





2022, vol. 9, issue 2, 29-39


RESEARCH ARTICLE

<https://doi.org/10.5281/zenodo.7474295>

## Overview of Islamic Economics on National Income in Indonesia

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### Abstract

This study aims to describe an overview of Islamic economics on national income in Indonesia. This research is useful for policy makers in Indonesia and can add insight to academics regarding the study of Islamic economics. This research is qualitative research with library research approach. The primary sources of this research are the Indonesian government's economic policies and books or journals on national income in Islamic economics. This library research collects research data in the form of library data that has been selected, searched, presented and analyzed. This study uses data analysis techniques in the form of content analysis. The findings of this study indicate that national income in the perspective of Islamic economics is true welfare, real welfare. Four things that should be measured by a national income approach based on an Islamic economy, there are: national income must be able to measure the distribution of individual household income, national income must be able to measure production in the rural sector, national income must be able to measure the welfare of the Islamic economy, calculation of national income as a measure of Islamic social welfare through estimating the value of compensation between brothers and shadaqah. The instruments used by the Indonesian state to obtain national income are several things, including zakat, taxes, infaq, shadaqah, and also waqf. These five instruments are used in obtaining national income, especially in Islamic economic growth.

**Keywords:** *National income, Islamic economics, and Indonesia.*

### INTRODUCTION

Basically, Islamic economics is a study of modern science where this branch of science began to emerge in the 1970s, but since Islam was given to the Prophet Muhammad, the origin of this thought has grown. In the historical record of Islam, the Prophet Muhammad began to practice economic development in Medina, and began to put forward economic principles involving Islamic values, especially *'aqidah* and *tauhid* (Muhamed et al., 2018).

The basic concept of Islamic economics comes from a comprehensive and deep understanding of Islamic economic philosophy (Shafiq, 2022). The results of this philosophical foundation can be used as a framework for social construction and systemic behavior, namely ownership arrangements, individual behavior restrictions, and economics regulation (Furqani, 2018; Furqani & Haneef, 2019; Omercić et al., 2020; Omercić, 2021; Omercić, 2022).

The discipline of macroeconomics studies how the economy as a whole or which includes changes in the characteristics of the economy as a whole based on changes in overall outlook, changes in overall prices, and unemployment. This behavior causes all family and company behavior to occur simultaneously (Beenstock, 2022). For example, when discussing markets in markets, there is a certain relationship between one type of market and another. However, in contrast to the micro market, in macroeconomics the market is like an interconnected and interacting unit. Therefore, output, unemployment rate, and price level have become macroeconomic data and important considerations for macroeconomists so that they become a reference for policy makers to better understand economic conditions and measure a country's economy (Patil et al., 2019).

Macroeconomics in Islam refers to the science in which there are many subjects regarding macroeconomic policy issues in the form of management and processing according to Islamic teachings (Choudhury, 2006).

The rules of Islamic economics cannot be separated from all the rules of Islamic teaching in an important and broad way. The root foundations of Islamic Economics point to the essence of Islamic doctrine. This rule is in accordance with human character so there is no conflict in implementation. Controlled economic freedom is a feature and principle of the Islamic economic system. Private interests are open and there are no restrictions on income and humans actively participate in all things to develop their potential, the tendency of humans to continue to earn an unlimited living is influenced by one's obligations to society, the equilibrium between individual relevance and collective relevance gives birth to the driving wheel of trade without destroying the social order. existing ones (Rafikov & Akhmetova, 2020).

National income must be able to measure the welfare of the Islamic economy. Average per capita figures provide Indonesians with sufficient information to measure true well-being. It is very important to excrete effective needs or basic needs for less and services, as a percentage of total consumption. This needs to be done because, the ability to provide basic needs such as food, housing, health services, education, clean water, recreation, and other public services, can actually be a measure of the level of welfare of a country or nation (Purwanto & Siswahadi, 2021).

It is interesting to examine what Nordhaus and Tobin did with Measure for Economics Welfare (MEW), in the context of western economics. If GNP measures yield, then MEW is a measure of household consumption that contributes to human well-being. MEW estimates are based on the assumption that household welfare which is the end of an economic activity is actually very dependent on the level of consumption (Soaduan Pohan, 2021).

