

Maqashid Sharia in Islamic Economics and Finance Research

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Islam has governed all aspects of human life in various fields. be it the social, political, legal, cultural, health and so on. During the development, the bad guys also increased. This is because many business ethics violations do not realize the five basic principles of life; religion, soul, ancestry, logic, and wealth (maqashid Sharia). The purpose of this study is to determine the application of Maqoshid Sharia in the economic or financial aspects of Islamic institutions. This research uses a qualitative approach. To study the content, the authors analyze the information collected through several journals registered in Scopus. The conclusion of this research is that the application of maqoshid sharia has been done well as implemented by Rasulullah SAW, as in maqoshid sharia with four protection systems that have been applied to protect the rights of human rights. but still need a lot of ideas for development. The recommendation of this research is that all aspects of life must be entered into Islamic values that are in accordance with the Sharia to meet the principles of sharia.

Keywords: Maqashid Sharia; Islamic Economics & Finance; Higher Objectives; Bibliometric

OPEN ACCESS

ISSN 2775-4251 (Online)

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Received: 20 March 2021

Accepted: 19 Mei 2021

Published: 30 June 2021

Citation:
(2021) Maqasid Sharia in Islamic Economics dan Finance Research
Journal of Islamic Economic Literature. 2.1.

INTRODUCTION

Human nature is created, true is to love goodness, where the main goal is to worship God and seek his blessings. Of course, the effort to bring the goodness is based on personal considerations as a communal being which always aspires to realize benefit. However, behind this kindness, sometimes has the wrong intention so that the interpretations, fury or misbehavior in him appear which is sometimes realized by the community and the surrounding environment. More than that, when he will do good, sometimes there are other people who try to block him with a variety of efforts that are not commendable. To regulate and limit the interests of individual humans, Allah has set out in Islamic law.

According to al-Syatibi the Sharia was revealed to humans to realize the benefit of all mankind, for the world and the hereafter. Realizing benefit is the key word for humans in realizing the goodness itself. Because the principle of benefit is the base of the concept of sharia objectives (*maqoshid sharia*). The foundation of benefit comes from al-Qur'an and al-Hadith, which then from both of them humans do pilgrimage to determine benefit which is idealized in life and life.

Islamic economics in Indonesia in the last fifteen years, experienced significant developments both at the level of theory and practice. Several Sharia Economics Faculties are often found in several public and private universities. The books that study Islamic Economics are also not a few until now began to enter various circles. Even Competence in Islamic Banking Expertise began to emerge. Likewise, Sharia banks, Sharia Cooperatives, Sharia Pawnshop and similar Sharia financial institutions can be found in several cities. However, along with this development, the study of Islamic economics perspective maqoshid sharia is still small.

According to Antonio et al. (2012) which states: The study of Maqoshid Sharia in Islamic economics is a very interesting topic and is becoming a trend in the development of Islamic economics and finance such as the realization of the Maqoshid index in testing the performance of Islamic banks. In addition, maqoshid sharia is also a discipline that has long been developed by 'Muslim' scholars such as Imam Juwaini, Imam Ghazali, Imam Syatibi, and Ibn 'Ashur. However, most of these studies are only focused on religious matters such as the work of al-Tirmidzi al-Hakim (Abu 'Abdullah Muhammad bin' Ali) "*As-Salal wa wa Maqoshiduha*" or the work of al-'Iz bin Abdussalam "*Maqoshidu al-Ibadah*".

Maqoshid sharia or al-Maqoshid al-Syar'iyah both have the same meaning which means the goals of the Sharia. Maqoshid sharia is a sentence that is formed from *murakkab idhafî*. Etymologically, maqoshid is a form of *jama'*, more precisely the *jama' al-taktisîr* in the form of *shighbat muntaba al-jumil'*. The singular form (*mufrâd*) of the word is *maqshad*. *Maqsad* rooted from *qasada-yaqsidu-qasdan* which means; intend, intend, and will. The word

sharia comes from the root *syara'a-yasyra'u-syar'an* which means to make regulations, laws and laws. In terminology, according to Thahir ibn 'Shayr and Wahbat Mushthaf al-Zuhailiy, maqâshid al-syar'ah is meaning (*ma'ânîy*), purpose (*abdâf*), and wisdom (*bikam*) which are the focus of Sharia when establishing law (Ghulam, 2016).

