

Monetary Policy from An Islamic Perspective

Rahmat¹, M. Shabri Abd. Majid², M. Ridwan³, Ade Khadijatul Z. Hrp⁴

¹ Graha Nusantara University, Padangsidempuan, Indonesia

² Syiah Kuala University (USK), Banda Aceh, Indonesia

³ State Islamic University of North Sumatra, Indonesia

⁴ STAIN Mandailing Natal, Panyabung, Indonesia

Correspondence Authors: rahmat.k4din@gmail.com

Article history: received July 27, 2023; revised August 01, 2023; accepted September 20, 2023

This article is licensed under a [Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by-sa/4.0/)



ABSTRACT

Government as holder mandate demanded so that capable of managing economy, Good in scale micro or more broadly on a macro scale. Policy monetary that is program government Which in matter This done by bank central through market Money in framework influence situation macro. Islamic monetary policy goals are no different with objective policy monetary conventional that is guard stability from eye Money (Good in a manner internal nor external) so that growth economy Which equally that can be expected achieved. Study This use method qualitative, namely by reviewing the literature from a number of study Which Already There is. To realize this goal of Islam not only have to do economic reform and society get along with stripes Islam, but also requires the positive role of government and all policy country including fiscal, monetary And income must in tune. Practices monopoly must be eliminated and every effort should be made to promote all factors Which able to produce increased goods and services.

Keywords: Monetary Policy, Islamic Perspective

INTRODUCTION

National and state life No Can released with activity economy. Economy is activities aimed at realizing well-being the people. Government as holder mandate demanded so that capable of managing economy, Good in scale micro or more broadly on a macro scale. Wrong One task government in management economy is create and guard stability economy. Stability economy played by government form fiscal and policy policy making monetary. In Indonesia fiscal policy is under the auspices of the Ministry Finance And use instrument State Budget (Budget Income Shopping Country) as stimulus growth economy.

Handling policy monetary is at in lower not quite enough answer Bank Indonesia (BI). BI arrange policy monetary as a form of performing a function stability economy with focus on circulation Money (Bayuni And Srisusilawati, 2018). BI based on Chapter 7 Constitution number 3 Year 2004 about Banking Indonesia given not quite enough responsible for maintaining the stability of the exchange rate rupiah.

Policy monetary is effort controlling or directing the macro economy to conditions Which wanted with arrange amount Money circulating. Through policy monetary government can maintain, add or reduce amount Money circulating in effort maintain the ability of the economy to continue to grow as well as control inflation. (Primary And Mandalas, 2008).

Besides that policy monetary can also means as rules and regulations issued in governing the offer Money And level flower. Policy This done by bank central, so that economy grow faster. (M. Nur, 2010) By Because That, bank central as executor authority monetary

on A country must own understanding Which clear about mechanism transmission policy monetary Which apply in the country.

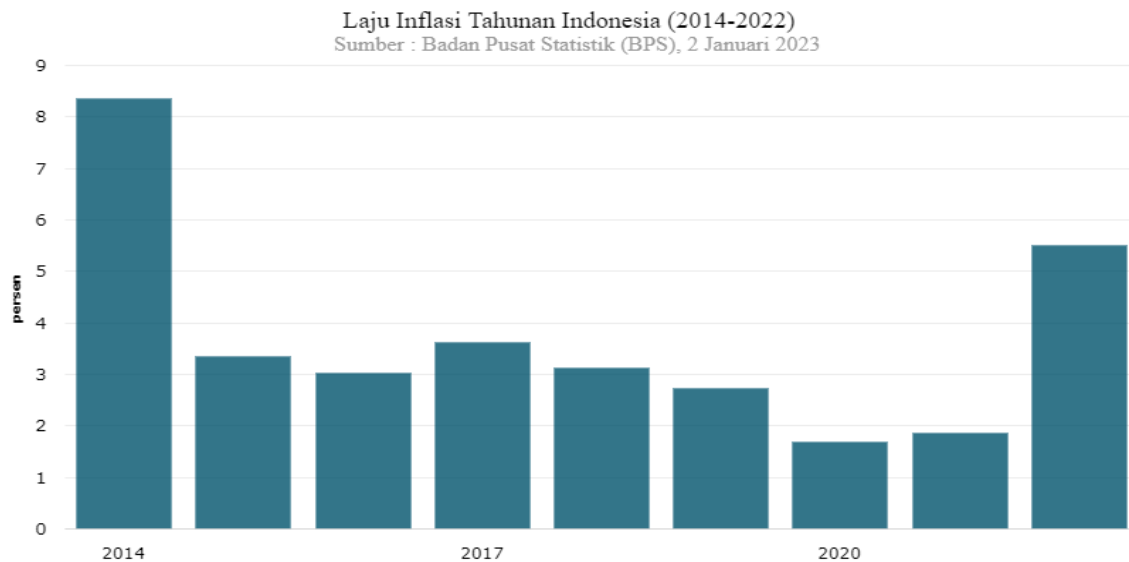
Mechanism transmission Monetary policy will work through various instruments, among others others: interest rates, monetary aggregates, credit, exchange rates, asset prices, And expectation. (Ascarya, 2012) Bank Indonesia (BI) as the executor of monetary policy in Indonesia own objective For guard And look after stability mark rupiah. (Law No. 3, 2004) Stability mark rupiah between other is the stability of the prices of goods and services reflected in the inflation rate.

