MARKET MECHANISMS IN THE MODERN ECONOMY ACCORDING TO AL MAWARDI

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ABSTRACT

This research analyzes the market mechanism in modern economics from the perspective of Al-Mawardi. Al-Mawardi explains that the market mechanism efficiently allocates limited resources to meet the needs and desires of society. In the market mechanism, prices serve as signals that guide producers to produce goods consumers desire. Furthermore, healthy competition among producers also impacts the prices and quality of the produced goods. The analysis aims to understand Al-Mawardi's views on the market mechanism, exchange fairness, fraud prohibition, stability and security, and consumer protection. The method used is a literature study on Al-Mawardi's views and their relevance to modern economics. The results and discussions involve the application of Al-Mawardi's principles in the context of modern economics. The conclusion of this journal is the need to consider the principles of fairness, prohibition of fraud, stability, security, and consumer protection in the market mechanism within modern economics. The market mechanism is one of the essential elements in modern economics studied by Al-Mawardi. According to Al-Mawardi, the market mechanism is a system that organizes the product, distribution, and consumption of goods and services in society. The market mechanism is based on the principles of supply and demand, where the interaction between consumers and producers determines prices and quantities of goods. According to al-Mawardi, the mechanism of modern economic markets can be applied in modern times by involving various stakeholders in the market ecosystem: Roles of government, Market Participants, Supply and Demand Interaction, Transparency, Competition, and Innovation. Modern economic markets can be applied in the present by involving the role of government, market participants, supply and demand interaction, transparency, competition, and innovation.

Keywords: **Modern market, modern economy according to al-awards**

INTRODUCTION

The modern economic system considers the market to be one of the most important economic institutions. This is because human benefits in meeting their needs cannot be realized without exchange through the process of supply and demand. Therefore, according to Rahardja and Manurung, in economics, the market is a meeting between supply and demand.

All economists in the literature on economics argue that economic theories, including the idea of the law of supply and demand, are the result of the historical dynamics of economic thought. But unfortunately, in the general economic literature, there is very little literature that states that these economic theories were known before the middle of the XVIII century. In fact, the history of Islamic civilization has proven to have contributed to world civilization, including in the economic field. This was especially true during the Abbasid era in Baghdad and the Umayah II daulah in Andalusia. The peak of Andalusian civilization with Granada, Toledo, and then Seville is recognized as the golden bridge that delivered Greek civilization to the civilization of the Western world.

Many Muslim scientists have put forward various economic thoughts before developing into modern economic theory today. Among the economic thinkers in Islamic civilization include: Abu Dhar al-Ghifari (d.654), Zayd ibn Ali (699-738), Abū Hanīfah (699-767), al-Auza'i (707-774), Mālik (717-796), Abū Yūsuf (731-798), Muḥammad ibn Hasan al-Shaibani (750-8-4), Shāfīs (767-820), Yahya Ibn Adam (w.818)), Junaid al-Baghdādi (d.910) Qudamah ibn Ja'far (d.948), al-Māwardi (949), Qudamah ibn Ja'far (d.948).), al-Māwardi (974-1068), Abū Ja'far al-Dāwudi (1012), al-Ghazali (d. 1111), Ibn Miskawaih (d. 1030), al-Hariri (1054-1122), Nasirudin al-Tūsi (1201-1274), Ibn Taymiyah (1263-1328), Ibn Khaldun (1332-1400), Shah Waliyullah (1702-1763), and others. These figures have made a very valuable contribution to the development of economic science.

The placement of al-Māwardi only as a legal and political expert is, in fact, not entirely appropriate. al-Māwardi, is a concerned and brilliant thinker in talking about economics especially in the study of public finance, the role of the state in the economy and Islamic economic law. Māwardi presents a middle way of economic thought between capitalism and socialism where the core of Māwardi's economic thought is built on three principles. First, one's ownership is part of natural freedom (min al- ḥurriyyāt al-ṭabī'yyah). Second, work (al-'amal) is a necessity for each individual according to his ability. Third, everyone needs others or society (ḥājat al-insān ila al-mujtama').