According to Nurizal Ismail, the understanding of maqoshid sharia from the scientific side can be traced from some thoughts of ushul fiqh scholars such as Imam al-Haramayn, Imam al-Ghazali, Imam Syatibi and Ibn 'Ashur. Imam al-Haramayn to Imam Ghazali has not provided a detailed definition of maqoshid sharia because in his time the study of maqoshid sharia was included in the discussion of the science of ushul fiqh, only at the time of Ibn 'Ashur the giving of the definition existed. Ibn 'Ashur defines *maqoshid al-'Am li al-Sharia* as the goal (*al-ma'ani*) and the wisdoms (*al-bikam*) desired by Allah (*sharia*) in all laws (*tasyri*) or in part the amount, which is not special attention to specific sharia laws. (Ghulam, 2016).

This explanation actually indirectly has the same meaning of maqoshid sharia by Imam al-Syatibi. The equation is as written in his book al-Muwafaqat: "Sharia acts are not an end in themselves. But there are other problems (*umurun*) which intend to be over it (*sharia*) namely its goals (*ma'aniba*). From this it is answered even though Imam Syatibi did not explain the maqoshid of sharia in the form of a definition but in essence has the same essence as the definition of Ibn 'Ashur. The Qur'an summarizes all matters of life. Regulate all matters relating to world affairs and the hereafter. The following argument explains that Maqoshid Sharia is representative of all the rules that Allah commands.

Islam has a holy book which is commonly called the Al Qur'an which governs everything, therefore the scholars divided their contents into *Aqeedah*, *Kbuluqiyah*, and *Amaliyah*. *Aqeedah* covers the basics of faith. *Kbuluqiyah* includes ethics and morals and *Amaliyah* which comes out on aspects of *aqwal* (expressions) and *af'al* (deeds) (Muzlifah, 2013).

Maqoshid sharia according to Al-Khadimi consists of two words, *maqoshid* and *sharia*. The word maqoshid is a form of *jama'* from maqshad which means purpose. It is a *mimi mashdar* taken from the verbs *qashada*, *yaqshidu*, *qashdan*. In language, *maqshad* has several meanings: first, back, direction (explanation), and *istiqamah* in taking the road.

The sharia is the Arabic vocabulary which literally means "*the way to the source of water*" or "*the source of life*". Sharia is a source of water and it is a destination for people who will drink. Sharia is also the decree of Allah. to His servants in the form of religion that was offered to them. The Arabs applied this term especially to the path leading to a permanent spring and clearly marked eyes. So, sharia means a clear visible path to follow. Al-Qur'an uses the word *syir'ah* and *sharia* in the meaning of religion, or in the sense of the clear path that God shows to humans (Febriadi, 2017).

So in this context the word Sharia means compared to water which is the source of life. Which can deliver a benefit of the world and the hereafter. Therefore Maqoshid has stipulated that the law in it is *Shari'*.

Efforts to develop performance evaluations that are in line with the concept of maqoshid sharia have been made by [Mohammed, Dzuljastri, and Taib \(2008\)](#), [Mohammed & Taib \(2009\)](#), [Hameed et al, \(2004\)](#) and [Shaukat \(2008\)](#). The results of the study mentioned that the practice of performance measurement with the Maqoshid sharia approach is a solution to the existing problems regarding performance measurement for Islamic banks. In addition, measuring the performance of Islamic banks based on the concept of Maqoshid Sharia also has several advantages. First, performance measurement based on the concept of maqoshid sharia is the answer to a need for measuring tools for Islamic banks themselves. Given the concept of maqoshid sharia provides answers that produce performance measurements based on Islamic values as a measurement tool ([Bedoui, 2012, p. 1](#)). Second, the results of sharia bank performance measurement can be done as a strategic alternative approach that can provide a more universal picture of sharia banking performance and can be implemented in the form of comprehensive strategies and policies to achieve the sharia objectives of the existence of the sharia bank. Third, by measuring performance with the maqoshid sharia approach it also answers the question that in measuring performance, Islamic banks have different measurement tools than conventional banks.

