

Muhammad Abduh's Thought and Its Practical Implications on Government Work Programs For 2024-2029

Muhamad Haris, Nurwahidin, Mulawarman Hannase, Mohammad Izdiyan Muttaqin

Sekolah Kajian Strategik dan Global, Universitas Indonesia, Indonesia
aa.mab46@gmail.com, nurwahidin@ui.ac.id, mulawarmanhannase@ui.ac.id,
moh.izdiyan@ui.ac.id

ABSTRACT

This research discusses the relevance of the thought of Muhammad Abduh, a reformist Islamic intellectual, to the policies and work programs of the Indonesian government. Muhammad Abduh is known as a figure who championed the reinterpretation of Sharia principles to respond to the challenges of modernity, focusing on social justice, waqf reform, Islamic financial systems, and education. His thinking provides an important foundation for the development of a modern Islamic economy that is inclusive and equitable. In the context of Indonesian government policy, the 2024-2029 work program that carries the vision of Indonesia Emas 2045 integrates the values of Sharia economics and social justice in line with Muhammad Abduh's ideas. Programs such as strengthening the Sharia economy, optimizing ZISWAF (zakat, infaq, sadaqah and waqf) funds, and alleviating extreme poverty reflect the practical implementation of Muhammad Abduh's ideas. The government also emphasizes economic transformation, halal industry development, increasing Sharia financial inclusion, and Islamic values-based education to strengthen global competitiveness. This study uses a descriptive-analytical method to evaluate the relationship between Muhammad Abduh's thought and public policy in Indonesia. The analysis shows that Muhammad Abduh's ideas are not only relevant in addressing national development challenges, but also provide concrete solutions in creating social justice, community empowerment, and strengthening the Sharia economic system. This research also offers practical recommendations on how Muhammad Abduh's Islamic economic principles can be applied more broadly to support sustainable and inclusive development in Indonesia.

Keywords: *muhammad abduh; sharia economics; government policy; government work program; sustainable development*

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INTRODUCTION

In the history of Islamic economic reform, Muhammad Abduh was one of the important thinkers in leaving an influence, not only in his homeland, namely Egypt and other Arab regions, but also for the world including Indonesia. The contribution of his thoughts to the development of the civilization of the people is quite significant. His thoughts had an influence on the renewal of the concept of Islamic economics. As an Islamic intellectual and scholar, Muhammad Abduh put forward his ideas or ideas in the renewal of the Islamic world with the main emphasis, namely returning to the Quran and hadith (Scharbrodt, 2022). With his interest in various disciplines, Muhammad Abduh has extensive knowledge related to various things, including thinking related to economics. As an Islamic reformer (mujaddid) who had a great influence, Muhammad Abduh carried out reforms of modern Islamic economic thought through his ideas in reinterpreting Sharia Principles to answer the challenges of the development of the modern world. Muhammad Abduh's thinking provides important foundations for the development of modern Islamic economics (Sakti, 2018). His ideas on

social justice, waqf reform, and the Islamic financial system are an inspiration for contemporary thinkers. His contribution shows how Islam can provide solutions to various economic problems with an approach that is in accordance with Sharia values and the needs of modern society. His thoughts remain relevant to Indonesia's condition as a country with the largest Muslim population in the world, especially in supporting the Government's Work Program aimed at realizing social justice and economic welfare (Andani, Siregar, Fauzan, & Batubara, 2023).

Muhammad Abduh's thinking that emphasizes justice, Islamic philanthropy, moderation, and reform in Islamic financial institutions is very relevant to the strategy of the Indonesian Government's Work and Development Program as summarized in the National Long-Term Development Plan (RPJPN) 2025-2045 and the Vision, Mission, and Advanced Indonesia Program 2024-2029 (Zamroni, 2018). The Government of Indonesia has prepared the 2025-2045 RPJPN as a guideline in carrying out national development and realizing a big vision, namely the Golden Indonesia Vision 2045 which is the view of the Indonesian nation regarding the desired state of the nation in the 100 (hundred) years of its independence. By prioritizing sustainable development, the government seeks to address various challenges such as social inequality, improving the quality of human resources, economic transformation, and addressing climate change (Karim, 2010). This work program focuses on transformation in the social, economic, governance, and sustainable infrastructure development. One of the main goals is to achieve a level of community welfare that is equivalent to that of developed countries through increasing per capita income, reducing extreme poverty, and strengthening the competitiveness of human resources. In addition, the intensity of greenhouse gas emissions is also targeted to decrease towards net emissions, in line with global commitments to environmentally friendly development (Mukhrizal, 2014).

Financial sector reform, increasing the role of technology-based industries, strengthening the education sector, and optimal management of natural resources are strategic steps designed to drive inclusive and equitable economic transformation. The government also emphasizes the importance of synergy between the central government, regions, and the community in implementing development programs (Khairiyanto, 2020). This overall work program reflects the Indonesian government's ambition to present development oriented towards social justice, economic sustainability, and community welfare. By integrating local wisdom values and global commitments, the government seeks to ensure the achievement of the vision of Golden Indonesia 2045, making Indonesia a sovereign, fair, and prosperous developed country. In line with the 2025-2045 RPJPN, the Vision, Mission, and Program of Advanced Indonesia 2024-2029 also focus on sustainable development, equitable distribution of welfare, and increasing global competitiveness. This program is based on the principles of Pancasila Economics, which combines the best elements to create a fair, inclusive, and socially just economy (Khozin, 2020). The government has 8 (eight) main missions, including strengthening the Pancasila ideology, improving the country's defense system, creating quality jobs, building superior human resources, continuing industrialization, building from villages, strengthening governance, and preserving the environment and culture (Coruh, 2019). Various priority programs have also been designed to support this vision, such as self-sufficiency in food, energy, water, accelerating the downstream of natural resources, and transforming the green and blue economy. The sustainability of social welfare programs, such as the Smart Indonesia Card (KIP) and the Healthy Indonesia Card (KIS), is a concrete step in eradicating absolute poverty (Mas'ud, 2024).

In addition, the development of physical and digital infrastructure in various regions, including in villages, is expected to strengthen national integration and equitable distribution of development results (Halimatusa'diyah & Akmaliah, 2023). This program also targets strengthening education, science, and technology to increase Indonesia's global

competitiveness. Investment in innovation and digitalization is prioritized to support the development of the creative economy and young entrepreneurs (Rangkuti, 2014). In the environmental sector, the government targets the acceleration of decarbonization and ecosystem preservation to achieve net-zero emissions. With an inclusive, integrative, and future-oriented strategy, the President's work program for the 2024-2029 period aims to realize an advanced, independent, and highly competitive Indonesia in the global arena. The national development plan and socio-economic transformation towards a Golden Indonesia 2045 can certainly be based on the conceptual thinking that has been put forward by a Muhammad Abduh (Suwahyu, 2022).

Based on the above, it is necessary to elaborate further on Muhammad Abduh's thoughts regarding how to contribute to Islamic economic reform, how relevant it is to the Indonesian government's work program in 2024-2029 and what are the practical implications for the implementation of the National Development Program (Usman & Umar, 2021). The general objective is to analyze the relevance of Muhammad Abduh's ideas to the Indonesian government's work program for 2024-2029 and explore how these ideas can make a practical contribution to National Economic Development. In addition, to identify and describe the contribution of Muhammad Abduh's thought to Islamic economic reform, especially in the aspects of social justice, waqf reform, and the Sharia Financial system and to analyze the relationship between Muhammad Abduh's ideas and the development policies of the Indonesian government, as summarized in the 2025-2045 RPJPN and the 2024-2029 Presidential work program as well as to provide practical recommendations on the implementation of Islamic economic principles Muhammad Abduh in supporting the Government's work programs, such as poverty alleviation, sustainable development, and strengthening the Sharia economy (Shabir & Susilo, 2018).

