

# The Implementation of Maqasid Shariah in Zakat Studies

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This research aims to find out how much research on maqasid sharia and its coverage based on journals published with the theme "Maqasid Zakat". This research uses various scientific journals as data sources. By using keywords to find publications in the Dimensions database with the phrase "Maqasid Zakat". There are 132 journal articles from that have been published which is in line with the topic. Trends in publication development were used to analyze information relating to the study's subject using the bibliometric-displaying software VOSviewer by using meta-analysis technique. From the bibliometric authors mapping the author who did the most publications related to the theme "Maqasid Zakat" was Ab Rahman, Azman. There are several keywords that are classified into four clusters. In the first cluster there are 12 words that can be grouped into the theme "Sustainable Development and Poverty Alleviation". In the second cluster there are 11 words that are grouped into the theme "The Use of Zakat to Achieve Maqasid Sharia Objectives". The third cluster has 8 words related to the theme "Islamic Law and The Obligations of Muslims". The last is cluster four which consists of 1 words related to the theme "Maqasid Shariah".

**Keywords: Maqasid Shariah; Research Map; VosViewer**

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## INTRODUCTION

Maqasid Al-Shariah is a concept in Islamic law that refers to the objectives and purposes of the Shariah. Apart from that, Maqasid Shariah can refer to the objectives and purposes of Islamic law, which include the well-being of individuals and society in this world and afterlife. It is a comprehensive framework that guides Islamic practices and principle. Maqasid Shariah is an essential concept in Islamic jurisprudence and is used to ensure that Islamic practices align with the effectiveness of Islamic practices in achieving their intended goals.

The concept of Maqasid al-Shariah was first articulated by al-Ghazali, who argued that the preservation of five essentials of human well-being, including religion, life, intellect, lineage, and property was the specific aim of shariah. Al-Ghazali was the first figure developing the concept of Maqasid asy-Syari'ah Dalamal-Mustasfa min Ilm al-Ushul. More study comprehensively formulated by Asy-Syatibi in al-Muwafaqat fi Ushul ash-Syari'ah. Definition simply Maqasid asy-Syari'ah is the goal or secrets established by Shari' (maker law) on every law of the laws Sharia (Wahbah, *Al-Fiqh Al-Islam*, 1984).

Zakat is one of the five pillars of Islam. Zakat has several objectives that align with Maqasid Al-Shariah, including the purification of wealth, eradication of poverty, and socio-economic development. Therefore, understanding the relationship between Maqasid al-Shariah and zakat is crucial for effective Zakat management.

The issue of zakat is broader than just a matter of worship, Ibn Taimiyah in *As-Siyasah Asy-Syar'iyah* (1983) and Al-Mawardi in *Al-Ahkam As-Sulthaniyah* (1989) include it as part of the state administration system, economy and fiscal policy. As an Islamic fiscal instrument, the potential for zakat is extraordinary, but it has not been explored to its full potential due to the low level of public awareness of zakat and it has not been managed optimally (Ibrahim, 2011). In this case, one that has received sharp attention is the issue of distribution and utilization of zakat (masharif az-zakat), even though according to Al-Qaradawi (1973), it is more urgent than the issue of collecting zakat, therefore it must be paid more attention and for that reason, in the Qur'an, the issue of zakat which is discussed in detail is related to the masharif az-zakat (Surat At-Taubah: 58).

In order to increase people's interest in tithing, zakat management institutions compete to develop innovations in this zakat management program (Nasution, 2019) especially in its distribution and

utilization because it is closely related to the achievement of maqashid sharia as a benchmark for the success of zakat empowerment programs (Zubair, 2012; Soediro and Meutia, 2018). The management of zakat as an important part of the Islamic economic system must indeed be carried out to achieve benefit (As-Suyuthi, 1983) which is formulated as maqashid sharia. According to Chapra (2001) if the maqashid sharia values are applied to the economic system, it will result in economic success.

The zakat distribution program in Indonesia has developed but has its role really accommodated maqashid sharia? Kutbuddin Aibak's research (2016) shows that the distribution of zakat by BAZ in Tulungagung Regency still does not meet the maqashid sharia criteria. While the results of research by Fahmi Irfanudin (2019), and Nadia Nuril Ferdaus (2018), as well as research by Pailis, Burhan, and Ashar, (2016) show that the utilization of zakat in the regions or amil zakat institutions which are the objects of their research has been proven to bring benefits, but research they are still limited to certain programs. A more comprehensive study was conducted by Meri Indri Hapsari and Zainal Abidin (2016) which showed that the accumulation of zakat distribution programs from various zakat organizations in Bangkalan had fulfilled most of the indicators of maqashid sharia.