METHODOLOGY

This study uses data in the form of research journals and other research publications during the period 2004-2017 which have been published in relation to Maqoshid Sharia in Islamic economic and financial research. These journals can be accessed online from journals that have been published on the official website. The methodology used in this research is a qualitative approach through descriptive statistics of a literature study of 89 publications related to Maqoshid Sharia with the area of Islamic economics and finance. Qualitative research method is a research method that has a foundation on the philosophy of post-positivism which is used in researching the condition of natural objects, (as opposed to being an experiment) where the researcher is a key instrument. Data collection techniques are carried out by triangulation (combined), data analysis is inductive/qualitative, and qualitative research results emphasize the meaning rather than generalization ([Sugiyono, 2008](#)).

Qualitative research is descriptive. The data analyzed is not to accept or reject the hypothesis (if any). The results of the analysis are in the form of a description of the application of the observed Maqoshid

Sharia and do not have to be in the form of numbers or coefficients between variables. Descriptive statistics is a field of statistical science that studies ways of collecting, compiling and presenting research data summaries. These data must be summarized well and regularly, both in the form of tables, diagrams or graphic percentages, as a basis for various decision making. This research was processed using Ms. Excel.

This study uses a purposive non probability sampling method. A purposive sample is a sample that aims to understand certain information. Sampling can be grouped into decision samples (judgment) that select sample members who fit certain criteria on the basis of past records or research objectives to be achieved, and quota samples ie samples are selected based on their quotas or specific categories, which describe the dimensions (proportion) population). The criteria referred to in this study are 89 publications related to Maqoshid Sharia in the theme of Islamic economics and finance from 2004-2017.

Research with the bibliometric method on the issue of Islamic economics and finance in general have been done by [Antonio et al. \(2020\)](#), [Rusydiaana \(2021\)](#), [Laila et al. \(2021\)](#), [Rusydiaana et al. \(2021\)](#), [Marlina et al. \(2021\)](#), [Srisusilawati et al. \(2021\)](#), [Rusydiaana et al. \(2020\)](#) and [Assalafiyah \(2021\)](#). [Antonio et al. \(2020\)](#), for example, examines the development of halal value chain research topics that are currently developing. [Rusydiaana et al. \(2020\)](#) tries to map research on the topic of Islamic accounting in general. Meanwhile, [Marlina et al. \(2021\)](#) made a mapping related to the development of the Islamic banking industry in Indonesia over the last 20 years; to what extent and what are the trends in the topic related to this issue.

ANALYSIS

The study of maqoshid sharia theory in Islamic law is very important. The urgency is based on the following considerations. First, Islamic law is a law that originates from God's revelation and is intended for mankind. Therefore, he will always be dealing with social change. In such a position, does Islamic law whose main sources (the Qur'an and Sunnah) go down in the past few centuries can adapt to social change. The answer to that question can only be given after a study of various elements of Islamic law, and one of the most important elements is the theory of maqoshid sharia.

Second, judging from the historical aspect, the attention to this theory has actually been carried out by the Messenger of Allāh PBUH, the Companions, the Tabi'in and the subsequent generation of mujtahids. Third, knowledge of maqoshid sharia is the key to the success of mujtahid in his ijihad, because it is on the basis of the purpose of the law that every problem in bermu'amalah between fellow humans can be returned. That sharia texts cannot be understood correctly except by someone who knows the maqoshid sharia (the purpose of the law) ([Febriadi, 2017](#)).

Maqoshid also has the upper part of the propositions contained in the Qur'an which have been formulated by the *Fuqaha* who divide up on the problem: *aqeedah*, worship, *mu'amalat*, family law, criminal and others. In line with this division, there is also a division of maqoshid sharia as explained by the experts of Usul Fiqh which is divided into: *Dharuriyat*, *Hajiyat* and *Tahsiniyat*.

