

The Concept of Sharia Business Management from the Perspective of Maqashid al-Shariah

Oktariyani¹

¹ Universitas Nahdlatul Ulama Lampung; oktariyani.yani@gmail.com

ABSTRACT

*This study aims to analyze the concept of Sharia business management from the perspective of Maqashid al-Shariah and to examine how maqashid values and objectives can be translated into management principles, functions, business orientations, and performance measurement. This study employs a library research method using descriptive-analytical and interpretive approaches. The research data were obtained from relevant scholarly literature, including journal articles, academic books, conference proceedings, and classical and contemporary works addressing Maqashid al-Shariah, Sharia business management, Islamic economics, Islamic business ethics, governance, business performance, and sustainability. The findings indicate that Sharia business management is not solely oriented toward profit generation but also toward the realization of maslahah through the integration of tawhid, justice, trustworthiness (amanah), ihsan, responsibility, and Sharia compliance. The five principal dimensions of Maqashid al-Shariah, namely *hifz al-din*, *hifz al-nafs*, *hifz al-'aql*, *hifz al-nasl*, and *hifz al-mal*, have direct relevance to the functions of planning, organizing, directing, controlling, and evaluating business performance. The study concludes that Maqashid al-Shariah can serve as a strategic paradigm that integrates economic, moral, social, and spiritual objectives. Accordingly, business performance should not be assessed solely through profitability but also through Sharia compliance, human welfare, justice, social impact, and sustainability.*

Keywords: Sharia Business Management, Maqashid al-Shariah, Maslahah, Islamic Management, Business Performance

INTRODUCTION

The development of Sharia-compliant business over the past several decades has demonstrated significant changes in the global economic landscape. Sharia compliant business is no longer limited to banking and financial institutions but has expanded into various sectors, including halal industries, halal food and beverages, halal tourism, Muslim fashion, halal cosmetics, entrepreneurship, digital commerce, financial technology, capital markets, and various forms of community-based economic activities (Kurniawan & Hudafi, 2021). This development indicates that Islamic principles are increasingly relevant to modern business practices. However, the quantitative growth of Sharia-compliant businesses has not always been accompanied by adequate conceptual development concerning how business organizations should be managed based on the objectives and values of Sharia. In general, business management refers to a process involving planning, organizing, directing, and controlling organizational resources to achieve organizational objectives effectively and efficiently. From a conventional perspective, business management success is generally associated with profitability, corporate growth, operational efficiency, increased productivity, customer satisfaction, and shareholder value creation (Irwan, 2021). These orientations are not necessarily incompatible with Islam, as Islam does not prohibit the pursuit of profit or private ownership of wealth. Nevertheless, Islam establishes moral, legal, and social boundaries concerning how profit should be generated and how wealth should be utilized. Therefore, the fundamental issue in Sharia business management is not whether a company is permitted to

generate profit, but rather how such profit is generated, for what purposes it is utilized, and to what extent business activities contribute to the welfare of all stakeholders.

From an Islamic perspective, economic activities are not regarded as value-free activities. Economic activity is part of human life and therefore possesses moral and spiritual dimensions. The Qur'an emphasizes justice in transactions, prohibits *riba*, prohibits fraud and deception, requires the fulfillment of contracts, prohibits the wrongful appropriation of others' wealth, and emphasizes the importance of balancing individual and societal interests (Rofiullah, 2025). Consequently, Sharia business management should not merely adopt modern management techniques but should also integrate the values of *tawhid*, justice, trustworthiness, *ihsan*, responsibility, and orientation toward public benefit. Within this context, *Maqashid al-Shariah* represents an important approach for understanding the fundamental objectives underlying the implementation of Sharia. *Maqashid al-Shariah* essentially refers to the purposes and objectives intended by Islamic law. Classical discussions of *maqashid* were developed extensively by scholars such as al-Ghazali and al-Shatibi, who emphasized the preservation of religion, life, intellect, progeny, and wealth. In contemporary Islamic thought, this concept has been expanded to incorporate dimensions of justice, human development, welfare, freedom, rights, and public benefit. Auda (2008), for example, proposed a systems approach to *maqashid* that emphasizes multidimensionality, openness, interconnectedness, and purposefulness in understanding Islamic law (Pertiwi & Herianingrum, 2024).

