MAQASID SHARIA AS AN EPISTEMOLOGICAL PARADIGM OF ISLAMIC ECONOMICS: A RECONSTRUCTION OF ABU ISHAQ AL-SHATIBI'S THOUGHT IN THE CONTEXT OF CONTEMPORARY ECONOMICS

Sofiatun Imamah
Dosen STEI Masyarakat Pamekasan
Email: sophiehilwahannisa@gmail.com

ABSTRACT

This study aims to analyze the thought of Abu Ishaq al-Shatibi regarding maqasid sharia (the objectives of Islamic law) and its relevance to the development of contemporary Islamic economics. This study employs a qualitative approach utilizing library research based on relevant scholarly literature. The results indicate that, in al-Shatibi's thought, maqasid sharia serves as an epistemological foundation that positions human well-being (maslaha) as the primary objective of all economic activities. Al-Shatibi formulated five primary objectives of the Sharia—known as al-daruriyyat al-khamsah (the five essentials)—namely the preservation of religion (hifz al-din), life (hifz al-nafs), intellect (hifz al-'aql), lineage (hifz al-nasl), and property (hifz al-mal), which form the basis for achieving justice, welfare, and economic sustainability. The findings also demonstrate that maqasid sharia functions not merely as an evaluative instrument but also as an Islamic economic paradigm that plays a role in defining development goals, formulating economic policies, developing Islamic economic theory, and integrating material and spiritual dimensions.

Keywords: *Maqashid Syariah, Islamic Economics, Abu Ishaq Asy-Syatibi, Benefits, Epistemology of Islamic Economics.*

INTRODUCTION

The study of Islamic economics continues to evolve as a discipline offering an alternative perspective for understanding various economic activities based on Sharia values. This development is reflected in the expanding discourse surrounding the fundamental concepts that serve as the theoretical and practical foundation for the advancement of Islamic economics. (Abbas, 2012). With the growth of the Sharia-compliant financial industry, the innovation of Sharia-based economic instruments, and increasing attention toward issues of social justice and sustainable development, the need for a robust epistemological foundation in Islamic economics has become increasingly critical. In this context, Maqashid Sharia serves as a key paradigm for understanding and evaluating economic activities to ensure their alignment with the objectives of Islamic law. Maqashid Sharia acts not merely as a normative basis for formulating Islamic economic law, but also as a conceptual framework oriented toward

realizing public interest (maslahah) and preventing harm (mafsadah) within the economic life of society. (Anisa, 2024).

With the growth of the Sharia-compliant financial industry, the innovation of Sharia-based economic instruments, and increasing attention toward issues of social justice and sustainable development, the need for a robust epistemological foundation in Islamic economics has become increasingly critical. In this context, Maqashid Sharia serves as a key paradigm for understanding and evaluating economic activities to ensure their alignment with the objectives of Islamic law. Maqashid Sharia acts not merely as a normative basis for formulating Islamic economic law, but also as a conceptual framework oriented toward realizing public interest (maslahah) and preventing harm (mafsadah) within the economic life of society (Kurniawan & Hudafi, 2021). According to Al-Shatibi, all Sharia provisions aim to safeguard five fundamental human necessities—known as al-dharuriyyat al-khamsah—namely religion (hifz al-din), life (hifz an-nafs), intellect (hifz al-'aql), lineage (hifz an-nasl), and property (hifz al-mal). This concept subsequently became the philosophical foundation for the development of modern Islamic economics (Islam, 2024).

Nevertheless, studies on maqashid sharia within Islamic economics have thus far tended to focus more on implementation-related aspects than on the philosophical and epistemological dimensions of Al-Shatibi's thought. Most prior research has concentrated on the application of maqashid sharia in areas such as Islamic financial institutions, Islamic banking, fiscal policy, Sharia-compliant fintech, zakat, waqf, and performance measurement within the Islamic financial industry(Solihin et al., 2019). These studies position the maqasid sharia as a practical analytical instrument, but relatively few have conducted in-depth studies of Ash-Syatibi's thought as a primary conceptual source of Islamic economics. Consequently, understanding the relationship between maqasid sharia and the theoretical framework of Islamic economics remains partial and often trapped in a purely normative-practical approach.