Maqasid shariah consists of the main objectives of the law and Zakat is an obligatory pillar of Islam. Therefore, these two are inseparable and mutually reinforcing. Zakat as Islamic social finance tool plays a significant role in the principles of maqasid shariah such as the preservation of religion (Hifdz Diin), the preservation of the soul (Hifdz Nafs), the preservation of the mind (Hifdz Aql), the preservation of offspring (Hifdz Nasl), and the preservation of property (Hifdz Maal).

The relationship between zakat and maqasid shariah has been conducted by several previous researchers. However, from these studies, it is still rare to discuss the relevance and relationship between zakat and maqasid shariah using VOSviewer. Therefore, this study was made to fill this void. The purpose of this paper is to explore the concept of Maqasid al-Shariah in the context of Zakat and to provide insights into how zakat management can be aligned with the objectives of Maqasid al-Shariah. The paper will examine the principles of Maqasid al-Shariah and also the challenges and opportunities associated with this approach on zakat issues.

## LITERATURE REVIEW

Maqasid Syariah is a doctrine of Islamic law that focuses on the meaning or purpose behind Islamic rules. Maqasid Syariah is a branch of Islamic knowledge that studies the application of Islamic law to achieve desired results and remain faithful to the spirit of the law. The term "maqasid" refers to meaning, and purpose, and this relates to well-being, interest, or profit. In other words, Maqashid Syariah refers to the general meaning and purpose of Islamic law (Al-Ayubi & Halawatuddu'a, S, 2021). Maqashid Syariah helps in determining the definition and function of Islamic law and its application. It provides a framework to understand the goals and targets that Islamic law wants to achieve.

Thoughts about Maqashid Syariah can be divided into three stages, namely foundation, development, and contemporary (Al-Ayubi & Halawatuddu'a, S, 2021). Ibnu Assyria, who is one of the scholars who contributed to the development of Maqashid Syariah, established five criteria to recognize those categorized as masalah and masadah (Rofiq & Hasbi, 2022). According to Al-Syatibi, Maqashid Syariah is divided into two things, namely legal establishment based on illat and al-mashalih wa al-mafasid based on three levels of benefit. Whereas Thahir Ibnu Asyur argues that Maqashid Syariah is divided into two things, namely maqashid syariah al-ammah and maqashid syariah al-khassah, and his thinking is based on four things, namely: al-musawah, al-fitrah, al-hurriyah, and al-samahah (Ningsih, 2021).

Maqashid al-Shariah According to al-Syathibi as quoted by Aibak (2015), the Shariah actually aims to realize the welfare of humans in the world and the hereafter. From this basis, it is clear that in fact the laws were not made for the law itself but were made for the purpose of all human being. Muhammad Abu Zahrah asserted that the welfare for all human being should be achieved through individual education, the realization of justice and welfare of the community (Mohammed et al. 2008).

Al-Ghazali as mentioned in the study of Syofyan (2017), stated that the primary purpose of Shariah is to promote human welfare, which lies in the protection of faith (din), life (nafs), intellect (aql), offspring (nasl), and wealth (maal).

Further, Mulyana (2017) concluded the concept of welfare in Islam, which is rooted from Al Ghazali's notion of maqashid al-Shariah. In the study, maqashid al-Shariah is believed to be the most comprehensive concept of welfare. That is because the concept not only covers the elements of material needs but also moral and

spiritual aspects. Thus, it what differs from the concept of welfare which is promoted by the western concept, which only focuses on the material aspects. Based on the above explanation, it is clear that maqashid al-Shariah has not only the dimension of the worldly aspect but also the hereafter.

Zakat is an Islamic economic instrument to guarantee equal distribution of wealth, improve the quality of life for mustahiq, and reduce income inequality. Zakat's dimension is not only a personal and social spiritual dimension, but there is an economic dimension whose primary purpose is to improve the welfare of mustahiq and to fulfill both the short- and long-term basic needs. On the other hand, Zakat encourages the realization of equal distribution of economic justice and a strategic source of public finance to build the ummah (Huda, N., 2012). Zakat can be considered as one of the mechanisms in overcoming socio-economic problems through zakat empowerment. The role and contribution of zakat institutions are needed to support a sustainable empowerment program to realize poverty alleviation. Innovation in zakat management Komariyah (2013) explained the main purpose of zakat is to realize justice. Therefore, zakat is required in narrowing economic inequality in the society, by distributing it specifically to certain groups who we call them as Mustahiks (zakat recipients). As prescribed in alQur'an, zakat is distributed to eight ashnaf, which are;

1. Fakir (the poor),
2. Amil (now can be described as those who work in Zakat institution),
3. Muallaf (those who revert to Islam)
4. Slaves,
5. People who are in debt,
6. Fisabilillah and
7. The wayfarer.

