



COMPARISON OF ISLAMIC ECONOMY AND CONVENTIONAL ECONOMY TO PEOPLE'S INCOME GROWTH IN REDUCING POVERTY AND UNEMPLOYMENT

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Abstract

Islamic economic system is built on the foundation of the Islamic faith, the faith in question is the right because it comes from Allah brought to mankind through the prophet Muhammad. The Islamic faith is a faith that satisfies reason, reassures the soul, and is in accordance with human nature. In an individual context, economic activity is based on the values of worship. The economic system known by society globally is the capitalist and socialist economic system. In the economic context, both systems have been able to increase the prosperity of the people in the country that uses both economic systems. The capitalist system is influenced by the zeal to make the most of its profits with limited resources. This capitalist venture is supported by the values of freedom to make ends meet. This freedom resulted in high competition among others in defense, while the socialist economic system had the goal of mutual prosperity. In conclusion, the Islamic economic system is a solution economic system for various problems that have arisen, while the conventional economic system is an economic system that is widely used by various countries in the world, including Indonesia. A conventional economy is an economic system that gives full freedom to everyone to carry out economic activities.

Keywords: *Comparison, Islamic Economics, Conventional Economics*

A. Introduction

Indonesia as a developing country has begun to become acquainted with global capitalism in line with the new order era economy that makes the paradigm of economic growth become commander in chief. The rupiah devaluation crisis that turned into the monetary crisis of 1997-1998 has blinded the eyes that the foundation of the Indonesian

economy built on the basis of foreign debt is not solid. However, in this era of reform awareness is thus arousing the spirit among the government to seek a more humane and socially just economic alternative system, precisely the opposite of today Indonesia is experiencing a variety of dentumen current neoliberalism manifested in a trio of deregulation, privatization, and liberalization.

The Islamic economic system is built on the foundation of the Islamic faith, the faith in question is the right because it comes from Allah brought to mankind through the prophet Muhammad. In individual kontek, economic activities are based on the values of worship. Not material that becomes orientation (profit oriented) but god's keridhoan. Finding material is a matter that even becomes mandatory for a person if he/she is in charge of living in the family. It's just that to get it not by justifying all means but must be bound by the law of syara.

The economic system known by society glaobal is the capitalist and socialist economic system. In the economic kontek, these two systems have been able to increase the prosperity of the people in the country that uses both economic systems. The capitalist system is influenced by the spirit to get the most profit possible with limited resources. This capitalist venture is supported by the values of freedom to make ends meet. This freedom resulted in high competition among others to survive, while the socialist economic system has the goal of mutual prosperity. Philosophical socialist economy, is how together get prosperity, Known Islamic economy in the middle of conventional economy.

Conventional economics compared to Islamic economics has been growing even since the 18th century when Adam Smith released his book entitled "The Wealth of Nation". Since then conventional economic thinking has grown rapidly and emerged thoughts and contributions about the economy from economic experts around the world. While the Islamic economy only emerged around the 1960s and is still very young when compared to conventional economics. Although basically the Islamic economy has been widely implemented by the Prophet Muhammad, the companions, tabi'in, tabi' tabi'in long days before the name of Islamic economics.

Islamic economics is much more concerned about the benefit and the sources of its application comes from the Quran, hadith of the Prophet Muhammad and also the thoughts of scholars and economists of Islam. The application in terms of muamalah may be as long as it does not violate sharia provisions and there is no evidence that expressly prohibits an activity in peace including economic matters. The Islamic economy is clearly

different from conventional economics derived from human thought. In conventional economics matters related to spirituality are ruled out, because they think spiritual matters cannot be related to the economy.

B. Research Method

This research is a qualitative library research. The step used in this stage is to collect data and book books and literature, resulting in the data needed to solve the formulated problems. The method applied in data collection in this research is documentation method. Stages of processing data and analyzing predetermined data using descriptive methods of analysis aimed at explaining a situation, event, object or everything related to variables that can be explained.