Research conducted by Pertiwi & Herianingrum, (2024) seeks to explore the concept of maqasid sharia—drawing on the ideas of figures such as Al-Ghazali, Al-Shatibi, and Ibn Ashur—with a view to developing Sharia financial institutions. However, that research focuses primarily on comparing the ideas of these figures and their implementation within Sharia financial institutions; consequently, it does not

specifically examine the epistemological relevance of Al-Shatibi's thought to the construction of a contemporary Islamic economic paradigm.

Similarly, research (Anisa, 2024) which examines the role of maqashid sharia in the economy based on the thought of Al-Shatibi. Although it successfully demonstrates the relevance of maqashid sharia to modern economic challenges, the study focuses primarily on the application of the maqashid concept within economic policy, without delving deeply into the methodological structure of Al-Shatibi's thought as a foundation for developing Islamic economic theory.

Other research regarding the contribution of maqashid sharia to fiscal policy and the welfare of the ummah exhibits a similar tendency. These studies focus on the application of maqashid sharia within specific economic instruments, while the philosophical, historical, and methodological dimensions of Al-Shatibi's thought have not received primary attention. Yet, a comprehensive understanding of the construction of Al-Shatibi's thought is crucial to avoid reducing maqashid sharia to a mere tool for legitimizing modern Sharia-compliant economic practices (Sa'diyah et al., 2021).

Based on the literature review, three primary research gaps form the basis of this study. First, a conceptual gap: there is limited research examining *maqashid sharia* as the philosophical paradigm of Islamic economics based on the original thought of Abu Ishaq al-Shatibi. Second, a methodological gap: research tends to focus predominantly on the practical application and implementation of *maqashid sharia* within Islamic financial institutions, rather than on analyzing al-Shatibi's methodology of reasoning in formulating the concept of economic *maslahah* (*public interest*). Third, a contextual gap: there is a scarcity of studies linking al-Shatibi's classical thought to contemporary economic challenges such as distributive justice, sustainable development, financial inclusion, and the digital transformation of the Islamic economy.

THEORITICAL

Maqashid sharia is one of the fundamental concepts in Islamic law which explains the objectives, wisdom and main orientation established by the sharia. Because basically, maqashid sharia refers to the goals that Allah SWT wants to realize through various legal provisions in order to achieve human benefit in this world and the hereafter (Auda, 2008). In its evolution, maqashid sharia has not only become an instrument within the study of usul al-fiqh but has also developed into a normative paradigm in

Islamic economics, serving to guide economic activities so that they align with the principles of justice, balance, well-being, and the public interest (Nurwahidah et al., 2024).

From an Islamic economic perspective, maqashid sharia serves as the conceptual foundation that distinguishes the Islamic economic system from conventional economic systems. While conventional economics is generally oriented toward the maximization of utility and material profit, Islamic economics positions the public interest (maslahah) and comprehensive well-being (falah) as the primary goals of economic development. Consequently, activities related to production, distribution, and consumption—as well as economic policies—must be directed toward the protection and preservation of human interests in a holistic manner (Adesty et al., 2025).

The concept of maqashid sharia in Islamic economics holds increasing relevance in addressing contemporary economic issues—such as income inequality, poverty, financial exclusion, environmental crises, and sustainable development—by ensuring that activities ranging from production, distribution, and consumption to public policy are directed toward creating holistic well-being (falah). Through the maqashid sharia approach, economic policies are evaluated not merely on the basis of economic efficiency, but also on their contribution to social welfare and distributive justice (Anisa, 2024).

Maqashid al-Syari'ah aims to realize the benefit of humanity both in this world and the hereafter. This opinion is in line with the views of previous scholars such as Al-Ghazali and was later developed in a structured and systematic manner by Asy-Syatibi in his main work Al-Muwafaqat fi Ushul al-Syari'ah (Abdurrahman, 2020).

According to Asy-Syatibi, all Islamic law is essentially established to realize human benefit. He emphasized that no Shari'a was revealed without a specific aim and purpose. Thus, understanding the maqashid of sharia is very important so that Islamic law is not understood purely textually, but also based on the goals and substance to be achieved (Wartini, 2014).

