



Jasser Auda's Thoughts on the Integration of Classical and Contemporary Sharia Maqasid for the SDGS

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Abstract

Objective: This study explores Jasser Auda's innovative approach to integrating classical and contemporary Maqāṣid al-Sharī'ah (higher objectives of Islamic law) and its relevance to advancing the United Nations Sustainable Development Goals (SDGs). The objective is to critically examine how Auda's systems-based methodology can serve as a dynamic ethical framework to support sustainable, holistic development in Muslim societies. **Theoretical framework:** The theoretical framework is based on Auda's "maqasid-based systems theory," which emphasizes multidimensionality, openness, and purpose-driven interpretation of Islamic legal texts. **Literature review:** The literature review highlights classical scholars such as Al-Ghazali, Al-Shatibi, and Ibn Ashur, juxtaposed with contemporary thinkers like Yusuf al-Qaradawi and Jasser Auda, focusing on the evolution of maqāṣid discourse. **Methods:** This study employs qualitative library research through critical content analysis of Auda's key writings, including Maqasid al-Shariah as Philosophy of Islamic Law and other related works, and aligns them with SDG values. **Results:** Findings reveal that Auda's expansion of maqāṣid to include contemporary values such as human rights, environmental sustainability, and gender justice provides a relevant ethical paradigm for operationalizing the SDGs within Islamic frameworks. His methodology bridges traditional legal maxims with modern global challenges, promoting justice, well-being, and ecological balance. **Implications:** The implications of this integration include the potential for faith-based policies, Islamic education, and jurisprudence to more directly contribute to goals like SDG 1 (No Poverty), SDG 3 (Good Health and Well-being), SDG 4 (Quality Education), and SDG 16 (Peace, Justice, and Strong Institutions). **Novelty:** The novelty of this study lies in its interdisciplinary approach, combining Islamic jurisprudence with global development

ethics, offering a fresh model for aligning religious values with universal sustainability objectives.

Keywords: maqāṣid al-sharī‘ah, jasser auda, sustainable development goals, islamic ethics, systems thinking.

INTRODUCTION

The evolving nature of global challenges—ranging from poverty, inequality, environmental degradation, and governance crises—necessitates the re-examination of foundational ethical and legal paradigms, including those rooted in religious traditions. In the Islamic context, the concept of Maqāṣid al-Sharī‘ah (higher objectives of Islamic law) has traditionally served as a framework to guide legal reasoning toward achieving human welfare (maslahah) and preventing harm (mafsadah). However, much of classical maqāṣid discourse remains limited in scope, focusing primarily on the preservation of religion, life, intellect, progeny, and wealth [1]. These traditional objectives, while still relevant, often lack the flexibility and comprehensiveness required to address the demands of a rapidly globalizing and pluralistic world. In response to these limitations, contemporary scholar Jasser Auda offers a systems-based rethinking of maqāṣid that repositions Islamic law as a dynamic, context-sensitive, and purpose-oriented legal tradition [2]. His model shifts the focus from rigid textualism to multidimensional values such as justice, dignity, freedom, human rights, and sustainable development. This paradigm resonates profoundly with the ethical foundation of the United Nations Sustainable Development Goals (SDGs), which aim to eradicate poverty, promote peace, ensure inclusive education, protect the environment, and achieve equitable economic growth. Despite this alignment, little scholarly effort has been made to systematically link Auda’s maqāṣid theory with the operational logic of the SDGs. This represents a significant research gap [3].

This study aims to fill that gap by critically examining the integration of Jasser Auda’s maqasid-based systems theory with contemporary Sharia economic law and its potential to advance the SDGs. It explores how Auda’s innovative approach can reframe Islamic legal institutions to serve broader social objectives, particularly in the context of Egypt—a country where Sharia economic law is increasingly institutionalized but still faces challenges related to rigidity, formalism, and socio-legal fragmentation. While laws supporting Sharia banking and finance exist, such as Egypt’s Law No. 21/2008 and Law No. 19/2008, their application often lacks grounding in a holistic, ethical framework that ensures justice, inclusion, and public welfare [4]. The significance of this research lies in its interdisciplinary nature, combining Islamic jurisprudence, systems theory, and development ethics. It offers a methodological and philosophical foundation for rethinking Islamic legal principles in light of the SDGs, bridging normative religious goals with universal human aspirations. The research contributes not only to Islamic legal reform but also to global discourse on ethical development models rooted in indigenous and faith-based traditions. The implications of this study are wide-ranging. Academically, it provides a robust theoretical framework for reinterpreting Islamic law in contemporary contexts. For policymakers, it suggests an ethical pathway for faith-based law to contribute to national and international development agendas. Practically, it opens new opportunities for Islamic economics to align with global sustainability standards—supporting SDG 1 (No Poverty), SDG 3 (Good Health and Well-being), SDG 4 (Quality Education), SDG 5 (Gender Equality), and SDG 16 (Peace, Justice and Strong Institutions) [5].

