Wealth Distribution in the Islamic Economic System Conceptual Foundations and Their Relevance to Contemporary Economic Justice

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Abstract: Wealth distribution inequality remains a fundamental challenge in modern economies, where rapid growth often fails to ensure equitable development. In Indonesia, various government programs-such as subsidies, People's Business Credit (KUR), the Family Hope Program (PKH), and Direct Cash Assistance (BLT)-have aimed to reduce inequality but face issues in targeting accuracy and empowerment orientation. This study elaborates the concept of wealth distribution from an Islamic economic perspective and its relevance to national economic policies. Using a qualitative-descriptive approach with literature review, the study draws from the Qur'an, hadith, and classical to contemporary Islamic economic thought. Findings reveal that Islamic wealth distribution is grounded in four key principles: *tauhid* (unity), *'adl* (justice), *tawāzun* (balance), and *maṣlaḥah* (welfare), implemented through zakat, infaq, sadaqah, waqf, and inheritance. Integrating these principles into national policies can enhance justice, sustainability, and collective welfare (*falah*).

Keywords: Wealth distribution, Islamic economics, Social justice, Maqāṣid al-Syarī'ah, Welfare.

1. INTRODUCTION

Wealth distribution inequality is one of the fundamental issues that remains a major challenge in the global economic system. High economic growth is not always accompanied by equitable distribution of development outcomes. According to *the Global Wealth Report* (Credit Suisse, 2024), the richest one percent of the world's population controls more than 45 percent of total global wealth, while the bottom 50 percent of the population owns less than one percent. This phenomenon shows that the free market mechanism, which is the foundation of the conventional economic system, is unable to guarantee social justice for all levels of society.

This condition is also evident in Indonesia. Data *from the Central Statistics Agency* (BPS, 2025) records a national Gini coefficient of 0.385, which indicates that income distribution inequality remains high. The *Oxfam Indonesia* report (2024) even reveals that the wealth of the four richest Indonesians is equivalent to the combined wealth of the 100 million poorest people. In addition, *the World Inequality Database* (2023) reports that the richest 10% of the population controls more than 75 cent of the total national wealth. This reality shows that economic inequality is not merely a statistical phenomenon, but a structural problem rooted in an unjust economic system.

The main problem faced today lies in systemic distortions in the wealth distribution mechanism. Economic growth tends to favor capital-intensive sectors and large industries that are oriented towards profit accumulation, while the real sector involving small communities is marginalized. As a result, wealth is concentrated among the economic elite, while the lower classes experience limitations in accessing capital, education, and technology. This reinforces inequality and weakens the economic competitiveness of the people.

In addition to structural distortions, there are also moral distortions rooted in a materialistic worldview. The modern capitalist system has fostered an individualistic culture and weakened the value of social solidarity. According to Wartoyo (2021), the crisis of wealth distribution is essentially caused not only by an exploitative economic system, but also by moral degradation in the management of wealth. An economic orientation that focuses on material accumulation without considering social and spiritual aspects has led to ongoing inequality and injustice.

Meanwhile, the socialist system, which negates individual ownership, also raises other issues, such as a loss of motivation to produce and inefficiency in resource allocation. Thus, both capitalism and socialism present opposing but equally problematic distortions: one leads to exploitation, while the other leads to stagnation.

However, the Islamic economic paradigm also faces criticism, such as the potential dependence on voluntary compliance by individuals, which may be weak in modern secular societies, or the challenges of implementation by the state in a pluralistic context

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(Chapra, 2000). This study acknowledges these criticisms while asserting that the integration of the principles of tawhīd, ‘adl, tawāzun, and maṣlaḥah offers a holistic solution that overcomes the weaknesses of both conventional systems

In this context, Islam offers an alternative paradigm through a system of wealth distribution based on the values of tawhid, justice ('adl), balance (tawāzun), and benefit (maṣlaḥah). In Islam, wealth is not only the property of individuals, but also a trust from Allah SWT that must be managed responsibly for the common good. This is confirmed in the words of Allah SWT:

"...so that wealth does not circulate only among the rich among you." (QS. Al-Hashr [59]: 7)

This verse provides a moral foundation for the Islamic economic system in preventing the concentration of wealth among a handful of people. According to Jaelani (2017), the distribution of wealth in Islam is not merely an economic issue, but is part of a moral system that balances individual ownership with social responsibility. Islam places distribution as the main instrument for achieving *falah* — worldly and spiritual well-being.

