

The Existence of Islamic Economic Thought in The Time of The Prophet Adam

Luluk Latifah^{1*)}, Isma Swadjaja²⁾, Dian Berkah³⁾, Muridah Isnawati⁴⁾, Warsidi⁵⁾

^{1,2,3,4,5} Magister Hukum Ekonomi Syariah Pascasarjana Universitas Muhammadiyah Surabaya

*Email correspondence: luluklatifah@um-surabaya.ac.id

Abstrak

Kajian-kajian mengenai sejarah ekonomi Islam masih sangat langka, terutama kajian ekonomi Islam sebelum masa Nubuwwah atau masa diangkatnya Nabi Muhammad SAW sebagai Nabi dan Rasul. Tujuan penelitian ini adalah untuk membuktikan bahwa peradaban perekonomian Islam sudah ada sejak masa Nabi Adam a.s. diturunkan Allah ke bumi. Metode yang dipakai dalam penelitian ini adalah menggunakan metode kualitatif dengan research library, dengan pendekatan metodologi sejarah. Hasil penelitian mengatakan bahwa Peradaban ekonomi Islam sudah ada jauh sebelum masa Nubuwwah atau masa diangkatnya Nabi Muhammad SAW menjadi Nabi dan Rasul. Pada masa Nabi Adam sudah terdapat kegiatan ekonomi yang sangat sederhana untuk memenuhi kebutuhan dasar atau primernya. kegiatan ekonomi tersebut yaitu, konsumsi, distribusi dan produksi. Fungsi-fungsi ekonomi semakin bertambah banyak dipraktekan saat masa Nabi Nuh dan Nabi Yunus diantaranya adalah fungsi Transportasi dan Perdagangan. Bahkan pada masa Nabi Yusuf sudah ada fungsi persediaan dan pergudangan. Masa Nabi Musa melakukan kegiatan ekonomi lebih lengkap dan terinci yaitu saat Nabi Musa a.s. bertemu dengan dua gadis yang sedang antri untuk mengambilkan minum ternak-ternaknya dan kemudian Nabi Musa menawarkan diri sebagai seorang wakil (akad Wakalah) untuk menjalankan tugas kedua gadis tersebut. Selanjutnya kerja sama yang lebih intens dibidang pemeliharaan dan pengembangan ternak sebagai karyawan (pengelola) dan shahibul Maal (pemilik ternak). Fungsi ekonomi pada masa Nabi Muhammad semakin lengkap yaitu fungsi produksi, konsumsi, distribusi, sumber daya insani dan investasi. Hampir semuanya dijalani sendiri oleh Nabi Muhammad sejak usia 8 tahun. Perjalanan awal yang sudah dijalankan Nabi Muhammad adalah sebagai Wakil pada awal sebagai penggembala dengan sistem diberi gaji, kemudian sebagai Mudharib pada usaha perdagangan saat nabi Muhammad belum menikah, dan kemudian setelah menikah dengan Khadijah Nabi berperan sebagai shahibul mall dan sekaligus investor dan saat inilah Nabi Muhammad memunyai banyak waktu memikirkan kondisi masyarakat, pada saat ini Nabi sudah mencapai financial freedom atau kebebasan keuangan.

