

The Concepts of Nature and Islamic Economy

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ABSTRACT

One of the ways humans use natural resources to meet their needs is through production activities. The halal and haram status of the natural resources used in production, as well as the halal and haram status of the production process itself, are some of the guidelines that must be followed. Anyone who uses natural resources and carries out production processes legally will benefit from this principle, which has a significant impact on production operations. On the other hand, whoever uses natural resources illegally and performs production procedures shall be punished with mafsadatan. This research is a qualitative research using literature review method. The data poured is sourced from the collection of literature, with analytical descriptive data analysis techniques. The findings of this study indicate that producers do not sufficiently assume that the production they carry out is halal when carrying out production activities. Natural resources and industrial engineering must also be halal. In Islamic economics, the term "production" refers to efforts to create added value from existing natural resources to ensure human life, so that benefits and blessings will be obtained.

Keywords: Natural concept, Islamic economics

INTRODUCTION

God bestowed nature on humans as a gift to be intelligently utilized and managed to support human life, therefore it must be cared for and cared for. Natural resources must be used responsibly so that their sustainability is sustainable and there is a mutually beneficial relationship (mutualism) between them and humans who use them to benefit from their utilization without damaging the environment.

Maintaining the balance is one of the goals of natural resource development. This planet is supported by the creation of animals, plants, water, rocks and mountains, which prevent it from shaking, flooding and erosion. On earth, rain and sky are beneficial for plant growth. All of that worked to create the human ecosphere.

Everything has been calculated in this way. As a result, if one element of the cosmos is disturbed, the others will follow. This shows the strong relationship and interdependence between humans and the environment. Realizing the existence of natural resources to advance human welfare is the goal of sustainable development.

Therefore, the first objective of management is to protect the environment so that it can support the existence of all living things. Life can be disrupted when natural resources are harmed or destroyed. In order for humans to continue to evolve to fulfill the purpose of creation, Allah created this cosmos. Therefore, all natural potentials have the same function. No wastage.

In the letter Shaad verse 27 Allah says:

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطْلًا ذَلِكُمْ ظَنُّ الَّذِينَ كَفَرُوا فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ

Allah never creates creatures and the environment unless there is a noble goal to be achieved. As emphasized in the letter al-Ahqaaf verse 3 Allah says:

مَا خَلَقْنَا السَّمُوتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى وَالَّذِينَ كَفَرُوا عَمَّا أُنذِرُوا مُّعْرِضُونَ

Every creation of Allah has knowledge and advantages when used by mankind in accordance with Islamic teachings. The stanza above shows the idea that humans should not overuse natural resources and must be protected from destruction and extinction so as not to leave traces for future generations.

Islam demands that humans play an active role in preserving and protecting the environment because of this. Abundant natural resources that are managed unprofessionally will have an impact on local economic development.

Sustainable local economic development will suffer from hasty and greedy environmental management (*sustainable livelihood*).

Evidence shows that inappropriate natural resource management is a root cause of environmental damage and disasters including flash floods, landslides, and local economic losses. The "rule of the jungle" regulates how natural resources are used because the management system is based on capitalist economic principles.

Individual life and economic problems are now inextricably linked. Social interaction and economic activity are two things that are interconnected. Economic activity affects everyone, regardless of their nation, religion or country. Considering they already need a lot of things before they were born, how could they not?

Humans engage in economic activities to fulfill all their basic needs. In this situation, humans need ethical and polite game rules to achieve their needs without causing confusion or difficulty ¹. In general, there are three kinds of economic activity, namely: production, distribution and consumption.

These three things can all be maintained together. Current government interventions and policies have had a significant impact on economic activity. In addition, factors such as natural resources, human resources, management systems and others have an impact on these economic activities. All of that is integrated in a system with the goal of social welfare.

If this system does not function properly, the welfare of society will also not be prime. The superiority of the economic system is not always reflected in society. In reality, the economic system only functions perfectly for a short time before it is once again brought down by the culprit. Only the richest 1% of people in the world own 50.1 % of their wealth, according to the latest statistics. Meanwhile, 99% of the world's population benefits from the remaining 49.9 % of their wealth.

The four richest people in Indonesia are equivalent to more than a hundred million riches of the poor, according to Anthony Budiawan, Managing Director of Political Economy and Policy Studies (PEPS), who also claims that the country's economy is currently quite liberal ².

