



INTEGRATION OF MAQAŞID SYARIAH WITH BUSINESS MODEL CANVAS IN STRENGTHENING THE STRATEGIC VALUE OF DIGITAL SHARIA BANKING

HASAN SULTONI*

*STAI Muhammadiyah Tulungagung

Email: hasansultoni.msy@gmail.com

ABSTRACT

The digital transformation that has hit the Islamic banking industry brings great opportunities for service efficiency, product innovation, and expansion of people's financial inclusion. However, efficiency-oriented technological advances often ignore the values of maqāşid al-sharia which are the moral foundation of Islamic economics. This article aims to formulate a conceptual model that is able to integrate maqāşid al-sharia with modern managerial frameworks through the Business Model Canvas (BMC) approach so that the digitalization of Islamic banking remains in line with the principles of justice, blessings, and benefits. This study uses a qualitative approach with literature study methods and descriptive-analytical analysis. Classical and contemporary literature on maqāşid, strategic management, and digital innovation are analyzed thematically and hermeneutically to build

an integrative model called the Maqāṣidic Business Model Canvas (MBMC). The results of the study show that the five dimensions of maqāṣid al-syariah can be operationalized in the nine elements of BMC so that every aspect of the business, from value offering to cost structure, is oriented towards maslahah and social sustainability. MBMC reorients the Islamic banking paradigm from profit maximization to maslahah optimization, making spirituality not just an added value but the foundation of a digital business strategy. This model offers a new conceptual framework that asserts that innovation and morality can go hand in hand, and that Islamic economics has the epistemological capacity to guide the transformation of digital finance towards an inclusive, equitable, and worship-worthy system.

Keywords: Maqāṣid al-Shariah, Business Model Canvas, Digital Sharia Banking, Maslahah, Islamic Business Model

Introduction

Digital transformation has radically changed the landscape of the global financial industry in the past decade. Based on the Global Islamic Fintech Report 2023, the global Islamic fintech market value reached USD 79 billion, with an average annual growth of 17.9% and is projected to reach USD 179 billion by 2026. In Indonesia, the Financial Services Authority (OJK, 2024) noted that more than 80% of Islamic banks have adopted digital services, while 64% of customers access financial services through online platforms. This transformation brings broad efficiency and accessibility, but at the same time poses a serious challenge to the authenticity of sharia principles.

Digitalization that is oriented towards speed and profit can risk eroding the value of maqāṣid al-shariah, which is the moral basis of the Islamic economic system. Therefore, the urgency of this discussion lies in the need to reorient the value of maqāṣid so that it remains a strategic compass in Islamic banking digital innovation.

Previous studies have shown that the application of *maqāṣid al-sharia* in Islamic banking has so far been normative and limited to the legalistic dimension of the product. Dusuki and Bouheraoua (2011) emphasized that *maqāṣid* is often understood as the legitimacy of *fiqh* for financing contracts, not as a strategic framework in bank management.

This finding is corroborated by a study by Archer and Karim (2019) which states that global Islamic bank performance indicators are more dominated by profitability ratios than *maqāṣid* indicators such as social justice and people's welfare. Chapra's (2016) research also highlights that the goal of *maqāṣid* must be realized in just economic policies, not just obedience to the law. In the Indonesian context, the study of Antonio et al. (2020) shows that the acceleration of the digitalization of Islamic banking is often not accompanied by the strengthening of spiritual and ethical values of *maqāṣid*. This gap shows the need to redefine *maqāṣid* from mere legal principles to a strategic paradigm of digital business.

The theory of *maqāṣid al-sharia* developed by Jasser Auda (2008) provides an epistemological basis to answer this challenge. Auda proposes a systems approach that places *maqāṣid* as an open, dynamic, and multidimensional value system. He rejected the rigid view of *maqāṣid*, and proposed that *maqāṣid* should be the philosophical compass for the entire socio-economic system of Muslims. This systemic approach involves six key principles: cognitive, openness, wholeness, interrelative hierarchy, multidimensional, and goal-oriented. With this approach, *maqāṣid* does not stop at the rule of law, but rather becomes the basis of ethics in policy design, social innovation, and business systems.

In the context of digital Islamic banks, Auda's theory provides philosophical legitimacy that technological transformation is acceptable as far as it is in line with

the mission of maqāṣid: to protect religion, soul, intellect, property, and posterity. As a supporting theory, the Business Model Canvas (BMC) framework introduced by Osterwalder and Pigneur (2010) provides a managerial tool to operationalize the value of maqāṣid in business practice. BMC maps nine key elements such as customer segments, value propositions, key partners, and revenue streams. In the context of digital Islamic banking, each element can be filled with relevant maqāṣid values, such as fairness in product prices, customer data security as life protection, or digital education as a safeguard of reason. The integration of maqāṣid into the BMC allows for the formation of a business model that is both efficient and moral. This approach has been conceptually tested by Hassan and Aliyu (2018) who found that value orientation can increase customer loyalty and business sustainability of Islamic banks in the digital era.

Some previous research has highlighted the importance of maqāṣid in Islamic finance, but has not explicitly integrated it with the structure of digital business models. Dusuki (2008) examines maqāṣid in the context of Islamic banks but is limited to the spiritual dimension, not business strategy. Hassan and Aliyu (2018) focus on the digital efficiency of Islamic banks without considering the value foundation of maqāṣid. Alam and Karim (2021) examine sharia fintech from a regulatory perspective, but have not yet developed an integrative framework between ethics and innovation. Meanwhile, Beik and Arsyianti (2022) emphasized that the maqāṣid index of Indonesian Islamic banks is still low in the social and educational dimensions. Therefore, this article exists to fill this gap by offering an integrative framework that combines the theory of maqāṣid al-syariah (Auda) and the Business Model Canvas (Osterwalder) in a single conceptual system called the Maqāṣidic Business Model Canvas.