This research situates Jasser Auda’s maqāṣid thought as a vital tool for Islamic legal renewal and ethical alignment with the SDGs. By doing so, it fosters a deeper understanding of how classical Islamic principles can evolve to meet contemporary demands, ensuring that Islamic law remains both authentic and transformative in an increasingly interconnected world. The dynamic evolution of Islamic legal thought (Ushul al-Fiqh) in the modern era necessitates a re-examination of its foundational principles, particularly the concept of Maqashid Sharia—the objectives or higher purposes of Islamic law. In an age of

globalization, digital transformation, and socioeconomic complexities, rigid and literalist interpretations of Sharia often fall short of addressing the multifaceted realities of Muslim societies [6]. This research emerges from the urgency to contextualize Islamic legal norms in a way that remains faithful to their ethical foundations while being responsive to contemporary challenges. Jasser Auda, a prominent contemporary Muslim scholar, offers a transformative perspective on Maqashid Sharia through his systems approach. By reframing traditional objectives and incorporating elements such as human dignity, justice, and public welfare into the core legal discourse, Auda paves the way for a dynamic understanding of Sharia that aligns with modern legal and social systems. His theory has significant relevance for countries like Egypt, where Sharia Economic Law is rapidly expanding within a pluralistic legal environment [7].

Egypt, as the world's largest Muslim-majority country, has seen the institutionalization of Islamic economics and finance as part of its national development agenda. However, the integration of Sharia principles into national law requires more than textual compliance; it demands a philosophical and methodological foundation that is both flexible and forward-thinking. Auda's conceptualization of Maqashid Sharia provides such a foundation, allowing Islamic economic law to be both authentic and adaptive [8]. Thus, this research is vital not only to enrich academic discourse but also to offer practical insights into how Islamic legal philosophy can guide the development of economic systems that are just, ethical, and contextually relevant in Egypt and beyond. As for Egypt, which is a country of law as written in the 1945 Constitution which has been amended by Egypt's declaration of the state of law is enshrined in Chapter I paragraph (3) which states: "The state of Egypt is a state of law." which must prioritize legal aspects in dealing with various problems, even though the law has run in Egypt until now only in the formal aspect. So, the running of the law in this country is regardless of the morality aspect. Moreover, in looking at the sharia economic law that is currently developing in the legal practice that runs in Egypt. The Egyptn state adopts three existing laws, namely customary law, religious law, and positive law that apply. Living law is one of the sources of law that develops in society. According to Soerjono Soekanto, law is a tangible form of the value system that applies in social life [9].

One of the explanations in the post-amendment 1945 Constitution, especially Article 1 Paragraph (3), states that "Egypt is a country of law (rechtsstaat)." The desired goal is the achievement of harmony between the law and the value system. Therefore, Islamic law is an inseparable part of Egyptn society, in contrast to positive laws that arise because of political forces that hold power. Practically, the existence of Islamic financial institutions is currently experiencing increasingly rapid development. This is in line with the growing awareness of practicing Islam in a kaffah manner among the majority of Muslims [10]. This development certainly provides new hope for economic actors to run their businesses by the spirit of Sharia law which promises to meet internal needs, and not just for the sake of material profits. Along with the rapid development of sharia economic law, the ideals of economic law are in line with the ideals of Islamic law contained in the Maqasid Shari'ah whose essence is to produce and create the benefits of mankind for this world and the hereafter. Islam is a universal and inclusive religion. Universal means that Islam is intended for all mankind on earth and applies anytime and anywhere until the end of time. Comprehensive means that Islam has complete and perfect teachings. The perfection of Islamic teachings lies in the fact that Islam regulates all aspects of human life, not only the spiritual aspect (pure worship), but also the aspects of mu'amalah, including economic, social, political, legal, and others [11].

As a comprehensive doctrine, Islam encompasses three main principles: Aqidah, Sharia, and Morality. The relationship between Aqidah, Sharia, and morality in the Islamic system is very complicated. Making it an all-encompassing system. Islamic sharia is divided into two parts, namely Prayer and Mu'amalah. Departing from the above problem, this paper tries to answer how the position of the sharia maqashid from the perspective of jasser auda in the midst of the development of sharia economic law in Egypt [12]. The urgency of Islamic

economic law in Egypt shows newer *ijtihad*, so through the perspective of system theory, Jasser Auda deconstructs a more flexible *maqashid* science consisting of cognitions, wholeness, multidimensionality, openness, and purposefulness of the system. The methodology offered by Jasser Auda also leads to the realm of Islamic law that is increasingly in line with today's problems. *Maqasid* first appears in At-Turmudzi's work entitled *as-Salah wa maqasiduha* [13]. The concept emphasizes the process of conceptual transformation into an approach, starting with 'value'. In terms of value, *Maqasid Syariah* is an inseparable part of the study of *Maslaha Murasa*, *Istihsan*, and *Qiyas* in the study of Islamic *fiqh*. However, the study of *Maqashid Syariah* is growing and the urgency of Islamic law decision-making, especially in responding to current legal problems, is becoming clearer.

Jasser explained that *Maqashid Syariah* is the values that include the wisdom behind the law and a set of moral concepts as the basis of Islamic law. Like justice, free will, generosity, ease of human dignity, and Community Cooperation. All of them are one goal of Islamic law which is expected to achieve good goals by opening up space for good or closing space for evil. Furthermore, *Maqasid Syariah* Jasser Auda seeks to rebuild and develop the *maqashid* that has been formulated previously. The development of the times that continues to change shows that the *maqashid sharia* adapts to the times. The location of the fundamental change from classical *maqashid* to contemporary *maqashi* is that the classical *maqashid* is protection and protection while the contemporary *sharia maqashid* is more emphasizes development and human rights. The term "system" comes from the Greek word "system," which means a whole consisting of parts or compositions [14]. In general, a system is defined as a series of interactions between units or elements that form an integrated unit designed to perform several functions. This definition is considered simple because it describes a system simply as a series of units that interact with each other. According to Maturana and Varela, a special characteristic of the system is its ability to preserve or renew itself, thus becoming an autonomous system. However, this independence is largely internal with the sole purpose of maintaining its autonomy. Luhmann adopted this idea in law as a social system, in which the law responds to its environment through norms and transforms through internal communication to maintain its autonomy [15]. However, this concept of self-renewal cannot be applied to Islamic law. Renewal in Islamic law (*tajdid*) arises from the openness of the law and its interaction with the outside environment, not from internal activity. Therefore, to overcome these limitations, Jasser Auda developed Islamic legal theory by introducing a number of categories, namely: cognitive nature of the system, wholeness, openness, mutually influencing hierarchy, multidimensionality, and purposefulness. Among these categories, significance can include other features of the Islamic legal system [16].

