



## **The Role of Financial Management in an Islamic Perspective**

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### **Abstract**

The Islamic view based on financial management involves ethical principles by demanding transparent and accountable accountability. That's why, it is necessary to internalize strong Islamic values so that they can be implemented effectively. This research examines the concept of thought of the Prophet Yusuf who was the State treasurer by carrying out financial forecasting and planning and the author examines the concept of Abu Yusuf's thought which focuses more on macroeconomics, taxation and government policy in managing State finances. This research is library research. The research results provide a deeper understanding of the concept of financial management from an Islamic perspective, as well as its relevance and implementation in the context of Islamic economic history and theory. Where this research also examines the implementation of sharia financial management based on the historical story of the Prophet Yusuf AS and the thoughts of Abu Yusuf, which provides an in-depth overview of the concept of state finance and taxation in the Islamic context.

**Keyword:** Financial Management, accountability, Islamic Perspective.

### **INTRODUCTION**

Practitioners, especially those who are directly involved in financial services, really need theories and studies regarding the development of knowledge about financial management. Because this study is a very important element for decision making when faced with problems in the field. The public in general is more familiar with economic figures who were born in the western world, such as Aristotle, who was born in 384 BC in Stagira Chalcide, Greece, as the first person to discuss economic concepts, rather than those from the Islamic world itself. Jumping from ancient Greece with Aristotle, people are more familiar with other economic figures from the western world such as St. Thomas Aquinas (1225-1274 AD) and St. Albertus Magnus (1206-1280 AD), followed by a professor in Glasgow, England named Adam Smith who was famous for his book entitled "*An Inquiry into The Nature and Causes of The Wealth of Nations*" in 1776. Adam Smith was ultimately named the Father of Economics (Abdillah, Janwari, and Jubaedah, 2022).

From the description above, it can be concluded that in the history of the development of world economics there has been a fairly large gap starting from the ancient Greek era (Aristotle) jumping to the pre-classical era (Thomas

Aquinas and St. Albeertus Magnus) which is almost hundreds of years away. Western economic scientists believe that in that time period no new economic scientists emerged. So in this case it is known as the dark age (dark times of European nations). Therefore, the following is an overview of the history of the development of economic theory:

**Picture 1**  
**Development of Economic Theory**



Source : Development of Economic Theory from the year by year, 2023

If we examine it more deeply, during this period of time, which the Europeans referred to as The Dark Age, there was no economic thought that emerged at that time because at that time it was the golden age of the Islamic caliphate. (Abdillah, Janwari, & Jubaedah, 2022) said that at that time the Middle East, specifically Ottoman Turkey, was the main trade route between East and West. The golden ink of history has recorded that in that time period many thinkers emerged in the field of economics from the Islamic world, including Abu Yusuf (113 - 182 H/731 -798 AD). Abu Yusuf's full name is Ya'qub bin Ibrahim bin Habib bin Khunais bin Sa'ad AlAnshari Al-Jalbi Al-Kufi Al-Baghdadi.

The theoretical knowledge of financial management in current book discussions often involves the basic use of interest when the investment and funding decision making process is still involved. In fact, interest references are unavoidable and still dominate almost all financial management studies. Where in the fatwa it is very clear that it is prohibited both in the form of investment decisions and short-term and long-term funding. In this case, quite deep doubts arise among the academic community, especially regarding the existence of sharia financial management. The theory and practice of financial management still needs to be studied, considering that this is an important element in supporting financial management for sharia financial institutions.

This research will analyze sharia financial management and its implementation in the form of a literature review which specifically explores previous historical stories in classical books, especially the tafsir books of ulama, and will explore the implementation of financial management carried out by the Prophet Yusuf

AS in order to obtain in-depth picture. Prophet Yusuf AS is the State treasurer where one of the positions of a financial manager, in fact the main task of Prophet Yusuf AS is to analyze and financial planning to overcome the food crisis which at that time the government was worried about. This research will also examine Abu Yusuf's thoughts on the concept of state finance and taxation, where his thoughts have been recorded in the gold ink of history, that during the reign of Caliph Harun Al-Rasyd, it was one of the glory days of the Muslims in the midst of the dark ages of western nations, which according to the term they are The Dark Age, and then from this study, we will discuss the contextualization between the financial management policies of Prophet Yusuf AS and those of Abu Yusuf's time in the current era of financial management science, especially in Indonesia.