Kata kunci: Peradaban, Ekonomi Islam, Nubuwwah, Metodologi Sejarah

Abstract

Studies on the history of Islamic economics are still very rare, especially the study of Islamic economics before the Nubuwwah period or the time of the appointment of the Prophet Muhammad as a Prophet and Apostle. The purpose of this study is to prove that Islamic economic civilization has existed since the time of the Prophet Adam sent by Allah to the earth. The method used in this study is a qualitative method with a research library, with a historical methodology approach. The results of the study said that Islamic economic civilization existed long before the Nubuwwah era or the time of the appointment of the Prophet Muhammad SAW as a prophet and apostle. At the time of the Prophet Adam, there were very simple economic activities to meet their basic or primary needs. These economic activities are consumption, distribution and production. More and more economic functions were practiced during the time of Noah and Yunus, including the functions of transportation and trade. Even at the time of the Prophet Yusuf, there was already a supply and warehousing function. The time when Prophet Musa carried out economic activities more fully and in detail, namely when Prophet Musa a.s. met with two girls who were queuing to get their cattle to drink and then Prophet Musa offered himself as a representative (wakalah contract) to carry out the duties of the two girls. Furthermore, more intense cooperation in the field of livestock maintenance and development as employees (managers) and shahibul Maal (livestock owners). The economic functions at the time of the Prophet Muhammad were more complete, namely the functions of production, consumption, distribution, human resources and investment. Almost everything was lived by the Prophet Muhammad himself since the age of 8 years. The initial journey that the Prophet Muhammad had carried out was as a deputy at the beginning as a shepherd with a salary system, then as a mudharib in a trading business when the prophet Muhammad was not married, and then after marrying Khadijah the Prophet acted as a shahibul mall

and at the same time an investor and this is when the Prophet Muhammad have a lot of time to think about the condition of society, at this time the Prophet had achieved financial freedom or freedom of money.

Keywords: *Civilization, Islamic Economics, Nubuawah, Historical Methodology*

Citation suggestions: Latifah, L., Swadjaja, I., Berkah, D., Isnawati, M., & Warsidi. (2023). The Existence of Islamic Economic Thought in The Time of The Prophet Adam. *Jurnal Ilmiah Ekonomi Islam*, 9(02), 2208-2215. doi: <http://dx.doi.org/10.29040/jiei.v9i2.8745>

DOI: <http://dx.doi.org/10.29040/jiei.v9i2.8745>

1. INTRODUCTION

The fact of the scarcity of studies on the history of Islamic economics, like it or not, must be swallowed like a bitter pill for us as individual Muslims in particular and as Muslims in general. The discussion of the history of Islamic economic civilization cannot be separated from the history of Islamic civilization. Historians have differences about the beginning of Islamic history. (Nasir, 1981) Differences of opinion among historians are grouped into two, namely the first group of historians who have the opinion that the history of Islam began when the Prophet Muhammad was appointed as an Apostle. The two groups are historians who have the opinion that the history of Islam began when the Prophet Muhammad migrated to Medina from Mecca on the grounds that the Muslim community was only sovereign when the Prophet Muhammad lived in Medina (Kasri, 2021).

In addition to the two groups above, a different opinion was expressed by Ahmad Al-Usairy (Supriadi, 2008). which divides the history of Islamic civilization comprehensively and states that the history of Islam has existed since the time of the Prophet Adam until the 20th century. Based on Al-Usairy's statement, it means that it is certain that economic activity has also been practiced since the beginning of human existence, namely since the time of Prophet Adam who was sent by Allah SWT to come down to earth. This can also be interpreted as a worldview approach to Islamic economics (Hidayatullah et al., 2023).

Most of the literature and history books about Islam, especially in the period before the prophethood and the companions, contain about worship, morality, war and government, very little or even almost nothing that specifically discusses economic problems, even though economic practices have also been widely used done. (Rohman et al., 2021) There has always been an interest in Islamic political

documents, with prominent scholars having devoted entire works to them. Abū al-Hasan al-Madā'ī is said to have recorded the Prophet's political treaties in his lost work 'Uḥūd al-Nabī and Ibn Tūlūn al-Dimashqī in his book *Islam al-sailīn an kutub Sayyid al-Mursalīn* (Wakil, 2022) (Noh, 2021).

