

## THE MORAL PARADIGM OF ISLAMIC ECONOMICS: PHILOSOPHICAL REFLECTIONS ON TAWHID, JUSTICE, AND SOCIAL RESPONSIBILITY IN THE GLOBEL CONTEXT

Mutiah Khaira Sihotang<sup>1</sup>

Universitas Muhammadiyah Sumatera Utara

Muhammad Yafiz<sup>2</sup>

Universitas Islam Negeri Sumatera Utara

Email: <sup>1</sup>mutiahkhaira@umsu.ac.id, <sup>2</sup>muhammadyafiz@uinsu.ac.id

### ABSTRACT

*The development of the global economy, marked by market liberalization, digitalization, and the dominance of material rationality, has given rise to various structural problems, such as social inequality, moral crises, and the degradation of human values. This article aims to examine the fundamental principles of Islamic economics as a moral economic paradigm rooted in the philosophy of tawhid, justice, and social responsibility. This study employs a qualitative approach using a library research method, conducted through conceptual analysis of both classical and contemporary Islamic economics literature. The findings indicate that tawhid functions as the ontological and epistemological foundation of Islamic economics, integrating spiritual, ethical, and rational dimensions within economic activities. The principles of justice and balance ensure a proportional distribution of resources while preventing exploitation and structural inequality. Meanwhile, economic freedom in Islam is invariably linked to moral and social responsibility, reinforced through the values of brotherhood (ukhuwwah) and Islamic socio-economic instruments. This article affirms that Islamic economics is not merely an alternative system, but a moral paradigm that is highly relevant in addressing contemporary global economic challenges.*

**Keywords:** : *Islamic Economics, Tawhid, Justice, Social Responsibility, and Economic Philosophy.*

### ABSTRAK

Perkembangan ekonomi global yang ditandai oleh liberalisasi pasar, digitalisasi, dan dominasi rasionalitas material telah memunculkan berbagai problem struktural, seperti ketimpangan sosial, krisis moral, dan degradasi nilai kemanusiaan. Artikel ini bertujuan untuk mengkaji prinsip dasar ekonomi Islam sebagai paradigma ekonomi moral yang berakar pada filsafat tauhid, keadilan, dan tanggung jawab sosial. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kepustakaan (library research), melalui analisis konseptual terhadap literatur klasik dan kontemporer ekonomi Islam. Hasil kajian menunjukkan bahwa tauhid berfungsi sebagai fondasi ontologis dan epistemologis ekonomi Islam yang mengintegrasikan dimensi spiritual, etis, dan rasional dalam aktivitas ekonomi. Prinsip keadilan dan keseimbangan memastikan distribusi sumber daya yang proporsional serta mencegah eksploitasi dan ketimpangan struktural. Sementara itu, kebebasan ekonomi dalam Islam selalu dilekatkan dengan tanggung jawab moral dan sosial, yang diperkuat melalui nilai persaudaraan (ukhuwwah) dan instrumen sosial-ekonomi syariah. Artikel ini menegaskan bahwa ekonomi Islam tidak sekadar sistem alternatif, tetapi paradigma moral yang relevan untuk menjawab tantangan ekonomi global kontemporer.

**Kata Kunci:** : *Ekonomi Islam, Tauhid, Keadilan, Tanggung Jawab Sosial, Filsafat Ekonomi.*

## INTRODUCTION

Globalization and economic modernization promote efficiency and growth through market integration and technological advancement; however, at the same time, they generate increasingly severe disparities in wealth distribution and social injustice. These inequalities are not limited to material dimensions but also extend to unequal access to fair economic opportunities across different segments of society. This condition indicates that many modern economic models fail to address moral and ethical issues in economic life in a holistic manner, as they focus excessively on material rationality and growth while neglecting comprehensive social welfare considerations. In this context, Islamic economics offers a distinct perspective by positioning morality and ethics at the core of its economic theory and practice.<sup>1</sup> The philosophy of Islamic economics is founded upon *tawhid* as its principal pillar, providing a moral and metaphysical framework for economic activities. From the perspective of *tawhid*, all economic actions are understood as part of a vertical relationship between humans and Allah, as well as a horizontal relationship among humans as members of a community. This *tawhid*-based value system directs economic actions to be not merely material pursuits but also forms of worship and moral responsibility toward fellow human beings and the environment. Consequently, economic activity cannot be separated from holistic moral and spiritual principles. As an epistemological foundation of Islamic economics, *tawhid* also establishes that natural and economic resources constitute a trust (*amanah*), with humans acting as *khalifah* who are responsible for their proper management. This concept of *amanah* rejects the secular economic view that prioritizes unrestricted individual interests without moral boundaries, instead placing social responsibility as an integral component of every economic decision.<sup>2</sup> Accordingly, production, distribution, and consumption activities must reflect moral accountability toward the broader society.