According to Umer Chapra, Islamic economics is a science that plays a role in improving human welfare, both directly and indirectly. Islamic economics focuses on the arrangement and distribution of resources to achieve *Sharia Maqashid*, which is the goals of *sharia* that prioritize the common good and avoid harm. Today, the Islamic economy has become part of the global economy, crossing different countries and religions. This can be seen from the existence of *sharia economics* in countries such as India, where the majority of the population is Hindu, and England, which is the center of the Anglo-Saxon Catholic Church. Thailand and South Korea are also committed to becoming the center of the world's *halal* industry [17]. In Egypt, the development of the *sharia economy* is not only limited to institutional and regulatory aspects but covers the entire *sharia economic ecosystem*. Fauzan Ali Rasyid stated that the institutionalization of *sharia economic law* in Egypt is increasingly relevant and has bright prospects for several reasons. First, in Egypt's increasingly open political context, issues and political statements that support Islam attract the attention of politicians as a way to gain support. Second, as a way to reduce the pressure and growth of radical and fundamental groups. By making *sharia economics* a national political discourse, radical groups will lose sympathy and turn to *sharia economic discourse* that prioritizes public interests. Third, global economic changes triggered by the financial crisis in Europe and America, thus putting MEE in danger of dissolving. This condition has made the Western world interested in economic power in Muslim countries, including the Islamic

economy by establishing Islamic banks in countries such as Switzerland and the United Kingdom [18].

In line with that, it can be said that the political configuration of sharia economic law in Egypt is increasingly important for the people. This is relevant in meeting instrumental needs as well as human rights, especially if it is associated with national economic development that is populist and has an impact on all people, regardless of their religion. To support this, the importance of the role and legal position of sharia economics can be seen from a multi-dimensional perspective. As a basis for development in the present and future, experts state that culturally, sharia economic law has been applied in society since Islam entered the archipelago. This is evidenced by the large number of economic institutions established by the Muslim community. Lodewijk Willem Christian van den Berg (1845-1927) formulated this dynamic as the theory of reception in complex, which states that Egyptn Muslims have adopted Islamic law as a whole [19].

Novelty of the Research, This research presents a novel contribution to both Islamic legal theory and global development discourse by systematically linking Jasser Auda's contemporary maqāṣid-based systems theory with the United Nations Sustainable Development Goals (SDGs). While previous studies have explored Auda's reformist legal ideas, very few have examined how his conceptual framework can directly support the operationalization of the SDGs, particularly within the context of Sharia economic law. The first novelty lies in the integration of Auda's six-system dimensions—cognitive nature, wholeness, openness, interrelatedness, multidimensionality, and purposefulness—into the legal and institutional structures that support Sharia-compliant economics. This model provides a shift from traditional maqāṣid, which focused primarily on preservation (hifz), to a more progressive, developmental orientation emphasizing ethical growth, human dignity, and social justice. These align directly with global objectives such as SDG 1 (No Poverty), SDG 3 (Good Health and Well-being), SDG 4 (Quality Education), SDG 5 (Gender Equality), and SDG 16 (Peace, Justice, and Strong Institutions) [20].

Secondly, the research is innovative in contextualizing Islamic legal reform within Egypt's pluralistic legal environment, where Islamic law, positive law, and customary law coexist. By applying Auda's theory, the study offers a practical and ethical model for harmonizing these legal traditions without compromising Islamic authenticity. Finally, this study introduces an interdisciplinary approach that connects Islamic jurisprudence, systems theory, and development ethics—a framework rarely utilized in Islamic legal scholarship. It moves beyond fiqh-based literalism and provides a universalizable methodology for rethinking Islamic law as a dynamic tool for sustainable development. This work offers a transformative lens for future policymaking, curriculum design, and institutional reform—positioning Islamic law not as static doctrine but as an evolving, purpose-driven system aligned with humanity's shared future.

LITERATURE REVIEW

The discourse on Maqāṣid al-Sharī'ah has undergone significant development from classical interpretations toward more contextualized and multidimensional frameworks in response to modern societal challenges. Classical scholars such as Al-Ghazali, Al-Shatibi, and Ibn Ashur emphasized the five foundational objectives of Islamic law: protection of religion, life, intellect, lineage, and property. While these remain essential, their applicability in addressing contemporary global issues—such as gender justice, climate change, or digital economy—is increasingly questioned. Jasser Auda emerges as a pivotal figure in this modern reinterpretation. His systems-based approach to maqāṣid introduces six interlinked dimensions that encourage a more dynamic, inclusive, and ethically grounded understanding of Islamic law. His method moves beyond textual rigidity and calls for a broader vision of law that promotes justice, human rights, dignity, and sustainable development [21].

