiving is a system that serves to ensure a better distribution of people's opinions and wealth. Meanwhile, zakat is one of the instruments that are part of the Islamic system to alleviate poverty and distribute income.¹¹

⁸ Khaerul Aqbar dan Azwar Iskandar, "Prinsip Tauhid Dalam Implementasi Ekonomi Islam," *AL-KHIYAR: Jurnal Bidang Muamalah Dan Ekonomi Islam* 1, no. 1 (12 November 2021): 39, <https://doi.org/10.36701/al-khiyar.v1i1.446>.

⁹ Sholatiyah, "The Domino Effect of Increasing the Cost of Hajj in Islamic Economic Perspective," *JES (Jurnal Ekonomi Syariah)* 9, no. 1 (Mei 2024): 48, <https://doi.org/10.37058/jes.v9i1.10005>.

¹⁰ Dewi Maharani dan Muhammad Yusuf, "Implementasi Prinsip-Prinsip Muamalah dalam Transaksi Ekonomi: Alternatif Mewujudkan Aktivitas Ekonomi Halal," *Jurnal Hukum Ekonomi Syariah* 3, no. 1 (10 November 2020): 131, <https://doi.org/10.30595/jhes.v0i1.8726>.

¹¹ Syahidah Rahmah, "Prinsip-Prinsip Dasar Ekonomi Islam dalam Bisnis," *Ar-Ribb: Jurnal Ekonomi Islam* 3, no. 2 (1 Desember 2020): 72, <https://doi.org/10.26618/jei.v3i2.4253>.

5. Principle of Balance

The concept of Islamic economics places the aspect of balance as one of the pillars of economic development. This principle of balance covers various aspects such as the balance between the financial sector and the real sector, risk and profit, business and humanity, as well as the utilization and preservation of existing natural resources.¹²

C. Nizam al-Mulk

Nizam al-Mulk was a famous statesman, scholar and administrator during the *Khalifah Abbasiyah* (750-857 M/132-232 H), the fourth period of the Saljuk Dynasty known as the Second Turki Period (1105-1195 M/447-590 H).¹³ Nizam al-Mulk was an expert in matters of state affairs, thus bringing great changes to the Saljuk Dynasty.

Nizam al-Mulk's most famous written work is "Siyasatname or Siyar al-Mulk". Siyasatname is a book resulting from the ideologies, thoughts and experiences of Nizam al-Mulk towards the end of his life, or a book written as a summary of his responses to the political and social events of the time. Each theme in the book is written from the author's perspective, which he expresses in general terms in each chapter. The bulk of the book contains guidelines and teachings in government management.

Siyasatname mentions that the king of that time was the first to build many luxurious cities and palaces, oversee the improvement of trade roads, and the construction of many bridges and dams. He was also the first king to introduce a rational system of taxation, based on surveys of land ownership, by striving to increase the welfare and revenue of his kingdom. As such, he was known as a just and wise king.¹⁴ Nizam al-Mulk's books of government or kingship in the field of Islamic economics discuss the administration and governance of the government, the provision of proper wages to workers as well as the rotation of employees working in the Islamic government and others.¹⁵

Research Method

The research approach in this article uses a literature study with qualitative methods, which focuses on analyzing the literature relevant to historical figures, namely Nizam al-Mulk and Islamic economic studies. This research method uses primary data sources, such as scientific articles that discuss works and thoughts, as well as matters relating to Nizam al-Mulk, while for secondary data sources, such as books, information or data from web pages, as well as other research reports. In addition, sources from *Hadis* and *Al-Qur'an* verses were also used. Data analysis included text and content analysis of Nizam al-Mulk's works and other relevant writings which involved identifying the main themes, the

¹² Mursal Mursal, "Implementasi Prinsip-Prinsip Ekonomi Syariah: Alternatif Mewujudkan Kesejahteraan Berkeadilan," *Jurnal Perspektif Ekonomi Darussalam* 1, no. 1 (2 Maret 2017): 83, <https://doi.org/10.24815/jped.v1i1.6521>.

¹³ Boedi Abdullah, *Peradaban Pemikiran Ekonomi Islam* (Bandung: CV Pustaka Setia, 2010), 127.

