

A Bibliometric Mapping on Maqasid Shariah in Islamic Perspective

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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 Sharia in Economic Context". This research uses various scientific journals as data sources. By using keywords to find publications in the Dimensions database with the phrase "Maqasid Shariah". There are 660 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. There are several keywords that are classified into four clusters. In the first cluster there are 24 words that can be grouped into the theme "Application of Maqasid Sharia Principles in Modern Cases". In the second cluster there are 15 words that are grouped into the theme "Sustainability Economics in Covid-19 Pandemic and Maqasid Sharia". The third cluster has 12 words related to the theme "Wealth Protection in Islamic Perspective and Maqasid Shariah". The last is cluster four which consists of 10 words related to the theme "Islamic Banking and Maqasid Shariah".

Keywords: Maqasid Shariah; Research Map; VosViewer

OPEN ACCESS

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Received: 11 November 2022
Accepted: 21 November 2022
Published: 2 December 2022

(2022) A Bibliometric Mapping on
Maqasid Shariah In Islamic
Perspective
Maqasid al-Sharia Review
1.1.

INTRODUCTION

Islam is the religion of humanity. Its existence is intended to ensure the preservation of humanity in this world. This emerges from the values contained in Shariah towards the realization of basic human values inherent from birth, include: right to life, right to inheritance, right to property, rights use your mind and the right to practice religion according to your beliefs. Along with that, reading the current reality of humanity also concludes with alarming conclusions that during human life in this world almost with each passing time, always distance life's story from kind words. Potraits of lives limited, oppressed, cornered and marginalized, are evidence that human's basic needs for live have not been fully met and have not been fully met level.

Among the crucial and fundamental ideas that developed, the idea of maqasid shariah which emphasizes that Islam is present to realize and uphold its values, is a subject matter in Islam. Asserts that the realization and maintenance humanity of Islam are its purposes. A number of academics have acknowledged this idea and has developed into a fundamental guide in Islam. The essence of realizing good and avoiding bad is the core idea behind maqasid shariah. At the same time avoiding negativity or attracting advantages. (Dar'u al-mafaasid wa jalb al-masalih), a phrase that describes the essence of maqasid shariah which is similar to the fundamentals of maqasid shariah because Islam and are the same. Because the two are inseparable twins who make up Islam (Musolli, 2018).

Maqasid Shariah as a theory will always be fascinating to research, whether by traditional or modern scholars. So, maqasid shariah-related research will keep going day by day. All of this is done with an eye toward how islam can safeguard society and advance it more. Islam is the religion that is frequently used jargon followed by Shalihun Likulli Masain. In other words, Islam as a religion is a teaching that is always pertinent to its time, capable of contextualizing itself within the context of its surroundings, and capable of offering solutions for all issues that arise and occur at all times and conditions where the religion is practiced by its followers. For Islam as a religion to be able to achieve its goals, the sharia concept of maqasid must be adopted as the first step.

The terms "Maqasid Shariah" and "al-maqasid al-syar'iyah" both refer to the Sharia's objectives.

Murakkab idhafi is used to generate the sentence "maqosid sharia". Maqoshid is derived from the word jama', specifically the jama' al-taksir in the form of sighat muntaha aljumu'. Maqashid is the word's singular form (also known as mufrad). Maqashid is derived from the words "intend" and "will". The source of the word "sharia" syara'a-yasyra'u-syar'an, which means to make rules and laws. According to Wahbat Mushthaf al-Zuhaily and Thahir ibn 'Shayr, maqasid al-syariah is a phrase that mean (ahdaf), reason (ma'aniy), and wisdom (hikam), which are the Sharia's primary concern while making laws (Ayu, 2021).

