



Maqashid Al-Syari'ah and Fiqh Muamalah Fatwas: A Qur'anic Analysis of Legal Rulings on Contemporary Transactions

Zulkarnain Muhammad Ali

Universitas Ibn Khaldun Bogor & Sekolah Tinggi Ilmu Ushuluddin (STIU)

Darul Hikmah Bekasi

Email: zulkarnain@uika-bogor.ac.id

Abstract

The development of digital technology has transformed patterns of economic transactions and generated various forms of contracts and business relationships that are not explicitly addressed in classical fiqh literature. This transformation requires an Islamic legal approach capable of connecting Qur'anic principles with the objectives of Islamic law and the needs of contemporary transactions. This study aims to analyze the relationship between Qur'anic values, maqāṣid al-sharī'ah, fiqh muamalah, and fatwas in determining legal provisions for contemporary transactions. The study employs a qualitative library research approach, combined with thematic Qur'anic interpretation (tafsīr mawḍū'ī), maqāṣid-oriented Qur'anic interpretation (tafsīr maqāṣidī), and qualitative content analysis. The primary sources include Qur'anic verses, classical and contemporary exegetical works, and four DSN-MUI fatwas concerning Islamic electronic money, technology-based financing, Islamic marketplaces, and online shops. The analysis focuses on the principles of justice, mutual consent, fulfillment of contracts, wealth protection, transparency, trustworthiness, and the prohibition of unlawful appropriation of wealth and ribā. The findings indicate that maqāṣid al-sharī'ah functions as a bridge between Qur'anic values and the more operational legal provisions formulated in fiqh muamalah fatwas. Qur'anic values are translated into provisions concerning contractual clarity, fees or remuneration, ownership, fund protection, risk allocation, information disclosure, and the protection of the rights of contracting parties. The study emphasizes that maqāṣid al-sharī'ah does not replace textual evidence but provides a framework for understanding legal objectives and consequences in response to changing forms of transactions. The proposed Qur'anic–Maqāṣidī–Fiqh–Fatwa framework can contribute to the development of fiqh muamalah that is responsive to economic and technological innovation while remaining oriented toward justice, public benefit, and the protection of rights in contemporary transactions.

Keywords: Maqāṣid al-Syarī'ah, Fatwa, Fiqh Muamalah

Abstrak

Perkembangan teknologi digital telah mengubah pola transaksi ekonomi dan melahirkan berbagai bentuk akad serta hubungan bisnis yang tidak secara eksplisit ditemukan dalam literatur fiqh klasik. Perubahan tersebut menuntut pendekatan hukum Islam yang mampu menghubungkan prinsip-prinsip Al-Qur'an dengan tujuan syariah dan kebutuhan transaksi kontemporer. Penelitian ini bertujuan menganalisis hubungan antara nilai-nilai Al-Qur'an, maqāṣid al-syarī'ah, fiqh muamalah, dan fatwa dalam menetapkan ketentuan hukum transaksi kontemporer. Penelitian ini menggunakan metode kualitatif dengan pendekatan penelitian kepustakaan, tafsir mawḍū'ī, tafsir maqāṣidī, dan analisis isi. Sumber utama penelitian meliputi ayat-ayat Al-Qur'an, literatur tafsir klasik dan kontemporer, serta empat Fatwa DSN-MUI tentang uang elektronik syariah, pembiayaan berbasis teknologi informasi, marketplace, dan online shop. Analisis difokuskan pada prinsip keadilan, kerelaan para pihak, pemenuhan akad, perlindungan harta, transparansi, amanah, serta larangan mengambil harta secara batil dan riba. Hasil penelitian menunjukkan bahwa maqāṣid al-syarī'ah berfungsi sebagai jembatan antara nilai-nilai Qur'ani dan ketentuan hukum yang lebih operasional dalam fatwa fiqh muamalah.



Nilai Qur'ani diterjemahkan ke dalam ketentuan mengenai kejelasan akad, biaya atau imbalan, kepemilikan, perlindungan dana, pembagian risiko, keterbukaan informasi, dan perlindungan hak para pihak. Penelitian ini menegaskan bahwa maqāṣid al-syarī'ah bukan pengganti dalil, melainkan kerangka untuk memahami tujuan dan konsekuensi hukum dalam menghadapi perubahan bentuk transaksi. Kerangka Qur'anic–Maqāṣidī–Fiqh–Fatwa yang ditawarkan dapat memperkuat pengembangan fiqh muamalah yang responsif terhadap inovasi ekonomi dan teknologi, sekaligus tetap berorientasi pada keadilan, kemaslahatan, dan perlindungan hak dalam transaksi kontemporer.

Kata Kunci: *Maqāṣid al-Syarī'ah, Fatwa, Fiqh Muamalah*

INTRODUCTION

Maqāṣid al-syarī'ah occupies an important position in the development of Islamic law because it helps explain the objectives, values, and public interest (*maṣlaḥah*) that sharia provisions seek to realize. Islamic law does not only discuss what is permissible or impermissible, but also the purpose of a provision and its impact on human life. In the Islamic scholarly tradition, the discussion of maqāṣid developed from a concern for public interest and legal reasoning to being formulated more systematically in the form of the primary objectives of sharia. Al-Ghazālī, al-Syāṭibī, and Ibn 'Āsyūr, for instance, provided an important foundation for the understanding that sharia provisions are closely related to efforts to realize public interest and prevent harm (*maḥṣadah*). The protection of religion, life, intellect, lineage, and wealth subsequently became an essential part of the discussion of maqāṣid al-syarī'ah. In contemporary developments, this framework has become increasingly relevant as Islamic law faces new issues not explicitly found in classical fiqh literature, including economic, financial, and digital transaction issues. Recent studies show that maqāṣid can be used to connect legal principles with product design, consumption behavior, and the welfare of the parties involved; however, its application still requires methodological boundaries so that considerations of public interest are not detached from sharia evidence (*dalīl*) and legal structures (Monawer & Rahman, 2022; Güney, 2024).

The development of digital technology has brought major changes to the practice of muamalah. Transactions previously conducted face-to-face can now take place through electronic systems involving digital platforms, payment service providers, financing institutions, sellers, buyers, and other third parties. Electronic money, information technology-based financing, marketplaces, and online shops are several forms of transactions that have developed alongside these changes. The character of digital transactions also presents more complex issues because they can involve several legal relationships simultaneously, such as the relationship between users and platform providers, financing relationships, sales relationships, fund management, service fee payments, as well as data and risk management.

This condition demonstrates that contemporary fiqh muamalah issues cannot be adequately resolved merely by seeking structural similarities between new transactions and contract forms known in classical fiqh. A more comprehensive understanding of the substance of the transaction, the objective of the contract, the rights and obligations of the parties, and its impact on public interest is required.

In the Indonesian context, this need has been addressed, among other ways, through the issuance of fatwas by the National Sharia Board–Indonesian Council of Ulama (DSN-MUI), which provide sharia guidelines for various contemporary forms of transactions. Among these are Fatwa No. 116/DSN-MUI/IX/2017 concerning Sharia Electronic Money, Fatwa No. 117/DSN-MUI/II/2018 concerning Information Technology-Based Financing Services Based on Sharia Principles, Fatwa No. 144/DSN-MUI/XII/2021 concerning Marketplaces Based on Sharia Principles, and Fatwa No. 146/DSN-MUI/XII/2021 concerning Online Shops Based on Sharia Principles (DSN-MUI, 2017, 2018, 2021a, 2021b). The presence of these fatwas shows that Islamic law possesses mechanisms to respond to changes in economic practices. However, fatwas do not stand alone. The legal rulings issued need to be understood in relation to the normative source of the Qur'an, the principles of fiqh muamalah, and the objectives of sharia underlying those provisions. The study of digital transaction fatwas becomes more meaningful when it does not only examine their legal content, but also traces the sharia values and objectives that serve as the basis for their considerations.

