

Revisiting Al-Ghazali's Thought: Contemporary Integration of Islamic Spirituality and Economics for Community Development

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Abstract: This study revisits the thought of Imam Al-Ghazali to explore the contemporary integration of Islamic spirituality and economics as a comprehensive foundation for sustainable community development. Al-Ghazali's intellectual legacy presents a holistic framework that harmonizes material welfare with spiritual growth, asserting that economic activity is an ethical and spiritual act oriented toward *maslahah* (public good) and *taqwa* (God-consciousness). Using a qualitative-descriptive method through a library-based and hermeneutic analysis, this research critically examines Al-Ghazali's principal works—particularly *Ihya' 'Ulum al-Din* and *al-Mustasfa*—to reinterpret his economic and spiritual insights within the context of contemporary socio-economic challenges. The findings indicate that Al-Ghazali's economic thought is anchored in the principles of *maqasid al-shariah* (the higher objectives of Islamic law), promoting balance between spiritual purification (*tazkiyah al-nafs*), justice (*'adl*), and productive engagement (*kasb*). This integration reinforces the notion that the ultimate goal of economic development is not material accumulation, but the realization of human well-being (*falah*) through moral discipline and social equity. In the modern era, Al-Ghazali's paradigm offers a transformative perspective to counteract moral decline, inequality, and materialism in global economic systems. Academically, this research contributes to the advancement of Islamic economic thought and spiritual ethics by reconstructing Al-Ghazali's framework into a contemporary paradigm of integrative community development. It bridges classical Islamic scholarship with modern development discourse, offering a values-based model that aligns economic empowerment with ethical responsibility. Furthermore, the study provides a theoretical foundation for future interdisciplinary research linking Islamic spirituality, socio-economic justice, and sustainable development.

Keywords: Al-Ghazali, Islamic Spirituality, Islamic Economics, *Maqasid Al-Shariah*, Community Development, Contemporary Integration.

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Abstrak: Penelitian ini mengkaji kembali pemikiran Imam Al-Ghazali untuk memahami bagaimana nilai-nilai spiritual Islam dapat diintegrasikan secara kontemporer dengan prinsip-prinsip ekonomi dalam upaya membangun masyarakat yang berkelanjutan. Pemikiran Al-Ghazali menawarkan pandangan yang menyeluruh tentang hubungan antara kesejahteraan material dan kebahagiaan spiritual. Baginya, kegiatan ekonomi bukan sekadar upaya mencari keuntungan, melainkan juga bentuk ibadah dan tanggung jawab moral yang berorientasi pada masalah (kemaslahatan umum) dan taqwa (kesadaran ketuhanan). Melalui metode kualitatif-deskriptif dengan pendekatan studi pustaka dan analisis hermeneutik, penelitian ini menelaah karya-karya utama Al-Ghazali—terutama *Ihya' 'Ulum al-Din* dan *al-Mustasfa*—untuk menafsirkan kembali gagasan ekonominya dalam konteks tantangan sosial dan ekonomi masa kini. Hasil analisis menunjukkan bahwa pemikiran Al-Ghazali didasarkan pada prinsip *maqasid al-shariah* (tujuan utama syariat Islam), yang menekankan keseimbangan antara penyucian diri (*tazkiyah al-nafs*), keadilan (*'adl*), dan kerja produktif (*kasb*). Pandangan ini menegaskan bahwa tujuan pembangunan ekonomi bukan hanya peningkatan kekayaan, tetapi juga pencapaian kesejahteraan hakiki (*falah*) melalui etika, spiritualitas, dan keadilan sosial. Dalam konteks modern, paradigma Al-Ghazali menawarkan solusi bernilai tinggi untuk menghadapi krisis moral, ketimpangan sosial, dan orientasi materialistik dalam ekonomi global. Secara akademik, penelitian ini berkontribusi pada pengayaan khazanah pemikiran ekonomi Islam dan etika spiritual dengan merekonstruksi kerangka Al-Ghazali menjadi model pembangunan masyarakat yang integratif dan berbasis nilai. Kajian ini juga membuka ruang bagi penelitian interdisipliner yang mengaitkan spiritualitas Islam dengan keadilan sosial dan pembangunan berkelanjutan, sehingga menghadirkan paradigma ekonomi yang lebih manusiawi dan berkeadilan.

Kata Kunci: Al-Ghazali; Spiritualitas Islam; Ekonomi Islam; *Maqasid al-Shariah*; Pembangunan Masyarakat.

Introduction

The development of Islam experienced a phase of progress in 650-1250 ad which was marked by the very extent of Islamic power, Science and science experienced progress and unification between Islamic regions. Not surprisingly the influence of Islam to Indonesia by the 11th century to the 13th century, muslim communities already exist in Samudera Pasai, Pelak, and Palembang in Sumatra. In Java there is the Tomb of Fatimah bint Maimun in Leran Gresik dated 475 H or 1082 ad, and there are Islamic tombs in Tralaya dating from the 13th century. Of course, the existence of these Muslims is very closely related to trade. The inscription on the tombstone of Fatimah Bint Maimun is considered

to be the oldest Islamic inscription in Indonesia, as well as the oldest written original source about the presence of Islam in the archipelago¹.