¹⁴ Bastian Zulyeno, "Kisah-Kisah Dalam Kitab Taj al-Salatin Dan Siyasatname: Kajian Komparatif," *Tamaddun: Jurnal Kebudayaan Dan Sastra Islam* 20, no. 1 (29 Juni 2020): 58–62, <https://doi.org/10.19109/tamaddun.v20i1.5743>.

¹⁵ Saprida, "Kontribusi Pemikiran Nizam Al-Mulk Terhadap Perkembangan Ekonomi Dunia Islam."

economic concepts discussed and his views on the economy. This article develops a conceptual framework that explains the relationship between Nizam al-Mulk's thought and Islamic economic concepts, which may include a mapping of the Islamic economic concepts discussed in his thought, as well as a classification of his views within a broader theoretical framework. The results of the research are interpreted in the context of a broader understanding of Nizam al-Mulk's thought and Islamic economics, as a discussion of the implications of the research results for our understanding of Islamic economics.

Results and Discussion

A. Biography of Nizam al-Mulk

Nizam al-Mulk was born on 10 April 1018 in Radkan, Tus, Khurasan which is located in the interior of Thus, Persia. His full name is Abu Ali al-Hasan bin Ali bin Ishaq al-Tusi.¹⁶ Nizham al-Mulk was a leader of Persian descent precisely from the village of Thus. His father was a Gaznawi government official in Tus, Khurasan.¹⁷ Nizam al-Mulk was generous, just, modest and helpful. He was also active in scientific development and activities, and had a famous discussion group consisting of scholars from all walks of life.¹⁸

Nizam al-Mulk was appointed by Sultan Alp Arslan as *Wazir* or prime minister during his reign.¹⁹ Nizam al-Mulk assisted Sultan Alp Arslan in matters of state. The relationship between Sultan Alp Arslan and Nizam al-Mulk had been established since Sultan Alp Arslan worked in administration in Khurasan.²⁰ The Saljuk administrative system was well organized after Nizam al-Mulk became vizier. The condition of the state improved and the relationship between the government and the people was proper.²¹ Nizam al-Mulk was responsible for preparing troops and armaments to suppress movements that wanted to revolt against the legitimate government policies.²²

¹⁶ Abdhillah Shafrianto, Moh Aman, dan Ahmad Arifai, "Upaya Nizham Al-Mulk Dalam Merealisasikan Madrasah Nizhamiyah," *Raudhah Proud To Be Professionals : Jurnal Tarbiyah Islamiyah* 7, no. 2 (29 Desember 2022): 82, <https://doi.org/10.48094/raudhah.v7i2.197>.

¹⁷ B Zulyeno, "SASTRA PERSIA; Perjalanan Panjang Menuju Nusantara Dari Siyasat Name Sampai Tajussalatin," *Media Syari'ah : Wahana Kajian Hukum Islam Dan Pranata Sosial* 15, no. 1 (30 Agustus 2017): 117, <https://doi.org/10.22373/jms.v15i1.1768>.

¹⁸ Avif Alfiyah, "Kajian Kitab Al Kasyaf Karya Zamakhsyari," *Al Furqan: Jurnal Ilmu Al Quran Dan Tafsir* 1, no. 1 (3 Juni 2018): 56–57.

¹⁹ Azan Riskian Jaya dan M. Nurul Humaidi, "Pendidikan Islam Pada Masa Dinasti Saljuk: Madrasah Nizamiyah," *Tsaqofah Dan Tarikh: Jurnal Kebudayaan Dan Sejarah Islam* 8, no. 1 (25 Juni 2023): 65, <https://doi.org/10.29300/tjksi.v8i1.4153>.

²⁰ Asep Supriatna dkk., "Konsep Pendidikan Islam Menurut Nizham Al-Mulk Serta Kontribusinya Terhadap Perkembangan Pendidikan Islam di Indonesia," *Edukasi Islami: Jurnal Pendidikan Islam* 11, no. 1 (2022), <https://doi.org/10.30868/ei.v11i01.2132>.

²¹ Siti Chotijah, "Peran Sultan Alp Arselan dalam Mengembangkan Dinasti Saljuk (1063-1072 M)," *JSI: Jurnal Sejarah Islam* 2, no. 1 (2023): 2.

²² Ummu Kulsum, "Pendidikan Tasawuf Ekspetasi Imam Al-Ghazali Pada Masa Nizam Al-Mulk," *AHSANA MEDIA: Jurnal Pemikiran, Pendidikan Dan Penelitian Ke-Islaman* 6, no. 2 (14 Juli 2020): 4, <https://doi.org/10.31102/ahsana..6.2.2020.61-70>.