This issue becomes all the more crucial because the foundational principles of muamalah in the Qur'an are fundamental, whereas the forms of economic transactions continue to evolve. The Qur'an provides a number of principles that can serve as a foundation for evaluating economic relationships, including the prohibition of wrongfully consuming others' property, the necessity of mutual consent among parties, the obligation to fulfill contracts, the command to act justly, as well as the prohibition of usury (riba) and harmful economic practices. These principles can be found, among others, in Q.S. al-Nisā' [4]: 29, Q.S. al-Mā'idah [5]: 1, Q.S. al-Mā'idah [5]: 8, Q.S. al-Baqarah [2]: 275–279, and Q.S. al-Baqarah [2]: 282. In contemporary transaction practices, these principles need to be translated into more concrete issues, such as fund ownership, contract clarity, payment mechanisms, fee determinations, risk sharing, information transparency, consumer protection, and the fulfillment of the parties' rights. Therefore, a Qur'anic study of digital transactions does not stop at searching for verses that directly mention a specific form of transaction, but endeavors to understand the principles and objectives that can serve as the foundation for evaluating such transactions.

From an exegetical (tafsīr) perspective, the need to connect the meaning of verses with contemporary issues has driven the development of the maqāṣidī tafsīr approach. This approach pays attention not only to the textual meaning of verses, but also to the objectives and values that the Qur’anic message aims to realize. In the context of muamalah, this approach can help explain how general Qur’anic principles are applied to economic issues whose forms constantly evolve. Nevertheless, the maqāṣidī approach also requires caution. Determining the objectives of sharia cannot be based solely on human needs or considerations at a given time; rather, it needs to be established through an understanding of the text, the context of the verses, the overall message of the Qur’an, and the methodological structure of Islamic jurisprudence. Thus, identifying verses, understanding their meanings, tracing maqāṣid, contextualization, and drawing conclusions must be conducted sequentially and interconnectedly (Hasan, 2017; Wijaya & Muzammil, 2021; Samsir & Hamzah, 2024).

A number of previous studies have provided an important foundation for the development of maqāṣid studies in Islamic economics. Ishak (2020), for example, demonstrated the importance of maqāṣid in applying fiqh muamalah to modern banking practices and the necessity of a balance between textual approaches and public interest orientation. Monawer and Rahman (2022) expanded the discussion on the actualization of maqāṣid in Islamic financial product design and consumption, while Alkhan and Hassan (2021) illustrated the use of maqāṣid to evaluate the impact of Islamic financial practices on poverty alleviation, economic enhancement, wealth distribution, and social conditions. These studies show that maqāṣid offers broad scope in the development of Islamic economics and finance. However, attention toward maqāṣid in these studies has largely been directed toward conceptual frameworks, financial institutions, product design, or socio-economic impacts. A more specific connection between Qur’anic values, maqāṣid al-syarī‘ah, the construction of fiqh muamalah, and the fatwa formulation process for digital transactions still requires more systematic discussion.

Studies on transaction ethics and practices from an Islamic perspective have also developed, including research addressing online buying and selling ethics as well as various contemporary economic issues. These studies indicate that digital transactions require attention to honesty, information disclosure, justice, clarity of the transaction object, and the protection of the parties' rights (Ali, 2022). On the other hand, studies on economic practices such as hoarding demonstrate that Islamic principles pertain not only to the formal validity of a transaction, but also to its impact on public interest and economic justice (Ali, 2024). Research on other contemporary issues further highlights the importance of connecting Qur’anic

principles with *maqāṣid* when analyzing modern economic and social problems (Ali et al., 2025, 2026). These findings reinforce the view that *muamalah* studies must account for the relationship between text, values, economic actions, and social impacts. Nevertheless, these studies have not specifically structured an analytical flow that traces Qur'anic values toward *maqāṣid*, and subsequently connects them to contract structures and fatwa provisions regarding digital transactions in Indonesia.

Based on these research developments, a research gap exists that forms the foundation of this study. Studies on *maqāṣid* have extensively discussed sharia objectives in economics and finance, while studies on digital transactions have examined the legal aspects of various products and services. On the other hand, studies on *maqāṣidī tafsīr* have provided a methodology to bridge the message of the Qur'an with contemporary needs. However, these three research domains Qur'anic exegesis, *maqāṣid al-syarī'ah*, and *fiqh muamalah* fatwas have rarely been placed within a single analytical framework that systematically explains how Qur'anic values are translated into legal considerations in digital transaction fatwas. This gap is important to examine because a fatwa is essentially not merely a decision on whether something is permissible (*halal*) or impermissible (*haram*), but the result of a process of legal reasoning considering textual evidence, contracts, transaction conditions, the rights and obligations of the parties, and the public interest to be realized. This study seeks to fill this gap by positioning the Qur'an as the source of values, *maqāṣid* as the objective framework, *fiqh muamalah* as the instrument of legal reasoning, and fatwas as the form of legal articulation applicable in practice.

The novelty of this study lies in the formulation of an integrated Qur'anic–*maqāṣidī*–*fiqh*–fatwa framework to analyze legal rulings on contemporary transactions. This framework places Qur'anic values as the starting point of analysis, then identifies relevant sharia objectives, connects them with the principles and rules of *fiqh muamalah*, and examines their translation into contract provisions and transaction mechanisms formulated in fatwas. Through this approach, *maqāṣid al-syarī'ah* is not positioned as an independent legal basis separate from the Qur'an, but as a framework that aids in understanding the objectives and public interest behind the application of sharia principles. This study specifically analyzes four DSN-MUI fatwas related to digital transactions: fatwas on sharia electronic money, information technology-based financing, sharia marketplaces, and sharia online shops. This focus is expected to demonstrate more concretely how principles such as justice, mutual consent, trustworthiness (*amanah*), protection of wealth, transparency, and contract fulfillment are translated into contemporary transaction legal provisions.

This study possesses academic and practical significance. Academically, this research is expected to strengthen the dialogue between tafsīr studies, maqāṣid al-syarī‘ah, and fiqh muamalah by showing that Qur’anic values can be systematically analyzed to understand legal provisions regarding evolving forms of transactions. This approach can also contribute to the development of tafsīr that is responsive to contemporary economic issues without disregarding the principles and methodological structure of Islamic law. Practically, this research can help academics, researchers, students, and Islamic economic practitioners understand the sharia rationale and orientation behind digital transaction fatwa provisions. Such understanding is important so that legal application does not stop at formal compliance with contracts, but also addresses justice, transparency, protection of wealth, protection of rights, and the welfare of the parties. This study is expected to provide a more holistic perspective on the relationship between normative Islamic sources and the legal demands of the digital economy.