All current economic problems in terms of production, distribution and consumption seem to be solved by the Islamic economic system. To finally reduce the wealth inequality and injustice of the developing system. Imam al-Ghazali is concerned with how people's welfare is distributed. It concentrates on work processes that support coordination and cooperation.

In his production theory, he also often uses the words *kasab* and *islah*. Human physical work is called *kasab*, while humans process and manage existing natural resources to maximize their benefits is called *islah*.

The summary above shows how seriously Islam takes production operations. One of the ways humans use natural resources to meet their needs is through this production activity. The *halal* and *haram* status of the natural resources used in production, as well as the *halal* and *haram* status of the production process itself, are some of the guidelines that must be followed. Anyone who uses natural resources and carries out production processes legally will benefit from this principle, which has a significant impact on production operations.

On the other hand, anyone who illegally uses natural resources and performs production procedures will be humiliated. Describing and examining the notion of natural resource management from the perspective of Islamic economics in the context of realizing sustainable means of livelihood is one of the interesting things to study further related to the topic of this essay.

METHOD

After examining the phenomena above, this research will move on to a more in-depth analysis of production in Islamic economics, the utilization of natural resources, and the factors that influence it. Overall, the writing of this journal is qualitative in nature and is carried out using a process called literature review or literature research. The information presented in this journal is collected from various sources of literature, and after collecting the information, the writer uses descriptive analytical method to analyze it.

¹ Karnaen A. Perwaatmadja., (1996). *Grounding Islamic Economics in Indonesia*, First Printing. Jakarta. Our Business. p. 50.

² Anggun P. Situmorang., (2020). *Economic Inequality, the Wealth of the 4 Richest Indonesian People is Equivalent to 100 Million Poor People*, in <https://www.merdeka.com/>. Retrieved March 6, 2020. Pg. 5.

RESEARCH RESULTS AND DISCUSSION

1. Nature Management in Islamic Perspective

Man fulfills Allah's three directions by involving and controlling nature. First, rebellion. Allah encourages human beings to use and use natural resources wisely for their own welfare and success. Al-I'tibar came next. Humans must always observe and explore the mysteries of God's creation while learning from various experiences and nature.

Lastly, al-islah. Ecosystem sustainability must be maintained and maintained by humans. Humans have a responsibility to protect the environment as representatives of God and as caliphs (leaders) on this planet (managing the environment). The Qur'an contains instructions from Allah regarding the environment. Al-Qur'an has provided ideas and justification for beliefs about how to manage natural resources in accordance with Islamic teachings.

2. Arguments about Nature Management

Basically, Islam incorporates a number of characteristics and goals for environmental improvement and resource use in its normative teachings, which include the Qur'an, hadith, and fiqh principles. The following fields list the relevant details:

Table 1. Theorem (nash) regarding Nature Management

Objective	Al-Qur'an	Hadith	Fiqh rules	Sufism
mental maintenance	1. Al-A'raf: 55 2. Al-Baqarah: 205 3. Ar Rum: 41 4. Al-Qashash:7 7 5. Saba : 27-28	1. Sahih Muslim: 2618 2. Sunan at-turmudzi: 2799 3. Sunan Abu Dawud: 25		
mental utilization	1. Al-Baqarah: 22 2. An-Nahl: 11 3. Al-Anbiyaa: 30 4. Zz-Zumar: 21 5. Qaf: 7-11 6. Al-Hadid: 4 7. Fatir: 12 8. Al-Zalزالah: 2	1. Musnad Ahmad: 2242 2. Sahih Bukhari: 4207	l-mafasid muqaddamun ala jalbi al-mashalih (Preventing damage should take precedence over attracting benefits)	y of Hayy Ibn Yaqdzan, the work of Ibn Tufail
mental disaster prevention	1. Al-Baqarah: 11-12, 195 2. Ali Imran: 190 - 191	1. Sunan Ibn Majah: 2340 2. Sahih Muslim: 282		

Al-Qur'an has offered a clear understanding in the management of natural resources, as can be seen in Table 1 above. The reasons are still somewhat obscure, but the table above shows that many verses of the Qur'an describe methods of controlling natural resources. In order for humans to interpret these scriptures, they must use logic or reasoning.