Abu Ishaq Ibrahim Ibn Musa al-Gharnathi who is commonly known as Asy-Syatibi describes the aim of Allah in creating the Sharia (maqasid al-sharia) and the intention of the servant in putting the sharia into practice (maqasid al-mukallaf), which is where the explanation is truly found. Both the servant's purpose to uphold the Shari'a (maqashid al-sharia) and (maqasid almukallaf) (Hamka Haq, 2009). Imam Asy-syatibi said that Allah established the Shari'a to ensure both present and future human wellbeing. The purpose of Shari'ah is to protect humankind's interests both now and in the hereafter. Ash-Syatibi describes the many types and qualities of the nash that exist in the section on al-adillah. The different forms and characteristics of the nash that are found in al-qur'an and al-sunnah are described by Ash-syatibi in the part of al-adillah. Additionally, he argues the significance of reason (Agung Kurniawan, 2021).

In general, the researchers provide an overview the theory of maqasid shariah, specifically maqasid shariah should be focused on its based on five main advantages, which are: The benefit of religion (hifz ad-diin), the benefit of the soul (hifz an-nafs), the benefit of reason (hifz al-aql), the benefit of offspring (hifz an-nasl) and the benefit of property (hifz al-maal). At each level has its own classification, namely the major rank necessities (dharuriyyat), secondary needs (hajiyyat) and additional/tertiary (tahsiniyyat). In determinating determination of the law, this classification order will show its importance when he enters into a conflict that is beneficial to him. Dharuriyyat takes the first place, followed by hajiyyat precedes the tahsiniyyat. The third row completes the second and the first row completed by the second row (Musolli, 2018).

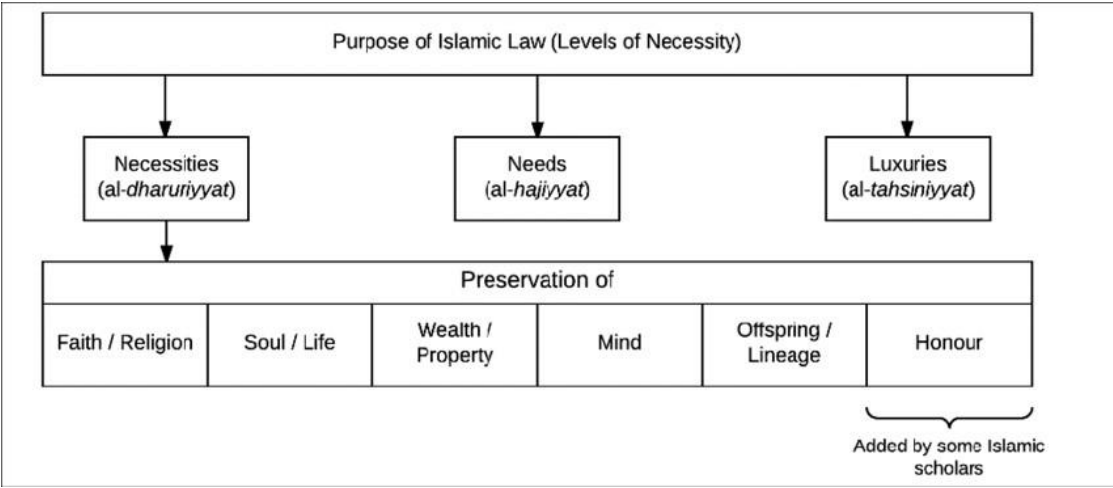


Table 1: Graph of 5 Classification

The al-maqasid structure is the best described as a “multidimensional” structure, in necessity level, decision scope, human scope and universality are all valid dimensions that represent valid views and classifications. The above views from the 20th century also show that maqasid al-shariah was in fact represents each researcher’s perspective on innovation and development of Islamic law, despite the fact that all these maqasids are “suggested” from the written word. This combination of writing and the need for contemporary reform gives al-maqasid a distinctive character.