The ideas and thoughts of Arab Muslim scholars, especially al-Māwardi, have contributed to the process of metamorphosis of economic thought into economic science. Adam. Smith who is referred to by Western scientists as "the father of economic science" only put forward the basic concepts of economics in the form of thoughts as in his book, The Wealth of Nation, which gave birth to the term "invisible hand" which was then developed by subsequent economists into the concept of the market free and supply-demand market laws.

Meanwhile, the idea of market supply and demand has been proposed by Muslim scientists long before Adam Smith was born.

In a modern economy, market mechanisms play an important role in regulating the process of production, distribution, and consumption of goods and services. Al Mawardi, a renowned economist, provides a valuable insight into the market mechanism in the context of modern economics. Through his analysis, Al Mawardi explained how market mechanisms work efficiently in allocating limited resources to meet the needs and desires of society. The understanding of the market mechanism according to Al Mawardi will be deepened in this presentation. In addition, we will also provide references from sources that are used as references for further understanding.

Modern economics uses the market mechanism as a system of resource allocation based on free exchange and competition. However, there are various perspectives that can be used to analyze this market mechanism. One interesting perspective is the view of Al-Mawardi, a famous Muslim scholar in the 10th century AD. In his view, Al-Mawardi emphasized the principles of justice, prohibition of fraud, stability, security, and consumer protection. In this journal, we will analyze the market mechanism in modern economics from Al-Mawardi's perspective. The goal is to know the specific views of al- mawardi on the market mechanism system in the modern economic concept.

RESEARCH METHODS

The research method used is a qualitative method, where in this study using a literature study approach, this researcher also uses primary data in the form of journals, articles and books that are relevant and focus on exploring research on understanding the modern economy according to Al-Mawardi's understanding. And in this study also uses secondary data as a complement to the research, by collecting books and journals that are close to the research.

DISCUSSION

BRIEF BIOGRAPHY OF Al-MAWARDI

Understanding the thoughts of a character cannot be separated from the situation, conditions and context in which the character lives, because human thought does not arise from a vacuum. It is related to certain situations and conditions that surround it. There is even a thought that cannot be understood at all, unless it uses the plausibility context in which it arises. Therefore, figures such as Karl Mannheim through his relational theory strongly emphasize the importance of the relationship between thought and its social context. The theory says that every thought is always related to the overall social structure that surrounds it. Therefore, it is appropriate to say that the truth of thought is only contextual truth, not universal truth (al-'ibrah bi khuṣūṣ al-sabab lā bi 'umūm al-lafẓ). For this reason, understanding a person's point of thought cannot be separated from the context and plausibility structure, which is owned by that person, including understanding the figure of Al-Māwardi's thought.

Al-Māwardi received his education first in Basrah studying law from Abū al-Qāsim 'Abd al-Wāhid ibn Hussein ibn Muḥammad al-Ṣaimari a famous Shafi'i jurist. He then moved to Baghdad to continue studying law, grammar and literature with Abū Muḥammad Abdullāh ibn Muḥammad al-Bāqi and Abū Hamid Aḥmad ibn Muḥammad ibn Aḥmad al-Isfarāyaini. Within a short time he had mastered well the Islamic subjects including hadith and fiqh as well as political ethics and literature. From serving as qāḍi in various places, he was appointed qāḍi al-quḍāt in Ustuwa, a district of Naisabur.

Al-Mawardi is a famous Islamic figure of his time. Al-Mawardi's full name is Abu al-Hasan Ali Ibn Muhammad bin Habib al-Baghdad, known as Al-Mawardi.