During his tenure as prime minister, Nizam al-Mulk had made many policies that had a great influence on the progress of the country at that time. One of them was the establishment of schools called "Nizhamiyah". The first Nizamiyah Madrasah was established in Baghdad.²³

B. Nizam al-Mulk's Islamic Economic Thought

There are several thoughts of Nizam al-Mulk in Islamic economics, including:

1. Principle of *Maslahah* in Administration

In making decisions, Nizam Al-Mulk used the principle of *maslahah*. He emphasized the importance of three factors, namely prosperity, productivity, and efficiency. When viewed from Nizam Al-Mulk's administrative science, he once explained the obligation for the caliph to hold meetings with the community, in order to know and hear directly the complaints from the community against the government bureaucracy at that time.

Maslahah is something that is good and in accordance with the objectives of *syariat* to determine the law because it can bring goodness and prevent human beings from badness. The implementation of the concept of *maslahah* in economic activities has a broad scope when compared to other fields.²⁴ In the Islamic perspective, needs are determined by *maslahah*, the discussion of the concept of needs cannot be separated from the study of consumer behavior within the framework of *maqashid al-syariah*, to be able to determine the objectives of consumer behavior in Islam.²⁵

2. Basic Needs and National Stability

A society whose basic needs are met will achieve national stability. Efforts such as increasing agricultural production to avoid food shortages so that the supply remains sufficient. Hoarding and monopolization of basic necessities are not allowed and will be punished.

At that time when there was "*paceklik*", Nizam al-Mulk pointed out that due to the king's kindness and justice, he commissioned the finance officer to sell all the available stocks of grain and then give the proceeds socially to the people. All the poor were helped by the central and local finance departments, so that no one starved to death during those difficult times. This was exemplary in protecting the welfare and survival of all citizens..²⁶

In addition, doing business according to Nizam Al-Mulk is one way to raise funds to run the government related to the state revenue budget. For example, establishing a State-Owned Enterprise that can provide profits as a source of state revenue.

²³ Nur Lila Kamsi, "Nizamul Mulk Dan Madrasah Nizamiyah Relasi Lembaga Pendidikan Dan Penguasa (Madrasah Dan Otodoksi Pendidikan)," *Edification Journal: Pendidikan Agama Islam* 5, no. 1 (4 Agustus 2022): 11–24, <https://doi.org/10.37092/ej.v5i1.407>.

²⁴ Ibrahim Ahmad Harun, "Implementasi Konsep Maslahah Mursalah Dalam Ekonomi Islam Menurut Tokoh Islam Dan Juhur Ulama," *Jurnal ECONOMINA* 1, no. 3 (16 November 2022): 563–77, <https://doi.org/10.55681/economina.v1i3.132>.

²⁵ Rahmat Ilyas, "Konsep Mashlahah dalam Konsumsi Ditinjau dari Perspektif Ekonomi Islam," *Jurnal Perspektif Ekonomi Darussalam* 1, no. 1 (2 Maret 2017): 9–24, <https://doi.org/10.24815/jped.v1i1.6517>.

²⁶ Fuad, "Nizām Al-Mulk Dan Kontribusinya Terhadap Pemikiran Politik Islam."

3. Employment Opportunities and National Security

Nizam Al-Mulk gave guidance to the rulers of the Islamic caliphate at that time to rotate employees working in the government. So that employees do not always sit in the same chair and avoid practices that can harm the government. He also explained about several mechanisms for monitoring the performance of Islamic government employees. The person in charge of supervision was an intelligence officer appointed by the king.

4. Fair Tax System

Nizam Al-Mulk believed that healthy profits were not everything to avoid national hardship.²⁷ Various kinds of taxes such as income tax, property tax, sales tax, and so on. The governance of taxation carried out by the Islamic Caliphate was to establish *Diwan Al-Kharaj* as a tax collection institution to collect land tax from the community. Nizam Al-Mulk explained the rules that must be obeyed by tax officials along with the legal consequences that follow if they violate these regulations. Tax officials also receive tax payments in accordance with applicable regulations, not allowed to collect taxes outside the rules, because it can lead to public disappointment and even cause rebellion.