Previously, there are some research that explain about the term “Maqasid Shariah”. Wanto et al. (2021) in their research aimed to trace the evolution of maqasid shariah theory and speech through a range of academic publications and databases. The article identifies the evolution of topics linked to maqasid shariah by using a methodological approach to a literature study. In their research, the method is used on 53 articles from several data sources, including ProQuest, Google Scholars, the Scopus Database, and the IRTI-IDB Proceeding. Also, Islam (2022) in his research has a goal to investigate a potential conceptual development of the notion of “maqasid”. Instead of Maqasid Shariah, they have chosen the name “Maqasid al-Qur’an” to suggest a broader understanding of Maqasid. To assess new theoretical prospects of Maqasid, the researcher employed library data in the form of text from relevant books and academic publications. Traditional and contemporary Maqasid academics gave it a broader definition than Maqasidal-Shariah. Furthermore, it is thought to have a wider methodological scope than Maqasidal-Shariah. At the same time, Tubarad et al. (2022) in their research examined the cutting edge of

Maqasid Shariah (MS) research repotoire. Bibliometric and citation analyse were employed in this study. This study, used Scopus as a bibliometric data, and it yielded 126 data points related to the title of the article. There were several programs utilized, including Microsoft Excel, VOSviewer, and Harzing’s Publish or Perish.

Meanwhile, in contrast with the novelty, this study aims to find out how much research with the theme “Maqasid Shariah” and its coverage based journals published in the dimensions. This research uses various scientific journals as data sources. Trends in publication development used to analyze information relating to the study’s subject using the bibliometric-displaying software VOSviewer by using meta-analysis technique, and classified the clusters that found in the research map to find out how much research on maqasid shariah and what topics that discussed in the journals.

METHODOLOGY

Various scientific journals were used in this study. As a data source, publications on the topic of “Maqasid Shariah” from around the globe are consulted. By looking through indexed journals, data is gathered at 20 September 2023. Using keywords to find publications in the Scopus database with the phrase “Maqasid Shariah”. After that, the articles or journals of science that deal with the subject of the study chosen in accordance with the available publication data. There are 660 journal articles from that have been published which is in line with the topic study “Maqasid Shariah”. Trends in publication development used to analyze information relating to the study’s subject using the bibliometric-displaying software VOSviewer. It enables more in-depth analysis and provides maps. In order to build

maps, VOSviewer is an acronym for visualizing similarity. The VOS mapping method has been used in prior studies, bibliometric visualizations that have been created using this then assessed.

Additionally, VOSviewer can generate and show keyword maps based on shared incident data or maps of journal author based on citation data. Consequently, the journal map was examined in this study. Map pertaining to "Maqasid Shariah", as well as an analysis of the authors' locations and keywords. Authors and keywords are then looked up and analyzed. Using cluster mapping on keywords, a future research direction can be determined through the use of keyword cluster mapping. Descriptive qualitative methodology is used in this study, it is an approach using a literature review with descriptive statistical analysis and meta-analysis.

Meta-analysis is a technique for assessing the outcomes of current research by incorporating earlier studies on specific subject results of recent studies. The research's methodology is also known as the method of construction, where the information gathered during the research process is built into a theme that is more readily comprehensible and significant. Purposive nonprobability sampling, the method used in this study, aims to fill in specific information according to the desired information in line with the goals of the research.

RESULT AND DISCUSSION

In this study, "Maqasid Shariah in Economic Context" is discussed by utilizing 660 journal articles

that have been published in Dimensions. The method used is Bibliometrics, which is used to measure and evaluate scientific performance by considering factors such as citations, patents, publications, and other more complex indicators. Bibliometric analysis is conducted to evaluate research activities, laboratories, and scientists, as well as the performance of countries and scientific specializations. Some of the steps in bibliometric analysis include identifying the background of the research, collecting relevant data, and determining the main indicators to be used in this study.

This section will present the results of the metaanalysis in the form of a visual mapping chart depicting 660 journals relevant to the topic "Maqasid Shariah". In this research, the mapping is done by analyzing keywords and important terms or distinctive terms contained in the journal articles. Mapping is a process to identify knowledge elements, configurations, dynamics, dependency relationships, and interactions between these elements. The results of the network visualization of 660 journals discussing "Maqasid Shariah" will be explained in more detail in the next section.