Based on this background and research gap, this study aims to analyze how maqāṣid al-syarī‘ah, rooted in Qur’anic values, serves as a framework for understanding and evaluating fiqh muamalah fatwa provisions on contemporary transactions. Specifically, this research identifies Qur’anic principles relevant to economic transactions, analyzes the connection between these principles and the objectives of maqāṣid al-syarī‘ah, and examines how these values and objectives are translated into fatwa provisions regarding sharia electronic money, information technology-based financing, sharia marketplaces, and sharia online shops. Through this analysis, the study is expected to explain the relationship between the Qur’an, maqāṣid al-syarī‘ah, fiqh muamalah, and fatwas more systematically while offering a framework for understanding Islamic legal responses to developments in digital transactions.

RESEARCH METHODOLOGY

This study is a qualitative library research that aims to understand the relationship between Qur’anic values, maqāṣid al-syarī‘ah, principles of fiqh muamalah, and fatwa provisions on contemporary transactions. The study does not involve respondents or field data collection because all data were obtained from written sources relevant to the focus of the research. The approach used combines thematic exegesis (tafsīr mawḍū‘ī), maqāṣidī exegesis (tafsīr maqāṣidī), and qualitative content analysis. Thematic exegesis is used to gather and connect Qur’anic verses related to economic transactions, justice, wealth, contracts (‘aqd), mutual consent (tarāḍin), trustworthiness (amānah), fulfillment of agreements, and prevention of harm. The maqāṣidī exegesis approach is used to understand the objectives, values, and public interest (*maṣlahah*) contained within these verses. Meanwhile, qualitative content

analysis is used to identify, categorize, and systematically interpret the substantive provisions in the fatwas.

The main object of this study is the normative relationship between Qur'anic principles, *maqāṣid al-syarī'ah*, and *fiqh muamalah* fatwa provisions concerning digital transactions. Specifically, the study analyzes four DSN-MUI fatwas: Fatwa No. 116/DSN-MUI/IX/2017 concerning Sharia Electronic Money, Fatwa No. 117/DSN-MUI/II/2018 concerning Information Technology-Based Financing Services Based on Sharia Principles, Fatwa No. 144/DSN-MUI/XII/2021 concerning Marketplaces Based on Sharia Principles, and Fatwa No. 146/DSN-MUI/XII/2021 concerning Online Shops Based on Sharia Principles. These four fatwas were selected purposively because they directly relate to developments in digital economic transactions and provide sharia provisions for forms of transactions involving information technology. The selection of these objects allows the study to observe the application of sharia values and objectives across several digital transaction models with differing characteristics and contract structures.

Research data sources are divided into primary sources and secondary sources. Primary sources consist of Qur'anic verses related to transaction and muamalah principles, exegetical works used to understand the meaning of the verses, and the four DSN-MUI fatwas that serve as the main object of study (DSN-MUI, 2017, 2018, 2021a, 2021b). Secondary sources include academic books, peer-reviewed journal articles, and contemporary research discussing *maqāṣid al-syarī'ah*, *maqāṣidī* exegesis, *fiqh muamalah*, digital economy, and fatwa developments in Islamic economics.

Data collection was carried out through documentation techniques in several stages. The first stage was identifying Qur'anic verses relevant to the research topic based on keywords and muamalah substance, such as transactions, wealth, contracts, mutual consent, justice, trustworthiness, usury (*riba*), and protection of rights. The second stage was reading and comparing the interpretations of these verses across classical and contemporary exegetical works. The third stage was identifying key provisions in the four DSN-MUI fatwas relating to contracts, parties involved, transaction objects, fees or remuneration, ownership, risks, prohibitions, and transaction mechanisms. The fourth stage was gathering relevant academic literature to help explain the relationship between Qur'anic values, *maqāṣid al-syarī'ah*, and *fiqh muamalah*. All collected data were then grouped according to themes and their relevance to the study's objectives.

Data analysis was conducted step-by-step using qualitative content analysis combined with thematic and *maqāṣidī* exegesis approaches. The first stage involved identifying and

classifying verses based on relevant muamalah themes. The second stage was exegetical synthesis by comparing explanations from multiple tafsīr works to gain an understanding of context, meaning, and normative messages of the verses. The third stage involved identifying maqāṣid values and objectives derived from these Qur’anic principles, such as justice, mutual consent, trustworthiness, protection of wealth, prevention of harm, and contract fulfillment. The fourth stage mapped these values and objectives onto relevant fiqh muamalah principles. The fifth stage matched the mapping results with the substantive provisions in the four DSN-MUI fatwas. The final stage synthesized these findings to explain the relationship between the Qur’an, maqāṣid al-syarī‘ah, fiqh muamalah, and fatwas in responding to digital transactions. Data validity and trustworthiness were maintained through source triangulation and perspective triangulation. Source triangulation was performed by comparing Qur’anic verses across multiple exegetical works, comparing maqāṣid concepts from classical and contemporary sources, and utilizing official fatwa documents from DSN-MUI.

RESULT AND DISCUSSION

A. The Construction of Maqāṣid Al-Syarī‘ah in the Qur’an

The results of the analysis of Qur’anic verses show that the discussion of muamalah in the Qur’an does not merely contain provisions regarding the permissibility or impermissibility of a transaction. The Qur’an also provides values and principles that serve as directions for economic relations among human beings. These principles include, among others, justice, mutual consent, trustworthiness (*amanah*), contract fulfillment, protection of wealth, transparency, and the prevention of actions that harm other parties. Therefore, when transaction models undergo changes due to technological developments, what must be considered is not only whether a particular form is mentioned in classical fiqh, but also whether the transaction aligns with the objectives and values emphasized by the Qur’an. From the perspective of maqāṣid al-syarī‘ah, these principles are primarily related to the protection of wealth (*ḥifẓ al-māl*), protection of rights, justice in exchange, and prevention of harm.

Q.S. al-Nisā’ [4]:29 constitutes one of the important foundations in establishing healthy transaction principles. This verse prohibits acquiring or taking other people's property wrongfully (*baṭil*) and provides an exception for trade conducted on the basis of mutual consent between the parties. From this verse, it is evident that the Qur’an combines two interconnected aspects: the legitimacy of the means of acquiring wealth and the existence of free consent from the transacting parties. Mutual consent cannot be separated from adequate information and the absence of pressure or manipulation. Therefore, in digital transactions, user consent to a

transaction must be evaluated not only by the act of pressing an agreement button, but also by whether information regarding price, fees, object, payment mechanisms, as well as rights and obligations has been clearly communicated. From a maqāṣid perspective, this principle pertains to ḥifẓ al-māl alongside the protection of the parties' rights and autonomy.

The principle of wealth protection becomes even clearer in Q.S. al-Baqarah [2]:188, which prohibits taking others' property wrongfully. This verse provides the foundation that wealth must be acquired and transferred through permissible means. In the context of the digital economy, this principle becomes relevant for interpreting various potential misuses of technology, such as fees not disclosed upfront, product information manipulation, misleading transactions, payment system abuse, or mechanisms that force consumers to bear undue losses. Thus, the protection of wealth in maqāṣid does not merely mean safeguarding an individual's ownership after a transaction occurs, but also ensuring that the process of acquiring, transferring, and utilizing wealth takes place justly and transparently. This finding demonstrates that ḥifẓ al-māl possesses a preventive dimension, namely preventing loss and the unlawful appropriation of rights.