C. Finding and Discussion

Overview of the Islamic Economic System

Islamic economics is one of the branches of science that regulates and learns about human behavior whose behavior is regulated based on the rules in Islam and based on tawhid as summarized in the pillars of faith and the pillars of Islam. The word Islam after "Economy" in Islamic economic expression serves as an identity without affecting the meaning or definition of the economy itself. Meanwhile, according to Baqir Sadr, Islamic economics is the way and path chosen by Muslims in order to achieve their economic life in solving every economic problem with its concept of justice. (Sadr, 2008, p. 23)

In addition, there are several economic understandings of Islam according to Islamic economists and scholars, among others:

- Joseph Qardhawi. Understanding Islamic Economics is an economy based on the godhead. The essence of this economic system is dotted with god's repulsion, the ultimate goal to God, and utilizing the means that can not be separated from the sharia of God.
- Umer Chapra. According to him, Islamic economics is a branch of science that helps people in realizing their welfare through the allocation and distribution of rare resources in accordance with the goals set by Sharia without excessively curbing individual freedoms, creating macroeconomic and ecological imbalances, or weakening family and social solidarity and moral bonds that are intertwined in society.
- Nejatullah ash-Shiddiqi. The economic understanding of Islam is the response or response of Muslim thinkers to various economic challenges at a certain time. In this

case they are guided by the Qur'an and Sunnah and reason (experience and *ijtihad*). (Serbi, 2014)

From some of the understandings mentioned above we can conclude that Islamic economics is a science whose practice is in accordance with the teachings and guidance of Islam. In addition, in the fulfillment of diverse needs create a variety of economic systems in Islam that essentially all exist in a clear rules of play and in a way to meet the needs.

There are four traits of Islamic economics, namely:

- a) Unity
- b) Balance
- c) Freedom
- d) Responsibility

In addition to the above understanding we also discuss what the purpose of the Islamic economy. Islamic economics aims to provide harmony for life in the world. The value of Islam is not only for the life of Muslims, but all living things on the earth. In the process, Islamic Economics is the fulfillment of human needs based on Islamic values in order to achieve the goal of religion (*falah*). The Islamic economy becomes the mercy of all nature, which is not limited by the economic, social, cultural and political of the nation. Islamic economics is able to capture the value of the phenomenon of society so that in its journey without leaving the legal source of Islamic economic theory, can change. Furthermore, the Islamic economy is closely related to Islamic law where an Egyptian *fuqaha* named Prof. Muhammad Abu Zahrah said there are three targets of Islamic law that show that Islam was revealed as a mercy for all mankind, namely:

- Sanctification of the soul so that every Muslim can be a source of good for the community and its environment.
- The establishment of justice in society. Justice in question covers aspects of life in the field of law and *muamalah*.
- Achieving *maslahah*. The scholars agreed that the *maslahah* that tops the above targets includes five basic guarantees:
 - Safety of religious beliefs (*al din*)
 - The hand of the soul (*al nafs*)
 - Salvation of reason (*al aql*)
 - The salvation of families and descendants (*al nasl*)
 - Safety of property (*al mall*). (Murad, 2002, pp. 14-15)

Islamic economics also has several principles that must be applied in its daily practice, namely:

- Various resources are seen as a gift or deposition from Allah swt to man.
- Islam recognizes private ownership within certain limits.
- The main driving force of the Islamic economy is cooperation.
- The Islamic economy rejects the accumulation of wealth controlled by only a handful of people.
- The Islamic economy guarantees the ownership of the community and its use is planned for the benefit of many.
- A muslim must fear Allah and the Day of Determination in the Hereafter.
- Zakat must be paid for the wealth that has met the limit (nisab)
- Islam forbids usury in all forms. (Murad, 2002, pp. 18-19)

Islamic culture is a unique culture and different from other religions, this is because Islam contains a more specific philosophy and different from other cultures, especially in the economic field (Siddiqi, 2006). Sharia economy is very different from capitalist, socialist, and communist economies, sharia economy is not in the middle of these three economic systems. In contrast to capitalists because they are more individual, socialists give all responsibility to their citizens as well as extreme communists, sharia economy establishes forms of trade and service that can and cannot be dealt with.

The Islamic society's approach to life is determined by the "WorldView" contained in the Qur'an so that in general the economy of the Islamic community is much lower than the purpose of life as a whole. According to the Qur'an all activities that should be done by humans is to get falah to achieve happiness in life in the world and at the end of one of them is sharia economy. (Siddiqi, 2006)

The Islamic economic system was present far ahead of the two systems referred to above, namely in the 6th century, while the capitalists of the 17th century, and socialists of the 18th century. In the Islamic economic system, what is emphasized is the creation of equitable distribution of income, as stated **in surah Al-Hasyr verse 7:**

مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ.