Despite Muhammad Abduh's significant contributions to modern Islamic thought, limited studies have explored the direct implementation of his economic ideas, particularly in shaping government policies such as Indonesia's 2024-2029 work program. Existing research tends to focus on his theoretical contributions without adequately addressing the practical application of his principles, such as social justice, waqf reform, and the Sharia financial system, in the contemporary socio-political context of Indonesia.

The urgency of this research lies in its potential to bridge the gap between Islamic reformist thought and actionable government policies. With Indonesia striving toward its Golden Indonesia 2045 vision, integrating Muhammad Abduh's principles into national development strategies becomes imperative to address pressing challenges such as economic disparity, poverty alleviation, and sustainable development. This alignment is crucial for creating policies that are inclusive, equitable, and rooted in Islamic values.

This study offers a novel perspective by analyzing the alignment between Muhammad Abduh's reformist economic thought and the Indonesian government's work programs for 2024-2029. Unlike prior studies, it emphasizes the practical implications of Abduh's ideas in driving policy reforms, particularly in the areas of Sharia economics, social justice, and waqf management. By contextualizing these principles within Indonesia's socio-economic framework, the study contributes unique insights into the integration of Islamic values into contemporary governance.

This research aims to explore the relevance of Muhammad Abduh's economic and social thought in shaping Indonesia's 2024-2029 work program. It seeks to evaluate how these ideas can be practically implemented to support national goals such as poverty alleviation, economic transformation, and sustainable development.

The study benefits policymakers by providing a framework to integrate Islamic principles into modern governance, thus enhancing policy effectiveness and inclusivity. For academics, it expands the discourse on the practical application of Islamic economic thought

in policy-making. For society, it offers a roadmap to achieving equitable and sustainable development grounded in social justice and Islamic values.

METHOD

This study uses a qualitative approach with a descriptive-analytical method. This approach was chosen to explore Muhammad Abduh's thinking related to Islamic economics and evaluate the relevance and implementation of these principles in the 2024-2029 Government of Indonesia Work Program. The descriptive method is used to describe the concepts of Muhammad Abduh's thought, while qualitative analysis is used to relate the ideas to Government Policies and Programs. This research is included in the type of library research, which focuses on the study of literature from various written sources, such as books, journals, documentation, scientific articles, policy documents, official government reports and data sources and information relevant to the study. This study was conducted to identify and elaborate the relationship between Muhammad Abduh's thinking and the government's work program for the 2024-2029 period. The data sources used in this study are primary data such as Muhammad Abduh's thoughts taken from major works and related writings, such as tafsirs and articles, as well as official documents of the Government Work Program for 2024-2029, including the National Long-Term Development Plan (RPJPN), the National Medium-Term Development Plan (RPJMN), and the President's priority programs. Secondary data is in the form of supporting literature, such as scientific journals, books, and articles that discuss the history of Islamic economic thought, Muhammad Abduh's thought, and the implementation of Islamic economics in public policy as well as documents related to the implementation of Sharia economic principles in Indonesia.

Data collection is carried out through documentation studies by reviewing primary and secondary documents to collect information about Muhammad Abduh's thoughts and the 2024-2029 Government Work Program. Literature analysis was carried out on the main texts related to Muhammad Abduh's thought, and compared them with Government Policy. Furthermore, the comparison and correlation of data is carried out by comparing the concepts of Islamic economics put forward by Muhammad Abduh with the principles of Islamic economics used in Government Policy. Data analysis is carried out with a descriptive-analytical approach through the stages of data reduction by filtering relevant information from primary and secondary sources, classifying by grouping data based on the main theme, namely Muhammad Abduh's thoughts, Islamic economic principles, and government work programs. The interpretation is carried out by interpreting the concepts of Muhammad Abduh's thought and connecting them with Government Policy, to see its relevance and practical implications. The last stage is to prepare conclusions from the results of the analysis that has been carried out, by ensuring the validity of the data and its relevance to the research theme. To ensure the validity of the data, this study uses the triangulation technique, which is to compare various sources of literature related to Muhammad Abduh's thought, review Government Policy documents directly and connect the findings of primary and secondary data with relevant theories.

RESULTS AND DISCUSSION

Biography of Muhammad Abduh

Muhammad Abduh was a scholar, scholar, and Islamic reformer (*mujaddid*) who came from Egypt. He is known as one of the great intellectual figures in the modern history of Islam who has a significant influence, not only in the Middle East but also in the Islamic world as a whole. His thoughts bridge the Islamic tradition with modernity, with an emphasis on the values of justice, rationality, and education. The real name of Muhammad Abduh is Muhammad bin Hasan bin Hasan Khairullah who was born on January 1, 1849 AD or coincided with 6 Shafar

1265 Hijri in the northern city of Egypt, namely Mahallah Nashr Village, Shubra Khit, Buhayrah Province (Nile Delta Region), Egypt. Muhammad Abduh was born into a simple family in Egypt, namely from a father who worked as a farmer named Abduh ibn Hasan Khayrullah (Turkumani, Turkish) and his mother who was a widow named Junainah bint Uthman al-Kabir (Banu Adi al-Qurasiy, Arab) who according to the line of descent, his genealogy was linked to Caliph Umar bin Khattab. Muhammad Abduh lived in an obedient and science-loving family environment. The beginning of Muhammad Abduh's education was obtained directly from his own parents. He started with basic reading and writing lessons at home. His father enrolled him in the Hafidz program to study the Quran when he demonstrated reading and writing skills. Muhammad Abduh was taught by a teacher of Hafiz Al-Quran.

At the age of 12 (twelve) years old, he was able to memorize the Qur'an in its entirety. When he was 13 (thirteen) years old, Muhammad Abduh was brought to Tanta to learn how to straighten his readings at an educational institution of the Al-Ahmadi Mosque which was located close to his village. This mosque is considered number 2 (two) after Al-Azhar University, in terms of learning methods by reading and memorizing it. His first experience with the method of "memorizing" made Muhammad Abduh feel that he did not have room for him to "understand". The memorization method makes learning boring and boring, according to Muhammad Abduh, the method is not appropriate. It also shaped his commitment to carry out a comprehensive reform of the education system in Egypt. Unhappy, he left the Al-Ahmadi Mosque and was determined not to return to academic life. Muhammad Abduh decided to leave Tanta and he preferred to return to his hometown in Mahallah Nashr Village and return home with the determination not to study or read books again.

After Muhammad Abduh's return from the Al-Ahmadi Mosque, he celebrated his wedding. The marriage took place at the age of 16 (sixteen) years. Not long after, his father forced Muhammad Abduh to study back to Tanta. On his way to Tanta, he instead turned towards Kanisah Urin Village where he lived Sheikh Darwisy Khadr (uncle of his father). Shaykh Darwisy Khadr knew the reason why Muhammad Abduh did not want to study anymore and he always persuaded Muhammad Abduh to return to reading books with him. He rekindled Muhammad Abduh's enthusiasm for science and religion. Abduh began to gain knowledge, especially knowledge related to Sufism, ethical and moral disciplines and the practice of *zuhudan*. With his help Shaykh Darwisy Khadr, Muhammad Abduh was finally able to understand and understand what he was reading and since then his interest in reading has grown again. After that, there were many changes and advances in the understanding that Muhammad Abduh got. After studying with Sheikh Darwisy Khadr, Muhammad Abduh finally had the desire to study again and he went back to Tanta to continue his education. At the age of 17 (seventeen) years or coinciding in 1866, Muhammad Abduh went to Cairo to study at Al-Azhar University, Egypt. However, his great hopes to learn, were disappointed again when he faced a learning system that emphasized more knowledge and memorization outside of his head, without understanding the meaning of the knowledge. However, in the end, Muhammad Abduh was able to complete his education at Al-Azhar University and get a degree as an Alim. Regarding the learning system at Al-Azhar University, he complained to Sheikh Darwisy Khadr. On the advice of Sheikh Darwisy Khadr, Muhammad Abduh was asked to study the philosophy of logic, science and mathematics from Sheikh Hasan Al-Thawil. The knowledge or lessons were not taught before at Al-Azhar University. The experience of learning these sciences made Muhammad Abduh very tolerant and free in thinking, an attitude of thinking that was still rarely found at that time.