The application of *Maqashid al-Shariah* to business has become increasingly important because of the tendency to understand Sharia-compliant business too narrowly as business that merely fulfills *halal* and *haram* requirements. Such an understanding risks reducing Sharia to a formal compliance instrument. However, when *maqashid* is positioned as the primary orientation, Sharia-compliant business should not stop at asking whether a transaction is permissible or prohibited. It should also consider whether such activities promote justice, human welfare, protection, sustainability, and broader social benefits. This issue has become increasingly relevant in the contemporary business environment, which is characterized by globalization, digitalization, intense competition, the development of artificial intelligence, changing consumer behavior, sustainability demands, and increasing attention to environmental, social, and governance (ESG) issues. Companies are increasingly required to generate profits while simultaneously addressing their social and environmental impacts. This condition creates significant opportunities for *Maqashid al-Shariah* to be developed as a conceptual framework for business management that not only pursues efficiency and profitability but also considers the long-term consequences of business activities for individuals, society, and the environment (Priyatno et al., 2020).

Several previous studies have linked *maqashid* with Islamic economics, Islamic banking, governance, performance measurement, and Islamic finance. However, the literature concerning the relationship between *Maqashid al-Shariah* and business management remains fragmented across various fields. Some studies position *maqashid* as a normative objective, while others employ it as a basis for evaluating performance, governance, or economic activities. Other studies connect *maqashid* with business ethics, corporate social responsibility, and governance (Nasution & Nasution, 2020a). This condition indicates the need for a conceptual synthesis that connects *Maqashid al-Shariah* with the fundamental functions of business management. Based on this background, this study aims to analyze the concept of Sharia business management from the perspective of *Maqashid al-Shariah* through a literature review. Specifically, this study seeks to understand how *maqashid* values and objectives can be translated into management principles, how *maqashid* can influence business orientations and objectives, how these principles can be implemented in management functions, and how Sharia business performance can be understood more comprehensively. This study is expected to provide a conceptual contribution to the

development of Sharia business management by positioning maqashid not merely as a normative framework but also as a strategic framework that can be applied to decision-making, governance, performance measurement, and sustainable business development.

METHOD

This study employs a library research method. Library research is an approach in which scholarly literature serves as the primary source for obtaining, examining, comparing, and synthesizing information relevant to the research subject. This method was selected because the study is not intended to test causal relationships among variables through empirical field data but rather to construct a conceptual understanding of Sharia business management from the perspective of Maqashid al-Shariah. Accordingly, the research data consist of ideas, concepts, theories, findings from previous studies, and academic arguments contained in various scholarly sources. The data sources consist of literature relevant to Sharia business management, Maqashid al-Shariah, Islamic economics, Islamic business ethics, Sharia governance, business performance, and business sustainability. The primary literature includes scholarly journal articles, academic books, conference proceedings, and conceptual works by scholars in the fields of Islamic economics and maqashid. Classical literature that holds a fundamental position in the development of maqashid theory is retained as a conceptual source, while contemporary literature is used to understand the development of maqashid applications within modern business and management contexts (Connaway & Radford, 2021).

Data collection was conducted through literature searches using keywords related to the research topic, including “Maqashid al-Shariah,” “Islamic business management,” “Sharia business management,” “Islamic management,” “Maqashid and business,” “Maqashid and management,” “Islamic business ethics,” “Islamic corporate governance,” and “Maqashid-based performance.” The searches were conducted through various academic literature sources, including Google Scholar, Scopus, Web of Science, ScienceDirect, and other relevant scholarly journal databases. The identified literature was subsequently examined selectively based on its relevance to the research objectives. In this library research, literature was not selected solely on the basis of keyword similarity but also according to its conceptual relevance. Literature specifically addressing Maqashid al-Shariah, Islamic management, Sharia business, Islamic business ethics, governance, performance, and *maslahah* constituted the primary analytical sources. Meanwhile, literature focusing exclusively on specific transactional jurisprudence issues without a substantial connection to business management or business objectives was not the primary focus of the study.