God created nature with the intention of giving humans insight and appreciation. At the same time, it provides an opportunity for humans to use it as a field or a place to collect food from God. Allah's creation of nature is described in many verses of the Koran on economic themes. As mentioned in the verses of the Koran, namely the Koran Yasin verses 33-36.

In these verses, Allah explicitly states the manifestation of His power. Starting with an earth that could not support plant growth, it turned into an earth that had the ability to revive its inhabitants. According to Tafsir Al-Qurtubi, verse 33 of Yasin's previous letter serves as a warning to those who deny Him by reviving the arid land and making it sprout and bear seeds.³

³ Al-Imam Abu Abdillah Muhammad bin Ahmad al-Anshori al-Qurthubi. (1988). Al-Jami' Li Ahkaamil Al-Qur'an. Publisher: Darul Pole al-,,Ilmiyah. p.18.

Modern science has established that in the soil there are nitrogenous bacteria. If we talk about chemistry then bacteria means synthesis processing, which means it absorbs nitrogen from the air. Modern scholars have not been able to determine how to process when the negative elements are changed, which later the substance is ready to react and mix with nitrogen.

Every living thing is highly dependent on the other. Humans must take care of plants, animals and other natural resources to ensure their survival. On the other hand, we also depend on natural resources to live on our planet. Our interaction with nature is thus beneficial to both parties. Therefore, it is important to maintain harmony and harmony so that no damage occurs.

3. The Urgency of Natural Resource Management

Ecological heresy includes depleting natural resources and destroying the environment. This is so that the fulfillment of a quality life is not hampered or disturbed by environmental destruction and pollution. More specifically, it can be claimed that the destruction of the environment and the destruction of natural resources are two indications of scepticism. Because one of kufr's behavior is destroying and polluting the environment.⁴

Use and manage the environment and resources wisely to benefit humanity. The concept of conservation covers a number of industries, including industrial, socio-cultural and scientific industries. These three industries need to work well together . The scientific community is involved in study and observation activities that are open, measurable, systematic, and related to logic related to pre-existing systematics.

For example, study certain species of flora and fauna from either their population or their habitat. Understanding the socio-cultural and economic fields is important because people's backgrounds have an impact on how living natural resources are protected, conserved and used. Processing is one of the methods by which people responsibly manage the world's natural resources.

Preservation of natural resources is highly dependent on human awareness of how to use resources wisely. Natural resources are one of the economic resources for civilization, so by protecting them, humans also protect economic resources. God gave us natural resources, and we must make the best use of them.

It is important to be careful when using this natural resource. If we use it carelessly now, we will eventually run into problems. It would be difficult for humans to fulfill their needs. Renewable natural resources will eventually run out if used carelessly. Humans can use any natural resource to meet their needs.

Economic activity is an action taken by humans to fulfill their basic needs. Humans use natural resources to carry out various businesses. There are natural resources that can be directly used or eaten. Natural resources, however, also need to be dealt with first. proceed with manufacture or processing. such as the plantation and rice field planting industry, as well as the carpentry and manufacturing industries.⁵

Allah swt intended for humans to make the best use of nature when He created it. Humans must be able to protect and utilize nature as our gift to Allah SWT so that we can carry out His instructions and commands that are in line with Islamic teachings. However, not everyone is aware of and grateful for the majesty of Allah SWT, as a result, natural resources are destroyed and used excessively without any conservation efforts.⁶

The Islamic economic system offers an alternative to improve the local economy through the utilization of natural resources, such as managing (processing) the regeneration of barren land. In the early years of Islam, the role of the caliph as a leader was very important in boosting the local economy, for example by providing special support to the local population in resource management. The caliph provided the people with land and support so that they could manage natural resources to meet the needs of the people .

The Islamic economic system also explains how to use natural resources in a reasonable amount and how to

⁴ Abdillah, Mujiyono. (2001). *Environmentally Friendly Religion Perspective of the Qur'an*. Jakarta: Paradin Publisher. p. 105.

⁵ Abdullah, Maryono. *Utilization-Resources-Natural-for-Economist Activities*, accessed through <http://id.scribd.com/doc> . On November 23, 2013. Pg. 3.