Another essential aspect of Islamic economic philosophy is the concept of justice (*‘adl*), which is not confined to formal legal principles but also encompasses equitable distributive justice. Justice in this context means granting individuals their rights in accordance with their moral obligations, thereby highlighting the important role of the state and economic institutions in maintaining a balance between individual and collective interests.<sup>3</sup> This principle is highly relevant in addressing modern disparities between wealthy and impoverished groups. Economic justice in Islam extends beyond mere wealth distribution to encompass broader social balance, including the protection of vulnerable and marginalized groups. Conventional economic models often overlook these groups due to their narrow focus on quantitative growth indicators. In contrast, Islamic economics prioritizes social equilibrium as a fundamental objective, implemented through instruments

---

<sup>1</sup> M Ilham et al., “Restorasi Etika Bisnis Global Melalui Nilai Tauhid Dan Keadilan Dalam Ekonomi Islam,” *Jurnal Masharif Al-Syariah: Jurnal Ekonomi Dan Perbankan Syariah* 10, no. 204 (2025): 3584–97.

<sup>2</sup> Khaerul Aqbar and Azwar Iskandar, “Prinsip Tauhid Dalam Implementasi Ekonomi Islam,” *Al-Khiyar: Jurnal Bidang Muamalah Dan Ekonomi Islam* 1, no. 1 (2021): 34–44, <https://doi.org/10.36701/al-khiyar.v1i1.446>.

<sup>3</sup> Listia Andani Nurdiansyah, Irdan, “Keadilan Distributif Dalam Ekonomi Islam,” *AKSY: Jurnal Ilmu Akuntansi Dan Bisnis Syariah* 4, no. 2 (2022): 156–70.

such as *zakat*, *sadaqah*, and *waqf*, which function as moral and systematic mechanisms for social redistribution.<sup>4</sup>

Social responsibility in Islamic economic philosophy is not limited to material redistribution but is rooted in the concept of brotherhood (*ukhuwwah*), which emphasizes community solidarity. This solidarity minimizes the marginalization of weaker groups through equitable social cooperation, thereby strengthening social cohesion and enhancing overall societal welfare. In practice, this sense of brotherhood serves as the foundation for inclusive, community-based economic empowerment models. In Islamic economics, social responsibility is therefore not solely associated with material redistribution through instruments such as *zakat* or *sadaqah*, but also arises from the value of brotherhood (*ukhuwwah*), which reinforces community solidarity and collective socio-economic support. This concept contributes to social capital that promotes group-based economic empowerment—such as in microfinance initiatives—and strengthens social cohesion within modern Muslim economic communities.<sup>5</sup> Furthermore, the Islamic economic approach to social responsibility encompasses ethical conduct in business practices, where economic actors are expected to uphold moral values such as honesty, transparency, and accountability. The absence of moral orientation in modern business practices often constitutes the root cause of exploitative behavior and corruption.<sup>6</sup> Islamic economics responds to this challenge by emphasizing that economic transactions represent a form of *amanah* and must reflect ethical values.

In addressing the challenges of globalization, particularly those related to digitalization and technological disruption, the moral framework of Islamic economics offers adaptive mechanisms grounded in *maqasid al-shariah*, the objectives of Islamic law, which aim to safeguard holistic human welfare. This approach is relevant for formulating economic policies that are not only efficient but also sustainable and socially just amid rapid technological change. This philosophical perspective of Islamic economics also supports the notion that economic systems must integrate individual freedom with social responsibility.<sup>7</sup> In Islamic economics, individual freedom to engage in enterprise and innovation is recognized as part of moral responsibility toward society. Such freedom is constrained by ethical principles to ensure collective welfare rather than merely private gain. Numerous prior studies demonstrate that Islamic economics possesses distinctive characteristics that

<sup>4</sup> Fahmi Ali Hudaefi and Kamaruzaman Noordin, “Harmonizing and Constructing an Integrated Maqāsid Al-Sharī‘ah Index for Measuring the Performance of Islamic Banks,” *ISRA International Journal of Islamic Finance* 11, no. 2 (2019): 282–302, <https://doi.org/10.1108/IJIF-01-2018-0003>.