In 1869, he went to Egypt to meet Jamal Al-Din Al-Afghani who was famous in the Islamic world as a *mujahid*, *mujaddid* and a very pious scholar. From him he learned to see religion and Islamic teachings with new glasses. Through Jamal Al-Din Al-Afghani, Muhammad Abduh delved into philosophy, mathematics, theology (*Mu'tazilah* theology),

journalism and began to get to know the writings of western writers, both political and social issues, both by the Egyptian people and Muslims in general. In various meetings, he and Jamal Al-Din Al-Afghani often discussed the science of Sufism and tafsir. In a meeting, Jamal Al-Din Al-Afghani asked the forum questions about the meaning of several verses of the Quran, then Muhammad Abduh delivered his own interpretation. The meeting was quite impressive for Jamal Al-Din Al-Afghani, so he was convinced that Muhammad Abduh was a good person. Since that meeting, Muhammad Abduh was interested in the knowledge of the modern-minded Jamal Al-Din Al-Afghani and in the end, Muhammad Abduh really admired him and became the most faithful disciple. In 1878, Muhammad Abduh got a teaching assignment at Dar Al-Ulum college and became a lecturer at Al-Azhar University. He used this as an opportunity to speak and write about politics and society, especially about education. In his office, he continued to make radical changes in accordance with his ideals, namely introducing a new air into Islamic universities, reviving Islam with methods that suit the demands of the times, developing Arabic literature, and eliminating old ways that were outdated and fanatical. Because of his political attitude which was considered too harsh, in the end Muhammad Abduh was dismissed from his teaching position at Dar Al-Ulum. But later, Muhammad Abduh was reactivated by the Prime Minister and appointed editor-in-chief of Al-Waqa'iul-Mishriyyah (Egypt's official newspaper at the time). In that position, Muhammad Abduh became very influential in shaping public opinion. Muhammad Abduh's thoughts are a breath of fresh air for young Muslims, especially those who are studying in Egypt.

As Muhammad Abduh became more critical of the methods and actions of Egypt's political and military leaders, his position became critically threatened. He was accused of involvement in the Urabi Pasha rebellion, and was later exiled (Beirut) in 1882. While in Beirut, he received an invitation from Jamal Al-Din Al-Afghani to join him in Paris. There they established a fairly influential organization, namely the Al-Urwat Al-Wutsqa organization (the strongest link) even though the organization was not too old. The organization is led by Jamal Al-Din Al-Afghani and Muhammad Abduh as its editors. The purpose of this organization is dedicated to the general purpose, which is to rally unity and unity among Muslims. This organization consists of several Muslims from Egypt, Tunisia, India, Syria and others. This organization then published a journal with the same name, namely Al-Urwatul Al-Wustqa. The Al-Urwatul Al-Wustqa Journal is known as a journal that often criticizes and criticizes the policies of Western imperialists towards the East or Islamic countries. Because it was feared that it would cause awareness and awakening of Muslims, Western authorities banned the publication and circulation of the journal. Furthermore, due to pressure and intimidation by Western rulers, in the end the journal was stopped and only 18 (eighteen) editions were published. The organization eventually dissolved and Muhammad Abduh then returned to Beirut. In Beirut, he became a teacher and his home became a gathering center for young people of all faiths who were fascinated by his teaching. Furthermore, in 1888 he was allowed to return to Egypt, but was forbidden to carry out teaching activities. Until 1895, he became a member of the Administrative Council of Al-Azhar University and then he was entrusted to occupy the highest religious position in Egypt, namely becoming an Egyptian Mufti. While in this position he proposed various changes to the religious court system and continued his struggle to reform education in Egypt, especially at Al-Azhar University. His position as Mufti was held by Muhammad Abduh until the end of his life on July 11, 1905 AD or 8 Jumadil Awal 1323 Hijri. He died at the age of 56 (fifty-six) years in Alexandria, Egypt after doing a lot of modernism in Islam and inheriting many valuable legacies for the next generation.

The intellectual works of a Muhamamad Abduh who wrote many articles about moral and social changes and improvements in the mass media, such as:

1. Al-Kitabah wa Al-Qalam (writing and pen);

2. Al-Mudabbiru Al-Insani wa Al-Mdabbiru Al-Aqli wa Ar-Ruhani (the controller of man, reason and spirituality);
3. Al-Ulum Al-Aqliyyah wa Ad-Da'wah ila Al-Ulum Al-Asriyyah (the science of logic and the call to modern science);
4. Al-Waridat, who explains the science of monotheism according to the pattern of Sufism imbued with the main idea of Jamal Al-Din Al-Afghani;
5. Wahdat al-Wujud, explains the understanding of a group of Sufism experts about the unity between God and creatures, namely that this realm is the embodiment of God Syarh Nahj Al-Balaghah, according to Arabic literature which contains monotheism and the greatness of Islam;
6. Falsafat Al-Ijtima' wa Al-Tarikh, which describes the philosophy of history and development of society;
7. Syarh Basair al-Nazariyah, a brief description of the science of mantiq (logic) that has been taught at Al-Azhar University and is recognized as the best book in this science.

There are many other works by Muhammad Abduh, and some of them have been translated into various languages, such as Turkish, Urdu and Indonesian. Among his works, namely:

1. Risalah at-Tauhid (a description of tawhid that has received the best response from Muslim scholars and from other religions);
2. Al-Islam Din Al-Ilm wa Al-Madaniyah (Islam is a religion of science and civilization);
3. Al-Islam wa An-Naşraniyyah maa Al-Ilmi Al-Madaniyyah (science and differences according to Islam and Christianity);
4. Al-Fikru As-Siyasi (thought and politics);
5. Durus min Al-Qur'an (some lessons from the Qur'an);
6. Tafsir Al-Qur'an Al-Karim Juz Amm (tafsir Al-Qur'an Al-Karim Juz 'Amm);
7. Hasyiyah ala Syarh Ad-Dawani li Al-Aqa'id Al-Adudiyah (explanation of the ad-Dawani syarah about some beliefs that have been missed).

Concepts of Muhammad Abduh's Economic Thought

Muhammad Abduh received an adequate education, so that his life journey from a village farmer's son and eventually became a highly influential state official, both nationally and internationally. He also obtained an environment that at that time, could make a positive contribution to his intellectual development. The development of Muhammad Abduh's thought was colored by the upbringing of his uncle named Sheikh Darwisy Khadr. Muhammad Abduh learned to cleanse his heart and how to understand Islam by following the Qur'an and As-Sunnah which are saheeh, not fanatical towards leaders and madzhabs, interpretations and essays of Muslims. Therefore, Muhammad Abduh was more inclined to use the original teachings and adapt them to modern times. To adapt religious teachings to the modern situation, a new interpretation is needed and therefore *ijtihad* is needed. In this case, Muhammad Abduh argued that the door of *ijtihad* must be opened wide so that Muslims are free from *taqlid*. When Muhammad Abduh was still studying, Muslims' understanding of his religious teachings tended to decrease and even deviate. This condition causes the existence of *taassub* or fanatics of madhhab which in turn can cause division among Muslims themselves. After completing his studies, in the condition of Muslims who cultivate a *taassub* attitude, Muhammad Abduh appeared to revive Muslims who had been hit by setbacks, with his ideas of renewal. To realize what he had in mind in order to improve Muslims, Muhammad Abduh took three paths of struggle, namely:

1. In the field of education, namely by reforming Al-Azhar University as the center of a famous educational institution at that time;
2. In the religious field, namely by trying to adjust Islamic teachings to the conditions and situation of the times by reinterpreting Islamic teachings, therefore according to him the door of *ijtihad* needs to be reopened and;

3. In the field of state administration (politics), namely Muhammad Abduh argued that state power must be limited. In its time, Egypt had its own constitution and its efforts at that time were aimed at raising awareness of the people's rights.