Q.S. al-Mā'idah [5]:1 provides another crucial principle through the command to fulfill contracts. In fiqh muamalah, a contract ('aqd) forms the foundation of legal relations between parties, as it gives rise to rights and obligations that must be met. This principle becomes increasingly vital in digital transactions because relationships between parties frequently occur without face-to-face interaction and involve electronic systems as intermediaries. Sellers, buyers, platform providers, financing institutions, and payment service providers each bear obligations corresponding to their respective contracts and legal standings. Contract fulfillment in a digital context is not only related to the delivery of goods or payment, but also encompasses clarity of services, fulfillment of promises, protection of funds, and the execution of agreed-upon rights and obligations. From a maqāṣid perspective, contract fulfillment relates to trustworthiness, legal certainty, protection of rights, and dispute prevention.

The principle of justice is affirmed in Q.S. al-Mā'idah [5]:8. Justice in muamalah does not merely mean providing equal treatment, but also ensuring that no party profits by harming another party. This principle becomes essential when transactions possess complex structures and the positions of the parties are not always balanced. In digital transactions, for instance, platform providers may possess greater information and system control compared to consumers. Consequently, information transparency, fee clarity, complaint mechanisms, data and fund protection, and reasonable risk allocation become critical components of applying justice. The principle of justice must also operate alongside prohibitions against usury (riba),

uncertainty (gharar), gambling/speculation (maysir), deception (tadlīs), and other forms of injustice (ẓulm). Maqāṣid in this context serves to help explain why these prohibitions are necessary, namely to prevent economic exchange from deteriorating into a instrument of exploitation or harm.

Q.S. al-Baqarah [2]:282 gives special attention to the recording of credit transactions and the clarity of relations between transacting parties. Although this verse speaks within the context of specific transactions, its underlying principle holds relevance for documentation needs in modern transactions. In digital transactions, documentation can be realized through electronic transaction records, terms and conditions information, payment proofs, party identities, fee breakdowns, and logs of rights and obligations. Such documentation helps reduce misunderstandings and facilitates dispute resolution when conflicts arise. Therefore, digital technology can essentially serve as a means to achieve sharia objectives when utilized to enhance transparency and certainty, rather than being used to conceal information or obscure transaction details from other parties.

The prohibition of usury in Q.S. al-Baqarah [2]:275–279 indicates that the protection of wealth in Islam cannot be understood solely as protecting the quantity or ownership of property. Protection of wealth also pertains to protecting the exchange mechanism to ensure it remains free from exploitation and injustice. In the context of digital transactions, this principle becomes crucial when dealing with financing, remuneration, service fees, or refund mechanisms. Every profit or compensation must be evaluated based on its contract structure and legal relationship, rather than merely the terminology used. Terms such as "service fee," "fee," or "profit" do not in themselves determine sharia status. What is far more important is the substance of the transaction, the contract applied, the source of profit, and the risk borne by each party. This aligns with the principle that maqāṣid is used to comprehend the legal objectives and consequences, but does not replace textual provisions and contract structures in Islamic law.

Based on the synthesis of these verses, it is evident that the construction of maqāṣid in the Qur'an regarding muamalah establishes a close relationship between values, objectives, and the protection of rights. The principle of mutual consent leads to respect for the rights and autonomy of the parties; the prohibition of acquiring wealth wrongfully leads to the protection of wealth; contract fulfillment pertains to trustworthiness and legal certainty; justice leads to the prevention of oppression and exploitation; while documentation reinforces transparency and dispute prevention. Maqāṣid is not positioned as a concept separate from the Qur'an, but as a framework for understanding the objectives embedded within Qur'anic principles. These

findings serve as the foundation for the subsequent analysis phase: examining how these values are translated into fiqh muamalah principles and subsequently reflected in fatwa provisions regarding digital transactions.

Table 1. Qur’anic Values and Maqāṣid Dimensions in Fiqh Muamalah

Qur’anic Principle	Qur’anic Verse	Emphasized Value	Dimension of Maqāṣid
Prohibition of acquiring wealth wrongfully (<i>baṭil</i>)	Q.S. al-Nisā’ [4]:29; al-Baqarah [2]:188	Protection of rights and legitimacy of wealth acquisition	Ḥifẓ al-māl and prevention of harm
Mutual consent of the parties	Q.S. al-Nisā’ [4]:29	<i>Riḍā</i> , freedom of choice, and respect for rights	Protection of rights and autonomy of the parties
Contract fulfillment	Q.S. al-Mā’idah [5]:1	Trustworthiness (<i>amānah</i>), certainty, and responsibility	Protection of rights and certainty of legal relations
Justice	Q.S. al-Mā’idah [5]:8	‘ <i>Adl and prevention of injustice (<i>ẓulm</i>)</i>	Justice and prevention of <i>ẓulm</i>
Transaction documentation	Q.S. al-Baqarah [2]:282	Transparency, evidence, and certainty	Dispute prevention and protection of rights
Prohibition of usury (<i>riba</i>)	Q.S. al-Baqarah [2]:275–279	Justice in exchange and prevention of exploitation	Ḥifẓ al-māl and economic justice

B. Qur’anic Principles in Fiqh Muamalah

The results of the analysis show that Qur’anic principles in fiqh muamalah are not constructed from isolated individual verses, but rather through a synthesis of various interconnected verses that regulate human relations regarding wealth and transactions. The principles of justice, mutual consent, trustworthiness (*amanah*), contract fulfillment, transparency, and the protection of wealth complement one another to form the ethical and legal framework of transactions. Therefore, maqāṣid al-syarī‘ah can be understood as a framework that helps connect these various principles to the overall objectives of Islamic law. In this context, ḥifẓ al-māl does not merely mean safeguarding an individual's wealth from loss or usurpation, but also ensuring that the processes of acquiring, managing, transferring, and using wealth occur through mechanisms that are just and sharia-compliant.

This principle directly connects to the fundamental legal maxim of fiqh muamalah, which states that the original status of transactions is permissibility (*al-aṣl fī al-mu‘āmalāt al-*

ibāḥah) unless there is evidence (*dalīl*) prohibiting it and provided that the transaction satisfies sharia requirements. This principle of permissibility provides space for society to develop new forms of transactions in line with evolving needs and technology. However, permissibility does not imply that all forms of innovation are automatically justified. Every transaction must still be examined in terms of its contract (‘aqd), object, ownership, remuneration, risk, mutual consent of the parties, and the potential presence of prohibited elements. Thus, flexibility in muamalah goes hand in hand with the responsibility to ensure the realization of public interest (*maṣlahah*) and the prevention of harm (*maḥṣadah*).

The research findings also demonstrate that changes in the form of transactions do not always require the exact same contract name as those recognized in classical fiqh literature. In contemporary transactions, what is more essential is understanding the true nature of the legal relationship occurring among the parties. Analysis needs to be directed toward identifying who the contracting parties are, what the object of the transaction is, how the transfer of ownership occurs, where the profit or remuneration originates, who bears the risk, and what the legal consequences of the transaction are. This approach allows the principles of fiqh muamalah to remain applicable for evaluating new transactions without forcing modern transaction structures to mirror historical transaction models exactly.