### **Financial Management**

Financial management is how a company gets money from the results of its business, whether from services, trade or production and allocation of the funds used must be done through careful calculations and prioritizing efficiency in order to maximize company value. Because the value of the company, most of the definitions of financial management are considered as the company's goal in achieving or success of management in financial management along with improvements that continue to be made by the management so that the company grows and develops rapidly along with monitoring and allocating funds strictly and on target. so that the company's goal is to get as much profit as possible (Mulyana, Susilawati, Putranto, and Soegiarto, 2023). Several important aspects in financial management include financial planning, cash management, risk management, investment decision making, financing, preparing financial reports and evaluating financial performance. In this case, financial management involves an in-depth understanding of the principles of accounting, economics and finance, the main things of which are how to obtain and allocate funds, as well as checking whether these funds have been used effectively and efficiently.

### **Financial Management Objectives**

Based on theories in the field of corporate finance (Atmaja, 2008), it is explained that corporate financial management has one focused objective, namely how to maximize the prosperity of shareholders or company owners (wealth of the shareholders). This normative objective can be realized by maximizing the value of the company or the same as the market value of the firm with the assumption that shareholders will prosper if their pockets grow deeper. So  $V = D + E$ , where V or company value, D is debt or company debt, and E is equity or capital owned. If D remains constant, V increases, then E also increases. It can be concluded that, if the stock market price (company value) increases, then Capital (E) per share will also increase. However, this normative goal often has problems with the interests of implementing company operations (personally)

because of the emergence of Agency Problems. Financial management objectives include a number of aspects that are generally designed to manage an entity's financial resources in an optimal way, where each entity's objectives will certainly be different from each other. According to (Block and Hirt, 1997), there are at least three main objectives in implementing financial management, namely the assessment approach, maximizing shareholder wealth, and social responsibility and ethical behavior.

### **Scientific interpretation of Al-Qur'an**

This research explaining the concept of conventional financial management, this research will also present a theoretical study regarding the scientific interpretation of the Al-Qur'an. Where in the study the author will dig into the tafsir books in order to obtain a clear picture of the meaning contained in Yusuf's letter. The interpretation method is interpretation with the Al-Qur'an according to (Ar-Rifa'i and Nasib, 1999). Then the Qur'an with As-Sunnah. Rasulullah saw. said, "Know, indeed I was given the Qur'an and something similar to it, (namely As-Sunnah)." In this research, we not only carry out an interpretation of the Al-Qur'an, but the author explores the results of the interpretation of the Al-Qur'an and elaborates on issues that are relevant from a scientific perspective on the verses of the Al-Qur'an that are studied. According to (Al-Qaradawi, 2002) scientific interpretation of the Al-Qur'an is a new interpretive vision at this time. namely interpretation that uses the tools of contemporary natural sciences, namely discoveries and theories to explain the meaning and understanding of a verse or several verses contained in the holy book Al-Qur'an. including the social sciences. although most of the initiators and pioneers of this interpretive vision were not religious and sharia scholars.

### **RESEARCH METHODS**

The research method used is qualitative research which uses a descriptive approach and reviews documents. What is meant by descriptive in this research is that it will explain research problems using the method of accurately and systematically describing a document and existing data. This type of research is library research, where the author will review a number of scientific journal articles, books and sources from trusted websites to obtain data. So by using these methods and techniques in collection, it is hoped that this research can find objective and relevant conclusions supported by scientific journal references as support and relevant data.