Al-Shatibi classifies maqasid al-shari'ah (the objectives of Islamic law) into three levels of human needs. The first is primary needs (dharuriyyat), which are essential for human survival. This level encompasses five fundamental protections (al-dharuriyyat al-khamsah): the preservation of religion (hifz al-din), life (hifz al-nafs),

intellect (hifz al-'aql), lineage (hifz al-nasl), and property (hifz al-mal). These five elements serve as the primary foundation for building a prosperous and just society from an Islamic economic perspective; specifically, the protection of property (hifz al-mal) forms the basis for developing an economic system that guarantees property rights, ensures the equitable distribution of wealth, and safeguards against economic practices that harm society (Adesty et al., 2025).

Second, Secondary Needs (Hajiyyat): Hajiyyat are needs that serve to alleviate hardship and facilitate ease in human life. While fulfilling these needs is not essential for survival itself, it is crucial for fostering comfort and efficiency in social and economic activities.

Third, Tertiary Needs (Tahsiniyyat): Tahsiniyyat are needs related to the refinement of character, ethics, and moral values in human life. At this level, Sharia aims to cultivate a society that is civilized and dignified, and one that upholds the values of virtue (In'amullah & Lestari, 2023).

Furthermore, *maqasid sharia* serves as the conceptual foundation for developing indicators of Islamic economic well-being. Unlike conventional approaches that prioritize economic growth and per capita income, the Islamic economy measures development success based on the economic system's ability to safeguard religion, life, intellect, lineage, and property within society (Fadlan, 2019).

Imam Asy-Syatibi's thoughts on Maqashid al-Syari'ah provide a strong theoretical basis for the renewal of Islamic law which is oriented towards the benefit of the people. Through the maqashid sharia framework, Imam Asy-Syatibi invites Muslims to see law not only as a formal ritual, but as a means of achieving justice, prosperity and wisdom. Therefore, this thinking remains relevant and important to continue to study and apply in the dynamics of contemporary Islamic law.

METHODOLOGY

This study employs a qualitative approach, specifically library research (Haryono et al., 2023). The selection of this method is based on the research objective of deeply examining Abu Ishaq al-Shatibi's conceptualization of maqasid al-shari'ah (the objectives of Islamic law) as the conceptual foundation of Islamic economics. A library-based approach is considered relevant because the subject of the research consists of the ideas, concepts, arguments, and epistemological frameworks found in al-

Shatibi's works—particularly Al-Muwafaqat fi Usul al-Shari'ah—as well as in various literature discussing the evolution of maqasid al-shari'ah within Islamic economics (Wartini, 2014). A similar approach is also used in various studies regarding Ash-Syatibi's thoughts and maqashid sharia. The choice of this method allows researchers to obtain historical and contemporary perspectives in understanding the relevance of maqashid sharia to modern economic challenges (A'yun, 2025).

Data analysis was conducted in four stages. First, descriptive analysis, which involved identifying the key concepts of maqashid sharia within the thought of Al-Shatibi. Second, historical-intellectual analysis, which traced the origins of the maqashid sharia theory and the evolution of the concept within the tradition of Islamic legal theory (usul al-fiqh). Third, comparative-critical analysis, which compared Al-Shatibi's ideas with contemporary maqashid thought—such as that of Jasser Auda, Ibn 'Ashur, and Mohammad Hashim Kamali—to identify points of continuity and divergence. Fourth, interpretive analysis, which constructed the relevance of the maqashid sharia concept to the development of a contemporary Islamic economic paradigm, particularly regarding issues of distributive justice, sustainable development, and economic inclusion.

The application of this library research method encompasses literature mapping, in-depth analysis, and the comparison of references to arrive at a coherent conclusion (Arcanita et al., 2023). This approach also reinforces the validity of the findings, particularly when utilizing primary sources such as the writings of Islamic scholars or recent research addressing aspects of Islamic economics and maqashid sharia. Consequently, this study is able to synthesize profound and objective insights regarding the relevance of Al-Shatibi's thought in addressing contemporary economic issues.

To ensure data validity, the study employs a source triangulation technique by comparing primary sources, contemporary academic literature, and the results of previous research. Furthermore, a conceptual cross-check of various interpretations of maqashid sharia is conducted to avoid interpretive bias and ensure the consistency of the scholarly arguments.