In the Indonesian context, the relevance of studies on wealth distribution in Islam has become increasingly strong amid high socio-economic inequality. The application of Islamic economic principles and instruments such as zakat, infaq, sadaqah, waqf, and inheritance systems has the potential to be a strategic solution to overcome economic inequality and strengthen the economic resilience of the lower classes.

The main debate in Islamic economic thought regarding distribution centers on the role of the state versus individual responsibility. Classical thinkers like Abu Yusuf stressed the importance of the state through fiscal measures (kharāj), while Al-Ghazali focused more on personal moral responsibility. Contemporary thinkers such as Chapra (2000) blend the two through cooperation, while Jaelani (2019) and Wartoyo (2023) point out the tension in Indonesia: the state as ḥāmī al-‘adl (guardian of justice) must support, but not take over, individual efforts through zakat and waqf.

The novelty of this research lies in its attempt to integrate the conceptual approach of Islamic economics with the contemporary socio-economic reality of Indonesia. This study not only focuses on the normative exposition of Islamic teachings on wealth distribution, but also attempts to link these principles with the structural and moral challenges faced by modern society. Thus, this study presents a new perspective in understanding wealth distribution as *an economic ethical system* that balances individual rights with social obligations.

In addition, this study also broadens the space for scientific discussion by referring to the thoughts of Indonesian Muslim economists such as Prof. Aan Jaelani and Dr. Wartoyo. These two figures emphasize that distributive justice in Islam is not only measured in economic terms, but also in terms of its conformity with maqāṣid al-syarī‘ah, namely the objectives of sharia in protecting the interests of the people. Therefore, this study seeks to develop a conceptual approach that combines the values of maqāṣid al-syarī‘ah with the theory of wealth distribution as a more humanistic, spiritual, and contextual economic paradigm for Indonesia.

By placing this study at the intersection of theory, morality, and social reality, this research is expected to contribute to the development of Islamic economics—both at the theoretical level through the strengthening of the concept of Islamic distribution and at the practical level as a reference for policies on wealth distribution and economic empowerment of the people.

Based on the above background description, this study aims to answer several fundamental questions. First, how are the basic concepts of wealth distribution in the Islamic economic system understood from a theoretical and normative perspective? Second, what are the fundamental differences between the Islamic distribution system and the conventional economic system, which tends to produce social inequality? Third, how can the mechanisms and instruments of wealth distribution in Islam—such as zakat, infaq, sadaqah, waqf, and inheritance—function effectively in creating social welfare and justice? Fourth, how relevant is the application of Islamic distribution principles to the economic reality of Indonesia, which still faces social gaps and wealth inequality?

This problem formulation is the main direction of research in developing a scientific argument that the Islamic wealth distribution system has normative and applicative advantages over the conventional economic system, which has been proven to cause structural and moral distortions.

This study aims to comprehensively describe the concept of wealth distribution in Islam, emphasizing the principles of justice, balance, and benefit as the foundation of a sustainable economic system. In addition, this study aims to examine the relevance of Islamic distribution instruments in the context of the Indonesian economy, which still faces social inequality.

More broadly, this study also aims to develop a new understanding of wealth distribution as a moral and social instrument that not only regulates economic relations between individuals but also directs economic development towards the achievement of collective welfare (*falah*).