Within this framework, maqāṣid al-syarī‘ah functions as a bridge connecting general Qur’anic principles with the constantly evolving realities of transactions. For instance, the principle of mutual consent in Q.S. al-Nisā’ [4]:29 is not only relevant to direct face-to-face buy-and-sell transactions, but can also be used to evaluate whether consumers in digital transactions receive sufficient information before giving their consent. Likewise, the principle of contract fulfillment in Q.S. al-Mā’idah [5]:1 can be applied to the relationships between sellers, buyers, platform providers, and other parties in accordance with their respective contracts and obligations. The principle of justice in Q.S. al-Mā’idah [5]:8 also serves as a basis for assessing fee impositions, risk sharing, and the protection of rights in transactions involving multiple parties.

At the same time, openness to transaction innovation does not mean dismantling sharia boundaries. Prohibitions against usury (riba), uncertainty (gharar), gambling/speculation (maysir), deception (tadlīs), and injustice (zulm) remain normative boundaries that must be observed. Therefore, the application of maqāṣid is not intended to legitimize a transaction simply because it is perceived to yield utility or benefits. Public interest must be understood in relation to textual evidence, sharia principles, and the actual transaction structure. The maqāṣidī

approach serves to clarify the legal objectives rather than replace the foundational sources and provisions of law.

Based on these findings, Qur'anic principles in fiqh muamalah can be formulated through the dynamic relationship between permissibility of innovation, compliance with sharia boundaries, and the achievement of public interest. These three elements must operate in balance. Innovation allows space for transaction developments, sharia boundaries prevent damaging or harmful practices, while maqāṣid ensures that the application of law remains directed toward justice, protection of wealth, fulfillment of rights, and prevention of harm. This framework subsequently serves as the basis for understanding how Qur'anic principles and maqāṣid are translated into DSN-MUI fatwa provisions regarding various forms of digital transactions.

C. Maqāṣid Al-Syarī'ah as the Basis for Fatwa Deliberation

In fiqh muamalah fatwas, maqāṣid al-syarī'ah plays a crucial function in bridging general sharia principles with constantly evolving transaction issues. Maqāṣid is understood not merely as the ultimate end of Islamic law, but also as a framework for comprehending why a specific legal ruling is established and what public interest (*maṣlahah*) it aims to safeguard. Through this approach, a fatwa does not stop at the question of whether a transaction shares an identical form with contracts recognized in classical fiqh; it also considers the purpose, structure, risks, and consequences of that transaction. Monawer and Rahman (2022) demonstrate that the actualization of maqāṣid in Islamic finance requires identifying sharia objectives, the means to achieve them, societal needs, and their implementation in financial product design. In line with this, Ishak (2020) emphasizes the importance of maqāṣid in applying fiqh muamalah principles to modern financial practices.

In the context of contemporary transactions, the necessity for a maqāṣid-based approach becomes even stronger because technological advancements have birthed transaction forms that do not always have direct equivalents in classical muamalah practices. Electronic money, information technology-based financing, marketplaces, and online shops involve multiple parties, payment mechanisms, digital platform usage, as well as distinct patterns of data and fund management that differ from conventional transactions. Therefore, legal determination cannot be adequately executed simply by matching new transaction terminology with classical contract names. Analysis needs to be directed toward the substance of the legal relationship, the contracts (*'uqūd*) applied, the rights and obligations of the parties, the source of profit or remuneration, ownership, risk, as well as the potential for loss or injustice.

In the development of Islamic economic fatwas in Indonesia, the National Sharia Board–Indonesian Council of Ulama (DSN-MUI) has responded to various forms of digital transactions. Among these are Fatwa No. 116/DSN-MUI/IX/2017 concerning Sharia Electronic Money, Fatwa No. 117/DSN-MUI/II/2018 concerning Information Technology-Based Financing Services Based on Sharia Principles, Fatwa No. 144/DSN-MUI/XII/2021 concerning Marketplaces Based on Sharia Principles, and Fatwa No. 146/DSN-MUI/XII/2021 concerning Online Shops Based on Sharia Principles (DSN-MUI, 2017, 2018, 2021a, 2021b). The presence of these fatwas indicates that Islamic law possesses the latitude to address shifts in transaction models, provided that such innovations remain within the framework of sharia principles.

Methodologically, a *maqāṣid* analysis of fatwas must distinguish between *maqṣad* (objective) and *wasīlah* (means). *Maqṣad* represents the objective sought to be realized, whereas *wasīlah* is the instrument utilized to achieve that objective. The protection of wealth (*ḥifẓ al-māl*), justice (*‘adl*), mutual consent (*riḍā*), contract certainty, and harm prevention represent the objectives or values to be safeguarded. Meanwhile, contracts, payment procedures, documentation, service fees, verification mechanisms, and dispute resolutions serve as the means (*wasā’il*) to realize those objectives. This distinction is vital because a means should not be treated as an absolute end in itself. Conversely, *maqāṣid* objectives cannot be cited to override explicit sharia provisions that possess clear normative foundations.

Maqāṣid functions as an analytical tool to grasp the legal substance rather than a justification to sever law from its sharia sources. The principle of public interest (*maṣlaḥah*) must always be read in conjunction with the Qur’an, Sunnah, legal maxims (*qawā’id fiqhiyyah*), contract structures, and explicit sharia prohibitions. This is particularly crucial in digital transactions, as efficiency, speed, convenience, and technological deployment do not automatically signify that a transaction fulfills the principle of public interest. A transaction may offer technological convenience yet still pose sharia issues if there is contract ambiguity, inadequate disclosure, revenue extraction non-compliant with the contract, or risk unfairly shifted onto one party.

Güney (2024) cautions that the determination and interpretation of *maqāṣid* can contain elements of subjectivity, particularly when the concept of *maṣlaḥah* is invoked too freely. This critique is significant in digital transaction analysis because claims of public interest must be explainable based on the actual transaction structure and its tangible impact on the transacting parties. Consequently, public interest cannot be measured solely by efficiency or technological

progress; it must be evaluated alongside revenue sources, contract types, rights and duties of parties, information transparency, risk allocation, and potential harm.

Based on this elaboration, *maqāṣid al-syarī'ah* within fatwas can be positioned as a bridge connecting foundational Qur'anic values to operational legal provisions. The Qur'an establishes primary principles such as justice, mutual consent, trustworthiness (*amanah*), contract fulfillment, protection of wealth, and the prohibitions of usury (*riba*) and wrongful appropriation of property (*akla al-māl bi al-bāṭil*). These principles are subsequently understood through *maqāṣid* and translated into contract structures and *fiqh muamalah* rules. At the next stage, these structures serve as the foundation for formulating fatwas that provide legal certainty for novel transaction forms.

The relationship between the Qur'an, *maqāṣid*, *fiqh muamalah*, and fatwas in contemporary transactions can be illustrated as follows:



Figure 1. Qur'an, *maqāṣid*, *fiqh muamalah*, and fatwas in contemporary transactions

The flowchart illustrates that a fatwa is not an isolated ruling, but rather the result of translating sharia principles into concrete legal issues. This analytical framework will be utilized to examine the four DSN-MUI digital transaction fatwas in the following section.

D. Qur'anic Analysis of Contemporary Transaction Fatwas

The four DSN-MUI fatwas analyzed in this study were selected because they represent several primary forms of digital transactions, namely electronic money, information technology-based financing, marketplaces, and online shops. The analysis is not intended to re-evaluate every provision within each fatwa, but rather to examine how Qur'anic principles and *maqāṣid al-syarī'ah* can be utilized to comprehend the sharia rationale underlying these transactions.