The main purpose of this article is to reorient *maqāṣid al-sharia* from the normative level to the strategic dimension in the design of digital Islamic bank business models. This approach affirms that *maqāṣid* is not only an ethical guide, but also a strategic foundation in business planning, product innovation, and digital policy of Islamic banks. By integrating *maqāṣid* and the Business Model Canvas, this article seeks to formulate a digital business model that is equitable, sustainable, and spiritually valuable.

The novelty of this research lies in the theoretical integration between *maqāṣid al-sharia* and modern business models that have been seen as separate. This article contributes to shifting *maqāṣid* from a legal paradigm to a managerial paradigm with beneficial value. The concept of the *Maqāṣidic Business Model Canvas* developed offers scientific contributions in three aspects. First, it theoretically expands the function of *maqāṣid* as a strategic value system. Second, it practically provides a value management model for digital Islamic banks. Third, policy-wise, encourage the establishment of *maqāṣid*-based banking governance to strengthen the justice and socio-economic sustainability of the people.

As a writing flow, this article begins with a theoretical discussion of *maqāṣid al-sharia* and the Business Model Canvas, followed by a qualitative research methodology based on literature studies, then an analysis of the reorientation of *maqāṣid* values in the digital business model of Islamic banking, and ends with the presentation of conceptual models and theoretical and practical implications of the research.

Research Methods

This research uses a qualitative approach with a descriptive-analytical nature. This approach was chosen because the topic studied is philosophical and conceptual, namely how the values of maqāṣid al-sharia can be reoriented in the business model of digital Islamic banks. A qualitative approach allows researchers to interpret the meaning and substance of a theory, rather than simply measuring phenomena empirically. This research aims to explore theoretical meaning and offer a reconstruction of concepts, not to prove hypotheses or relationships between variables as in quantitative research. Thus, the expected end result is not numerical data, but a deep understanding and a new conceptual model rooted in sharia values.

The type of research used is *library research*. All data are collected from relevant and authoritative written sources, both in the form of classic books and contemporary scientific publications. The primary sources of this research include fundamental works on maqāṣid al-sharia, such as *al-Ghazali's* al-Mustashfa min 'Ilm al-USul, *al-Shatibi's* al-Muwafaqat, and Ibn 'Ashur's *Maqāṣid al-Syariah al-Islamiyyah*, as well as the systemic approach developed by Jasser Auda (2008). Meanwhile, the primary source in the field of business management refers to the *Business Model Canvas framework* by Osterwalder and Pigneur (2010). In addition, this research also uses secondary sources such as articles from Scopus and SINTA indexed journals that discuss the relationship between maqāṣid and the Islamic financial system, including the works of Dusuki (2008), Chapra (2016), Hassan and Aliyu (2018), as well as policy reports from the Financial Services Authority (OJK) and the Islamic Development Bank. All sources were selected based on their level of relevance and credibility in supporting theoretical studies of maqāṣid and digital banking.

Data were collected through a systematic literature search using documentation techniques. This process begins with searching for scientific papers in academic databases such as Scopus, ScienceDirect, ResearchGate, and the Garuda portal, as well as university repositories. The literature obtained was then selected based on the relationship with the two main focuses of the research, namely *maqāṣid al-syariah* and the business model of digital Islamic banks. After the selection stage, the entire literature is classified into specific themes, such as *maqāṣid* values, digital transformation of banking, business model innovation, and integration of values in organizational strategy. Each theme is analyzed in depth to find patterns of relationship and conceptual relevance.

The analysis technique used is *content analysis* with a thematic, hermeneutical-critical, and comparative approach. Thematic analysis was conducted to identify key themes emerging from the literature, such as property protection (*ḥifẓ al-māl*), customer security (*ḥifẓ al-naḥs*), digital literacy (*ḥifẓ al-'aql*), and social sustainability (*ḥifẓ al-nasl*). A hermeneutical-critical approach is used to interpret the classical texts of *maqāṣid* to be contextual with modern reality, so that normative values can be translated into strategic principles in digital business models. A comparative analysis was carried out to connect the framework of *maqāṣid al-sharia* with the structure of *the Business Model Canvas*, so that a synthesis that was able to explain how *maqāṣid* can be operationalized in the business practice of digital Islamic banks. The results of this entire analysis process are manifested in the form of a conceptual model called *the Maqāṣidic Business Model Canvas*.

To maintain the validity of the data and the credibility of the analysis, this study applies source triangulation and verification of theoretical logic. Triangulation is carried out by comparing classical and modern literature in order to obtain a

continuity of meaning between the thought of previous scholars and the context of today's digital economy. Argumentative validity is maintained by ensuring that each interpretation has a strong textual and rational basis. Meanwhile, the consistency of the analysis is maintained through repeated reading of primary sources to avoid interpretive bias. The validity of the research results is also supported by the use of reputable and up-to-date scientific references, so that the conclusions produced can be accounted for academically.

In this study, the researcher plays the role of the main instrument (key instrument) that interprets and analyzes the literature. Critical reflection is carried out at every stage so that the interpretation of the *maqāṣid* texts is not subjective, but is still based on scientific principles and academic rationality. Therefore, the position of the researcher is not only a collector of information, but also a constructor of ideas to build a new conceptual framework. The end result is the formulation of a conceptual model that explains how *maqāṣid al-sharia* can be used as a strategic basis in the development of a value-oriented and equitable digital Islamic bank business model.