The essence or substance of the concept of maqoshid sharia is the benefit as stated by Ibn al-Qayyim alJauziyah that maqâshid al-sharia is preventing damage to humans and bringing benefit to them, controlling the world with truth, justice, and virtue and explaining the signs the path that must be traversed before human reason. Meanwhile, Abdul Wahhab alKhallaf, wrote that the general intention of the Sharia to stipulate the law was to uphold the benefit of humans in this life, attract benefits and reject harm to them. If the affairs have been fulfilled and raised, the benefit will be achieved. While the establishment of Islamic sharia in various aspects of human charity is to enforce the three affairs (*dharuriyyah*, *hajiyat* and *tahsiniyat*) both for individuals and society.

While the maqoshid sharia substance put forward by Syatibi in al-Muwâfaqât is benefit and that benefit can be seen from two points of view, namely; First, *maqoshid alyari* (God's purpose). Second, *maqa-shid al-mukallaf* (the purpose of mukallaf). Viewed from the perspective of God's purpose, the maqoshid Sharia contains four aspects, namely: (1) the initial purpose of the Sharia is to establish the Sharia which is the benefit of humans in this world and the hereafter; (2) establishing Sharia as something that must be understood; (3) stipulation of the Sharia as a non-standard law that must be implemented; (4) establishment of Sharia in order to bring humans under the protection of the law.

Thus, the purpose of God to establish a sharia for humans is nothing but the benefit of humans. For this reason, God demands that humans understand and implement Sharia according to their abilities.

The paper classification based on the number of papers referred to by his research. Based on 89 papers that have been reviewed by researchers, there are several papers that have been referenced by other researchers many times. The paper is well referenced when looking at the title, the method used, the results and discussion, and so on.

In the 89 papers, the paper titled "*Maqoshid al-Shari`ah, Maslahah, and Corporate Social Responsibility*" was referenced 268 times, "*A Critical Appraisal On The Challenges of Realizing Maqoshid Al Sharia in Islamic Banking and Finance*" was referred 149 times, "*An Analysis of Islamic Banking Performance: Maqoshid Index Implementation in Indonesia and Jordania*" referenced 135 times, "*How Islamic Islamic Countries?*" Referenced 110 times, "*The Objective of Islamic Economics and Islamic Banking in Light of Maqoshid Al-Sharia: A Critical Review*" 100 times, "*An Economic Islamicity Index*" referred 63 times, "*Toward Construction Islamic Economic Development Index*" was referred 56 times, and "*Developing Maqoshid al -Sharia*

Index to Evaluate Social Performance of Islamic Banks: A Conceptual and Empirical Attempt" referenced 49 times, "*Challenges of Realizing Maqoshid al-Sharia (Objectives of Sharia) in Islamic Capital Market: Special Focus on Equity-Based Sukuk*" referred to 43 times, and "*Construction Of Cibest Model As Measurement Of Poverty And Welfare Indices From Islamic Perspective*" was referred 41 times.

Table 1: Classification of Publications Based on Amount of Citation

No.	Citation	Name of Paper	Year	C/Y
1	268	Maqoshid al-Shari`ah, Maslahah, and Corporate Social Responsibility	2007	19.14
2	149	A Critical Appraisal on The Challenges of Realizing Maqoshid Al-Sharia In Islamic Banking And Finance	2007	12.42
3	135	An Analysis of Islamic Banking Performance: Maqoshid Index Implementation in Indonesia and Jordania	2017	33.75
4	110	How Islamic are Islamic Countries?	2010	10.00
5	100	The Objective of Islamic Economic and Islamic Banking in Light of Maqoshid Al-Sharia: A Critical Review	2013	12.50
6	63	An Economic Islamicity Index	2010	5.73
7	56	Toward Construction Islamic Economic Development Index	2011	5.60
8	49	Developing Maqoshid al-Sharia Index to Evaluate Social Performance of Islamic Banks: A Conceptual and Empirical Attempt	2015	8.17
9	43	Challenges of Realizing Maqoshid al-Sharia (Objectives of Sharia) in Islamic Capital Market: Special Focus on Equity-Based Sukuk	2009	3.58
10	41	Construction Of Cibest Model As Measurement Of Poverty And Welfare Indices From Islamic Perspective	2015	6.83