RESULTS AND DISCUSSION

1. Biography of Imam al-Shatibi

Abu Ishaq Asy-Syatibi's full name is Ibrahim bin Musa bin Muhammad Al-Lakhmi Al-Gharnathi, who is better known as Imam Asy-Syatibi. He was born in Granada (Gharnathah), Andalusia (Islamic Spain), around the 8th century Hijriah and died in 790 H/1388 AD. The Nisbah "Ash-Syatibi" refers to the city of Syathibah (Xàtiva) in Andalusia which is the area of origin of his family. He lived during the decline of Islamic politics in Andalusia, but this condition did not prevent the development of intellectual activity which gave birth to many great scholars in the fields of fiqh, ushul fiqh, tafsir, hadith and Arabic. Asy-Syatibi is known as one of the leading scholars of the Maliki school of thought who succeeded in providing methodological updates in the study of Islamic law through the development of the maqashid sharia theory (Samsidar, 2013).

From a young age, Asy-Syatibi studied in Granada, which at that time was one of the centers of Islamic scholarship in Andalusia. He studied various disciplines, including ushul fiqh, Maliki fiqh, hadith, tafsir, kalam science, Arabic, nahwu, and balaghah. Several teachers who were influential in his intellectual formation included Abu Abdillah Muhammad bin Ali Al-Fakhkhar, Abu Sa'id bin Lubb, and a number of other great Andalusian ulama. His mastery of various branches of Islamic knowledge makes him a multidisciplinary scholar who is able to integrate textual and rational approaches in understanding Islamic law (Anisa, 2024).

Asy-Syatibi's greatest contribution lies in the development of the theory of maqashid sharia (the objectives of Sharia), as articulated in his monumental work, Al-Muwafaqat fi Ushul al-Syari'ah. Through this work, he successfully formulated a systematic and comprehensive concept regarding the objectives of Sharia. According to Asy-Syatibi, all Islamic laws are established to realize human well-being and protect people from various forms of harm. This line of thought marked a pivotal moment in the evolution of ushul fiqh (principles of Islamic jurisprudence), as it shifted the focus of Islamic legal study from a mere understanding of texts to an appreciation of the substantive objectives of Sharia. The concept of maqashid sharia that he formulated subsequently became a cornerstone in the development of Islamic economics, Sharia finance, and contemporary Islamic law (Apriliani et al., 2025).

In the theory of Maqasid Sharia, Al-Shatibi formulated five fundamental human necessities (al-dharuriyyat al-khamsah): the preservation of religion (hifz al-din), life (hifz an-nafs), intellect (hifz al-'aql), lineage (hifz an-nasl), and property (hifz al-mal). Furthermore, he classified human needs into three levels: dharuriyyat (primary), hajiyyat (secondary), and tahsiniyyat (tertiary). This classification demonstrates that Islamic Sharia aims not only to sustain human life but also to facilitate ease and enhance the quality of life. To this day, these concepts remain a primary reference in various studies of Islamic economics and Sharia-based public policy (Pertiwi & Herianingrum, 2024).

Apart from Al-Muwafaqat, Ash-Syatibi also produced several other important works, such as Al-I'tisham, which discusses the concept of heresy and the methodology of purifying Islamic teachings, and Al-Ifadat wa Al-Insyadat which contains various scientific views. The influence of his thinking is very broad and continues to develop into the modern era. Many contemporary scholars such as Mohammad Hashim Kamali, Jasser Auda, and Yusuf Al-Qaradawi have used Asy-Syatibi's thoughts as a basis for developing modern maqashid sharia theory. Therefore, Asy-Syatibi is not only seen as a classical ushul fiqh scholar, but also as a pioneer of a philosophical and systemic approach in Islamic law that is relevant to answering the challenges of the modern era (Nazaruddin & Kamilullah, 2020).