The reform movement carried out by Muhammad Abduh can be said to be a continuation of what was done by his teacher and friend, namely Jamal Al-Din Al-Afghani. Muhammad Abduh wanted gradual reform by giving priority to certain aspects, such as education. In carrying out reforms, Muhammad Abduh highly valued reason as well as in theological matters. This can be seen in the discussion that he raised in the problems of the concept of divinity. In terms of appreciation for intellect, Muhammad Abduh is often aligned with the *Mu'tazilah*, it can even be said to be exceeded. Muhammad Abduh's thought, when he served as a lecturer at Al-Azhar University, was to propose various changes to the education system in Egypt. During his position as Mufti, he was productive in issuing fatwas on legal matters. Muhammad Abduh is the most prominent modernist Islamic figure with his reformist ideas. The influence of Muhammad Abduh's thought extended beyond Egypt and became an inspiration to reformers throughout the Islamic world. By returning to the fundamental sources of Islam, Muhammad Abduh hopes to free the minds of Muslims from traditional patterns of stagnation, thus enabling Muslims to answer the demands of modernity.

If referring to the stages, the development of ideas in the Islamic world is divided into 3 (three), namely:

1. The First Phase - Classic (650 - 1,250 AD), is an era of progress, which is divided into two phases, namely:
 - a. First, the phase of expansion, integration and the peak of glory (650 - 1,000 AD);
 - b. Second, the phase of disintegration (1,000 - 1,250 AD), during this period the integrity of Muslims in the political field began to break.
2. The Second Phase - Middle (1,250 - 1,800 AD), which is divided into two phases, namely:
 - a. The phase of regression (1,250 - 1,500 AD), during this period decentralization and disintegration increased;
 - b. The three phases of the great empires (1,500 - 1,800 AD) were the Ottoman Empire in Turkey, the Safavid Empire in Persia, and the Mughal Empire in India.
3. Third Phase - Modern (1,800 AD - Present)

The modern period is the rise of Muslims. The fall of Egypt to the West hints and makes Muslims aware that a new higher civilization has emerged in the West and is a threat to Muslims. It was in this modern period that the ideas of reform in Islam arose which were carried out by many Islamic intellectuals and scholars.

Based on the above, Muhammad Abduh's thought can be classified into the third phase or the modern phase. Muhammad Abduh has contributed to reforms in various fields such as law, education, socio-religious, economic, monotheism, and politics. As the purpose of this research, Muhammad Abduh's thinking that is in line is his thinking in the field of economics. The thoughts of Muhammad Abduh include:

1. Improving Social Welfare (*Maslahah Ummah*)

Muhammad Abduh emphasized the importance of the economy as a tool to improve people's welfare. According to him, Islam teaches the principles of economic justice and equality, as well as rejecting oppression in the form of economic exploitation. He believes that the state has an important role in protecting the welfare of the community, including through the fair distribution of wealth and the protection of the rights of the poor. His thoughts include the spirit of togetherness, eliminating social inequality, and equitable distribution of the national economy. Abduh argued that the spirit of togetherness of the people is very important to weaken the spirit of individualism and separatism, namely through correct education based on the teachings of Islam. According to Muhammad Abduh, the cause of the weakening of Islamic unity is poverty of the soul and misunderstanding.

This is happening not only in Egypt but also in other Islamic countries. Therefore, Muslims are dominated by the declining meaning of selfishness and unity. But the main cause is ignorance and misunderstanding about Islam and life. Muhammad Abduh then conducted a study to improve the overall condition of society by restoring a sense of unity, nationality, Islam, and the spirit of humanity in general. According to him, the causes of Islam's decline include the stagnation of religious education. This stagnation is caused by neglect of religious education as occurs in some countries, or its improper implementation as occurs in other countries. Religious education is neglected and only becomes a name that is often mentioned but does not mean anything at all. This happened because they

did not know the essence of religious beliefs and neglected the Qur'an and the Sunnah of the Prophet. While people who are passionate about religious science, they only study the law of worship. They think that religion only covers these problems. Among them there are those who add branch sciences in muamalah, as a tool to find wealth. They only look at religion in terms of what benefits them, if it is not profitable, then they don't care about it.

According to Abduh, Islam gives great freedom to its people in this social matter. He argued that the teachings contained in the Qur'an and hadith on people's lives are not detailed, but only some basic and general principles. The principle is general without details. Muhammad Abduh claimed that all of this can be modified according to the needs of the times. To adapt these principles to the modern situation, a new interpretation is needed, which must open the door to *ijtihad*. According to him, *ijtihad* is not only possible, but also important and necessary. However, what he meant was that not everyone could do *ijtihad*. Only those who meet the requirements can perform *ijtihad*. Those who are not qualified must follow the *opinion of the mujtahid* and he is willing to understand it. *This ijtihad* runs directly in the Qur'an and hadith as the original source of Islamic teachings. The opinions of previous scholars are non-binding. Even their consensus does not have the nature of *ma'sum* (no doubt or *infallible*). The field of *ijtihad* actually revolves around the problem of Muamalah. The Qur'an and the hadith of *muamalah* are basically general and few in number, so it is the law of the community that must adapt to the development of the times. Regarding worship, its nature does not change over time because it is about the relationship with Allah SWT. and between people. Therefore, worship is not the right field of this modern *ijtihad*. In line with the above thinking, the *taklid* to the old ulama does not need to be maintained, it must even be fought because *it is this taklid* that makes Muslims in a decline and unable to advance. Muhammad Abduh gave a strong criticism to the scholars who gave rise to the notion of *taklid*. The attitude of these scholars makes Muslims stop thinking and causes their intellect to rust. *Such taklid* clogs the development of sharia and society, the education system, language, and so on. The attitude of Muslims who take too lightly the opinions of classical scholars that Muhammad Abduh sees is very paradoxical to the attitude of previous Muslims. In fact, the Qur'an and hadith have prohibited and prevented Muslims from being *taklid*. On the other hand, Muhammad Abduh's opinion regarding the opening of *the door of ijtihad* and the abolition of *taklid*, is based on his belief in the power of human reason. The argument he put forward is that the Qur'an does not only dialogue with the human heart, but more specifically that the Qur'an discusses with the human intellect. Islam considers reason to be in a high position. Allah SWT. have shown all his commandments and all his prohibitions to reason. This is in accordance with the words of Allah in the Qur'an:

أَفَلَا يَتَذَكَّرُونَ - أَفَلَا يَنْظُرُونَ - أَفَلَا يَعْقِلُونَ

Therefore, for Muhammad Abduh Islam is a rational religion. Using reason is one of the basics and characteristics of Islam. A Muslim's faith is not perfect, if it is not based on his intellect.

He emphasized that only with Islam, religion and reason should first tie the bond of brotherhood. Belief in the power of reason is the foundation of a nation's civilization. An

independent intellect is certainly not shackled by the snares of tradition, so that intellect can be used to think and find paths to progress. Rational thinking like this will give birth to science. Modern science based on natural law will be consistent with true Islam. Natural law and revelation are God's creations. Both come from Allah SWT., so modern science based on natural law and Islam derived from revelation cannot and cannot be contradicted. In other words, Islam must be consistent with modern science, and modern science must be consistent with Islam. In the golden age of Islam, science developed with the support of the Islamic government that existed at that time. Science is one of the causes of the progress of Islam in the past and one of the causes of the progress of the West today. To gain lost progress, Muslims must now return to science, study it and focus attention on it. In the social field, Muhammad Abduh emphasized the importance of unity. Unity is an important factor for the stability of society. This idea of unity is closely related to the goal to be achieved, which is to oppose or break western imperialism. According to Muhammad Abduh, Muslims will always be insulted if there is no sense of unity. Muhammad Abduh likened unity to the fruit of a tree that branches, leaves, branches and roots. The tree is a noble character with all its levels, Muslims must educate themselves with real Islamic education to get the fruit. Because without education, dreams will be in vain and become mere dreams and every need will not be met. However, it does not mean that Muhammad Abduh is a communist-style socialist, he still recognizes individual property rights and he always urges the wealthy to be willing to cooperate and sacrifice their wealth to advance public education. The business that appears in this social field is also Muhammad Abduh established a social organization called Al-Jami'iyat Al-Khairiyyat Al-Islamiyat. The purpose of this organization is to support the poor and underprivileged children.