This study is expected to provide benefits in three dimensions. First, theoretically, this study enriches the body of Islamic economic knowledge by reaffirming the position of wealth distribution as a basic principle of social justice within the framework of maqāṣid al-syarī'ah. Second, practically, the results of this study can be used as a reference for Islamic financial institutions, zakat institutions, and policymakers in formulating strategies for fair and sustainable wealth redistribution. Third, academically, this study expands the discourse on Islamic economic thought in Indonesia by combining normative, ethical, and contextual approaches as developed by Prof. Aan Jaelani and Dr. Wartoyo.

The study of wealth distribution in Islam cannot be separated from the philosophical and normative foundations of Islamic teachings, which place justice as the main principle in economic life. After describing the reality of economic inequality and systemic distortions in the modern economy in the previous chapter, this chapter discusses how Islamic economic thinkers—both classical and contemporary —view wealth distribution as the core of social justice and the welfare of the people.

In classical thought, Abu Yusuf (d. 798 AD) through his monumental work *Kitab al-Kharaj* emphasized that the state has a strategic responsibility to ensure the fair distribution of economic output through fiscal policy. Taxes (*kharaj)* and public levies must be directed towards the welfare of the people, not to enrich the ruling class. This thinking shows an early awareness that public welfare is the social responsibility of the state in Islam.

Furthermore, Ibn Khaldun (d. 1406 AD) in *al-Muqaddimah* highlights that the inequality of wealth distribution is one of the main causes of economic decline and the destruction of civilization. According to him, if wealth only circulates among a handful of elites, then the productivity of society will decline due to a loss of motivation to work. In Ibn Khaldun's view, distribution is not merely an economic process, but also an indicator of political and social justice.

Meanwhile, Al-Ghazali (d. 1111 AD) in *Ihya' Ulum al-Din* emphasized the importance of the spiritual dimension in wealth ownership. He believed that wealth that is not channeled for social purposes will lose its blessings. Therefore, wealth must be used to create a balance between personal needs and the interests of the wider community.

Entering the modern era, contemporary Muslim economists provide a more systematic analysis of the concept of distribution in Islam. M. Umer Chapra (2000) argues that fair distribution of wealth is a key prerequisite for the realization *of falah* (worldly and spiritual prosperity). He criticizes the capitalist system for placing too much emphasis on economic efficiency and neglecting the moral dimension. Chapra proposes that the Islamic economic system must be able to integrate growth and equity while adhering to the principle of justice.

M. A. Mannan (1986) in his work *The Islamic Economics: Theory and Practice* explains that distribution in Islam is socio-moral in nature. He emphasizes the importance of zakat, infaq, sadaqah, and waqf in preventing the concentration of wealth and reducing economic inequality. A similar view is expressed by S. N. H. Naqvi (1994), who argues that distributive justice in Islam is a manifestation of Islamic social ethics that rejects economic exploitation and oppression.

In the context of Islamic economic thought in Indonesia, Prof. Aan Jaelani and Dr. Wartoyo are two figures who have contributed greatly to enriching the discourse on Islamic wealth distribution. Jaelani (2017; 2019; 2020; 2022) emphasizes that wealth distribution must be understood within the framework *of maqāṣid al-syarī'ah,* namely the objectives of sharia that guarantee the preservation of religion, life, reason, lineage, and property. According to him, the Islamic distribution system emphasizes a balance between private property rights and social responsibility, and places zakat, infaq, sadaqah, and waqf as instruments for creating sustainable social justice.

On the other hand, Wartoyo (2021; 2023) highlights that modern economic inequality is not only caused by the failure of the economic system, but also by the weakening of moral values and social solidarity. He believes that optimizing zakat and productive waqf can be a strategic solution to encourage a more equitable circulation of wealth. Wartoyo also emphasizes the importance of integrating sharia fiscal policy and national public policy to create an efficient and equitable distribution system.