To achieve this goal, since year 2005 BI has apply framework policy monetary with inflation as the main target of monetary policy (*inflation targeting framework*) with adhere system mark swap floating (*free floating*). Exchange rate stability is very important to achieve price and financial system stability. Policy mark swap done in framework reduce volatility Which excessive, so that can be directed to certain level (Sritua Arief, 1996).

Several studies that are relevant to the results include: the government makes monetary and fiscal policies with Islamic and non-Islamic versions even though there are similarities. The basis that distinguishes it is the Qur'an which was built by Rasulullah SAW for the first time with a strong ideological economic system (Imam, 2019). Era Messenger of Allah SAW And Khulafaur Rashidun, policy monetary held without use flower. central bank Islam must produce money circulation growth in medium and long term output. Price Which stable with expansion Which right, not slow and not fast, for well-being equally for society (Siti, 2019). Policy monetary And policy fiscal is policy Which influence policy economy macro Which give impact for growth to go hand in hand and support each other. Therefore it is necessary to unite interaction and interconnection policy by push well-being the people (Dodi, 2023). From the statements of the researchers above, of course they are different, as well as what will be examined in this article, namely monetary policy which is discussed in an Islamic perspective which fundamental between type instrument is principle Islamic perspective No allow exists guarantee to mark nominal and *rate of return* (interest rates).

Through this framework, BI explicitly announces target inflation to public And policy monetary directed to achieve the inflation target set by the government. By Because That, policy monetary done in a manner *forward looking* , It means change *stance* policy monetary done through evaluation is development inflation to front Still in accordance with target inflation Which has planned. kindly operational, the monetary policy *stance* is reflected by the determination interest rate policy (BI *rate*) which is expected to influence ethnic group flower market Money, ethnic group flower deposit And ethnic group flower banking credit. These changes in interest rates will eventually influence *output* And inflation. (Rahardja Primary, 2008)

By Because That, mechanism the operation of changes in the BI *rate* to affect inflation is called as mechanism transmission policy monetary. Following chart development inflation since 2014 until year 2022.



Source: Indonesia Economic Report 2023, Bank Indonesia

According to a report from the Central Statistics Agency (BPS), Indonesia will experience inflation of 5.51 % throughout 2022. This figure is the highest inflation record in the last 8 years as shown in the chart. The highest inflation in 2022 occurred in the transportation expenditure group, namely 15.26 % with a share of 1.84%. Then the personal care expenditure group experienced inflation of 5.91% with a share of 0.37%; the food, beverage and tobacco group 5.83% with a share of 1.51%; as well as the food and beverage/restaurant provision expenditure group of 4.49% with a share of 0.4%. The information, communication and financial services expenditure group experienced a deflation of 0.36 % with a share of 0.02%.

On moment inflation tall, so BI will strengthen policy mix to reduce inflation, so that it can return soon on target Which set. Besides method the, BI also apply policies For strengthen operation monetary , deepen market finance, guard stability markswap rupiah, manage Then cross foreign exchange, as well as do cooperation between bank central.

Besides policy ethnic group flower, in framework push rate inflation BI also conducts policies on the exchange rate. Strengthening mix policy mark swap addressed For guard stability rupiah exchange rate to match its fundamental value. (Samuelson Paul, 1991) In order to direct the development of the exchange rate in accordance with the value its fundamentals, then BI seeks to minimize value volatility swap rupiah.