There are many innovations in management of zakat to increase the benefit of zakat to the society. One of them is the concept of productive zakat. According to Aibak (2015), zakat distribution can be classified into four;

1. Zakat distributed traditionally for consumption,
2. Creative consumptive,
3. Traditional productive and
4. Creative productive.

Traditional consumptive is the distribution of zakat to be used directly by the mustahik, to meet their daily needs. The creative consumptive is the distribution of zakat which is manifested in other forms of the original goods, but still in the consumptive category, for

example zakat is distributed in the form of school tools or scholarships. Furthermore, traditional productive zakat is the distribution of zakat given in the form of productive goods such as buying goats, cows, commercial equipment and so on. Finally, creative productive zakat, which is the distribution of zakat which is made in the form of business capital.

According to [Muhammad & Mas'ud \(2005\)](#) as quoted in [Ningrum \(2016\)](#), productive zakat is the giving of zakat enabling the recipients to sustain the property from the received zakat. In other word, productive zakat is zakat where the assets or zakat funds given to Mustahik are not directly spent but it converts into a capital like asset. This is done to strengthen their businesses capacity and capability. By musthaik being enhanced their capacity and capability, their business will be able to generate more income and profit. Finally, they can fulfil their needs sustainably.

There are four models of productive zakat distribution ([Muhammad, & Mas'ud, 2005](#)). First, budget surplus model. In this model, zakat is partly distributed and the rest is used for productive projects. Second, in kind model. It is a system of zakat distribution where zakat funds are not distributed in the form of money but are given in the form of production equipment. Third, the revolving fund model. This model provides loans to the mustahik in the form of qardhul hasan financing. The mustahik is to return the initial amount of loan.

## RESEARCH METHOD

Bibliometrics, a library and information science, was first proposed by intelligence scientist Pritchard in 1969 ([Pritchard, 1969](#)). It exploits information about the literature such as authors, keywords, citations, and institutions in the publication database. Bibliometric analyses can systematically and quantitatively analyze a large number of documents simultaneously. They can highlight research hotspots and detects research trends by exploring the time, source, and regional distribution of literature. Thus, bibliometric analyses have been widely used to help new researchers in a discipline quickly understand the extent of a topic ([Merediz-Solà, I., and Bariviera, A. F, 2019](#)).

In this study, various scientific journal publications related to the theme "Maqashid Sharia on Zakat" all over the world is used as a data source. Data is collected by searching indexed journal publications in the Dimension database using keywords "Maqasid Zakat". After that, articles or scientific journals that are

relevant to the research theme will be selected based on the publication data that has been collected. Journals equipped with DOI are criteria in the screening process and data processing using software. There are 132 published journal articles from within the research theme "Maqasid Zakat". The development of publication trends related to the research topic was analyzed using the VOSviewer software, which can display bibliometric maps and allows for more detailed analysis.

In order to build maps, VOSviewer uses the abbreviation VOS which refers to Visualizing Similarity. In previous studies, the VOS mapping technique has been used to obtain bibliometric visualizations which are then analyzed. Furthermore, VOSviewer is capable of creating and displaying journal author maps based on co-citation data or keyword maps based on shared incident data. Therefore, in this study an analysis of journal maps related to "Maqasid Zakat", including author maps, and keywords which are then analyzed for research paths that can be carried out in the future through clusters one keyword mapping.

This study uses a descriptive qualitative approach with meta-analysis and descriptive statistical literature studies based on 132 journal publications that discuss the theme "Maqasid Zakat". Meta-analysis is a method that integrates previous research related to a particular topic to evaluate the results of existing studies. Furthermore, the qualitative method used in this research is also referred to as the constructive method, in which the data collected in the research process will be constructed into a theme that is easier to understand and meaningful. The sampling technique used in this study is a purposive non-probability sampling method, which aims to fulfill certain information in accordance with the desired research objectives.

