

Maudhui's Tafsir Method in the Qur'an and Hadith on Maqasid Syariah for Economic Welfare in Indonesia

Ermita Zakiyah

zakiyah.ermita@uin-malang.ac.id

Universitas Islam Negeri Maulana Malik Ibrahim Malang

Abstract:

Al-Qur'an Hadith has a significant position on law-making based on the existing *sharia maqasid Sharia*, because from this *maqasid* the law will follow what is punished. Indonesia has an Islamic majority position, it should be based on the *maqasid sharia* contained in the Al-Qur'an and Hadith, including for its economic welfare, so the question arises about how to interpret the Al-Qur'an and hadith against *maqasid sharia* for economic prosperity in Indonesia? research on the interpretation of the Al-Qur'an using the *maudhui* and hadith methods has never been studied with the *maqasid sharia* study for economic welfare in Indonesia, so it is necessary to conduct a more in-depth study of the interpretation of the AL-Qur'an and hadith related to *maqasid sharia*. The research method that will be used is *library research*, with primary sources from the Qur'an and Hadith, secondary sources in the form of interpretation and syarah Hadith by performing the *maudhui* method stages from Farmawi and authentic Muslim Bukhrori hadith which are then mapped to the Qur'an and Hadith. This research will produce literature that makes *maqasid sharia* references based on the Qur'an and hadith for economic prosperity in Indonesia. This research will also have implications for people's views about *maqasid* from the Qur'an and hadith as a whole so that the welfare of the Indonesian people can be achieved

Keywords: Tafsir, Maudhu'i, Hadith, Maqashid Syariah, Economic Welfare

I. Introduction

The purpose of this research is to add understanding to the Indonesian people about the need to use the Qur'an and Hadith as the main foundation in life. Understanding the Qur'an and hadith as textual guidelines, so it requires a deep understanding before being applied in everyday life. Al-Qur'an Hadith should be the initial reference for Muslims in Indonesia, which currently reaches 86.9% of the population is Muslim, based on data from the Ministry of Home Affairs (Kemendagri), the total Muslim population in Indonesia is 237.53 million as of December 31. 2021 (Indonesian data, 2022), this indicates that more than 80% of the Indonesian population embraces Islam, so this research needs to be understood by the Indonesian population.

The Qur'an as a universal holy book requires in-depth understanding, because the Qur'an contains cognitive and affective knowledge, to understand the Qur'an requires a thorough reading of all aspects, from the meaning of the verse to interpretation of the verse, to the background and scope of the verse. In addition to being understood from a cognitive perspective, the Qur'an also requires an understanding that will be applied in life. The Qur'an makes the Apostle as an example of behavior in accordance with the Qur'an, so it is easy for Muslims to imitate the behavior that will be applied.

Even the global nature of the Qur'an allows it to be interpreted from various sides, ranging from textual to contextual interpretations, interpretations that look at the

accompanying *asbabunnuzul* also look at the conditions of society at that time, so that the science of fiqh became an inseparable part of law. which has been shaped by the Qur'an, as well as maqasith sharia which is the value of law.

Islam regulates the lives of its people in a complete and perfect manner (Setiyati, 2017) from the problems of sharia, *syahsiah, muamalah, khuluqiyyah* (Bakri, 1996) in terms of economic guarantees in the Qur'an contained in the letter Hud verse 6 "*and is not an animal. creeps on the earth, but Allah is the one who provides sustenance.*" This guarantee is in line with what one strives for, as in the word of Allah in Surah arRa'd verse 11, "*Indeed, Allah does not change the condition of a people until they change the situation that is in themselves*". The two verses are the same as what humans expect, namely the welfare of life, the first verse describes the guarantee of life that has been borne by Allah as the Provider of sustenance, and the second verse discusses the necessity of Muslims to change their fate by trying hard with the accompaniment of endless prayers. break up with the giver of sustenance, every parent hopes for a prosperous life for himself, his children and his family (Sodiq, 2016).

The expected analysis in this research is the concept of the maudhui interpretation method in the Qur'anic hadith about maqasid sharia for economic prosperity in Indonesia, this is motivated by poverty which has continued to increase since the 1997 economic crisis, handling of various sectors has been attempted both from the government and the government. From social solidarity, stated World Bank Chief Economist William E Wallace, on Wednesday 10 December 2009, his party estimates that in 2008 the poverty rate will be 15.4% or 33.8 million people (if the population is 220 million people) if the economic growth is at the end of the year. 6.1%, that number is 1.2% lower than in 2007 which was 16.6% (Ishak, 2016).