Table 2. Qur'anic-Maqāṣidī Analysis of DSN-MUI Fatwas on Contemporary Transactions

Fatwa DSN-MUI	Transaction Object	Qur'anic Principle	Maqāṣid	Analytical Focus
No. 116/DSN-MUI/IX/2017	Sharia electronic money	Q.S. al-Nisā' [4]:29; al-Baqarah [2]:188	<i>Ḥifẓ al-māl; riḍā</i>	Contract (' <i>aqd</i> '), fees, ownership rights, and fund protection.
No. 117/DSN-MUI/II/2018	Information technology-based financing	Q.S. al-Baqarah [2]:275–279; al-Nisā' [4]:29	<i>Ḥifẓ al-māl; 'adl</i>	Contract (' <i>aqd</i> '), remuneration, risk, and exploitation prevention.
No. 144/DSN-MUI/XII/2021	Marketplace based on sharia principles	Q.S. al-Mā'idah [5]:1; al-Nisā' [4]:29	' <i>adl</i> ; amanah	Platform standing, contract (' <i>aqd</i> '), service fees, and transparency.
No. 146/DSN-MUI/XII/2021	Online shop based on sharia principles	Q.S. al-Nisā' [4]:29; al-Mā'idah [5]:1	<i>Riḍā</i> ; amanah	Sale (<i>bay'</i>), object information, rights of the parties, and contract fulfillment.

The table illustrates that while the four fatwas address distinct transaction contexts, they can be analyzed through interconnected Qur'anic values and sharia objectives. *Ḥifẓ al-māl*, justice, mutual consent, trustworthiness (*amanah*), and contract fulfillment serve as key principles for interpreting digital transaction provisions. Therefore, maqāṣid does not operate outside *fiqh muamalah*, but helps illuminate the relationship between contract provisions and the goals of protecting and realizing the welfare of all parties involved.

1. Fatwa No. 116/DSN-MUI/IX/2017 concerning Sharia Electronic Money

Electronic money represents a form of digital transaction that brings together multiple parties within a single system, including issuers, holders, merchants, operators, and other entities involved in the payment process. This complexity causes sharia issues to pertain not only to the payment instrument itself, but also to the legal relationships among the parties, the contracts ('*uqūd*) applied, the fees charged, as well as the management and protection of funds.

From a Qur'anic perspective, Q.S. al-Nisā' [4]:29 establishes the principle that wealth must not be acquired through wrongful (*baṭīl*) means and that transactions must take place on the basis of mutual consent (*tarāḍin*) between the parties. This principle is directly relevant to electronic money transactions, as users must understand the prevailing legal relationships and the consequences of using the service. Q.S. al-Baqarah [2]:188 further reinforces the

prohibition against acquiring another person's property unlawfully. Both verses can be positioned within the framework of *hifẓ al-māl*, namely the protection of wealth and ownership rights.

From a maqāṣid perspective, the protection of wealth in electronic money transactions does not merely mean preventing the loss of funds, but also ensuring that transaction mechanisms, service fees, fund usage, and inter-party relationships possess a clear legal foundation. Therefore, sharia provisions can be understood as an effort to construct a transaction system that offers legal certainty to users while preventing the unauthorized extraction of benefits. It is here that the principle of *riḍā* becomes essential, as mutual consent cannot be understood merely as formal agreement, but must be supported by adequate information regarding the transaction and any incurred fees (DSN-MUI, 2017).

2. Fatwa No. 117/DSN-MUI/II/2018 concerning Information Technology-Based Financing Services Based on Sharia Principles

Information technology-based financing connects parties seeking financing with funding providers through a digital system. While this model facilitates access to capital, it simultaneously gives rise to issues concerning contracts (*‘uqūd*), remuneration, fees, risks, and the respective legal standings of each party. Because transactions occur via digital platforms, users also face potential information asymmetry between service providers and financing recipients.

Q.S. al-Baqarah [2]:275–279 serves as a vital principle in evaluating financing, as the Qur’an establishes a clear boundary regarding usury (*riba*). In the context of modern transactions, the mere use of terms such as fee, profit, yield, or remuneration does not in itself determine the sharia compliance of a transaction. What is far more essential is examining the contract (*‘aqd*) and the underlying economic substance of the relationship: the source of profit, the basis for remuneration, how risk is allocated, and whether any addition is tied to a debt transaction in a manner non-compliant with sharia principles. Meanwhile, Q.S. al-Nisā’ [4]:29 establishes the principle that transactions must take place legitimately and on the basis of mutual consent (*tarāḍin*) between the parties.

From a maqāṣid perspective, *hifẓ al-māl* requires that financing not only provide access to capital, but also extend protection to all parties involved in the transaction. This protection encompasses contract clarity, transparency regarding fees and remuneration, clear risk allocation, and the prevention of revenue extraction non-compliant with the contract. The principle of *‘adl* (justice) further demands that financing relationships not be structured in a

manner that disproportionately burdens one party over another. Therefore, Fatwa No. 117/DSN-MUI/II/2018 can be understood as an effort to apply sharia principles to financing models that utilize technology as a transaction medium (DSN-MUI, 2018).

3. Fatwa No. 144/DSN-MUI/XII/2021 tentang Marketplace Berdasarkan Prinsip Syariah

Marketplaces possess distinct characteristics compared to direct buy-and-sell transactions because the platform acts as an intermediary connecting sellers and buyers. Multiple legal relationships can exist simultaneously within a single transaction; thus, fiqh issues cannot be adequately evaluated solely through the relationship between the seller and the buyer. The standing of the platform, the forms of contracts (*'uqūd*) applied, service fees, product information, payment mechanisms, and the respective responsibilities of each party become essential elements in determining the transaction structure.

Q.S. al-Mā'idah [5]:1 affirms the obligation to fulfill contracts, while Q.S. al-Nisā' [4]:29 emphasizes the prohibition against acquiring wealth wrongfully (*baṭīl*) and stresses the importance of mutual consent in transactions. Both principles provide a Qur'anic foundation for the necessity of contractual clarity within marketplaces. All parties must understand their respective capacities, rights, obligations, and the legal consequences of the executed transaction. In a digital context, this clarity also encompasses information regarding products, prices, service fees, payment methods, and dispute resolution mechanisms in the event of issues.

From a maqāṣid perspective, the principles of *'adl* (justice) and *amānah* (trustworthiness) are vital because marketplaces involve entities with varying levels of information and system control. Platforms occupy a strategic position in providing information and regulating transaction mechanisms. Consequently, transparency and legal relationship clarity constitute an integral effort toward preventing injustice and safeguarding the rights of all parties. Fatwa No. 144/DSN-MUI/XII/2021 demonstrates an effort to establish a sharia framework for marketplace models operating within digital commerce (DSN-MUI, 2021a).

4. Fatwa No. 146/DSN-MUI/XII/2021 concerning Online Shops Based on Sharia Principles

An online shop represents a form of digital buy-and-sell transaction that enables sellers and buyers to engage in commerce without meeting face-to-face. While this condition offers convenience, it also heightens the importance of information regarding the object of the transaction. Buyers generally get to know products through photographs, descriptions, prices,

reviews, and other information provided via digital media. Consequently, information clarity constitutes an essential component in establishing mutual consent (*tarāḍin*) between the parties.