The paper entitled "*Maqoshid al-Shari`ah, Maslahah, and Corporate Social Responsibility*" written by [Dusuki & Abdullah \(2007\)](#) took first place with 268 citations. This paper discusses CSR from an Islamic perspective, the implications of the Maqoshid Sharia and

the implementation of masalah shows that Islam has a holistic and dynamic perception of CSR, these basics also present a better picture for managers to use when facing potential conflicts that emerged from the stakeholders.

Then, in the second place with 149 citations, a paper entitled "*A Critical Appraisal On The Challenges Of Realizing Maqoshid Al-Shariaab in Islamic Banking and Finance*" written by [Dusuki & Abozaid \(2007\)](#) examines the challenge of the ideal realization of the Maqoshid sharia in Islamic banking and Islamic financial institutions. The challenges in question include understanding the Maqoshid Sharia in the Islamic economy, its method of implementation, the potential for conflict between macro and micro

maqoshid and the possible misuse of Maqoshid Sharia to justify several financial contracts that are contradictory to the Islamic proposition.

Furthermore, the paper titled "*An Analysis of Islamic Banking Performance: Maqoshid Index Implementation in Indonesia and Jordania*" written by [Antonio, Sanrego & Taufiq \(2017\)](#) ranks third with 135 citations. This paper tries to apply the maqoshid index approach to calculate the performance of the Islamic banking industry in Indonesia and Jordan. The results show that BMI and BSM (Indonesia) have better performance compared to IIABJ and JIB (Jordan).

This study reviewed 89 studies published from 2004 to 2017. During this period, research related to Maqoshid Sharia used the most in four consecutive years, namely from 2004-2007. The number of papers published in that period experienced a significant increase in sequence, namely in 15, 17, and 24 in 2013-2015. While in 2004, 2006 and 2017 only published 1 paper that was published. Can be seen through the table below.

Table 2: Classification based on Year of Publication

No.	Year Of Publication	Number Of Paper
1	2004	1
2	2006	1
3	2007	5
4	2008	4
5	2009	3
6	2010	4
7	2011	2
8	2012	9
9	2013	15
10	2014	17
11	2015	24
12	2016	3
13	2017	1

In addition, the reviewed paper can also be classified based on the study location. Where from the 89 papers that were studied the most about Maqoshid Sharia were found in Indonesia, namely 36 Paper, Malaysia 16 Paper, Pakistan 7 Paper, Egypt 5 Paper, OIC Countries 4 Paper, Turkey and Jordan 2 Paper and Afghanistan, Dubai, Europe and America respectively 1 Paper. And the rest is Not Mention. Can be seen through the following table.

Table 3: Classification Based on Study Locations

No.	Country	Number of Papers
1	Indonesia	36
2	Malaysia	16
3	Pakistan	7
4	Egypt	5
5	OIC Countries	4
6	Turki	2
7	Jordania	2
8	Afganistan	1
9	Dubai	1
10	Amerika	1
11	Europe	1
12	Not Mention	38

The paper classification based on the focus of the study was also carried out in this study. Studies conducted cover various sectors such as Islamic Bank, social funds such as zakat and endowments, Islamic Economic Development, Islamic poverty, Sukuk and others. From 89 studies, the focus of Maqoshid Sharia research is mostly in the 28 sharia banking sector, 31 Islamic Islamic Development papers, 1 paper waqf, 2 paper zakat, 4 Islamic paper poverty, 4 paper Takaful, 1 paper sukuk, and others 14 papers. Can be seen from the following table.