Existing literature shows that most previous studies have focused on normative analysis of zakat and waqf as instruments of distribution. However, there have not been many studies that specifically examine the distribution of Islamic wealth ( ) from the perspective of maqāṣid al-syarīʻah and its relevance to Indonesia's economic structural conditions, which are still rife with inequality. This is where this study takes on its novelty, namely by presenting an integration between classical-contemporary Islamic economic theory and the actual socio-economic context of Indonesia.

Thus, this study does not merely repeat classical discussions on wealth distribution, but attempts to present a new approach that views distribution as an Islamic economic ethical system—a value framework that balances material and spiritual aspects and directly links them to the reality of national economic inequality

2. METHODS

This study uses a qualitative-descriptive approach with a library research method. This approach was chosen because the purpose of the study was not to test empirical hypotheses, but to examine the concepts, principles, and mechanisms of wealth distribution in Islamic economics through literature analysis.

Primary data sources include the Qur'an, hadith, and classical works such as *Kitab al-Kharaj* (Abu Yusuf) and *al-Muqaddimah* (Ibn Khaldun). Secondary sources from databases such as Google Scholar, ResearchGate, IDEAS/RePEc, and national journals (*e.g.*, Iqtishadia, At-Tijaroh) using keywords: "Islamic wealth distribution," "zakat waqf Indonesia," "maqāṣid al-syarīʻah ekonomi." Inclusion criteria: publications from 2000–2025, focusing on contextual Islamic economics in Indonesia; exclusion criteria: non-peer-reviewed or irrelevant to distribution.

Data analysis was conducted using a comparative-normative approach to compare the Islamic distribution system and the conventional economic system. This approach enabled researchers to identify differences in the philosophical foundations, objectives, and policy instruments between the two systems. In addition, this study also uses thematic analysis of verses from the Qur'an and hadith related to wealth distribution, such as QS. Al-Hashr [59]: 7, QS. Al-Baqarah [2]: 267, and QS. At-Taubah [9]: 60, to explore the moral values that underlie the concept of distributive justice in Islam.

Data analysis in this study was conducted using a comparative-normative approach and thematic analysis. The comparative-normative approach was used to compare the concepts and mechanisms of wealth distribution in the Islamic economic system and the conventional economic system, focusing on the differences in philosophical foundations, objectives, and policy instruments used. Meanwhile, thematic analysis was applied to verses from the Qur'an, hadith, and classical and contemporary literature relevant to the theme of wealth distribution, in order to identify key values such as justice (*'adl)*, balance (*tawāzun)*, and benefit (*maṣlaḥah)*. Through a combination of these two methods, the data is analyzed descriptively and qualitatively to produce a comprehensive understanding of the conceptual framework of wealth distribution in the perspective of Islamic economics.

3. DATA AND ANALYSIS

The concept of distribution in Islamic economics is rooted in the tauhid worldview, which affirms that all wealth belongs to Allah SWT and that humans are merely trustees (QS. Al-Hadid [57]: 7). This principle forms the moral basis that ownership of wealth is not absolute, but rather functional for the benefit of the people. Therefore, the distribution system in Islam is not only oriented towards economic efficiency, but also towards social justice and balance in society.

The first principle is tawhid, which emphasizes the integration of spiritual and economic aspects. In the context of distribution, tawhid reminds us that every individual has a moral responsibility to utilize wealth according to the will of Allah SWT. With tawhid awareness, economic activities should not create social disparities that violate humanitarian principles.

The second principle is justice ('adl). Justice is a central value in the Islamic economic system, which regulates so that wealth does not accumulate in certain groups. In the Qur'an, Allah SWT says:

"Indeed, Allah commands you to be just and do good." (QS. An-Nahl [16]: 90).

The meaning of justice in the context of distribution is not merely quantitative equality, but also the allocation of rights in proportion. According to Jaelani (2019), economic justice in Islam means ensuring a balance between individual property rights and the social rights of the community. Justice does not negate private ownership, but demands that its use be in line with the common good.

