

Mapping *Maqāṣid* Sharia Models in Islamic Economics: A Scoping Review of Literature (2018-2022)

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Abstract: *Maqāṣid* Sharia is a foundational epistemological framework for developing Islamic economics. Despite increasing scholarly attention, prior studies have inadequately mapped the diversity of *Maqāṣid* Sharia models employed in the discipline. This study aims to address that gap through a scoping literature review of publications from 2018 to 2022 indexed in Scopus and Web of Science, identifying the primary models applied by researchers. The analysis reveals four dominant conceptualizations: *maṣlaḥah* and *mafsadah*, *kulliyāt al-khams*, contemporary *maqāṣid*, and *ḥijz al-māl*. While the overarching term "*Maqāṣid* Sharia" is prevalent, the application of its methodological elements—particularly the *maqāṣid* framework (*al-suba'iyah al-taṣawwuriyyah*)—remains underutilized. This study contributes significantly to the global discourse by offering a structured map of *Maqāṣid*-based models in Islamic economics, thereby enhancing theoretical clarity and bridging methodological gaps. It recommends further exploration of the *Maqāṣid* methodology to enrich the development of Islamic economic theory, especially in areas such as economic epistemology, Islamic finance, the halal industry, and Islamic fintech. Future research should incorporate diverse language sources and extended databases to ensure broader analytical representation and to support a more globally integrated approach to *Maqāṣid*-oriented Islamic economic development.

Keywords: *Maqāṣid* Sharia, Islamic Economics, *Maqāṣid* Methodology, *Maṣlaḥah*, *Kulliyāt al-Khams*

Introduction

Maqāṣid Sharia is an important foundation for developing the epistemology of Islamic economics. Epistemology, which is a vital feature in the development of science, has experienced a decline in interest in the study of Islamic economics.¹ A literature review showed that Muslim scholars' studies of Islamic economic philosophy are declining. Meanwhile, studies of Islamic economics' applications, such as Islamic banking and finance, are increasing.² Most Muslim economists have uncritically accepted too many ideas from Western economists, so the methodological framework and underlying assumptions are inaccurate and contrary to the Islamic perspective.³ It can result in intellectual negligence, such as the lack of theories and foundations in Islamic economics that can be called "Islamic" in terms of systematizing economic and social learning holistically.⁴ *Maqāṣid* Sharia embodies the harmonization between human behaviour, which is optional (normative), and the provision of individuals, society and nature, which are definite (positive).⁵

Studies discussing the relationship between *Maqāṣid* Sharia and Islamic economics have developed, beginning with discussions about incorporating *Maqāṣid* Sharia into economic development and Islamic finance to reviews of Islamic economic literature based on *Maqāṣid* Sharia. Early legal experts and the ulama had created vast opportunities for contemporary *Maqāṣid* ulama to overcome current and real challenges in Muslim society.⁶ Hence, *Maqāṣid* Syariah has a direct relationship with Islamic economics, finance, banking and economic development.⁷ Ahmad et al. also emphasized that an Islamic economy entirely based on *Maqāṣid* Syariah can create and develop an actual Islamic economy.⁸ However, apart from concerns about time constraints, existing literature reviews tend to examine the *Maqāṣid* theory in general without focusing on the *Maqāṣid* Sharia model in greater detail.

This study aimed to complement previous studies by analyzing literature pertaining to the relationship between *Maqāṣid* Sharia and Islamic economics published from 2018 to 2022. It also aimed to classify the *Maqāṣid* Sharia models used by researchers in discussions on Islamic economics. Over time, the *Maqāṣid* Sharia theory has experienced developments, such as the division of classical and contemporary *Maqāṣid*.⁹ Recent developments have found that *Maqāṣid* Sharia is

¹ Masudul Alam Choudhury, "Tawhidi Islamic Economics in Reference to the Methodology Arising from the Qur'ān and the Sunnah," *ISRA International Journal of Islamic Finance* 10, no. 2 (December 10, 2018): 263–76, <https://doi.org/10.1108/IJIF-02-2018-0025>.

² Ezzedine Ghlamallah et al., "The Topics of Islamic Economics and Finance Research," *International Review of Economics and Finance* 75 (September 1, 2021): 145–60, <https://doi.org/10.1016/j.iref.2021.04.006>.

³ Asad Zaman, "Crisis in Islamic Economics: Diagnosis and Prescriptions" 25, no. 1 (2012).

⁴ Choudhury, "Tawhidi Islamic Economics in Reference to the Methodology Arising from the Qur'ān and the Sunnah."

⁵ Jamaluddin Athiyah, "Maqāṣid Al-'ilm al-Iqtishad al-Islami," *Journal of Faculty of Sharia (Qatar University)*., 1993, 235–63.

⁶ Ahmad Syukran Baharuddin et al., "An Appraisal of Maqāṣid Al-Sharī'ah Classic and Recent Literature: Systematic Analysis," 2019, <https://digitalcommons.unl.edu/libphilprac>.

⁷ Akilu Aliyu Shinkafi, Nor Aini Ali, and Masudul Choudhury, "Contemporary Islamic Economic Studies on Maqāṣid Sharī'ah: A Systematic Literature Review," *Humanomics* 33, no. 3 (2017): 315–34, <https://doi.org/10.1108/H-03-2017-0041>.

⁸ Norashikin Ahmad and Mohd Shukri Hanapi, "Maqāṣid Al-Syariah Thought In Mainstream Islamic Economics" (Cognitive-Crcs, 2019), 287–96, <https://doi.org/10.15405/epsbs.2019.09.31>.