⁶ Sanjono. (2002). *Management of Forests, Land and Water: In the Perspective of the Qur'an*, Cet. 1. Jakarta: New Alhusna Library. p. 175.

control the idea of producing natural resources according to demand.⁷

There are many justifications for the creation of natural resources as one of mankind's economic resources in the Qur'an. Several verses in the next section mention that God created natural resources to meet the economic needs of mankind. Among them in the Qur'an Surah al-Luqman verse 20:

أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعْمَهُ ظَهْرَةً وَبَاطِنَةً وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنِيرٍ ﴿٢٠﴾

It is also mentioned in the Qur'an in the letter Jashiyah verse 13:

وَسَخَّرَ لَكُم مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١٣﴾

This verse makes it very clear that as proof of Allah's power, He created natural resources both in the heavens and on earth. These natural resources can also help people by serving as a necessity in their daily lives. Reality shows that one of the most important aspects of human life can never be separated from natural resources. Because protecting natural resources is one of the most important things that must be done so that humans can continue to live.

4. Natural Resources Management Steps in Islamic Perspective

Natural resources, as the authors have shown in the discussion above, are very important for human existence from the point of view of social life, the need for nature, and life in the economic system. The following actions can be taken to use natural resources to boost the local economy:

a. Prospering Nature (Imar)

Protecting natural resources is the same as promoting nature or the environment. It is referred to as "Imar" in Islamic beliefs. As said in the word of Allah (swt) al-Qur'an surah Ar-Rum verse 9:

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ كَانُوا أَشَدَّ قُوَّةً وَأَثَارُوا الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُظْلَمُوا مِن قَبْلِ اللَّهِ وَلَئِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٩﴾

It is clear from the Al-Qur'an letter Ar-Ruum verse 9 that Islam always commands its people to prosper the environment. Because by allowing the environment to develop, we can benefit from it and improve the local economy by making good and wise use of natural products. According to Islam, using land for farming is a way to grow nature.

Islam encourages its adherents to cultivate barren land so that it is fertile and produces goodness and blessings through land management. When Caliph Umar came to power, he appealed to the people to revitalize former land and elect landowners to develop agricultural land.

Ihya'ul Mawat (clearing fresh land) is described in Islamic wisdom books as clearing land that has no owner and the law of clearing it is legal for Muslims. Once the land is cleared, it becomes the property of the owner, and it is forbidden to clear land, according to Nogarsyah Moede Gayo in his book. only if the land is owned by someone else.⁸

The cause of ownership, according to academics, is the clearing of dry (empty) land. As to whether or not government permission is required, however, fiqh authorities disagree. Most academics are of the opinion that it is this clearing of vacant land that leads to land ownership without government approval.⁹

Any new land cleared by someone automatically became his property without the need for official approval. If there is a dispute over land, the king (government) is obliged to give his rights. The biotic and abiotic environment make up a large part of the human environment. This means that apart from culture and behavior, non-living components also influence the way humans interact with their environment. The position of humans in an ecosystem

⁷ Adiwarman Karim ., (2007). Islamic Macroeconomics, Third Edition. Jakarta: PT. King of Grafindo Persada. p. 149.

⁸ Moede Gayo Nogarsyah. (2004). Islamic Smart Book. Jakarta: Library Field and Intimedia. p. 205.

⁹ Sabiq Sayyid. (2006). Fiqh Sunnah volume 4. Jakarta: Pen. p. 198.

unit is a component of other aspects related to and influenced by ecosystem sustainability.¹⁰

Islam strongly advocates the preservation of the current ecosystem in nature. In accordance with the word of Allah SWT in the letter ar-Rum verse 19, Allah SWT has prepared the earth for human life, including preparing food reserves and the environment.

b. *Ihya Al-Mawat* (Turning Dead Land)

One of the treasures of Islamic law found in the shari'ah is the ability to revive dead land (*ihya al-mawat*). *Al-mawat* refers to unmanaged terrain which is unproductive for human use. *Al-ihya*, however, refers to animate life. The literal meaning of *Ihya al-mawat* is an effort to manage land that is still not suitable for human use. Therefore, it is obligatory according to the Shari'a to revive unproductive land.

Every Muslim has the opportunity to take care of the land in the best possible way thanks to sharia. To use resources for human welfare, good land management is closely related to human needs. *Ihya al-mawat* is most commonly understood to mean to dispose of uncultivated or dead land so that it can be used for agriculture, living, and other purposes.