He was born in Basrah in 364 H/974 AD, Mawardi comes from the word ma' (water) and ward (rose) because his father was a seller of rose water. After some time he moved with his parents to Baghdad where he grew up (Karim 2008). After completing his education in Basrah and Baghdad for two years, he left his city and traveled to Islamic countries to study. He is known for the breadth of his knowledge, so that one of the great figures of the Shafi'i school of thought can be trusted in holding positions as judges in various countries in turn. Then Al-Mawardi returned to the city of Baghdad for some time, then later he was appointed as the Supreme judge during the caliphate of Al-Qaim Billah in Baghdad.

Al-Mawardi is a Shafi'i fuqaha mahzab who has reached the neck of the mujtahid. Al-Mawardi very consistent following the Shafi'i mahzab throughout his life. There is no single evidence that can be used to prove his move in one phase of his life to another mahzab. This is evident in his work in the field of fiqh that he produced. Al-Mawardi busy just to teach and produce works of jurisprudence has led him to the position of qadhu al-qudhat (to the judge) in 429 H. even through his works also Al-Mawardi able to appear as the leader of the Shafi'i mahzab in his time.

As a scientist, Al-Mawardi was a very intelligent person who was not satisfied with just following a certain framework of thought that developed in his time. He was not satisfied if a particular framework of thought was less than satisfactory or compared the logic of his thoughts with his own. Al-Mawardi's intellectual spirit greatly distinguishes him from other Sunni thought, which firmly holds the teachings of his school. As a result, Al-Mawardi's thought is almost the same as Mu'tazilah thought. As an adherent of Mu'tazilah's kalam science, Al-Mawardi, according to Ignaz Goldziher in the science of kalam. Ibn Al-Imad, like Ibn Al-Shalah, said that Al-Mawardi had the courage to understand mutasyabihat verses and agree with some mu'tazilah ideas, so the accusation is not true, although the mu'tazilah influence was very large. Al-Mawardi's religious thought was shaped by these two major currents of thought, known as the sunni mu'tazilah that shaped Al-Mawardi's thoughts.

Although he had become a judge, Al-Mawardi remained active in teaching and writing. He is a very prolific writer, he also has many works from various branches of science, from linguistics, literature, tafsir, fiqh, and state administration. His work entitled Adab al-Dunya wa al-din (Manners of Worldly and Religious Life), is one of the most famous books from various countries, one of which is in Indonesia.

A number of scientific works owned by Al-Mawardi from various fields of study that have a high value, such as Tafsir Al-Quran al-Karim, al-Amtsal, wa al-Hakim, al-Hawi al-Kabir, al-Iqna, al-Adab ad-Dunya wa ad-Din, Siyasah al-Maliki, Nasihat al-Muluk, al-Ahkam as-Shulthaniyyah wal-Wilayat ad-Diniyyah, An-Nukat wa al-Uyun, and Siyasah al-Wizarat wa as-Siyasah al-Maliki. By bequeathing many valuable papers, Al-Mawardi died during the month of Rabiul Awwal in 450 H (1058 AD) in the city of Baghdad at the age of 86 years.

The peak of al-Māwardi's career was reached during the time of Caliph al-Qaim. At that time he was assigned the task of being a diplomatic ambassador to conduct negotiations in resolving various issues with the leaders of the Buwaihi Seljuk Iran. High-quality scholarly works were produced by al-Māwardi such as Al-Amtsāl wa al-Ḥikam, al-

Hāwi al-Kabīr, al-Iqnā', Adāb al-Dunyā wa al-Dīn, Siyāsat al-Mālik, al-Rutbah fīṬalab al-Ḥisbah, Naṣīhat al- Muluk, al-Aḥkāmal-Ṣulṭaniyyah, and Qānūn al-Wizārah.

Two khaifah namely Al-Qadir Billah (380-422 H) and Al-Qaimu Billah is Al-Mawardi's lifetime. At that time there was an atmosphere and conditions of political disentegration and also the government of the Abbasid Daulat could not withstand the flow of his desire to some areas that have been controlled to break away from Bani Abbasid and build / form an autonomous region. This led to the existence of several small independent dynasties that did not want to submit to the rule of the Abbasids. The ties between the Abbasid Caliphs and the Fatimid State in Egypt were not good, namely wrapped in hostility, because both of them had ambitions to destroy each other. And the relationship between the Abbasids and the Umayyad caliphs in Andalusia was also based on a dispute, namely since the Abbasids tore down the foundations of the Umayyad state and because of that there was bloodshed everywhere.