RESEARCH MAP

The illustration below depicts the keywords that appear in research on the theme of "Maqasid Shariah," and the ones with larger sizes are the most frequently used words in journal publications focusing on the theme of "Maqasid Shariah."

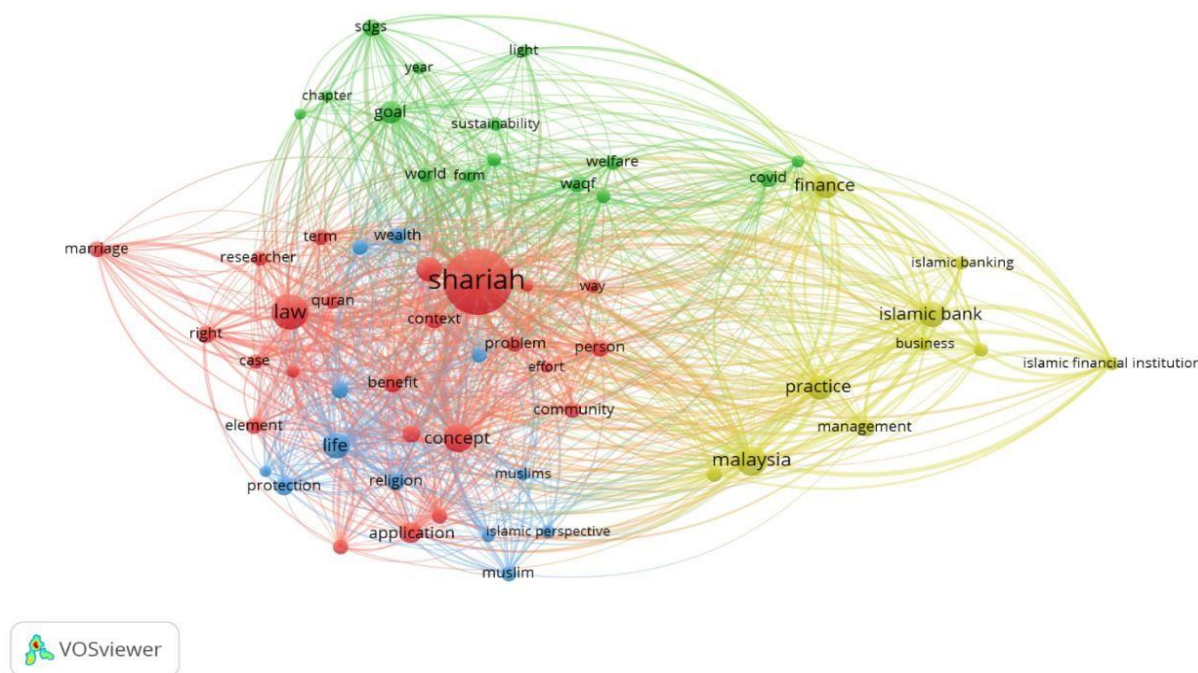


Figure 1: Research Map

From the analysis, the dominant key words in publications on "Maqasid Sharia in Economic Context" include Shariah, Islamic Bank, Maqasid, Law, and

Concept. The results were then grouped into the following five clusters:

Cluster	Keywords
Cluster 1 (24 items)	Addition, applicationn, aspect, benefit, case, community, concept, context, effort, element, importance, law, maqasid syariah, maqasid, marrige, mashlahah, person, problem, quran, researcher, right, shariah, term, way
Cluster 2 (15 items)	Chapter, covid, form, goal, justice, light, pandemic, sdgs, sustainability, time, waqf, welfare, woman, world, year
Cluster 3 (12 items)	Dimension, intellect, interest, islamic perspective, life, muslim, muslims, preservation, property, protection, religion, wealth
Cluster 4 (10 items)	Business, challenge, finance, islamic bank, islamic banking, islamic financial institution, malaysia, management, practice, technology