Economic practices are explained in great detail and textually in the holy verses of the Qur'an with stories beautifully written in the verses, starting with the story of how the prophet Adam a.s. revealed to earth and what is needed when sent down to earth so that here can be drawn economic concepts that already exist with direct learning through the angel Gabriel. The practice and function of the economy are also described in the story of Noah a.s. Prophet Yusuf a.s, Prophet Musa a.s. until the Prophet Muhammad. (Nurani, 2022). It was only in the Middle Ages throughout Islamic history that Muslim thinkers and scholars had developed various ideas about the economy. Islamic Economics developed gradually as an interdisciplinary field of knowledge that became the subject of study for jurists, commentators, philosophers, sociologists and politicians, unfortunately (Karim, 2014)

The great contribution of Muslim scholars to the survival and development of the economy in particular and of world civilization in general has been neglected by western scientists. Economic books and texts almost never mention the role of the Muslims. So that even among Muslims there are still doubts and questions arise in their hearts: (1) Does Islam have an economic concept? (2) Since when was the concept of Islamic economics born?

Based on the above background, it is very important to dig deeper and examine Islamic economics with historical methodology. According to Ibn Khaldun, reminding that in order to objectively look back at the cultural and socio-economic structure of the human being to be studied, it is important to explain historical phenomena objectively by using a

clear methodology, rational explanation flow, chronological systematics and sharp analysis, without taking sides with others. certain groups and schools or interpretations for the benefit of certain powers and ideologies.(Ilham, 2016) This study will discuss the history of Islamic economic civilization before and during the Nubuwwah period or before and when the prophet Muhammad SAW was appointed as a Prophet and Apostle, using historical methodology.

2. METHOD

The writing method in this paper uses a qualitative method (Raco, 2018) with a research library, with a historical methodology approach, namely collecting data sources and manuscripts from journals, books and books from various disciplines, both books on religion, interpretation, civilization, history and economics.

Figure 1: Conceptual Framework



From the conceptual framework above, it can be explained that the system for compiling this paper is as follows: (1) History in an objective sense, namely history that shows events or events themselves, is a historical process in its actualization. It happened once it can't be repeated.(Sugiyono, 2020) (2) History in the subjective sense, is a construct, namely a building arranged by the speaker as a description or story which is a unit that includes interrelated facts and describes a historical phenomenon, both process and structure, which contains elements of the content of the subject (actors). history and sources). (3) Research Library: The sources of data used by the author, both in the form of the Holy Qur'an, Al-Hadith, journals, books and other literature, which have to do with Islamic Islamic economic civilization. (4) After the three above are carried out, the next step is the author's observation process. (5) The last stage is writing or presenting the observation process as a result of written work in the form of papers.

3. DISCUSSION

The Islamic economic civilization of Islam before the time of Nubuwwah (prophecy of the Prophet Muhammad SAW) started from the time when the Prophet Adam was sent to come down to earth and start his new life after living in heaven for a long time. Broadly speaking, the periodization of the period before the prophetic period is as follows: (1) Islamic Economic Civilization which was taken from the time of Prophet Adam a.s. (2) Islamic Economic Civilization which was taken from the Kaldaniyah civilization which started from the Prophet Nuh a.s. until the Prophet Yusuf a.s. (3) Islamic Economic Civilization taken from the Prophets in Egypt until the time of Pharaoh. (4) Islamic Economic Civilization which was taken during the civilization of the Arabian peninsula before the Prophet Muhammad SAW was born. (5) Islamic Economic Civilization during the Nubuwwah period, namely when the Prophet Muhammad SAW was appointed as a Prophet and Apostle.

a. Economic thoughts taken from the time of Prophet Adam a.s.

In simple terms it can be explained that economic activity has existed since the existence of life on this earth, because every human being must carry out economic activities, especially the most basic activities such as consumption and distribution which have been carried out by the Prophet Adam, from the beginning when he set foot on earth and felt the heat and heat. hungry, he then consumes the available fruit and hunts in the forest to meet his needs. (Kementerian Agama RI, 2014)

At first Prophet Adam carried out these economic activities together with his beloved wife Eve, but because of his busy life taking care of children, finally Prophet Adam did it alone, only after his children became adults can these economic activities be carried out together and even economic functions also began to increase. with the increase in the division of labor applied by the Prophet Adam to his two sons, among which were, there were production activities, namely raising livestock which was handed over to Abel who had a rather small and weak physique but was full of love, then there were activities of cutting trees into the forest and planting crops which were handed over to Qabil who has a sturdy, strong and somewhat rough physique.