Nizam al-Mulk's policy directed the inspection of tax officials in carrying out their duties. This was because if the employees performed their duties well, the financial condition of the state and the people would be stable. However, if they took taxes in excess of the prescribed amount, then the excess had to be returned to the people. Meanwhile, the remaining wealth of the employee must be confiscated and handed over to the finance department. Then, the employee concerned must be replaced and as a warning to other employees not to do such actions again.²⁸

5. *The Role and Characteristics of the Muhtasib*

Nizam Al-Mulk also paid attention to the market economy sector, such as his writings on *muhtasib*. *Muhtasib* is the name of the person in charge of implementing the *hisbah* institution. This institution is tasked with resolving cases of violation of the basic principles of *amar ma'ruf nahi munkar*. Basically, *Al-Muhtasib* can be an individual and can also be an institution appointed by the government. Government-appointed *Al-Muhtasib* has the authority to impose sanctions. The task is quite heavy, so there are several criteria that must be met to become a *muhtasib*, namely: a free person, a *mukallaf* believer, able to carry out the task of *amar ma'ruf nahi munkar*, fair and appointed by the ruler.²⁹

Hisbah is a religious institution in the government to supervise people in economic activities, in accordance with the Qur'an and Hadith. Currently, the Hisbah institution has duties, namely: First, overseeing the availability of goods and services in the market. Second, supervision of industry, services and trade. Third, planning and supervision of the market. Thus, the institution of hisbah in economic activities

²⁷ Armanto, "Sistem Ekonomi Islam menurut Para Ahli."

²⁸ Fuad, "Nizām Al-Mulk Dan Kontribusinya Terhadap Pemikiran Politik Islam."

²⁹ Rofifa Dhia dan Mohammad Ghazali, "Pemikiran Nizam Al-Mulk (1018 M - 1092 M) dalam Ekonomi Islam," *Jurnal Islamika: Jurnal Ilmu-Ilmu Keislaman* 18, no. 1 (2018): 92.

is something that needs to be done as an effort to improve economic activities that are not in accordance with Sharia.³⁰

In Indonesia, there is a special institution to accelerate, expand and advance the development of Islamic economics and finance in order to support national economic resilience, namely *Komite Nasional Ekonomi dan Keuangan Syariah* (KNEKS).³¹ Monitoring and evaluation of the implementation of policy directions and strategic programs in the Islamic economic and financial sector is one of the functions of KNEKS.³² So in historical times there was such a thing as muhtasib while today there is KNEKS. Both have the same role to maintain compliance with sharia principles in economic and trade activities so that they run fairly and transparently, although through different means and scales. Muhtasib functions at the micro level with direct supervision in the market, while KNEKS operates at the macro level nationally.

C. Relevance of Nizam al-Mulk's Thoughts in Contemporary Islamic Economic

Nizam al-Mulk, an 11th century Muslim statesman and scholar, made significant contributions to the development of Islamic economics in his day. Some of his contributions and their relevance to contemporary economic issues include:

1. Economic Regulation Based on Islamic Principles

Nizam al-Mulk emphasized the importance of applying Islamic principles in economic governance. He applied the principles of justice, wealth distribution and economic empowerment of Muslims in the development of the state. Its relevance to contemporary economic issues is the importance of integrating Islamic values in economic policy to produce a more just and inclusive system.

The principle of justice is one of the principles in Islam for the life of mankind. Islam provides a practical solution to modern economic problems. Everyone is encouraged to work together to develop an economic system with the principles of equality and justice to all people, not only to certain individuals or parties in society. As in the Qur'an surah an-Nahl: 90 dan an-Nisa: 135.

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

Meaning: "Verily, Allah enjoins (you) to be just and to do good, and to help your relatives, and He forbids (you) to do wrong, evil, and enmity. He teaches you that you may learn."

³⁰ Umi Arifah, Nihayatul Baroroh, dan Siti Muttoharoh, "Lembaga Hisbah dalam Ekonomi Bisnis Islam," *LABATILA: Jurnal Ilmu Ekonomi Islam* 7, no. 01 (26 Juni 2023): 63, <https://doi.org/10.33507/lab.v7i01.1231>.

³¹ "Komite Nasional Ekonomi dan Keuangan Syariah," 2023, https://id.wikipedia.org/wiki/Komite_Nasional_Ekonomi_dan_Keuangan_Syariah.