Moving on from the existing definition of consumption, the two professors then divided the types of consumption into categories: Shopping for public purposes, such as building roads, bridges, police services and others. Household shopping is like buying a TV, car, and consumables. Estimating reduced well-being as a result of urbanization, pollution, and congestion (Muzakki, 2017).

In addition to the three categories above, the two professors also made three additional approaches, namely: Estimating the services of durable goods consumed during one year and estimating the values of the work done in-house, not through market transactions. Although the MEW is measured in a western context, this concept actually provides valuable clues for estimating the Islamic minimum level of living (Islam & Clarke, 2005).

Based on the background described above, this study has the intent and purpose to describe how the Islamic economy reviews the national income in Indonesia. The benefits of this research can be felt for stakeholders in policy makers in the Indonesian government, as well as academics in increasing their knowledge about contemporary and applicable Islamic economic studies in Indonesia.

## **METHODS**

This research is qualitative research with literature research approach that uses books and other literatures as the main object (Onwuegbuzie & Frels, 2016). The type of research used is qualitative, namely research that produces information in the form of notes and descriptions of data contained in the literature and economic policies of the Indonesian government under study.

The primary sources of this research are the Indonesian government's economic policies and books or journals on national income in Islamic economics. This library research collects research data in the form of

library data that has been selected, searched, presented and analyzed. This study uses data analysis techniques in the form of content analysis. Content analysis is a scientific analysis of the message content of a data (Ghosh & Guchhait, 2020).

## RESULT AND DISCUSSION

### What is National Income? Islamic Economics Perspective

Since 1970, economic development has been redefined. Since that year, it has come to see that the main objective of economic development is to eliminate or reduce poverty and reduce income inequality in the context of economic growth and employment opportunities (Todaro & Smith, 2014). National Income is the sum of all income acquired by people in one country within one year. In traditional economics, national income can be calculated using GNP (Brückner et al., 2021).

National income in a special and general sense is usually represented by the letter Y. The calculation of national income or more precisely, an estimate (Brueckner et al., 2015). Another definition of national income is the total value of all products produced by a country from public economic departments and government in one year (Masood et al., 2012).

The concept of national income was first put forward by Sir William Petty of England, in 1665. However, economists do not agree with this view, because according to modern economists, the main tool for measuring economic activity is the quantity of services used. Produced by a country each year, the definition of national income is a measure of the total value of goods and services produced by a country during a year expressed in monetary units (Keynes, 1940).

Calculation of national income aims to determine the economic level achieved by a country. The national income data obtained can be used to predict the future of the country's economy (Balasubramanian & Cashin, 2019). One of the differences between Islamic economic rules and other economic rules is the use of the term *Falah, Falah* in the Islamic sense refers to a person's Islamic concept. In Islam, the essence of man lies in his spirituality (Kurniawan et al., 2020). Therefore, all worldly activities, not only the physiological needs of the human body, but also must meet the spiritual needs of human nature.

By using the national income law based on Islamic economics, here are four points so that the level of welfare is clearer without harming the interests of the community. The four things are: National income must be able to measure the distribution of individual household income, but cannot explain the actual composition and distribution of per capita output. GNP cannot detect production activities that are not traded in the market. This means that household production activities that consume directly without entering the market will not be recorded in GRDP. In fact, this kind of activity greatly affects personal happiness. In traditional GDP calculations. Therefore, in order to be closer to welfare standards, Islamic Economists believe that the production of basic necessities is more important than the production of luxury goods (Atmaja et al., 2019).

National income must be able to measure production in the rural sector. As we all know, it is not easy to accurately measure the production of livelihood commodities. In Muslim countries that have only entered the world economy in recent decades, such survival, especially food security, is very important. To find out the level of production of this livelihood commodity, it is necessary to understand the price level used. The inability to accurately derive income from livelihoods is clearly a weakness that must be addressed immediately, as the sector depends on the livelihoods of many people (Tobin, 2013).

National income must be able to measure the welfare of the Islamic economy Effective demand for goods and services or basic demand as a percentage of total consumption is very important. It's fun to learn what a professor is. The economic welfare measures of Nordhaus & Tobin, (1973) in the context of Western economics. If the result is measured by gross national product, then MEW is a measure of household consumption that contributes to human welfare. The estimate MEW is based on the following assumptions: Family welfare is the ultimate goal of all economic activities, depending on the level of consumption.