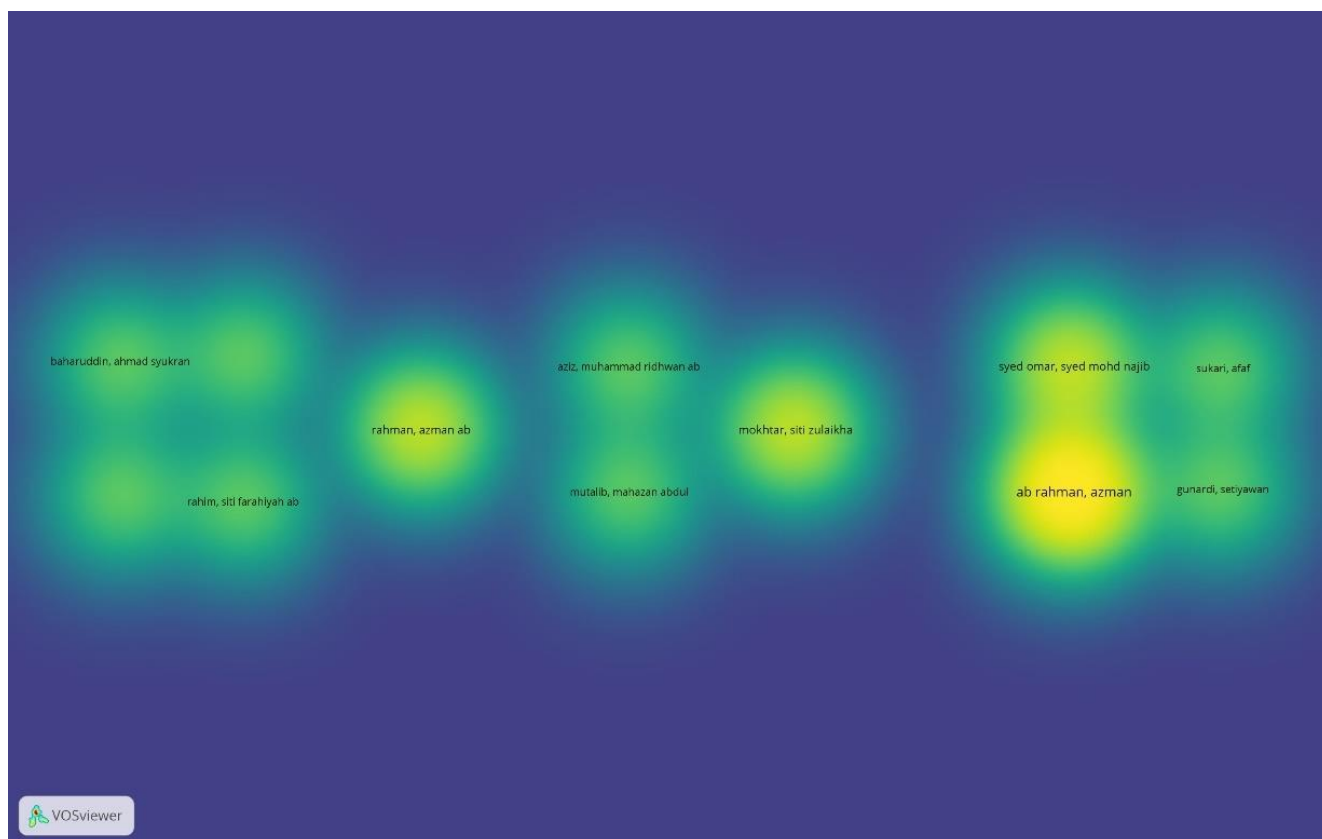
## RESULT AND DISCUSSION

This research discusses "Maqasid Zakat" by utilizing 132 published journal articles in Dimensions. Bibliometrics is a method used to measure and evaluate scientific performance by taking into account factors such as citations, patents, publications, and other indicators that are more complex. Bibliometric analysis is carried out to evaluate research activities, laboratories, and scientists, as well as the performance of countries and scientific specialties. Several stages in bibliometric analysis include identifying the research background, collecting databases to be used, and determining the main indicators to be used in research. This section will

deepen the results of the meta-analysis by showing a visual mapping chart depicting 132 journals related to "Maqasid Zakat". In this study, mapping was carried out by analyzing keywords and important or unique terms contained in journal articles. Mapping is a process for identifying elements of knowledge, configuration, dynamics, dependencies, and interactions between these elements. Results network visualization of 132 journals with the theme "Maqasid Zakat" will be explained and elaborated in more detail in the next section.

### Bibliometric Author Mapping

This author mapping is done using bibliometric analysis. The analysis uses VOSviewer software which produces a mapping of authors who contribute to the field of "Maqasid Zakat". The resulting image provides a visual representation of the mapping. The bigger and brighter the point marked in yellow, the more the number of relevant publications related to the theme of "Maqasid Zakat" published by that author.