Matter That done so that in period short volatility mark exchange no create pressure advanced. as is known that since Constitution Banking Number 7 of 1992 was changed to become an Act Number 10 Year 1998, so in a manner *de jure* Indonesia has apply system banking double (*dual banking system*), that is bank conventional And bank sharia can operate in a manner side by side.

Temporary That, since issued the law Law Number 23 of 1999 concerning Bank Indonesia, then BI has been given new responsibilities as a dual monetary authority, namely running conventional monetary policies and policies sharia monetary. Therefore, the transmission of monetary policy the more develop. Matter This as consequence exists replacement variables Which influence transmission policy conventional monetary (interest

rates, Bank Indonesia Certificates (SBI), PUAB, credit, etc.) into variables that affect transmission sharia monetary policy (Bank Indonesia Syariah Certificates (SBIS), Market Money Interbank Sharia (SATISFIED), financing, for results, and others).

Development banking sharia the more proceed, with the issuance of Law Number 21 of 2008 concerning banking sharia . This new banking regulation provides a legal footing stronger for sharia banking operations. Development It can be seen from various indicators. For example, development amount network, collection funds , financing, level health, asset, and etc. Following table development banking sharia.

Statistik Perbankan Syariah, Desember 2022 Sharia Banking Statistics, December 2022

| Tabel 2. Perkembangan Total Aset, Jaringan Kantor dan Tenaga Kerja Perbankan Syariah (Total Assets, Networks, and Human Resources's Development of Islamic Banking) | | | | | | | | | | | | | | | | |
|---|---------|---------|---------|---------|---------|---------|---------|---------|---------|---------|---------|---------|---------|---------|---------|---------|
| Indikator / Indicator | 2019 | 2020 | 2021 | | | | | 2022 | | | | | | | | |
| | | | Nov | Des | Jan | Feb | Mar | Apr | Mei | Jun | Jul | Ags | Sep | Okt | Nov | Des |
| Bank Umum Syariah / Islamic Commercial Bank | | | | | | | | | | | | | | | | |
| - Total Aset (dalam miliar Rupiah) / Total Assets (in billion IDR) | 350 384 | 397 073 | 429 733 | 441 789 | 443 380 | 446 454 | 446 850 | 448 083 | 453 876 | 458 997 | 461 971 | 492 536 | 494 947 | 498 618 | 502 571 | 531 800 |
| - Jumlah Bank / Number of Banks | 14 | 14 | 12 | 12 | 12 | 12 | 12 | 12 | 12 | 12 | 12 | 13 | 13 | 13 | 13 | 13 |
| - Jumlah Kantor / Number of Offices | 1 919 | 2 034 | 2 033 | 2 035 | 2 036 | 2 036 | 1 859 | 1 813 | 1 811 | 1 811 | 1 811 | 1 971 | 1 972 | 1 972 | 2 002 | 2 007 |
| - KC / Branch Offices | 480 | 488 | 500 | 500 | 499 | 499 | 491 | 482 | 481 | 481 | 481 | 502 | 502 | 502 | 390 | 392 |
| - KCP / Sub Branch Offices | 1 243 | 1 351 | 1 339 | 1 343 | 1 345 | 1 345 | 1 186 | 1 153 | 1 153 | 1 154 | 1 154 | 1 287 | 1 289 | 1 295 | 1 600 | 1 603 |
| - KK / Cash Offices | 196 | 195 | 194 | 192 | 192 | 192 | 182 | 178 | 177 | 176 | 176 | 182 | 181 | 175 | 12 | 12 |
| - ATM / ATMs / ADMs | 2 827 | 2 800 | 3 879 | 3 879 | 3 807 | 3 807 | 3 847 | 3 880 | 3 887 | 3 938 | 3 945 | 4 124 | 4 339 | 4 358 | 4 364 | 4 397 |
| - Jumlah Tenaga Kerja / Number of Employees | 49 654 | 50 212 | 50 355 | 50 708 | 50 708 | 50 708 | 50 708 | 50 708 | 50 708 | 50 708 | 50 708 | 50 708 | 50 708 | 50 708 | 50 708 | 50 708 |
| Unit Usaha Syariah / Islamic Business Unit | | | | | | | | | | | | | | | | |

Source: Indonesian Sharia Banking Statistics, Bank Indonesia

With various development the in on, so clear that transmission policy monetary No only influence banking conventional just, will but Also influence Islamic banking, because the transmission mechanism also passes through the channel sharia. Dual monetary policy instruments are not only limited on the use of interest rates, but can also use for results / margins / fees .