Calculating national income by estimating the value of shadaqah between relatives and shadaqah, as a measure of Islamic social welfare. By adding to the list and adding the types of departments and activities, decisions can be evaluated. Compared to the relief that Muslims often give to vulnerable groups, zakat is actually easier to estimate, which is the most important transfer payment obligation of Muslim countries.

Efforts are underway to measure Zakat income as a percentage of GDP. And part of the design of poverty alleviation. The use of zakat to overcome poverty in Muslim countries has now become the agenda of these countries (Nugraha et al., 2021).

#### **National Income Calculation Method: Measure of Welfare**

The simplest way to calculate national income is to consider what happens when a product is produced and sold. Typically, goods are produced in a number of 'stages', where raw materials are converted by the company at one stage, then sold to the company at a later stage. Value is added at each, intermediate, stage, and at the final stage the product is given a retail selling price (Nugroho & Sudiarto, 2021). The retail price reflects the added value in terms of all the resources used in all previous stages of production. In short, national income is calculated using three approaches as below:

**Income approach:** The calculation is done by adding up all income starting from wages, rent, interest, to the profit received by consumption households in a country in a certain period. This is in return for the factors of production given to the company.

**Production approach:** how to calculate it is done by adding up the entire value of the product in the form of services or finished goods produced by a country from agriculture, industry, services, extractives, and commerce. **Expenditure approach:** meanwhile, for this approach, it is calculated by adding up all expenditures to buy goods and services produced in a country in a certain period.

Expenditures in question are those originating from actors in state economic activities, such as households (consumption), government, investment spending, and the result of the difference between the value of exports minus the value of imports (Viney et al., 2021).

The benefits of calculating the national income are to: Knowing the level of prosperity of a country. Evaluating the performance of the economy on a certain scale. Measure changes in a country's economy on a regular basis. Makes it easy to compare the economic performance of each sector. As an indicator of the quality of life of people in a country. As an indicator of performance comparison between countries. As an indicator of the comparison of the quality of living standards between countries. As an indicator and comparison of the level of economic growth from time to time. As an indicator and comparison of economic growth and wealth of a country (Mackenbach & Looman, 2013).

Factors affecting national income are aggregate demand and supply, aggregate demand is a list of all goods or services at various price levels that will be purchased by various economic sectors. Meanwhile, aggregate supply serves to show the relationship between all offers of goods or services at a price level offered by the company (Aliah, 2020).

Calculation of national income as a measure of welfare (Ravallion, 2020). Social Islamic through estimating the value of compensation between brothers and shadaqah. GNP is a monetary measure and does not include transfer payments such as shadaqah. However, it must be realized that shadaqah have a significant role in Islamic society. And this is not just a voluntary gift to others but is part of obedience in carrying out religious life. In Islamic society, there is an obligation to support relatives who are experiencing economic difficulties. Although it is not easy to obtain the data, an attempt to measure the value of this kind of fund movement can be very useful information to explore the workings of the social security system that is rooted in Islamic society.

In a number of Muslim countries, the number and range of activities and transactions that are based on the desire to do good deeds, have a more important role than in western countries. Not only the range of economic activities taken over by families and tribes, but also there are so many different types of compensation obligations among family members.

Compared to the charity that is often issued by Muslims to those who are less fortunate, it is actually easier to estimate zakat, the most important transfer payment obligation in Muslim countries (Richardson, 2010). Currently, efforts are being made to measure income from zakat as a percentage of GNP. This measurement will be very useful as a policy variable in decision making in the social and economic fields, as part of a plan to eradicate poverty in Muslim countries is currently on the agenda of these countries.

### **National Income: Concept and Implementation in Indonesia**

National income was first proposed by Sir William Petty of England in 1665. In his calculations, he assumed that national income was the total cost of living or consumption for a year. However, modern economists do not agree with this view, because according to the current era of economists, they believe that the reference for measuring economic activity is gross national product (Goodacre, 2014).

Among them are GDP refers to the number of products produced by a country in the form of production and services in one year. It is important to consider quantity, especially services or goods. GNP is the total value of products and services produced by the people of a country in a certain period (usually a year). This includes domestic production and goods and services located outside the country. As well as receiving imported goods from abroad (Seth, 2021).