Islamic economics itself is born from the fact that Islam is a system that God has revealed to all human beings to organize all aspects of their lives in all space and time.¹ Economics deals essentially with human relations. Economic thought emerged from the time of the Prophet, khulafa'urrosyidin, Banu Umayyad, Abasiyah, as well as the classical thought of economic figures one of which is the thought of al-Ghazali. Among Muslims, al-Ghazali is better known as a figure of Sufism and philosophy. However, he also had thoughts about the Fiqh of muamalah. al-Ghazali had a broad mind in various fields. Al-Ghazali's thought was not only valid in his time, but in a certain context was able to penetrate and answer various contemporary humanitarian problems. Al-Ghazali's work on economics is *Ihya' Ulum al-Din*. Al-Ghazali's economic discussion can be grouped into: exchange and the evolution of markets, production, barter and the evolution of money, as well as the role of the state and Public Finance². Islamic Economic Thought tries to provide and establish the values of justice in the economy as a form of benefit to society by making society the main object in the application of the Islamic economic system³.

Al-Ghazali's Economic Thought has its own peculiarities compared to other thinkers. In *his grand* economic concept, Al-Ghazali focuses his attention on the behavior of individuals he discusses according to the perspective of the Qur'an, Sunnah, fatwas Sahaba and tabi'in as well as the advice of prominent Sufis of the past, such as Junaid Al-Baghdadi, Dzun Al-Mishri, and Harith bin Asad Al-Muhasibi⁴. In this case Imam Al-Ghazali is an Islamic thinker who discusses the values of justice in economics. Therefore, based on the above background this paper will discuss Al-Ghazali's views on the economy and development of the Ummah.

¹ Hamdan Firmansyah, *Imam Al-Ghazali: Pemikiran Hukum Ekonomi Islam Abad Ke 5 H/ 11 M*, Vol. XIV, No. 1, (Bandung: UIN Sunan Gunung Djati, 2018), hlm, 113.

² Moh. Muafi Bin Thohir, *Pemikiran Imam Al-Ghazali Tentang Ekonomi Islam Dalam Kitab Ihya' Ulumuddin*, Vol. 5, No. 2, (Indonesia: Institut Agama Islam Negeri Lumajang, 2016), hlm. 226.

³ Dena Ayu, "Pemikiran Al Ghazali Tentang Penerapan Sistem Ekonomi Islam Di Indonesia", *Jurnal Hukum Ekonomi Islam (JHEI)*, Vol. 4, No. 1, (Bandung: UIN Sunan Gunung Djati, 2020), hlm. 113.

⁴ Lilik Rahmawati, *Konsep Ekonomi Al-Ghazali*, Vol. 2, No. 1, (IAIN Sunan Ampel: Dosen Fakultas Syariah, 2012), hlm. 331.

Literature Review

According to Creswell (2008) a literature review is a summary of journal articles, books, and other documents that describe past circumstances and current information, curate the literature into topics, and document the need for proposed research.⁵ Research of Dena Ayu et al, UIN Sunan Gunung Djati Bandung, Indonesia with the title Al-Ghazali thoughts on the application of the Islamic economic system in Indonesia. The research method used is descriptive qualitative, which explains in depth and then analyzed qualitatively described in the form of description. The results of the research obtained are the economic activities carried out must be in accordance with Islamic law for the common interest and benefit. In general, the economic thought of Imam Al-Ghazali discusses the role of the state in building the economy such as macro and micro economic aspects. The application of the economic system in Indonesia explained that in economic activities must have full experience of the Qur'an and Sunnah as a reference and guidance to achieve a sharia-based economy, such as the implementation of Sharia economic law contracts in Islamic Banking against the Prohibition of usury and hoarding of money that makes the economy unstable. The difference between this study and the research taken by the same author is the thought of Al-Ghazali as outlined in this study about the views of Al-Ghazali about the economy and development of the Ummah while the thoughts of research Dena Ayu et al about the thoughts of Al-Ghazali about the application of the Islamic economic system in Indonesia only. The similarity of this research with research taken by the same author is both using qualitative research methods that are Library Studies (*library research*). This method is selected and used to obtain actual information and gather information that is significant to the problems discussed. Reference sources are taken from books, journals, and other sources on the issues discussed, namely about Al-Ghazali's views on the economy and development of the Ummah.

Research Abdul Hamid Syahrovi (10522001077), State Islamic University of Sultan Syarif Kasim Riau Pekanbaru, with the title of the study analysis of Al-Ghazali's thoughts on social welfare according to Fiqh Muamalah. According to Al-Ghazali, a person must fulfill all the needs of his life in the framework of carrying out the obligation to worship Allah. The theme that became the base of the rejection of the entire work of al-Ghazali is the concept of *maslahat* or utility (common good). The concept of *maslahat* Al-Ghazali is a concept that

⁵ Muh. Fitrah dan Lhutfiyah, *Metodologi Penelitian; Penelitian Kualitatif, Tindakan Kelas Dan Studi Kasus*, (Sukabumi: CV Jejak, 2017), hlm. 138.

