

Integrating Maqāṣid al-Shariah into the Sustainable Development Goals: A Comparative Analysis from an Islamic Economic Perspective

Nurul Wulandari Putri^{1*}, Abdul Aziz², Wartoyo³

^{1,2,3} Universitas Islam Negeri Siber Syekh Nurjati Cirebon, Indonesia

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Corresponding author:

nwulandariputri@gmail.com

Author's email:

nwulandariputri@gmail.com

abdulaziz@syekhnurjati.ac.id

wartoyo10@syekhnurjati.ac.id

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Abstract

This study explores how Maqasid al-Shariah provides a robust foundation for developing a sustainable and inclusive economic system aimed at achieving human welfare and happiness through fair and balanced wealth distribution at both individual and societal levels. It discusses how the principles of Maqasid al-Shariah can guide the formulation of economic policies that prioritize collective well-being and environmental sustainability. The research adopts a qualitative approach using a literature-based study, examining relevant theories and scholarly works within the framework of Maqasid al-Shariah and Islamic economics. The findings reveal that Islamic economics has evolved as a viable alternative to the conventional global economic system because it is rooted in divine values, justice, equitable wealth distribution, the prohibition of usury (riba) and uncertainty (gharar), as well as a strong sense of social responsibility. These principles closely align with the objectives of the Sustainable Development Goals (SDGs), promoting prosperity in both this world and the hereafter while ensuring environmental and social sustainability. Anchored in Maqāṣid al-Sharī'ah, Islamic economics emphasizes fulfilling essential needs and generating collective benefit (maslahah), rather than pursuing mere material gain. This ethical orientation positions Islamic economics as a more just, equitable, and sustainable alternative to conventional systems. Furthermore, ijtihad-based approaches grounded in public benefit are crucial to keeping Islamic economics relevant to contemporary challenges while preserving the spirit of Sharia in all economic activities.

Introduction

Maqashid Sharia is a concept intended to create prosperity and happiness for humans by regulating the distribution of wealth in a fair and balanced manner, both in personal and social aspects. This concept becomes the foundation in the development of Islamic economics, with the aim of achieving happiness both in this world and in the hereafter.

In an effort to understand and apply Islamic principles in various aspects of life, including economics, Maqashid Sharia is becoming an increasingly important and relevant focus. This concept emphasizes the fundamental objectives of Islamic law, which include ethical values such as justice, welfare, and benefit for individuals and society (Dewi Nuril Afifah, 2024). Maqashid Sharia itself is the goal that Sharia wants to achieve for the benefit of mankind. The interests here include all human life, one of which is in the economic field. Among the Islamic provisions that take care of human life is the economic aspect (muamalah, istishodiyah) (Popon Srisusilawati, 2022).

In the economic context, Maqashid Syariah provides a strong foundation for the development of a sustainable and inclusive economic system. This principle does not only prioritize the achievement of material gains, but also pays attention to balance, justice and the welfare of humanity as a whole. By understanding and applying the principles of Maqashid Syariah, it is hoped that a more just, sustainable, and beneficial economy can be created for the whole community (Dewi Nuril Afifah, 2024).

The issue of Islamic economic development is still an interesting thing to discuss. The need for an Islamic-based economic development strategy as an effective solution to be used. Where the Islamic economic development strategy is an approach that integrates Islamic principles and values in designing, managing, and advancing the economy of a country or community.

Indonesia's economic inequality remains a persistent challenge, as reflected in the Gini ratio trends and expenditure distribution. Nationally, the Gini coefficient rose from 0.355 in 2022 to 0.361 in 2023, before reaching 0.381 in September 2024 and slightly declining to 0.375 in March 2025. Inequality is more pronounced in urban areas, with a Gini of 0.395 compared to 0.299 in rural regions. In global comparison, Indonesia's urban Gini of 0.41 is higher than Malaysia (0.39), India (0.38), and China (0.34). The provinces with the highest inequality in 2025 include DKI Jakarta (0.441), Yogyakarta (0.426), West Java (0.416), South Papua (0.412), Papua (0.404), Gorontalo (0.392), and Riau Islands (0.382), while Bangka Belitung recorded the lowest at 0.222. In terms of expenditure distribution, the wealthiest 20% of the population control about 45.5% of total national spending, whereas the bottom 40% receive only 17.7%. This disparity is sharper in urban areas, where the top 20% account for 46.1% compared to just 16.9% for the bottom 40%, while in rural areas, the gap is slightly less severe with 39.8% versus 20.6%.