The data were analyzed using descriptive-analytical and interpretive approaches. The first stage involved identifying the major concepts emerging from the literature on Sharia business management and Maqashid al-Shariah. The subsequent stage involved grouping these concepts into broader themes, including business objectives, management principles, management functions, business ethics, performance, governance, social responsibility, and sustainability. Different perspectives in the literature were then compared to identify similarities, differences, developments in thought, and conceptual gaps. The findings from this comparison were subsequently synthesized to develop a comprehensive understanding of the position of Maqashid al-Shariah within the Sharia business management system. The validity of the arguments was maintained by comparing multiple sources of literature. The concepts identified were not based solely on a single source but were compared with other scholarly works to examine their consistency and relevance. In this way, the study does not merely summarize previous research but seeks to interpret and synthesize the literature to produce a more comprehensive conceptual construction of Sharia business management based on Maqashid al-Shariah.

RESULTS AND DISCUSSION

RESULTS

The literature review indicates that the concept of Sharia business management is broader than merely implementing halal and haram principles in business activities. Sharia business management can be understood as a process of managing organizational resources based on Islamic principles to achieve economic objectives while simultaneously realizing *maslahah*. Accordingly, spiritual, moral, social, and economic dimensions exist within an integrated and interconnected framework. The literature reviewed indicates a strong tendency to position *Maqashid al-Shariah* as a normative foundation for determining business objectives (Nasution & Nasution, 2020a). Business activities from an Islamic perspective are legitimately allowed to generate profit, but such profit must be obtained through activities that are halal, fair, transparent, and free from harmful consequences. Consequently, organizational success cannot be adequately assessed solely through profitability, sales growth, or operational efficiency. Business performance should also be evaluated in terms of its contribution to human welfare, social justice, human resource development, protection of wealth, and sustainability.

Tabel 1. Synthesis of Sharia Business Management Concepts from the Perspective of *Maqashid al-Shariah*

Dimension	Conceptual Finding	Management Implication
Business objectives	Business is oriented toward both profit and <i>maslahah</i>	Organizational objectives should not be exclusively financial
Tawhid	Business activities constitute part of human responsibility before God	Business decisions possess moral and spiritual dimensions
Justice	Relationships with employees, consumers, suppliers, and owners should be fair	Organizational policies should prevent exploitation
Trustworthiness (<i>amanah</i>)	Resource management constitutes a responsibility	Transparency and accountability are essential
Hifz al-Din	Business activities should preserve religious values and Sharia compliance	Sharia compliance becomes part of governance
Hifz al-Nafs	Business should protect and promote human welfare	Employee safety and well-being should be prioritized
Hifz al-'Aql	Business should support knowledge and human development	Education, training, and innovation become important
Hifz al-Nasl	Economic activities should consider intergenerational sustainability	Sustainable business becomes relevant
Hifz al-Mal	Wealth should be legitimately acquired and properly managed	Efficiency, transparency, and asset protection should be strengthened
Maslahah	Business should generate broader benefits	Social impact should become part of business evaluation

The synthesis demonstrates that *Maqashid al-Shariah* can serve as a bridge between the normative dimensions of Islam and modern management practices. The five fundamental

objectives traditionally associated with maqashid can be translated into various organizational policies. The protection of wealth, for example, is not limited to prohibiting wrongful appropriation of property but also encompasses financial transparency, internal control, risk management, and the protection of the economic rights of stakeholders. Similarly, the protection of life can be translated into occupational safety policies, employee welfare, and consumer protection (Jalili, 2021). The findings also demonstrate that the implementation of maqashid can influence how organizations perform their management functions. Business planning should not merely establish profit targets but should also consider whether the strategy complies with Sharia principles and provides long-term benefits. Organizing should not only concern the division of work and authority structures but should also incorporate justice, trustworthiness, accountability, and the prevention of abuse of power. Directing is closely related to leadership capable of integrating organizational interests with moral values. Meanwhile, controlling should not only monitor financial targets but should also ensure that business processes remain consistent with Sharia principles.