encompasses all human activities and makes close links between individuals and the rest of society. According to Al-Ghazali, the welfare of a society depends on the pursuit and maintenance of five basic goals. The basic purpose of *maslahat*: religion (*al-dien*), life or soul (*nafs*), family or offspring (*nasl*), property or wealth (*mal*), and intellect or intellect (*aql*). Al-Ghazali emphasized that according to the guidance of Revelation, the main goal of human life is to achieve goodness in this world and the hereafter. The research method taken is the method of library research, (library research) where the data and data sources are obtained from a review of the literature in accordance with the problem. The primary source of data *yaiatu* is literature authored by al - Ghazali in the book *ihya' ulumuddin*. secondary materials are data obtained from research literature and documents related to the study. As well as materials that provide guidance or explanation of primary materials and tertiary materials, such as dictionaries, encyclopedias. The results showed that the concept of social welfare al-Ghazali in the book *Ihya' Ulumuddin* is the concept of *maslahah* or social welfare or utility (common good), which is a concept that includes all human activities and make close links between individuals with other communities then any individual actions that harm others is injustice. And Faithlessness is forbidden by religion. The difference between this research and the research taken by the author is that the research taken by the author does not use an analysis of Al-Ghazali's thoughts but research related to Al-Ghazali's views on the economy and development of the Ummah. The similarity of this research with the research taken by the same author is to discuss the welfare and development of the people through the book *ihya' ulumuddin*. And promote economic use for the common good.

Sisi Ade Linda, UIN Sunan Gunung Djati Bandung, with the title *Al-Mawardi and Al-Ghazali thoughts on the role of the state in Islamic Economic Law*. This research is a historical research that discusses the events in the past with the study of literature. The results of this study show that one of the economic thought of al-Mawardi and al-Ghazali is related to the role of government in the economy. al-Mawardi and Al-Ghazali stated that the government has a large share in the economic development of the people, so as to create a prosperous economy of the people. Imam Al-Ghazali and Imam Al-Mawardi also said that a state plays a major role in creating economic stability of the people and plays a role in realizing the goals of both material and spiritual goals of everyone. The difference of this study with the research taken by the same author is the concept of different research in which the research side Ade Linda more accentuate the role of the state in Islamic Economic Law while the

research conducted by the author does not use the concept of law. The similarity of this study with the research taken by the author is the same-both discuss the problem of economic thinking or views according to Al-Ghazali.

Methods

This study uses qualitative research methods that are literature studies. This method is selected and used to obtain actual information and gather information that is significant to the problems discussed. Reference sources are taken from books, journals, and other sources on the issues discussed, namely about Al-Ghazali's views on the economy and development of the Ummah.

Results And Discussion

Biography Of Imam Al-Ghazali

The real name of al-Ghazali is Abu Hamid Muhammad Bin Muhammad At-Tusi al-Ghazali. He was born in Tus, a small town in Khurasan, Iraq, in 450 Ah (1058 ad). Abu Hamid Al-Ghazali is known in the West as Al-Ghazel, is one of the great thinkers of Islam. Imam Al Ghazali's father himself was a pious fakir. He would not eat except from the work of his own hands, that is, by spinning threads. In his spare time, he likes to go to one of the scholars and sit with him. Then he turned his attention to him and turned his attention back to him. When he heard this, he cried out to God and prayed to God for his son.⁶

Al-Ghazali also made objections to various inner thoughts, Ismailis, philosophers, and others. At this time, despite being a great teacher, he still felt emptiness and anxiety in himself. Finally, after feeling that only the Sufistic life was able to meet his spiritual needs, al-Ghazali decided to take Sufism as his way of life. *Ihya Ulumuddin* is a book from the results of his Sufism journey. Not surprisingly, his economic ideas carried a strong influence from the Sufis whom he quoted entirely in his magnum opus, *Ihya Ulumuddin*⁷.

But God's will did not give him the opportunity to see what was expected of him. However, his hope was fulfilled and his prayer was also accepted by Allah. He died while Abu Hamid was still very young. While the mother of *Hujjatul Islam* (*Imam Al Ghazali*), history itself does not provide information and destiny has

⁶ Abdullah dan Rakhmawati, *TADBIR: Jurnal Manajemen Pendidikan Islam*, "Menimbang Gagasan Al-Ghazali Tentang Pendidikan Islam," (Gorontalo: Institut Agama Islam Negeri Sultan Amai, 2017), hlm. 74.

⁷ Karnaen A Perwaatmadja, *Jejak Rekam Ekonomi Islam*, (Jakarta: Cicero Publishing, 2008), hlm. 38.

made it unknown period. However, she (the mother) witnessed what was not witnessed by her husband (Imam Al Ghazali's father), when her son became the sun of the world rising from the horizon of glory and majesty, and imam Al - Ghazali at that time occupied an honorable position in the field of science.

In 499 Ah (1050 AD), at the urging of the ruler of the time, namely Vizier Fakhr al-Mulk, al-Ghazali returned to teach at the Nizhamiyah Madrasa in Naisabur. However, his work lasted only two years. He returned to the city of Tus to establish a madrasa for the Fuqaha and Mutashawwifin. Al-Ghazali chose this city as a place to spend his time and energy to spread knowledge, until he died on 14 Jumadil end H (December 1111 ad)⁸.