The scope of Islamic law which covers the entire life of Muslims (Jamaa, 2011) encourages humans to achieve the best life in the world and the hereafter, Islam formulates an economic system that is different from other systems, Islam has the objectives of Islamic law or in this case it is called maqasit sharia. which is strived for the welfare of its people (Ishak, 2016), Maqasid Syariah is a solution to present ushulfiqh as a machine that is expected to be able to give birth to various laws as a response to contemporary problems. (Asy-syatibi et al., 2013)

The motive of this article is to analyze problems, empirical, theoretical and methodological from previous literature that discusses maqasid sharia as a legal basis with interpretation of the Qur'an and hadith in terms of maudhui interpretation for economic welfare, maqasid sharia in terms of Islamic law in general. (Shidiq, 2009) divine and human dimensions in Maqashid al-Syariah (Jamaa, 2011), the influence of maqashid sharia on muamalahfiqh and fatwas in realizing Islamic moderation (Arif, 2020), the concept of welfare in Islamic economics; Maqashid al-Syariah perspective (Fadlan, 2014)

Al-Qur'an and Hadith are studies that cannot be separated from the rules of usul and furu' related to maqasid sharia, al-Qur'an and hadith become global legal estuaries, so that the rules of ushul depart from the Qur'an and Islamic principles. furu' must be in accordance with the Qur'an as well, with the aim of the welfare of the people which is the need for all Muslims, maqasid sharia becomes a way for Indonesia's economic welfare.

_____The welfare of Muslims in Indonesia cannot be separated from the economic

principles that are applied, even Islamic economics becomes a doctrine and not as a science, this is because Islamic economics is one of the recommended ways of Islam in regulating life, for example, economics is not just an interpretation with a different paradigm. However, the main choice that is applied in life, according to an-Nabhani, is economics defined as the activity of regulating the affairs of wealth, both concerning ownership, development and distribution or distribution of property in which other people have rights.

II. Literature Review

The interpretation of the Qur'an and hadith on *maqasid sharia* for economic prosperity in Indonesia is the analysis in this article, the interpretation of the Qur'an which is universal and adapted to the context (Muslimin, 2019) is appropriate to be studied with the *maudhui* method and the hadith that will accompany it, with the steps that have been formulated by al-Farmawi to be the knife of analysis.

According to Hallaq, ash-Syatibi understanding the Qur'an as a whole can only be done if we have a complete understanding of the Qur'an including the historical aspects that surround it, for example the *makiyyah* and *madaniyyah* aspects (Hallaq, 2000)(Ibrahim, 2008), *makiyyah* and *madaniyyah* that later became a system, so that the basis for the birth of the law was very detailed, and the general *usul* verses or arguments in the Qur'an became the underlying principle of any issue, and ash-Syatibi called it *maqasid sharia*.(Asy-syatibi et al., 2013)

Etymologically, Tafsir has the meaning of information and explanation regarding the contents of the holy book (Badudu, 1994), according to the term interpretation, it is defined by the knowledge of understanding the book of Allah which was revealed to the Prophet Muhammad by explaining its meaning, and issuing the laws and wisdom in it.(Al-Zarkasyi, n.d.), while the term *maudhui* interpretation is to collect verses of the Qur'an with the same intent and in the same sense on one topic, and arrange them based on chronology and the reasons for their descent from these verses..(Muslimin, 2019)

Maqashid Syariah is a combination of two terms, namely *al-maqasid*, and *al-syariah*. *Maqasid* is a plural word from *maqshud, qashd, mashd* or *qushud* derivation from the verb *qashadayaqshudu* which has the meaning towards a direction, a middle goal, fair and not exceeding limits, a straight path, in the middle between excess and deficiency (Mawardi, 2010), in the Qur'an the word *qashd* to indicate a straight path, in Surah an-Nahl: verse 9 which means "And it is the right of Allah to (raise) a straight path, and between the roads there is a crooked", in another letter, namely in the letter at-Taubah: 42 which means "if what you call to them is easy gain and a short journey, they will surely follow you, but the destination is very far away for them. "which by at-Tabari *al-qashdu* means straightening a straight path and there is no turning in it. (Sarwat, 2019),