Tabel 2. Integration of Maqashid al-Shariah into Management Functions

Management Function	Conventional Management Perspective	Maqashid-Based Management Perspective
Planning	Targets, growth, and profitability	Profit, maslahah, sustainability
Organizing	Structural efficiency and division of labor	Efficiency, justice, trustworthiness, and accountability
Directing	Productivity and target achievement	Productivity grounded in ethics and responsibility
Controlling	Performance and financial monitoring	Financial, social, ethical, and Sharia compliance performance
Evaluation	Profit and operational indicators	Profit, maslahah, social impact, and sustainability

The findings reveal a significant paradigm shift. In maqashid-oriented management, profit is not eliminated but positioned as one component of a broader set of objectives. This is important because organizational sustainability requires the capacity to generate profit. However, profit cannot justify every business action. The manner in which profit is generated, its effects on people, and its social and environmental consequences must also be incorporated into assessments of business success.

DISCUSSION

Maqashid al-Shariah as a Management Paradigm

Based on the literature synthesis, Maqashid al-Shariah can be positioned as a paradigm that provides direction for Sharia business management. This paradigm is based on the assumption that every business activity has objectives that extend beyond economic transactions. Business activities constitute part of human efforts to manage resources to fulfill human needs and therefore should be directed toward achieving maslahah and preventing harm. This understanding has important implications for management theory. If the primary objective of management is understood solely in terms of efficiency and profitability, decisions that generate the highest financial returns are likely to be regarded as the best decisions. By contrast, the maqashid perspective requires management to consider broader dimensions (Fauzan & Imawan, 2023). A decision may be financially profitable yet remain problematic if it is achieved through labor exploitation, information manipulation, environmental degradation, monopolistic practices, or actions that harm consumers. In this context,

maqashid functions as an evaluative mechanism for determining whether financial success genuinely produces *maslahah*. This approach also strengthens the argument that Sharia business should not be understood merely as conventional business operating under Sharia contracts. If Sharia business simply replaces contractual forms while maintaining conventional orientations, performance indicators, and management practices that disregard justice and *maslahah*, then the transformation remains primarily formal. In contrast, integrating *maqashid* requires changes at the level of objectives, strategy, processes, organizational culture, governance, and performance measurement (Farhana, 2024).

Reorienting from Profit Maximization toward *Maslahah*

One of the most important issues identified in this review concerns the relationship between profit and *maslahah*. Islamic economic literature does not reject profit. Islam recognizes private ownership, trade, profit, and investment activities as legitimate when conducted in accordance with Sharia principles. The problem emerges when profit is positioned as the ultimate objective at the expense of human and societal interests. The *maqashid* perspective provides a middle ground between these two extremes. On the one hand, businesses require profit to survive, grow, pay employees, invest, and generate benefits for owners and society (Nasution & Nasution, 2020b). On the other hand, profit cannot become the sole criterion of success. Therefore, a more appropriate paradigm is to position profit as part of the realization of *maslahah*. Within this framework, Sharia business management can be conceptualized as an approach that seeks to optimize economic performance while maintaining Sharia compliance, justice, human welfare, and sustainability. In other words, Sharia business management does not reject efficiency or profitability but provides moral boundaries and broader social objectives for economic activities.