Table 4: Classification Based on Research Focus

No.	Focus Study	Number of Papers
1	Islamic Bank	28
2	Islamic Law	8
3	Waqf	1
4	Zakat	2
5	Islamic Economic Development	31
6	Islamic poverty	4
7	Takaful	4
8	Sukuk	1

In the first place, the topic of Islamic Economic Development with 31 paper titles, for example is the paper titled "*Non-Monetary Poverty Measurement in Malaysia: A Maqasid Al-Shari'ah Approach*" written by Abdul Rasool & Salleh (2014) discusses Islamic poverty calculation which is calculated by the Islamic Poverty Index (IPI) The results of the study show that there are five dimensions of the IPI that combine the principles of maqoshid sharia with religion and physical scales with the highest dimensions. This study also suggests that non-monetary calculations that are considered can reflect the phenomenon of poverty in a mutidimensional manner more holistically and are expected to have an impact on Islamic organizations.

Among the papers with the focus of Islamic Bank studies which ranks second topic with 29 titles is a paper entitled "*Social Responsibility of Sharia Banks Against Stakeholders in the Maqasid Syari'ah Perspective*" written by Amaroh (2016). This paper shows that the social responsibilities of Islamic banks are implemented not only to meet public expectations but also as a form of piety to Allah. Therefore, the sharia bank social responsibility policy must be legally integrated with its operational system and as a mandatory mandate so that it is optimal in its achievement.

Research with the focus of Islamic Law studies in the third place are 8 papers including a paper entitled "*The Foundations of Islamic Finance and the Maqasid Al-Shari'ah Requirements*" written by Laldin & Furqani (2013). This paper discusses the foundations of Islamic finance and the conditions that must be met in developing Islamic finance from the basic principles of Maqoshid Sharia. Islamic finance must be able to provide rules and guidelines for managing the economy properly, stimulating growth, realizing socio-economic justice and stability as is the aim of the Sharia.

This study classifies based on the names of writers who often conduct research on Maqoshid Sharia are Mustafa Omar Mohammed 8 times, Ashraf Wajdi Dusuki, Habib Ahmed, Syahidawati Shahwan 3 times, while Sigit Pramono, Scheherazade S. Rehman, Hossein Askari, Ruzita Mohd Amin, Selamah Abdullah Yusof, Mohamed Saladin Abdul Rasool 2 times. Can be seen in the following table.

Table 5: Classification Based on Author's Name

No.	Writer	Number of Papers
1	Mustafa Omar Mohammed	8
2	Asyraf Wajdi Dusuki	3
3	Habib Ahmed	3
4	Syahidawati Shahwan	3
5	Sigit Pramono	2

6	Scheherazade S. Rehman	2
7	Hossein Askari	2
8	Ruzita Mohd Amin	2
9	Selamah Abdullah Yusof	2
10	Mohamed Saladin Abdul Rasool	2

There are 8 papers written by Mustafa Omar Mohammed, including Mohammed & Taib (2010), writing a paper entitled "*Developing Islamic Banking Performance Measures Based on Maqoshid Al-Sharia Framework: Cases of 24 Selected Banks*" which obtain the objectives of Islamic banking from the theory of Maqoshid Sharia Abu Zahara and later developed a model of sharia banking performance calculation called the *Performance Measures model based on Maqoshid al-Sharia* (PMMS). The author also tested this model on a sample of 24 banks.

Then, this study also classifies the paper into several types of research, namely qualitative and quantitative. In 89 studies of Maqoshid Sharia, there were more qualitative studies than quantitative, that is 81 compared to 8 papers.

Table 6: Classification Based on Methodology

No.	Model Type	Number of Papers
1	Quantitative	8
2	Qualitative	81

Papers that use quantitative research methods include a paper entitled "*The Maqoshid Sharia Index Approach as a Measurement of Sharia Banking Performance in Southeast Asia*" written by Mutia & Musfirah (2017) which discusses the performance of Islamic banking in 25 Southeast Asian countries with the Maqoshid Sharia Index, and it was found that Indonesia had the best performance, followed by Malaysia, Brunei Darussalam, Thailand and the Philippines. This research uses descriptive quantitative method with maqoshid Sharia index and SAW (Simple Additive Weighting).