While Indonesia's economic development is still in the conventional direction, resulting in uneven economic distribution. Where a handful of people live in an abundance of wealth, while most suffer from a life of inadequacy. Conventional economics overemphasizes profit and income as the basis for happiness. Concern for others is ignored, so there is no commitment to human brotherhood and social economic justice (Ulinuha, 2024).

Maqashid Sharia is the basis for the development of Islamic economics, with the aim of achieving human welfare and happiness through a fair and balanced distribution of wealth, both personally and socially. This concept refers to the principles of Islamic law that have been established by Allah SWT and used as a guide in the economic context. The

relevance of Maqashid Sharia in the Islamic context is reflected in its main objective, which is to achieve human welfare and happiness, both in this world and in the hereafter. This concept is the basis for developing a legal system that is in accordance with the will of Allah SWT and ensures human happiness in all aspects of life (Dewi Nuril Afifah, 2024).

Research by Marwah, Sapa, and Syatar (2025) highlights that despite increasing academic attention to maqashid, institutional practices remain rigid and formalistic. Products such as mudharabah, takaful, and zakat-waqf integration have developed, but a transformation towards maqashid-based policy innovation is needed (Andi Marwah, 2025).

This paper will discuss the concept of al-Syatibi's thoughts on Maqashid Sharia as the goal of Islamic economics, as well as its relevance in facing contemporary economic challenges, followed by its contribution to fiscal policy. The discussion will include how the principles of Maqashid Sharia can guide the development of economic policies that favor the welfare of humanity as a whole.

Literature Review

Definition of Maqashid Shari'ah and Maslahat

Maqashid Shari'ah when viewed from a lughawi (language) perspective, consists of two terms, namely maqashid and shari'ah. Maqashid is the plural form of maqashid which means intention or purpose. Shari'ah linguistically means the path to the source of water. The path to this water source can also be referred to as the path to the main source of life. Thus, it provides an understanding that the content of maqashid shari'ah is good for mankind. According to the term, among scholars of ushul fiqh, the meaning and purpose desired by syarak in determining a law for the benefit of mankind, known as asrar ash-shari'ah, namely the secrets that lie behind the laws determined by syarak, in the form of benefits for mankind both in this world and in the hereafter. Thus, Asafri Jaya Bakri argues that the content of maqashid shari'ah is goodness (benefit). That benefit, through maqashid shari'ah is not only seen in a technical sense, but in efforts to dynamize and develop the law seen as something that contains the philosophical value of the laws that are syari'atkan God against humans (Asafri Jaya Bakri, 1996).

In the Encyclopedia of Islamic Law, the term maslahat is linguistically a masdar of madli sholaha and the singular form of jama' masholeh which has the same meaning as benefit. While the definition of maslahat in terms of, among others, according to Imam al-Ghazali that maslahat is taking benefits and rejecting misfortune in order to maintain the goals of syarak. He views that a benefit must be in line with the goals of syarak, even if it conflicts with human goals. The syarak objectives that must be maintained are maintaining religion, soul, mind, offspring, and property. So according to al-Ghazali that every person does something that essentially aims to maintain the five aspects of the syarak's objectives, then his actions are called maslahat. Thus, it can be concluded that maslahat is the benefit that humans want to achieve in all aspects of life. So, if we look at the two definitions above, maqashid shari'ah and maslahat are something that has a relationship and a relationship that needs each other (Ishak, 2014).

Concept Maqashid Shari'ah

Before delving into the concept of maqāshid al-syarī'ah, Imam ash-Syathibi first emphasized the principle of ta'līl al-syarī'ah (the rationale behind the establishment of law). According to him, every law in Islam is stipulated for the sake of mashlahah (benefit) of human beings, both in this world and the hereafter. Through legal reasoning, it is proven that the enactment of law consistently aims at securing human welfare. Thus, the presence of 'illat (legal cause or rationale) underpins all laws in detail, making clear that Islamic law is not arbitrary but is directed towards ensuring human benefit (Toriquddin, 2014).