The third principle is balance (tawāzun). Islam rejects all forms of extremism in economic life, both in the form of excessive accumulation of wealth and in the form of forced redistribution that negates individual rights. This concept of balance ensures that economic activity remains productive, but does not neglect the social and moral dimensions.

The fourth principle is benefit (maṣlaḥah). In the perspective of maqāṣid al-syarīʻah, the main objective of distribution is to create benefits for humanity.

According to Wartoyo (2023), public interest in Islamic economics is multidimensional, encompassing material welfare, social justice, and spiritual peace. Thus, the system of wealth distribution in Islam serves to ensure economic sustainability while fostering social solidarity in society.

These four principles are interrelated and form a normative framework for a unique Islamic economic system, in which ethical, moral, and spiritual dimensions are an integral part of the wealth distribution process.

Although complementary, the simultaneous operationalization of these four principles in a complex modern economy poses challenges: tawhīd vs. free market secularism, proportional ‘adl that is difficult to measure amid globalization, tawāzun disrupted by financial volatility, and maṣlaḥah that risks being subjective without strong governance (Jaelani, 2019; Wartoyo, 2023). National policy integration can mitigate this through Sharia-based regulation.

Distribution in Islam is realized through various instruments regulated in sharia, both mandatory and voluntary. The goal is to ensure the fair circulation of wealth so that it is not accumulated by only a handful of people.

The first instrument is zakat, which is a financial obligation imposed on Muslims who are able to give to eight categories of recipients (asnaf) as mentioned in QS. At-Taubah [9]: 60. Zakat functions as a systematic mechanism for wealth redistribution, as it ensures that some wealth is transferred from the wealthy to those in need. Jaelani (2017) explains that zakat is not merely a ritual obligation, but also a social instrument that plays a role in reducing economic inequality and fostering social balance.

The second instrument is infaq and sadaqah, which are voluntary donations made outside of the zakat obligation. These two instruments serve to expand the scope of redistribution and foster a culture of social awareness. In the Qur'an, Allah SWT says:

"The parable of those who spend their wealth in the way of Allah is like a seed which grows seven spikes, in each spike a hundred grains." (QS. Al-Baqarah [2]: 261).

This verse illustrates that infaq and sadaqah have broad spiritual and social impacts. Wartoyo (2021) refers to them as "social capital" that fosters solidarity, reduces inequality, and strengthens social cohesion in society.

The third instrument is waqf, which is the transfer of private property rights to public ownership, the benefits of which continue to flow. In Islamic history, waqf has played an important role in financing education, health, and social services. In the modern era, the concept of productive waqf has been developed to support economic development through sustainable asset management. Jaelani (2022) emphasizes that productive waqf can become a basis for a social economy that is not only charitable but also oriented toward the economic empowerment of the poor.

The fourth instrument is inheritance, which serves to regulate the distribution of inherited property so that there is no concentration of wealth between generations. The inheritance system in Islam has been regulated in detail in the Qur'an (QS. An-Nisa [4]: 11–12]) to ensure justice and prevent the monopoly of wealth by large families.

These four instruments form a comprehensive distribution mechanism, ranging from obligatory (zakat), social (infak and sadaqah), institutional (waqf), to family (inheritance) aspects. Thus, Islam not only provides a fair wealth redistribution system, but also one that is spiritually, socially, and economically sustainable.

In Islamic economics, the state has a central role in ensuring the implementation of the principle of equitable wealth distribution. Abu Yusuf in *Kitab al-Kharaj* emphasizes that the state is responsible for managing taxes and public resources for the welfare of society. The state also has an obligation to uphold justice in the ownership system and protect the rights of vulnerable groups.

Jaelani (2019) explains that within the framework of maqāṣid al-syarī‘ah, the state acts as *ḥāmī al-‘adl* (guardian of justice), ensuring that the circulation of wealth is balanced between the public and private sectors. This role includes regulation, facilitation, and supervision to prevent distributional inequality.