Net National Product (NNP) is the number of goods and services produced by a society in a certain period of time, people do not stay silent to accumulate goods or services. They also consider 3) Net National Income (NNI) is the total income of the community after deducting indirect taxes. The public is also obliged to pay taxes to the state to help fund the construction of state facilities. 4) Personal Income (PI) refers to all income that is actually received by the Social after withholding retained earnings, insurance premiums, social insurance contributions, personal taxes and they also have to receive or pay (Wu & Heberling, 2016). Disposable Income (DI) is an opinion that people accept, ready to be used by the recipient. Whatever decision the government makes, public opinion must also be accepted (Masrurroh, 2015).

According to Mankiw, (2013) national income can be defined as GNP. National income is divided into two types, namely: 1) GNP is the value of goods or services made by a country in a certain period, measured in monetary terms; 2) GDP is the result of calculating the value of services and goods produced by a country within a certain period of time. National income is the sum of all goods and services produced by a country in a certain period of time. similar to the theory that an increase in state income will increase imports of capital goods. In the long term, it will affect investment, and industrial companies will increase imports of capital goods (de Long et al., 1988).

Export is one component of national income status and is a source of foreign exchange for the country. To be able to export, a country must have the following conditions: 1. Domestic production is surplus; 2. There is a demand for products abroad; 3. Overseas sales profit is greater than domestic sales profit; 4. Some residents will exchange other products they need (MWE., 2012).

The performance of state revenues in Indonesia, namely taxes, customs and excise, as well as non-tax state revenue continues to improve (Rokhayatim & Setiawan, 2022). As of February 2022, the realization of state revenues and grants was recorded at Rp302.42 trillion or 16.38 percent of the 2022 state budget target. When compared to last year's February realization at Rp219 trillion, this is a 37.7 percent increase.

Tax revenue until the end of February 2022 reached Rp. 199.4 trillion or grew by 36.5 percent and reached 15.77 percent of the target of the 2022 state budget. Growth was supported by the economic recovery as seen from the expansive industry, developments in commodity prices, and export-import performance.

Cumulatively, the majority of major tax types recorded positive and better growth compared to the same period in 2021. Meanwhile, based on monthly growth, several types of taxes experienced contraction due to shifts in payment records and non-recurring transactions from the previous year, such as payment of tax assessments (Utama et al., 2022).

Furthermore, cumulative sectoral revenues for all types of business grew positively, although slowing compared to the January 2022 period. The mining sector still recorded the highest growth driven by rising coal commodity prices. Then, the Manufacturing Industry Sector is still the largest contributor to tax revenue at 29.1 percent.

Meanwhile, customs and excise revenue reached Rp 56.7 trillion or 23.2 percent of the state budget target at the end of February 2022. This achievement grew significantly by 59.3 percent, supported by the performance of import duties, export duties, and excise.

Import duty revenues reached IDR 6.8 trillion or grew by 37.1 percent, driven by the trend of improving national import performance. Export duty revenues reached Rp. 6.6 trillion or grew by 176.8 percent, driven by high commodity prices and increased volume of copper exports. Excise revenue reached IDR 43.4 trillion or

grew by 53.3 percent, influenced by the implementation of excise policies and the effectiveness of supervision as well as the improvement in the hotel and tourism sector.

Lastly, state revenue is also supported by the realization of PNBP which until February 2022 reached Rp. 46.2 trillion or 13.8 percent of the 2022 state budget target. Non-Tax State Revenue grew positively by 22.55 percent, mainly driven by natural resources revenues, both oil and gas and non-oil and gas, as well as public service agency revenues.

State revenues in Indonesia today represent a fairly strong economic recovery that has been across several sectors and types of taxes and revenues, and soaring world commodity prices which have contributed (Maulid et al., 2022).

### **National Income Analysis in Indonesia: An Islamic Economic Overview**

How Islamic economics criticizes the calculation of real GDP per capita which is used as an indicator for the welfare of a country. One thing that distinguishes the Islamic economic system from other economic systems is the use of the *Falah* parameter. *Falah* is true welfare, real welfare, where the spiritual component is included in the meaning of *Falah*. *Al-Falah* in the Islamic sense refers to the Islamic concept of man himself. However, more often this welfare is manifested in a high increase in GNP, which when divided by the total population will result in a high per capita income. If that was the only measure, then modern capitalists would get the maximum score. However, high per capita income is not the only main component that makes up welfare. It is only a necessary condition in the welfare issue and not a sufficient condition (Adinugraha et al., 2021).