⁹ Ahmad Ar-Raysuni, *Muḥādrāt Fī Maqāṣid Al-Sarī'at* (Cairo: Darul Kalimah, 2015).

related to the *maṣlahah* and *darūriyyāt al-khams* concepts, as well as the Maqāsid framework.¹⁰ The *Maqāsid* framework consists of 7 elements, as follows:

1. Objectives (*maqāṣid*) pertain to the will and goals that can be interpreted both expressly or impliedly from the exhortations of Allah Almighty and the Sunnah of Prophet Muhammad, peace be upon him (PBUH) based on the composition and thematic language.
2. Concept (*mafāhim*) pertains to Arabic words that are given meaning and limited by the commands of Allah Almighty and the Sunnah of Prophet Muhammad PBUH, both expressly or impliedly, based on the connotations of the revelation to indicate specific meanings.
3. Groups (*fī'ah*) pertain to the categories of humans or Allah Almighty's creations. The exhortations of Allah Almighty and the Sunnah of the Prophet Muhammad PBUH, either expressly or impliedly, based on the meaning of the revelation are used to name and classify all things and their characteristics.
4. Universal Law (*Sunan ilāhiyyah*) pertains to streamlined provisions created by Allah Almighty and developed into a system in His creations, both in the form of natural law and human life, as evidenced in the exhortations of Allah Almighty and the Sunnah of Prophet Muhammad PBUH, either expressly or impliedly, based on the meaning of the revelation.
5. Values (*qīmah*) pertain to various kinds of prosperities, ranging from usefulness to personality and beauty, that humans nurture and affect the virtues of their behaviour, as indicated in the exhortations of Allah Almighty and the Sunnah of Prophet Muhammad PBUH, either expressly or impliedly, based on the meaning of the revelation.
6. Proofs (*hujaj*) pertain to indicators and signs related to the nature of the evidence or truth in undeniable practice based on the exhortations of Allah Almighty and the Sunnah of Prophet Muhammad PBUH, either expressly or impliedly.
7. Commands (*awāmir*) and its opposite, prohibition (*nawāhi*), pertains to the original component that contains the meanings of 'do' and 'do not do', both related to human behaviour, as indicated in the exhortations of Allah Almighty and the Sunnah of Prophet Muhammad PBUH, either expressly or impliedly, from the arrangement of language and themes.

Therefore, this study intends to fill this gap by answering the following research questions:

Q1. Which *Maqāṣid* Sharia models are used in Islamic economics literature?

Q2. How do these models inform thematic development in Islamic economics discourse?

Previous studies have discussed *Maqāṣid* Sharia theory and Islamic economics from a *Maqāṣid* Sharia perspective. Both topics are described briefly below.

Maqāṣid Sharia theory

The *Maqāṣid* Sharia theory can be better understood based on language and terms. Linguistically, *Maqāṣid* Sharia is composed of two words, namely *maqāṣid* (plural; *maqṣad*), which means objectives, purposes, intent, end or principles, and Sharia, which means path. According to Ar-Raysuni,¹¹ "*maqṣad*" here refers to the

10 Jasser Auda, *Re-Envisioning Islamic Scholarship Maqāṣid Methodology as A New Approach* (Swansea: Claritas Books, 2021).

11 Ar-Raysuni, *Muḥāḍrāt Fī Maqāṣid Al-Sarī'at*.

meaning, goals or achievements *Shāri'* (Allah Almighty) desired. Meanwhile, the word "Sharia" means everything Allah Almighty has prescribed to His subjects in the form of His revelations acting as divine guidance. In other words, Sharia refers to the provisions in the al-Qur'an and as-Sunnah. Meanwhile, in terms of *fiqh*, *Maqāṣid* Sharia refers to the meaning, wisdom, etc., that is maintained by Allah, generally and specifically, in order to provide benefits to His subjects.¹²

Maqāṣid Sharia, in the course of its long history, has developed into various models, such as *maṣāliḥ* and *mafāsid*, *ḍarūriyāt al-khams*, contemporary *Maqāṣid* and the *Maqāṣid* framework (Table 1). First, the *maṣlahah* and *mafsadah* model states that the purpose of revealing the Sharia to His subjects is to provide benefits and avoid detriment.¹³ Second, the *ḍarūriyāt al-khams* concept states that *ḍarūriyāt al-sharī'ah* main goal is to protect religion, soul, mind, lineage and property.¹⁴ Third, the contemporary *Maqāṣid* model states that Sharia's objectives include five elements and must be understood more broadly through the *maṣāliḥ* concept. Benefits (*maṣāliḥ*) must be understood broadly, including all benefits accruing in this world and the hereafter, people and society, materials, moral and spiritual, and those related to the interests of present and future generations.¹⁵ Fourth, the *Maqāṣid* framework model states that revelation (*naṣṣ*) can be better understood by examining seven elements consisting of *maqāṣid*, *mafāhim*, *sunan*, *fī'ah*, *ḥujjah*, *qīmah* and *awāmir*.¹⁶

Table 1.
Explanation of the *Maqāṣid* Sharia models

No	<i>Maqāṣid</i> Sharia Models	Explanation
1	<i>Mashlahah</i> and <i>Mafsadah</i>	<i>Maṣlahah</i> refers to providing benefits and avoiding detriment (Ghazali). It can also be interpreted as pleasure and its intermediary, while <i>mafsadah</i> refers to pain and its intermediary (Ar-Razi).
2	<i>Ḍarūriyāt al-khams</i>	<i>Ḍarūriyāt al-khams</i> is the most popular term compared to other names, such as <i>kulliyāt al-khams</i> , <i>ushul al-khamsah</i> , <i>al-arkan al-khamsah</i> . The purpose of <i>ḍarūriyāt al-khams</i> is to sustain religion, soul, mind, lineage and property.
3	Contemporary <i>Maqāṣid</i>	Contemporary <i>Maqāṣid</i> had emerged from the debate about adding the elements of <i>ḍarūriyāt al-khams</i> . Some ulama' had added several elements to <i>Maqāṣid</i> , such as justice, freedom, prosperity, happiness and others. This <i>Maqāṣid</i> can be classified into <i>maqāṣid 'āmmah</i> and <i>khaṣṣah</i> .
4	<i>Maqāṣid</i> Framework (<i>al-suba'iyah al-taṣawwuriyah</i>)	The <i>Maqāṣid</i> framework describes 7 elements, namely <i>Maqāṣid</i> , <i>mafahim</i> , <i>sunan</i> , <i>fī'ah</i> , <i>ḥujaj</i> , <i>qīmah</i> , and <i>awāmir</i> .