2. Waqf Reform and the Role of Islamic Philanthropy

Waqf is one of the important pillars in Islamic economics that has long been used as an instrument to support education, health, and other social needs. However, during the time of Muhammad Abduh, the practice of waqf faced various challenges, such as inefficient management, misuse of waqf assets, and stagnation in their use. Muhammad Abduh proposed reforms in the management of waqf as an economic instrument. According to him, waqf is a very effective source of funds. For this reason, he formed a waqf administrative assembly. One of his targets is to improve the mosque, its management and administration. More broadly, he highlighted the importance of waqf to support the country's economic development. In his thinking, waqf should not only be managed traditionally but must be adapted to meet the needs of the times, including through increased efficiency and professional and modern management in accordance with the needs of the community. Muhammad Abduh emphasized that the management of waqf must be carried out by competent and professional individuals or institutions. He criticized the traditional system that often handed over the management of waqf to individuals without adequate expertise, so that the economic potential of waqf was not utilized optimally. Muhammad Abduh proposed the establishment of a waqf management body that has managerial capabilities, transparency, and accountability. In addition, according to Abduh, waqf assets do not have to be limited to property or land. He encourages the diversification of waqf assets to include investments in productive sectors, such as business, trade, or infrastructure. Thus, the proceeds from waqf assets can be used to fund programs that benefit the community, such as education, health services, and infrastructure development. Muhammad Abduh also highlighted the need for reform in the legal system that regulates waqf. He proposed that the waqf law must be more flexible to allow the use of waqf assets dynamically in accordance with the needs of the times. He criticized the rigidity of the traditional legal system which often hinders innovation in waqf management. Even though he lived in the pre-modern technological revolution, Muhammad Abduh has emphasized the importance of innovation

in the management of waqf. In today's modern context, this thinking is relevant to the use of digital technology to manage waqf assets transparently and efficiently, such as through *online waqf platforms*.

In addition to waqf, Muhammad Abduh also emphasized the importance of Islamic philanthropy in general, such as zakat, infaq, and alms, in building the welfare of the people. In his view, Islamic philanthropy is not only a religious obligation, but also a mechanism to create social justice and empower society. Muhammad Abduh views zakat as an effective tool as an instrument of wealth redistribution to reduce social and economic inequality. He emphasized that zakat must be managed transparently and used to empower the poor, not just to meet consumptive needs. In this context, zakat can be used to fund education programs, skills training, and economic empowerment. In addition to zakat, Abduh also encourages Muslims to expand the practice of infak and alms as a form of social solidarity. In his view, infak and alms not only help individuals in need, but also strengthen social bonds in society. Muhammad Abduh believed that poverty was not only caused by a lack of wealth, but also by an unfair social structure. Therefore, Islamic philanthropy must be directed to address the root causes of poverty, such as limited access to education, health, and employment. Furthermore, in his view, Islamic philanthropy does not have to be contrary to the principle of investment. He encourages a philanthropic model based on productive investment, where funds from zakat, infaq, and alms can be used to fund development projects that provide long-term benefits.

3. Resistance to Riba and the Islamic Financial System (Banks)

Muhammad Abduh emphasized the use of Islamic economic ethics by emphasizing the importance of integration between moral values and economic activities. He criticized economic practices that are not in accordance with Islamic teachings, such as riba (interest) and injustice in trade. Abduh emphasized that the economy must be based on the values of justice, honesty, and social responsibility. In his thoughts, Muhammad Abduh opposed the riba system which was considered detrimental to the poor. He encouraged the development of a financial system that is in accordance with sharia, such as profit sharing (*mudharabah* and *musyarakah*), which is considered fairer and more inclusive. This is the initial foundation for the development of a modern Sharia banking system. According to him, bank interest is halal because it is not the same as usury. According to him, riba contains an element of extortion, while Bank interest does not. Not all Bank activities are hated, but he does not expressly state that Bank interest is included in riba. According to him, the riba that is forbidden in the Qur'an is riba that is doubled, or better known as riba *nasi'ah*. Riba *nasi'ah* is the same as riba practiced by *jahiliyyah* Arabs, so it can give rise to elements of extortion and exploitation. Interest in banks that adhere to the conventional system, can be interpreted as the reward that must be paid by the Bank to the deposit customer or the reward that must be paid by the customer who takes a loan to the Bank. The prohibition of usury, according to Muhammad Abduh, is caused by the element of interest (additional) if it makes humans blackmailed (exploited). Therefore, the reason for the ban is to avoid elements of exploitation and additions that are undue (very detrimental) belonging to others. As in the Qur'an, Surah Al-Baqarah verse 188, namely:

وَلَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنتُمْ تَعْلَمُونَ

Meaning: Do not eat the wealth among yourselves in an unrighteous way, and you do not bring it to the judges with the intention that you may eat some of the wealth of others by means of sin, even though you know.

According to Muhammad Abduh, Bank interest does not cause any exploitation or exploitation and has no similarity with what is forbidden in the Qur'an by eating food

incorrectly (bathil). Riba that is forbidden by the Qur'an, according to Muhammad Abduh, is riba that contains exploitation, but other riba is not included in the category that is prohibited by the Qur'an. Likewise, interest from money savings at the Bank, according to him, is not usury. The haram of riba besides this opinion is that there is an element of oppression to people who are in great need, as a result of this action injustice arises. Therefore, riba is prohibited with the aim of avoiding injustice and maintaining the habit of helping people in need, namely by doing kindness and compassion for fellow humans. Muhammad Abduh's intolerant attitude seems to be in the context of the poor as borrowers, not as savers.

Furthermore, regarding the idea of banks, Muhammad Abduh sees them as financial institutions whose main function is to store money or the wealth of the rich. This function is seen as able to hinder the circulation and smooth flow of trade. If money, which is supposed to facilitate the smooth flow of trade traffic, becomes the purpose of business to be saved, then this is a sign that the prosperity of the people will be deprived because their wealth will be drained in the hands of rich people whose job is only to accumulate wealth in storage places, such as banks. He also has the idea that in muamalah, a person who gives property to another party for business interests, then determines certain benefits for the owner of the property, then it is not included in riba, even though it is contrary to the rules of fiqh and the understanding of other scholars in general. Because such muamalah can still bring benefits, both for the owner of the property and for the manager. Meanwhile, riba only benefits one party and harms the other. Therefore, it is impossible for the law of these two things to be the same according to justice. On the other hand, Muhammad Abduh is aware of another important function of the Bank, namely as an institution that can encourage economic growth and facilitate financial activities. He considers the Bank to be a modern tool that, if managed correctly, can bring great benefits to the Islamic community. He sees banks not only as a place to store money, but also as a means of distributing capital for productive purposes, such as investment and trade. Furthermore, Muhammad Abduh believes that Islamic economic education is the key to improving the economic condition of the people. He encourages Islamic-based education that not only focuses on religious sciences but also on world sciences, including economics. Muhammad Abduh tried to bridge the gap between Islamic tradition and modern needs. In the economic field, he encouraged Muslims to adopt modern technology and systems that do not conflict with Islamic values. He taught the importance of financial awareness and good wealth management. He believes that Islam is a religion that is flexible and able to adapt to the changing times without losing its moral essence.