Thus, deep monetary system double, *interest rate pass-through* is more precisely called *policy rate pass-through* . Where is *the interest rate* for conventional using interest rates while the sharia *policy rate* uses profit sharing/ *margin / fee*. Since then, the number of Islamic banks has grown rapidly, because profit sharing system offered.

Even conventional banks also open sharia units or *windows to see prospective prospects* quite promising from this alternative banking system. Development The Islamic banking sector should walk side by side with the financial sector as a sharia investment area. Development The Islamic banking sector should walk side by side with real sector and sector financial as land sharia investment.

Based on this background, the writer is interested in discussed "Monetary Policy in an Islamic Perspective".

Consider matter new Which mentioned in on, results study This must give a number of benefits to Bank Indonesia which has an important role in maintaining the stability of the Rupiah value and supporting sustainable economic growth. As well as properly protecting market price stability, the level of public trust will increase and the level of purchases will be stable from time to time.

Literature Review

Monetary policy

Harold D. Laswell And Abraham Kaplan define saypolicy (*policy*) is programs in business reach objective Which has set with base values And practices Which structured (Islamic, 2009). James E. Anderson Also fatten up policy is behavior a number of officials from groups or agenciesgovernment in determine something inner field activity certain (Wahab, 2005).

Askari et al, (2014) Also put forward policy is decision governmentin do action directed reach objective Which consistent with public. Policy monetary that isprogram government Which in matter This done by bank central through market Money in framework influence situation macro (Budiono, 2001). According to Pohan(2018) also argues for monetary policy as the plans and actions of that institution have monetary authority to maintain monetary balance and value stability Money, open room production And development and create job opportunities as form enhancement level life people.

In the law on Banks Indonesia No. 23 year 1999 Which has been changed in Constitution No. 3 year2004 mentioned that policy monetaryis policy Which made And conducted by Bank Indonesia in business achieving and maintaining rupiah stability through arrangement Money circulating And ethnic group flower. Based on understanding in on obtained that policy monetary is instrument policy economy macro Which become a job held by the bank central past application offer Money, credit and interest rates, and expenses in economy.

There are four main instruments used to set amount Money Which circulating. *first* , Operation market open (*OpenMarket Operations*). It is the government that controls the amount of money circulating by selling or buying securities owned government (*government security*). (Bank Indonesia, 2014) *second* , Facility discount(*Discount rates*). Which meant with level flower discount is the interest rate set by the government on commercial banks Which ensure to bank central.

third , Ratio backup must (*Reserve Requirements ratios*). Determination ratio backup must Also can change amount Money Which circulating. If ratio backup must magnified, so ability bank give credit will more smallon appeal previously. *fourth* , Appeal Moral (*Morals Persuasion*). With appeal moral, authority monetary try direct or control the money supply.

Islamic Monetary Policy

In principle, the goals of Islamic monetary policy are no different with objective policy monetary conventional that is guard stability from eye Money (Good in a manner internal nor external) so that growth economy Which equally that can be expected achieved. Stability in mark Money No regardless from objective sincerityAnd openness in relate with man. Matter This mentioned Al Koran in QS. Al An'am: 152

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا
 الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا
 وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ اللَّهِ أَوْفُوا ذَلِكُمْ وَصَّيْتُكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ

Meaning: And do not approach the property of an orphan, except in a more beneficial way, until he reaches maturity. And perfect the measures and scales with justice. We do not burden anyone except according to his ability. When you speak, speak the truth, even if he is your relative and fulfill God's promise. Thus He commands you so that you remember.

Regarding the stability of the value of money was also emphasized by M. Umar Chapra (Al Koran Going to The Monetary System Fair), framework policy monetary in economy Islam is stock Money, the goal should be to ensure that monetary development not excessive but Enough For fully can exploit the capacity of the economy to supply goods And service for general social welfare.

Although achievement objective Finally No different, However in implementation in a manner principle, monetary syari'ah different with conventional, especially in the selection of targets and instruments. Difference Which fundamental between second type instrument the is principle sharia No allow exists guarantee to mark nominal and rate of return (interest rates).