Tabel 2: For Cluster of Maqasid Shariah

Cluster 1: Maqasid Shariah and marriage

The issue discussed in the first cluster will be about the application of Maqasid Sharia elements in Family and Marriage, but there are still few studies that discuss this, as for some relevant research on this topic, namely (Mohd Suhadi Mohamed Sidik, 2020) In the context of decision making in Family and Marriage Counseling, it shows that when applying Maqasid Sharia

elements in Family and Marriage Counseling, special attention is paid to the level of need of an action based on the concept of degrees of dharuriyyat (essential needs), hajiyyat (general needs), and tahsiniyyat (needs that improve the quality of life). In addition, in this process, efforts are also made to ensure that the five essential elements of Maqasid Shariah are maintained,

namely religion, life, intelligence, family institutions, and wealth.

[Amran \(2019\)](#) In his research, well-being is defined as a state in which a person feels positive feelings, such as happiness and satisfaction, and experiences elements of positive functioning, such as involvement in activities and self-acceptance. Not only that, well-being is also understood as a multidimensional concept that can be explained from both objective and subjective perspectives.

However, from an Islamic perspective, well-being is explained in more depth. Welfare in Islam is referred to as Hayat-e-Tayyaba, which means achieving peace in life. The goal is to fulfill both material and non-material needs. Within the framework of Islamic thought, the principles of maqasid al shariah, which are the goals of Islamic law, are often used to explain the concept of welfare. These principles help in understanding how to achieve welfare from an Islamic perspective.

The objective of this research is to develop an Islamic Household Welfare Index (IHWI) using the five dimensions of the maqasid al shariah principles. The research involved 35 experts in identifying the five dimensions and the variables associated with the IHWI. The result of this research is the formulation of the IHWI which will help in better understanding welfare from an Islamic perspective.

[Abdullah \(2023\)](#) Evaluating one of the causes of married couples experiencing divorce, the problems that are the main focus are finances in the family and economic instability. Limited and minimal income is one of the factors that affect the way they manage household finances. This unstable financial situation has led to instability in their family happiness and well-being.

In this context, the concept of Maqasid Sharia plays an important role in helping to manage household finances. Maqasid Sharia is a set of objectives in Islamic law, and in terms of family finance, the objective is to create an environment of peace and harmony, known as "sakinah". Therefore, a correct understanding of Maqasid Sharia can help overcome financial problems and guide households towards happiness and prosperity.

However, this research focuses more on the maintenance of property (al-mal) within the framework of Maqasid Sharia. For this reason, this research uses a qualitative method by analyzing previous studies related to household financial management.

Based on previous studies, Maqasid Sharia is recognized as a parameter of welfare in various aspects of life, including health, finance, education, and others. Therefore, financial management based on Maqasid

Shariah ensures that households can manage their finances properly to achieve sustainable happiness and success (al-falah).

Cluster 2: Sustainability Economics in Covid-19 Pandemic and Maqasid Sharia

Research that discusses the relationship between economic development during the pandemic and the suitability of Maqasid sharia is still quite minimal. The research that is in line with this topic, namely [Kasri \(2023\)](#), With the Covid-19 pandemic in addition to triggering a global economic downturn, COVID-19 also indirectly accelerates the development of sustainable economics at the international level. The impact of the pandemic has increased the demand for sustainable and responsible financing and investment.

In this regard, the comparison between the Sustainable Development Goals (SDGs), which are based on secular principles, and Maqasid al-Sharia, which is based on religious principles (higher Shariah goals), has led to interesting discussions among the Islamic finance community. This discussion relates to the extent to which the secular SDGs can be in line with the principles of Maqasid al-Sharia which has a religious background.

Thus the basic principles of Maqasid al-Syariah and their correlation with the main constituents of the SDGs. Reflect the impact of Maqasid al-Syariah and SDGs on economic activities and practices. From this study, it can be concluded that although the SDGs do not contain a religious dimension, the principles of Maqasid al-Syariah are generally in line with the goals of the SDGs. The integration of these two concepts has brought significant impact in the socio-economic context, as can be illustrated through the six case studies I have selected. These case studies provide examples of effective solutions in supporting sustainable development and addressing the negative impacts of the COVID-19 pandemic. In particular, the integration of Waqf, a social financial instrument in Islam, with modern financial companies and instruments has proven effective in achieving these goals.