The terminology definition of *maqasid sharia* is defined as the values and meanings that are goals and are intended to be realized by Allah as the maker of *sharia*, from the making of *sharia* itself and the law studied by mujtahid scholars from *sharia* texts. (Ishak, 2016), in general, *maqasid sharia* is divided into three parts, namely *dharuriyat* (primary needs), *hajiya* (secondary needs), and *tahsiniyat* (tertiary needs). *Dahuriyat* is a need that must be fulfilled by everyone, regardless of gender, age, social, political and cultural level, everyone definitely needs this need, even *dharuriyat* needs are

met for the benefit of this world and the hereafter. If this need is not met, then there will be no benefit, this need contains benefits which include maintaining *aqidah*, preserving the soul, maintaining offspring, maintaining reason and maintaining property. The second need is the need for *hajiyat*, this need can also be called a secondary need which is the fulfillment of human needs and desires, the nature of this need is to eliminate the difficulties and narrowness of life, if this need cannot be met it will cause difficulties in life. The Prophet forbade selling something that is not clear, for example with fish in the ocean and birds in the air, the purpose of fulfilling this need is to guarantee the interests of the buyer to get the right after paying to the seller. The third need is *tahsiniyat* or tertiary needs, namely the need from the aspect of custom and the perfection of morality, if this need does not exist it will cause it to be bad in the view of reason.

The main focus of maqasid sharia is covering five subjects, namely: protection of religion or faith, guarding souls or humans, guarding reason, guarding offspring, protecting property or wealth. These five things are related to the interests of Muslims with the aim of the Muslim community trying to achieve the ideal conditions that are expected to help humans in improving the welfare of the people in a sustainable manner. Islamic economics has a specific purpose and completeness of the concept as a means for the welfare of Muslims in particular, and mankind in general. (Suhendi, 2013)

Review by (Syufa'at, 2013) the implementation of maqasid sharia in Islamic economic law, it is stated that maqasid sharia can be applied with Islamic economic law which can be reviewed with a focus on the Qur'an and Hadith and their application in Indonesia. The Qur'an provides an overview of the social and economic welfare of the community, with the proposition that welfare benefits are the main goal, more than 15 verses in the Qur'an that explain these benefits 5:9, 13:29, 14: 23, 18 : 30, 18:88, 18:107, 19:60, 19:96, 22:56:227, 28:80, 29:7, 30:45, 42:22, 84:25. (Fadlan, 2014).

Maqasid sharia is also a tool in understanding the editorial of the Qur'an and hadith, it can be seen from the solution when there are conflicting arguments, and it becomes tasyri 'or legal stipulation where there is no law in the Qur'an and hadith. Positive effects and human benefits are internalized with maqasith sharia, because understanding the values and ideas contained in the text of the Qur'an and hadith must always go hand in hand with understanding maqasid sharia. (Nasuka, 2017)

II. Methodology

Literature study (Library Research) is used in this study, content analysis is based on research techniques to produce replicative and valid conclusions from the text to the appropriate context, (Krippendorf, 2004) this is because the text of the Qur'an and hadith is the main study, as well as about maqasidh sharia with text from turash is also an analytical knife that will be used. This study uses turash sources in the form of books and articles with discussions related to interpretation in the form of interpretation books, namely *ulumul Qur'an*, dictionaries, encyclopedias and others and analyzed descriptively (Narbuko, Cilid, 2001)(Ratna, 2010) from With this research method, it is hoped that the complex teachings of Islam will be easy to understand as a whole, and will prove that Islam has become a progressive religion (Syahril, 2019) and its dynamics will vary over time and the circumstances in which the Qur'an and hadith are applied.

In the science of interpretation, grouping certain verses of the Qur'an with certain themes can be called the maudhui method, the current method is the most relevant method in taking law in the Qur'an, because it fits the existing theme. The maudhui method has been widely used in approaching the Qur'an from certain themes, for example the theme of women in the Qur'an, the state in the view of the Qur'an, and others which in essence, the textual Qur'an. also approached with a textual method to obtain a complete understanding.