### **RESULT AND DISCUSSION**

#### **Financial Management Concept based on Surat Yusuf**

The study of Financial Management from a Sharia perspective that will be discussed in this research is taken from Yusuf's letter, where this letter is enshrined in the Al-Quran, which is a source of guidance for Muslims and is a reference material because the story specifically contains values that are

relevant to the development of financial management. The outline in the Surah tells the historical background to the revelation of the verse which also explains the urgency of this story as an important story that should serve as a guide and lesson for the people, therefore this study is considered important to reveal how financial management is actually aimed at.

Regarding financial management, as previously mentioned, the discipline of finance always focuses on two important things, namely assessment and decision making. In relation to the interpretation of Surah Yusuf which will be raised in this research, of course we still remember the monumental story of the Prophet Yusuf AS when he was asked to make an assessment of al-Azis's concerns in Egypt regarding his dream as stated in Surah Yusuf verse 43:

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَبْسُوتٌ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي رُؤْيَايَ إِن كُنْتُمْ لِلرُّءْيَا تَعْبُرُونَ

"And the king said (to the leaders of his people), 'Indeed, I dreamed that I saw seven fat cows being eaten by seven thin cows; seven stalks (of wheat) are green and the other (seven stalks) are dry. O eminent person: "Tell me about the interpretation of my dream if you can interpret dreams."

In the interpretation of al mizan, the king asked his ministers for an assessment of the dreams he saw. One person said that there was someone who was able to interpret the king's dreams, he was the Prophet Yusuf who was imprisoned. The king asked him to ask Prophet Yusuf about this. Then the messenger came to Prophet Yusuf and asked him about the king's dream. Prophet Yusuf answered him without conditions or requests to be released first, "You sow for seven years, and what you reap, then leave it on the grain, except for a little of what you eat, that is, don't trample it, because it is damaged over time." seven years, and if it is in the grain, it does not spoil." Prophet Yusuf's answer is contained in ayat 47-49 (Puspitasari, Hamidah, and Rofiq, 2022).

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَابًّا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِّمَّا تَأْكُلُونَ

"He (Yusuf) said, 'So that you cultivate seven (consecutive) years as usual; then whatever you reap you should leave on the stalks except for a little for you to eat. Then after that will come seven very difficult (years), which use up what you saved to face them (difficult years), except for a little of what (seeds of wheat) you saved. After that there will come a year in which people will be given (enough) rain and during that time they will press (grapes).."

In Surah Yusuf, it is said that the King tried to find someone who was an expert in dream interpretation to give an assessment of his dreams even though other commentators said that the king's dreams were just empty dreams. In this case

it can be interpreted that a King who is described as a financial manager has the belief that the dreams he experiences are not just empty dreams, the King gave the Prophet Yusuf the opportunity to interpret his dreams. The assessments and strategies presented by the prophet Joseph showed the ability to think visionary. He was able to see past and present conditions to predict the future. The interpretation of the prophet Joseph's dream illustrates that in financial management, careful budget planning is needed, with the principles of saving and efficiency. Extracting sources of funds must be done as optimally as possible to prepare for the growing and increasing needs. Prophet Yusuf's answer also implies investment strategies in financial management, namely storing wheat in the grain so that it does not spoil (Puspitasari, Hamidah, & Rofiq, 2022).

The King gave confidence to the Prophet Yusuf after the results of the tawhili analysis of his dream came true, where he was appointed by the King as a reliable financial expert at that time, by becoming a financial manager and managing the State's finances as in ayat 54-55. Agricultural products, which are the country's main resource, are threatened by crisis, so efforts are needed to protect and regulate them with honesty, skill and expertise. (Quthb and Sayyid, 2003) explains that this task is not an enjoyable task as many people describe it. In fact, the task of meeting the primary needs of a nation that will be hit by famine for seven consecutive years is certainly not a matter of luck. So from Yusuf's story, in the context of the financial management discipline, there are several important things that need to be reviewed in order to get a comprehensive picture of how this scientific discipline actually provides direction to overcome the financial problems faced. These include the following:

### **Financial Planning**

Short-term financial planning is an effort to manage finances by focusing on goals that can be achieved in a short time, usually within one to three years. If you look at the financial reports, this is related to where the company is expected to be able to fulfill the obligations that must be paid, such as paying company operational costs, supplier bills, tax bills, and employee salaries. Financial planning in management science has 2 types, namely short-term financial planning and long-term financial planning. As told by the Prophet Yusuf AS, who has practiced long-term planning, it is important to do this in order to provide a sense of security regarding financial security in the future. This can be interpreted as educating yourself about the importance of planning and coordinating yourself to remain at a financially secure level in the future, so that when the economy experiences a downturn (crisis) you are ready to face it without feeling anxious, afraid or even worried. As explained by (Bayinah, 2013), by providing disciplined structuring and management of the receipt and expenditure of resources generated in a certain period for the next period, it has

provided awareness of the importance of planning and conditioning oneself to remain at a financially safe level in the future, which is likely to experience economic decline (crisis).

### **Dividend Policy**

Based on the story of the Prophet Yusuf AS which has been explained, he taught about financial planning by prioritizing several aspects, namely what to plant, when to start planting, how to plant, how to harvest and how to enjoy the harvest, which has been explained in Yusuf's letter how to set aside part of the results obtained in the first seven years for the next seven crisis-prone years. In the research presented by (Quthb and Sayyid, 2003) explains advice in dealing with the consequences that will occur, As has been explained regarding dividend policy is the company's decision regarding how large a share of net profit will be distributed to shareholders. Each company certainly has a different dividend policy depending on industry characteristics, capital structure and business strategy. These decisions are often made by the company's board of directors and management, and often involve in-depth analysis of economic conditions, investment needs, and shareholder interests. It can be concluded that every good entity must have a reserve from the profits that have been obtained in each year period. In the sense that every business profit that has been generated by the entity is not necessarily for reinvestment but there is a portion that will later be distributed in the form of dividends. Where the amount of these reserves is prepared based on an analysis of the risk of losses from a crisis that might occur in the future.

### **Diversifikasi Risk**

The risk diversification lesson that can be taken in the story of Prophet Yusuf AS was put into practice by his father, Prophet Yaqub AS, with the description of the story that at that time, there was a crisis in the Bedouin interior of the land of Kan'an which included Syria, Iraq, Palestine, etc. another, where Yaqub and his family lived. From this fact, it is known how widespread the areas affected by the hunger crisis are, and illustrates the success of Yusuf's management in preventing the crisis by making Egypt a terminal for neighboring countries and a place to store reserves of primary needs for all areas affected by the crisis. When Yusuf's brothers said that the leader of Egypt (read: Yusuf) promised them to give them back food supplies and at the same time gave instructions so that when they returned to Egypt they should take a different path. (Surah Yusuf: 67).

وَقَالَ يٰٓبَنِيَّ لَا تَدْخُلُوا مِنْ بَابٍ وَّاحِدٍ وَّادْخُلُوا مِنْ اَبْوَابٍ مُّتَفَرِّقَةٍ وَّمَا اَغْنِي عَنْكُمْ مِنَ اللّٰهِ مِنْ شَيْءٍ اِنْ اَلْحُكْمَ اِلَّا اللّٰهُ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿٦٧﴾

“and Jacob said: "O my sons, do not enter (together) from one gate, and enter from different gates; however, I cannot spare you anything from (fate) Allah.

The decision to determine (something) belongs only to Allah; to Him I place my trust and to Him alone let those who put their trust submit."."

In this verse it can be concluded that the Prophet Yaqub AS realized that this was an effort to minimize the risk while the one who has the right to decide is Allah. However, behind this, a lesson can be learned that the Prophet Yaqub AS considered that an event that looks profitable in the future must also have risks, so that to minimize this risk, it can be anticipated using diversification patterns (Quthb and Sayyid, 2003). Where in conventional financial management science, risk diversification is a strategy to reduce risk by spreading investments into various assets or financial instruments with the aim of achieving a more balanced portfolio that is resistant to fluctuations in the value of certain assets. By planning and implementing appropriate risk diversification, investors can achieve a balanced portfolio that is more resilient to market fluctuations. The undeniable perfection of the Qur'an is very worthy of being a reference. Not a fairy tale or just a story without meaning, but the truth whose meaning must be explored as a primary place to be followed up as a solution to the challenges of the times. Sayyid (Quthb and Sayyid, 2003) even emphasized the importance of deeper study as part of Islamic da'wah to face the erroneous conventional system that has controlled the property and power of the majority of nations in the world, and led this nation to justify everything for the sake of pleasure alone.