*Figure 1: Bibliometric Author Mapping*

From the density visualization results in the figure above, it is explained that the clusters in the bibliometric map depend on the intensity of the yellow color displayed. In addition, the yellow color of the map depends on how many items are interconnected with other items. Therefore, in this section it is important to get an overview of the general structure of the bibliometric map that is considered important to analyze. From this, we can identify the authors who have published the most work.

In general, each author or researcher has different tendencies in each publication of their work. On some occasions, an author appears as the sole author, but on other occasions the author can be a co-author with other authors or researchers. This will affect the density of the cluster and some clusters may show

different densities. However, authors who have a relatively large cluster density identify that these authors are the authors who have published the most research on the theme of "Maqasid Zakat". When compared to authors with lower cluster density, the results found can be a reference for other researchers in the future. From the results of the densities analysis, it was found that the author who did the most publications related to the theme "Maqasid Zakat" was Ab Rahman, Azman.

### Research Map

The figure below shows a network visualization that explains the network or relationship from one keyword to another. In addition, it also illustrates the trend of keywords that appear in research on the theme "Maqasid Zakat" and the larger form is the most used



person does not have adequate access to basic human needs, such as food, water, shelter, education, and health. According to [Ha et al. \(2019\)](#) the causes of poverty are the lack of capital and production tools, quality labor, job opportunities, and motivation to develop. About 1.3 billion people (22%) still live in multidimensional poverty among 107 developing countries, according to the Global Multidimensional Poverty Index report released by the United Nations. The Sustainable Development Goals (SDGs) are a daring pledge to finish poverty in all forms and dimensions through 2030. Several studies that are relevant to this topic, based on [Chen and Ravallion \(2013\)](#) analyze different poverty realities and academic backgrounds should provide theoretical and empirical guidance for speeding up the elimination of poverty in the world. Quality education can provide the knowledge, skills and values needed for sustainable development. With education, it can provide knowledge of the importance of sustainable development, including its goals, challenges and solutions. This is important to build people's awareness and commitment to sustainable development.

The global consensus on the significance and vitality of the Sustainable Development Goals (SDGs) marks a new light in the international development arena. Though agreed on a moral rather than legal ground, the adoption of SDGs by the international community as a framework and measurement of development in their respective countries exhibits their determination for an inclusive development ([Ahmad et al. \(2015\)](#)). In its scope and objectives, the SDGs capture a comprehensive roadmap for the betterment of the planet earth and its dwellers ([Steiner, 2018](#)). Though the SDGs cover a broad range of developmental issues, many goals revolve around different dimensions of existing lacuna in the mechanism of either distribution of resources or the method of their consumption and development ([Abdullah M. , 2018](#)).

## Cluster 2: The Use of Zakat to Achieve Maqasid Sharia Objectives

Zakat is financial obligation that every Muslim must fulfill ([N. Kailani, 2020](#)). Zakat is one of the pillars of Islam and it is obligatory for all Muslims who meet certain criteria. Zakat is a form of religious tax that is paid on wealth, and it is used to help the poor, the needy, and other deserving individuals and causes. Zakat is an Islamic social finance instrument that serves as a means of distributing wealth within the community ([A.C. Machado, 2018](#)). According to [Powelt \(2009\)](#), zakat is

the greatest and most equitable redistribution system. Zakat is an important tool in the Islamic socio-economic framework. The primary goal of Zakat is to distribute the wealth of the rich to the poor in order to achieve socio-economic justice, increase economic growth, and reduce poverty and inequality in society ([R. Rini, 2020](#)).

Zakat can be considered as one of the mechanisms in overcoming socio-economic problems through zakat empowerment. The role and contribution of zakat institutions are needed to support a sustainable empowerment program to realize poverty alleviation. Productive zakat is a type of zakat fund provided to mustahiq, which is not spent directly for the consumption of specific needs but is developed and used to support mustahiq business. As the business grows, it is expected that they will be able to fulfill their necessities continuously. Productive Zakat is an effort to increase mustahiq income to transform to become muzakki in the long term. Productive Zakat is implemented by providing trading tools as work equipment for those with healthy bodies, business capital for those with business skills, training and skill acquisition, and other support that is considered relevant to the recipient's physical condition and ability ([Abdullah et al \(2015\); Ahmed & Wahab, 2015](#)).