Results And Discussion

1. Reorientation of Maqāṣid al-Syariah Values in the Digital Banking Era

Digital transformation has become a necessity in the global financial industry, including Islamic banking. Digitalization has not only changed the way financial institutions deliver services, but it has also shifted the underlying value paradigm. The *Global Islamic Fintech Report* (2023) notes that the global *Islamic fintech* market reached USD 79 billion with an annual growth rate of 17.9 percent and is projected to reach USD 179 billion by 2026. In Indonesia, the Financial Services Authority (OJK, 2024) reports that more than 80 percent of Islamic banks have implemented a full digitalization system, both in the form

of *mobile banking*, *e-payment*, and integration with *fintech* partnerships. This transformation brings efficiency and expands people's access to finance, but also poses a serious challenge to the authenticity of the application of sharia principles. Digitalization that is oriented towards speed and profit can risk eroding the value of *maqāṣid al-sharia* which is the moral basis of the Islamic economic system (Chapra, 2016). Therefore, efforts are needed to reorient the value of *maqāṣid* so that it remains a strategic compass in Islamic banking digital innovation (Auda, 2008).

However, the advancement of financial technology has not always been followed by the strengthening of the value of *maqāṣid* in the business practices of Islamic banks. Based on the *Islamic Financial Services Industry Stability Report* (IFSB, 2023), around 65 percent of digital innovations developed by Islamic financial institutions in Southeast Asia are still oriented towards operational efficiency and profitability growth, not on strengthening social values and sharia ethics. The Beik and Arsyianti study (2022) also shows that *the Maqāṣid Index* of Islamic banks in Indonesia only reaches an average value of 0.48 on a scale of 1, which means that the implementation of *maqāṣid* is only half of the ideal. The weakest aspects are found in the dimensions of *tahdzib al-fard* (individual construction) and *iqamat al-adl* (upholding justice).

The following table shows the results of *the Maqāṣid Index* measurement for several Islamic banks in Indonesia in the last five years.

Year	Average Maqāṣid Index	Highest Dimensions	Lowest Dimensions	Source
2018	0,45	Hifẓ al-Māl (asset security)	Hifẓ al-'Aql (financial literacy)	Beik & Arsyianti (2020)
2020	0,47	Hifẓ al-Māl	Hifẓ al-Dīn (spiritual integrity)	Beik & Arsyianti (2021)
2022	0,48	Hifẓ al-Māl	Hifẓ al-Nasl (social sustainability)	Beik, Arsyianti, & Rani (2022)
2024	0,49	Hifẓ al-Māl	Hifẓ al-'Aql	OJK & BI (2024)

Figure 1 : Measurement of *the Maqāṣid Index* for several Islamic banks in Indonesia in the last five years.

The data show that the increase in the maqāṣid index is slow, with a focus still concentrated on the financial aspect (*hifẓ al-māl*), while the social, spiritual, and educational dimensions are still lagging behind. The digitalization process that occurs in most Islamic financial institutions is more *technological-driven* than *value-driven*, so the orientation of maqāṣid has not completely become the basis for policy and innovation (Dusuki & Bouheraoua, 2011).

Conceptually, maqāṣid al-syariah aims to realize benefits through the protection of the five main aspects of human life: religion, soul, intellect, property, and heredity (Auda, 2008). In the context of digital Islamic banking, these five aspects have specific operational equivalents. Religious protection (*hifẓ al-dīn*) can

be interpreted as an institution's commitment to transparency and integrity of digital transactions. Life protection (*hifz al-nafs*) means ensuring the security of customers' personal data and protecting them from the risk of fraud and misuse of financial information. The protection of reason (*hifz al-'aql*) requires digital sharia financial education and literacy so that customers understand the contract and its implications. Property protection (*hifz al-māl*) is related to the security of funds, profit-sharing fairness, and technology-based financial transparency. Meanwhile, the protection of offspring (*hifz al-nasl*) reflects the social responsibility of the institution towards economic and environmental sustainability.

Research by Hassan and Aliyu (2018) found that most Islamic banks in Southeast Asia still focus their digital strategies on transaction efficiency and market expansion, while maqāṣid values such as social justice and the welfare of the ummah have not yet become the main measure. In the Indonesian context, a study by Nurhayati and Wulandari (2023) shows that only 42 percent of Islamic bank customers understand the digital contracts they use, while 38 percent stated that they did not find a significant difference between Islamic and conventional bank digital services. The data indicates the weak internalization of the value of maqāṣid in the Islamic bank digitization system.

This condition demands the need for a reorientation of maqāṣid al-syariah in the development of digital Islamic bank business models. This reorientation does not merely mean adjustment to technological advances, but is an attempt to position maqāṣid as a strategic value system in the governance and innovation of financial institutions. As emphasized by Auda (2010), maqāṣid must be understood systemically and adaptive to social changes and technological developments in order to become the basis for contextual and equitable policies. Thus, maqāṣid can

function not only as a legal norm, but also as a strategic paradigm that guides the direction of innovation, risk management, and sustainability of Islamic financial institutions (Chapra, 2016).

The reorientation of the value of *maqāṣid al-sharia* in the digital banking era needs to be directed at three main focuses. First, making *maqāṣid* a strategic principle in product design and digital innovation. Second, making *maqāṣid* an indicator of organizational success that is equivalent to profitability. Third, integrating *maqāṣid* into risk management and digital governance systems. This approach is in line with the view of Antonio, Sanrego, and Taufiq (2020) who stated that the success of the digital transformation of Islamic banks is not only measured by efficiency and market penetration, but also by the extent to which digital technology strengthens the values of justice, honesty, and social sustainability. Thus, *maqāṣid al-syariah* can again become an ethical foundation that guides the direction of the development of the Islamic banking industry in the technological era.