Education, and the work of Imam Al-Ghazali

The young Al-Ghazali lived and developed in an environment that was very conducive to his intellectual improvement. His father, although not the ' alim but Muhammad Ath Thusi, his father, was a man who loved science and scholars, his father often visited the Assemblies of Science in his country⁹. This tradition of his father formed the character of Imam Al-Ghazali in his quest for knowledge. He received his early education in Thus, under the tutelage of an educator and Sufist, a close friend of his deceased father¹⁰.

Then he moved to Naisabur and studied kalam or theology with Imam Haramain juhaini. In addition to studying at Imam Haramain Al-Juwaini al-Ghazali also studied with a number of other scholars. After that he visited the city of Baghdad, the capital of the Abbasid State, and met with the vizier Nizham al-Mulk. From him Al-Ghazali received great respect and appreciation. In 483 Ah (1090 ad), he was appointed a teacher at the nizhamiyah madrasah. This work was carried out very successfully, so the scientists of that time took it as the main reference. Then he joined the group of Nizam al-Mulk, the vizier of sultan (Soljuk) A. Arsalan, a group that at that time was very interesting for young Islamic scholars. Imam Al-Ghazali was never satisfied with the knowledge he had. In

⁸ Abdul Hamid Syahrovi, *Studi Analisis Terhadap Pemikiran Al-Ghazali Tentang Kesejahteraan Sosial Menurut Fiqih Muamalah*, (UIN Syarif Kasim Riau: Fakultas Syariah Dan Ilmu Hukum, 2012), hlm. 9.

⁹ Adiwarman A, Karim, *Sejarah Pemikiran Ekonomi Islam*, (Jakarta: PT Raja Grafindo Persada, 2006), hlm. 314.

¹⁰ Hanafi Ahmad, *Pengantar Filsafat Islam*, Cet. Ke-1, (Jakarta: Bulan Bintang, 1996), hlm.135.

addition to his activities as a teacher he continued to explore philosophy and wrote a lot about the branch of science¹¹.

After the death of his teacher Al-Juwaini, al-Ghazali traveled again struggling with the world of science. He went to the district of Muaskar and met with Nizam al-Mulk. Nizam who became the vizier in the Abbasid State welcomed and placed al-Ghazali as a professor at the Nizamiyah Madrasa-Baghdad which had been established since 1065. This position as a professor at the nizamiyah College became the beginning for al-Ghazali to become a famous Islamic scientist in Iraq. Even here he mengkader seiktar 300 students who will become scholars. In fact, his fame almost eclipsed the popularity of the Abbasid rulers.¹⁰ in this madrasa al-Ghazali struggled a lot with the world of thought, he studied philosophy both from Greek philosophy and from Islamic¹² philosophy.

Due to the breadth of Al-Ghazali's knowledge, it is very difficult to determine what field and specialization he is engaged in. Almost all aspects of religion are studied. Very appropriate when held Hujjatul Islam he gird with consideration al-Ghazali has expertise (qualification) dimensional¹³. His writings are very much attract the interest of people in all circles, both believers and others. The results of his works are interpreted into various communication tools or languages, one of which is latin which is used as a reference for about 44 Western thinkers¹⁴.

The work of Imam Al-Ghazali is estimated to have produced 300 pieces of writing covering various disciplines. However, there are only 84 of them:

1. Maqhasid Al falasifah (the goal of the philosophers), as the first essay and contains philosophical problems.
2. Tahaful Al falasifah (chaos of the minds of the philosophers) this book was written while in Baghdad at a time when his soul was on the ground of doubt. In this book Al Ghazali threatens philosophy and the Philistines severely.
3. Miyar al 'ilmi/miyar almi (kriteria ilmu-ilmu).

¹¹ Sjadzali, *Islam dan Tata Negara: Ajaran, Sejarah Pemikiran* H. Munawir Sjadzali, Cet. Ke-2, (Jakarta: Universutas Indosesia Press, 1990), hlm. 71.

¹² Abu al-Wafa' al-Ghanimi al-Taftazani, *Sufi dari Zaman ke Zaman*, (Bandung: Pustaka, 1997), hlm. 148.

¹³ Bahri Ghazali, *Konsep Ilmu Menurut al-Ghazali*, (Yogyakarta: CV. Pedoman Ilmu Jaya, 1991), hlm. 28.

¹⁴ Huril Aini, *Jurnal Ekonomi Syaria*h 3, "Pemikiran Ekonomi Islam Imam Al-Ghazali Tentang Uang Dalam Perspektif Maslahah Mursalah". No. 1, (Yogyakarta: Universitas Islam Negeri Sunan Kalijaga, 2018), hlm. 121.