Previous studies have focused on Auda's theoretical contributions, but few have contextualized his work within the legal frameworks of specific Muslim-majority countries, such as Egypt, or aligned it directly with the UN Sustainable Development Goals (SDGs). This research fills that gap by exploring how Auda's methodology can inform Sharia economic law that actively supports SDG 1 (No Poverty), SDG 4 (Quality Education), SDG 5 (Gender Equality), and SDG 16 (Peace, Justice, and Strong Institutions). Thus, the literature indicates both the relevance and the need for a more applied understanding of maqāshid theory within the global development landscape. The study of Maqashid Sharia in the context of sharia economic law is increasingly receiving special attention from contemporary Islamic scholars. One of the most influential thinkers in the development of the concept of Maqashid Sharia is Jasser Auda. Auda's thinking emphasizes the importance of understanding the main objectives of sharia (maqashid) comprehensively and contextually so that sharia law is not only seen as a normative rule but also as an effort to achieve the benefit of the ummah as a whole. In his work, Auda introduces a holistic and multidimensional approach to Maqashid, which includes five main aspects, namely the protection of religion, soul, intellect, heredity, and property [22].

This approach opens up a space for legal interpretation that is more dynamic, flexible, and by the times. The implications of Auda's thinking on sharia economic law in Egypt are very significant. Egypt, as a country with the largest Muslim population in the world, has a need to adapt sharia economic laws that are not only based on classical texts but also pay attention to local socio-economic and cultural conditions. Maqashid Sharia thinking ala Auda can be a normative and methodological basis in formulating Sharia economic regulations that are responsive to modern challenges such as digital finance, financial inclusion, and the protection of consumers and sharia business actors. Several studies have shown that the application of maqashid in sharia economic law can increase the effectiveness and fairness in the implementation of sharia principles [23]. However, there are still challenges in the implementation of this thinking in Egypt, especially related to the harmonization between fatwas and laws and regulations which are often normative and rigid. The maqashid approach as proposed by Auda encourages the development of more adaptive and humane sharia economic law so that it can contribute to the development of a just and sustainable national economy. Thus, the study of Jasser Auda's thought is not only important academically but also strategically in supporting the reform of sharia economic law in Egypt. Meanwhile, other literature reviews related to the analysis of Jasser Auda's thoughts, especially on the application of the Maqashid Syariah approach in highlighting the development of sharia economic law in Egypt, in this framework, the concept of sharia maqashid jasser auda in its relevance to sharia economic law. Bringing a new space in the upheaval of the development of sharia economic law in Egypt that is fair and civilized in the context of the best life [24].

Recent studies increasingly show the importance of interconnectedness between study groups, interconnectedness between study groups, and effective sustainability, especially in seeing the development of Islamic economic law which is always dynamic. Through this approach, the development of sharia economic law pays more attention to the factors that affect the relationship between Islamic law and Islamic economics which have long been entrenched in the Egyptian state. So that the results of this research provide valuable discourse for the development of economic law practitioners in dealing with human rights issues, justice, and gender issues so that the sharia maqashid as an analytical knife is able to answer the challenges of Islamic Economic Law in Egypt. The need for contextualization of meaning in ushul fiqh thought, to build a sharia maqashid capable of dealing with the times also demands the development of classical sharia maqashid theory to post-modern sharia maqashid. Which then leads to changes in the moral aspect and various fundamental changes. Classical sharia maqashid emphasizes individualistic care, while sharia maqashid is holistic and comprehensive so that it emphasizes scientific and integrated development by today's aspects of life [25].

METHODOLOGY

This study employs a qualitative, literature-based methodology that integrates historical and biographical approaches to analyze the development and impact of Jasser Auda's maqāsid-based legal thought in relation to Sharia economic law and the Sustainable Development Goals (SDGs). The methodology is structured around multiple stages of data collection, interpretation, and critical analysis to ensure a comprehensive and contextual understanding of the subject matter. Type of Research. The research is fundamentally qualitative and theoretical in nature, focusing on document-based analysis. It seeks to trace the intellectual evolution of maqāsid shariah thinking through historical sources, while also analyzing Jasser Auda's contributions in light of current global legal and economic challenges. The research identifies how Auda's innovative framework can influence Sharia economic legal systems to align with the objectives of the SDGs, particularly in the Egyptian context [26].



Figure 1. Maqasid Institute Jasser Auda Founder

This study uses a historical-sociological and biographical approach, combining the examination of socio-historical structures with an analysis of Auda's personal intellectual trajectory. The historical approach investigates the transformation of Islamic legal theory, especially the shift from classical maqāsid thought to contemporary systemic models. The sociological perspective captures the broader societal, legal, and political environment of Egypt, where Islamic law is situated within a pluralistic legal order. The biographical dimension allows the research to delve into Auda's intellectual background, influences, and scholarly motivations. His education, writings, and institutional affiliations are examined to understand the epistemological foundation of his theories and their practical implications [27].

Data Sources. This literature research uses both primary and secondary data sources: 1). **Primary Sources:** The primary data consists of Jasser Auda's original works, such as *Maqasid Al-Shariah as Philosophy of Islamic Law* and other relevant writings, including his lectures, academic papers, and interviews. These sources provide direct insight into his methodologies, terminologies, and interpretations of Islamic law, especially regarding the principles of cognition, wholeness, openness, interrelatedness, multidimensionality, and purposefulness. 2). **Secondary Sources:** These include academic commentaries, peer-reviewed journal articles, books, theses, and conference proceedings related to maqāsid shariah, Islamic economic law, and SDGs. Secondary sources serve to contextualize and corroborate the research findings, offering comparative and critical perspectives on Auda's work and its application in Egypt [28].