Indirectly Prophet Adam had implemented the division of labor or job description at that time. (Prakoso, 2023)

The economic result of the cooperation applied by Prophet Adam to his sons, namely Habil, with his livestock and Qobil from the results of farming, then brought back to the house (the Cave) and processed or cooked by Eve's mother assisted by her daughters, when it was done. ready to be cooked and then enjoyed together, here there is a production process from raw materials to finished ingredients (ready to eat). In meeting household needs, there are different contributions between women and men. (Handayani et al., 2023)

From the results of the hard work of his sons at the time of Prophet Adam, there were also activities in paying zakat, namely when the prophet Adam ordered his two sons Abel and Qobil to give part of their wealth as a form of paying zakat. As stated in the QS Al-Maidah verse 27:(Depag, 2007).

﴿وَإِثْلُ عَلَيْهِمْ نَبَأُ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقْبِلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ ۖ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ﴾

It means: *“And tell them (Muhammad) the truth about the two sons of Adam when both of them offered a sacrifice, so the sacrifice of one of them (Abel) was accepted and from the other Qobil was not accepted, He Qobil said: “Truly I will kill you,” He Abel said, “Indeed, Allah only accepts deeds from those who are pious.”*

From the information above, it can be concluded that at the time of the Prophet Adam there were very simple economic activities to meet their basic or primary needs. These economic activities are consumption, distribution and production.

b. Economic ideas taken from the Kaldaniyah civilization which began with the Prophet Noah a.s. until the Prophet Yusuf a.s.

After the descendants of the Prophet Adam increased and spread on the surface of the earth until then it came to the time of Noah and Yunus. The increasing number and expansion of the area inhabited by the descendants of the Prophet Adam

automatically also made economic functions also increasingly practiced. which at first only had a basic function, which was limited to meeting physical needs in the form of eating and drinking, during the time of Noah and Yunus, transportation and trade had developed.

From the story of Noah contained in the Qur'an, Surah Hud, from the 37th verse to the 42nd verse:Departemen Agama, 446.

وَاصْنَعِ الْفُلَ بِأَعْيُنِنَا وَوَحْيِنَا وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُغْرَقُونَ ﴿٤٦﴾

It means: *“And build the ship with the supervision and guidance of our revelation and do not talk to me about the wrongdoers, verily they will be drowned.”*

From the verse above, Prophet Noah was the first person who succeeded in making the first most sophisticated means of transportation, namely in the form of a large ship in which then loaded his faithful people and livestock, each of which was taken in pairs, male and female.(Departemen Agama, 2014).

From an economic point of view, the purpose of each pair of animal loads between a male and a female is that when the ship docks at a predetermined place, namely the place where Noah's ship stops, the domesticated animals will be able to breed for livestock and meet the needs of the community's Prophet Noah and some can also produce milk for consumption, this is where economic functions can be formed and run.

At the time of the Prophet Yusuf a.s., his story was immortalized in the Qur'an in the letter Yusuf, the 12th chapter consisting of 111 verses. The economic system at the time of the Prophet Yusuf was increasingly lively with the existence of trading caravans that carried out trade transactions until they left the region or country with a barter system by bringing merchandise or commodity products from their respective regions and then gathered in a crowded place such as a market for Exchanging goods and people with each other, at the time of Prophet Yusuf slavery and buying and selling of slaves was very common, including Prophet Yusuf himself was a victim of trafficking or the sale of children to become slaves.