Imam ash-Syathibi then explained that the primary objective of maqāshid al-syarī'ah is to preserve and safeguard three categories of human needs: daruriyyat (essentials), hajiyyat (complementary needs), and tahsiniyyat (embellishments). The daruriyyat refers to fundamental and urgent necessities that ensure human survival and well-being. It includes five essential protections: religion (al-din), life (al-nafs), intellect (al-'aql), lineage (al-nasl), and property (al-mal). Neglecting these protections would endanger the very foundation of human existence, both in this world and in the hereafter. For example, protecting religion requires safeguarding Islamic worship and beliefs; protecting life emphasizes the sanctity of human existence; protecting intellect involves nurturing knowledge and avoiding harmful substances; protecting lineage underscores the importance of lawful marriage and inheritance; while protecting property calls for lawful economic practices and the prohibition of theft or corruption (Muzlifah, 2013).

The next two categories, hajiyyat and tahsiniyyat, serve as complementary layers of human welfare. Hajiyyat refers to secondary needs that aim to remove hardship and difficulty in life. For instance, Islam provides legal concessions (rukhsah) such as the permissibility of shortening prayers during travel, thereby ensuring ease in practicing religion without undue burden (Muzlifah, 2013; Toriquddin, 2014). Tahsiniyyat represents tertiary or complementary needs that perfect human life by encouraging noble morals, proper customs, and ethical conduct. Although neglecting them does not endanger life or cause hardship, fulfilling tahsiniyyat ensures harmony, refinement, and moral excellence in society. In this way, the threefold framework of maqāshid al-syarī'ah reflects the holistic wisdom of Islamic law in addressing human needs across essential, complementary, and perfectional dimensions.

The Islamic Development Economics Paradigm

The Islamic development economics paradigm has its own characteristics that distinguish it from the Neo-Classical paradigm. Islamic development economics places falah (holistic well-being) as the primary goal, not merely economic growth. Development within the Islamic paradigm is multidimensional, encompassing both material and spiritual dimensions. The Islamic economic paradigm is based on the principle of tauhid (the oneness of God), which serves as the foundation for all economic activity. This principle emphasizes the unity of the spiritual and material aspects, as well as the unity of purpose for all humanity. The importance of 'adl (justice) and ihsan (virtue) as moral values underpins the Islamic economic system. Economic development in Islam is oriented not only toward material achievement but also toward the holistic development of human beings (insan

kamil). This differs from the Neo-Classical approach, which tends to reduce humans to mere rational and self-interested homo economicus. Development from an Islamic perspective must be balanced (tawazun), sustainable (istidamah), and inclusive (syumul) (Rahmawan, 2025).

Research Methods

The method of preparing this scientific article uses a qualitative approach and library research. Analyzing the theory and reviewing literature relevant to the theory, especially in the context of Maqashid sharia. In addition, it also analyzes articles and scientific journals that have a reputation and those that do not have a reputation. All research articles were sourced from Google Scholar.

In qualitative research, the literature review needs to be applied consistently in accordance with methodological assumptions. This means that it needs to be used inductively so that it does not affect the questions asked by the researcher. One of the main reasons for conducting qualitative research is that it is exploratory (Ali, 2013). In the next stage, it will be thoroughly analyzed in the section entitled “relevant literature” (Related literature) or “literature review” (Review literature), as a basis for formulating hypotheses and in the final stage these two literatures become references in comparing with the results and findings revealed in the research

Source selection criteria include: Articles discussing the theory of maqashid sharia, Islamic economics, and maqashid-based development theory. Sources relevant to Islamic welfare economics and comparisons with conventional theories. Primary literature such as classical works of scholars (Al-Syatibi, Ibn Ashur) and secondary literature in the form of scientific articles, research reports, and contemporary academic books. The analysis process involves identifying concepts, categorizing sources, conducting inductive analyses, comparing theories and previous research results, and synthesizing bibliographical references for use.