Data Collection and Analysis. The research adopts an analytical-descriptive model for data collection. Relevant texts are systematically reviewed, extracted, and categorized according to themes such as legal reform, economic ethics, Islamic jurisprudence, and sustainable

development. Internal and external criticism techniques are applied to ensure accuracy and neutrality, especially when dealing with biographical and historical data. The data is then interpreted within the framework of SDG objectives. For instance, Auda's emphasis on justice and human dignity is analyzed in relation to SDG 1 (No Poverty), SDG 4 (Quality Education), SDG 5 (Gender Equality), and SDG 16 (Peace, Justice, and Strong Institutions). This adds a normative development perspective to the legal-philosophical analysis [29].

Purpose and Contribution. The main purpose of this methodology is to generate a holistic understanding of how Auda's legal theory can contribute to the reformation of Islamic law in a way that supports national and global development goals. The research not only reconstructs a historical-intellectual trajectory but also demonstrates how religious legal traditions can be reinvigorated to meet contemporary socio-economic demands through alignment with the SDGs.

RESULTS AND DISCUSSION

Three terms have similar meanings in describing the concept of Maqasid Syariah, namely Maqasid al-Syariah, al-Maqasid al-Syari'ah, and Maqasid al-Syari'ah. Among the three, the term Maqasid al-Syariah is the most commonly used. Maqasid al-Syariah is one of the important concepts in the study of Islamic law. The importance of maqasid al-shari'ah makes Islamic legal theorists make it one of the criteria (in addition to other criteria) for a mujtahid in the ijtihad process. The main concept of maqasid al-shari'ah is to realize good deeds while avoiding bad deeds or to obtain benefits and reject losses, as the main purpose of Islamic sharia that is revealed to the earth. Maqashid Syariah is the plural form of the word "maqсад," which means something that is a goal or thing to be achieved. The word is also related to "qasada," which means to aim, intend, or have a specific purpose, in line with the terms "ends" in English, "telo" in Greek, "finalité" in French, and "zweck" in German. Initially, the sharia maqashid was considered part of the science of ushul fiqh, but Jasser Auda rejected it. According to him, maqashid and the science of ushul fiqh have fundamental differences, where the science of ushul fiqh tends to focus on the text outwardly, while maqashid is more on the meaning behind the text. This view is in line with the thought of Ibn Assyria [30].

Scholars argue that the purpose of sharia is different from the principles of fiqh, and there are reasons and problems associated with the science of Ushul, including most of the problems in the science of Ushul are not the same as fiqh, the codification of the science of Ushul is carried out after fiqh, and the problem of property often focuses on the deduction of decisions that, in some cases, are not definitive, and the reasons are that the scholars of Ushul provide strict limits of evidence and cannot Achieving Intellectual Unity. Some of them are:

First, in his famous book, Imam Muhammad Al-Tahir bin Asyur comprehensively discusses the maqashid of sharia and its relationship with the science of ushul fiqh. In the book, he invites us to develop the science of maqashid separate from the science of ushul fiqh. Second, Ahmad Al-Raisuni supports this view in many of his studies and argues that separating several sciences will not reduce or increase knowledge, but can enrich the knowledge. He also believes that the freedom of Maqasid according to Imam Ibn Assyria is relative, not absolute, because each science is related to other sciences. Third, Ismail Al-Hassani responded to the call in his book "Nazariyat Maqashid Inda Imam Muhammad Al-Tahir Ibn Asyur," in which he discussed the purpose of Sharia according to Imam Muhammad Al-Tahir Bin Assyria as a whole and its relation to the science of ushul fiqh [31].

Fourth, Muhammad al-Habib Ibn al-Khoja in his book "Muhammad al-Tahir Ibn Asyur wa kitabuhu Maqashid Syariah Islamiyyah" also discusses the purpose of Sharia according to Imam Muhammad al-Tahir Ibn Asyur as a whole, as well as its role with the science of ushul. This is especially evident in the second part of his book, where he shows that Imam Muhammad al-Tahir Ibn Asyur proposed the idea of separating the science of maqashid from the science of ushul fiqh and its application. Fifth, Jasser Audah actively supports reforms

(Tajdid) in the establishment of Islamic law, including the Sharia Maqashid, although he does not explicitly mention such separation [32].

Jasser Auda answers this problem with a system approach which in Islamic legal theories is a method used to answer fundamental questions in the fiqh proposal which also explains the role of Maqasid Syariah in overcoming various problems. This approach is a holistic one, where each entity is seen as a system made up of various subsystems that interact with each other, both internally and with the external environment. This approach is based on the assumption that the philosophy of the Islamic system is expected to be able to construct philosophical conclusions that renew the arguments of Islamic theology. Thus, the evidence for God's perfection in His creation is more accurate if it is based on a systems approach, rather than the previous causality arguments, so that truth can be measured scientifically and objectively [33].