### **Abu Yusuf's concept of economic thought**

Abu Yusuf's monumental work contains economic thought, namely the book entitled *Al-Kharaj*. In this book, Abu Yusuf tends to discuss macroeconomics, this may be because the book is his answer to a request from Caliph Harun Al-Rasyd regarding the economic problems faced by the caliph, so the book has a bureaucratic orientation. The book *Al Kharaj* discusses macro economics, which in conventional science macroeconomics is an economic science that studies the economy of a country comprehensively. According to (Abdillah, Janwari, and Jubaedah, 2022) this type of economics can also analyze producers as a whole and consumers in allocating income when purchasing goods/services.

In practice, macro economics is used to make policy. Several policies in macro economics are monetary policy, fiscal policy, supply side policy, while government policy, determining the country's economy, aggregate or overall expenditure, are all aimed at one goal, namely: creating economic growth, increasing national income, stabilizing the economic situation, Equalizing income distribution, developing national production capacity, making the balance of payments balanced, increasing employment opportunities, controlling inflation. As argued by (Tilopa, 2017) that the *Al-Kharaj* Book not only discusses macroeconomics and taxation, but also various other sources of state income, such as *ghanimah*, *fai*, *kharaj*, *ushr*, *jizyah* and *sadaqah*. Which is



equipped with ways to collect and distribute each type of property in accordance with Islamic law based on the postulates of naqliyah (Al-Qur'an and Hadith) and aqliyah (rational).

### **Countries and Economic Activities**

Abu Yusuf said that the main task of a ruler is to realize and ensure the welfare of his people. For him, the development of various projects and the needs of the people is very important to fulfill general welfare. As is the case in infrastructure procurement, according to (Tilopa, 2017) Abu Yusuf stated that the State is responsible for fulfilling it in order to increase land productivity, people's prosperity and economic growth. Furthermore, he argued that all costs required for the procurement of public projects, such as the construction of walls and dams, must be borne by the State. However, he also emphasized that if the project only benefits one particular group, then the project costs will be charged to them appropriately. Various state tasks can run well when the appointed officials have an honest and trustworthy nature, as is the case with Abu Yusuf's proposal. He strongly condemned the harsh treatment of taxpayers by officers and considered it a criminal act. If taxpayers are treated fairly and honestly, the impact will be on economic growth by increasing tax revenues.

### **Kharaj (Taxes)**

The function of government in a country will run well when it has a sufficient budget, so that good defense and security functions can be carried out by a country. Likewise, in developed countries such as America, England, Russia, their franchises are able to support their defense and security systems because they have sufficient state budgets. Kharaj or taxation is Abu Yusuf's main thought. In terms of taxation, Abu Yusuf has provided principles regarding the ability to pay, providing leeway for taxpayers and centralizing decision makers in tax administration (Hidayat, 2010). In his book kitab al-Kharaj, Abu Yusuf outlines the conditions for taxation (P3EI, 2008), namely:

1. Charging a justifiable minimum (minimum price that can be justified)
2. No oppression of tax-payers (not oppressing taxpayers)
3. Maintenance of a healthy treasury, (maintenance of healthy assets)
4. Benefiting both government and tax-payers (benefits obtained by the government and taxpayers)
5. In choosing between alternative policies having the same effects on treasury, preferring the one that benefits tax-payers (in the choice between several alternative regulations that have the same impact on property, which exceeds one that benefits tax-payers).