III. Results and Analysis

4.1. Results

One of the concepts towards a holistic understanding of the understanding of the Qur'anic hadith in Islamic economics for the welfare of society is the *maqasid sharia*, because as the highest law, the Qur'an and Hadith must have *sharia* goals to be achieved. When *maqasid sharia* is in line with what is conceptualized in the Qur'an and hadith, then it becomes a law that cannot be tolerated, it becomes a law that must be carried out by Muslims. Because Islamic law is also in line with the rights and obligations of Muslims themselves.

Islamic law is a way of life for its people, the global explanation of the Qur'an is a way for mujtahids to determine more detailed laws, because all Muslim activities can be considered worship if they are carried out in accordance with established sharia, maqasid sharia as a value that It is non-negotiable in Islamic law, this generality goes hand in hand with God's gift that has been given to humans, namely reason which is the filter in regulating Allah's law which is still global.

Al-Qur'an and Hadith explain maqasid sharia to guarantee Muslims in determining their lives, ranging from the right to worship, the right to life, even the right to determine welfare in their lives, the verses that discuss the right to obtain an economy based on maqasid sharia have been explained in the Qur'an and hadith, the following table of maqasid sharia and economic welfare will be discussed.

Muslims have a very valuable value, as described in maqasidsayriah, this is as described in the Qur'an concerning the Protection of the Faith Asy Shura 42:13, the protection of the soul Al-maidah 5 verse 3, Al-Baqarah 272, Protection of the mind Al-Jasiyah 54:13, protection of offspring, Al-Friday 62:10, Al-Baqarah 2: 188, fulfillment of needs so as to obtain a good life (HayatanThayyibah), An-Nahl 16:97, Halal and good sources 2; 168, 172.173 al-Qasas 28; 77.

In addition to the *maqasid sharia* argument, there are also values that cannot be separated from economic welfare which have been explained in the Qur'an, for example the value of brotherhood and economic justice Al Hasyr 59; 7, Economic growth and stability 2; 30, Hud 11; 61, Adz-dzariyat 51; 56, Qasa 28; 77, to make it easier to see from the table below:

Table 1.MaqasidhShariaverses in theQur'anaboutEconomicWelfare

Faith Protection	Life Protection	ProtectionofIntelle ct	Protectionofoffspr ing	ProtectingWealth/Weal th
------------------	-----------------	------------------------	------------------------	--------------------------

42: 13	5: 3	54: 17	62: 10	16: 97
Bukhari:	2: 272	Ibnu Majah: h 81	2: 188	2: 168, 172, 173
09				
Muslim	Tirmidzi			28: 77
35	No.1			
dawud	480			
4676				

4.2. Analysis

God is the need of every human being, the maqasid sharia concept of divinity is described in Surah Ash-Shura 42:13, that Allah has prescribed to us the religion that was passed on to the prophet Noah and which was revealed to the Prophet Muhammad, which was also passed on to Abraham, Moses, Isa to uphold religion with faith and piety, in it also prohibits division. For polytheists, the call for Islam is very heavy, and Allah wants to choose the religion of monotheism and give religious guidance to people who want to return to Allah. The verse provides an explanation that Allah has the will to choose us for his religion, so as Muslims we must try to always get closer to him.

Islam guarantees a person in the protection of his soul, it can be called as adami's right (Rokhmadi, 2017), in the Qur'an that protection is explained in the letter al-Maidah 5:3 about the prohibition of eating carrion, blood, pork, animals slaughtered not because Allah, suffocated, hit, who fell, who was gored, and who was attacked by a wild animal except for those who were later slaughtered, at the end of the verse it is stated that if forced because of extreme hunger and does not want to sin, this act is permissible. It is also explained in the hadith of the Prophet, from Abu Waqid Al-Laisi, he said, "When the Prophet came to Medina, people used to cut the humps of camels and parts of goats' bodies. Then the Prophet said, whatever part is taken from an animal that is still alive, then it is a carcass"(At-Tirmidzi, 1382)

Protection of the soul in another verse is surah al-Baqarah: 272 concerning the obligation of the Prophet to mankind to obtain guidance, but it is the right of Allah who gives such guidance. Whatever Muslims spend is actually the people themselves, and Allah will fully reward what we spend.