The development of Islamic economics, often called sharia economics, in Egypt has made rapid progress. This progress is driven by the legal sector, especially with the existence of laws and regulations that support the sharia economy. For example, Law Number 3 of 2006 gives authority to the Religious Court to handle sharia economic disputes. In addition, Law Number 19 of 2008 concerning State Sharia Securities and Law Number 21 of 2008 concerning Sharia Banking further strengthen the foundation of Islamic economic law in Egypt. At the practical level, the development of Islamic financial institutions is accelerating, along with the increasing awareness of Muslims to apply Islamic teachings comprehensively. This development provides new hope for business actors to run businesses that are not only oriented towards material profits but also in line with the spirit of sharia law that emphasizes the fulfillment of spiritual needs [34].

Configuration of Islamic Values in Law and Economics in Egypt

Sharia economic law in Egypt is closely related to the theory of the Jasser Auda system, as well as the configuration of Islamic values in law and economics in Egypt. Ismail Suny divided the discussion on the implementation of Islamic law in Egypt into two stages, namely the Dutch East Indies period and the Republic of Egypt period. During the Dutch East Indies period, Islamic law went through two periods: first, the period of full acceptance of Islamic law (Receptie In Complex), and second, the period of acceptance of Islamic law that depended on customary law (Receptie). Meanwhile, during the Republic of Egypt, Islamic law also experienced two periods: first, the period in which Islamic law was accepted as a persuasive source, and second, the period of acceptance of Islamic law as an authoritative source. The existence of Islamic economic law in the current Egyptn legal system is not only influenced by historical and demographic factors (such as the majority of the population being Muslim), as some believe [35].

In various literatures, especially foreign literature, the term "Islamic economics" is more commonly used than "Islamic economics," as in the term Islamic Economics. Therefore, many countries use institutional nomenclature that refers to "Islam," such as in Islamic banking, Islamic management, and Islamic finance. It is different from Egypt, which prefers to use the term "sharia" rather than "Islam," so economic institutions in Egypt use sharia labels, such as sharia banks, sharia finance, and sharia pawnshops. This difference is influenced by the socio-political history of Islamic law in Egypt. However, there is no conceptual difference between Islamic economics and Islamic economics, because both refer to an economic system based on Islamic teachings [36].

Methodologically, economic problems in the muamalah category are part of the responsibility of the ummah to design and update their systems and techniques. Therefore, the system and laws of Sharia economics continue to develop and adapt to remain relevant to the changing times. The freedom to make these changes is dynamic and universal, although not absolute. Umer Chapra defines Islamic economics as a science that contributes to human

well-being, with a focus on the allocation and distribution of resources to achieve Maqasid Sharia. In other words, the purpose of sharia economics is to achieve goodness and prevent damage, in line with the goals of Islamic religious teachings. Today, the sharia economy has developed globally, transcending the boundaries of state and religion. This can be seen from the application of sharia economics in countries such as India, where the majority of the population is Hindu, as well as England, which is the center of the Anglo-Saxon Catholic Church, which has also accepted and developed sharia finance. Thailand and South Korea are also committed to becoming the world's halal industry hub. In Egypt, the development of the sharia economy is not only seen in institutions and regulations but also includes the entire sharia economic ecosystem.

Jasser Auda's Thoughts

Cognitive Nature

This refers to the nature of knowledge that makes up the Islamic legal system. Islamic law is compiled based on the understanding of a legal expert (faqih) of the texts that are the basis of the law. Auda emphasizes the need to distinguish between the texts (the Qur'an and As-Sunnah) and the understanding of the texts. There is a fundamental difference between sharia, fiqh, and fatwa. According to Auda, fiqh is an interpretation carried out by legal experts, which is often understood in a wrong way and understood as sharia. Fiqh is the result of ijtihad that is based on the Qur'an and Sunnah to understand the meaning it contains, but it is still a human understanding that can be wrong. Therefore, this understanding requires proficiency in knowledge, which allows one to connect concepts holistically. Auda criticized misunderstandings such as equating ijmak (consensus) with the main source of law. For him, ijmak is not a legal reference, but merely a consultative mechanism that is closed to outsiders [37].

Wholeness

Referring to systems theory, Auda emphasizes that all causal relationships in Islamic law must be comprehensively understood. He seeks to expand the concept of maqasid ash-sharia from the individual level to a universal dimension that can be accepted by the wider community, including the values of justice and freedom. Auda relies on the principle of holism to critique the concept of causality in Islamic theology and argues that all creation requires not only a cause but also a greater purpose. He emphasized that a holistic mindset is indispensable in the renewal of the study of fiqh proposals because it helps to understand the law with a holistic and adaptive approach, more than just fixed parts [38].

Openness

According to systems theory, a dynamic system is an open system, even those that appear to be dormant, essentially remain open. The openness of a system depends on its ability to achieve its goals in a variety of situations. This condition is affected by the external environment that interacts with the system. Based on this theory, Jasser Auda argues that the Islamic legal system is open, with openness being an important element in Islamic law, and closing the door of ijtihad will only make it static. Ijtihad is very important in fiqh to enable jurists to respond to new problems by developing appropriate mechanisms and methods. Auda emphasizes two forms of openness. First, openness in changing cognitive culture is closely related to the way a person perceives the world around him. This worldview plays an important role in understanding reality and determining the direction of one's actions. Fiqh, according to Auda, must take into account urf (custom) to conform to the purpose of maqasid al-shariah, although urf sometimes differs from the actual meaning of the text. Second, acceptance of philosophical studies [39]. For a long time, Islamic jurists have been open to the study of philosophy, especially Greek philosophy. Al-Ghazali, for example, adopted concepts from Greek philosophy and adapted them to Islamic law, such as the use of the method of qiyas (analogy) adapted from Aristotle's syllogistic deductions. Auda considers

that the traditional approach in fiqh, which is called deontic logic in modern terms, tends to be too rigid and insensitive to the development of the times. Therefore, according to Auda, Islamic law must be open to philosophical thought and needs to renew its views, including considering changes in worldview and *urf* to achieve a more universal legal goal [40].