4. The Concept of Money and Wealth

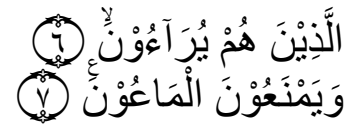
Money is one of the important elements in the modern economy which has a function as a medium of exchange, a store of value, and a tool to measure prices. In the Islamic view, money is not only seen from an economic point of view, but also from an ethical, moral, and spiritual perspective. Muhammad Abduh, an Islamic reformer, has given a critical view on the concept of money and its use, which is still relevant today. His thinking reflects an effort to bridge Islamic principles with the economic needs of modern society. Muhammad Abduh paid great attention to the moral and social aspects of the use of money. He views money as a tool that must be used to improve the welfare of mankind, not as a means of exploitation or accumulation of unproductive wealth. In Muhammad Abduh's view, money has an important role in social and economic life. However, he emphasized that money is only a tool, not a goal. Money should be used to meet human needs, support productive activities, and strengthen social solidarity.

According to Muhammad Abduh, money has 2 (two) main functions, namely as a standard for the price of goods and making it easier for people to exchange goods.

Muhammad Abduh views money as a medium of exchange that facilitates economic transactions. In his view, money should facilitate the fair distribution of goods and services, so that no party is disadvantaged in the transaction. He emphasized that the use of money must be based on its intrinsic value, namely as a medium of exchange, not as a tool of speculation or exploitation. In this regard, he agrees with Imam Al-Ghazali's view that the creation of money is a gift from God that has great benefits. Without money, it will be difficult to estimate the exchange of various types of goods. With money, one can have a horse on the one hand, and oil on the other. To obtain oil, the horse owner can sell his horse, then from the proceeds of the sale he can buy oil. Without money, it is difficult to estimate the price of the two types of goods. Muhammad Abduh sees money not only as a means of transaction, but also as a means to achieve social justice. According to him, the use of money must support people's welfare, reduce inequality, economic balance and encourage a fair distribution of wealth. He believes that money must be distributed fairly to reduce social inequality and encourage equitable distribution of welfare. In this case, the use of money for zakat and Islamic philanthropy plays an important role in ensuring that money does not accumulate in a few rich people, but is also beneficial to the poor. Muhammad Abduh emphasized that money should also be used for productive investments and not just to be saved or piled up. In line with his thinking about wealth, money as a tool of wealth value should be used to support sectors that can improve people's welfare, such as education, infrastructure development and small businesses. Muhammad Abduh emphasized the importance of ethics in the use of money. He believes that money should not be used for unproductive or destructive purposes, such as usury, gambling, or activities that do not benefit society. In his view, the use of money should be based on Islamic moral values, such as honesty, justice, and social responsibility.

One important aspect of his economic thinking was the concept of wealth, which he saw not only as a material product but also as a moral and social responsibility. In Muhammad Abduh's view, wealth is not the ultimate goal, but rather a tool to achieve collective welfare, social justice, and community progress. Through his ideas, Muhammad Abduh tried to purify the concept of wealth in Islam from deviations that often occur due to greed or exploitation and this becomes relevant to answer the challenges of today's modern economy. In Muhammad Abduh's view, wealth (*al-ghina*) has two important dimensions, namely material and spiritual. He sees wealth as a gift from Allah SWT. which must be used in accordance with the purposes of sharia. Wealth is not something that must be avoided, but rather managed wisely to create equal prosperity in society. Muhammad Abduh's thought about wealth is that wealth that is not based on faith has really led its owner to drift in pleasure and neglect others who should be supported, such as the poor and orphans. This kind of attitude does not only afflict disbelievers, but also afflicts religious people as mentioned in the Qur'an, surah Al-Ma'un. He assessed that the accumulation of wealth and the neglect of the rights of those who should be supported and judged by God as religious lies, are actually carried out by people of heavenly religions, including Jews and Christians. Here is QS. Al-Ma'un verses 1-7 which describe those who are reluctant to help the poor and orphans.

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِيمَانِ
فَإِذَا دُعِيَ إِلَى الْإِيمَانِ
وَلَا يَحِضُّ عَلَىٰ طَعَامِ الْمِسْكِينِ
فَوَيْلٌ لِلْمُصَلِّينَ
الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ



Means:

1. Do you know those who deny religion?
2. So that is the one who rebukes the orphans,
3. and do not encourage to feed the poor,
4. Woe to those who perform prayers,
5. (i.e.) those who neglect their prayers,
6. who do merry,
7. and reluctant to (give) assistance.

Muhammad Abduh's thinking on the concept of wealth reflects a holistic Islamic vision of justice, social responsibility, and sustainability. He views wealth as a mandate from Allah that must be used for the common good, not for personal interests alone. His criticism of the unproductive accumulation of wealth and economic exploitation provides the moral foundation for a more just and inclusive Islamic economic system.

5. Politics and the State in the Economy

Abduh's thinking in this aspect concerns issues regarding state boundaries, love and the relationship of citizens to the state. Muhammad Abduh stated that basically the state must be loved because the state is a place where there is food, citizens, and the whole family, the state is a container of rights and obligations, then that is the essence of political life and is a real need, and the state is a place to confide in oneself that can be noble, colonized or humiliated, the situation is abstract. In its development, the West tried to eliminate the sense of nationality from Egyptians so that they could be fooled and insulted. Muhammad Abduh's thinking emphasizes that nationality must be maintained and maintained by citizens. Then Muhammad Abduh also requires the implementation of a deliberative system in the state government. Muhammad Abduh wants to emphasize the importance of openness of leaders or heads of state in accepting suggestions and criticisms from below (the people led). After this deliberation principle is implemented, the government's task is to provide freedom of work to everyone in the right way, for the good of themselves and their society. Muhammad Abduh also argued that there must be a close relationship between the law and the existing state conditions. Muhammad Abduh acknowledged the importance of the state's role in ensuring a fair distribution of resources and protecting the people from exploitation. He supports the role of the state in economic intervention to create social justice and improve the conditions of the poor.

Muhammad Abduh had a mindset about economics based on monotheism. From the description of Muhammad Abduh's thoughts above, it appears that Muhammad Abduh strongly emphasizes the role of reason in understanding religious issues. The most important thing that Abduh did was his efforts to free the intellect from the shackles of *taqlid* that were realized or did not hinder the development of religious knowledge. As a scholar, thinker, educator and theologian, Muhammad Abduh's thinking actually wanted to advance Muslims by overhauling the religious understanding of Muslims, including theological issues. He is very *concerned* in the field of education, where he has devoted almost his entire life to improving the quality of education. With his past experience, that the wrong teaching method, memorizing beyond the head without understanding the meaning and lagging behind Muslims from the West, made him obsessed with the education system in Egypt. In the field of theology, his thoughts tend to be the same as those of the *Mu'tazilah*. The style of his theology is a rational theology that is not devoid of the power of reason. He emphasized that true faith is faith that is based on the power and role of reason and not just faith that is accepted as it is based on revelation. Faith built with deep knowledge will do good deeds. The concept of faith held by Muhammad Abduh

is in line with the concept of *Mu'tazilah's* faith which is closely related to charity. For the *Mu'tazilah*, those who commit great sins cannot be called *believers*, but only Muslims. His actions do not reflect faith, nor is Abduh's view of this matter.