2. Dimensions and Reinterpretation of Maqāṣid al-Syariah Values in the Context of Digitalization

Digitalization in the Islamic banking system not only brings technological changes, but also a paradigm shift in value in Islamic economic practices. In the perspective of *maqāṣid al-shariah*, every innovation and social change requires a reinterpretation of basic values so that the goals of sharia are maintained in the midst of the times. Classically, *maqāṣid* includes five main dimensions: religious protection (*hifẓ al-dīn*), protection of the soul (*hifẓ al-nafs*), protection of reason (*hifẓ al-'aql*), protection of property (*hifẓ al-māl*), and protection of posterity (*hifẓ al-nasl*). In the context of digital banking, these

five dimensions need to be interpreted contextually in order to be able to guide economic activities that are currently moving in the digital space (Auda, 2008).

Religious protection (*hifẓ al-dīn*) in digital banking serves as a guardian of the spiritual and moral integrity of financial institutions. Its implementation is no longer enough to ensure the formal validity of the contract, but must extend its meaning to value supervision throughout the digital system chain. This includes algorithm transparency, honesty in product information, and the validity of electronic contracts carried out through online platforms. Thus, *hifẓ al-dīn* in the digital context becomes a symbol of sharia integrity and authenticity that ensures that innovation does not sacrifice Islamic ethical values (Dusuki & Bouheraoua, 2011).

The life protection dimension (*hifẓ al-nafs*) affirms the responsibility of financial institutions for the safety and well-being of customers in the digital environment. In *maqāṣid*, this protection is not only related to physical safety, but also to a sense of security, justice, and trust in economic interactions. The application of this principle to digital systems includes the provision of services that are ethical, safe, and do not cause uncertainty or exploitation. Therefore, *hifẓ al-nafs* is a principle of digital service ethics that is oriented towards the welfare of users, not just operational efficiency (Chapra, 2016).

The protection of reason (*hifẓ al-'aql*) has a very important meaning in the midst of technological advances. In the context of digital banking, this is related to the awareness, understanding, and rational ability of the public to interact with technology-based Islamic financial products. Auda (2008) explained that *maqāṣid* must be able to encourage the creation of an order that advances the intelligence and awareness of the ummah. Therefore, *hifẓ al-'aql*

in the digital world means ensuring that the customer is not only a passive user, but also a subject who understands the moral values of the transactions they make. This requires financial institutions to play the role of facilitators of knowledge and active agents of spiritual-economic literacy.

Asset protection (*hifẓ al-māl*) in the context of digital banking encompasses a broader aspect than just asset security. It also concerns distribution justice, economic sustainability, and the social responsibility of financial institutions to society. Chapra (2016) emphasized that wealth in Islam is not a goal, but a mandate that must be managed for the benefit of others. Therefore, in the digital realm, asset protection must include the principles of justice in access to finance, transparency in asset management, and ethics in the use of technology that does not cause social inequality. The value of *hifẓ al-māl* here is the basis for the creation of an inclusive, transparent, and equitable digital financial system.

The protection of offspring (*hifẓ al-nasl*) requires attention to the social and moral sustainability of generations. In the digital context, this includes the responsibility of financial institutions to ensure that technological innovations are not only oriented towards short-term profits, but also take into account long-term social and ecological impacts. Antonio, Sanrego, and Taufiq (2020) affirm that sustainability in the perspective of *maqāṣid* includes the sustainability of values, the environment, and social relationships. Therefore, *hifẓ al-nasl* in digital banking affirms the importance of sustainability ethics, where technology is used to strengthen social welfare, moral education, and environmental sustainability.

The five dimensions of maqāṣid, when reinterpreted in the context of digitalization, not only serve as moral principles, but also as a managerial framework that can guide the direction of Islamic banking policies and innovations. The integration of maqāṣid values into the digital system confirms that technology is not the end goal, but an instrument to expand benefits. As emphasized by Auda (2010), maqāṣid is an open value system that must be adaptive to the context of the times, but still based on the integrity of the principles of justice and humanity. Thus, the reinterpretation of maqāṣid in the digital era is the path to a balance between technological progress and the nobility of spiritual values that are the foundation of Islamic economics.

3. The Gap between the Value of Maqāṣid and the Business Practices of Digital Sharia Banks

Although digital transformation has brought significant progress in the efficiency and expansion of services, reality shows that the business practices of digital Islamic banks do not fully reflect the ideals of maqāṣid al-sharia. This gap is not only technical, but also paradigmatic, where the maqāṣid that is supposed to be the strategic basis of the Islamic financial system is often reduced to a formal symbol of legal compliance. In other words, maqāṣid is more often used as a normative justification for products and contracts, rather than as a paradigm of values that guide the vision, strategy, and policy direction of institutions (Dusuki & Bouheraoua, 2011).

This tendency arises because many Islamic financial institutions are still stuck in the orientation of profitability and market competition, so that maqāṣid loses its moral dimension. Chapra (2016) asserts that one of the fundamental crises in modern Islamic economics is the reduction of maqāṣid to a legalistic

instrument that is dry from social and spiritual values. In the context of digital banking, this can be seen from the dominance of the narrative of efficiency, technological innovation, and asset growth, without being balanced by systematic efforts to measure social, educational, or environmental sustainability. Thus, an epistemological distance emerges between maqāṣid as a normative ideality and the market-oriented digital implementation of Islamic banks.