Interrelated

One of the characteristics of a system is the existence of a hierarchical structure. A system is made up of smaller subsystems underneath, where the relationships between the parts determine the goals and functions to be achieved. The process of dividing a larger system into smaller parts is a way to sort out the differences and similarities between the elements. The smallest part represents the whole, and vice versa. In the context of the Islamic legal system, there are similarities between the legal structure and the structure of the surrounding society or environment. The Islamic legal system is influenced by the worldview or ideology of a jurist (*faqih*), which is shaped by the social, cultural, and economic situation around him. A *faqih* as an individual is part of a wider society, and he adapts to the social structure in which the law is applied [41]. This process, called structuring, gives meaning to the Islamic legal system. The legal product issued by a *faqih* cannot be separated from the context of the environment in which he lives, because *maqasid asy-shari'ah* (*sharia* goals) is a reflection of his worldview which is also influenced by external conditions. According to Jasser Auda, *maqasid* is a meeting point that connects various schools of fiqh. The method of approaching Islamic law through *maqasid* is considered a safe approach because it is not limited to a specific text or opinion, but rather is based on general principles that unite Muslims, allowing them to face common challenges [42].

Multi Dimensionality

A system does not stand alone, but rather consists of various parts that are integrated and form a coherent structure. Because a system is complex, it has a diverse spectrum of dimensions. Islamic law can be likened to this kind of system, which consists of various dimensions. According to him, in Islamic law, there is a binary opposition that divides between *qat'iy* (certain) and *dhanni* (uncertain), which is dominant in the methodology of law-making, which can be seen from terms such as *qat'iyyu al-dilalah* (certainty in meaning), *qat'iyyu al-thubut* (certainty contained in sources), and *qat'iyyu al-mantiq* (certainty embodied in logic). Auda argues that this paradigm of binary opposition should be removed to prevent methodological narrowing and allow for the harmonization of propositions that appear to be inconsistent with the focus on *maqasid* (the main goal of law). For example, differences in the *sunnah* related to worship should be seen from the point of view of *maqasid li tafsir* (ease of law). The difference in *hadith* related to *urf* (custom) needs to be seen from the perspective of *maqasid* which emphasizes the universality of law. In addition, the existence of *naskh* (annulment of the law) should be a process of determining the law that takes place gradually [43].

Purposefulness

Every system produces outputs called purpose, which are the result of relationships within that system. In system theory, there is a difference between goal (*al-hadaf*) and purpose (*al-ghayah*). A system can produce a purpose if it can achieve goals with different approaches, or can adapt and achieve goals in different situations. Meanwhile, goals are only achieved under constant conditions, in a mechanistic way, which results in only one goal. Within the framework of Islamic law, *maqasid al-shariah* is included in the category of purpose (*al-ghayah*). *Maqasid* is not monolithic or mechanistic, but it can vary according to existing conditions and situations [44]. Jasser Auda emphasized that the achievement of *maqasid* is the main and important principle in the Islamic legal system. The understanding of *maqasid* must always be based on original sources (*Qur'an* and *Hadith*), not on *faqih* views or thoughts. Therefore, the purpose of the establishment of Islamic law must be measured by how the law realizes the benefits of the surrounding community, without being bound by certain tendencies or sects. The

concept of the Sharia Maqasid system according to Jasser Auda is an answer to intellectual anxiety as well as an answer to how the Sharia Maqashid process is adaptive to the reality of Sharia Economic law today. Egypt, which is in its development, faces differences often difficult because it requires awareness and acceptance that differences are natural and natural, not a threat [45]. Jasser Auda, in responding to various disputes in jurisprudence, invites everyone to switch from an attitude of blaming each other's opinions to an attitude of respecting and acknowledging the truth in each opinion. Looking at the legal context in Egypt, as well as the perspective of the theory of the Jasser Auda System, which is more relevant so that the development of Sharia Economic Law can be opened with: cognition, whole, openness, interconnectedness, and multi-dimensionality. In Chapter IV, we will describe the results of the analysis of system theory with various phenomena of the sharia economic legal system in Egypt today [46].