Whatever spoils (Fai-i) that Allah has given to His Messenger (of property) that comes from the inhabitants of cities, is for Allah, for the apostles, relatives, orphans, the poor and those who are on the way, so that the wealth should not circulate among the rich

among you. Whatever the Messenger has given you, accept it, and what is forbidden to you, and so leave it. And put your trust in Allah. God is severe in punishment.

In the Islamic economy, we are not in a position to distribute the resources at our own. Because in Islam, social welfare can be maximized if economic resources are also allocated in accordance with the demands of Sharia. In Islam economic activities have a higher goal that is the happiness of life in the dunai and end, by trying to realize social economic justice.

Islamic economy is not fixated on the material alone, this kind of thing is not something exemplified by Islam, on the contrary Islam forms a cultural system and values that reflect the ultimate goal of muslims and also the ideals of society (Siddiqi, 2006). Overall the objectives of sharia economy are:

- Meet the needs of one's life simply.
- Meet the needs of the family.
- Meet long-term needs, and
- Provide assistance and balance according to god's way. So that it can be explained that sharia economy maintains the balance of real and monetary sectors.

'As well as growth there will be delays in giving freedom to his theory. (Karim, 2006)

In The teachings of Islam know well in his worship to god can be divided into three, namely Shari'ah, Worship, and Muamallah. Islamic economics belongs to the field of sharia (Yunimar, 2019). The Islamic economy must be able to provide the welfare of the whole community, provide a sense of fairness, togetherness and kinship, and be able to provide the widest opportunities to businesses that emphasize on four traits, namely, unity, balance, freedom, and responsibility.

While the purpose of the Islamic economy is to provide harmony for life in the world. Islamic values are not solely for the life of Muslims but all living things on earth. The essence of the Islamic economic process is the fulfillment of human needs based on Islamic values in order to achieve religious goals. The Islamic economy becomes the mercy of all nature, which is not limited by the economy, social, cultural, and political of the nation. Islamic economy is able to capture the value of the phenomenon of society so that in its journey without leaving the source of the hokum Islamic theory, bias changes.

Community organizations in the field of Sharia economy, sharia economic community (MES) assessed that in 2015 the Sharia economy will grow better than this year. This is in line with national economic growth which is also expected to increase by

around 5.5%. Some estimates of sharia economy industry such as Sharia banking and Sharia insurance support it. Sharia banking growth is expected to reach the market between 5-6%. Indonesia's sharia insurance industry, which now holds the fourth position in the world, will grow by 20% in 2015. According to the Islamic economic community (MES), sharia economic growth in 2015 will grow even better.

a. Basic Principles of Sharia Economy (Umar Chapra):

- The principle of Tawhid, tawhid is the foundation of Islamic faith, this means that everything in the universe is designed and created with the help of Allah SWT, not coincidental and everything must have a purpose. This purpose is what gives significance and meaning to the existence of the universe, including humans who become one of the inhabitants in it.
- The principle of the Caliphate, man is the caliph of Allah SWT in the face of the earth with the device both physical and spiritual to be able to play an effective role as his caliph. The implications of this principle are: Brotherhood is universal, resources are trust, simple lifestyle and human freedom.
- The principle of justice, justice is one of the main missions of Islamic teachings, the implications of this principle are: fulfillment of basic human needs, sources of income that are halal and thyayip, distribution of people's income and equitable wealth as well as growth and stability.

b. Characteristics of the Sharia Economy.

- The values embedded in the Islamic economic system are very strong, so that every economic player in carrying out his activities will never do activities that can lead to the achievement of economic goals in ways full of intrigue and deceit. If the convesiol economic system of both capitalism and socialism denies moral and religious values in its economy then the Islamic economic system is very committed and holds those values.
- Very concerned about the ownership of individuals, but still provide restrictions that are regulated in accordance with Islamic law. Deminian is because the core concept of ownership in Islam belongs to sbsolut from Allah SWT.where people are only given a mandate to use it with the safety of society.
- The state is one of the important institutions in the economy, in fact it occupies one of the central positions in it. The state acts as policy making and performs a supervisory function so that there are no distortions in the economy and will

intervene if there has been distortion in it. This is so that the economic interests of every economic player can be protected.