[Wahab \(2021\)](#) Researches the objectives of Socially Responsive Investment (SRI) practices by considering the Maqasid Syariah perspective and the concept of Maslahah. His research revealed that SRI, Maqasid Syariah, and Maslahah have similar goals in encouraging practices that support a better environment, as well as paying attention to social issues and good governance. In other words, they all seek to achieve improvements in these aspects.

From this finding, it can be seen that the SRI concept is in line with the principles of Maqasid and Maslahah from an Islamic perspective. However, there are some criteria in the Environmental, Social and Governance (ESG) concept that govern SRI practices, such as the protection of human rights, freedom of speech and censorship, that require further clarification to align with Shariah principles. In this regard, it is necessary to consider how the SRI concept can be implemented in a way that is more in line with Islamic values.

Hidayat (2023) Analysing global development conditions, especially with the increasing frequency and severity of extreme weather. In developing countries, the impacts of climate change particularly affect low-income communities. Meanwhile, the financing challenges faced in achieving the Sustainable Development Goals (SDGs) are increasingly complex, including in efforts to address climate change.

One of the Islamic financial instruments used to address climate change and greenhouse gas emissions is green sukuk. As with any green financing based on Islamic principles, the performance of green sukuk should be aligned with Maqasid Al-Syariah principles. Therefore, in this chapter, we take the Indonesian Green Sukuk as an interesting case study, as it is the world's first green sukuk issued by the government, to understand its impact on SDGs and ascertain its relevance to Maqasid Al-Syariah.

There are several important aspects related to green sukuk as a green financing instrument in the Islamic context. These include three main points: first, how Indonesia's Sovereign Green Sukuk exemplifies national collaboration in the face of climate change; second, the relevance of Indonesia's Sovereign Green Sukuk to the principles of Maqasid Al-Syariah; and third, the role of Indonesia's Sovereign Green Sukuk in supporting the achievement of the SDGs. Thus, this chapter explains the importance of understanding and integrating Shariah principles in financial instruments that aim to protect the environment and support sustainable development.

Cluster 3: Wealth Protection in Islamic Perspective and Maqasid Shariah

The research conducted by Zailani et al. (2023) intends to explain the indicators in maintaining wealth, which is one of the elements of Maqasid Shariah. In Islam, a comprehensive approach to human development is applied by emphasizing the importance of achieving Maqasid Shariah in the discussion of public

policy. The results reveal that a large number of indicators that have been proposed are not in accordance with Islamic principles and are not in line with Islamic philosophy. In addition, there is a need to formulate indicators that can describe development at the micro level. Therefore, recommendations related to several indicators that cover both macro and micro level aspects can more appropriately represent wealth preservation based on Maqasid Shariah.

Muhamad et al. (2015) explained that in principle, Islam strongly recommends charity, and one of the forms is through waqf. This is an option for Muslims to give some of their wealth for the public interest, which is for the welfare of all beings. The importance of Maqasid Shariah is emphasized by Allah in every sharia rule and law.

Research by Azmi (2019) aims to propose objectives (Maqasid) that can guide the development of waqf assets. The advancement in the management of Islamic religious-related properties through waqf (religious waqf) has resulted in several advancements in various countries. Waqf has played an important role in improving public welfare through various development projects that provide benefits in both religious and non-religious contexts. The practice of waqf remains subject to the rules of sharia and the principles of fiqh that form the overall framework of Islamic law. In relation to the principles of Maqasid Shariah, waqf has become a key element in the effort to achieve the broader purpose and meaning of Islamic law. The Maqasid design for waqf development continues to prioritize the preservation of religion, wealth, and life as primary objectives, while also strengthening six additional components that are considered secondary objectives. With this maqasid approach, there is an expanded and improved understanding of the purpose of waqf asset development.