AL-MAWARDI'S VIEW OF THE ECONOMY AND MARKET MECHANISMS

Almost all Islamic economists, including al-Māwardi, are of the view that the true market mechanism taught by the Prophet is a free market mechanism, with no interference from anyone including the government. The basic reason for al-Māwardi is that people are basically in charge of their prices, so tas'īr is a restriction for them. The position of the government (Imam), therefore, is required to safeguard the maslahat of the Muslims (maṣlahat al-kāffah). Considering the maslahat of the buyer by setting a low price is not more important than considering the maslahat of the seller by setting a high price. If these two cases meet, they should be left to their own jurisprudence.

Basically Al-Mawardi has 3 works of economic thought scattered namely Kitab Adab ad-Dunya wa ad-Din, al-Hawi and al-Ahkam as-Sulthaniyyah. In the book Adab ad-Dunya wa ad-Din Al-Mawardi explains about the main types of livelihoods such as agriculture, animal husbandry, trade, and industry. In the book al-Hawi where this book explains specifically about mudharabah from various views of the madhhab. In the book al-Ahkam as-Sulthaniyyah, he explains how the system of government as well as the government Islamic public administration, such as the rights and obligations of the ruler to the people, various state institutions, state revenues and expenditures, and grant institutes.

Of the three books, researchers agree that al-Ahkam as-Sultaniyyah is a comprehensive book that discusses various aspects of economics, such as public finance, taxation, public ownership, and the role of the state in the economy. It also discusses the importance of market mechanisms and the importance of economic supervisory institutions to improve the economy.

Almost all Islamic economists, including al-Māwardi, agree that the Prophet taught the correct market mechanism, the correct market mechanism being a free market mechanism, without intervention from anyone including the government. Al-Māwardi firmly included scholars who prohibit the practice of price fixing (tas'īr). Al-Mawardi presents an economic view that is in the middle between capitalism and socialism, where the market should operate freely without intervention from the government or anyone else. Although this assessment has been widely criticized, the idea is still relevant in the contemporary era. Al-Mawardi also proposed that the economic sufficiency of each individual is not only related to the state's duties in the economic field, but also related to the state's responsibility in terms of morals and religion. And if these two things meet, then it should be given to their respective ijtihad.

In Al-Mawardi's concept of supervision of this market mechanism must be carried out by a special institution, namely Hisbah. Al-Mawardi interprets hisbah as an institution authorized to do Amar Ma'ruf Nahi munkar. Al-Hisbah must solve the problem from the side of Amar Ma'ruf Nahi Munkar.

Al-Mawardi provides an in-depth review of the function and role of hisbah institutions in overseeing market mechanisms in his book al-Rutbah Fi Talab al-Hisbah and al-Ahkam al-Sultaniyyah, which the author concludes.

1. Monitoring the availability of goods and services in the market. Ḥisbah must always monitor the availability of goods and services needed by the community through its muḥtasib. This includes basic needs such as clothing, food, shelter, health, education, and others. The muḥtasib also has the authority to provide these goods himself if there is a shortage..
2. Business sector supervision. In this industry, the muḥtasib is responsible for overseeing product standards and sanctioning companies that are found to be harming the state or society. In addition, he must help solve problems.
3. Oversight of services. In the services market, fraud and other dishonesty are more common than in the goods market. The Muḥtasib has the authority to supervise sellers of services such as doctors and others. This also applies to lower-level service sellers such as factory laborers and others.
4. In the supervision of trade, the Muḥtasib should shed light on the market as a whole and various trade practices in particular. He should check the quality of products, measurements, and scales, and ensure that merchants and their agents do not commit conditions or acts that harm consumers.
5. Organization and supervision of markets and towns. The Muḥtasib is the municipal official responsible for ensuring that the construction of houses or shops is done in accordance with the provisions of the law and provides security for the community..
6. Overall market supervision To ensure healthy and Islamic market competition, the Muḥtasib must ensure that everything is available to market participants, provide clear information, and remove restrictions on market entry and exit, including the elimination of hoarding practices (ikhtikār)..
7. Public facility management. Roads, sidewalks and economic infrastructure must be protected and maintained.
8. Guarding against mal-business practices such as usury, hoarding, brokering, and the sale of haram goods such as alcohol.