<sup>5</sup> Muhammad Ikhsan Harahap Nabila Oktarina Sinulingga, Rahmi Syahriza, “The Role Of Islamic Social Capital In Promoting Women's Empowerment For Community Economic Growth,” *Islamic Economic: Jurnal Ekonomi Islam* 15, no. 1 (2024): 125–46.

<sup>6</sup> Maulida, Novita, and Siti Femilivia Aisyah, “Etika Bisnis Islam: Implementasi Prinsip Keadilan Dan Tanggung Jawab Dalam Ekonomi Syariah,” *El-Iqthisadi Jurnal Hukum Ekonomi Syariah Fakultas Hukum Dan Syariah* 7 (2024): 49–61, <https://doi.org/10.24252/el-iqthisady.vi.46740>.

<sup>7</sup> Y Karmila et al., “Implementation of Freedom in Islamic Economics,” *Journal International* ...01, no. 01 (2024): 9–16, <https://analysisdata.co.id/index.php/JIES/article/view/35%0Ahttps://analysisdata.co.id/index.php/JIES/article/download/35/24>.

differentiate it from conventional economic systems, particularly in its effort to harmonize individual freedom with social responsibility. Research on Islamic business ethics emphasizes that economic activities from a sharia perspective are not merely profit-oriented pursuits but moral practices governed by principles of justice, honesty, and trustworthiness (*amanah*).<sup>8</sup> In this context, economic freedom is acknowledged but bounded by ethical values intended to preserve social balance and prevent exploitative practices.

Other studies focusing on the implementation of social responsibility in Islamic economics—particularly through Corporate Social Responsibility (CSR) in Islamic financial institutions—indicate that the principles of *tawhid* and justice serve as normative foundations guiding institutional behavior.<sup>9</sup> These studies affirm that entrepreneurial freedom in Islamic economics is not absolute but must be socially accountable through tangible contributions to societal welfare. Thus, social responsibility is not treated as an additional obligation but as an inherent consequence of economic freedom itself. Moreover, research examining *tawhid* as the epistemological basis of Islamic economics positions the principle of divine unity as both an ontological and epistemological foundation for economic activity.<sup>10</sup> This study emphasizes that *tawhid* shapes the moral consciousness of economic actors to perceive resources as a trust (*amanah*), requiring every economic decision to account for its social and ethical implications. This perspective reinforces the argument that individual freedom in Islamic economics is always bound by vertical responsibility to God and horizontal responsibility to fellow human beings.

Additional research exploring Islamic economics within the framework of moral development asserts that the Islamic economic system offers a holistic approach that integrates spiritual, moral, and social dimensions into the development process.<sup>11</sup> This study suggests that the failure of modern economic systems to address inequality and social marginalization stems from the neglect of ethical dimensions in economic practice. In contrast, Islamic economics is viewed as capable of reconciling individual and collective interests through principles of distributive justice and sustainable social responsibility. Despite the significant contributions of these studies in explaining the normative and applied dimensions of Islamic economics, most existing research remains focused on practical implementation or specific sectors, such as business ethics and Islamic financial institutions. These studies have not comprehensively examined Islamic economics as a moral economic paradigm rooted in the philosophy of *tawhid* and functioning as a

<sup>8</sup> Mariana Mariana Maulena Maulena, Teuku Zulkarnain, “Transformasi Bisnis Dengan Etika Bisnis Islam: Keadilan Dan Tanggung Jawab Dalam Ekonomi Syariah,” *Jurnal Sosial Humaniora Sigli (JSH)* 7, no. 2 (2024): 175–82.