In Indonesia, zakat collection practice has been conducted and managed by Indonesian Zakat Board (Indonesian: Badan Amil Zakat Nasional, abbreviated: BAZNAS). It is responsible to collect and distribute zakat, infaq, and alms (ZIS) at the national level. Moreover, according to the Law Number 23 of 2011 specifically mandates the Baznas as the primary executor in zakat management in Indonesia, and the government acts as an advisor and supervisor towards the zakat management conducted by Baznas ([Puskas Baznas, 2019](#)).

Maqasid sharia is the objectives of Islamic law contained in each maqasid principle. Al-Syatibi defines that maqasid sharia aims to realize human welfare in this world and the hereafter. Maqasid Sharia is the overarching goal of Islamic Law. Meanwhile, Zakat is an obligatory pillar of Islam. These two are closely related and mutually reinforcing. Zakat serves as an important instrument to achieve the fundamental objectives of Maqasid Shariah, the goal of which is to contribute to a just and prosperous society.

Maqasid sharia is divided into three levels, namely, Al-Dharuriyat, Al-Hajiyat, and Al-Tahnishah, which have different functions. Al-Dharuriyat has the function of benefits on which human life and the existence of society depend. If these benefits do not

exist, there will be instability, damage, and misery in this world and the hereafter. For example, food, drink, clothing, etc. Al-Hajiyat itself is the things that humans need to eliminate difficulties. But if these things are not realized, it will not damage the order of life, but people will experience difficulties. An example of this is the permissibility of praying sitting when unable to stand. Al-Tahsiniyah is something that makes human life more appropriate and civilized. If this does not exist, it will not damage the order of life and will not cause hardship. It will only reduce the impropriety of ethics and fitrah. An example of this is the etiquette of eating and drinking.

Redistributing wealth through zakat can help support religious institutions and activities, and foster an environment where Islamic practices can flourish. Zakat empowers individuals to fulfill their religious obligations, such as praying and performing the Hajj, by easing the financial burden. This relates to the maqasid sharia point Hifd al-Din, which means the preservation of religion. In this maqasid, the preservation of religion can be realized one of them by carrying out the pillars of Islam. By implementing zakat, we have carried out Allah's orders and guarding of religion (Hifd al-Din), as Allah has ordered that zakat is mandatory. This shows the relationship between zakat and maqasid sharia.

Zakat's purification function aligns with the Maqasid Sharia goal of cleansing wealth from greed and selfishness, promoting social responsibility and ethical financial practices. The act of giving zakat itself has an impact on the surrounding such as; strengthening bonds within the community, fostering empathy, compassion, and social solidarity. This is in line with the objective of Maqasid Sharia, which is to strengthen social ties.

In addition, the potential of zakat to empower individuals and communities can contribute to sustainable development and poverty alleviation, which directly intersects with the Maqasid Shariah objective of promoting the overall well-being of society.

### **Cluster 3: Islamic Law and The Obligations of Muslims**

Islamic law, also known as Sharia, is derived from the Quran, the Hadith (sayings and actions of the Prophet Muhammad), agreement among Islamic scholars (ijma), and legal reasoning (ijtihad). Islamic law covers various aspects of life, including personal behavior, ethics, social interaction, economics, politics, and more. Islam not only regulates an individual's relationship with his or her god, but also regulates the relationship and way of interacting with others (muamalah). Islamic law aims to implement justice,

equality, and the well-being of individuals and society in life. Islamic law covers a wide range of matters in life, including rituals, worship, family law, contracts, business transactions, and governance.

The concept of sharia is often interpreted and applied differently across cultures, contexts and historical periods, leading to the formation of various schools of thought within Islam. These schools (madhhabs) have their own interpretations and methodologies for deriving legal decisions. Islamic law integrates moral and legal frameworks and seeks to guide Muslims in living a life in accordance with the teachings of Islam. This is done to foster a just, prosperous and prosperous society while fulfilling both spiritual and worldly needs.

As a Muslim, there are obligations that must be met and carried out in order to implement and fulfill Islamic law. The pillars of Islam consist of five core practices that are fundamental to the faith. Faith means believing and trusting that Allah is the only god and the prophet Muhammad is the messenger of Allah. Prayer means performing the five daily prayers at specific times (dawn, dhuhur, asr, maghrib, and isha). Fasting means refraining from eating, drinking, and lust from dawn to sunset. Zakat means setting aside some part of one's sustenance to be given to those who are entitled to receive zakat as stated in the Qur'an Surah At Taubah verse 60. Zakat is also done as an effort to clean and protect the property owned. Hajj means going to the holy land (Makkah) to fulfill the call of Allah. Hajj is performed by people who are physically and financially capable. The religion of Islam has never been troublesome, rather Islam facilitates and alleviates if there is an excuse in worship.