By considering the function of the institution of ḥisbah above, al-Māwardi seems to be suggesting that it enables the government to control the overall socio-economic conditions through the prevailing market mechanism in society. Hence, there is no need for the government to intervene in the prevailing prices in the market as the market will run normally.

Here are some economic thoughts that contribute to the development of Islamic economics according to Al-Mawardi:

1. The State and Economic Activity

In connection with the economy and the state al-Mawardi gives the view that to create good management then the concept of Imamah as a substitute for prophetic duties and functions should be applied. As for discussing public finance, it will never be separated from the role of a state in economic life. The collective needs of all its citizens. It is the responsibility of the state that must be fulfilled Al-Mawardi argues that the state has an important role in the realization of goals in people's lives both spiritual and material. The state is obliged to create welfare and common good to support the stability and economic growth of the people. He argues that economic fulfillment is not only the role of the state in the economic field alone but also a moral and religious role. The state must be a means of economic growth and development for the general welfare.

Al-Mawardi confirmed the leadership of the state as an instrument that continues the prophetic mission to keep or maintain and also organize the world. In maintaining religion and also organize the world are two different activities. But these two things are activities that are the mission of the prophet, therefore political leadership and religious leadership, according to him it is fardu kifayah based on ijma' ulama (Al-Mawardi, t.th: 5).

In the perspective of Islamic economics, Al-Mawardi states that the state has an active role in the realization of world and spiritual goals. This is a moral obligation for the state in realizing the common maslahah in maintaining the interests of society and can also maintain stability and economic growth. With this, Al-Mawardi sees how Islam fulfills the basis of every member of society not only about the obligations of the economic point of view but also how morals and religion.

The state is given the obligation to fulfill financing in the public because it is the role of the state and not the role of individuals or communities in private. Public services act as a social need that relies on the public interest rather than the interests of the ruler's personal matters (Al-Mawardi, 2019: 201). The state has a basic duty in protecting its people, such as 1) protecting and safeguarding religion, 2) realizing a fair and stable law enforcement, 3) maintaining and safeguarding the public interest national boundaries, 4) realizing andmaintaining a conducive economic climate, 5) providing for all forms of public administration, judiciary, and the implementation of Islamic law, 6) utilizing the baitul mal according to its agreed functions, 7) imposing new taxes when necessary and required by the situation.

Taking into account that the state and the ruler have a great responsibility to create welfare and run the economy evenly. Therefore, the state must have revenue sources such as zakat, kharaj, jizyah, ghanimah and ushr to fulfill these obligations. However, if the economy is not successful, the state can set new taxes or provide loans to the people. (Karim, 2014: 305).

2. Baitul Mal

Baitul Mal is given the task of managing the results of income, and control for the state and then this can be a prestigious institution in managing the wealth of the people. In addition, baitul mal according to the internal interests of the state is an institution that is also a thing that stores and manages various types of assets that enter as income or state revenue. Baitul Mal is a state financial manager who plays an important role in increasing the potential of state revenue According to Al-Mawardi, he divides into three groups of Islamic state financial resources, namely private property, public property, and state property.

a. Private property: income or state revenue obtained from personal zakat and also the community.
b. Public treasure: such as human resources (Natural Resources), public treasure is the main thing that is used as state finances are used to improve the general welfare taken from human resources, and the general treasure of fulfillment as state spending.
c. State assets: state assets are obtained from three sources of fai', ghanimah, and taxes. From these sources baitul mal can be done extensification by taking into account the fertility of agricultural land. Al-Mawardi said if kharaj land does not produce good products or distribution of irrigation is not good, it is exempt from kharaj.