<sup>9</sup> Hidayat, Syaefulloh, and Zulhelmy, “Pelaksanaan Dan Pengungkapan Corporate Social Responsibility Bank Syariah Indonesia Berdasarkan Indeks Islamic Social Reporting,” *Jurnal Tabarru’: Islamic Banking and Finance* 7, no. 1 (2024): 372–82, [https://doi.org/10.25299/jtb.2024.vol7\(1\).17532](https://doi.org/10.25299/jtb.2024.vol7(1).17532).

<sup>10</sup> Nur Halimah, “Philosophical Foundations of Islamic Economics: The Formation of Islamic Economics from the Perspectives of Epistemology, Ontology, and Axiology,” *IJIEF: Indonesian Journal of Islamic Economic & Finance* 8, no. 1 (2025): 1–11.

<sup>11</sup> Rudi Purnomo, “Komsep Dan Implementasi Prinsip Ekonomi Stariah Dalam Mewujudkan Keadilan Sosial (Tinjauan Teoritis),” *El-Wasathiya : Jurnal Studi Agama Islam* 13, no. 1 (2025): 37–56.

conceptual framework for addressing contemporary global economic challenges. Therefore, this study seeks to fill this gap by positioning the foundational principles of Islamic economics—*tawhid*, justice, responsible freedom, and social responsibility—as an integrated philosophical paradigm relevant to the complexities of today’s global economy. Accordingly, Islamic economics does not merely offer an alternative system to capitalism or socialism but represents a holistic moral paradigm that is both relevant and responsive to increasingly complex global economic problems. This paradigm is not merely normative in nature but can serve as both a theoretical and practical foundation for formulating economic policies that are more just, sustainable, and humane in the modern era.

## **METHOD**

This article is prepared using a qualitative research approach that emphasizes an in-depth understanding of the concepts and ideas of Islamic economics. The method employed is library research, with data sources derived from both primary and secondary literature, including reference books, scholarly journal articles, and the works of classical and contemporary Islamic economic. The collected data are subsequently analyzed using descriptive-analytical and philosophical approaches, aiming to interpret, examine, and systematize relevant ideas. This analysis is directed toward comprehensively uncovering the ontological, epistemological, and axiological foundations underlying the basic principles of Islamic economics, thereby achieving a holistic and profound conceptual understanding in accordance with the characteristics of qualitative research.

## **RESULTS AND DISCUSSION**

### **Tawhid as the Foundational Paradigm of Islamic Economics**

*Tawhid* is a fundamental principle that affirms the oneness of Allah as the ultimate source of values, law, and the purpose of life. In Islamic economics, *tawhid* functions as an ontological foundation that views all resources as belonging to Allah, with human beings serving as *khalifah* (stewards) who manage them in a trustworthy and responsible manner. This conception rejects the secular economic perspective that separates economic activity from moral and spiritual values. The findings of the literature review indicate that *tawhid* constitutes a fundamental ontological, epistemological, and axiological foundation within the paradigm of Islamic economics. In the literature on Islamic economics, the concept of *tawhid* does not merely affirm the oneness of Allah SWT in a theological sense, but also serves as a normative and ethical foundation governing all forms of human economic behavior. *Tawhid* shapes a worldview that perceives economic activity as an integral part of the relationship between humans and God (*ḥabl min Allāh*) as well as among fellow human beings (*ḥabl min al-nās*). Consequently, every economic action must reflect recognition of Allah’s sovereignty over all aspects of reality. This concept marks a fundamental distinction between Islamic economics and conventional economic paradigms, which are often secular

and value-neutral.<sup>12</sup> Furthermore, the analysis of the literature demonstrates that the value of *tawhid* has direct implications for the concepts of ownership and resource management. In Islamic economics, ownership is understood as *amanah* (trusteeship)—humans exercise control over wealth only within the limits prescribed by *sharia*, and such control must ultimately be accounted for before God.<sup>13</sup> This stands in contrast to conventional economic premises, which tend to emphasize absolute property rights devoid of moral constraints in resource management. Thus, *tawhid* introduces a moral economic paradigm that integrates spiritual and social dimensions into every economic decision.