Therefore, when associated with the target implementation of monetary policy then the automatic implementation monetary policy based sharia No possible set ethnic group flower as goals/targets operational. As for the instruments monetary sharia is law sharia. Almost all instrument monetary policy implementation monetary conventional nor the underlying securities contain an element of interest.

Hence the instruments conventional which contain element flower (*banks rates, discount rates open market operation* with securities flower Which set forward) cannot be used in the implementation of monetary policy based Islam. But a number instruments policy monetary conventional according to a number expert economy Islam Still caused For control Money And credit, like Reserve Requirements, overall and selecting credit ceiling, moral situation and change in monetary base.

In the Islamic economy, there is no interest system so that banks The central government cannot apply the discount rate policy. Bank Central Islam requires instrument Which free flower For control monetary economic policy in Islamic economics. In matter This, there is a number of instrument interest free Which can used by the central bank to increase or decrease the money supply.

Deletion system flower, No hinder For control the amount of money in circulation economy. kindly fundamental, there is a number of instrument policy monetary in economy Islam, between other:

1. Reserve Ratio

is a percentage certain from savings bank Which must be held by the central bank, for example 5%. If the central bank wants control the money supply, can increase the RR for example from 5percent become 20 %, Which residual impact Money Which There is on commercial banks to be less, I see on the contrary.

2. Moral Suasion

central bank can persuade banks For increase request credit as responsibility answer they wheneconomy is at in circumstances depression. The impact is credit poured out so money can be pumped into in economics.

3. lending Ratio

In economy Islam, No There is term lending (lend), lending ratio in matter This means Qardhul Hasan (loan kind).

4. Refinance Ratio

Is a number proportion from loan free flower. When refinance ratio increased, the financing provided increased, and when the refinance ratio goes down, commercial banks have to be careful because they not pushed for give loans.

5. Profit Sharing Ratio

Ratio for profit (profit sharing ratio) must determined before start a business. Bank central can use profit sharing ratio as a monetary instrument, where when the central bank want to increase amount Money circulating, so ratio profit Forcustomers will be improved.

6. Islamic Sukuk

Is a bond government, in where when happen inflation, government will emit sukuk more Lots so that Money will flow to bank central And amount Money circulate will reduced. So Sukuk have the capacity to increase or decrease the amount Money circulating.

7. Government Investments Certificate

Sale or purchase of central bank certificates within the frameworkcommercial, referred to as Treasury Bills. This instrument is issued by the Minister of Finance and sold by the central bank to brokers in amount big, in period short and flowering although small. Treasuries Bills This No Can in accept in Islam, so as the replacement is issued by the government with an interest-free system, that is called GIC: Government Instrument Certificate.

METHOD

Study This use method qualitative, namely by reviewing the literature from a number of study which already. Collection data use method data secondary Which obtained from article journals, proceedings articles, books, and the internet. Then analyze monetary from data secondary the to formulate how to energize policy monetary in Islam.

RESEARCH RESULTS AND DISCUSSION

Monetary policy is more about management finance Which management captained by bank central. Bank central will emit device in form instrument policy monetary, form ratio required reserve, discount rate and open market operations. All three instruments This base is then poured in the form instruments Which potential For done, among them;

- a) Determination giro Minimum Compulsory (*Reserve Requirement*) by Bank central, with oblige to banks to set aside in the form fund backup Which placed in bank central. Funds Which collected past GWM Can used typing banks is experiencing financial problemsthey.

- b) *Discount Rate* determination through central bank decree. Central bank besides as regulation Also as control monetary and financial intermediaries. banks Commercial banks can make loans to banks central when the central bank discount rate more low from flower market. Bank central want banks commercialthe do loan to her with the aim of supporting availability credit by bank to customers.
- c) Operation market open (*open market operation*) past policy bank central do sell buy securities in market open. Purchase of public (private) securities by bank central in market open will reduce securities general Which held by banks commercial, And banks commercial will have the availability of credit more to distribute. But if the bankcentral selling securities in form of releasing government bonds to banksbank commercial, It means in a manner No direct bank central do effort withdrawal Money circulating And will happen contraction to credit Which will channeled (International Shari'ah Research academy for Islam, 2015).

Monetary is instruments related to money, discussion monetary will discuss policies related to money. Money is part important in life, so lesson concerns Money is something Which need For is known especially knowledge of money according to Islam. Imam Al- Ghazali explain about Money as standard measuring Which embodiment like mirror Which reflect color But He itself does not have a color to match draft neutrality Money (Rosia, 2018).