Source: Compiled by authors from Ar-Raysuni¹⁷ and Jasser Auda¹⁸

Although the four models appear different, they are all complementary and related (Figure 1). When discussing the *maṣlahah* concept, classical scholars relate it

12 Muhammad bin Ahmad bin Mas'ud Al-Yubi, *Maqāṣid Al-Syari'ah al-Islamiyyah Wa 'Alaqtuha Bi al-Adillah as-Syar'iyyah* (Riyadh: Darul Hijrah wa Tauzi', 1998).

13 Abu Hamid Al-Ghazali, *Al-Mustasfa Min 'Ilmi al-Ushul* (Beirut: Al-Resalah Publishing House, 1997).

14 Sabri Orman, "Al-Ghazali on Justice and Social Justice," *Turkish Journal of Islamic Economics* 5, no. 2 (August 15, 2018): 1–66, <https://doi.org/10.26414/m020>.

15 Mohd Nizam Barom, "Conceptualizing A Unified Normative Framework For Social Responsibility In Islamic Economics," *International Journal of Economics, Management and Accounting* 26, no. 2 (2018): 329–63.

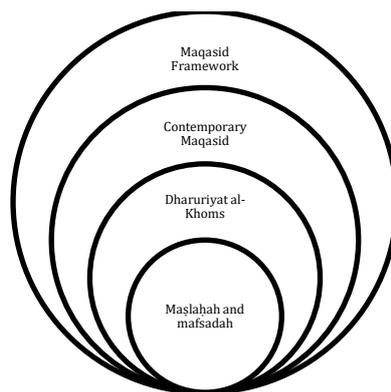
16 Auda, *Re-Envisioning Islamic Scholarship Maqāṣid Methodology as A New Approach*.

17 Ar-Raysuni, *Muḥāḍrāt Fī Maqāṣid Al-Sarī'ah*.

18 Auda, *Re-Envisioning Islamic Scholarship Maqāṣid Methodology as A New Approach*.

with the *ḍarūriyāt al-khams* concept. Likewise, modern ulama', when discussing the contemporary *Maqāṣid* concept, firmly believe in the *maṣlahah* or *ḍarūriyāt al-khams* concepts. The same thing also applies to the *Maqāṣid* framework, where one of the elements discussed is *Maqāṣid*, which is related to the concept of *maṣlahah*, *ḍarūriyāt al-khams* and contemporary *Maqāṣid*. In this way, the four concepts mutually complement each other, and any one or all of the four concepts can become a principle when developing Islamic economics or other social sciences.

Figure 1.
Conceptual Overlap Between *Maqāṣid* Sharia Models



Source: Compiled by the authors

Hence, there are apparent differences between classical and contemporary scholars in their use of *Maqāṣid* Sharia. Classical scholars tend to emphasize the *maṣlahah* and *ḍarūriyāt al-khams* models. These two models were initiated by renowned classical scholars, such as al-Juwayni, 'Izzudin bin Abdussalam, Imam al-Ghazâlî, Imam as-Syatibi, etc.¹⁹ Al-Ghazâlî revealed that the purpose of Sharia is to realize *maṣlahah*, which includes the preservation of religion, soul, mind, offspring and property.²⁰ Meanwhile, contemporary scholars tend to emphasize the contemporary *Maqāṣid* model and framework. Contemporary scholars, such as Ibn 'Ashur, 'Ilal al-Fasi, Jamal 'Athiyah, Jasser Auda and others, initiated both models.²¹ According to Jasser Auda, *Maqāṣid* is the will and goals that can be interpreted based on the exhortations of Allah almighty and the Sunnah of Prophet Muhammad, peace be upon him, both expressly or impliedly, according to the composition and thematic language.²² This definition provides a broader scope, including those that have been revealed by classical scholars, such as *ḍarūriyāt al-khams*, and those that have not been revealed in the past but will be revealed in the future.

Islamic Economics in the Light of *Maqāṣid* Sharia

Islamic economics is an economic science based on the *Maqāṣid* Sharia perspective. According to M. Umer Chapra, Islamic economics is a branch of knowledge that helps nurture and sustain human welfare through the allocation and distribution of scarce resources consistent with *Maqāṣid*, without curbing individual freedom, creating prolonged macroeconomic and ecological imbalances, or weakening

19 Ar-Raysuni, *Muḥāḍrāt Fī Maqāṣid Al-Sarī'atī*.

20 Al-Ghazali, *Al-Mustasfa Min 'Ilmi al-Ushul*.

21 Ar-Raysuni, *Muḥāḍrāt Fī Maqāṣid Al-Sarī'atī*; Auda, *Re-Envisioning Islamic Scholarship Maqāṣid Methodology as A New Approach*.

22 Auda, *Re-Envisioning Islamic Scholarship Maqāṣid Methodology as A New Approach*.

family and social solidarity or society's moral network.²³ Abdul Hamud al-Ba'li also emphasized that Islamic economics is a science that regulates the relationship between humans and property, both in acquisition and expenditure, following *Maqāṣid Sharia* principles.²⁴ One of the goals of Islamic economics, from the *Maqāṣid Sharia* perspective, is *falāh*, namely victory or success in this world and the hereafter.²⁵ Therefore, some contemporary scholars interpret *ḥifẓ al-māl* as prosperity and economic development.

Several studies have discussed Islamic economics regarding *Maqāṣid Sharia*. Contemporary Islamic economic studies regarding *Maqāṣid Sharia* have five themes: the application of *Maqāṣid Sharia* in Islamic economics, Islamic banking, Islamic finance, Islamic financial products, and the development of general economics.²⁶ Indicators and variables of *Maqāṣid Sharia* can be applied as measurements for analyzing the satisfaction of Islamic cooperative members.²⁷ The al-Qur'an and Sunnah, as the primary sources of *Maqāṣid Sharia*, can also be used as a reference when determining the halal tourism concept.²⁸ Therefore, *Maqāṣid Sharia* is significant for mujtahids and Islamic scholars, not only for understanding or interpreting Sharia texts but also for deducing solutions to Muslims' contemporary problems.²⁹

The discussion above highlighted a study of *Maqāṣid Sharia* theory and Islamic economics from a *Maqāṣid Sharia* perspective. However, existing studies have not elaborated on the *Maqāṣid Sharia* models for developing Islamic economics. Therefore, this study attempted to map the *Maqāṣid Sharia* models developed by Islamic economics researchers based on journal articles extracted from the Scopus and WoS databases.