Apart from the pillars of Islam, Islamic law also regulates various religious obligations such as, Muslims are encouraged to routinely read and meditate on the Qur'an. This is done as a protective measure for the self and soul. Islamic law also regulates social interaction and legal affairs such as regulating marriage, divorce, business contracts, debts and credits, criminal law and prohibitions on food and drinks that should not be consumed (haram).

The main source of Islamic law comes from the Qur'an. The Qur'an is a collection of God's (Allah) words which are the main reference in implementing Islamic law. Apart from the Qur'an, hadith are also used as one of the main references. Hadith are the words, actions and actions of the Prophet Muhammad. Ijma' is the decision making for new laws that did not exist at the time of the Prophet carried out by the ulama. Apart

from that, qiyas is also carried out as analogical reasoning obtained from the rules contained in the Al-Qur'an and Sunnah.

#### Cluster 4: Maqasid Shariah

The subject of Maqasid Shari'ah from the past few decades to the present day receives the attention of contemporary scholars' world-wide. The linkage between Maqasid Shari'ah and Islamic economy, banking and finance mark the list of instrumental elements of Maqasid Shari'ah as manifested by the classification of Imam al-Ghazali. These five influential elements involve the 'preservation of property or wealth' in accordance with the systematic arrangement of al-Ghazali. This is supported by many verses of the glorious Qur'an that covers the: prohibition of robbery (Hirabah) (Qur'an, 5:33); prohibition of theft (Siraqah) (Qur'an, 5:38-9) prohibition of usury (Riba) (Qur'an, 2: 276-81); lawful and unlawful (halal and haram) in the business transaction are made clear, inheritance (Mirath) (Qur'an, 2:180, 240; 4:7-9, 11, 12, 19, 33, 176; 5:106-8); and bequest (Wasiyyah) (Qur'an, 2:180, 240; 4:7, 12; 36:50); Zakat and Hajj, insurance (Takaful) and some social security issues of an individual and society.

The key word to define maqāshid al shari'ah according to Syamsul Anwar is the word "meaning". The word meaning in Indonesian means: (1) The meaning, objective sense of a word. (2) Importance, so that it is meaningful, meaning it has significance, and (3) The meaning of an utterance or statement, namely the subjective understanding of an utterance or statement (Anwar, 2005). In Islamic law, meaning has several specific meanings, first: intent or purpose. As At-Thabari states that Allah commands zakat to achieve two meanings, namely meeting the needs of the community, especially Muslims and supporting and empowering Islam. The meaning here is purpose, the payment of zakat is done to achieve two purposes. Second: meaning means 'illat. For example, the statement that worship is basically gair ma'qulat al ma'na (cannot be reasoned out). Here the meaning means 'illat (Anwar, 2005).

According to Wahbah az-Zuhaili conceptually, Maqasid ash-Syari'ah is the purpose or secret set by Shari' (lawmaker) on every law of the laws of Shari'ah (Wahbah, 1984). Meanwhile, Alal al-Fasi defines Maqasid ash-Shari'ah as the ultimate goal to be achieved by Shari'ah and the secret behind the provisions of Shari'ah law. Abdul Wahab Khalaf concluded that the purpose of sharia is to lead humans to live happily in the world and the hereafter (masalahah) (Khalaf, 1996). The concept of Maqasid as-Syari'ah is an extension of the

concept of masalahah. Masalahah, according to shara' is divided into three, namely masalahah mu'tabarah (supported by shara'), masalahah mulghah (rejected by shara'), masalahah mursalah (neither supported nor rejected by shara'), but all in accordance with the meaning in the nash (al-Qur'an and al Hadith).

Ash-Syatibi emphasized that the establishment of shari'ah or Islamic law is solely intended for the benefit of humans in the world and the hereafter. It is further asserted that Allah created the law to realize and protect masalahah dharuriyyah, hajjiyyah, and tahsiniyyah. The realization of hajjiyyah is the maintenance of essential human needs, namely maintaining the soul, mind, religion, offspring, and property. This maintenance can be done through two aspects, first ijabiyyah, which is the aspect of realization or manifestation. Second, the salbiyah aspect, which is maintenance or protection. For example, the realization of religion through the implementation of the pillars of Islam, and its maintenance through the eradication of those who will destroy religion. From this it can be concluded that the highest meaning of Maqasid ash Shari'ah is protection (hifd). The imposition of Shari'ah law is attached to its purposes on creatures. The purposes in Maqasid as-Syariah are classified into three things, namely dharuriyyat, hajjiyyat, and tahsiniyyat (Asy-Syatibi, 1997).