Imam al-Mawardi also requires the importance of the competence of Baitul Mal employees to be able to carry out the laws and rules relating to the baitul mal, so that in carrying out its duties in a comprehensive manner is expected to baitul mal so that there is no deviation in carrying out the laws and rules that have been set.

Al-Mawardi also stated that baitul mal finances state expenditure in order to meet the basic needs of each citizen, baitul mal institutions are also established permanently. With the institution of Baitul Mal, state revenues derived from various sources will be stored through several separate posts and issued or allocated according to their respective needs.

related to the allocation of treasures Baitul Mal, Al-Mawardi asserted that the funds in a particular post is not sufficient to finance the needs that have been planned, so the government can borrow funds from other posts. Al-Mawardi also said that the income from each Baitul Mal in a province will be allocated to meet a need in the province. If there is a remainder or excess funds, then the governor will submit the remaining funds to the governorcentral government. Surplus funds that are handed over to the central government must be reallocated to other provinces that have a fund deficit.

As a state financial institution, Baitul Mal has several responsibilities, the classification of these responsibilities consists of 2 responsibilities including:

a. The accountability consists of valuable assets collected and stored in Baitul Mal institutions as a mandate to be distributed to people in need and institutions that are entitled to receive.
b. accountability when the Baitul Mal institution experienced an increase in revenue where the funds are used as a source of wealth for the Baitul Mal institution itself.

Al-Mawardi also argues for the way the allocation of Baitul Mal funds must be in accordance with the provisions and the right target for the rightful recipient of funds then the state must maximize the empowerment of the Hisbah board.

3. Taxation

As the trend in the classical period, the problem of finance and taxation is also not separated from the views of al-Mawardi. According to al-Mawardi assessment of kharaj should also be diverse in accordance with the factors and conditions that determine the ability of the land in paying taxes, namely on soil fertility, types of crops and soil water systems (irrigation).

Al-Mawardi set three methods in determining the tax, namely: First, the mishahah method (fixed tax), which is the determination of the nominal tax is measured based on the amount of land, whether the land is planted with plants or not planted at all.Then the tax is still paid if the land is still suitable for planting.Second is the method of determining the nominal tax based on the size of the land planted, thus the tax is only worth for the land planted only in contrast to the mishahah method which also imposes a tax on land that is not planted.Third is the musaqoh method, which is the determination of the tax based on the percentage of crop production (proportional tax).

Imam al-Mawardi also explained the tax and kharaj is as a levy that must be paid on land conquered by Muslims from infidels who are left to those who are able to cultivate it. Al-Mawardi divides the land as an object of tax against four parts, where the four parts are described as follows:

a. Any land that is conquered and held in full by the Muslims is usyr land on which no tax may be levied on the full holder of the land.
b. Land on which the owner converts to Islam, because according to Imam Shafi'i such land is usyr land on which no tax may be levied.
c. Land that was taken by force from the hands of the polytheists, and then the land was distributed to the soldiers who succeeded in getting the land from the hands of the polytheists, then the land is included in the usyr land so that the land is not subject to kharaj. and Imam Malik was also of the opinion that land taken by force can be used as waqf land.
d. Land that was obtained from the polytheists in a good way or by peaceful means, where this land is specifically subject to kharaj. on this land is divided into 2 parts, including:
    1) Land that has been abandoned for a long time due to the abandonment of its owner, and the land was acquired by peaceful means without war, can be donated and used for the benefit of the Muslims, so there is a tax levied on it as a rental fee that applies as long as the land is used. The land is subject to kharaj because there is a general benefit and its status does not change with the conversion to Islam or not.
    2) Land that the polytheists continue to use and occupy and they make peace with the Muslims, and the ownership of the polytheists is recognized, but the land owned by the polytheists is subject to kharaj, which the polytheists are obliged to pay.