Meanwhile, among papers that use qualitative methods is a paper entitled "*An Analysis on Islamic Social Finance for the Protection and Preservation of Maqasid Al-Shari'ah*" written by Zain & Ali (2017) which reviews the practice of Islamic social finance in countries OIC member countries; implementation problems, solutions and recommendations for future researchers. This paper uses a qualitative method of doctrinal approach.

Based on the table below, this study is also classified based on the tools used for analysis. Literature study is the most widely used analytical tool to examine Maqoshid Sharia with a total of 89 papers. The following is a complete list of analytical tools used in research.

Table 7: Classification Based on Tools's Approach

No	Tools Approach	Number of Papers
1	Literature Study	41
2	Descriptive Analysis	7
3	Introduce Islamic Development Index (IIDE-X)	8
4	Economic Islamicity Index	2
5	Maqoshid index	10
6	Poverty Line Income (PLI) method	1
7	poverty method	1
8	Maqoshid Performance Pairwise Matrix (MPPM)	2
9	Partial Least Squares-Path model	1
10	Structural Equation Modelling	1
11	character study methodology	1
12	Islamic Constitutions Index	1
13	Human Development index	5
14	Islamic Poverty Index (IPI).	2
15	Hayat-e-Tayyaba Index (HTI)	1
16	The study employ index	1
17	CIBEST model	1
18	Equation Modeling (SEM)	2
19	Prosperity Index	1

Map of the Development of Maqoshid Sharia Research

From the search results from the Scopus database, as many as 89 documents were then exported to the .txt format, inputted and analyzed with VOSViewer, the following results were obtained.

Network Visualization Co-word Map

The results of the co-word map analysis of these keywords form the basis of mapping co-occurrence of important or unique terms contained in certain articles. Mapping is a process that allows one to recognize elements of knowledge and configuration, dynamics, interdependence, and their interactions. Knowledge mapping is used for the purposes of technology management, which includes the definition of research programs, decisions related to technology activities, the design of knowledge base structures, and the making of education and training programs. Related to bibliometrics, science mapping is a method of visualizing a field of science. This visualization is done by creating a landscape map that can display topics from science.

The results of the co-word network map visualization of Maqoshid Sharia research can be seen in Figure 1.

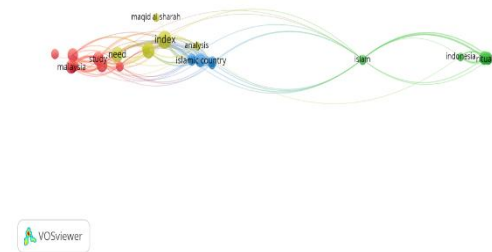
Figure 1: Visualization of network maps in word

Figure 1 shows that the map of Maqoshid Sharia's research development is divided into 4 clusters as follows: (1) Cluster 1 in red consists of 2 topics namely Malaysia and Study. (2) Cluster 2 in Yellow consists of 3 topics namely Need, Maqoshid Al Sharia, Index and Analysis. (3) Cluster 3 in Blue consists of 1 topic, namely Islamic Country. (4) Cluster 4 in Green consists of 3 topics namely Islam, Indonesia and Ritual.

The keywords are divided into 4 clusters above arranged in colored circles. If it is classified from each cluster, it is found that cluster 1 links between the topic of Malaysia and Study, this data shows that there are a number of published papers discussing the study and Malaysia in one discussion. Then cluster 2 shows that there are several papers that link the discussion of needs, Maqoshid Sharia, index and analysis. The relationship between topics in this cluster is mostly centered on the index topic, which is indicated by a larger yellow circle compared to other yellow circles.

The next cluster, cluster 3, contains the topic of an Islamic state, meaning that the topic of an Islamic state or making Islamic countries a topic of study is quite widely used in papers with the theme of maqoshid sharia. Finally cluster 4 consists of 3 topics namely Islam, Indonesia and ritual. This shows the interrelationship between the three topics, and it is also found that the discussion about Indonesia is related to Islam and rituals in published papers.