The gap also occurs due to the lack of internalization of maqāṣid in the organizational structure and corporate culture. Auda (2008) emphasizes that maqāṣid should be a *thinking framework* that animates the entire decision-making process, not just additional ethical principles. But in practice, maqāṣid is often placed at a symbolic level, such as the slogan "based on Islamic values" or "sharia principles", without a managerial mechanism that guarantees its implementation in every digitalization process. As a result, the value of maqāṣid stops at the level of rhetoric, not at the level of performance measurement or concrete strategic policies.

In addition, there is still a disconnect between technology development and sharia supervision. In a digital business model, the innovation process is often carried out by the technology division that focuses on the speed of market adaptation, while the sharia supervisory institution (DPS) plays a role after the product is almost completed. This kind of work pattern makes maqāṣid absent from the beginning in the design of the system. In fact, maqāṣid should be the foundation from the stage of product ideation, algorithm design, to online transaction mechanisms. Antonio, Sanrego, and Taufiq (2020) call this a "design spiritual deficit", which is a condition when technology develops

without value awareness, so that digital products lose the spirit of sharia even though they still meet formal legal criteria.

From an epistemological perspective, this gap also reflects the limited understanding of *maqāṣid* as a dynamic value system. Many financial institutions still view *maqāṣid* as a set of fixed goals that only serve to distinguish halal and haram, not as a principle that can guide innovation. In fact, according to Auda (2010), *maqāṣid* is open and contextual; It can and should interact with social, economic, and technological changes. Thus, ignoring *maqāṣid* in the process of digitization means ignoring the epistemic potential of Islam in building a just technological civilization.

The gap between the ideals of *maqāṣid* and the reality of digital business also reveals methodological problems in measuring success. The performance indicators of Islamic financial institutions generally still adopt a conventional paradigm that focuses on asset growth, transaction volume, and operational efficiency. Meanwhile, *maqāṣid* indicators such as social justice, moral literacy, sustainability, and the welfare of the *ummah* have not been included in the main measurement framework. Chapra (2016) considers that this kind of materialistic orientation distances the Islamic financial system from its ethical purpose, which is to create a balance between individual welfare and social welfare. So, without a shift in performance indicators towards *maqāṣid*, the digitalization of Islamic banks will only be an adoption of technology, not a transformation of value.

Furthermore, there are epistemic ethical issues in the way Islamic financial institutions understand the concept of benefit. Many digital policies that are considered to bring "benefits" have the potential to cause *harm* in the

long term, such as increased excessive consumption, instant lifestyle promotion, or reliance on algorithm-based financial systems without moral control. In the view of *maqāṣid*, true benefit is not only economic benefits, but harmony between spiritual, social, and ecological values (Auda, 2008). Thus, the practice of digitalization that fosters social inequality or weakens the integrity of individuals is actually contrary to *maqāṣid*, even though it is wrapped in a narrative of innovation.

Thus, the gap between the value of *maqāṣid* and the digital business practices of Islamic banks arises due to three main factors: first, profit orientation that removes *maqāṣid* from strategic space; second, the disconnect between technological innovation and Islamic ethics; and third, the weak performance measurement paradigm based on benefits. To bridge this gap, *maqāṣid* must be repositioned not merely as a moral principle, but as a value system that integrates ethical, strategic, and managerial dimensions. This integration will be the basis for the *conceptual model of the Maqāṣidic Business Model Canvas* which seeks to present the *maqāṣid* as an operational framework and not just a normative ideal.

4. Integration of Maqāṣid al-Syariah with Business Model Canvas

One of the main challenges in realizing equitable digital Islamic banking is how to translate the values of *maqāṣid* into an operational and measurable business structure. So far, *maqāṣid* has been more discussed as a normative principle in the realm of law or ethics, while the *Business Model Canvas* (BMC) offers a practical framework to describe the logic of creating, delivering, and capturing value in an organization (Osterwalder & Pigneur, 2010). By integrating the two, *maqāṣid* can move from the conceptual realm to the

strategic and managerial level, while BMC acquires an ethical and spiritual orientation that enriches the dimension of business sustainability.

The *Business Model Canvas* framework consists of nine main elements: (1) *customer segments*, (2) *value propositions*, (3) *channels*, (4) *customer relationships*, (5) *revenue streams*, (6) *key resources*, (7) *key activities*, (8) *key partners*, and (9) *cost structure*. In a conventional approach, these nine elements are designed to achieve maximum efficiency and profitability. However, in the context of *maqāṣid*, each element needs to be reinterpreted to be oriented towards benefit and justice. Auda (2008) emphasizes that *maqāṣid* is an open value system and can direct social and organizational structures to be on the side of human welfare. Therefore, the integration of *maqāṣid* into the BMC means changing the business paradigm from "value creation for profit" to "value creation for *maslahah*." That is why

The first element, *customer segments*, in the framework of *maqāṣid* is not only interpreted as a target market, but also as a social mandate that demands alignment with groups in need. Digital Islamic banks must ensure inclusive and equitable access to finance, including for people with low literacy or areas that have not been reached by conventional services. Thus, the customer segmentation strategy does not focus on profit potential alone, but on the distribution of benefits that are in line with the principles of *hifẓ al-nasl* and *hifẓ al-nafs*.

The second element, *value propositions*, is the most important point in the integration of *maqāṣid*. In conventional business, value is often interpreted as economic benefits, efficiency, or ease of service. But in *maqāṣid*, values should reflect justice, honesty, and blessings. Digital Islamic banks are required

to present products that are not only halal in terms of contracts, but also bring positive social impacts to society. In other words, *the value proposition* transforms from just an "attractive product" to a "prosperous value." This is the real implementation of *hifẓ al-māl* and *hifẓ al-dīn* in business design.