2. Abu Ishaq Asy-Syatibi's Maqashid Sharia Thought Paradigm

The study's findings indicate that the thought of Abu Ishaq al-Shatibi positions maqasid al-shari'ah (the objectives of Sharia) as the fundamental purpose behind all Sharia rulings, oriented toward the realization of human well-being. In his renowned work al-Muwafaqat fi Usul al-Shari'ah, al-Shatibi explains that Islamic law was not revealed solely to regulate human behavior in a normative sense, but rather to safeguard and foster the well-being that constitutes a fundamental necessity of human life. This perspective demonstrates that Sharia possesses a teleological dimension; that is, every law has a purpose that can be discerned through an analysis of the benefits (maslahah) and harms (mafsadah) it entails (Apriliani et al., 2025).

The findings of this study demonstrate that Al-Shatibi formulated the objectives of Sharia (maqasid al-sharia) through an inductive approach (istiqra') applied to the entirety of the Quranic and Sunnah texts. From this process, he concluded that the entire

Sharia aims to safeguard five fundamental human necessities (al-daruriyyat al-khamsah): the preservation of religion (hifz al-din), life (hifz al-nafs), intellect (hifz al-'aql), lineage (hifz al-nasl), and property (hifz al-mal). These five aspects serve as the primary foundation for establishing a just social, political, and economic life (A'yun, 2025).

Furthermore, Al-Shatibi categorizes human needs into three levels: dharuriyyat (primary/essential), hajiyyat (secondary/complementary), and tahsiniyyat (tertiary/embellishing). These categories reveal that the objective of Sharia is not merely to preserve human existence but also to facilitate ease and enhance the quality of life. This concept serves as a crucial foundation for understanding the orientation of Islamic economic development, which is not limited to material aspects but also encompasses social, moral, and spiritual dimensions (Pertiwi & Herianingrum, 2024).

One of the study's key findings is that maqashid sharia—within the thought of Al-Shatibi—serves a broader epistemological function than the understanding prevalent in contemporary Islamic economics scholarship. Most prior research has positioned maqashid sharia as an instrument for evaluating the performance of Islamic financial institutions, Islamic banking governance, zakat, waqf, and Islamic economic policies. Consequently, maqashid sharia is largely perceived as a metric rather than as a paradigm for the discipline of Islamic economics (Disty et al., 2026).

The results of this study indicate that, in Al-Shatibi's thought, maqasid sharia (the objectives of Sharia) serves as the epistemological foundation shaping the perspective on economic activity. Economic activity is not positioned as an end in itself, but rather as a means to achieve human well-being. Consequently, economic success is measured not only by economic growth, capital accumulation, or rising income, but also by the economic system's capacity to realize distributive justice, social welfare, and the sustainability of societal life (Nurwahidah et al., 2024).

These findings reinforce the argument that Islamic economics operates on a different paradigm than conventional economics. While conventional economics rests on economic rationality and the maximization of individual utility, Islamic economics is oriented towards achieving falah (well-being in this world and the Hereafter) through the realization of maqashid sharia (Tiaranissa & Fitriah, 2025).

3. The relevance of Al-Dharuriyyat Al-Khamsah in the Development of Islamic Economics

The analysis indicates that the five fundamental objectives of Sharia formulated by Al-Shatibi hold significant relevance for the development of the contemporary Islamic economy.

a. Preservation of Religion (*Hifz ad-Din*)

In the context of the Islamic economy, the preservation of religion serves as the foundation for establishing business ethics grounded in the values of honesty, trustworthiness, transparency, and responsibility. This principle gives rise to prohibitions against practices such as riba (usury), gharar (uncertainty/ambiguity), maysir (gambling), monopoly, and various forms of economic exploitation that conflict with the value of justice (Kurniawan & Hudafi, 2021).

b. Protection of Life (*Hifz an-Nafs*)

The protection of life implies that the economic system must be capable of ensuring the fulfillment of society's basic needs, such as food, healthcare, education, and social security. Consequently, instruments such as zakat, infaq, sadaqah, and waqf hold a strategic position in achieving social welfare.

c. Protection of the Intellect (*Hifz al-'Aql*)

The protection of the intellect relates to enhancing the quality of human resources through education and the mastery of knowledge. From an Islamic economic perspective, investment in education is viewed as part of the effort to secure long-term public well-being.

d. Protection of Lineage (*Hifz an-Nasl*)

The protection of lineage emphasizes the importance of sustainable development that takes into account the rights of future generations. This concept is highly relevant to the sustainable development agenda that is currently a matter of global concern.

e. Protection of Wealth (*Hifz al-Maal*)

The protection of wealth serves as a fundamental pillar of Islamic economic activity. However, Al-Shatibi does not view wealth as an ultimate goal, but rather as a means to achieve public welfare. Consequently, the Islamic economic system promotes the equitable distribution of wealth and avoids the concentration of wealth within specific groups.