³² "Komite Nasional Ekonomi Dan Keuangan Syariah," Komite Nasional Ekonomi dan Keuangan Syariah, 2020, <https://kneks.go.id/>.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ ۚ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أُولَىٰ بِحِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَن تَعْدِلُوا ۚ وَإِن تَلَوُّوا أَوْ تَعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

Meaning: "O you who believe! Be ye men of justice, bearing witness for Allah's sake even if it be against yourselves or your parents and relatives. If he (the accused) is rich or poor, Allah knows better. So do not follow your lusts to deviate from the truth. And if you distort your words or are reluctant to bear witness, then know that Allah is aware of all that you do."

Meanwhile, Adiwarman A. Karim in Sharia Economic Law in Indonesia explains that the concept of fairness is not only owned by the Islamic economy, but in the economic system of socialism and capitalism also applies the principle of fairness.³³

Islam has also explained the process and mechanism of wealth distribution among all levels of society in order to create justice and prosperity. The mandated mechanism regulates the issue of wealth distribution which cannot be separated from the ideological lens that basically all the wealth in this world belongs to Allah SWT, so it must be managed based on sharia principles. Humans do not have the right to claim that all the wealth they have belongs to them absolutely because in essence humans are only given the authority to manage and utilize the wealth and when the time comes it must be returned to its owner, namely Allah Swt.³⁴

2. Infrastructure and Economic Development

Nizam al-Mulk is known for building the strong economic infrastructure of his time, including irrigation systems, roads and thriving markets. Nizam al-Mulk was instrumental in shaping the legal, financial and administrative structures of the time. Political stability in the development of socio-economic infrastructure.³⁵ His contribution to building a solid economic infrastructure bears relevance to contemporary economic development issues, such as the importance of investing in infrastructure to boost economic growth and the welfare of today's society.

One of the current government's efforts to improve the welfare of the community is development efforts. Infrastructure development is one of the important aspects to accelerate the national development process. Infrastructure has an important and strategic role in driving the economy. The economic growth rate of a country cannot be separated from the availability of infrastructure such as roads, telecommunications, transportation, sanitation, and energy. Some studies state that infrastructure has a relationship with the level of development of a region, which can be seen from the rate of economic growth and a prosperous society.³⁶

³³ Slamet Akhmedi dan Abu Kholish, "Prinsip-Prinsip Fundamental Ekonomi Islam," *El-Jizya: Jurnal Ekonomi Islam* 4, no. 1 (2016): 97–118, <https://doi.org/10.24090/ej.v4i1.2016.pp97-118>.

³⁴ Rahmah, "Prinsip-Prinsip Dasar Ekonomi Islam dalam Bisnis."

³⁵ Rakha Pratama, "Filsafat Politik Nizam Al-Mulk dalam Buku The Book Of Government or Rules for Kings," *UIN Syarif Hidayatullah Jakarta*, 2023.

³⁶ Tatan Sukwika, "Peran Pembangunan Infrastruktur terhadap Ketimpangan Ekonomi Antarwilayah di Indonesia," *Jurnal Wilayah dan Lingkungan* 6, no. 2 (31 Agustus 2018): 127, <https://doi.org/10.14710/jwl.6.2.115-130>.

The development of infrastructure throughout Indonesia is designed to ensure the availability of infrastructure that can be an important step for Indonesia towards developed country status. The sustainability of infrastructure development is increasingly urgent in the midst of increasing economic competition between regions, because infrastructure development is basically building the future of civilization, with its role as a stimulus in economic activity.³⁷

3. Fiscal and Monetary Policies

Nizam al-Mulk was also known for his prudent fiscal and monetary policies, including efficient taxation and public spending arrangements. Its relevance to contemporary economic issues is the importance of fiscal and monetary policies that are sustainable and responsive to modern economic challenges, such as inflation, economic inequality and budget deficits.

Monetary policy aims to maintain the amount of money in circulation in society, while fiscal policy is to manage and maintain the welfare of the sectors involved in money circulation, such as consumers, workers, and businesses.

Monetary policy is an important part of macroeconomic strategy. Currently, financial institutions such as national banks issue different instruments or tools to influence the monetary situation so that it matches the target expected by the public authorities.³⁸

4. Management of State Finances

Nizam al-Mulk developed an efficient and transparent system of state financial management, including oversight of state expenditure and sustainable financial management. Its relevance to contemporary economic issues is the importance of good financial governance in managing financial risks and ensuring the fiscal sustainability of the state.