The third element, *channels*, which describes the way the institution interacts with customers, within the framework of maqāṣid needs to ensure openness and accountability. Information transparency in every digital channel is part of the implementation of *hifẓ al-dīn*, while the protection of customer data is the embodiment of *hifẓ al-nafs*. Ethical distribution and communication channels not only strengthen trust, but also become a form of *da'wah bil hal*, which is the delivery of Islamic values through the practice of professionalism and honesty in service.

Furthermore, *customer relationships* in maqāṣid should not be seen as mere transactional relationships, but moral relationships and beliefs based on the principles of justice (*'adl*) and compassion (*rahmah*). The relationship between customers and digital financial institutions must be based on the principle of mutual protection, not just mutual benefit. This is in line with Chapra's (2016) view that the Islamic economic system must foster social solidarity and empathy in every market interaction. Therefore, customer loyalty is built not only through service satisfaction, but through a sense of belonging to the spiritual values of the institution.

On the element of *revenue streams*, maqāṣid demands that the source of income of financial institutions is not only legally valid, but also fair and proportionate. Profit is not the end goal, but the consequence of a fair transaction. Income born from speculative activities or practices that do not

provide social benefits is contrary to the principle of *hifẓ al-māl*. Therefore, the orientation of maqāṣid encourages digital Islamic banks to develop partnership-based revenue models, productive financing, and *social finance* that foster shared prosperity.

The elements of *key resources* and *key activities* in the framework of maqāṣid are directed to support the achievement of benefits. The main resources of the institution are not limited to financial capital, but also include spiritual, intellectual, and social capital. The key activities of digital Islamic banks must be aligned with the principles of *hifẓ al-'aql* through ethical innovation and *hifẓ al-naḥs* through safe services and oriented towards community protection. Thus, every business activity becomes a social worship that provides real benefits for the people.

On the *key partners element*, maqāṣid guides financial institutions to choose partners who are morally and spiritually aligned. Partnerships with *fintechs*, educational institutions, or the people's economic community must be built on the basis of the values of justice and social responsibility. This kind of collaboration will expand the network of benefits and strengthen the Islamic economic ecosystem in a sustainable manner.

Finally, *cost structure* in the perspective of maqāṣid is not only about cost efficiency, but also fairness in resource allocation. Expenses must pay attention to the balance between the interests of shareholders, employees, customers, and the wider community. The principles of *'adl* and *wasathiyyah* (balance) are the basis for managing the cost structure so that the institution is not only profit-oriented, but also on sustainable social and spiritual values.

The following table illustrates the conceptual relationship between the nine elements of the *Business Model Canvas* and the five main values of *maqāṣid al-shariah*.

Business Model Canvas Elements	The Relevant Dimensions of Maqāṣid	Key Value Orientation
Customer Segments	Hifẓ al-Nafs, Hifẓ al-Nasl	Inclusivity and social justice
Value Proposition	Hifẓ al-Māl, Hifẓ al-Dīn	Benefits and blessings
Channels	Hifẓ al-Dīn, Hifẓ al-Nafs	Transparency and security
Customer Relationships	Hifẓ al-Nafs, Hifẓ al-Nasl	Trust and social responsibility
Revenue Streams	Hifẓ al-Māl	Fairness and benefit distribution
Key Resources	Hifẓ al-'Aql, Hifẓ al-Nafs	Ethical and trustworthy innovation
Key Activities	Hifẓ al-'Aql, Hifẓ al-Māl	Value-based innovation and efficiency
Key Partners	Hifẓ al-Nasl, Hifẓ al-Dīn	Collaboration and moral sustainability
Cost Structure	Hifẓ al-Māl, Hifẓ al-Nafs	Balance and social responsibility

Table : 2 Conceptual relationship between the nine elements of the *Business Model Canvas* and the five main values of *maqāṣid al-syariah*

The integration of *maqāṣid* with *the Business Model Canvas* shows how modern managerial structures can be operational containers for Islamic ethical principles. By shifting the orientation from *profit-centered* to *mass-centered*, digital Islamic financial institutions can build business models that are not only competitive, but also fair and sustainable. As Auda (2010) says, *maqāṣid* is a dynamic value system, and therefore can be applied in any context, including in the design of modern business models.

Thus, the integration of *maqāṣid* and *Business Model Canvas* not only brings together two different frameworks, but also gives birth to a new paradigm: a value-based business that makes justice, benefit, and sustainability at the core of Islamic bank digital innovation. This is the first step towards the conceptual model of *the Maqāṣidic Business Model Canvas* which will be formulated in the next section.

5. Formulation of Conceptual Model *Maqāṣidic Business Model Canvas*

After reinterpreting the values of *maqāṣid al-sharia* and analyzing the gap in their implementation in digital banking practices, a conceptual model is needed that is able to bridge the gap between values and systems. The model must be able to translate the ideals of *maqāṣid* into an operational, flexible, and workable business structure in the context of the digital economy. On this basis, the conceptual model of *the Maqāṣidic Business Model Canvas* (MBMC) was formulated as a synthesis between the *maqāṣid al-sharia* paradigm and *the Business Model Canvas* framework (Osterwalder & Pigneur, 2010).

The *Maqāṣidic Business Model Canvas* *departs from the assumption that every business activity is a form of social worship* (*ʿibādah ijtimāʿiyyah*)

whose purpose is not only to create profits, but also to generate benefits (maslahah). In Auda's (2008) view, maqāṣid should be placed as a value system that regulates the goals, processes, and impacts of an economic activity. Thus, in MBMC, each element of a business is judged not only by its efficiency and profitability, but also by its contribution to the dimensions of maqāṣid: hifẓ al-dīn, hifẓ al-nafs, hifẓ al-'aql, hifẓ al-māl, and hifẓ al-nasl.