Research Method

This qualitative study collected data using the scoping literature review approach. The term 'qualitative research' refers to various methodological approaches that aim to generate an in-depth understanding of people's experiences.³⁰ A scoping literature review approach synthesises evidence to allow researchers to determine the scope or extent of the literature concerning a specific topic.³¹ It can be helpful in

23 Muhammad Umer Chapra, *The Future of Economics An Islamic Perspective* (Leicester, 2000).

24 Asraf Abdur Razak Weih, *Mabadi' an-Nidham al-Iqtishadi Fi al-Islam* (Dammam: al-Motanabi book shop, 2007).

25 Nasrul Fahmi Zaki Fuadi, "Wakaf Sebagai Instrumen Ekonomi Pembangunan Islam," *Economica: Jurnal Ekonomi Islam* 9, no. 1 (July 31, 2018): 151–77, <https://doi.org/10.21580/economica.2018.9.1.2711>.

26 Shinkafi, Ali, and Choudhury, "Contemporary Islamic Economic Studies on Maqāṣid Sharī'ah: A Systematic Literature Review."

27 Risa Bhinekawati, Ascarya Ascarya, and Achmad Firdaus, "The Influence of Maqāṣid Sharī'ah Implementation on Satisfaction of Islamic Cooperatives' Members," *El-Qist: Journal of Islamic Economics and Business (JIEB)* 14, no. 2 (December 12, 2024): 112–40, <https://doi.org/10.15642/elqist.2024.14.2.112-140>.

28 Bakhrul Huda, "Konsep Wisata Halal Dan Hak-Hak Wisatawan Dalam Perspektif Fikih," *El-Qist: Journal of Islamic Economics and Business (JIEB)* 12, no. 1 (2022), <http://jurnalfebi.uinsby.ac.id/index.php/elqist>.

29 Syukran Baharuddin et al., "An Appraisal of Maqāṣid Al-Sharī'ah Classic and Recent Literature: Systematic Analysis."

30 M. Gussy, V. Dickson-Swift, and J. Adams, "A Scoping Review of Qualitative Research in Peer-Reviewed Dental Publications," *International Journal of Dental Hygiene* 11, no. 3 (August 2013): 174–79, <https://doi.org/10.1111/idh.12008>.

31 Siti Nurma Hanim Hadie, "ABC of a Scoping Review: A Simplified JBI Scoping Review Guideline," *Education in Medicine Journal* 16, no. 2 (2024): 185–97, <https://doi.org/10.21315/eimj2024.16.2.14>.

answering expansive questions and identifying information relevant to a given research topic.³²

The scoping literature review in this study consisted of a series of procedures, namely data search, selection and analysis. A data search was first carried out on Scopus and WoS databases by mentioning several keywords, such as "*Maqāṣid* and economics". Data selection was then carried out by selecting articles to be extracted from the databases based on specific criteria, such as full articles published from 2018 to 2022, or manually selecting them by reading the abstract and keywords. The selection of articles published from 2018 to 2022 is a continuation of the previous literature research conducted by Shinkafi,³³ only because this present study had changed the focus of the research questions did it find 22 articles that were subjected to an analysis based on these criteria. Lastly, data analysis was carried out thematically descriptively with the help of the Atlas-ti software.

This study used Atlas.ti because it is convenient for managing qualitative data, including coding. Atlas.ti is specialized software designed for managing large amounts of textual and multimedia information, offering researchers the ability to explore patterns, themes, and relationships in their datasets.³⁴ This study's theme was determined based on literature regarding *Maqāṣid* Sharia models used in Islamic economics and the classification of Islamic economic topics related to *Maqāṣid* Sharia. Each information in the article about *Maqāṣid* Sharia models was coded based on the *Maqāṣid* Sharia category, *maṣlahah* and *mafsadah*, *ḍarūriyyāt al-khams*, contemporary *Maqāṣid* and *hiḏz al-māl*. Thus, if an article did not mention a specific model, it was coded under the *Maqāṣid* Sharia category. The theme regarding the classification of Islamic economic topics related to *Maqāṣid* Sharia was based on the research by Ghlamallah et al.,³⁵ which touched on topics such as economic philosophy and history, economic and monetary policy and economic conditions.

Results

This study's results provided two findings, namely the map of the *Maqāṣid* Sharia models in Islamic economics and the classification of Islamic economic topics related to *Maqāṣid* Sharia. The following is a description of the two findings.

1) The *Maqāṣid* Sharia models map in Islamic economics

Researchers have used the *Maqāṣid* Sharia models map to study Islamic economics, and it indicates that the *Maqāṣid* Sharia models have been used to discuss Islamic economics in the 22 articles that were analyzed. Table 2 shows examples of citations and categorizations for each model.

32 L Matthew and M.S Rubinstein, "Scoping Reviews of the Microbiology Literature," *Clinical Microbiology Newsletter*, 2021.

33 Shinkafi, Ali, and Choudhury, "Contemporary Islamic Economic Studies on Maqāṣid Sharī'ah: A Systematic Literature Review."

34 Miriam Viviana Ñañez-Silva et al., "Analysis of Academic Research Data with the Use of ATLAS.Ti. Experiences of Use in the Area of Tourism and Hospitality Administration," *Data and Metadata* 3 (January 1, 2024): 306, <https://doi.org/10.56294/dm2024306>.