4. Theoretical Contribution of Ash-Syatibi's Thought to Contemporary Islamic Economics

Based on the research findings, it was discovered that the majority of previous studies focused on the implementation of maqashid sharia within Islamic financial institutions. Pertiwi & Herianingrum, (2024) research which explores the concept of maqasid sharia from the perspectives of Al-Ghazali, Al-Shatibi, and Ibn Ashur for the development of Islamic financial institutions. Although it makes a significant conceptual contribution, the study places greater emphasis on comparative and implementation-related aspects than on an in-depth analysis of Al-Shatibi's structure of thought (Sa'diyah et al., 2021).

The analysis indicates that Al-Shatibi's thought serves as the foundation for the development of modern maqasid theory, yet it still possesses certain limitations when confronted with the complexities of contemporary economics. Jasser Auda criticizes the classical maqasid approach for being overly hierarchical and static. He argues that maqasid should be understood through a systems approach that is more dynamic, multidimensional, and adaptive to social change. In the context of the digital economy, for instance, the preservation of wealth (hifz al-mal) is no longer limited to physical assets but also encompasses the protection of digital data, the security of electronic transactions, and technology-based economic rights.

Abdurrahman, (2020) It is argued that Al-Shatibi's primary contribution to Islamic economics lies not in the formulation of specific economic instruments, but rather in the construction of a philosophical framework that serves as the foundation for all economic activities. *Maqasid al-Shari'ah* (the objectives of Shari'ah) provides direction for Islamic economics, ensuring it remains oriented towards human well-being and social justice.

These findings indicate that maqasid al-Shari'ah should be positioned as the paradigm of Islamic economics, serving to:

a) Define the goals of economic development;
b) Serve as the basis for formulating economic policy;
c) Provide a framework for evaluating economic activities;
d) Act as the foundation for developing Islamic economic theory;

e) Serve as an instrument for integrating material and spiritual dimensions in development.

The novelty of this research lies in the effort to reconstruct the thought of Abu Ishaq al-Shatibi as an epistemological foundation for Islamic economics, rather than merely as an evaluative tool—a role that has dominated research on maqasid al-Shari'ah to date. These findings broaden the understanding of maqasid al-Shari'ah from an implementation-focused perspective to a philosophical and theoretical one, thereby enriching the development of Islamic economics as an independent and comprehensive discipline.

CONCLUSION

This study demonstrates that maqashid sharia (the objectives of Islamic law) within the thought of Abu Ishaq al-Shatibi cannot be understood merely as an evaluative instrument in Islamic economic practice; rather, it must be positioned as the epistemological foundation that shapes the Islamic economic paradigm in its entirety. Through an inductive approach (*istiqra'*) to the Qur'an and Sunnah, al-Shatibi formulated a concept of public interest (maslaha) oriented toward the preservation of five fundamental human necessities (*al-dharuriyyat al-khamsah):* religion, life, intellect, lineage, and property. These five objectives serve as both the normative and philosophical basis for constructing an economic system that is just, sustainable, and oriented toward comprehensive well-being (*falah*).

The research findings affirm that al-Shatibi's primary contribution to Islamic economics lies not in the formulation of practical economic instruments, but in the construction of a conceptual framework that positions economic activity as a means to realize human well-being. From this perspective, economic success is measured not only by growth and wealth accumulation but also by the economic system's capacity to foster distributive justice, social protection, human resource development, and intergenerational sustainability. Thus, maqashid sharia functions as a paradigm capable of integrating material and spiritual dimensions in the development of contemporary Islamic economics.

Theoretically, this study contributes to strengthening the discourse on maqashid sharia by shifting the focus from implementation-related aspects to the epistemological and philosophical dimensions of al-Shatibi's thought. The study reveals that al-Shatibi's

ideas remain highly relevant in addressing various modern economic challenges, such as income inequality, financial inclusion, sustainable development, and digital economic transformation.

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