Table 1. Stages of literature review and analysis process

Stage	Description	Output
Source Identification	Collecting articles, books, and reports from Google Scholar, including reputable and non-reputable journals, as well as classical works of al-Syatibi and Ibn ‘Ashur.	Compilation of primary and secondary sources
Source Selection	Screening based on relevance to maqâshid sharia, Islamic economics, maqâshid-based development, and welfare theories.	Selected corpus of literature
Categorization	Classifying sources into themes: maqâshid theory, Islamic economics, welfare comparison with conventional theories, and development.	Thematic categories
Inductive Analysis	Extracting key concepts, interpreting findings, and ensuring exploratory reasoning without bias.	Analytical notes and conceptual mapping
Comparison	Comparing classical and contemporary views, as well as Islamic and conventional approaches.	Comparative insights

Synthesis	Integrating findings into structured arguments used in the Literature Review and Findings sections.	Synthesized framework for discussion
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Results and Discussion

Synergy of Islamic economy and Sustainable Development (SDGs)

The relationship between Islamic economics and the Sustainable Development Goals (SDGs) is both relevant and compelling because their fundamental principles align closely. Islamic economics, rooted in the Qur'an and Sunnah, emphasizes justice, equitable wealth distribution, and the prohibition of *riba* (interest), *gharar* (excessive uncertainty), and *maysir* (gambling). These principles also stress social responsibility and sustainability. The concepts of *maslahah* (public good) and *falah* (prosperity in this world and the hereafter) guide Islamic economic practices toward the holistic well-being of society.

The SDGs, launched by the United Nations in 2015, consist of 17 global goals that cover social, economic, and environmental dimensions of development. These include poverty reduction, access to quality education, health, gender equality, clean water, affordable energy, sustainable cities, innovation, climate action, and partnerships for global progress. Both Islamic economics and the SDGs share a vision for promoting equitable development and safeguarding the environment for future generations.

Many principles in Islamic economics directly support SDG targets. For instance, the Islamic focus on justice and equity resonates with SDG 1 (No Poverty), SDG 2 (Zero Hunger), and SDG 10 (Reduced Inequality). The prohibition of *riba* and *gharar* encourages responsible and productive investment, aligning with SDG 8 (Decent Work and Economic Growth). Moreover, the *maqashid sharia* framework which protects religion, life, intellect, lineage, and wealth supports human welfare and environmental preservation, which are central to the SDGs.

Islamic social finance offers powerful tools to advance the SDGs. Zakat plays a key role in reducing poverty (SDG 1), improving food security (SDG 2), and supporting education (SDG 4) and health (SDG 3). Waqf has significant potential to finance infrastructure for hospitals, schools, water supply, and renewable energy projects, contributing to SDGs 3, 4, 6, 7, and 11. Additionally, green waqf can promote environmental sustainability. Instruments like *infaq* and *sadaqah* further support social welfare programs. On the commercial side, Islamic banking products such as *murabahah*, *musyarakah*, *mudharabah*, and *ijarah* can fund small businesses, sustainable agriculture, renewable energy (SDG 7), and green infrastructure (SDG 9). Green sukuk, in particular, channel investments into environmentally friendly projects such as clean energy and waste management.

The synergy between Islamic economics and the SDGs is not just an opportunity but a practical necessity. Islamic finance both social and commercial can accelerate progress toward the SDGs when its instruments are effectively utilized. Strengthening awareness, partnerships, and policies that integrate Islamic economic values into development strategies will be key to fostering more equitable and sustainable progress. This synergy reflects not only global development aspirations but also the ethical commitment of Islamic economics to achieving prosperity and *maslahah* for humanity and the planet.

The Relationship between Islamic Economics and Maqashid Sharia

As stated earlier, the purpose of implementing shariah is to achieve benefit and avoid harm in two different dimensions of time, namely the world and the hereafter. This indicates that every element in Islamic teachings should focus on achieving these goals, including the economic aspect. Therefore, Islamic economics must be a way out and a solution to today's pressing economic problems. The logical consequence is that in designing a building of Islamic Economics, it cannot be separated from the Maqashid theory described earlier. Even Shaykh Muhammad Thahir ibn 'Ashur once stated that "Forgetting the importance of the maqasid side in Islamic sharia is the main factor causing stagnation in fiqh (Muzlifah, 2013).