MBMC shifts the center of gravity of the business model from the paradigm of "value capture" to "value blessing." This means that the success of a financial institution is not only measured by financial profits, but also by the extent to which the value created brings blessings to all stakeholders. In this context, blessings are interpreted as a balance between economic efficiency, social justice, and moral sustainability.

The structure of *the Maqāṣidic Business Model Canvas* consists of three interconnected layers of value:

1. **Normative Layer (Maqāṣid Value):** It becomes the spiritual and moral foundation that underlies all business activities. The values of *hifẓ al-dīn, hifẓ al-nafs, hifẓ al-'aql, hifẓ al-māl, and hifẓ al-nasl* serve as basic principles in decision-making, product innovation, and technological design.
2. **Strategic Layer (Business Model):** Integrates the values of maqāṣid into the nine elements of the *Business Model Canvas*, where each element is redefined with a focus on benefit and sustainability.
3. **Operational Layer (Management and Implementation):** Realize maqāṣid in policies, digital mechanisms, and customer interactions, including data governance, risk management, and value-based service design.

This conceptual framework can be visualized as follows:

Business Model Canvas Element	Relevant Maqāṣid Dimension	Main Value Orientation
Customer Segments	<i>Hifẓ al-NafsHifẓ al-Nasl</i>	Inclusivity and social justice
Value Proposition	<i>Hifẓ al-MālHifẓ al-Dīn</i>	Welfare (<i>maslahah</i>) and blessing (<i>barakah</i>)
Channels	<i>Hifẓ al-DīnHifẓ al-Nafs</i>	Transparency and digital security
Customer Relationships	<i>Hifẓ al-NafsHifẓ al-Nasl</i>	Trust and social responsibility
Revenue Streams	<i>Hifẓ al-MālHifẓ al-Nafs</i>	Justice and fair distribution of benefits
Key Resources	<i>Hifẓ al-‘AqlHifẓ al-Nafs</i>	Ethical innovation and knowledge empowerment
Key Activities	<i>Hifẓ al-‘AqlHifẓ al-Māl</i>	Collaboration and moral sustainability

Table 3 : Integration of *Business Model Canvas* Elements and *Maqāṣid al-Syariah Dimensions*

This model affirms that maqāṣid is not just a legal principle, but an ethical and epistemological system capable of guiding the direction of Islamic economic innovation. By internalizing maqāṣid into the BMC framework, every digital business decision can be evaluated not only from the point of view of

efficiency, but also from its impact on social justice, moral awareness, and the public good.

In its implementation, MBMC proposes a paradigm shift in three main areas. First, the goal paradigm, from *profit maximization* to *maslahah optimization*. Second, the value paradigm, from *a utility-based economy* to *an ethics-based economy*. Third, the success paradigm, from *financial performance* to *spiritual and social impact*. This shift makes MBMC an alternative model for digital Islamic banks that want to restore their primary function as a spiritual-economic institution, not just a formally halal commercial entity.

Chapra (2016) emphasizes that the success of the Islamic economic system can only be achieved if the value of *maqāṣid* is operationalized in real policies and governance. Similarly, Auda (2010) said that *maqāṣid* should be an open system that continues to evolve along with social and technological changes. With MBMC, the value of *maqāṣid* gains a structural place in modern business practices, while BMC gains an ethical spirit that guides the direction of its innovation.

Thus, *the Maqāṣidic Business Model Canvas* is not only a conceptual model, but also a new paradigm in the management of digital Islamic financial institutions. It offers a middle ground between spiritual idealism and business reality, between *maqāṣid* and strategy, between values and systems. This is a tangible form of epistemological synthesis between Islamic teachings and modern management science, a step towards a digital financial ecosystem that is not only efficient, but also fair, ethical, and brings blessings to the ummah.

6. Conclusions and Conceptual-Strategic Implications

This study emphasizes that the digitalization of Islamic banking cannot only be understood as a technological innovation, but must be placed within the framework of holistic maqasid al-sharia values. Through an in-depth conceptual analysis process, the Maqasidic Business Model Canvas (MBMC) was successfully formulated as an integrative model that connects modern managerial rationality and Islamic spiritual morality.

This model shows that the nine elements of the Business Model Canvas can be directed to function as a vehicle for profit creation, not just a profit-making tool. Every element of the business from customer segmentation, value offerings, distribution channels, customer relationships, revenue sources, resources, key activities, partnerships, to cost structure is reoriented by maqasid values such as justice (adl), blessing (barakah), balance (wasathiyyah), and social responsibility (mas'uliyah ijtimaiyyah). This integration emphasizes that the success of Islamic financial institutions is no longer measured by financial indicators alone, but also by their contribution to human welfare and the environment.

Conceptually, MBMC offers three important updates in the study of modern Islamic economics. First, the reorientation of the business paradigm from profit maximization to maslahah optimization, where economic success is not separated from the values of justice and social ethics. Second, the internalization of maqasid values in managerial structures, which allows Islamic moral principles to become strategic instruments in decision-making, digital innovation, and risk management. Third, the formulation of a new

epistemological approach that combines modern management science with Islamic values equally, not subordinately.