35 Ghlamallah et al., "The Topics of Islamic Economics and Finance Research."

Table 2.
Examples of citations and categorizations for each model

Coding Example	Category	Theme
The money supply in an Islamic economy should be managed using several strategies or methods: (1) enabling an environment that permits the allocation and distribution of resources according to the objectives of the Sharī'ah ³⁶	<i>Maqāsid Sharia</i>	<i>Maqāsid Sharia models in Islamic economics</i>
Ashur has written well on the higher objectives of Maqāsid al-Sharī'ah, and the treatment of the opposite to <i>maṣlahah</i> , namely, <i>mafsid</i> , to which <i>riba</i> belongs. Ashur's study focused on Islamic law's legislative (<i>fiqh</i>) aspect regarding human transactions. ³⁷	<i>Maṣlahah and Mafsadah</i>	
He concluded (as explained by Ghazali) that five choices of <i>Maqāsid al-Sharī'ah</i> are based on <i>maṣlahah</i> variables that can be extended, such as the protection of Tawhid in belief, protection of life, protection of intellect, protection of the family and progeny and protection of property rights. ³⁸	<i>Kulliyat al-Khams</i>	
It lists three ends (<i>Maqāsid</i>) that Islamic finance should primarily achieve, namely the circulation of wealth, fair and transparent financial practices, and justice at the micro- and macro-levels, leading to the ultimate goal of overall human welfare. ³⁹	Contemporary <i>Maqāsid</i>	
According to the <i>Maqāsid Sharia</i> concept, the use of technology by financial institutions is a form of amenity (<i>al-wasā'il</i>) that customers can use to protect assets (<i>hifz al-māl</i>) ⁴⁰	Hifz al-Māl	

Source: Compiled by the authors

Based on the results of the data analysis, there are five categories with 298 coding references regarding *Maqāsid Sharia* (figure 2). These five codes sequentially are:

- 1) *Maqāsid Sharia* (177 codes),
- 2) *Maṣlahah and Mafsadah* (45 codes),
- 3) *Kulliyāt al-khams* (41 codes),

36 Ildus Rafikov, "Monetary Policy for the Real Economic Sector in Muslim Majority Countries: A Transitional Solution," *Turkish Journal of Islamic Economics* 8, no. 2 (August 15, 2021): 481–99, <https://doi.org/10.26414/a154>.

37 Masudul Alam Choudhury, Asmak A.B. Rahman, and Abul Hasan, "Trade versus Riba in the Qur'ān with a Critique of the Role of Bank-Saving," *International Journal of Law and Management* 60, no. 2 (2018): 701–16, <https://doi.org/10.1108/IJLMA-03-2017-0021>.

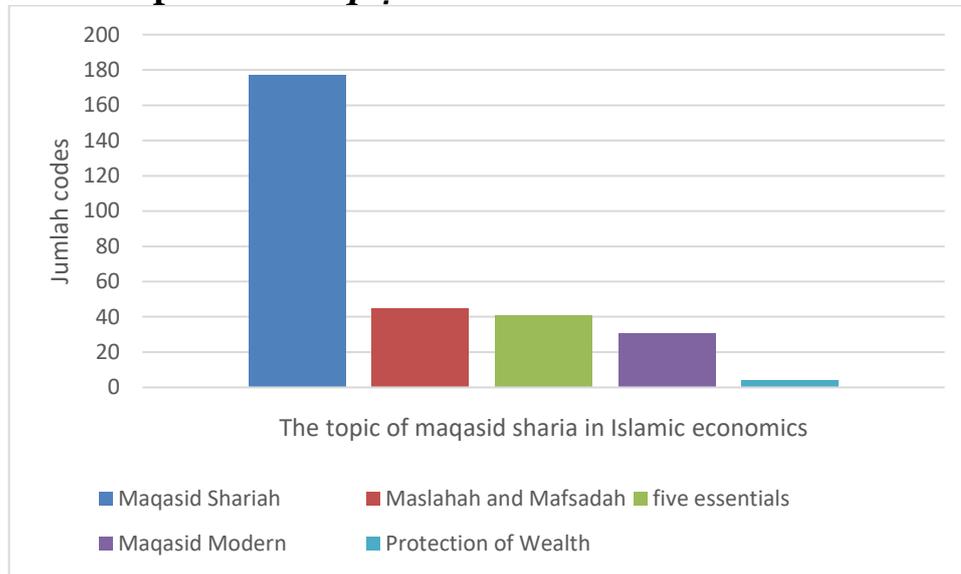
38 Toseef Azid et al., "Learning and Teaching of Islamic Economics: Conventional Approach or Tawhidi Methodology," *International Journal of Ethics and Systems* 37, no. 2 (April 3, 2021): 281–300, <https://doi.org/10.1108/IJOES-12-2019-0191>.

39 Qamar Uz Zaman et al., "Does the Interest Tax Shield Align with Maqāsid al Shariah in Finance?," *Borsa Istanbul Review* 19, no. 1 (March 1, 2019): 39–48, <https://doi.org/10.1016/j.bir.2018.07.004>.

40 Kartiko Adi WIBOWO et al., "Factors Determining Intention to Use Banking Technology in Indonesian Islamic Microfinance," *Journal of Asian Finance, Economics and Business* 7, no. 12 (December 1, 2020): 1053–64, <https://doi.org/10.13106/JAFEB.2020.VOL7.NO12.1053>.

- 4) Contemporary *Maqāṣid* (31 codes),
- 5) *Hifẓ al-māll* (4 codes)

Figure 2
Map of the *Maqāṣid* Sharia models in Islamic economics



Source: Processed research data

Figure 2 shows that the *Maqāṣid* Sharia coding is the most frequently found coding compared to others. It means that *Maqāṣid* Sharia is the most popular term in Islamic economics articles, as all the articles analyzed had mentioned the term *Maqāṣid* Sharia. However, not all articles mentioned concepts such as *maṣlaḥah* and *mafsadah*, *kulliyāt al-khams*, contemporary *Maqāṣid* or *hifẓ al-māl*. In other words, all articles contained topics about *Maqāṣid* Sharia but had different tendencies when reviewing the *Maqāṣid* Sharia model used.