Islamic economics, which has long been buried and almost a fossil, is a land of ijtihadi. This means that hard work is required (ijtihad) of Muslim economists to find the values contained in the Qur'an and Sunnah related to the economy. Furthermore, the ideal value is derivated into the theory of economic theory which can then be used as a formulation / rule in the plains of praxis (Muzlifah, 2013).

In this case Syed Nawab Heidar Naqvi states that the rules of economic behavior in Islamic Economics cannot be separated from ethical values. Furthermore, he further elaborated the role of ethics in many atters, including ethics and rational behavior: ethics in consumer behavior: rejection of the Pareto Optimum theory because it denies ethical values: ethics in distributive justice: and ethics associated with the role of government (Muzlifah, 2013).

The ethical variable, which is associated with maslahah as its keyword. seems to be very urgent in the process of ijtihad in the area of Islamic Economics. As Said Aqiel Siradj stated, that in developing a method that emphasizes ethical insights in the hope of fulfilling the above intentions. maslahah as one of the methods of ushul al fiqh so far with reconstruction. needs to be raised in rank and position to become the central method of ushul al fiqh al Manhaj al Asasiyyah li ushul al Fiqh (Muzlifah, 2013).

Islamic economics, which in many ways is the "reincarnation" of fighmu'amalat, should restore the flexibility and elasticity of fiqh by making maqashid shari'ah the ultimate goal in the process. Quoting the opinion of Masdar F. Mas'udi, that in mu'amalat matters, the thym of the text is no longer dominant, but the dominant thym is the thym of maslahat. The superior opinion (al qawl) not only has a textual basis but can also guarantee the benefit and avoid damage (al mafsadah). Therefore, using the Maqashid Fiqh glasses to operationalize universal human values, such as benefit, justice and equality into Islamic Economics becomes a necessity (Muzlifah, 2013).

Maqashid Sharia as a Paradigm

Economic problems are usually related to three main questions: what to produce, how to produce, and for whom to produce. These questions arise from the belief that human wants are endless, while resources are limited. However, theories in conventional economics cannot provide accurate answers to these questions. As a result, these theories cannot specifically explain human economic problems (Masyhadi, 2018).

For a long time, conventional economic theory has described the economic problem as a way to maximize the satisfaction of needs by utilizing resources in relation to existing wants. This definition has inconsistencies, because even if the variable of resource scarcity is removed, will the economic problems faced by humans also disappear by themselves. Of course, the answer is 'no', because resources cannot fulfill human desires. Galbraith's Islamic Economic Development, as expressed by M. Fahim Khan, questions: How can the production process fulfill wants if it creates wants instead? You may also remember Say's law which states that supply creates its own demand. It is no surprise then that T. Scitovsky states that rich capitalist countries have become consumerist societies that indulge in wasteful spending (Khan, 1994).

From a Shari'ah perspective, the reason why people produce and why they should engage in economic activities is an attempt to protect welfare. Economic activity, both production and consumption based on *maslahah*, is a reflection of the process of achieving something better in this world and the hereafter. All economic activities that have benefits for humans are referred to as needs that must be met. Meeting/fulfilling needs and not satisfying wants is the goal in economic activity which is also a religious responsibility. Since fulfilling needs is a religious obligation, Islamic economics also serves as a "driving force" for people who have no motivation to undertake economic development. Based on this description, the economic problem is how individuals fulfill their needs (fulfilling needs), because sometimes under certain conditions, times and locations the available resources become limited (Masyhadi, 2018).

Conventional economics does not differentiate between needs and wants, as both have the same effect if not fulfilled, namely scarcity. They argue that needs are wants, and vice versa. The consequence of this is the depletion of natural resources blindly and damage the ecological balance (Nasution, 2006). On the other hand. Islamic Economics does not order humans to achieve all their wants and desires. Maximization of satisfaction is not the spirit of consumption behavior in Islamic Economics, because it is a norm supported by a materialistic civilization (Muhammad Najetullah Siddiqi, 1992).

Instead, Islamic Economics instructs individuals to fulfill their needs as desired by the Shari'ah. Needs do arise from instinctive desires, but in the Islamic framework not all instinctive desires can become needs. Only desires that contain *maslahah* can be categorized as needs.