Visualization of Density Map Co-Authors

The cluster density view, is an item (label) that is marked the same as the visible item. Each item point has a color that depends on the density of the item at the time. This identifies that the color of the dots on the map depends on the number of items associated with other items. This section is very useful for obtaining an overview of the general structure of a bibliometric map by paying attention to the parts of the items that are considered important to be analyzed. Through this worksheet, we can interpret the authors who write the most publications. Visualization of the density map of

co-authors of the development of Maqoshid Sharia research can be seen in Figure 2.

Figure 2: Visualization of density map of co-author of the development of Maqoshid Sharia research

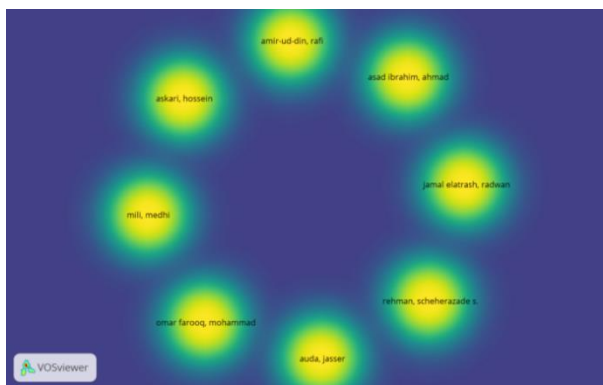
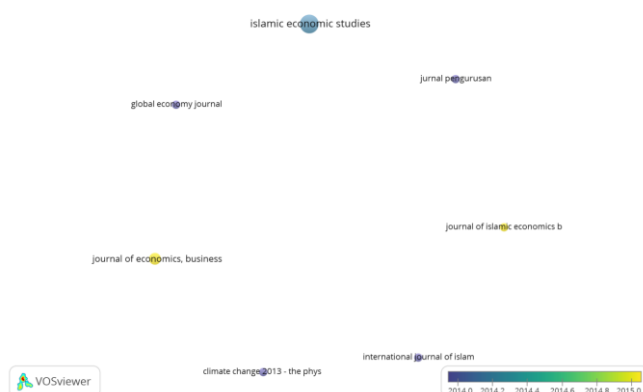


Figure 2 shows a density map that is the result of an analysis using all articles of Maqoshid Sharia research developments, both related and unrelated. There are 3 clusters if sorted according to the author. The authors who wrote the most publications related to Maqoshid Sharia were Askari Hossein, Auda Jasser, Omar Farooq, Rehman Scheherazade, Jamal Elatrash Radwan, Asad Ibrahim Ahmad, Amir Ud-din Rafi, Mili Medhi.

Co-Sources Map Overlay Visualization

The visualization result of the overlay of the co-sources map development of research on Maqoshid Sharia is divided into 7 clusters as in Figure 3 below.

Figure 3: Visualization of density map co-sources of Maqoshid Sharia research developments



Cluster 1 consists of five journals namely The Physical Science Base. Cluster 2 consists of one journal, the Global Economics Journal. Cluster 3 consists of one journal namely the International Journal of Islamic Economics and Middle East Finance and Management. Cluster 4 consists of one journal, Islamic Economic Studies. Cluster 5 consists of one journal, the Journal of Islamic Economics, Business and Management. Cluster

6 consists of one journal, the Journal of Islamic Economic Banking and Finance and the seventh Cluster consists of one journal, the Management Journal.

CONCLUSION

Based on the results and discussion, it is concluded that: The number of publications on the development of research results in the field of Maqoshid Sharia related to sharia economics and finance from 2004-2017 has increased significantly. Network visualization shows that the map of Maqoshid Sharia research development is divided into 4 clusters. Cluster 1 consists of 9 topics, Cluster 2 consists of 9 topics, Cluster 3 consists of 7 topics, and Cluster 4 consists of 6 topics. The author who published the most research results on Maqoshid Sharia related to sharia economics and finance was Mostafa Omar Muhammad. Indonesia and Malaysia are the 2 countries with the most case studies. The qualitative approach is more than a quantitative perspective. Meanwhile, Islamic banking and Islamic economics development became the 2 most areas in research related to Maqashid sharia in Islamic economics and finance.

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