In addition to the state, social institutions such as the National Zakat Agency (BAZNAS), Zakat Institutions (LAZ), and waqf institutions have an important function in distributing religious social funds transparently and productively. Wartoyo (2023) emphasizes that the effectiveness of wealth distribution is highly dependent on synergy between the state, social institutions, and civil society. Without good governance, the potential of productive zakat and waqf is unlikely to have a significant impact on poverty reduction.

In the modern context, the role of the state also needs to be expanded through fair and inclusive fiscal policies, such as subsidies for MSMEs, sharia tax incentives, and support for the social economy sector. The integration of public policy with Islamic values will strengthen the foundations of equitable wealth distribution.

Economic distribution in Indonesia is generally realized through various government programs aimed at reducing social inequality and strengthening people's purchasing power. Some notable policies include subsidy programs, People's Business Credit (KUR), the Family Hope Program (PKH), and Direct Cash Assistance (BLT). These four programs reflect the state's efforts to distribute national wealth so that the benefits of development can be felt more evenly.

First, the *subsidy* policy (for energy, food, and fertilizer) aims to maintain the purchasing power of low-income communities and curb inflation. Economically, subsidies function as *transfer payments* from the state to the community, especially vulnerable groups. However, in practice, subsidies are often not on target because most of them are enjoyed by the upper-middle class, who have higher energy consumption. This shows that there are implementation disparities that reduce the effectiveness of the policy.

Second, *People's Business Credit (KUR)* is an instrument for distributing capital to micro and small businesses. This program is in line with the spirit of economic equality through the empowerment of the real sector. From an Islamic economic perspective, KUR has the same objectives as the principles *of tawazun* (balance) and *maṣlaḥah* (benefit), namely creating distributive justice through inclusive access to capital. However, the KUR mechanism, which is still interest-based (riba), makes it not fully compliant with sharia principles. Ideally, productive financing systems such as KUR should be implemented in the form of *qard hasan* (interest-free loans) or *mudharabah/musyarakah* (profit sharing), so that economic benefits can be achieved without violating sharia provisions.

Third, *the Family Hope Program (PKH)* is a form of *conditional cash transfer* given to poor families with certain conditions such as children's education and health. In principle, this program is in line with the Islamic concept of *takaful ijtima'i* (social security), which is the obligation of the state and society to help and protect the weak. PKH reflects the implementation of the values of *'adl* (justice) and *rahmah* (compassion) in a social context. However, its weakness lies in its consumptive and unproductive nature. Islam emphasizes that ideal distribution is not only about providing assistance, but also empowering recipients to become economically independent.

Fourth, *Direct Cash Assistance (BLT)* is a short-term distribution instrument used to maintain economic stability during crises, such as the COVID-19 pandemic. Although effective in reducing the impact of extreme poverty, BLT is temporary and does not create structural changes in community welfare. In the concept of Islamic distribution, this type of assistance is in line with the principles *of ihsan* (benevolence) and *ta'awun* (mutual cooperation), but it would be more ideal if accompanied by follow-up programs that are productive in nature, such as entrepreneurship training, MSME development, or sharia financing based on zakat and waqf.

In general, the Indonesian government's economic distribution policies demonstrate values that are in line with Islamic principles, especially in terms of the objectives (maqāṣid al-syarī’ah) of protecting life (*hifz al-nafs*), intellect (*hifz al-'aql*), and property (*hifz al-mal*). These programs are a form of the state's responsibility in realizing social justice as stated in QS. Al-Hashr [59]:7, so that wealth does not only circulate among the rich. However, in terms of mechanisms and instruments, some policies are still not fully in line with the principles of Islamic distribution because they are oriented towards *consumptive transfers,* are top-down in nature, and are not yet based on spiritual values and social solidarity, which are the spirit of Islamic economics.