A review of contemporary literature also reveals that the principle of *tawhid* serves as an epistemological foundation in Islamic economics. Economic knowledge and practice are not based solely on scientific rationality, but also on revelation (the Qur'an and Hadith) and moral values derived from Islamic teachings. Accordingly, the epistemology of Islamic economics is holistic and value-laden, oriented toward *maṣlaḥah* (the common good) and justice (*'adl*).<sup>14</sup> This perspective broadens the scope of economic analysis by incorporating moral and ethical values as inseparable elements in understanding economic behavior and Islamic economic policy. Epistemologically, *tawhid* integrates revelation and reason in the development of economic theory and policy. Economic activity is not understood merely as an effort to maximize utility, but as an act of worship and a moral responsibility. Therefore, the objectives of Islamic economics are directed toward the attainment of *falāḥ*, namely holistic well-being that encompasses both material and spiritual dimensions. Philosophically, *tawhid* affirms the unity of reality (*unity of existence*), rejecting moral and economic dualism. The paradigm of Islamic economics positions Allah SWT as the Absolute Owner and Regulator of all economic activities.<sup>15</sup> Within this framework, economics is not merely concerned with efficiency and resource allocation, but also with moral obedience and divinely grounded social responsibility. An economic model rooted in *tawhid* integrates spiritual dimensions with principles of justice, balance (*mīzān*), communal welfare (*maṣlaḥah*), and social responsibility (*ta'āwun*). Such an approach bridges the gap between morality and economics, which are often treated as separate domains in conventional economics.

The *tawhid*-based emphasis on wealth as a trust encourages socially oriented mechanisms of wealth distribution, such as *zakat*, *infaq*, *sadaqah*, and *waqf*, which structurally reduce inequality and strengthen social solidarity. This demonstrates that Islamic economics emphasizes not only

<sup>12</sup> Dzikrulloh Trunojoyo, "Transformasi Nilai Tauhid Dan Filosofis Ibadah Pada Pengembangan Ekonomi Islam," *Izdihar: Jurnal Ekonomi Syariah* 1, no. 1 (2021): 35–65.

<sup>13</sup> Muslih Aris, "Eksistensi Nilai Al 'Adalah Pada Kebijakan Zakat Di Indonesia," *Al Iqtishod: Jurnal Pemikiran Dan Penelitian Ekonomi Islam* 9, no. 1 (2021): 36–54, <https://doi.org/10.37812/aliqtishod.v9i1.226>.

<sup>14</sup> Saheed Busari Hossam El-din Ibrahim Mohamed, "Maqasid Al-Shari'ah as a Framework for Economic Development Theorization," *Balagh Journal of Islamic and Humanities Studies* 5, no. 2 (2025): 2–15, <https://doi.org/10.12816/0036594>.

<sup>15</sup> Mehmet Asutay, "Islamic Moral Economy: Bringing Back Substantive Morality to Humanise Islamic Finance," *Global Policy* 16, no. S1 (2025): 7–11, <https://doi.org/10.1111/1758-5899.13487>.

economic outcomes, but also fair and moral processes. In the current global context, the integration of *tawhid* values into economic systems offers an alternative moral paradigm for addressing the growing ethical crises and economic inequalities worldwide. As an empirical illustration drawn from recent literature, several studies have identified that the *tawhid* approach is not merely theoretical, but also has tangible implications for economic practices that are responsive to justice and morality. One study asserts that integrating *tawhid* into business ethics can restore morality in global economic practices, thereby fostering business systems oriented toward collective welfare and social sustainability. Thus, *tawhid* functions not only as a theological foundation in Islamic economics, but also as a superior and relevant moral paradigm for addressing global challenges such as social injustice, economic inequality, and ethical crises in contemporary economic practices. The *tawhid* paradigm positions morality as an inseparable component of economic function, rendering economics and ethics a unified and holistic whole within the framework of Islamic economics.