When Prophet Yusuf was imprisoned and succeeded in interpreting the king's dream, so that he was later made minister of logistics affairs, this is where the inventory system, saving in managing assets was implemented, to deal with an uncertain future economy due to climate change so that it was feared that there would be a famine or famine. prolonged economic crisis.

c. Economic thoughts taken from the prophets in Egypt to the time of Fir'aun

Fir'aun is a title or nickname for kings or leaders in ancient Egypt, who numbered tens or even hundreds when they ruled the territory of Egypt, including at the time of the Prophet Moses and later contained in golden ink his story in the Qur'an about the sinking of Fir'aun in the red sea, whose body is still intact even now by the power of Allah SWT.

Some of the names of the Fir'auns who managed to carve history according to their time or era and escape their violent nature, including: (Imaduddin, 2020) (1) Ramesses II (1279 BC – 1213 BC) During the time of Ramesses II, expeditions were carried out including to Nubia, Israel, Syria, and Lebanon and also invaded Syria. During his reign, Egypt undertook massive construction, namely the construction of monuments that can still be seen today. In addition to having a strong defense, at that time there were also many slaves to work and develop their agriculture. (2) Menephithah (1213 BC – 1203 BC) Menephithah is the son of Ramses II who was the same age as Prophet Musa, as the successor of his father, during this time there was an invasion of Libya which of course this invasion was not only politically intended to conquer territories but also to colonize economically.

Prophet Musa as a prophet and messenger messenger who was always hostile to Pharaoh at that time also carried out economic activities, namely when he met two girls who were queuing to get their cattle to drink and then Prophet Musa offered himself as a representative (wakalah contract) for carry out the duties of the two girls. This story is contained in the QS Al-Qasas: 24. Departemen Agama, Syamil Al-Qur'an Surat Al-Qasas: 24 (Departemen Agama, 2007).

فَسَقَى لَهُمَا ثُمَّ تَوَلَّى إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ﴿٢٤﴾

It means: "So he (Moses) gave the two women's cattle to drink then he returned to the shade and prayed: "O my Lord, I really need something good (food) that You have sent down to me".

In the next verse, it is narrated that Moses was called by the father of the two shepherd women. After meeting with his father, there was a transaction or mutual agreement between Prophet Musa and his father, namely a cooperation contract that had to be agreed upon at a time, which initially was a payment for the services of Prophet Musa who had helped drink his cattle earlier, then continued more intense cooperation in the field of maintenance. and livestock development as employees (managers) and shahibul Maal (livestock owners). Here it means that a mudharabah contract has been established in the field of animal husbandry.

d. Economic thought taken during the civilization of the Arabian peninsula before the birth of the Prophet Muhammad

The Arabian Peninsula is located on the trade route between Sham and China (China) Cities in the Arabian peninsula became commercial centers and grew into transit areas between countries in the Red Sea and the Far East and its history grew wider due to busy traffic between east and west. Ratu Suntiah Maslani, 'Sejarah Peradaban Islam', Insan Mandiri, 2011, 24. (R. dan B. M. H. Kasri, 2021)

The main economic sources of income for Arabs at that time were business and trade. Trade became the flesh and blood of the Quraysh. The Quraysh used to travel mainly to trade to Syria in the summer and to Yemen in the winter. On that trip they received security guarantees from the rulers of the country they visited.

The trade route passed by the Quraysh traders was through the wadi ad-Dawasir from the northeastern end of Yemen to the center of the Arab country, which connected with other routes, namely wadi ar-Ramma to the south of Mesopotamia. and Wadi as-Sirhan which

connects central Arabia with southeastern Syria via the Jawf's oasis.

e. Islamic Economic Civilization at the time of the Prophet Muhammad

One aspect of the life of the Prophet Muhammad that has received less attention is leadership and success in the field of business and entrepreneurship. Muhammad is better known as an apostle, community leader, state and military leader, even though most of his life is a businessman background. (Antonio, 2007).