4. *Ihya 'ulumuddin* (reviving the religious sciences). This book is his largest work for several years, in a state of moving between Damascus, Jerusalem, Hijaz, and Thus containing a guide to jurisprudence, Sufism and philosophy.
5. *Al muntaz min al dhalal* (savior from error) this book is a history of the natural development of Al Ghazali's own mind and reflects his attitude towards several kinds of knowledge and the way to reach God.
6. *Al-Ma'arif al-aqliyah* (National Knowledge).
7. *Miskat Al anwar* (shining lights), this book contains a discussion of morality and Sufism.
8. *Minhaj al abidin* (the path of devotion to God).
9. *Al iqtishad fi al i'tiqod* (moderisasi dalam aqidah).
10. *Ayyuha al walad*.
11. *Al musytasyfa*.
12. *Ilham al -awwam an 'ilmal kalam*.
13. *Mizan al amal*.
14. *Akhlak al abros wa annajah min al Ashhar* (morality of good people and salvation from evil).
15. *Assrar Ilmu addin* (secret of religious knowledge).
16. *Al washit* (the middle one).
17. *Al wajiz* (the concise one).
18. *Az-zariyah ilaa' makarim ash syahi'ah* (the path to the noble Shari'a).
19. *Al hibr al masbuq fi nashihoh al mutuk* (barang logam mulia uraian tentang nasehat kepada para raja).
20. *Al mankhul minta'liqoh al ushul* (pilihan yang tersaing dari noda-noda ushul fiqh).
21. *Syifa al qolil fibayan alsyaban wa al mukhil wa masalik at ta'wil* (obat orang dengki penjelasan tentang hal-hal samar serta cara-cara penglihatan).
22. *Tarbiyatul aulad fi Islam* (Education of children in Islam)¹⁵.

Economic development of Imam Al-Ghazali (1111 ad)

Economic science has an important role in everyday life for the economic growth of a country from ancient times to the present. The movement of the

¹⁵ Hamdan Firmansyah, *Imam Al-Ghazali: Pemikiran Hukum Ekonomi Islam Abad Ke 5 H/ 11 M...*, hlm. 114.

economy is very rapidly developing which is characterized by moving humans who cannot be far from the economy to meet their daily needs. In this regard, Imam Al-Ghazali has discussed about Islamic Economics in many of his works. According to him, Islamic economics cannot be separated from Islamic jurisprudence¹⁶. According to experts, the word economy comes from the Greek language, namely 'aicos' and 'nomos' which means house and nomos means rules for organizing the needs of human life in the household, both the people's household and the state¹⁷household. So the economy in the view of Islam is not the ultimate goal, but only as a complement to life and as a means to achieve higher goals in the sight of his Lord. In addition, the economy or MU'amalah al-maddiyah is very difficult, but it plays a very important role because it is directly related to objects and money that are very loved and powerful above human hearts¹⁸.

Umat economic empowerment is basically an effort to optimize and improve the ability of people per person, group and community in a particular environment in order to have the ability to improve the quality of life independently, especially in economic problems. Umat economy in this case is also the people's economy, because the essence of both is the same¹⁹.

As with previous muslim scholars, Al-Ghazali's attention to public life was not focused on one particular area, but covered all aspects of human life²⁰. Al-Ghazali's thoughts include basic economic concepts such as, the concept of property, Social Welfare (maslahah), about individual behavior, there is also about market values and ethics, to production activities and so²¹on. Al-Ghazali's economic thought was based on the Sufism approach. Corak pemikiran

¹⁶ Dena Ayu, *Pemikiran Al Ghazali Tentang Penerapan Sistem Ekonomi Islam Di Indonesia...*, hlm. 115.

¹⁷ Abdullah Zakiy Al-Kaaf, *Ekonomi dalam Perspektif Islam*, (Bandung, CV.Pustaka Setia, 2002), hal. 18.

¹⁸ Jamaluddin, *Islam Dan Pembangunan Ekonomi Umat*, Vol. 6, No. 2, (IAIN Ar-Raniry, 2007), hlm. 3.

¹⁹ Muhammad Istan, *Al Falah: Journal of Islamic Economics*, "Pengentasan Kemiskinan Melalui Pemberdayaan Ekonomi Umat Menurut Perspektif Islam", Vol. 2, No. 1, (Institut Agama Islam Negeri (IAIN) Curup: Fakultas Ekonomi dan Bisnis Islam, 2017), hlm. 185.

²⁰ Moh. Muafi Bin Thohir, *Pemikiran Imam Al-Ghazali Tentang Ekonomi Islam Dalam Kitab Ihya' Ulumuddin...*, hlm. 228.

²¹ Zuama Mazaya Mayzan Nada, *Periodisasi Perkembangan Pemikiran Ekonomi Islam*, (Sekolah Tinggi Ekonomi Islam STEI SEBI, 2018), hlm. 15.

ekonominya tersebut dituangkan dalam kitab *Ihya' Ulum al-Din, al- Mustashfa, Miẓan Al- 'Amal, dan At- Tibr al Masbuk fi Nasihat Al- Muluk*²².

His view of man is that man is obliged to fulfill his needs and carry out what has been prescribed in Islam. He said that a ruler is obliged to provide security in life. The use of money in his thinking is as a reference value, a means of exchange and savings in the form of numbers. So, it can be known that money cannot be exchanged with others without exception, but can be spent on goods and then resold²³. He wrote that the main thing that Islam wants to achieve is increasing human tranquility such as the protection of Faith, Life, reason, offspring and property. He emphasized that the main thing to be achieved in life is to obtain happiness in this world and the hereafter²⁴. As for the cause and effect of compulsory economic activities, namely:

1. To meet the needs of individuals.
2. To reassure relatives.
3. To help the poor fellow. Thus, Al-Gazawhiiii argues that the failure to achieve these three causes will be prosecuted in Islamic²⁵ law.