The *Maqāṣid* Sharia models used in discussions on Islamic economic studies are as follows:

First, *Maṣlaḥah* and *mafsadah*. The *Maṣlaḥah* and *mafsadah* coding was the most frequently mentioned coding in journal articles (45 codes). Seven articles used the *maṣlaḥah* and *mafsadah* concepts when discussing Islamic economics.⁴¹

Second, *kulliyāt al-khams*. The *Kulliyāt al-khams* coding was the second most frequently used coding mentioned in the articles (41 codes). Six articles used the *kulliyāt al-khams* concept when discussing Islamic economics.⁴²

41 Azid et al., "Learning and Teaching of Islamic Economics: Conventional Approach or Tawhidi Methodology"; Siti Kholifatul Rizkiah and Fajri Matahati Muhammadin, "A Critical Examination Towards the Islamic Discourse on Limited Liability," *UUMJLS* 1, no. 11 (2020); Choudhury, Rahman, and Hasan, "Trade versus Riba in the Qur'ān with a Critique of the Role of Bank-Saving"; Orman, "Al-Ghazālī on Justice and Social Justice"; Mohamad Akram Laldin, "Ethics in the Light of Maqāṣid Al-Sharī'ah: A Case Study of Islamic Economics and Finance," in *Handbook of Ethics of Islamic Economics and Finance* (De Gruyter, 2020), 21–47, <https://doi.org/10.1515/9783110593419-002>; Barom, "Conceptualizing A Unified Normative Framework For Social Responsibility In Islamic Economics"; Muhammad Sholihin, Ramsah Ali, and Deri Wanto, "View of Shariah Compliance in Islamic Economics_ A Bibliometric Analysis," *Malaysian Journal of Economic Studies* 58, no. 2 (2021).

42 Mohamed Saladin Abdul Rasool, Mohamed Azmil Mohd Yusof, and Siti Mariam Ali, "Wellbeing of the Society: A Maqāṣid Al-Sharī'ah Approach," *Afkar* 2020, no. Special Issue 1 (2020): 25–46, <https://doi.org/10.22452/afkar.sp2020no1.2>; Aan Jaelani et al., "Energy Conservation and Energy Management for Industry in Indonesia in Islamic Economic Perspective," *International Journal of Energy Economics and*

Third, contemporary *Maqāṣid*. Contemporary *Maqāṣid* was the third order of coding most frequently mentioned in the articles (31 codes). Four articles used the contemporary *Maqāṣid* concept to discuss Islamic economics.⁴³

Fourth, *hiḏz al-māl*. The *Hiḏz al-māl* coding was the least frequently mentioned coding in the articles (4 codes), as only two articles used the *hiḏz al-māl* concept to discuss Islamic economics.⁴⁴

2) Classification of Islamic economics topics related to *Maqāṣid* Sharia

The classification of Islamic economics topics related to *Maqāṣid* Sharia was based on which Islamic economics topic researchers were most interested in discussing based on the *Maqāṣid* Sharia theory. Based on the themes created by Ghlamallah et al. (2021), Islamic economics topics related to *Maqāṣid* Sharia can be classified into economic philosophy and history topics (7 articles), economic and monetary policy topics (5 articles) and economic condition topics (9 articles). The following table shows the classification of Islamic economics topics related to *Maqāṣid* Sharia.

Table 2

The classification of Islamic economics topics related to *Maqāṣid* Sharia

Topic	Combined Label	Author / Year	Title
1	Economic philosophy and history	(Azid et al., 2021)	Learning and teaching of Islamic economics: conventional approach or Tawhidi methodology
		(Rafikov & Akhmetova, 2020)	Methodology of integrated knowledge in Islamic economics and finance: collective ijthihad
		(Rasool et al., 2020)	The wellbeing of the society: A <i>Maqāṣid Al-Shari'ah</i> approach
		(Rizkiah & Muhammadin, 2020)	A Critical Examination Towards the Islamic Discourse on Limited Liability

Policy 10, no. 3 (2020): 239–49, <https://doi.org/10.32479/ijcep.9061>; Tariqullah Khan, “Reforming Islamic Finance for Achieving Sustainable Development Goals,” *Journal of King Abdulaziz University, Islamic Economics* 32, no. 1 (2019): 3–21, <https://doi.org/10.4197/Islec.32-1.1>; Ibrahim Abiodun Oladapo and Asmak Ab Rahman, “A Path Analysis Approach on the Factors of Human Development among Muslims in Nigeria,” *Journal of Islamic Accounting and Business Research* 9, no. 1 (2018): 59–76, <https://doi.org/10.1108/JIABR-01-2016-0014>; Gairuzazmi M Ghani, “Towards a More Socially Inclusive and Sustainable Framework for Islamic Banking and Finance,” *International Journal of Economics, Management and Accounting*, vol. 28, 2020; Nur Farhah Mahadi and Azman Ismail, “Pandemic Crisis: Malaysian Takāful Market,” *Turkish Journal of Islamic Economics* 8, no. Special Issue (June 15, 2021): 387–400, <https://doi.org/10.26414/a2378>.

⁴³ Ildus Rafikov and Elmira Akhmetova, “Methodology of Integrated Knowledge in Islamic Economics and Finance: Collective Ijthihad,” *ISRA International Journal of Islamic Finance* 12, no. 1 (June 25, 2020): 115–29, <https://doi.org/10.1108/IJIF-02-2019-0034>; Yasushi Suzuki and Mohammad Dulal Miah, “Shari’ah-Compliant Benchmark and Shari’ah-Based “Raf’ al-Haraj” Benchmark on Prohibition of Riba,” *International Journal of Islamic and Middle Eastern Finance and Management* 14, no. 1 (February 8, 2021): 151–63, <https://doi.org/10.1108/IMEFM-11-2019-0490>; Mohammad Abdullah, “Waqf, Sustainable Development Goals (SDGs) and Maqāṣid al-Shariah,” *International Journal of Social Economics* 45, no. 1 (2018): 158–72, <https://doi.org/10.1108/IJSE-10-2016-0295>; Zaman et al., “Does the Interest Tax Shield Align with Maqāṣid al-Shariah in Finance?”