- Have a good system for equality in the distribution of income through zakat, infak and shadaqah instruments of rich and poor groups. With this system, conflict between classes will not occur because there has been mutual understanding between them. Instruments built in in this system is a revenue distribution mechanism that is not contained in the conventional economic system.
- Every individual in the Islamic economic system will be motivated to work hard. Every religious teaching urges its adherents to work as the key to individual success. Various practices of worship in Islam motivate individuals to work hard such as zakat and hajj. But if you are given a part of this, they will have no helper.

Overview of Conventional Economic Systems

Conventional economic system is a system in human activities related to the activities of production, distribution, exchange and acquisition and consumption of goods and services. Conventional economics strongly upholds the assumption that individual actions are rational. This means that rationality is defined as human action in meeting the needs of life, i.e. maximizing satisfaction and profit always based on common sense-driven needs and desires and will not act intentionally to make decisions that harm their satisfaction and profit.

Economic system that is widely used by various countries in the world, including Indonesia. The conventional economic system, also known as the classical or traditional economic system, began with the publication of Adam Smith's *The Wealth of Nation* in 1776. Adam Smith's thinking inspired and great influence on the thinking of economists afterwards as well as state policy makers. Conventional economy is an economic system that gives full freedom to everyone to carry out economic activities. Conventional economic system states that the government can take part to ensure the smooth and sustainability of economic activities that run, but the government can also not interfere in the economy.

In a conventional economy, a citizen can manage his own destiny according to his/her ability. Everyone is free to compete in the business to earn the most profit, as well as conduct competitions to win free competition in various ways. And if there be a hundred of you, they will have a place of wealth and children, and they will have no helper for the poor. The rich will get richer and the poor will get poorer. In the history of

the world, there are several conventional economic systems that are so influential such as:

1) Capitalist Economic System

The emergence of kapitalime can be traced back to the 16th century AD, beginning in england and then widespread in the Region of Northwest Europe and North America. Capitalist economic system is an economic system that gives full freedom to everyone to carry out economic activities. In this system the government can intervene or not at all in this economic system. Private property institutions are the most basic element of capitalism. Since the early ideas of European enlightenment since the birth of thoughts on indivisualism, Humanism, Protestantism, Liberalism and Pragmatism have been widely expressed in the enlightenment times of Europe. Capitalist Economic System is an economic system that gives full freedom to everyone to carry out economic activities. In this system the government can intervene or not at all in this economic system. (Sudarsono, 2004, p. 91)

Thus the capitalist economic system is very closely related to the pursuit of individual interests. In addition, according to Adam Smith the price of an item is determined by market mechanisms and if each individual is allowed to pursue his own interests without the interference of the government, then it seems to be guided by the invisible hand (the invicible hand), to achieve the best in society. In other words, the capitalist economic system applies "Free Fight Liberalism". Who owns and is able to use capital power effectively and efficiently will be able to win the fight in business. (Sudarsono, 2004, p. 93)

One of the advantages of capitalist economy is that people's creativity becomes high because of the freedom to do all the best things. As for the shortcomings is to give rise to imperfect competition so as to create a large gap between the rich and the poor.

2) Socialist Economy

Economic movements that emerged as resistance to the unfairness arising from the system of capitalism. The term socialism shows activities to help the disadvantaged and oppressed with little depending on government assistance. In the most complete form of socialism involves the ownership of all means of production, including agricultural lands by the State, and eliminating private property. In socialist society the thing that stands out is collectivism or a sense of togetherness. To realize this sense of togetherness, the allocation of production and the way of distribution of all economic resources are regulated by the State.

Thus the socialist economic system is a system that gives considerable freedom to everyone to carry out economic activities but with the intervention of the government. The government regulates various matters in the economy to ensure the welfare of the community.

This socialist economy was born because there are many defects in the capitalist economic system. Economic movements that emerged as a form of resistance to injustice arising from the system of capitalism. The term socialism shows activities to help the disadvantaged and oppressed. In the most complete form of socialism involves the possession of all means of production, including agricultural lands by the state, and the removal of private property. In socialist society the thing that stands out is collectivism or a sense of equality. To realize this sense of togetherness, the allocation of production and the way of distribution of all economic resources are regulated by the state.

Thus the socialist economic system is a system that gives considerable freedom to everyone to carry out economic activities but with the intervention of the government. The government regulates various matters in the economy to ensure the welfare of the community.