Al-Ghazali's socio-economic thought is rooted in a concept that he calls the "social welfare function", a concept that encompasses all human activities and makes a close link between the individual and society. This welfare function is difficult to break down and has been longed for by contemporary economists²⁶.

According to the experts, development is the fulfillment of the function of the human caliphate on earth that will be held accountable later before God. The description of the fulfillment of this caliphate function is very important, so that people understand how to play a role. This translation requires reinterpretation of various development concepts. In addition, development is the fulfillment of the function of the caliphate, by realizing the sibghah of Allah

²² Moh. Muafi Bin Thohir, *Pemikiran Imam Al-Ghazali Tentang Ekonomi Islam Dalam Kitab Ihya' Ulumuddin...*, hlm. 228.

²³ Zaqirotul Maghfiroh dkk, *Jurnal Pemikiran Penelitian Ekonomi*, "Pemikiran Ekonomi Islam Pada Masa Peradaban Rasulullah SAW". Vol. 8, No. 2, (Pekalongan: Institut Agama Islam Negeri, 2020), hlm. 116.

²⁴ Sholikul Hadi, dkk, " *Studi Komparasi Pemikiran Al-Ghazali dan Ibnu Taimiyah Tentang Konsep Harta dalam Perspektif Islam*". JIEB 1, No. 1, (Indonesia: Universitas Ma'some, 2012), hlm. 44.

²⁵ Moh. Faizal, *Jurnal Islam Banking*, "Studi Pemikiran Imam Al-Ghazali Tentang Ekonomi Islam", Vol. 1, No. 1, (Palembang: IGM, 2015), hlm. 52.

²⁶ Syafaul Mudawan, *Ekonomi Islam dan Prospek Pembangunan Umat Muslim*, Vol. 1, No. 2, (JESP: 2022), hlm. 109.

in realizing the ummatan wasathan²⁷. In the *book Ihya Ulumuddin* there are several economic concepts offered by Al-Ghazali, among others;

Concept of social welfare (maslahah)

In the concept of Imam Al-Ghazali, *the function of Islamic social welfare* is a concept that aims for the common good, achieving pleasure and blessing in the world and the hereafter. With one of the means of halal property and Islamic economic activities that build. The concept of social welfare encompasses all human activities. According to him, there are five basic goals in the concept of benefit, namely: al-dien (religion), soul (*nafs*), offspring (*nasl*), property (*mal*), and intellect (*aqal*). However, Imam Al-Ghazali understood that from the basic needs it is very changeable like how the time and place because it is likely to change according to the needs needed by society. He emphasized that according to the guidance of Revelation, the main purpose of human life is to achieve good in this world and the hereafter (maslahat Al-dinwa al-dunya).

The concept of economic thought built by al-Ghazali is rooted in Social Welfare where the essence of the goal is maqshid syariah, namely maintaining religion, soul, intellect, offspring, and property. This is because the heavy point of the purpose of human life is the hereafter. Imam Al-ghazali explained the hierarchy in the economic aspect to realize the function of Social Welfare called triparti, namely the concept of daruriyat, hajiyyat, and also tahsiniyat. The concept is almost the same as Aristotle's economic legacy called ordinal needs, which consist of basic needs in the form of basic needs that must exist, the need for external goods which are outside the basic needs, and the need for psychic goods. In his thought al-Ghazali also asserted that the economic activity carried out by a person is not merely a material fulfillment but also a fulfillment of one's religious duties. He explained that the reason individuals make economic transactions is to meet the needs of life, creating prosperity both for themselves and for the family. Not only that individuals who carry out economic activities also aim to help people who are deficient. These actions are part of the issue of religion because it relates to the reward they will get from it. Thus, economic activity is not only a worldly thing, but also contains elements of ukhrawi²⁸.

²⁷ Tira Nur Fitria, *Kontribusi Ekonomi Islam Dalam Pembangunan Ekonomi Nasional*, Vol. 2, No. 3, (AAS Surakarta: STIE, 2016), hlm. 30.

²⁸ Sisi Ade Linda, *Jurnal MEDLASAS: Media Ilmu Syari'ah dan Ahwal Al-Syakhshiyyah* "Pemikiran Al-Mawardi Dan Al-Ghazali Tentang Peran Negara Dalam Hukum Ekonomi Islam," (Bandung : UIN Sunan Gunung Djati, 2022), hlm. 8.

Al-Ghazali also defined the economic aspects of his social welfare functions in a tripartite hierarchical framework of individual and social utility: necessity (*daruriyat*), pleasure or comfort (*hajat*), and luxury (*tahsinaat*). The hierarchy is a classification of the legacy of the Aristotelian tradition called ordinal needs consisting of basic needs, needs for external goods and needs for psychic goods. According to al-Ghazali, economic activity is a virtue advocated by Islam. al-Ghazali divides people into three categories, namely: 6 *first*, people who attach importance to worldly life this class will be wretched. *And those* who are successful in this world. *The third* is that of those who are in line with the worldly goals of the hereafter²⁹.