Q.S. al-Nisā' [4]:29 establishes the principle that transactions must be conducted through permissible means and based on mutual consent. In online transactions, this consent must be supported by sufficient information regarding the object, price, payment mechanism, shipping, as well as the rights and obligations of the parties. Meanwhile, Q.S. al-Mā'idah [5]:1 provides the principle of contract fulfillment, which is relevant to the obligations of both sellers and buyers once a transaction has been agreed upon. This principle becomes increasingly vital in digital transactions because contract execution takes place via electronic systems and involves stages that are not always directly visible to the parties.

Q.S. al-Baqarah [2]:282 also provides a foundation regarding the importance of documentation in economic relations, although this verse specifically speaks within the context of debt transactions. In the context of digital transactions, the principle of documentation can be understood as a value that supports certainty, evidentiary proof, and dispute prevention. Payment proofs, order details, product information, communication between sellers and buyers, and transaction records can help protect the rights of all parties. Therefore, *riḍā* and *amānah* are not merely related to good intentions, but also need to be supported by information and documentation that enable the parties to understand and verify the transactions executed.

From a *maqāṣid* perspective, the protection of wealth (*ḥifẓ al-māl*) in online shops encompasses safeguarding the buyer's payments and the seller's right to receive payment in accordance with the contract. Simultaneously, information transparency helps prevent losses resulting from inaccurate or incomplete information. Fatwa No. 146/DSN-MUI/XII/2021 can be understood as an institutional response to the evolution of commerce via digital media while maintaining the fundamental principles of *fiqh muamalah* (DSN-MUI, 2021b; Ali, 2022).

Overall, these four fatwas demonstrate a relatively consistent pattern. Transaction forms may evolve alongside technological advancements, but their underlying principles remain connected to more foundational sharia values. Electronic money demands wealth protection and clarity of legal relationships; digital financing demands clarity of contracts, remuneration, and risks, alongside the avoidance of usury (*riba*); marketplaces demand clarity regarding the positions of the parties, contracts, fees, and information; whereas online shops demand product transparency, mutual consent, contract fulfillment, and rights protection.

These findings reveal that *maqāṣid al-syarī'ah* functions as a framework that helps translate Qur'anic principles into more concrete transaction issues. The principles of *ḥifẓ al-māl*, *'adl*, *riḍā*, and *amānah* do not remain mere normative values, but can be translated into the

requirements for contract clarity, information transparency, reasonable fee structures, fund protection, risk allocation, and harm prevention. Therefore, the relevance of *maqāṣid* in contemporary transaction fatwas lies in its capacity to bridge foundational Qur'anic values with shifting transaction models without discarding the normative boundaries of *fiqh muamalah*.

CONCLUSION

This study demonstrates that *maqāṣid al-syarī'ah* in *fiqh muamalah* possesses a strong foundation in Qur'anic values. These values are particularly evident in the principles of justice, mutual consent of the parties, contract fulfillment, protection of wealth, trustworthiness (*amanah*), transparency, and the prohibition of acquiring wealth wrongfully (*baṭil*). These Qur'anic principles do not directly provide technical rules for every form of modern transaction, but rather supply a normative foundation that can be developed through exegetical interpretation (*tafsīr*), jurisprudence (*fiqh*), legal theory (*uṣūl al-fiqh*), and independent legal reasoning (*ijtihād*). This position makes *maqāṣid* essential for explaining sharia objectives when transaction forms undergo transformation due to technological developments and the economic needs of society.

An analysis of DSN-MUI Fatwa No. 116/DSN-MUI/IX/2017 concerning Sharia Electronic Money, No. 117/DSN-MUI/II/2018 concerning Information Technology-Based Financing Services Based on Sharia Principles, No. 144/DSN-MUI/XII/2021 concerning Marketplaces Based on Sharia Principles, and No. 146/DSN-MUI/XII/2021 concerning Online Shops Based on Sharia Principles reveals a consistent pattern. Changes in the form of transactions do not eliminate fundamental sharia principles. These principles are translated into more concrete issues, such as contract clarity, fees or remuneration, rights and obligations of the parties, ownership, fund protection, risk allocation, information transparency, and transaction mechanisms. Fatwas serve to provide a more operational legal form to these values and objectives within the context of contemporary transactions.

The key finding of this study lies in positioning *maqāṣid* as a bridge between textual evidence (*dalīl*) and legal application, rather than as a substitute for evidence. The Qur'an provides foundational values and principles, *maqāṣid* explains the objectives sought to be realized, *fiqh muamalah* supplies the legal framework for transactional relationships, contract structures translate that framework into more concrete mechanisms, while fatwas offer legal guidance for specific forms of transactions. This relationship forms an analytical flow: Qur'an → Qur'anic values → *maqāṣid al-syarī'ah* → *fiqh muamalah* principles → contract structures → fatwa → contemporary transactions.

This research also finds that the application of maqāṣid in digital transactions must be conducted with caution. Convenience, speed, efficiency, and technological innovation cannot be automatically equated with sharia public interest (*maṣlahah*). Maqāṣid evaluation must still account for the applied contracts, sources of profit or remuneration, information clarity, risk allocation, protection of rights, and the potential presence of usury (*riba*), uncertainty (*gharar*), gambling/speculation (*maysir*), deception (*tadlīs*), and injustice (*ẓulm*). Maqāṣid functions to illuminate legal objectives and consequences, whereas the normative boundaries of sharia remain an essential part of the legal determination process.

Conceptually, this study proposes a Qur'anic–Maqāṣidī–Fiqh–Fatwa framework to analyze developments in contemporary transactions. This framework can be used to identify relevant Qur'anic values, map maqāṣid objectives, analyze contract characteristics and structures, connect them with fiqh muamalah principles, and evaluate their alignment with fatwa provisions. This framework enriches maqāṣidī exegesis (*tafsīr maqāṣidī*) while providing a more structured approach for developing fiqh muamalah that is responsive to economic and technological innovations.

The implications of this study are both academic and practical. Academically, integrating the Qur'an, maqāṣid al-syarī'ah, fiqh muamalah, and fatwas strengthens Islamic economic law studies, ensuring they are not merely oriented toward the formal structure of contracts, but also account for the objectives, substance, and impacts of transactions. Practically, this approach provides considerations for academics, fatwa bodies, regulators, and industry players in developing digital products and transaction mechanisms that uphold justice, transparency, wealth protection, and the rights of all parties.

This study has limitations as it focuses on normative and library analysis of the Qur'an, maqāṣid literature, fiqh muamalah, and four selected DSN-MUI fatwa documents as the main objects of research. It has not empirically tested how these provisions are implemented by digital platforms, the compliance levels of industry players, or user experiences in conducting transactions under these fatwas. Future research can expand upon this study through field research comparing fatwa provisions, actual practices on digital platforms, and the lived experiences of involved parties. Such studies will help illustrate the extent to which Qur'anic values and maqāṣid objectives are genuinely realized in digital economic practices.

REFERENCES

- Al-Qur'an. (n.d.). Al-Qur'an al-Karim.
- Al-Ghazālī, A. Ḥ. (1993). *Al-Mustashfā min 'ilm al-uṣūl*. Dār al-Kutub al-'Ilmiyyah.