Integration of the Five Dimensions of *Maqashid* into Business

The dimension of *hifz al-din* in business management demonstrates the importance of preserving religious values and principles throughout organizational activities. Its implementation should not be limited to halal certification or contractual compliance but should also be reflected in organizational culture, integrity, honesty, and decision-making that does not contradict Islamic principles. Thus, Sharia compliance should constitute part of the management system rather than merely an administrative function. The dimension of *hifz al-nafs* emphasizes the protection and welfare of human beings. In the corporate context, this dimension can be translated into the provision of safe working environments, fair wages, protection of employee rights, occupational safety, and consumer protection. This broadens the understanding of corporate responsibility beyond shareholders to include all individuals involved in business activities. The dimension of *hifz al-'aql* concerns the protection and development of human intellect. In contemporary management, this dimension is relevant to investment in human resources, education, training, research, innovation, and knowledge development. Companies that provide employees with opportunities to improve their competencies are essentially developing intellectual capital in ways that correspond to the objective of human development (Nasution & Nasution, 2020b).

The dimension of *hifz al-nasl* can be associated with sustainability and the protection of future generations. In contemporary business, this dimension is relevant to sustainable business practices, environmental responsibility, work-life balance, family welfare, and decision-making that does not sacrifice the interests of future generations. Accordingly, *maqashid* can provide a normative foundation for the development of sustainable businesses. Meanwhile, *hifz al-mal* is a dimension particularly closely connected with business activities. The protection of wealth concerns how wealth is acquired, managed, developed, and distributed. Within business organizations, this principle can be implemented through financial transparency, fraud prevention, risk management, efficiency, asset protection, contractual certainty, and fair distribution of profits. Therefore, financial performance remains important but must be achieved through legitimate and responsible means (Muzlifah, 2013).

Table 3. Relevance of Maqashid Dimensions to Business Management

Maqashid Dimension	Maqashid Dimension	Maqashid-Based Management Perspective
Hifz al-Din	Preservation of religious values	Sharia compliance, integrity, ethical culture
Hifz al-Nafs	Human protection	Occupational safety, employee welfare, consumer protection
Hifz al-'Aql	Human development	Education, training, innovation, knowledge management
Hifz al-Nasl	Sustainability of life and future generations	Sustainable business, family welfare, environmental responsibility
Hifz al-Mal	Protection of wealth	Transparency, efficiency, risk management, fraud prevention

Maqashid and Business Performance Measurement

A significant issue in implementing maqashid-based management concerns how normative concepts can be translated into measurable indicators. Corporate performance measurement has traditionally been dominated by financial indicators such as return on assets, return on equity, profit margins, revenue growth, and cost efficiency. These indicators remain relevant but are insufficient to capture the success of businesses that possess social and moral objectives. The maqashid perspective enables performance measurement to be expanded into a multidimensional framework. Corporate performance may include Sharia compliance, employee welfare, human resource development, consumer protection, social contribution, economic inclusion, and environmental sustainability. Consequently, companies can be evaluated not only according to how much profit they generate but also according to how that profit is generated and the extent to which it benefits stakeholders (Srisusilawati et al., 2022).

Table 4. Shifts in Performance Measurement Orientation

Conventional Orientation	Maqashid-Based Orientation
Profitability	Profitability and <i>maslahah</i>
Cost efficiency	Stakeholder value
Shareholder value	Productivity and welfare
Corporate growth	Sustainable growth
Regulatory compliance	Regulatory and Sharia compliance
Financial performance	Financial, social, ethical, and environmental performance

This transformation demonstrates that Maqashid al-Shariah has considerable potential as a foundation for developing a more comprehensive performance measurement model for Sharia businesses. Nevertheless, its implementation requires caution because not all maqashid dimensions can easily be translated into numerical indicators. Concepts such as *barakah*, justice, and *maslahah* are multidimensional and context-dependent. Therefore, a combination of quantitative and qualitative indicators is required to prevent the oversimplification of maqashid.