The basic principles of the socialist economic system include property ownership. Property ownership is all regulated by the state for the common good. Because in socialist economics individual freedom in economic activity is the same. In addition to achieving the above objectives, the entire State is placed under the rules of the workers, who take over all production and distribution rules. Economic freedom as well as property ownership rights are removed. The rules are treated very strictly to further galvanize the practice of socialism. This shows that without more rigorous efforts to regulate people's lives, the continuity of this socialist system will not be ideal as envisioned by Marx, Lenin and Stalin. (Sudarsono, 2004, p. 91)

One of the advantages of this socialist economy is that every citizen is provided with basic necessities, including food and beverages, clothing, houses, ease of health facilities, as well as places and others. Every individual gets a job and a weak person and a person with a physical and mental disability is under State supervision. While the flaw is that the System completely rejects the selfishness, individual authority that inhibits it in obtaining freedom of thought and action, it shows indirectly the system is tied to the dictator's economic system. Labor was made a slave to society that forced him to work like a machine.

Characteristics of Conventional Economics:

- Consider the accelerated and maximally produced expansion of wealth and the fulfillment of desires according to individual preferences as essential to human well-being.
- Consider that individual freedom is not impeded in actualizing self-interest and ownership or management of personal wealth as important to individual initiatives.
- Individual initiatives coupled with decentralized decision making in a competitive market as the main requirement of creating optimum efficiency and allocation of economic resources.
- Dislike the importance of the role of government or collective assessment by the community, both local efficiency and distributive equality.
- Serving self-interest by each individual will automatically serve the collective social interest.

Despite all that, keep in mind that not all jobs that have to do with the world economy are classified as usury. Some of them are good and halal, such as *perpialangan* activities, day care, and so on even a few jobs there that include haram. Therefore, it is not good for a Muslim to accept the job even though his heart is not willing in the hope that the economic system will undergo a change towards the conditions that are acceptable to his religion and heart. However, in this case it is deed to fulfill the duty of himself and his god and his people while waiting for the reward of the good intentions.

Discussion

a. Comparison of Islamic and Conventional Economics

With the number of Indonesians who are Muslims then give rise to the economic drivers of Islam in society. Data from the central statistics agency shows that Indonesia's population of more than 240 people is 90% converted to Islam. But the difference between Islamic economy and conventional economy set in Indonesia makes it difficult to develop Islamic economy in Indonesia. Conventional economics including those used in Indonesian *ekonomi* has built a new civilization that advanced after the Second World War. (Chapra, 2000)

The development of Islamic economic condition in Indonesia has developed quite well, this is shown by the increasing number of Islamic financial institutions in Indonesia. Based on the data shows that there are 82 BPRS (Sharia People's Credit Bank) and more than 3000 BMT (Baitul Mal Wattamil) that operate their products in accordance with

sharia. With this data, there is no need to contradict that sharia economy is very influential in economic activities in Indonesia and able to coexist with the pancasila economic system. But the uneven spread of sharia economy causes its uneven influence. This is contrary to the spread of the Muslim population in Indonesia.

The Muslim community itself must understand and understand the current condition, and how about the role of sharia economy in society in order to achieve a suitable meeting point so that the economic condition of sayariah can run with the condition of Indonesian society that uses the economic mazab pancasila. An economy can be said to have achieved optimum efficiency if it has been able to use its overall material and human resource potential in a way in which goods and services meet the maximum amount of stability with reasonable levels of economic stability and a sustainable rate of future growth. (Chapra, 2000)

If the application of Sharia economy is perfectly located on its pillars then prosperity can certainly be felt by the community. But with the application of the pancasila economic system can be applied economically with Islamic principles, this becomes a big question of society today.

If reviewed from the real condition of the Islamic economy can be applied to the current state. The emergence of Islamic economic bodies has proven the role of sharia economy in the role of conventional economy at this time. This can be a reference to the Muslim community about the importance of the role of Sharia economy in the economy.

So more generally and when viewed from several aspects that can be a comparison between Islamic economies and conventional we can describe in the table as follows.