In Islam, the essence of man is in his spirit. Therefore, all worldly activities, including the economic aspect, are directed not only to meet the physical demands of the body but also to fulfill spiritual needs where the spirit is the essence of man. Therefore, in addition to having to include the element of *Falah* in analyzing welfare, the calculation of national income based on Islam must also be able to recognize how the interaction of waqf, zakat, and shadaqah instruments in improving the welfare of the people (Widiastuti et al., 2021). In essence, Islamic economics must be able to provide a way to measure economic welfare and social welfare based on the Islamic moral and social system (Khairi et al., 2015). There are at least four things that should be measured by the national income approach based on Islamic economics, so that the level of welfare can be seen more clearly and unbiased (Maltuf Fitri, 2017).

The conventional economic approach states that real GDP or GDP can be used as a measure of economic welfare or the welfare of a country. When GDP increases, it is assumed that the people materially increase their position or vice versa, of course, after dividing by the total population (GNP per capita). Critics of GNP as a measure of economic well-being have emerged and critics say that GNP/capita is an imperfect measure of well-being. For example, if the value of output decreases as a result of people reducing working hours or increasing their rest time, of course it does not describe the person's condition for the worse.

How does Islamic economics criticize the calculation of real GDP/capita which is used as an indicator for a country's welfare? One thing that distinguishes the Islamic economic system from other economic systems is the use of the *falah* parameter. *Falah* is true welfare, real welfare, where the spiritual components are included in the meaning of this *falah*. Islamic economics in the sense of an economic system is a system that can lead humanity to real welfare.

In addition to having to include *falah* elements in analyzing welfare, the calculation of national income based on Islam must also be able to recognize how the interaction of waqf, zakat, and shadaqah instruments in improving the welfare of the people (Ali, 2018).

In essence, Islamic economics must be able to provide a way to measure economic welfare and social welfare based on the Islamic moral and social system (Mannan, 1984). there are at least four things that should be measured by the national income approach based on the Islamic economy, so that the level of welfare can be seen more clearly and unbiased.

National income must be able to measure the distribution of individual household income. Although GNP is said to be able to measure the performance of economic activities that occur in the market, GNP cannot explain the real composition and distribution of per capita output. The calculation of Islamic national income should be able to recognize the natural distribution of the per capita output, because this is where Islamic

social and economic values can enter. If the distribution of individuals nationally can be detected accurately, it will be easy to identify the large number of people who still live below the poverty line.

Likewise, GNP is not able to detect production activities that are transacted in the market. This means that family productive activities that are directly consumed and do not enter the market are not recorded in GNP. In fact, this fact greatly affects the welfare of individuals.

National income must be able to measure production in the rural sector. It is well recognized that it is not easy to accurately measure the production of commodities managed by subsystems, but nevertheless, an agreement is needed to include the production figures of commodities managed by subsystems into the calculation of GNP. At the very least, a rough estimate of the results of the production of these subsystems should be included in the calculation of national income.

One example of how imperfect the estimates of commodity production of this subsystem are, the Indonesian people can never really know how much the village community actually earns from this subsystem.

Determine the level of production of this subsystem commodity, it is necessary to first know the price level used. In general, there are two types of market prices, namely prices that are actually received by farmers, and another set of prices is the value paid by consumers in the retail market, an increase in agricultural production at the level of rural people in general actually reflects a decrease in the price of food products at the consumer level. fertile soil, or at the same time reflects the increase in the income of middlemen whose position is between farmers and consumers. The inability to accurately detect income from the subsystem sector is clearly a weakness that must be addressed immediately, because this sector depends on the livelihood of the people in large numbers, and this is where the core problem of income distribution lies.

#### **Instrument of Indonesia National Income: An Islamic Economics Overview**

In general, known that economic practices have long been practiced by human individuals, moreover the Prophet Muhammad SAW was a prophet who brought the teachings to always trade so that economic practices have existed since the time of the Prophet Muhammad. The country that was first built and based on Islam was a country that was built and founded by the Prophet Muhammad SAW. To be precise, the country is in Medina (Uyuni, 2021). Some of the things that the prophet used to earn income in his country are as follows.