Analysis

Jasser Auda's contribution to the contemporary discourse on *Maqasid Sharia* (the higher objectives of Islamic law) is profound, especially when contextualized within the development of Sharia Economic Law in Egypt. He offers a systematic and philosophical reorientation of Islamic legal theory by integrating systems theory into the interpretation and application of maqasid. Auda's framework presents a significant shift from classical jurisprudence, which is often rigid and text-bound, to a more dynamic, ethical, and functional understanding of Islamic law [47]. At the core of Auda's theory is the idea that Islamic law must serve *al-ghayah* (purpose) rather than just *al-hadaf* (goal), highlighting the necessity for laws to be adaptable, purposeful, and aligned with broader social and human needs. He proposes six interrelated dimensions to this system: cognitive nature, wholeness, openness, interrelated hierarchy, multi-dimensionality, and purposefulness. These categories aim to overcome the methodological limitations of classical *usul al-fiqh* and promote a more inclusive and responsive legal structure. In the Egyptn context, these ideas resonate strongly. As the world's largest Muslim-majority country, Egypt has made significant strides in institutionalizing Islamic economics through laws and institutions. Laws such as Law No. 21/2008 on Sharia Banking and Law No. 19/2008 on State Sharia Securities reflect governmental support for integrating Islamic economic principles into the national legal framework [48]. However, challenges remain in ensuring these laws are not merely formalistic, but truly rooted in the ethical vision of Sharia. Auda's system approach helps bridge this gap by emphasizing that Islamic law must interact with real-world complexities—social, economic, and political. For instance, economic justice, financial inclusion, human dignity, and consumer protection are all contemporary issues that require Sharia economic laws to be interpreted through the lens of maqasid. Instead of narrowly applying legal texts, Auda's theory promotes holistic reasoning that includes local customs (*urf*), changing worldviews, and evolving societal needs [49].

Furthermore, his criticism of equating *fiqh* (juristic opinion) with *sharia* is particularly relevant in pluralistic societies like Egypt, where Islamic law must coexist with positive and customary law. Auda argues that *fiqh* is human understanding and, thus, inherently fallible. Therefore, it must remain open to reinterpretation through *ijtihad*, especially when addressing new realities like digital banking, fintech, and halal industries. Egypt's socio-political history also adds a unique layer to this discussion. The nation's legal system embraces a triadic structure: positive law, customary law, and religious law. Within this pluralistic framework, Auda's maqasid-based approach offers a unifying perspective [50]. It does not impose uniformity but rather encourages a shared pursuit of justice, welfare, and ethical integrity, aligning well with national values such as Pancasila and constitutional mandates. Moreover, the development of Sharia economic law in Egypt reflects not just religious revivalism, but also practical responses to global financial crises, socioeconomic gaps, and the search for sustainable alternatives. Auda's theory validates these efforts by emphasizing the humanistic and developmental goals of Sharia. In conclusion, Jasser Auda's

maqasid system offers a robust and visionary framework for reforming Sharia economic law in Egypt. It harmonizes classical jurisprudence with modern challenges, creating room for contextualization, adaptability, and ethical integrity. By rooting economic regulations in maqasid, Egypt can build a Sharia economic system that is both legally sound and socially transformative—capable of serving the ummah and humanity in a meaningful, sustainable way.

CONCLUSION

Jasser Auda's reinterpretation of Maqāṣid al-Sharī'ah presents a transformative framework for Islamic legal thought, one that is dynamic, responsive, and profoundly aligned with contemporary global goals such as the United Nations Sustainable Development Goals (SDGs). Through his system-based methodology—encompassing cognition, wholeness, openness, interrelatedness, multidimensionality, and purposefulness—Auda bridges the historical foundations of Islamic law with modern socio-economic and ethical challenges. This study confirms that his approach offers not only a theological evolution but also a practical blueprint for aligning Islamic jurisprudence with sustainable development. Auda's contribution is particularly significant in the context of Egypt, where Islamic economic law is undergoing rapid institutionalization. The formal existence of Sharia-compliant banking, finance, and public policy frameworks is encouraging, yet Auda reminds us that legal formality alone is insufficient. Instead, Sharia law must also achieve its ultimate purpose—*al-ghayah*—which includes justice, human dignity, public welfare, and the ethical stewardship of resources. In this way, Maqasid theory becomes a tool for meaningful reform and effective policy design. His thoughts offer deep support to SDG 1 (No Poverty), SDG 3 (Good Health and Well-being), SDG 4 (Quality Education), SDG 5 (Gender Equality), SDG 8 (Decent Work and Economic Growth), and SDG 16 (Peace, Justice and Strong Institutions). The novelty of Auda's maqasid framework lies in its potential to transform rigid legal structures into living systems that reflect societal realities. Instead of reducing Islamic law to *fiqh*-bound rulings, his theory repositions Islamic jurisprudence as a system of values aimed at human flourishing. This is especially relevant in pluralistic legal environments like Egypt, where Islamic, customary, and positive laws coexist. Through the maqasid lens, these diverse legal traditions can interact constructively, supporting development without abandoning faith-based authenticity. This study has also shown that the post-classical maqasid approach fosters a shift from protectionism (as seen in classical jurisprudence) to advancement—promoting economic empowerment, financial inclusion, gender justice, and environmental sustainability. These values are not only Islamic but universal, making the maqasid approach a suitable framework for global ethics. The application of Auda's methodology therefore transcends national boundaries and religious identities, validating the integration of Sharia principles into a global discourse on sustainable development. In essence, Auda's vision reframes Islamic legal systems as dynamic, problem-solving mechanisms aimed at generating comprehensive well-being. His theory reinforces the need for continuous *ijtihad* and openness to evolving socio-economic realities. As Islamic economic law expands globally, particularly in Egypt, his maqasid-based systems theory offers a roadmap for future reforms that are legally sound, ethically grounded, and development-oriented. By adopting Auda's maqasid framework, policymakers, scholars, and jurists can cultivate legal and economic systems that not only uphold religious values but also fulfill broader human and ecological needs—contributing directly to the achievement of the SDGs through a distinctly Islamic paradigm.

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All authors contributed equally to the main contributor to this paper, all authors read and approved the final paper, and all authors declared no conflict of interest

Conflicts of Interest

All authors declare no conflict of interest.

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