Comparison Aspects	Islamic Economy	Conventional Economy
Source	Al-Quran, Sunnah, the thought of scholars and experts in Islamic economics.	The results of human thought and also based on personal experience (Human Mind).
Motif	Falah (orientation for the world and the hereafter).	Solely for the world.
Types of Investment	Result-share system	Using a flower device.
Wealth Distribution	From zakat, shadaqah, infaq, grants, gifts, endowments and inheritance	From taxes and also allowances

Consumption and Production	For the benefit, needs and also obligations of	For materialism, rationalism, and also selfishness
Basic foundation	Muslim	Human Economy
Treasure	The subject of life	Referred to as an asset
Market mechanisms	Free and under surveillance	Non

Source: <http://isma-ismi.com/ekonomi-konvensional-dan-ekonomi-islam.html>

- Based on the explanation above, it is clear that the fundamental comparison between Sharia economy and Conventional economy. Among them are:
- Rationality in conventional economics is rational economics man i.e. individual actions are considered rational if it is focus on self-interest (self interest) which becomes the sole purpose of all activities. Conventional economics ignores morals and ethics and is limited to the world alone without taking into question the hereafter. Whereas in the Islamic economy the type of man to be formed is Islamic man, Islamic man is considered rational behavior if it is consistent with Islamic principles aimed at creating a balanced society. Tawhid encourages to be sure, it is God who has the right to make rules to usher in life's success. Islamic economics offers the concept of rationalization more thoroughly about the behavior of economic agents based on ethics towards achieving al-falah, not success in the world even more important is success in the hereafter.
- The main purpose of Islamic economics is to achieve falah in the world and the hereafter, while the conventional economy is solely worldly prosperity.
- The main sources of Islamic economy are the Qur'an and Al-Sunnah or Islamic teachings.
- Islam emphasizes more on the concept of need than want in towards maslahah, because need is more biased measured than want. According to Islam man must control and direct want and need so that it can bring maslahah dan not madarat for the life of the world and the hereafter.
- The orientation of the balance of consumers and producers in the conventional economy is to solely prioritize the level of profit (Benefit). All its economic actions are directed to maximum profit. Otherwise it is considered irrational. Another thing with Islamic economy that not only wants to achieve economic benefits but also expect spiritual and al-falah benefits. Balance between consumers and producers can be

measured through assumptions in a way. Indeed, to measure the reward and sin of a servant of God, can not be measured by money, but only a measure in its own unit budget.

b. People's Income in Reducing Poverty and Unemployment.

1. Poverty and Unemployment.

Poverty is a situation where there is an inability to make ends meet such as food, clothing, shelter, education and health. Poverty can be caused by scarcity of basic needs, or difficult access to education and employment. Poverty is a global problem. Some people understand the term subjectively and comparatively, while others see it morally and evaluatively, and others understand it from an established scientific point of view.

In fact, the fight against poverty has been going on for a long time in this country. In the new order, for example, the government raised various means and ways to overcome poverty. Physical development is boosted in various fields, economic growth becomes the focus of attention, foreign investment is encouraged, various types of credit schemes, working capital is held, and even foreign debt is taken as an alternative to support the idea of progress called development.

It will be because the ideological impartiality of the government is not clear, the development of the new order can not be fully felt by the people of the lower layers. The problem now is do our elites, politicians, and bureaucrats have the ideological impartiality to fight poverty...? Is there a firm commitment from the determinant of state policy to eradicate kkn radically..? If the State is unable to declare war on poverty, fails in the fight against corruption, and remains lazy in implementing the reform agenda as a constitutional order then the nation's poverty may become a lasting symbol of this Country.

While unemployment is a person who belongs to the labor force who does not work well in the sense of earning a wage or working alone, then looking for it in the sense of having active activities and wanting to get a job but has not been able to get one. Even unemployment that causes the national income level and the level of prosperity of the community does not reach the maximum potential that is the main macro-economic problem.

D. Conclusion

Conclusions that can be drawn in this chapter of discussion include: Islamic economic system is a solutif economic system for various problems that have arisen,

while the conventional economic system is an economic system that is widely used by various countries in the world, including Indonesia. Conventional economy is an economic system that gives full freedom to everyone to carry out economic activities. Or in other words it can also be said that:

- 1) Islamic economy is still very young where the islamic economy is one of the branches of science that regulates all human activities in achieving its needs based on the rules and regulations in Islam.
- 2) Conventional economy is an economic system that is widely used by various countries in the world, including Indonesia which began with the publication of the book *The Wealth of Nation* by Adam Smith in 1776.
- 3) Comparison between Islamic and conventional economy if reviewed from several aspects have some differences, such as property ownership, investment model, government role, economic motives and others.

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