IbnTaimiyah Also opinion, Money as standard mark, tool swap For get goods, and money cannot be traded. Ibn Taimiyah explained that money cannot provide immediate benefits, but benefits Which will accepted when Money That spent or exchanged for goods others (Juhro et al, 2020). Ibn Khaldun too explain Money as standardmeasurement and store of value. Gold and silver according to Ibn Khaldun is a form money is resistant and relatively stable (Turmidi, 2019).

See understanding Money Which put forward expert in on, seen that Money hold role important in economy. absence Money will cause emergence diverse problem social, And excess Money Which No under control or No comparable with existence goods Also will become problem in economy. So money stability should be the policy of country related with Money.

Instrument monetary on conventional Which only emphasizing GMW, discount rate, And market open reap critics from circles economist Islam. They argue can those instruments serve as an Islamic monetary instrument? They resist especially the adoption of levels discount Which in the practice Still use flower on loan Which education bank central. Bank center should be give protection And choice other Which in accordance with Islam (International Shari'ah Research academy for Islam, 2015).

Next is Umer Chapra explain monetary policy mechanism Islam with covers six element that is:

- a) *Statutory Reserve Requirements* or funds backup must with amount Which hassett bank central. Fund backup as gift guarantee form depositsAnd provision liquidity.
- b) *credits Ceillings* (credit limits). this policy set with objective so that banks guarantee the creation of credit with competition healthy among the banks.
- c) *Government Deposits* form policy divert deposits government from And to bank commercial with objective as effort affect the bank's financial reserves.
- d) *Common Pool* (one door), namely policy one door for commercial banks in overcome liquidity bank on bank central.
- e) Target growth And circulation money (M) as well as deposit on bank central (Mo)

Public Share of Requests Deposits (Money giral),

- f) Allocation credit based on mark, Which directed on optimization production, distribution goods And service. Required credit guarantee agreed upon by government and commercial banks to reduce risk And cost Which must borne bank (Chapra, 1996).

In carrying out its central bank functions towards banks Which based on sharia have instruments as following:

- a) Minimum statutory reserve: can also be called statutory reserve request is savings minimum banks general in form giro on BI Which magnitude set percentage certain from fund party third. Fund party third Which referred to here are: wadiah demand deposits, mudharabah savings, deposit i investment mudharabah, obligation other. Fund party third in this IDR does not include funds received by Bank from Bank Indonesia (BI) And RB. whereas fund third in eye Money foreign includes: giro wadiah, deposit investment, other obligations.
- b) Certificate investment mudharabah between bank sharia: Certificate IMA is an instrument that is used by Islamic bank excess fund For get profit And in other parties as a means of providing short-term funds for banks underfunded sharia.
- c) Certificate wadiah bank Indonesia : SWBI is BI Which in accordance with Islamic sharia used in OMO. Besides that This SWBI can also be used by sharia banks has excess liquidity as a means of depositing funds period short.

Bank central Islam must operate policy monetary to produce a growth in the circulation of money sufficient to finance growth potential in the output over the medium and long term within the framework of stable prices and other socioeconomic objectives. The goal is to guarantee proper monetary expansion, not too slow and not too fast, but quite capable of producing that growth adequate Which can produce well-being equally for society. Realistic and includes medium term and long term long.

To realize this goal of Islam not only have to do economic reform and society get along with stripes Islam, but also requires the positive role of government and all policy country including fiscal, monetary And income must in tune. Practices monopoly must be eliminated and every effort should be made to promote all factors Which able to produce increased goods and services.

CONCLUSION

Determination of macroeconomic policies will have an impact on achievement enhancement economy. From the description above, several conclusions can be drawn as follows following:

1. Flower is problem Which resulted economic instability, in the Islamic finance sector monetary have dependencies sector real.
2. Punction bank central in perspective economy Islam between other:
 - a. Produce And distribute Money with coordination the government strives for internal and external stability.
 - b. As a supervisor of existing financial institutions and
 - c. Managing the country's financial system so that it is always stable and directed.
3. Policy sharia, since era Messenger of Allah SAW And *Khulafaur rassyidin* , has been implemented without using instrument flower. Whereas in view policy conventional

monetary interest (interest) is a thing that very dominant can be seen from the function of money in policy economy monetary one is the goal of speculation.

ACKNOWLEDGEMENTS

The author would like to thank the research partners who have helped complete this article.