⁴⁴ Adam Abdullah, “Classical Islamic Perspectives on Monetary Theory,” *Journal of King Abdulaziz University, Islamic Economics* 35, no. 1 (January 1, 2022): 3–22, <https://doi.org/10.4197/Islec.35-1.1>; WIBOWO et al., “Factors Determining Intention to Use Banking Technology in Indonesian Islamic Microfinance.”

		(Choudhury et al., 2018)	Trade versus <i>ribā</i> in the al-Qur'an with a critique on the role of bank-saving
		(M. Abdullah, 2018)	Waqf, Sustainable Development Goals (SDGs) and <i>Maqāṣid al-Sharī'ah</i>
		(Orman, 2018)	Al-Ghazālī on Justice and Social Justice
2	Economic and monetary policy	(A. Abdullah, 2022)	Classical Islamic Perspectives on Monetary Theory
		(Jaelani et al., 2020)	Energy Conservation and Energy Management for Industry in Indonesia in Islamic Economic Perspective
		(Sifat & Mohamad, 2018)	Revisiting Fiat Regime's Attainability of Shari'ah Objectives and Possible Futuristic Alternatives
		(Barom, 2018)	Conceptualizing A Unified Normative Framework for Social Responsibility in Islamic Economics
		(Rafikov, 2021)	Monetary Policy for the Real Economic Sector in Muslim-Majority Countries
3	Economic conditions	(Suzuki & Miah, 2021)	Shari'ah-compliant benchmark and Shari'ah-based " <i>raf'at al-haraj</i> " benchmark on the prohibition of <i>riba</i>
		(Tiktik, 2021)	Thoughts on the Curriculum for the Islamic Economics and Finance Program
		(Zaman et al., 2019)	Does the interest tax shield align with <i>Maqāṣid al-Sharī'ah</i> in finance?
		(Khan, 2019)	Reforming Islamic Finance for Achieving Sustainable Development Goals
		(Oladapo & Ab Rahman, 2018)	A path analysis approach to the factors of human development among Muslims in Nigeria
		(Ghani, 2020)	Towards a More Socially Inclusive and Sustainable Framework for Islamic Banking and Finance
		(Gundogdu, 2019)	Determinants of Success in Islamic Public-Private Partnership Projects (PPPs) in the Context of SDGs
		(Mahadi & Ismail, 2021)	Pandemic Crisis Malaysian Takāful Market
		(Wibowo et al., 2020)	Factors Determining Intention to Use Banking Technology in Indonesian Islamic Microfinance

Source: Compiled by authors

Discussion

This study found that there is a map of *Maqāṣid* Sharia models in Islamic economics and a classification of Islamic economic topics related to *Maqāṣid* Sharia. The map of the *Maqāṣid* Sharia models used to develop Islamic economics consists of several models, such as *maṣlahah* and *mafsadah*, *kulliyāt al-khams*, contemporary *Maqāṣid* and *hiḏ al-māl*. Meanwhile, the selected articles did not find the *Maqāṣid* framework (*al-suba'iyah al-taṣawuriyyah*) model. Researchers most frequently used

the terms *maṣlaḥah* and *mafsadah* when discussing Islamic economics compared to other *Maqāṣid Sharia* models. It is because the *Maqāṣid Sharia* theory as a whole is compiled in a statement that presents *maṣlaḥah* and avoids *mafsadah*.⁴⁵ Meanwhile, Islamic economics topics related to *Maqāṣid Sharia* can be classified into economic philosophy and history, economic and monetary policy, and economic conditions. According to the *Maqāṣid Sharia* analysis, the economic conditions topic was the most popular topic among researchers compared to other topics.

This study's findings indicate that researchers' interest in developing Islamic economics is based on *Maqāṣid Sharia* principles as well as the incorporation of various models ranging from *maṣlaḥah* and *mafsadah*, *kulliyāt al-khams*, contemporary *Maqāṣid*, and *hiḏ al-māl*. It is consistent with Shinkafi's view that contemporary scholars firmly commit to the themes identified in Islamic economics studies related to *Maqāṣid Sharia*.⁴⁶ The findings also emphasize that knowledge of *Maqāṣid Sharia* is crucial for mujtahids and Islamic scholars not only for understanding or interpreting *Sharia* texts but also for deducing solutions to contemporary Muslim problems.⁴⁷ Therefore, Muslim economists define Islamic economics as an economic science that aims to achieve *Maqāṣid Sharia*.⁴⁸ Although various *Maqāṣid Sharia* models, such as *maṣlaḥah* and *mafsadah*, *kulliyāt al-khams*, contemporary *Maqāṣid*, and *hiḏ al-māl*, have been adopted by researchers, the *al-suba'iyah at-taṣawwuriyyah* model is yet to be discussed in any Islamic economics development study.

Thus far, literature studies discussing Islamic economics tend to focus on classification based on Islamic economics topics⁴⁹ without focusing on the *Maqāṣid Sharia* models used. This study's findings differ from other studies⁵⁰ because it reveals a map of the *Maqāṣid Sharia* models consisting of *maṣlaḥah* and *mafsadah*, *kulliyāt al-khams*, contemporary *Maqāṣid*, *hiḏ al-māl* as well as the *Maqāṣid* framework (*al-suba'iyah at-taṣawwuriyyah*). The results also revealed three Islamic economics topics mapped by another study.⁵¹ However, that study did not discuss the *Maqāṣid Sharia* theory. On the contrary, this present study found a relationship between the three themes in Islamic economics and the *Maqāṣid Sharia* principles discussed by the researchers. The results also differ from the development of conventional economic science, which pays less attention to the al-Qur'an and Sunnah as the fundamental references of Islamic knowledge.⁵² In this study, the *Maqāṣid Sharia* principles derived

45 Ar-Raysuni, *Muḥāḏrāt Fī Maqāṣid Al-Sharī'ah*.

46 Shinkafi, Ali, and Choudhury, "Contemporary Islamic Economic Studies on Maqāṣid Sharī'ah: A Systematic Literature Review."