From an Islamic economic perspective, wealth distribution should emphasize productive empowerment, fair circulation of wealth, and strengthening of sharia social instruments such as zakat, infaq, sadaqah, and productive waqf. Therefore, the author provides several suggestions as *policy recommendations*:

1. The government needs to integrate religious social funds (zakat, waqf, infaq) with national economic programs such as PKH or BLT in order to have a short-term empowering effect.

2. The KUR financing scheme can be shifted to a profit-sharing-based sharia financing model to avoid usury, as a long-term empowering effect

3. Subsidy and social assistance programs should be developed in the form of productive subsidies, such as business training, sharia revolving capital, and microbusiness assistance.

4. Synergy between the state, zakat-waqf institutions, and the private sector is needed to create a fair and sustainable wealth distribution system in accordance with the values *of maqāṣid al-syarī’ah*.

Thus, although Indonesia's current economic distribution policy embodies the spirit of social justice, improvements are still needed in terms of sharia mechanisms, productive orientation, and spiritual value integration in order to be truly in line with the paradigm of wealth distribution in Islam.

4. CONCLUSIONS

Studies on wealth distribution in Islamic economics show that the economic inequality faced by the modern world, including Indonesia, stems not only from imperfect market mechanisms but also from systemic and moral distortions that ignore the value of social justice. The capitalist system, which emphasizes capital accumulation and production efficiency, has created structural gaps, while socialism, which denies private property rights, has led to stagnant productivity. In this context, Islam offers an alternative paradigm that balances individual freedom and social responsibility through a wealth distribution system based on the values of monotheism, justice, balance, and benefit.

The principle *of tawhid* affirms that all wealth essentially belongs to Allah SWT and that humans are merely trustees. The principle *of 'adl* (justice) ensures that wealth does not only circulate among the economic elite, while *tawāzun* (balance) ensures that economic activities remain productive yet ethical. The principle *of maṣlaḥah* (public interest) is the ultimate goal of all economic activities, namely the creation of overall prosperity for humanity. These four principles form a moral and spiritual framework that makes the Islamic distribution system more comprehensive than conventional economic systems.

In the context of policy implementation in Indonesia, various economic distribution programs such as subsidies, People's Business Credit (KUR), the Family Hope Program (PKH), and Direct Cash Assistance (BLT) demonstrate the state's efforts to create economic equality. These programs are in line with some of the values *of maqāṣid al-syarī'ah,* especially in protecting wealth (*hifz al-māl)* and life (*hifz al-nafs)*. However, in terms of mechanism and orientation, these policies are not yet fully in line with Islamic distribution principles because they are still oriented towards consumptive assistance and are not yet fully based on spiritual values, productivity, and social solidarity.

Islam emphasizes that the distribution of wealth is not sufficient in the form of *transfer payments* alone, but must be accompanied by *productive economic empowerment* that enables the poor to become independent. Therefore, programs such as KUR should be implemented through a profit-sharing (*mudharabah* or *musyarakah)* sharia-based financing model, and social assistance such as PKH and BLT can be developed into an empowerment scheme based on zakat, infaq, sadaqah, and productive waqf. Integration between state policies, sharia financial institutions, and Islamic social institutions will strengthen a fair and sustainable wealth distribution system.

Conceptually, this research contributes to the development of Islamic economics by emphasizing the importance of the *maqāṣid al-syarī'ah* approach in national wealth distribution policies. By incorporating moral, spiritual, and social values into economic policy, wealth distribution in Islam can become a strategic solution to achieve social justice, reduce inequality, and achieve collective welfare (*falah)* for the entire community.

The main challenges to realizing this integration include weak zakat governance and resistance to reforming riba-based financing. Future research gaps: empirical studies on the impact of productive waqf on Indonesia's Gini ratio, and hybrid sharia-conventional models for the digital economy.

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