Challenges in Implementing Maqashid-Based Management

Although Maqashid al-Shariah provides a strong conceptual framework, its implementation in business faces several challenges. The first challenge concerns the gap between normative concepts and management practices. Values such as justice,

trustworthiness, and *maslahah* are widely accepted theoretically, but their implementation may encounter competitive pressures, profit targets, investor demands, and market conditions. The second challenge concerns the risk of formalizing Sharia compliance. When Sharia compliance is understood merely as fulfilling documentation, contractual requirements, certification, or formal procedures, the substantive dimensions of *maqashid* may be neglected. A company may satisfy formal Sharia requirements while still engaging in practices that are unfair to employees, consumers, or society. Therefore, the evaluation of Sharia business should move beyond the question, “Is this business *halal*?” toward the more substantive question, “Does this business activity realize the objectives and values intended by Sharia?” The third challenge emerges from changes in the business environment. Digitalization, artificial intelligence, big data, fintech, platform economies, and electronic commerce create new forms of transactions and economic relationships that cannot always be easily mapped onto traditional business practices. These developments require a dynamic interpretation of *maqashid* so that Islamic principles can respond to emerging issues without losing their normative foundations (Febriadi, 2017).

Conceptual Model of Maqashid-Based Business Management

Based on the literature synthesis, this study develops an understanding that *maqashid*-based Sharia business management can be viewed as a system involving relationships among objectives, principles, processes, performance, and impacts. *Maqashid al-Shariah* is positioned as the highest-level orientation that provides direction for all organizational activities. These values are then translated into management principles such as *tawhid*, justice, trustworthiness, *ihsan*, transparency, responsibility, and Sharia compliance. These principles are subsequently implemented through management processes involving planning, organizing, directing, and controlling. These processes generate economic and non-economic performance, which ultimately aims to produce *maslahah* for organizations, individuals, society, and the environment. Conceptually, the relationship can be expressed as follows: *Maqashid al-Shariah*, Islamic Values and Principles, Management Functions, Business Practices, Multidimensional Performance, *Maslahah* (Jauhar, 2023).

This model demonstrates that *maqashid* should not be positioned as an additional element applied after business activities have been conducted. Rather, *maqashid* should serve as a foundation from the earliest stage of defining organizational objectives and strategies. Accordingly, the orientation toward *maqashid* operates both *ex ante* and *ex post*. *Ex ante*, *maqashid* is used to determine whether a particular strategy or business activity should be undertaken. *Ex post*, *maqashid* is used to evaluate whether the activity has actually generated benefits and prevented harm. This perspective also contributes to the development of the concept of Sharia business management. Sharia business management should not be understood as subordinate to conventional management but as an approach possessing its own objectives and value orientation. Modern management techniques may continue to be used provided that they do not contradict Sharia principles and can be directed toward achieving *maqashid* objectives. Thus, the relationship between modern management and *maqashid* is not one of substitution but of integration (Widyaningsih, 2023).

CONCLUSION

Based on the literature review, it can be concluded that the concept of Sharia business management from the perspective of *Maqashid al-Shariah* possesses a holistic character that integrates economic, moral, social, and spiritual objectives within a unified management framework. Sharia business should not merely be understood as an economic activity free from *riba*, *gharar*, *maysir*, and prohibited transactions, but rather as an activity that is substantively directed toward realizing *maslahah*. *Maqashid al-Shariah* can serve as a fundamental framework for determining the direction of business management. The five principal dimensions of *maqashid* preservation of religion, life, intellect, progeny, and wealth have

strong relevance to management functions. Preservation of religion can be translated into Sharia compliance and organizational integrity; preservation of life into human welfare and safety; preservation of intellect into knowledge development and innovation; preservation of progeny into sustainability; and preservation of wealth into asset management, transparency, efficiency, and economic justice. This study also demonstrates that the application of Maqashid al-Shariah produces a shift in orientation from management focused primarily on profit toward management oriented toward both profit and *maslahah*. This shift does not eliminate the objective of generating profit but positions profit within a broader framework of objectives. Profit should be generated through processes that are *halal*, fair, transparent, responsible, and beneficial to stakeholders.