The key to the maintenance of these five basic objectives lies in the satisfaction of individual and social needs or utilities. Al-Ghazali divided this utility in three hierarchies called *tripartite*. First, the needs (*daruriyat*) include food, clothing, and housing. Second, pleasure or comfort (*hajiyyat*). This second group consists of all those activities that are not vital for the five foundations, but are needed to eliminate obstacles and difficulties in life. Third, the luxury (*tahsiniyat*). This third group includes activities that go further than just comfort, but include things that can complement, illuminate or decorate life³⁰.

The Islamic economic system provides welfare for all people, provides a sense of Justice, togetherness and kinship and is able to provide the widest opportunities to every business actor. The Islamic economic system is based on 3 main foundations, namely Tawheed, Sharia and morality. The practice of Sharia and morality is a reflection of Tawheed. The foundation of monotheism that is not solid will result in the implementation of Sharia and morality disturbed. The basis of Sharia is to guide economic activity so that it is in accordance with the rules of Sharia³¹. Social welfare is the provision of assistance to people to meet needs in areas such as family and child life, health, social adjustment, leisure time, living standards, and other social relationships³².

²⁹ *Ibid.*..., hlm. 230.

³⁰ Lilik Rahmawati, *Konsep Ekonomi Al-Ghazali*..., hlm. 333.

³¹ Muhamad Takhim, *Sistem Ekonomi Islam Dan Kesejahteraan Masyarakat*, (Ngawi: IAI Fakultas Ekonomi dan Bisnis Islam, 2017), hlm. 5.

³² Muhammad Suud, *Orientasi Kesejahteraan Sosial*, (Jakarta: Prestasi Pustaka Publisher, 2006), hlm.4.

Voluntary exchange and Market Evolution

According to Ghazali every trade should use a respectable way. On the day of resurrection, the merchants will be raised up like the sinners, except for those who fear Allah and do good and are truthful. Hoarding is a moral and social crime. This is a shortcut to eating other people's property, in a false way. The most dangerous crime committed by business people in modern times is to burn some agricultural products so that the price in the market does not decrease, it will jump high.

Al-Ghazali presents a detailed discussion of the role and significance of voluntary trading activities, as well as the process of market emergence based on the strength of demand and supply to determine prices and profits.³³ according to Al-Ghazali the market is formed because of the difficulties faced when transactions are carried out using barter, the barter system (exchange of goods), where not every person and every time they are willing to exchange their goods for the goods of others who need their goods³³. Exchange and development of goods, namely permasalahan exchange and the need for payment instruments. Payment instruments that are not used appropriately and monopolies that clash with Islamic law. Lies and the reduction of the value of means of payment, as well as the impossibility of adding means of payment in activities that are often referred to as usury³⁴.

1. Market Ethics

In al-Ghazali's view, the market should function based on the ethics and morals of its actors. In particular, he warned against profiteering by hoarding food and other basic necessities, giving false information about the weight, quantity and price of goods, committing counterfeiting practices, fraud in the quality of goods and marketing, and prohibiting market control through secret agreements and price manipulation.

In the view of al-Ghazali on the issue of ethical behavior in the market or trade. In particular, it prohibits profiting by hoarding food and other basic necessities. Hoarding goods is a great injustice, especially in times of scarcity. As a result of scarcity, the price of goods soars, thus the level of people's consumption will decrease and in turn will reduce the level of production. Al-

³³ Kusjuniati, *Kesejahteraan Sosial Islami" Sebuah Pemikiran Ekonomi Islam Imam Al-Ghazali (450-505 H/1058-1111 M)*, 2019, hlm. 3.

³⁴ Susi Apriya dan Nanda Yudistiana, *Jurnal Al-Afiah*, "Penerapan Sistem Ekonomi Islam Klasik Al-Gazālī Pada Perekonomian Indonesia", (IAIN Palangka Raya : Fakultas Ekonomi dan Bisnis Islam, 2022), hlm. 45.

Ghazali strongly emphasized truth and honesty in doing business. Therefore, al-Ghazali condemned the practices of counterfeiting, price manipulation, and all manner of fraud.

The market should run freely and be free from all forms of fraud, and market behavior should reflect virtues such as being lenient when dealing with the poor and being flexible in debt transactions, even freeing-certain poor people's debts³⁵. According to Al-Ghazali every trade should use a respectable way. On the day of resurrection, the merchants will be raised up like the sinners, except for those who fear Allah and do good and are truthful³⁶.

2. Production Activities

Al-Ghazali paid considerable attention when describing the various kinds of production activities in a society, including its hierarchy and characteristics. The main focus is on the types of activities that are in accordance with the fundamentals of Islamic economics.

As for human needs that are complementary (secondary and tertiary), in fact, they are always growing and increasing along with the level of individual welfare and civilization of society. However, it should be emphasized here that if an individual or a society is not able to meet its complementary needs, but its basic needs are met, then the individual or society can still live its life without significant difficulties. Therefore, the assumption of capitalists that human needs are unlimited is not appropriate because there are basic needs that are limited in addition to there are complementary needs that are always growing and growing³⁷.

a. Production of goods of basic necessity as a social obligation

Al-Ghazali considered work as part of one's worship. In fact, he specifically considers that the production of basic necessities as a social obligation (*fard al-kifayah*). This is if there has been a group of people engaged in the business world who produce these goods in sufficient quantities to meet the needs of the community, then the obligations of the community have been fulfilled.

b. Production Hierarchy

³⁵ Dewi, *Pemikiran Al-Ghazali Dan Ibnu Khaldun Tentang Ekonomi (Uang Dan Harga)*, 2018, hlm. 115.