Asy-Syatibi in Syahroni and Karim (2015) explains that there are 5 (five) forms of maqashid Shari'ah commonly called kulliyat al- khamsah (five general principles), the five maqashid, namely: hifdzu din (protecting religion); hifdzu nafs (protecting the soul); hifdzu aql (protecting the mind); hifdzu mal (protecting property); and hifdzu nasl (protecting offspring). The five maqashids can be classified according to their level of benefit and importance (Sahroni, O., 2015).

Al-Ghazali was the first to develop the concept of Maqasid ash-Shari'ah in al-Mustasfa min Ilm al Ushul. A more comprehensive study on this subject was formulated by Ash-Syatibi in al Muwafaqat fi Ushul ash Shari'ah. A simple definition of Maqasid ash-Shari'ah is the purpose or secret set by the Shari' (lawmaker) on every law of the laws of Shari'ah (Wahbah, 1984). According to 'Alal al-Fasi, Maqasid ash-Shari'ah is the ultimate goal to be achieved and all the secrets that exist in every provision of Shari'ah law. Abdul Wahab Khalaf concluded that the purpose of shari'ah is to make people happy in this world and the hereafter (Wahab Khalaf, 1978).

Al-Ghazali also classified masalahah into dharuriyyat, hajjiyat and tahsiniyat needs. The levels

include: 1) Dharuriyat needs, needs that must be met, otherwise life will be damaged; 2) Hajjiyat needs, needs that should be met, if not met life will be difficult; 3) Tahsiniyat needs, are complementary needs; needs that if not met make life less comfortable. The three categories of needs above are produced on the basis of istiqlal (review) of the laws of furu' (juz'iyat), all furu' laws have the same goal, namely to protect the three human desires.

Syahroni and Karim also explained that any individual behavior that aims to fulfill the five desires is maslahat and conversely any behavior that eliminates the five desires is mafsadat. Therefore, scholars agree that Shari'ah was revealed to fulfill these five desires (Sahroni, O., 2015)

The purpose of Shari'ah is none other than for the benefit of humanity as a whole, happy in this world and the hereafter, as written in Surah al-Anbiya' verse 107 which is the basic foundation of the universality of Islam. The consequence is that Islamic law must apply anytime and anywhere (shalihun fi kulli zaman wa makan). According to Ismail Muhammad Syah in establishing Islamic law is to protect five main aspects, called al-kulliyah al-khams. The five main aspects include the protection of religion (hifd ad-din), soul (hifd an nafs), reason (hifd al-aql), offspring (hifd an-nasl), and property (hifd al-maal).

Many kinds of literature on Maqasid Shari'ah in the field of Islamic economy, banking and finance have been published in various journals in the last few decades. There is an outline of the Maqasid Shari'ah purpose-based approach made available by (Auda, 2012). Some studies are a review, for example a critical review of Mohammad and Shahwan (2013) emphasised on the theory and practice of Islamic economics and banking through Maqasid Sharia. Their aim is to identify the differences and similarities between the disciplines. The nature of their study is exploratory one which embraced a content analysis and inductive methodology. A critical evaluation on Maqasid Shari'ah in connection with the monotheistic law in the graceful of the fundamental of Islamic epistemology that has direct contact with the Islamic Shari'ah is designed and lay out the episteme of the unity of knowledge Tawhid (Choudhury, 2015).

## CONCLUSION

This study aims to determine the extent to which research developments on the theme "Maqasid Zakat" in this world. The results of the study show that

the number of research publications is related to "Maqasid Zakat" there are 132 journal articles indexed by Dimensions. Furthermore, based on the results of an analysis of the author mapping bibliometrics, it shows that Ab Rahman, Azman is the author who has made the most publications with the theme "Maqasid Zakat". Furthermore, on the development of related research "Maqasid Zakat" based on the bibliometric keyword mapping, divided into 4 clusters with the words most used are Maqasid syariah, poverty, Islamic law, education, zakat institution, zakat management, zakat fund, and sustainable development goal. Based on frequently used keywords, they can be grouped into 4 clusters research map with the topics discussed Sustainable Development and Poverty Alleviation, The Use of Zakat to Achieve Maqasid Sharia Objectives, Islamic Law and The Obligations of Muslims, and Maqasid Shariah. For more optimal and comprehensive results in the future, the study can use the Biblioshiny-R tool (Rahardjo, 2023; Antonio et al., 2021; Maulida & Rusydiana, 2023; Marlina et al., 2021; As-Salafiyah & Marlina, 2022).

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