The issue is also supported by Abu Yusuf's economic thinking which determines the tax on each land differently depending on the productivity of the land. Even though the land is large but the income is small, the reference for tax expenditure will be the income from the land. So kharaj is a good idea, where the government has an obligation to realize justice, security and safety of its people. The head of state also has an obligation to provide welfare and prosperity to his people, so that people feel truly protected from rights that can harm and harm their religion, self, property and family.

RELEVANCE TO MODERN ECONOMICS

The economic thought of Al-Mawardi, a 10th century Muslim scholar, has interesting relevance in the modern context. Although he is known more as an expert in law and politics, his thoughts also contain insights that can be applied to economics. In this article, we will explore some of the economic concepts proposed by Al-Mawardi and how they can be applied in today's economic world.

1. Justice in Economic Distribution
   One of the important principles in Al-Mawardi's economic thought is justice in economic distribution. He emphasized the need to avoid too large a gap between rich and poor. In a modern context, this can be applied by advocating income and wealth redistribution policies. A fair tax system, social assistance, and training programs for the underprivileged can help realize this principle.
2. Ethics in Business and Trade
   Al-Mawardi also emphasized the importance of ethics in business and trade. He emphasized the need to avoid fraud, misappropriation, and exploitation in economic transactions. This concept is very relevant in the context of modern business which is often characterized by scandals and unethical practices. Practicing transparency, honesty and corporate social responsibility are ways to apply Al-Mawardi's views in contemporary business.
3. Inflation Control and Economic Stability
   Al-Mawardi proposed a view on the importance of maintaining economic stability and controlling inflation. In a modern context, this can be interpreted as the need to maintain a balance between demand and supply, and implement prudent monetary policy to prevent inflationary fluctuations that harm society.
4. Protection of Property and Ownership Right
   Al-Mawardi's thinking on wealth and ownership rights is closely related to the concept of property law in modern economics. He emphasized the need to protect individual rights to ownership and property rights. In a modern context, this can be interpreted as the need to develop strong property laws, protect copyrights, and prevent theft of intellectual property.
5. Economic Growth and Sustainable Development
   Al-Mawardi encourages balanced and sustainable economic growth. In the ever-evolving modern world, this means taking steps towards economic growth that not only prioritizes financial aspects, but also considers social, environmental and long-term welfare impacts. Although Al-Mawardi's economic thought was developed at a time very different from the modern economic context, its principles have relevance that can be applied in today's economic world. Justice, business ethics, economic stability, protection of property rights, and sustainable growth are concepts that remain important in creating a just and sustainable economy. By combining traditional values with modern policies, we can develop an economic system that is more inclusive and beneficial to society.

CONCLUSIONS

Basically, the concepts of Islamic economics in al-Māwardi's works are based on the sources of Islamic law (al-Qur'an, sunnah, qiyas, ijma) and the socio-economic situation of his time. Al-Māwardi, although better known as a political scientist and a faqih, the author finds in his works many Islamic economic concepts that provide a strong foundation on economics, especially the concept of market mechanism. The correct market mechanism according to al-Māwardi is a free market mechanism, with no interference from anyone including the government.

Government intervention is permitted when deviations occur in the market. In terms of market supervision, al-Māwardi talked a lot about the importance of the institution of ḥisbah. The state, through this institution, exercised comprehensive socio-economic control over trade actions, professional services, product standards, hoarding of goods, and usury practices. Nowadays, there is no single institution that can be compared to the institution of ḥisbah, the work of this institution, in substance, is carried out by ministries and institutions in modern states.

The above concepts have importance and are still relevant in terms of theoretical enrichment for the development of Islamic economics or Islamic economics, especially in Indonesia. Practically, the economic concepts of al-Māwardi related to market mechanisms, the ethics of state intervention, and the institution of hisbah can be seen and felt in Indonesia. Of course, these concepts have undergone modification and contextualization.

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