³⁶ Syaikh, M. Al-Ghazali, *Al-Ghazali Menjawab 100 Soal Keislaman*, (Jakarta: Lentera hati, 2011), hlm. 498.

³⁷ Zakaria Batu Bara, *Islam Dan Pemberdayaan Ekonomi Umat*, (2018), hlm. 528.

Broadly speaking, al-Ghazali divides production activities into three groups:

- ✓ Basic industries, namely industries that maintain human survival;
- ✓ Supporting activities, which are activities that are additional to the basic industry;
- ✓ Complementary activities, ie activities related to the basic industry

c. Stages of production, specialization and their interrelation

There are various stages of production before the product is consumed. The diverse stages and interrelationships of production entail the division of Labor, coordination and cooperation. He also offers ideas about specialization and interdependence in the family.

3. Barter and the evolution of money

One of the most important inventions in the economy is money. al-Ghazali explains how money overcomes the problems that arise from a barter exchange, the negative consequences of counterfeiting and currency devaluation, and observation. Al-Ghazali asserted that the evolution of money occurred only because of the agreement and custom (convention) that there can be no society without the exchange of goods and no effective exchange without equivalence, and such equivalence can only be precisely determined when there is an equal measure. The function of money proposed by Al-Ghazali is a fair transaction tool for the economy³⁸.

4. The role of the state and Public Finance

Al-Ghazali argued that the state is responsible for creating decent conditions to increase prosperity and economic development. Al-Ghazali emphasized that to improve economic development the country must uphold justice, peace, security and stability. The state must take all necessary measures to enforce internal and external security conditions³⁹. The position of the state and the monetary public, namely the increase in trade, can be by providing welfare, stability and balance, as well as public monetary⁴⁰.

³⁸ Soritua Ahmad Ramdani Harahap, *Jurnal Laa Maisyir*, "Pemikiran Al-Ghazal Tentang Uang", Vol. 6, No. 1, (Gontor: UNIDA, 2019), 10-12.

³⁹ Moh. Muafi Bin Thohir, *Pemikiran Imam Al-Ghazali Tentang Ekonomi Islam Dalam Kitab Ihya' Ulumuddin*..., hlm. 228-238.

⁴⁰ Susi Apriya dan Nanda Yudistiana, *Jurnal Al-Afiah*, "Penerapan Sistem Ekonomi Islam Klasik Al-Ghazali Pada Perekonomian Indonesia"..., hlm. 45.

Conclusion

Based on the discussion that has been put forward above it can be concluded that Al-Ghazali's economic thought, very much contributed to the development of economic thought afterwards. Al-Ghazali's Economic Thought has its own peculiarities compared to other thinkers. In *his grand* economic concept, Al-Ghazali focuses his attention on the behavior of individuals he discusses according to the perspective of the Qur'an^{an}, Sunnah, fatwas Sahaba and tabiⁱⁿ as well as the advice of prominent Sufis of the past, such as Junaid Al-Baghdadi, Dzun Al-Mishri, and Harith bin Asad Al-Muhasibi⁴¹. In this case Imam Al-Ghazali is an Islamic thinker who discusses the values of justice in economics. In addition there are some points that can be understood such as economic activities must be in accordance with Islamic law to maintain the benefit. Al-Ghazali's socio-economic thought is rooted in a concept that he calls the "social welfare function", a concept that encompasses all human activities and makes a close link between the individual and society. This welfare function is difficult to break down and has been longed for by contemporary economists. Umat economic empowerment is basically an effort to optimize and improve the ability of people per person, group and community in a particular environment in order to have the ability to improve the quality of life independently, especially in economic problems. Umat economy in this case is also the people's economy, because the essence of both is the same. As stated in *the book Ihya Ulumuddin* there are several economic concepts offered by Al-Ghazali, among others; Concept of social welfare (maslahah), Voluntary exchange and Market Evolution, Market Ethics, Production Activities, Barter and the evolution of money, The role of the state and Public Finance.

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Author Kontribution

Nurlinda contributed as the principal author in the conceptualization, data analysis, and interpretation of findings. She led the theoretical framework development, ensuring the integration of Islamic spiritual and economic perspectives within the context of contemporary community development. Nurlinda also supervised the overall research design, coordinated the writing and revision process, and ensured the academic rigor and coherence of the manuscript. Her contribution was essential in bridging classical Islamic scholarship with modern socio-economic paradigms, resulting in a comprehensive and contextually relevant study.

Conflict of Interest

The authors affirm the absence of any conflict of interest in this research. The research was conducted in a manner that fulfilled the authors' commitments and responsibilities, maintaining objectivity and professionalism while upholding academic integrity. The authors in the study do not have any business or financial affiliations that could be perceived as a potential conflict of interest.

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