##### **a. Zakat.**

Zakat is the most important thing used in obtaining income in a country. So that many people always equate zakat with taxes, where tax is also a mandatory thing to be issued which is also a form of state income. However, taxes and zakat are actually two forms of state income that have differences or have their own character. Because zakat is a worship that contains both horizontal and vertical dimensions, which in this case is the relationship between man and his God and also the relationship between humans and humans. Meanwhile, on the tax side, it is only at the point of human-human relations. Zakat and taxes basically both have a huge potential in terms of solving poverty, reducing unemployment, and increasing national income in the country (Ayuniyyah et al., 2022).

##### **b. Waqf**

In general, what we know about waqf is waqf which means to stop, to hold back or to be silent. In terms of terminology, we can define waqf as surrendering a property with a long-lasting character that can be used to give to someone or a Nazirite, either in the form of an individual or individual or in an institutional form, with the stipulation that the results obtained will be used in accordance with the demands of Islamic law (Kasri & Chaerunnisa, 2022).

##### **c. Shadaqah**

Shadaqah comes from the word Shadaqqa which means right. Shadaqah is a justification of our creed to Allah SWT, His Messenger, who can be realized by means of material sacrifice (Hamdani & Pasummah, 2022).

The sources of Indonesian state revenue can be broadly classified as follows:

##### **a. Tax**

Tax is the payment of mandatory contributions by the people to the state without direct remuneration that can be appointed. Such as payment of land and building tax at the post office. After completion, they do not receive a service fee that can be directly appointed. However, we indirectly enjoy the results of paying taxes,

such as school buildings, roads, bridges, the government built these facilities with part of the funds coming from taxes (Colombino & Islam, 2022).

Taxes in the view of Islam are etymologically referred to as *dharibah* which means to oblige, stipulate, determine, hit, explain or charge. Meanwhile, in terminology, *dharibah* is a property that is obligated to be collected by the state. Taxes are allowed in Islam because the reason is for the benefit of the people, so taxes are now an obligation of citizens in a Muslim country on the grounds that government funds are not sufficient to finance various expenses, which if these expenses are not financed, there will be harm. Therefore, taxes should not be levied by force and power alone, but because of the obligations of the Muslims to the state, such as providing a sense of security, treatment, education, salaries of soldiers, employees, teachers, judges, and the like (Fitria & Furda, 2022). Therefore, taxes are indeed the obligations of citizens in an Islamic country, but the state is also obliged to fulfill two conditions, namely: First, tax revenue must be viewed as a mandate and spent honestly and efficiently to realize tax objectives. Second, the government must distribute the tax burden equally among those who are obliged to pay it.

#### b. Retribution

Retribution is payments from the people to the state by receiving direct remuneration, such as television fees, tuition fees, electricity subscription fees, drinking water subscription fees, telephone subscription fees. Such as every month you pay tuition fees to the government through schools. For that you receive educational services from the government as well as through schools (Blair, 2020).

Advantages of Indonesian state enterprises is income derived from government revenues from profits from the sale of goods and services produced by state-owned companies. Such as sales of oil and natural gas.

#### c. Fines and confiscation by the government

Opinions from this source are in the form of fines imposed by the government on violators of the law and proceeds from auction sales of confiscated goods from violators of government prohibitions through the courts. Such as fines for tax violators (Nijman, 2017).

#### d. Grant

This source of income is in the form of subsidies from the central government to local governments, subsidies received by the government from other countries' governments, loans originating from abroad, for example debts to international institutions Such as IMF, IDB, World Bank, etc (Gonschorek, 2021).

## CONCLUSION

In simple terms, national income can be interpreted as the amount of goods and services produced by a country in a certain period, usually one year. Various terms related to national income include; gross domestic product (GDP), gross national product (GNP), and net national product (NNP). The calculation of national income will provide regular estimates of GDP which is a basic measure of the economy's performance in producing goods and services. In addition, the calculation of national income is also useful for explaining the framework of the relationship between macroeconomic variables, namely; output, income and expenses.

National income in the perspective of Islamic economics is true welfare, real welfare. Four things that should be measured by a national income approach based on an Islamic economy, namely, national income must be able to measure the distribution of individual household income, national income must be able to measure production in the rural sector, national income must be able to measure the welfare of the Islamic economy, calculation of national income as a measure of Islamic social welfare through estimating the value of compensation between brothers and shadaqah. The instruments used by the Indonesian state to obtain national income are several things, including zakat, taxes, infaq, shadaqah, and also waqf. These five instruments are used in obtaining national income, especially in Islamic or sharia economic growth.

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