The protection of reason that is regulated in maqasid sharia is stated in the Qur'an 54: 17, when it is described that the Qur'an is made easy for us as a warning, then is there anyone willing to take a warning? The question word is a word that Muslims will answer, that the Qur'an is a clear warning for the people of the Prophet. Hadith of Ibn Majah, p. 81 which explains the obligation to seek knowledge to protect the minds of his people (Rukmana, 2019)

Keeping offspring in Islam is described in surah al-Jumuah 62:10 which describes

the command to scatter on the earth to seek Allah's bounty after the prayer is performed, and the command to remember Allah as much as possible. In line with economic principles, efforts to spread across the earth are also encouraged in the Qur'an, after the main obligations have been carried out. Prayer is the first worship because it is related to the faith that must be carried out by Muslims, after these obligations are completed, our efforts in the world must also be carried out, the concept of balance in life which will be carried out by Muslims.

Maintaining offspring in Islam is also described in the hadith about the command to marry women because four things were explained from Abi Hurairah, "The Messenger of Allah SAW said, "Women are married for four things. Because of his wealth, lineage, beauty, and religion. But of the four, the most important thing to pay attention to is the issue of religion. So pay attention to his religion, you will be saved." (HR. Bukhari Muslim).

Al-Baqarah verse 188 explains about maqasid sharia in the realm of Islamic economics, namely the prohibition of consuming property in a vanity way, the prohibition of bribing judges with the intention of being able to eat some of the property of others by way of sin. The principles of Islamic economics are very detailed, from things that are prohibited, to things that are allowed, just as described in the Qur'an and hadith.

The last concept of maqasid sharia is the concept of safeguarding property and wealth, this explains that in Islam it also guarantees economic welfare and guarantees that Allah will provide sufficient for his people, as described in Surah an-Nahl: 97 which Allah gives guarantees to men and women when they believe, then Allah will give them a good life and will be rewarded with a better reward than what we do. The economic welfare of Muslims is the concept of sufficiency which is then guaranteed by Allah if we become pious people, we will be given more than the sufficiency itself.

The Qur'an in conveying its teachings is sometimes preceded by a question mark, sometimes it is preceded by clear instructions, in Surah al-Baqarah 168 it is explained about instructions to humans, to eat halal and good food found on earth, and your prohibition. follow in the footsteps of the devil. In Islamic economic principles, monotheism is an important element in it, so that even in economic matters there is an element of divinity, so to apply economic principles there must be a touch of God in it.

IV. Conclusion and Recommendation

5.1. Conclusion

The conclusion that can be studied in this study is that the Qur'an and hadith in the discussion of maqasid sharia can be used as references in economic welfare in Indonesia, this is as explained in the maqasid sharia verses that are in accordance with the concept of Islamic economics, exemplified in terms of seeking good and lawful economy, prohibition to eat carrion and something that is not for Allah. The empirical and theoretical benefits of this research are that the concept of Islam in the issue of Islamic economic welfare is very detailed and can be applied in Indonesia, which incidentally has many Muslims. The economic benefits generated in this study are when Muslims as the most widely embraced religion in Indonesia can apply what has been explained by the Qur'an and hadith. The

limitation in this article is that it is not easy for Indonesian people who want to reread the concept of economic welfare according to the Qur'an and Hadith with the concept of Maqasid sharia. Problems related to economic welfare should be a concept that has been completed with the concept of effort / effort of Muslims in accordance with what Allah has outlined in the Qur'an and Hadith.

5.2. Recommendation

recommendations for practitioner, regulator and academician, based on the findings of this artikel that focus in livingal-Qur'anortakhrij Hadits.