The entrepreneurial spirit of the Prophet Muhammad had been honed since childhood, after the death of his grandfather Abdul Muttalib, young Muhammad was only 8 years old and an orphan participated in the care of his uncle named Abu Talib, and at that time Muhammad lived as a goat herder belonging to his family and with his al-amin nature.(Badri Yatim, 1997). or can be trusted, the people of Mecca who own goats were also very happy to entrust the responsibility of shepherding to Muhammad. At this very young age Muhammad was able to become a manager (mudharib) and was responsible for the management of the assets he managed to investors or shahibul Mal as the owner of goats.

At the age of 12 for the first time the Prophet Muhammad participated in the export business to Syria (Sham) together with his uncle Abu Talibor can be trusted, the people of Mecca who own goats were also very happy to entrust the responsibility of shepherding to Muhammad. At this very young age Muhammad was able to become a manager (mudharib) and was responsible for the management of the assets he managed to investors or shahibul Mal as the owner of goats.

At the age of 12 for the first time the Prophet Muhammad participated in the export business to Syria (Sham) together with his uncle Abu Talib.(Syed Mahmudannasir, 1981). At that time this trading group or caravan was led directly by Abu Talib.Supriadi, 61. At the age of 17 years, the Prophet Muhammad had started his own business as an entrepreneur or entrepreneur until approaching the prophetic period, which was around the age of 37 years.(Antonio, 2007)

From the above information when calculated based on the period or time of the Prophet Muhammad

who was used as an entrepreneur or active entrepreneur, it was about 29 years (starting at the age of 8 years as a shepherd), during those 29 years the economic function that had been carried out by the Prophet Muhammad was as a deputy at the beginning as a shepherd with the system was given a salary, then as Mudharib in the trading business when the prophet Muhammad was not married, and then after marrying Khadijah Nabi acted as a shahibul mall and at the same time an investor and at this time Prophet Muhammad had a lot of time to think about the condition of society, at this time the Prophet had achieved financial freedom or freedom of money.

The Prophet Muhammad's main business was trading, in that business there were sales and purchase transactions, many of these purchase transactions the Prophet did at the beginning of his prophethood and the beginning of the migration to Medina and many sales transactions were carried out when the Prophet was in Medina.

It was at this time that Islamic economic orders and values were taught by the Prophet Muhammad to his companions, and the community was very important because what the Prophet had done so far in business, and solving economic problems were great values which were the foundations of his life. Islamic economics.

a. Economic System

The economic system applied by the Prophet Muhammad is rooted in the principles of the Qur'an. The Qur'an which is the main source of Islamic teachings has established various kinds of rules as a guide for human beings in their life activities, including in economic life.(R. A. dan B. M. H. Kasri, 2021)

The Messenger of Allah during his sermon on Hajj Wada' in 10 H conveyed the prohibition of usury, and all forms of usury practices. And as a solution to the concept of alms, both mandatory and sunnah, applying the inheritance system as a medium of distribution of wealth that can eliminate conflicts between individuals, Wealth must rotate and cannot be hoarded and Allah SWT is the supreme ruler and absolute owner of the entire universe.

b. Sources of State Revenue

In the year 2 H, the QS al-Anfal (spoils of war) was revealed, in this verse it is explained about the formulation of ghanimah treasures or spoils of war which will later become a source of

income for the State, the formulation is as follows:

(1) Khums which is $\frac{1}{5}$ part for Allah and His Messenger, this treasure is for the State which will later be allocated for the general welfare, relatives, orphans and the poor, and travelers. From this Khums the Apostle divides into 3 parts, namely $\frac{1}{3}$ for himself and his family, $\frac{1}{3}$ for relatives and $\frac{1}{3}$ for the poor and travelers. (2) share for the troops involved in the war, the horse rider gets 2 parts, namely for himself and for his horse. (3) Zakat Firaah ordered by Allah in the 2nd year H, in the amount of 1 sha' of dates, flour, raisin soft cheese, or sha' wheat for every Muslim, whether slave or free, male or female, which is paid during the Eid prayer. (4) In the 9th year H, the payment of zakat maal. (5) Taxes, namely Kharaj or land taxes from non-Muslims in the amount of $\frac{1}{2}$ of their production (agricultural products), with $\frac{1}{3}$ of the compensation from the overestimation, and $\frac{2}{3}$ divided again by $\frac{1}{2}$ for the State treasury and again for tenant. (6) Jizyah, which is a tax applied to non-Muslims as a guarantee of protection of life, property, property and freedom of worship and exemption from military obligation. Women, children, beggars and priests are exempt from this obligation. (Karim, 2014)

c. State Expenditure

State expenditures or state expenditures at the time of the Prophet include: (1) Primary expenditures, namely: defense costs, distribution of zakat according to the rules of the Qur'an, payment of employee salaries, payment of wages for volunteers, payment of state debt, and assistance for travelers. (2) Secondary expenses, namely, educational assistance, entertainment costs in entertaining delegates, gifts for other governments, redemption, care of corpses for the poor, allowances for the Prophet and his family, emergency supplies.

4. CONCLUSION

Islamic economic civilization existed long before the time of Nubuwwah or the time of the appointment of Prophet Muhammad SAW as a prophet and apostle. Islamic economic civilization in practice began when the first humans were on earth, namely when Prophet Adam a.s. sent down by Allah SWT to this earth. The practice of these economic activities is the most basic economic activity such as consumption and distribution that has been carried out by Prophet

Adam, from the beginning when he set foot on earth and felt the heat and hunger, he then consumed the existing fruits and hunted in the forest to fulfill his needs.

The economic function began to increase with the increase in the division of labor applied by Prophet Adam to his two sons, among which were, there were production activities, namely raising livestock which was handed over to Abel, who was physically rather small and weak but full of love, then there were activities of cutting trees into the forest and farming. Planting that was handed over to Qabil who has a stocky, strong and somewhat rough physique. So at the time of the Prophet Adam there were already very simple economic activities to meet their basic or primary needs. These economic activities are consumption, distribution and production.

Economic functions are increasingly being practiced. During the time of Noah and Yunus, the functions of transportation and trade have developed. Even at the time of the Prophet Yusuf, there was already a supply and warehousing function. an inventory system, savings in managing assets are implemented, to deal with an uncertain future economy due to climate change so that it is feared that there will be a famine or a prolonged economic crisis.

The function of Islamic economics at the time of Prophet Musa carried out economic activities more fully and in detail, namely when Prophet Musa a.s. met with two girls who were queuing to get their cattle to drink and then Prophet Musa offered himself as a representative (wakalah contract) to carry out the duties of the two girls. Furthermore, more intense cooperation in the field of livestock maintenance and development continues as an employee (manager) and shahibul Maal (livestock owner). This means that a mudharabah contract has been established in the field of animal husbandry.

Calculated based on the time or period of the Prophet Muhammad SAW who was used as an entrepreneur or active entrepreneur, it was about 29 years (starting at the age of 8 years as a shepherd), for 29 years the economic function that had been carried out by the Prophet Muhammad was as a representative at the beginning as a shepherd with a salary system. , then as Mudharib in the trading business when the prophet Muhammad was not married, and then after marrying Khadijah Nabi acted as a shahibul mall and at the same time an investor and at this time the Prophet Muhammad had a lot of time to think about

the condition of society, at this time the Prophet had achieved financial freedom or freedom of money.