Cluster 4: Islamic Banking and Maqasid Shariah

There have been quite a number of studies that discuss topics in the fourth cluster. Some research that is relevant to this topic is research coming from Amaroh & Masturin (2018) which aims to identify factors that can affect the performance of Islamic Banks in Indonesia by referring to the principles of Maqasid Shariah. Performance based on Maqasid Shariah principles is measured through the Maqasid index. The factors listed as indicators of performance based on Maqasid Shariah involve income from profit-sharing financing, efficient use of resources, and the level of risk taken in decision making. The takeaway from the results

of this study is that Islamic banks should show dedication in realizing Maqasid Shariah principles by intensifying profit-sharing financing approaches such as mudharabah and musyarakah.

Alwi et al (2021) reviewed the core principles of Maqasid Shariah that should be realized in Islamic banking institutions and investigated whether Islamic banks have successfully implemented Maqasid Shariah in their banking operations before adopting the concept of Value-Based Intermediation (VBI). The VBI concept is used to support Islamic banks in implementing the structural principles of Maqasid Shariah in their banking activities. This study reveals that the basic principles of Maqasid Shariah present in Islamic banks include the protection of religion, life, intelligence, offspring, and wealth of human beings through various products and services provided by the banks. Even before the adoption of the VBI concept, Islamic banks have made efforts to develop their products and services to achieve Maqasid Shariah. However, with VBI, a more structured framework for achieving Maqasid Shariah has been implemented.

Hassan & Saraç (2021) explain how Islamic finance can be re-articulated by considering Maqasid Shariah as a foundation. Due to criticism regarding its exclusive focus on sharia compliance since the early development of Islamic finance, there has been a call to redefine the concept of Islamic finance to be more in line with the objectives (Maqasid) of sharia. By applying the Maqasid Shariah approach in the context of Islamic finance, it seems that it is not only prohibitions such as usury, excessive gharar, and maysir that need to be abolished in the Islamic financial system, more than that it requires practices that are able to overcome all forms of harm that may arise in society, and encourage the provision of benefits to the community by promoting the circulation of wealth in the community. All this is done with the aim of achieving shared economic prosperity, which will be achieved through consideration of social responsibility towards society and the environment. The results show that there is a gap in the application of Maqasid Shariah in the Islamic finance sector, and an action plan needs to be developed to fill this gap by integrating Maqasid Shariah into Islamic finance by incorporating the concepts of SDGs, circular economy, impact investment, ethics, and VBI.

Other relevant studies, namely Sudrajad (2023) who analyzed Banking compliance in Indonesia from a Maqashid Shariah perspective, Shahwan et al., (2023) who evaluated two types of home financing products in Malaysia based on Maqasid Shariah from the product

development process in Islamic banks. Hudaefi & Badeges, (2021) analyzed the performance of Islamic banking in Indonesia based on Maqasid Shariah.

CONCLUSION

This research aims to find out how much research on maqasid sharia and its scope. This bibliometric analysis was conducted to evaluate research activities, scientists, research cluster. In particular, maqasid sharia is focused on five main benefits, namely: The benefit of religion (hifz ad-diin), the benefit of the soul (hifz an-nafs), the benefit of reason (hifz al-aql), the benefit of offspring (hifz an-nasl), and the benefit of property (hifz al-maal). The results showed that there were 660 journals relevant to the topic "Maqasid Shariah". Based on the research map analysis using VOSviewer, there are dominant key words in publications on "Maqasid Sharia in Economic Context" including Shariah, Islamic Bank, Maqasid, Law, and Concept. These keywords were then classified into four clusters.

In the first cluster there are 24 words that can be grouped into the theme "Application of Maqasid Sharia Principles in Modern Cases". In the second cluster there are 15 words that are grouped into the theme "Sustainability Economics in Covid-19 Pandemic and Maqasid Sharia". The third cluster has 12 words related to the theme "Wealth Protection in Islamic Perspective and Maqasid Shariah". The last is cluster four which consists of 10 words related to the theme "Islamic Banking and Maqasid Shariah".

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