References

- Al-Zarkasyi, I. B. M. bin A. (n.d.). *Al-Burhan fi 'Ulum Al-Qur'an*. Dar Kitab Al-'Alamiyah.
- Arif, K. M. (2020). Pengaruh Maqashid Syariah Terhadap Fiqh Muamalah Dan Fatwa Dalam Mewujudkan Moderasi Islam. *El-Arbah: Jurnal Ekonomi, Bisnis Dan Perbankan Syariah*, 4(01), 1–16. <https://doi.org/10.34005/elarbah.v4i01.1054>
- Asy-syatibi, S. P., Fuad, F., Syari, D., & Lampung, S. D. (2013). *MAQA Ş ID AL-SYAR Ī ' AH DALAM AYAT-AYAT*. 3(1).
- At-Tirmidzi. (1382). *Sunan Tirmidzi*.
- Badudu, J. . (1994). *kamus Bahasa Indoensia*. Pustaka Sinar Harapan.
- Bakri, A. J. (1996). *Konsep Maqāşid al-Syarī''ah Menurut al-Shatibi*. Pt. Raja Grafindo Persada.
- Fadlan. (2014). Konsep Kesejahteraan dalam Ekonomi Islam: Perspektif Maqashid al-Syariah Oleh. *Antimicrobial Agents and Chemotherapy*, 58(12), 7250–7257. www.policy.hu
- Hallaq, W. B. (2000). *sejarah teori Hukum Islam, Pengantar Untuk Ushul Fiqih Madzhab Sunni, Terj E Kusnadinigrat* (1st ed.). Raja Grafindo Persada.
- Ibrahim, D. (2008). *Metode Penetapan Hukum islam, Membongkar Konsep Istiqra' Ma'nawi asy-Syatibi*. ar-Ruzz.
- Ishak, K. (2016). Maqosid Syari'Ah Sebagai Dasar Sistem Ekonomi Berkeadilan. *Neliti*, 2(1), 591–606. www.agustiantocenter.com,
- Jamaa, L. (2011). Maqashid al-Syari'ah. *Dimensi Illahi Dan Dimensi Insani Dalam Maqashid Syari'ah*, 45(II), 1253–1268.
- Krippendorff, K. (2004). *Content Analysis: An Introduction to its Methodology*. Sage Publication.
- Mawardi, A. I. (2010). *Fiqh Minoritas Fiqh Aqalliyât dan Evolusi Maqā şid al- Syarīah Dari Konsep ke Pendekatan*. LKiS.
- Muslimin, M. (2019). Kontribusi Tafsir Maudhu'i dalam Memahami al-Quran. *Jurnal Pemikiran Keislaman*, 30(1), 75–84. <https://doi.org/10.33367/tribakti.v30i1.662>
- Narbuko, Clilid, A. A. (2001). *Metodologi Penelitian* (II). Bumi Aksara.
- Nasuka, M. (2017). Maq??Id Syar?'Ah Sebagai Sebagai Dasar Pengembangan Sistem, Praktik, Dan Produk Perbankan Syariah. *DIKTUM: Jurnal Syariah Dan Hukum*, 15(1), 1–10. <https://doi.org/10.35905/diktum.v15i1.421>
- Ratna, N. K. (2010). *Metode Penelitian: Kajian Budaya dan Sosio Humaniora Pada Umumnya*. Pustaka Pelajar.
- Rokhmadi, R. (2017). Hukuman Pembunuhan Dalam Hukum Pidana Islam Di Era Modern. *At-Taqaddum*, 8(2), 150. <https://doi.org/10.21580/at.v8i2.1169>
- Rukmana, A. (2019). Kedudukan Akal dalam al-Qur'an dan al-Hadis. *Mumtaz: Jurnal Studi Al-Qur'an Dan Keislaman*, 1(1), 23–34. <https://doi.org/10.36671/mumtaz.v1i1.2>
- Sarwat, A. (2019). *Maqoshid Syari'ah*. 1–62.
- Setiyati, R. (2017). (Tinjauan Studi Penafsiran Tematik Al-quran). *Jurnal Ekonomi*, 8, 51–65.

- Shidiq, G. (2009). Teori Maqashid Al-Syari'Ah Dalam Hukum Islam. *Majalah Ilmiah Sultan Agung*, 44(118), 117–130.
- Sodiq, A. (2016). Konsep Kesejahteraan Dalam Islam. *Equilibrium*, 3(2), 380–405. <http://journal.stainkudus.ac.id/index.php/equilibrium/article/view/1268/1127>
- Suhendi, S. (2013). Pandangan Maqashid Syariah Dalam Mencapai Kesempurnaan Konsepsi Ekonomi Islam. *IQTISHADUNA: Jurnal Ilmiah Ekonomi Kita*, 2(2), 559–572. <http://journal.uin-alauddin.ac.id/index.php/al-qadau/article/view/637/627>
- Syahril, S. (2019). Metode Studi Islam Komprehensif dan Implikasinya Terhadap Corak Pemikiran Aliran-Aliran dalam Islam. *Analisis: Jurnal Studi Keislaman*, 19(2).
- Syufa'at, S. (2013). Implementasi Maqāsid Al-Sharī'Ah Dalam Hukum Ekonomi Islam. *Al-Ahkam*, 23(2), 143. <https://doi.org/10.21580/ahkam.2013.23.2.20>