5. REFERENCES

- Al-Allamah Abdurahman bin Muhammad bin Khaldun penerjemah: Masturi Ilham Lc dkk. (2016). *Mukaddimah Ibnu Khaldun*. Pustaka Al-Kaustar.
- Antonio, M. S. (2007). *Muhammad SAW the Super Leader Super Manager*. PLM.
- Depag. (2007). *Miracle the Reference, Syaamil Al-Qur'an*.
- Departemen Agama. (2007). *Syamil Al-Qur'an*. Departemen Agama.
- Departemen Agama. (2010). *Al-Qur'anul Karim MIRACLE the Reference 22 keunggulan Al-Qur'an yang memudahkan Al-Qur'an dengan referensi yang shahih, lengkap dan komprehensif*". Sygma Publisng.
- Handayani, T., Nurwahidin, D., & Ag, M. (2023). Kontribusi Laki-Laki dan Perempuan dalam Ekonomi Keluarga Perspektif Islam. *Jurnal Ilmiah Ekonomi Islam*, 9(01), 1071–1079.
- Hidayatullah, R. A., Mas, F., Kusuma, A. R., & Hakim, U. (2023). Membangun Islamic Human Resource Development (I-HRD) di Perguruan Tinggi Berlandaskan Worldview Ekonomi Islam. *Jurnal Ilmiah Ekonomi Islam*, 9(01), 973–986.
- Imaduddin, M. F. dan I. N. A. (2020). Signifikasi Kisah Musa dan Fir'aun dalam Al-Qur'an Surat Thaha Prespektif Semiotika Pramateri. *Academia Edu*, 1–30.
- Karim, A. A. (2014). *Sejarah Pemikiran Ekonomi Islam*. RajaGrafindoPersada.
- Kasri, R. A. dan B. M. H. (2021). *Sejarah Peradaban dan Pemikiran Ekonomi Islam*. Kompas Gramedia.
- Kasri, R. dan B. M. H. (2021). *Sejarah Peradaban dan Pemikiran Ekonomi Islam*. Kompas Gramedia.
- Kementerian Agama RI. (2014). *Al-Qur'an TIKRAR*. Sygma.
- Mahmudannasir, S. (1981). *Islam Its Concept & History*.
- Maslani, R. S. (2011). Sejarah Peradaban Islam. *Insan Mandiri*.
- Noh, M. S. B. M. (2021). The Economic Thought of Syeikh al Mutawalli Al-Sya'rawi from His Book of "Tafsir Al-Sya'rawi." *IQTISHODUNA: Jurnal Ekonomi Islam*, 10(2), 1–17. <https://doi.org/10.36835/iqtishoduna.v10i2.1007>
- Nurani, S. L. M. dan E. P. (2022). Living Qur'an as New Market Trends of Islamic Education in Indonesia Shinta. *Indonesian Journal of Multidisciplinary Islamic Studies*, 6(1), 1–18.
- Prakoso, G. dkk. (2023). Job Satisfaction and Performance Analysis of BTM Employees in Central Java. *Jurnal Ilmiah Ekonomi Islam*, 9(01), 1296–1307.
- Raco, J. (2018). *Metode Penelitian Kualitatif: Jenis, Karakteristik dan Keunggulannya* (C. R. Semiawan (ed.)). Grasindo. <https://doi.org/10.31219/osf.io/mfzuj>
- Rohman, F., Basya, M. H., & Sopa, S. (2021). Islam and State: A Study on Al-Mawardi and An-Nabhani's thought and its Compatibility in Indonesian Context. *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies*, 5(2), 243–260. <https://doi.org/10.21009/005.02.06>
- Sugiyono. (2020). *Metode Penelitian Kualitatif, Kuantitatif dan Kombinasi (Mixed Methods)*. ALFABETA.
- Supriadi, D. (2008). *Sejarah Peradaban Islam*. Pustaka Setia.
- Yatim, B. (1997). *Sejarah Peradaban Islam Dirasah Islamiah II*. Logos Wacana Ilmu.
- Zein, I., & El-Wakil, A. (2022). the Siffin Arbitration Agreement and Statecraft in Early Islamic Political Documents. *Journal of Islamic Studies*, 33(2), 153–202. <https://doi.org/10.1093/jis/etac001>