Policies and Work Programs of the Government of Indonesia

The Government of Indonesia has set a national development direction for the 2024-2029 period, which is part of the grand vision towards a Golden Indonesia 2045. This period is very important, considering that the global and domestic conditions and influences faced by Indonesia are quite challenging. The government's policies and work programs for the next 5 (five) years are designed not only to continue the previous development achievements, but also to prepare a solid foundation for a better future. The national development strategy of the Government of Indonesia can be outlined through a plan, which is contained in the following policies:

1. National Long-Term Development Plan 2024-2045

Indonesia as a sovereign country has a big vision to realize the nation's ideals as enshrined in the Preamble to the Constitution of the Republic of Indonesia in 1945. To realize this vision, systematic, comprehensive, and sustainable national development planning is a fundamental need. In this context, the National Long-Term Development Plan for 2024-2045 or abbreviated as RPJPN 2024-2045, has been prepared by the Government and outlined in the form of Law of the Republic of Indonesia Number 59 of 2024 (Law of the Republic of Indonesia No. 59 of 2024). The law is a regulation that regulates the vision, mission, and direction of Indonesia's national development in a period of 20 years (2025-2045) which aims to realize the Golden Indonesia Vision 2045, which is to become a united, sovereign, advanced, and sustainable country. This RPJPN replaces the 2005-2025 National RPJP which ends in December 2024 and ensures the sustainability of development with a transformative approach. The Golden Indonesia Vision 2045 is implemented through 8 (eight) Development Missions which are implemented through 17 (seventeen) Development Directions, with 45 (forty-five) Main Development Indicators. The main vision and goals are Golden Indonesia 2045 which is designed through 8 (eight) development missions, namely: 1) social transformation; 2) economic transformation; 3) governance transformation; 4) the rule of law, stability, and leadership of Indonesia; 5) social, cultural, and ecological resilience; 6) equitable and equitable regional development; 7) the development of environmentally friendly facilities and infrastructure and; 8) Sustainability of development. The vision of Golden Indonesia 2045 will be measured through 5 (five) vision goals consisting of: 1) per capita income equivalent to developed countries; 2) poverty decreases and inequality decreases; 3) leadership and influence in the international world are increasing; 4) the competitiveness of human resources increases and; 5) The intensity of greenhouse gas emissions decreases towards net zero emissions. The structure and framework of the 2025-2045 RPJPN contains a development narrative that includes reflections on the previous two decades of development and future challenges, analysis of global megatrends, basic capital, climate change, and ecosystem carrying capacity. This is a manifestation of the Indonesian nation's ideals to achieve independence, general welfare, national intelligence, and active participation in maintaining world peace. The urgency of the establishment of the 2025-2045 RPJPN is not only based on the need for sustainable development after the end of the 2005-2025 National RPJP, but also as a strategic guideline for the central and regional governments in preparing medium and short-term development plans. This framework is designed to create synergy between the central government, local governments, the private sector, and the community in encouraging inclusive development oriented towards equity, sustainability, and global competitiveness. This holistic approach aims to strengthen Indonesia's position as a country that plays an active role on the international stage and is able to face the challenges of the 21st century more adaptively.

2. National Medium-Term Development Plan 2025-2029

Law Number 25 of 2004 concerning the National Development Planning System (SPPN) mandates the Government to prepare long-term, medium-term, and annual national development plans. Development planning is prepared through a technocratic, political, participatory, top-down, and *bottom-up approach*. As an implementation of the technocratic approach in the preparation of medium-term planning documents, the National Medium-Term Development Plan for 2025-2029 or abbreviated as RPJMN 2025-2029 has been prepared which is still in the process of finalization by the Government. Currently, it is only outlined in the form of the 2025-2029 RPJMN Technocratic Draft. The 2025-2029 RPJMN is a strategic document prepared by the Indonesian government to provide guidance for national development in the next 5 (five) years. As part of the sustainable national development plan, the 2025-2029 RPJMN is a follow-up document to the previous period's RPJMN. From the perspective of its preparation, the RPJMN is a gradual process. This Technocratic Design document will then metamorphose into the Initial Draft of the RPJMN after going through the integration process with the vision, mission, and program of the elected President. The preparation of the RPJM Technocratic Design is carried out using scientific methods and frameworks that refer to the first stage of development in the Final Draft of the RPJPN for 2025-2045. Policy construction is prepared by taking into account the characteristics of sectors and regions and involving the participation of *development stakeholders*. The 2025-2029 RPJMN period is very strategic as an initial foundation to continue the nation's progress in achieving a Golden Indonesia in 2045.

Through the 2024-2029 RPJMN, the Government focuses on several main priorities, such as improving human resources, economic transformation, sustainable development, and alleviating extreme poverty. These policies are also designed to ensure the achievement of fair, inclusive, and globally competitive development targets, in accordance with the principles of the Pancasila Economy which are the basic guidelines in national economic management. The Government of Indonesia's work program for the 2024-2029 period also focuses on strengthening physical and digital infrastructure, bureaucratic reform, and village development as a center for economic growth. In addition, handling climate change, developing green energy, and accelerating the downstream of natural resources are part of the government's commitment to realizing sustainable development. Programs such as the Healthy Indonesia Card (KIS), the Smart Indonesia Card (KIP), and the acceleration of investment in strategic sectors are real efforts to improve people's welfare. This period also marks the importance of collaboration between the central government, local governments, the private sector, and the community to implement the policies and work programs that have been designed. By prioritizing inclusive and sustainable development, Indonesia is expected to be able to face global challenges while taking advantage of opportunities to accelerate the transformation towards a developed country.

Specifically focusing on the economic sector, the Government has set a strategy to encourage national independence through the Sharia economy. Where in the future, the Syraiah economy will be one of the drivers to realize a progressive, inclusive, and sustainable national economy. As an effort to achieve the National Priority targets, a series of interventions will be carried out on the policy direction in the field of Sharia economics, namely as follows:

1. Increasing the added value and competitiveness of the halal industry;
2. Increasing exports of globally competitive halal products and strengthening international Sharia economic cooperation;
3. Strengthening the halal micro, small, and medium business ecosystem;
4. Strengthening the role of Sharia finance for development financing; and
5. Increasing the role of Sharia social funds.

There are several issues of challenges and opportunities in the development of the Sharia economy, which are as follows:

1. Challenge
 - a. The utilization of the large global Sharia economic market potential has not been optimal (Indonesia has only reached third place in the 2023/2024 Global Islamic Economy Index (GIEI));
 - b. The export value of Indonesian halal products to OIC countries is still low (only reaching around 3.8% of the total imports of halal products of OIC countries);
 - c. There are still limited MSMEs whose products are halal-certified (only around 0.2% of the total MSMEs in 2022);
 - d. Limited capacity of Indonesia's Islamic finance (Indonesia's Islamic financial asset size is still in the 7th position globally, and *the market share* of national finance is only around 12% in 2023);
 - e. The management and utilization of sharia social funds (zakat, infaq, alms, waqf) is still not optimal with a *database* that has not been integrated.
2. Chance
 - a. Global Muslim consumer spending is projected to reach US\$ 3.1 trillion by 2027;
 - b. 98% of Indonesia's Muslim population considers religion to play an important role in daily life (Pew Research Center Survey 2024);
 - c. Increasing *awareness* related to *halal lifestyle* which increases *demand* (global and domestic) related to halal products and Islamic financial products;
 - d. Alignment of sharia values with *sustainable development and ethical consumerism*;
 - e. Digital connectivity and the growth of *e-commerce*.

Therefore, the issues and challenges mentioned above will be optimized by the Government with the main goal of strengthening the role of the Sharia economy to increase economic productivity with the target of Indonesia's Sharia economic position at the global level (GIEI ranking) with a target of ranking 3rd in 2025 and ranking 1st in 2029.