In terms of determining tax rates, according to (Karim and Adiwarmar, 2001) explained that Abu Yusuf proposed replacing the fixed tax system (misahah/fixed tax) on land with a proportional tax (muqasamah/proportional tax) on agricultural products. In Abu Yusuf's view, the existing financial

conditions required a change from the misahah system to a muqasamah system, because the conditions that existed at that time were very different from the initial conditions when the misahah system was implemented. He showed that in Umar bin Khathab's government, when the misahah system was initially used, most of the land could be planted and only a small part could not be planted (Abdullah and Prof. Dr. H. Boedi, 2010).

### **Public Finance**

Talking about a country's finances, public finances are or can be said to be the finances of a country. A country's finances are assets that are owned and managed, the forms of which include: money and goods owned, such as securities that have a monetary value or rights and obligations that can be measured in money and that are owned and guaranteed by the central government, regional governments, and other agencies (CST Kansil, 2008). In planning, determining and creating public finance, of course there are several kinds of technical approaches that can be used, namely:

1. Object, the object that can be understood here is that State Finance consists of all the rights and obligations of the state which can be assessed using money, especially in determining policies and activities which cover the fiscal, monetary and separate management of state assets, and everything related to money or goods that can be taken to become state property by implementing these rights and obligations.
2. Subject, in this Subject what is meant is State Finance whose components consist of all objects which are owned or belong to the state, and/or controlled by the State/Regional Government, and other bodies which are related to state finances.
3. Process, From a process point of view, State Finance also covers the entire sequence of activities related to the management of the objects mentioned above, starting from policy formulation and decision making to accountability.
4. The aim, in this aim, the components of State Finance consist of policies, activities and legal relations that are related to the ownership and/or control of the objects mentioned above in the context of administering state government.

Public or State Finance from an Islamic perspective, in this case according to Abu Yusuf, is divided into 3 categories, these categories include (ghanimah, adaqah, and fa'i assets). These sources of revenue can also be used to finance a country's operational activities. These three sources have their own basic rules, which include:

#### **1. Ghanimah**

This ghanimah is something that is owned and managed by Muslims from the property of the infidels during the war. This something is in the form of money, weapons, trade goods, foodstuffs and others. Then, Abu Yusuf

explained again that ghanimah income at that time was an important part of public finances because at that time the period of regional expansion was still ongoing, although not very large. However, because of its non-routine nature, this post can be classified as irregular income for the State. Furthermore, Abu Yusuf said that if ghanimah is obtained from the results of battle with the enemy, it must be distributed according to the guidelines in the Al-Qur'an, Surah An-Nahl verse 41.

## 2. Zakat (adaqah)

As one of the State's financial instruments, zakat remains one of the State's financial sources at that time. Among the objects of zakat that are objects of attention are: First, agricultural zakat, the amount of agricultural zakat payments is 'usyr, namely 10% and 5%, depending on the type of land and irrigation. Land that does not require a lot of labor to prepare irrigation facilities, the tax is 10%, while land that requires hard work to provide water channels and irrigation, the tax is 5%. Second, the object of zakat that concerns Abu Yusuf is zakat from mineral products or other mining goods.

## 3. Fa'I Treasure

Fay' is everything that Muslims control from infidels without war, including the property that follows, namely kharaj of the land, individual jizyah and usyr from trade. All Fay' assets and the assets that follow in the form of kharaj, jizyah and usyr are assets that can be utilized by Muslims and stored in baitul mal, all of them are included in the tax category and are a source of permanent income for the State, these assets can be spent to maintain and realize benefit of society.

## **Market Demand Theory**

When we talk about the amount of demand in the form of demand price, this shows the extent to which people need to obtain goods or services with high or low levels of demand. According to (Abdillah, Janwari, and Jubaedah, 2022) Abu Yusuf is listed as the earliest scholar to start discussing market mechanisms. It pays attention to increases and decreases in production in relation to price changes. The phenomenon that occurred during Abu Yusuf's time was that when goods were scarce, prices tended to be high, whereas when goods were abundant, prices tended to fall or be lower. This general phenomenon is criticized by Abu Yusuf because in reality it is not always the case that a small supply of goods causes high prices, and an abundant supply of goods causes cheap prices. He stated, "sometimes food is abundant, but still expensive, and sometimes food is very little, still cheap (Abdillah, Janwari, and Jubaedah, 2022).