47 Syukran Baharuddin et al., "An Appraisal of Maqāṣid Al-Sharī'ah Classic and Recent Literature: Systematic Analysis."

48 Chapra, *The Future of Economics An Islamic Perspective*; Weih, *Mabadi' an-Nidham al-Iqtishadi Fi al-Islam*.

49 Shinkafi, Ali, and Choudhury, "Contemporary Islamic Economic Studies on Maqāṣid Sharī'ah: A Systematic Literature Review"; Ghulamallah et al., "The Topics of Islamic Economics and Finance Research"; Wan A. tirah Mahyudin and Romzie Rosman, "Performance of Islamic Banks Based on Maqāṣid Al-Sharī'ah: A Systematic Review of Current Research," *Journal of Islamic Accounting and Business Research* 13, no. 4 (April 6, 2022): 714–35, <https://doi.org/10.1108/JIABR-10-2020-0337>.

50 Mahyudin and Rosman, "Performance of Islamic Banks Based on Maqāṣid Al-Sharī'ah: A Systematic Review of Current Research"; Shinkafi, Ali, and Choudhury, "Contemporary Islamic Economic Studies on Maqāṣid Sharī'ah: A Systematic Literature Review"; Ghulamallah et al., "The Topics of Islamic Economics and Finance Research."

51 Ghulamallah et al., "The Topics of Islamic Economics and Finance Research."

52 Muhammad Akram Khan, "Methodology of Islamic Economics From Islamic Teachings to Islamic Economics," *TUJISE* 5, no. 1 (2017); Volker Nienhaus, "Method and Substance of Islamic Economics: Moving Where?," *Journal of King Abdulaziz University-Islamic Economics* 26, no. 1 (2013),

from the al-Qur'an and Sunnah are the primary reference source when developing Islamic economics.

The findings also indicate that various *Maqāṣid* Sharia models have been chosen by researchers to promote Islamic economics, mainly because the *Maqāṣid* Sharia theory has continued to develop from the classical period until today. The *Maqāṣid* Sharia theory emerged during the time of the Prophet PBUH and his companions and developed further by classical ulama right to the contemporary ulama.⁵³ Over time, *Maqāṣid* Sharia has functioned not only as a methodology for establishing laws but also as a form of logical thinking and a framework for building theories on Islamic knowledge.⁵⁴ Therefore, Jasser Auda proposed that the *Maqāṣid* methodology should be a project that revives the concepts of *fiqh*, fuqaha, din, divine verses and other Islamic approaches, frameworks and worldviews in the current context.⁵⁵ Hence, *maqāṣid* Sharia can be used as the primary approach for developing Islamic economics, as Muslim economists also use this approach for the Islamization of knowledge.⁵⁶

Based on the findings on the development of *Maqāṣid* Sharia models and the absence of studies that focus on the *Maqāṣid* framework model in Islamic economics, this study recommends that future studies adopt the *Maqāṣid* framework model, which contains seven important elements: *maqāṣid*, *mafāhim*, *fī'ah*, *Sunan*, *qimah*, *hujjah*, and *awāmir*.⁵⁷ This model can enrich the study of Islamic economics, besides using other *Maqāṣid* Sharia models. A greater number of Islamic economics research conducted using *Maqāṣid* Sharia models will lead to a more articulated development of Islamic economics theories based on *Maqāṣid* Sharia principles. This development will facilitate the gradual resolution of several problems faced by the ulama related to *Maqāṣid* Sharia and Islamic economics, banking and finance.⁵⁸

Conclusion

This study concluded that studies on Islamic economics that focus on *Maqāṣid* Sharia published from 2018 to 2022 can be grouped into two categories, namely, map of the *Maqāṣid* Sharia models and topics on Islamic economics. Researchers tend to discuss Islamic economics by applying several models, such as *maṣlaḥah* and *mafsadah*, *kulliyāt al-khams*, contemporary *maqāṣid* and *hiḥz al-māl*. Meanwhile, the *al-suba'iyah al-taṣawwuriyyah* model in Islamic economics is still rarely discussed by researchers. Therefore, this study recommends that researchers should examine Islamic economics not only by using the classical *Maqāṣid* Sharia approach, but also modern approaches, such as the *Maqāṣid* methodology, which incorporates the *al-suba'iyah al-taṣawwuriyyah* model. The *Maqāṣid* methodology approach can be used to develop Islamic economics in various sectors, such as Islamic economic epistemology, halal industry, Islamic finance, Islamic fintech and others. In addition, *Maqāṣid* methodology can also be used as a framework for conceptualizing Islamic

<https://doi.org/10.4197/Islec.26-1.9>; Hafas Furqani, *Teorisasi Ekonomi Islam* (Banda Aceh: Ar-Raniry Press, 2019).

53 Ar-Raysuni, *Muḥāḍrāt Fī Maqāṣid Al-Sarī'ah*.

54 Athiyah, "Maqāṣid Al-'ilm al-Iqtishad al-Islami."

55 Auda, *Re-Envisioning Islamic Scholarship Maqāṣid Methodology as A New Approach*.

56 Muhammad Zarqa, "Islamization of Economics: The Concept and Methodology," *Journal of King Abdulaziz University-Islamic Economics* 16, no. 1 (2003): 3–42, <https://doi.org/10.4197/islec.16-1.1>; Furqani, *Teorisasi Ekonomi Islam*.

57 Auda, *Re-Envisioning Islamic Scholarship Maqāṣid Methodology as A New Approach*.

58 Shinkafi, Ali, and Choudhury, "Contemporary Islamic Economic Studies on Maqāṣid Sharī'ah: A Systematic Literature Review."

economic development by comparing the social life of Muslims in various countries, such as Indonesia and Malaysia, which have a majority Muslim population.

However, this study was limited to articles published in English and did not explore articles written in other languages, such as Arabic, Malay or others. This review is also limited to literature sourced from Scopus and WoS databases over a period spanning from 2018 to 2022. Therefore, a literature review in other languages or databases on the same topic should be carried out to complement the findings of this study. More literature reviews on this topic can help map the future development of Islamic economics based on *Maqāsid Sharia*.[]

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