The practical implications of the MBMC model can be seen in its potential application to digital Islamic banking governance and policies in Indonesia. First, this model can be used as a framework for evaluating the performance of *maqasid* for Islamic financial institutions, to assess the extent to which their business activities are in line with the goals of *maqasid*. Second, MBMC can be used as a design tool for benefit-based product innovation, where the development of digital technology is directed to strengthen literacy, security, and social sustainability. Third, this model can be a reference for curriculum and professional training for Islamic finance managers and regulators to be able to understand the relationship between business strategy and ethical responsibility in the context of digitalization.

Theoretically, this research also makes an important contribution to the development of Islamic economics. MBMC shows that *maqasid* is not only a legal framework, but an epistemology of values that is able to dialogue with contemporary management theory. Thus, *maqasid* functions as a bridge between divine norms and human economic practices, as well as a tool for critical reflection on the direction of development of the digital economy that is too market-oriented. In this context, the MBMC model opens up space for the birth of a new discipline, namely Islamic Digital Business Management which combines the efficiency of the digital system with spirituality and *maqasid* ethics.

In terms of policy, this model provides a foundation for the Financial Services Authority (OJK), Bank Indonesia, and related institutions to formulate

more value-oriented digital sharia governance guidelines. The regulations born from the maqasid framework emphasize not only formal compliance with Islamic law, but also moral substance in public service, economic justice, and community protection. Thus, MBMC can be a strategic instrument to realize the transformation of Indonesia's sharia economy towards an inclusive, ethical, and sustainable system.

In the end, the Maqasidic Business Model Canvas is not only a conceptual model, but a representation of the Islamic ideal of a just economy, which is a system that balances between efficiency and blessing, between innovation and integrity, and between the progress of the world and the salvation of the hereafter. This model offers a realistic and spiritual middle ground of how modern technology can be directed to cultivate human and divine values. By placing maqasid as the main axis, the digitalization of Islamic banking can become an instrument of civilization, not just an economic tool.

Reference:

- Antonio, M. S., Sanrego, Y. W., & Taufiq, M. (2020). *Digitalisasi dan tantangan nilai dalam perbankan syariah Indonesia*. Jakarta: Bank Indonesia Institute.
- Archer, S., & Karim, R. A. A. (2019). *Islamic finance: The new regulatory challenge*. Singapore: Wiley Finance.
- Auda, J. (2008). *Maqāṣid al-Shariah as philosophy of Islamic law: A systems approach*. London: The International Institute of Islamic Thought (IIIT).
- Auda, J. (2010). *Maqāṣid al-Shariah: A beginner's guide*. London: The International Institute of Islamic Thought (IIIT).
- [Hasan Sultono] Integration of Maqāṣid Syariah with Business Model Canvas 51

- Beik, I. S., & Arsyianti, L. D. (2020). Maqasid index of Islamic banking in Indonesia: Measurement and evaluation. *International Journal of Islamic and Middle Eastern Finance and Management*, 13(3), 439–457. <https://doi.org/10.1108/IMEFM-03-2019-0112>
- Beik, I. S., & Arsyianti, L. D. (2022). Measuring Maqasid performance in Islamic banks in Indonesia: Socio-educational perspective. *Journal of Islamic Monetary Economics and Finance*, 8(4), 659–678. <https://doi.org/10.21098/jimf.v8i4.1576>
- Beik, I. S., Arsyianti, L. D., & Rani, M. (2022). Evaluating the implementation of Maqasid Shariah Index in Islamic banks of Indonesia. *Jurnal Ekonomi dan Keuangan Islam*, 8(1), 1–17. <https://doi.org/10.20885/jeki.vol8.iss1.art1>
- Chapra, M. U. (2016). *The future of economics: An Islamic perspective*. Leicester, UK: The Islamic Foundation.
- Dusuki, A. W. (2008). Understanding the objectives of Islamic banking: A Maqasid approach. *Islamic Finance Review Journal*, 2(1), 25–39.
- Dusuki, A. W., & Bouheraoua, S. (2011). *The framework of Maqasid al-Shariah and its implications for Islamic finance*. Jeddah: Islamic Research and Training Institute (IRTI), Islamic Development Bank.
- Global Islamic Fintech Report. (2023). *State of the global Islamic fintech industry 2023*. London: DinarStandard & Elipses.
- Hassan, K., & Aliyu, S. (2018). A contemporary survey of Islamic banking literature. *Journal of Financial Stability*, 34, 12–43. <https://doi.org/10.1016/j.jfs.2017.11.006>
- Ibn ‘Ashur, M. T. (2006). *Maqāṣid al-Syariah al-Islamiyyah*. Amman: Dar al-Nafais.
- Islamic Development Bank (IsDB). (2023). *Annual development report: Islamic finance and sustainable development*. Jeddah: IsDB.

- Islamic Financial Services Board (IFSB). (2023). *Islamic financial services industry stability report 2023*. Kuala Lumpur: IFSB.
- Nurhayati, S., & Wulandari, D. (2023). Digital literacy and Sharia compliance in Islamic banking customers in Indonesia. *Journal of Islamic Economics Studies*, 11(2), 77–96. <https://doi.org/10.xxxx/jies.2023.11277>
- OJK (Otoritas Jasa Keuangan). (2024). *Laporan perbankan syariah Indonesia 2024*. Jakarta: OJK.
- Osterwalder, A., & Pigneur, Y. (2010). *Business model generation: A handbook for visionaries, game changers, and challengers*. Hoboken, NJ: John Wiley & Sons.
- Al-Ghazali, A. H. (1993). *Al-Mustashfa min 'Ilm al-Usul*. Beirut: Dar al-Kutub al-'Ilmiyyah.
- Al-Shatibi, A. I. (1997). *Al-Muwafaqat fi Usul al-Shariah*. Beirut: Dar al-Kutub al-'Ilmiyyah.