One of the main goals of national development is to reduce the gap between the Western Region of Indonesia and the Eastern Region of Indonesia. To achieve the goal of reducing disparities between regions, regional development policies and infrastructure facilities will be focused on developing more equitable and equitable regions, including the harmony of urban development, as a center of agglomeration of activities and growth, and rural areas as a locus for sustainable natural resource-based economic development. This is also supported by the provision of quality and environmentally friendly infrastructure. In addition, poverty alleviation and gap reduction programs are an integral part of the development plan of industrial estates/special economic zones and ensure that the development of supporting facilities and infrastructure outside industrial zones/special economic zones needs to be carried out in parallel by the central and regional governments. The implementation of National Priorities is also supported by the implementation of general policies that focus on Strengthening the Ecosystem for the Acceleration of Regional Development and the Fulfillment of Infrastructure and Basic Services as a foundation for accelerating economic growth and equitable development. Accelerating Inclusive and Sustainable Economic Growth, the business climate and investment need to be improved so that it can make Indonesia one of the quality investment destinations that can accelerate economic growth, equitable development, workforce creation, innovation and technology development, and pay attention to the environment and sustainability. As an effort to achieve equitable development, by 2025, the Eastern Region of Indonesia is encouraged to grow higher, while maintaining the growth momentum in the Western Region of Indonesia. Accelerating Inclusive and Sustainable Economic Growth, the business climate and

investment need to be improved so that it can make Indonesia one of the quality investment destinations that can accelerate economic growth, equitable development, workforce creation, innovation and technology development, and pay attention to the environment and sustainability.

3. Vision, Mission and Program of the President and Vice President 2024-2029

The work program designed for the 2024-2029 period by the President and Vice President since they were still candidates for President and Vice President is based on a big vision, namely "Together with Indonesia Advanced" towards a Golden Indonesia 2045. With the principle of sustainable development, the programs it carries out aim to overcome the nation's strategic challenges, improve people's welfare, and strengthen national competitiveness. The vision and mission of the work program for the 2024-2029 period, namely the main vision is to make Indonesia a developed country that is equal to other countries in the world by 2045 through inclusive economic, social, and environmental development and based on Pancasila values. The vision will be implemented through 8 (eight) main missions (Asta Cita), namely:

1. Strengthening the ideology of Pancasila, democracy, and human rights;
2. Strengthening the country's defense and security;
3. Increasing quality employment;
4. Strengthening the development of human resources (HR);
5. Continuing downstream and industrialization;
6. Building villages for economic equity;
7. Strengthening political, legal, and bureaucratic reforms;
8. Strengthening environmental and cultural harmony.

In addition, development priorities for 2024-2029 will be focused on the following:

1. Self-Sufficiency in Food, Energy, and Water

Development of *food estates* for key commodities such as rice, corn, and soybeans with a target of an additional 4 million hectares of productive land by 2029 and accelerating the use of B50 biodiesel, bio-avtur, and green energy (wind, solar, and geothermal). In addition, water management will be carried out through the construction of reservoirs, clean water pipes, and improving the quality of PDAM.

2. Human resource development

Providing free lunch and milk at schools and Islamic boarding schools, as well as nutritional assistance for children under five and pregnant women. This is done by providing daily lunch to preschool students, elementary schools (SD), junior high schools (SMP), high schools (SMA), and Islamic boarding schools. Nutrition assistance is provided to pregnant women and toddlers throughout Indonesia to improve health and help the family economy.

3. Poverty Alleviation

Targeting absolute poverty of 0% in the first two years of the government, continuing and expanding social welfare programs, such as the Healthy Indonesia Card (KIS), KIS Elderly, Smart Indonesia Card, Basic Food Card, Pre-Employment Card, MEKAR, and the Family Hope Program will be continued and add the Healthy Child Card and provide low-cost sanitary houses with a target of 3 million houses for low-income people.

4. Downstreaming and Industrialization

Continuing the downstream of natural resources (nickel, bauxite, copper) to increase added value, encouraging the development of maritime-based industries and natural resources in the eastern region of Indonesia and the development of industries based on digital innovation to increase global competitiveness.

5. Infrastructure Development

Continuing the development of basic infrastructure such as roads, irrigation, and internet networks to villages, accelerating the development of the Nusantara Capital City (IKN) as a center of government and new economic growth and focusing on digital infrastructure to ensure that all regions of Indonesia have internet access.

Especially in the field of Sharia economics, the Government is committed to strengthening the Sharia economic sector as part of inclusive development through measures to strengthen Sharia financial institutions, namely by expanding the network of Sharia banking and Sharia-based financial institutions and encouraging the birth of Waqf Banks as a supporter of the Sharia-based economy. Furthermore, the Government will empower Sharia MSMEs through the provision of Sharia-based financing for MSMEs through digitalization and support the digitization of MSMEs to increase efficiency and market penetration. In addition, the use of ZISWAF (Zakat, Infaq, Alms, Waqf) will be optimized through ZISWAF funds for economic empowerment programs for the poor and improving education. On the other hand, to improve economic inequality, the Government will strengthen people's business credit for MSMEs and create entrepreneurial opportunities for young people and carry out village development with a focus on economic equity by strengthening the role of BUMDes, cooperatives, and village infrastructure. The 2024-2029 work program prioritizes equity, sustainability, and inclusivity. Pancasila-based approaches ensure social justice, while innovation and downstream drive economic growth. With the right implementation, the vision of Golden Indonesia 2045 will be achieved.

Relevance & Implementation of Thinking to Government Work Programs

The thought of Muhammad Abduh, a prominent Islamic reformer, has significant relevance to modern policies, including the Indonesian Government's Work Program. As an Islamic intellectual figure, Muhammad Abduh offers an approach that emphasizes rationality, social justice, and economic reform based on Sharia values. This idea is not only relevant in its time, but also an inspirational foundation in Sharia economic development and modern socio-political strategies. The Government of Indonesia, through the RPJPN 2025-2045, RPJMN 2025-2029 and Vision, Mission and Program 2024-2029 which integrates the economic principles of Pancasila, economic transformation, and social empowerment in achieving the vision of Golden Indonesia 2045. The focus of this policy places Sharia economics as one of the main pillars, reflecting its proximity to Muhammad Abduh's ideas on social justice, waqf management, and financial system reform. Muhammad Abduh's thought, which was heavily influenced by the ideas of modernity and the desire to reform the Islamic society at that time, strongly emphasized matters regarding economic and social justice. In his view, prosperity not only means material prosperity but also involves a fair distribution of wealth. He supports economic reforms that pay attention to the interests of the small people. His thinking was greatly influenced by Islamic teachings that emphasized the importance of the obligation to help the poor and marginalized. In line with the Government's program for 2024-2029, in the future the Government will focus on programs to improve welfare, alleviate poverty and inequality, and encourage economic growth supported by the strengthening of the Sharia economy and the development of potential disadvantaged areas.

CONCLUSION

One of the key figures in the development of economic thought in the Islamic world is Muhammad Abduh with his reform thinking that revived *ijtihad* in the Islamic world and tried to think logically which was the source of his ideas or ideas. His thoughts have a great influence on various mentalities of society, including those related to education, social society, politics, economy, and understanding of the Quran. Muhammad Abduh's thinking is in line with the concept of economic reform and social justice as Indonesia's national development vision as regulated in Law No. 59 of 2024 concerning the National Long-Term Development Plan

(RPJPN) 2025-2045, other government regulations and programs. Muhammad Abduh supports economic development, with boundaries in accordance with Islamic principles. He argued that economic activities should be carried out in a fair way, not harming others and respecting the rights of each individual. Therefore, well-being is not only achieved through economic progress but also through ethical economic practices, which can maintain a balance between material gains and moral values. This is also a concern of the Government in developing the Indonesian economy, one of which is the economic growth strategy supported by economic development based on Sharia, which has the goal that Indonesia will become the center of the world's halal industry. Muhammad Abduh's thinking offers a relevant philosophical and practical framework to support the Indonesian government's work program. By integrating Islamic principles in public policy, such as social justice, Islamic philanthropy, and Sharia economics, the Government not only strengthens national competitiveness, but also ensures development oriented towards the welfare of the community. Therefore, the implementation of Muhammad Abduh's thinking in Government policies can be a strategic step to realize the grand vision of Golden Indonesia 2045.

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