Classical economic theory describes utility as the effort to control/own goods and services to fulfill human desires. Satisfaction can only be determined subjectively, so each individual can assess their level of satisfaction based on their own criteria. All economic activities, whether in production or consumption, are based on the principle of utility. However, in Islamic Economics, only goods or services that are able to promote and support *maslahah* can be considered as goods or services that have *maslahah*. Therefore, from a religious perspective, an individual Muslim is encouraged to obtain or create goods/services that contain benefits. Goods/services can be assessed for their level of benefit based on their ability to promote *maslahah*. Although *maslahah* may leave a little subjectivity, but the subjectivity does not make it vague as it happens in the concept of utility (Masyhadi, 2018).

There are three reasons why *maslahah* is superior to utility, namely: (Asad Zaman, 2002)

1. *Maslahah* is subjective, as each person can determine what is good for themselves. However, the criteria for determining *maslahah* are clearer and more focused, compared to the subjectivity found in the concept of utility. In the concept of utility, alcohol (alcoholic beverages) may contain utility or not, depending on each individual. However, in Islamic Economics, since alcohol provides no benefit and is clearly against *al-kuliyah al-khamsah*, it is certain that alcohol will not be consumed.
2. Conflicts of interest between private interests and societal interests can be prevented, or at the very least, minimized. This is because the criteria of individual and social *maslahah* can be harmonized, as stated in the *shar'i* regulations. According to Asad Zaman, Muslim consumption behavior is related to three factors, namely altruism, rejection of the concept of satisfaction; and helping the poor.
3. The concept of *maslahah* is applied throughout the economic activities of society, both in the production and consumption stages. It is different from conventional economics, where utility is the goal of consumption, while profit is the goal of the production process.

The SDGs Paradigm Emphasizes the achievement of human well-being through 17 global goals, including poverty alleviation, gender equality, quality education, clean energy, and environmental sustainability. The SDGs are based on the principle of "leaving no one behind," with a universal and inclusive orientation. The Maqasid Sharia Paradigm Aims to achieve *falah* (happiness in this world and the hereafter) and *maslahah* (public welfare) by safeguarding *al-dharuriyyat al-khamsah* (religion, life, intellect, posterity, and wealth). The goals of development are not only worldly but also the hereafter. The SDGs emphasize the material and social dimensions, while the Maqasid adds a spiritual dimension. Integrating the two can result in sustainable, holistic development.

The Role and Significance of Maqashid Sharia in Islamic Economics

Maqasid Shariah acts as the foundation on which the Islamic economy is built, ensuring that economic activities are in accordance with the principles of Shariah, as well as the link between God's will and human desires. This makes Maqasid theory very important in designing Islamic economic development strategies. Al-Syatibi even stated that Maqasid Sharia is the basis of methodology (*ushul*), showing how important Maqasid is in developing methods in *fiqh* which cannot be separated from Maqasid Sharia. Therefore, the preparation of methodologies in Islamic law, such as *ushul fiqh*, cannot be separated from the principles of maqasid sharia. This principle allows the *mujtahids* to set a standard of benefit that is in accordance with Islamic teachings. In the context of Islamic economics, maqashid sharia emphasizes the importance of achieving human welfare, both in this world and in the hereafter, and stresses that economic relations must go beyond mere economic and social aspects. The goal is to achieve sustainable life satisfaction, which includes happiness in the world and a good life in the hereafter (Syafriida Maulidyah, 2024).

Maqasid Sharia is an important foundation for the development of Islamic economics because of its focus on creating human welfare and happiness and ensuring equitable

distribution of wealth, both at the individual and social levels. A good understanding of Maqasid Shariah is essential in making decisions (ijtihad) to address various economic issues, including in formulating macroeconomic and microeconomic policies. It has become the basis for formulating solutions to existing economic problems (Syafri Maulidyah, 2024).

Maqasid Sharia plays an important role as a controlling tool and social planning tool in realizing human welfare. It provides a logical philosophical basis for economic activity. Without Maqasid Shariah, the understanding and application of Islamic economics would be limited, rigid, stagnant and slow. Islamic economics will lose the spirit and essence of sharia. However, with the existence of Maqasid Sharia, (Syafri Maulidyah, 2024) Islamic economics can develop flexibly, dynamically, in accordance with the character of sharia (Syafri Maulidyah, 2024).