- Al-Shāṭibī, I. (1997). *Al-Muwāfaqāt*. Dār Ibn ‘Affān.
- Al-Ṭabarī, M. J. (2001). *Jāmi‘ al-bayān ‘an ta’wīl āy al-Qur’ān*. Dār Hajr.
- Al-Zuhaylī, W. (1997). *Al-tafsīr al-munīr fī al-‘aqidah wa al-sharī‘ah wa al-manhaj*. Dār al-Fikr.
- Ali, Z. M. (2022). Etika jual beli online dalam Islam. *Darul Hikmah: Jurnal Penelitian Tafsir dan Hadits*, 8(2). <https://doi.org/10.61086/jstiudh.v8i2.32>
- Ali, Z. M. (2024). Hoarding and its dangers for the economy of the ummah in a review of Islamic literature. *Darul Hikmah: Jurnal Penelitian Tafsir dan Hadits*, 10(1). <https://doi.org/10.61086/jstiudh.v10i1.56>
- Ali, Z. M., & Nasution, N. (2025). Boycott of pro-Zionist products: A contemporary interpretation study. *Darul Hikmah: Jurnal Penelitian Tafsir dan Hadits*, 11(2). <https://doi.org/10.61086/jstiudh.v11i2.91>
- Ali, Z. M., Farouq, U., Mujiadi, Ahmad, M. S., & Ahzami, H. (2026). Islamic business ethics of boycotting pro-Zionist products: A Qur’anic interpretation and maqāṣid analysis. *ZAD Al-Mufasssirin*, 8(1), 452–470. <https://doi.org/10.55759/zam.v8i1.405>
- Ali, Z. M., Ali, K. M., & Ahzami, H. (2026). Green waqf as an Islamic economic instrument to realize ecological piety: A conceptual and empirical study. *Jurnal Bimas Islam*, 19(1), 87–118. <https://doi.org/10.37302/jbi.v19i1.1679>
- Alias, M. N., Abdullah, M. N., Kamis, M. S., Afandi, A. J., & Alias, N. (2024). Scientific approach as the basis for the formation of maqāṣid al-sharī‘ah concept and principles: A comparative study. *Malaysian Journal of Syariah and Law*, 12(2), 350–363. <https://doi.org/10.33102/mjssl.vol12no2.568>
- Alkhan, A. M., & Hassan, M. K. (2021). Does Islamic microfinance serve maqāṣid al-sharī‘ah? *Borsa Istanbul Review*, 21(1), 57–68. <https://doi.org/10.1016/j.bir.2020.07.002>
- Auda, J. (2008). *Maqāṣid al-sharī‘ah as philosophy of Islamic law: A systems approach*. The International Institute of Islamic Thought.
- Asni, F., & Sulong, J. (2021). The mura’ah al-khilaf and ma’alat method in fatwa decisions: Its application for fatwa coordination related to conditional hibah in Malaysia. *International Journal of Islamic and Middle Eastern Finance and Management*, 14(4), 641–654. <https://doi.org/10.1108/IMEFM-05-2018-0181>
- DSN-MUI. (2017). *Fatwa No. 116/DSN-MUI/IX/2017 tentang uang elektronik syariah*. Dewan Syariah Nasional–Majelis Ulama Indonesia.

- DSN-MUI. (2018). *Fatwa No. 117/DSN-MUI/II/2018 tentang layanan pembiayaan berbasis teknologi informasi berdasarkan prinsip syariah*. Dewan Syariah Nasional–Majelis Ulama Indonesia.
- DSN-MUI. (2021a). *Fatwa No. 144/DSN-MUI/XII/2021 tentang marketplace berdasarkan prinsip syariah*. Dewan Syariah Nasional–Majelis Ulama Indonesia.
- DSN-MUI. (2021b). *Fatwa No. 146/DSN-MUI/XII/2021 tentang online shop berdasarkan prinsip syariah*. Dewan Syariah Nasional–Majelis Ulama Indonesia.
- Güney, N. (2024). Maqāsid al-Sharī‘a in Islamic finance: A critical analysis of modern discourses. *Religions*, 15(1), 114. <https://doi.org/10.3390/rel15010114>
- Hasan, M. (2017). Tafsir maqāsidī: Penafsiran Al-Qur’an berbasis maqāsid al-syarī‘ah. *MAGHZA: Jurnal Ilmu Al-Qur’an dan Tafsir*, 2(2). <https://doi.org/10.24090/maghza.v2i2.1566>
- Ibn ‘Āshūr, M. al-Ṭ. (1984). *Al-Taḥrīr wa al-tanwīr*. Al-Dār al-Tūnisiyyah li al-Nashr.
- Ibn Kathīr, I. (1999). *Tafsīr al-Qur’ān al-‘aẓīm*. Dār Ṭayyibah.
- Ishak, M. S. I. (2020). The role of maqasid al-Shari‘ah in applying fiqh muamalat into modern Islamic banking in Malaysia. *Journal of Islamic Accounting and Business Research*, 11(10), 2137–2154. <https://doi.org/10.1108/JIABR-12-2019-0224>
- Maulida, S. (2023). Maqasid Shariah index: A literature review. *Maqasid Al-Shariah Review*.
- Maulida, S., & Firdaus, A. (2025). Development of Islamic bank performance measurement using the Maslahah Performa (MaP) approach. *Islamiconomic: Jurnal Ekonomi Islam*, 16(1), 39-68.
- Monawer, A. T. M., Abdul Rahman, N. N., Al-Nahari, A. A. A. Q., Haji Abdullah, L., Ali, A. K., & Meguellati, A. (2022). The actualization of maqāsid al-Sharī‘ah in Islamic finance: A conceptual framework. *International Journal of Islamic and Middle Eastern Finance and Management*, 15(5), 847–864. <https://doi.org/10.1108/IMEFM-06-2020-0293>
- Nurhikmah, N. (2024). Maqashid al-Shariah: Kerangka adaptif hukum Islam untuk menjawab tantangan kontemporer. *Journal of Dual Legal Systems*, 1(2), 103–117. <https://doi.org/10.58824/jdls.v1i2.226>
- Samsir, S., & Hamzah, H. (2024). Maqashidi tafsir: An effort to unveil the intent and purpose of the Qur’an in contemporary context. *TAFASIR: Journal of Quranic Studies*, 2(1), 70–84. <https://doi.org/10.62376/tafasir.v2i1.32>
- Shihab, M. Q. (2017). *Tafsir al-Mishbah: Pesan, kesan, dan keserasian Al-Qur’an*. Lentera Hati.

- Wardani, W., Ghazalah, M., & Ibrahim, M. (2021). Moral ideal-based Qur'an interpretation according to Shāṭibī's concept of maqāṣid al-sharī'ah. *Akademika: Jurnal Pemikiran Islam*, 26(2). <https://doi.org/10.32332/akademika.v26i2.3050>
- Wijaya, A., & Muzammil, S. (2021). Maqāṣidi tafsir: Uncovering and presenting maqāṣid ilāhī-Qur'ānī into contemporary context. *Al-Jami'ah: Journal of Islamic Studies*, 59(2), 449–478. <https://doi.org/10.14421/ajis.2021.592.449-478>
- Zubairin, A., Muid, A. N., & Musa, K. F. (2024). The maqasidi approach in Islamic legislation according to Ibn 'Ashur in *Al-Tahrir wa Al-Tanwir. Ilmu Ushuluddin*, 11(1). <https://doi.org/10.15408/iu.v11i1.41648>