## **Demand theory in an Islamic perspective**

The intention and desire to obtain and own goods and services that are in accordance with religious principles (sharia) and that are halal thoyyib are steps that must be taken into account, referring to Ibn Taimiyah's opinion. The

concept used in discussing Demand Theory from an Islamic perspective is when assessing and determining a commodity (goods and services), why is it determined? Because not all commodities can be consumed, and within a commodity (goods and services) we have to know whether the commodity is Halal to consume or whether it is Haram to consume.

### **Demand according Al-Ghazali**

One of Al-Ghazali's thoughts is to discuss demand theory. He conveyed his theory in detail regarding the roles and all daily activities in buying and selling and the emergence of a market where prices always change depending on strong supply and demand. Al-Ghazali, in his writings, does not explicitly explain the theory of demand in today's modern world, but describes it in the form of a demand curve.

### **Conventional demand theory in Islam**

If analyzed and understood, one of the factors that influences conventional demand and Islamic demand is similar. Several differences between conventional demand theory and Islamic demand, namely:

1. Both have a legal basis and there are limitations according to Islam in view of Islamic requests, with the principle that the Islamic religion is the basis for every human being's life by believing in the existence of Allah SWT. The source of knowledge is clear from the Koran that the majority of Islamic economics is based on religious beliefs in its system mechanisms.
2. In general economic theory, the analysis is limited by how humans survive by fulfilling their desires, as well as moral and social values that no one has yet used. In conventional economic theory the focus is on the goal of profit and materialism. Economic activity is only limited by market variables, namely, price, income and so on. Conventional theory originates from human reason which can sometimes be irrational in buying a commodity.

### **CONCLUSION**

The concept of financial management based on Surah Yusuf in the Al-Qur'an is a guideline for Islamic financial management and functions as a legal document. This verse emphasizes the importance of financial management as a scientific discipline that focuses on two main aspects: education and decision making. Where in Surah Yusuf, the King is a monumental figure who is ordered to make decisions based on the Koran with orders to carry out financial management. Prophet Yusuf's teachings and strategies emphasize the importance of visionary thinking in managing money. He emphasized the need for long-term planning, efficiency and strategic investment in financial management in times of crisis.

In Abu Yusuf's thinking, he is a leading economist who emphasizes the importance of macroeconomics in his book Al-Kharaj. The book covers various

economic studies, such as monetary policy, fiscal policy and government policy. This policy aims to create economic growth, increase national income, stabilize the economy, distribute income, increase national production capacity, increase employment and reduce inflation. Then, Abu Yusuf highlighted the importance of government involvement in various projects and the need for society to ensure prosperity, where the government must invest in building infrastructure and public projects to increase economic productivity, so as to reduce poverty. Furthermore, Abu Yusuf in the concept of Al Kharaj or taxation emphasizes the importance of minimum tax rates so that there is no oppression of taxpayers, which can maintain the health of the treasury, benefiting the government and taxpayers. He also suggested that the tax system should combine fixed and proportional tax rates, which could help stabilize the economy and prevent fluctuations in tax rates. This concept is reflected in the concept of demand in Islam which reflects the Islamic economic view of how society should manage their economic resources.

Based on this conclusion, the concept of thought at the time of the Prophet Yusuf and Abu Yusuf can be linked to financial management which can later be seen as an Islamic perspective where at the time of the Prophet Yusuf taught the concepts of forecasting, financial planning, dividend policy and risk diversification, which are the same as the concept of management science. that currently exists. Meanwhile, Abu Yusuf's thinking focuses more on macroeconomics, taxation and government policy in managing state finances. So if these two theories are combined, they can be adopted not only for personal financial management, but can be applied in a family, organization, or even a country to build an Islamic concept in accordance with the Al-Quran and Hadith.

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