In this context, Maqashid al-Shariah has the potential to serve as a foundation for multidimensional business performance measurement. Performance should not only be assessed through financial indicators but also through Sharia compliance, employee welfare, human resource development, consumer protection, social contribution, environmental sustainability, and the distribution of economic benefits. Such an approach can provide greater substance to the concept of Sharia business and distinguish it from merely formal modifications of conventional business practices. Ultimately, this study emphasizes that the greatest challenge for Sharia business management does not lie in its ability to adopt modern management techniques but in its ability to integrate those techniques with the objectives and values of Maqashid al-Shariah. Such integration requires changes at the level of organizational paradigm, strategy, governance, culture, decision-making, and performance measurement. Therefore, future research should focus on developing maqashid-based business performance measurement instruments that can be empirically tested across various sectors of Sharia business. Such development is important to ensure that Maqashid al-Shariah does not remain merely a normative concept but becomes an operational framework capable of shaping fair, sustainable, and *maslahah*-oriented Sharia business management.

REFERENCES

- Connaway, L. S., & Radford, M. L. (2021). *Research methods in library and information science*. Bloomsbury Publishing USA.
- Farhana, N. (2024). Implementasi maqashid syariah pada asuransi syariah di Indonesia. *Jurnal Ilmiah Ekonomi Islam*, 10(1), 58.
- Fauzan, H., & Imawan, D. H. (2023). Pemikiran Maqashid Syariah Al-Tahir Ibn Asyur. *Al-Mawarid Jurnal Syariah Dan Hukum (JSYH)*, 5(1), 101–114.
- Febriadi, S. R. (2017). Aplikasi maqashid syariah dalam bidang perbankan syariah. *Amwaluna: Jurnal Ekonomi Dan Keuangan Syariah*, 1(2), 231–245.
- Irwan, M. (2021). Kebutuhan dan pengelolaan harta dalam maqashid syariah. *Elastisitas: Jurnal Ekonomi Pembangunan*, 3(2), 160–174.
- Jalili, A. (2021). Teori maqashid syariah dalam hukum Islam. *Teraju*, 3(02), 71–80.
- Jauhar, A. A.-M. H. (2023). *Maqashid syariah*. Amzah.
- Kurniawan, A., & Hudafi, H. (2021). Konsep Maqashid Syariah Imam Asy-Syatibi Dalam Kitab Al-Muwafaqat. *Al-Mabsut: Jurnal Studi Islam Dan Sosial*, 15(1), 29–38.
- Muzlifah, E. (2013). Maqashid syariah sebagai paradigma dasar ekonomi Islam. *Economic: Jurnal Ekonomi Dan Hukum Islam*, 3(2), 73–94.
- Nasution, M. S. A., & Nasution, R. H. (2020a). *Filsafat hukum & maqashid syariah*. Prenada Media.
- Nasution, M. S. A., & Nasution, R. H. (2020b). *Filsafat Hukum Islam & Maqashid Syariah*.
- Pertiwi, T. D., & Herianingrum, S. (2024). Menggali konsep maqashid syariah: Perspektif pemikiran tokoh Islam. *Jurnal Ilmiah Ekonomi Islam*, 10(1), 807–820.
- Priyatno, P. D., Sari, L. P., & Atiah, I. N. (2020). Penerapan maqashid syariah pada mekanisme

- asuransi syariah. *Journal of Islamic Economics and Finance Studies*, 1(1), 1–18.
- Rofiullah, A. H. (2025). Pengembangan Ekonomi Syariah dalam Perspektif Maqashid Syariah di Era Ekonomi Digital. *SAUJANA: Jurnal Perbankan Syariah Dan Ekonomi Syariah*, 7(2), 24–43.
- Srisusilawati, P., Hardianti, P. D., Erlianti, N., Pitsyahara, I. R., & Nuraeni, S. K. (2022). Implementasi Maqashid Syariah Terhadap Produk Perbankan Syariah. *Al-Mustashfa: Jurnal Penelitian Hukum Ekonomi Syariah*, 7(1), 1–11.
- Widyaningsih, D. A. (2023). Sertifikasi halal perspektif maqashid syariah. *Falah: Jurnal Hukum Ekonomi Syariah*, 4(1), 61–72.



© 2024 by the authors. Submitted for possible open-access publication under the terms and conditions of the Creative Commons Attribution (CC-BY-SA) license (<https://creativecommons.org/licenses/by-sa/4.0/>).