REFERENCES

- Ascarya, “ *Groove Transmission And effectiveness Policy Monetary Double in Indonesia* ”, Bulletin of Monetary Economics and Banking, Vol. 14 (Jakarta: BI, 2012) h. 284.
- Askari, Hossein., Iqbal, Zamir., & Mirakhor, abbot. 2014. Fiscal and Monetary Policy in Islam. *Routledge Handbook of Contemporary Malaysia* , p. 148– 161.
- Bank Indonesia, "Monetary Policy Objectives", <http://www.bi.go.id/id/moneter/dumb-policies/Contents/Default.aspx> (Accessed date 11 April 2014).
- bayuni, Eva Misfah., & Srisusilawati, Popon. 2018. Contribution Instrument Monetary Sharia ToControl Inflation in Indonesia. *Amwaluna* , 2 (1), p. 18–38.
- Budiono. 2001. *Introduction Knowledge Economy* . BPFE. Yogyakarta.
- Chapra, Muhammad Omar. 1996. Monetary Management in an Islamic Economy. *Journals of King Abdulaziz University-Islamic Economics* , 4 (1), p. 03–22.
- HRP, AKZ, & Majid, MSA (2023). Islamic Macro Economy: A New Paradigm. *International Journal of Economics (IJ EC)*, 2 (1), 33-44.
- International Shari'ah Research Academy for Islamic. 2015. *Islamic Financial System; Principle And Operation* . PT .Grafindo King Homeland. Jakarta.
- Islamic, M. Irfan. 2009. *Principles Formulation Wisdom Country* . Earth Script. Jakarta.
- juhro, Solikin M., ferry, syarfuddin., & Magic, Ali. 2020. *Economy Monetary Islam Something Introduction* . PT Grafindo King Homeland. Jakarta.
- Majid, MSA (2018). Assessing the volatility of monetary policies and their effects on the Islamic and conventional stock markets in Indonesia. *Significant: Journal of Economics* , 7 (2), 161-172.
- M. Nur Rianto AL Wise, *Theory Macro Economy Islam concept, theory And analysis*, (Bandung: Alfabeta, 2010), p.131
- Pohan, Aulia. 2008. *Portrait Policy Monetary Indonesian* . Eagle press. Jakarta.
- Primary Rahardja And Mandalas Manurung, *Introduction to Science Economy*, (Jakarta: LPFE UI, 2008), h. 435.
- Rahardja primary, et al. 2008. *Introduction Knowledge Economy*, Jakarta: LPFE UI.
- Rosia, Rina. 2018. Thinking Priest Al- Ghazali About Money. *Scientific journals Economy Islamic* , 4 (01), p.s. 14-27.
- Samuelson, Paul A., et al, 1991, *Economics edition 12* , Jakarta: Erlangga.
- Sritua Arief, *Theory Microeconomics And Macro continued* , (Jakarta: PT KingGrafindo Persada, 1996), h. 265.
- Sugianto, S. (2015). The monetary policy transmission mechanism in Indonesia is through the Islamic monetary system. *HUMAN FALAH: Journal of Islamic Economics and Business* , 2 (1), 50-74.

- Suriani, MSAM, Majid, RM, & Nazaruddin, AW (2018). Macroeconomic determinants of the capital market in Indonesia: A comparative analysis between Sukuk and bond markets. *Journal of Academic Research in Economics and Management Sciences* , 7 (2), 1-17.
- Suriani, S., Abd. Majid, MS, Masbar, R., A. Wahid, N., & Ismail, AG (2021). Sukuk and monetary policy transmission in Indonesia: the role of asset prices and exchange rate channels. *Journal of Islamic Accounting and Business Research* , 12 (7), 1015-1035.
- Suriani, S., Masbar, R., Wahid, NA, & Majid, MSA (2019, January). Can sukuk support sustainable development through monetary policy transmission? In *1st Aceh Global Conference (AGC 2018)* (pp. 650-661). AtlantisPress.
- turmidi, Priest. 2019. Study PolicyFiscal and Monetary Policy in Islam. *An Nawa: Journal of Islamic Studies*, 1 (2), p.s. 74-90.
- Law Number 3 of 2004 Article 7 aboutBank Indonesia.
- Wahab, Solichin Abdul. 2005. *Analysis Wisdom from Reformulation to Policy Implementation Country*, . Earth Script. Jakarta.