The current state financial management focuses on several issues, including controlling the budget deficit, increasing state revenues, sustainable debt management, and allocating funds for infrastructure development and social programs. The government also continues to improve transparency and accountability in the use of public funds, as well as strengthening oversight of the use of public funds to make it more efficient and effective.

Government Regulation No. 6 of 2023 aims to improve the budgeting process to achieve better development goals. This transformation of the planning and budgeting system is expected to improve transparency, efficiency and accountability in the management of public funds in Indonesia. With tighter regulation, better

³⁷“Melanjutkan Pembangunan Infrastruktur Dan Indonesia Maju,” 2019, https://www.setneg.go.id/baca/index/melanjutkan_pembangunan_infrastruktur_dan_indonesia_maju.

³⁸ Fitra Azkiya Firdiansyah, “Inflasi dalam Perspektif Ekonomi Syariah: Pendekatan Keuangan Fiskal dan Moneter,” *Asyariah: Journal of Islamic Economic Business* 2, no. 1 (24 Agustus 2021): 27, <https://doi.org/10.28944/assyariah.v2i1.371>.

supervision, and more thorough evaluation, Indonesia is better prepared to face future development challenges.³⁹

5. Economic Empowerment of Communities

One important aspect of Nizam al-Mulk's thought was the economic empowerment of the people through education, training and support to Muslim entrepreneurs. Its relevance to contemporary economic issues is the importance of improving economic access and opportunities for the disadvantaged, as well as promoting entrepreneurship and innovation in the face of economic challenges.

Currently, community economic empowerment focuses on increasing access and opportunities for communities to engage in various economic activities. This includes programs that support the development of UMKM, skills training, business mentoring, access to affordable financing, and strengthening networks and cooperation among local economic actors. The goal is to improve the economic welfare of the community in an equitable and sustainable manner.

According to the Global Islamic Economy Indicator (GIEI), Indonesia is currently ranked 4th out of 73 countries in supporting entrepreneurs who apply Islamic economic principles. This ranking is based on criteria that include the ability to address significant global trade needs, especially halal products, as well as opportunities in the Islamic tourism industry.⁴⁰

Conclusion

In this study, the thoughts of Nizam al-Mulk in Islamic economics have been explored. Nizam al-Mulk, an 11th century Muslim scholar and statesman, made significant contributions to the development of Islamic economics in his day. Through an analysis of his written works and views, it can be concluded that Nizam al-Mulk championed the principles of Islamic economics which include justice, wealth distribution, economic empowerment of the people, and prudent regulation of state finances. One important aspect of Nizam al-Mulk's thought was his emphasis on the integration of Islamic values in economic arrangements. He emphasized the importance of fairness in economic transactions, as well as efficient and transparent management of state finances. His contributions in building a strong economic infrastructure and developing prudent fiscal and monetary policies also have relevance to contemporary economic challenges. Nizam al-Mulk's thought also shed light on the importance of empowering the economy of the ummah through education, training and support to Muslim entrepreneurs. This is relevant to efforts to improve economic access and opportunities for the disadvantaged, as well as promoting entrepreneurship and innovation in the face of economic challenges. Thus, the study of Nizam al-Mulk's thought in Islamic economics is not only of historical importance, but also relevant to contemporary economic issues. A better understanding of

³⁹ "Peraturan Pemerintah Nomor 6 Tahun - 2023: Penguatan Peraturan dalam Rangka Peningkatan Kualitas Penganggaran," Direktorat Jenderal Anggaran, 2023, <https://anggaran.kemenkeu.go.id/in/post/peraturan-pemerintah-nomor-6-tahun---2023:-penguatan-peraturan-dalam-rangka-peningkatan-kualitas-penganggaran>.

⁴⁰"Pemerintah Dorong Peningkatan Produk Halal dan Pemberdayaan UMKM," 2021, <https://www.kemenkopmk.go.id/pemerintah-dorong-peningkatan-produk-halal-dan-pemberdayaan-umkm>.

his contributions can provide valuable insights for the development of Islamic economic theory and practice today. Therefore, Nizam al-Mulk's thought remains a valuable source of inspiration in building a more just, inclusive and sustainable economy for Muslims and the world community at large.

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