In Islam it is highly recommended to change (open) land for planting and manage it to produce blessings. *Mawat Ihya al-inclusion* in Islamic law is supported by the naqly argument from the following hadith narrated by Rasulullah SAW:

وعن عبدالله بن مغفل رضى الله تعالى عنه. أن النبي ﷺ قال: من حفر بئرا فله أربعون ذراعا عطنا لما شيته (رواه ابن ماجه باسناد ضعيف)

Meaning: "From Abdullah bin Mughaffal RA That the Prophet SAW said; whoever digs a well, then it is his right 40 cubits to water his livestock ". (Reported by Ibn Majah with a weak *isnad*).

The land which is not near water is called as *al-Mawat*. Since agriculture is a major source of income and means of livelihood, restoring abandoned land offers great advantages, which brings us back to our first three advantages. 1. Turning over previously inert soil. 2. Expanding human food hunting. 3. Returning up to one tenth of the Baitul Mal assets of the Muslims along with the land tax, which is then divided among those who are entitled.¹¹

Making improvements to the land (such as digging wells, emptying rivers and planting trees) so that birds, humans and other animals on earth can benefit from it or eat from it will be recorded as acts of eternal worship, and Allah Most High will reward you for it. It is not easy to clear land that was once forested.

Since agricultural land that has never been cultivated before is called virgin land, clearing land today is not that difficult thanks to the latest bulky equipment. If it rains, even on moderate slopes, it can cause soil erosion, which can reduce the fertility and nutrients of agricultural land.

In order for land to be said to be vacant, it must be located far from residential buildings (in a community environment), without building infrastructure, and not inhabited by anyone. determine the meaning of the term "distance from buildings" while determining the right to clear vacant land (land).

The majority of the jury scholars are of the opinion that the head of state does not have the authority to issue permits to landowners if doing so disturbs the peace and creates uproar. The Head of State must also consider the practice of granting permits that change the water system, including granting concessions to certain parties without carefully considering the benefits for the general public.

Bringing barren land to life can be seen as an effort to use the land for production rather than always as an agricultural effort. In fact, barren land cannot be fertilized by human energy alone, apart from God. verse 39 of Surah Fushshilat, which is God's message.

¹⁰ Nanik Machendrawati and Agus Ahmad Safei. (2001). Development of Islamic Society from Ideology, Strategy to Tradition. Bandung: PT Juvenile Grafindo. p. 235.

¹¹ Sheikh Ali Ahmad Al-Jarjawi. (2006). The beauty of Islamic Shari'ah. Jakarta: Echo of Insani Press. p. 25.

وَمِنْ آيَاتِهِ أَنْ تَرَى الْأَرْضَ خَمِئَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِ الْمَوْتِ

إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٥٠﴾

According to Imam Abu Hanifah, the opening of land is a prerequisite for ownership (land), but it is also necessary to obtain confirmation from the ruler in the form of a determination in accordance with the law (agrarian act). Imam Maliki, meanwhile, made a distinction between land close to the village and land far from it. If the land is close, approval from the government is required.

Land immediately belongs to the first person who clears it away from the community, when permission from the authorities is not required. Environmental damage is caused by actions that change the physical and biological attributes directly or indirectly, so that the environment is unable to support development.

Massive forest degradation is one of the issues related to environmental damage, and if it is not handled quickly and effectively it will cause ecological damage. Clearing land that is not used for farming is permissible during the clearing of new land according to the definition of *ihya al-mawat* that Allah has established in the Qur'an and the Sunnah of the Prophet.

CONCLUSION

In essence, the Qur'an has offered the perfect idea for managing natural resources. It is thought that when humanity returns to the lofty ideals found in their respective religious scriptures, they will act more responsibly and carefully when interacting with the environment and managing natural resources. Because God will judge every action they take. Furthermore, God's order to manage the natural wealth of the earth, which is an expression of God's noble nature as Preserver of Nature (Rabbul 'Alamin), was given to mankind when they were assigned to this planet as caliphs. Islam has provided specific guidelines for managing natural resources, such as the notion of *ihyaul mawat*, or revitalizing barren land, and *alimar*, or growing in nature.

The concept in question is the single most important teaching of Islam to use the number of days of the week as a teaching aid in Islamic studies. In this last section, scholars can assert that the production principle of Islamic economics has a viable business plan to raise or generate currency to support the human right to a dignified life derived from available everyday sources of security. with the aim of realizing the benefit and blessing in the future.

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