Table 2. Summary of discussion on islamic economics and maqashid sharia

No	Topic	Key Points	Challenges/Implications
1	Development of Islamic Economics in the World	<ul style="list-style-type: none"> - Antithesis to capitalism & socialism; rooted in divine values. - Expanded from fiqh muamalah to global industry (banking, insurance, capital markets). - Supported by regulations (Indonesia, Malaysia, GCC) and global bodies (IFSB, AAOIFI). 	<ul style="list-style-type: none"> - Risk of “loss of direction” when products mimic conventional finance. - Low literacy: public & practitioners lack deep understanding beyond “interest-free” label.
2	Synergy of Islamic Economics and SDGs	<ul style="list-style-type: none"> - Alignment of Islamic principles (justice, maslahah, prohibition of riba/gharar) with UN SDGs (poverty eradication, equity, sustainability). - Instruments: zakat, waqf, infaq, sukuk, Islamic financing for MSMEs & green projects. 	<ul style="list-style-type: none"> - Requires stronger awareness, collaboration, and ESG integration. - Potential to be catalyst for equitable & sustainable development.
3	Relationship between Islamic Economics and Maqashid Sharia	<ul style="list-style-type: none"> - Economic activity tied to maqashid: benefit (maslahah) & harm prevention. - Ethics central in economic rules (consumer behavior, justice, governance). - Ijtihad needed to revive values of Qur'an & Sunnah in economics. 	<ul style="list-style-type: none"> - Without maqashid, fiqh stagnates. - Need to operationalize justice, equality, and maslahat into practical economic systems.
4	Maqashid Sharia as a Paradigm	<ul style="list-style-type: none"> - Answers “what, how, and for whom to produce” differently from conventional economics. - Islamic economics focuses on fulfilling <i>needs</i> (maslahah), not endless <i>wants</i>. - Maslahah superior to utility 	<ul style="list-style-type: none"> - Conventional economics leads to overconsumption & ecological damage. - Integration with SDGs can produce holistic (material, social, spiritual) development.

		(objective criteria, prevents conflict, applied in all stages).	
5	Role and Significance of Maqashid Sharia in Islamic Economics	<ul style="list-style-type: none"> - Maqasid is the foundation & methodology of Islamic economics. - Guides policy formulation (micro & macro). - Ensures welfare in both worlds, beyond material/social aspects. 	<ul style="list-style-type: none"> - Without maqashid: Islamic economics rigid & stagnant. - With maqashid: dynamic, flexible, aligned with sharia's essence.

Conclusion

The development of Islamic economics has experienced rapid growth as an alternative to conventional systems, with foundations rooted in religious values, justice, equitable wealth distribution, and the prohibition of interest, risk, and gambling. Despite this progress, significant challenges remain, particularly deviations from the objectives of Sharia and the limited public understanding of Islamic economics. These challenges must be addressed to ensure that Islamic economics continues to uphold Sharia values and does not merely replicate conventional models.

The principles of Islamic economics are closely aligned with the Sustainable Development Goals (SDGs), especially in promoting justice, equity, social responsibility, and environmental sustainability. A wide range of Islamic financial instruments including zakat, waqf, infaq, and sadaqah, as well as commercial mechanisms such as green sukuk, Islamic banking, and ESG-based investments can play a central role in accelerating the achievement of the SDGs. These instruments provide ethical and sustainable financing solutions that can bridge gaps in development while fostering inclusivity.

At the core of this framework lies Maqasid Sharia, which serves as both a foundation and a guiding paradigm. Maqasid emphasizes benefit and blessings, directing economic activities toward achieving prosperity in this world and the hereafter. It ensures that economic practices do not focus solely on material satisfaction but also integrate ethical considerations, justice, and the welfare of all. The integration of Maqasid Sharia with the SDGs creates a more holistic approach to development by incorporating spiritual dimensions alongside material and social objectives.

Thus, an Islamic economy grounded in Maqasid Sharia holds strong relevance for addressing today's global challenges. Through deeper understanding, optimized use of Islamic financial instruments, and constructive synergy with the SDGs, Islamic economics has the potential to serve as an ethical, inclusive, and sustainable development system. This approach not only enhances human welfare but also ensures harmony with broader social and environmental objectives, offering a comprehensive alternative for global development.

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