### Justice and Balance in the Islamic Economic System

Justice (*al-'adl*) and balance (*al-tawāzun*) constitute the ethical pillars of the Islamic economic system. Justice is not understood as absolute equality, but rather as proportionality between rights and obligations. This principle requires fair wealth distribution, protection of vulnerable groups, and the prevention of exploitative practices such as *riba*, *gharar*, and *maysir*.<sup>16</sup> The principles of justice (*al-'adl*) and balance (*al-mīzān*) are two fundamental pillars that conceptually and normatively underpin the Islamic economic system and distinguish it from conventional economic paradigms.<sup>17</sup> Within the framework of Islamic moral economics, justice is not merely perceived as equal distribution, but as an ethical norm that guarantees the protection of individual rights in economic activities. Justice in Islam encompasses equitable wealth distribution, transparency in transactions, and the prohibition of exploitative practices such as *riba*, *gharar*, and *ikhtikār*.<sup>18</sup> This is consistent with findings that the stability of the Islamic economic system requires fair treatment of different parties in economic relationships, ensuring that each economic actor receives their due without exploitation by others. Balance functions as a moderating mechanism between individual and collective interests, as well as between economic growth and social-environmental sustainability. The integration of justice and balance ensures that economic activities operate within the framework of *maqāṣid al-sharī'ah*, so that growth does not come at the expense of human values and social justice. The Islamic economic system seeks to realize social and economic balance through various redistributive and ethical mechanisms. Instruments such as *zakat*, *infaq*, and *sadaqah (ziswaḥ)* play a crucial role in reducing income inequality and enhancing social welfare by transferring a portion of

<sup>16</sup> Suud Sarim Karimullah, "Konsep Gharar Dan Pengaruhnya Terhadap Kadilan Ekonomi," *ESA: Jurnal Kajian Ekonomi Syariah* 1, no. 7 (2025): 10–25.

<sup>17</sup> Syahrudin Yasen, "Internalization Of Balance And Justice Value Sharia Economic System In Indonesia," *J-HES Jurnal Hukum Ekonomi Syariah* 2, no. 2 (2018): 80–94.

<sup>18</sup> Hasmawati, "Principles of Justice and Riba-Free Practice in Islamic Financial Management," *Journal of Sharia Economics* 6, no. 2 (2024): 1–17, <http://journal.uaindonesia.ac.id/index.php/JSE%0APrinciples>.

wealth from those who are able to those in need, without causing market distortions (Darajat, 2025). In addition, fair price formation (*al-thaman al-‘ādil*) and market supervision to uphold honest trade reflect a balance among the interests of producers, consumers, and society at large.<sup>19</sup>

From the perspective of *tawhidic* philosophy, the integration of justice and balance in economic practice represents a manifestation of spiritual awareness that all economic activities constitute a trust (*amanah*) from Allah SWT. The value of *tawhid* not only affirms the oneness of God, but also instills moral and social responsibility toward others, thereby positioning the Islamic economic system as a moral economic paradigm rather than merely a mechanism for profit maximization. Other studies reinforce that the *tawhid* approach establishes a moral-ethical framework emphasizing honesty, balance, and social responsibility in economic activities.<sup>20</sup> Furthermore, the framework of *maqāṣid al-sharī‘ah* underscores that the primary objective of Islamic economics is the preservation of the five essentials: religion, life, intellect, progeny, and wealth. Among these objectives, the preservation of wealth and the realization of social justice are particularly relevant in the context of resource distribution and the equalization of economic opportunities (*maṣlahah*). In a global era characterized by increasing inequality and heightened demands for productivity, the *maqāṣid* principles provide a normative foundation for addressing distortions generated by free-market mechanisms or capitalist economic systems that often neglect social responsibility.<sup>21</sup>

Furthermore, in the context of wealth distribution, *maqāṣid al-sharī‘ah* emphasizes the importance of economic mechanisms that are capable of reducing social inequality through distributive instruments such as zakat, infāq, ṣadaqah, and waqf, which are designed to ensure that wealth does not circulate solely among particular groups. A study entitled “*Distribusi Ekonomi Islam dalam Upaya Menjaga Kesejahteraan Perspektif Maqashid Syariah*” demonstrates that the implementation of *maqāṣid* principles in economic distribution plays a significant role in promoting social welfare and reducing economic inequality through mechanisms of wealth redistribution.<sup>22</sup> Therefore, the protection of wealth within the framework of *maqāṣid al-sharī‘ah* does not merely safeguard individual ownership, but also ensures that wealth generates broader social benefits. In the context of modern economic development—characterized by globalization, market competition, and increasing economic inequality—the principles of *maqāṣid al-sharī‘ah* also provide an ethical foundation for evaluating economic practices that are excessively profit-oriented. Capitalist economic systems often emphasize

<sup>19</sup> Kholid Albar, Irwan Misbach, and Rahmawati Muin, “Value Theory in Islamic Economics: Implications for Market Structures and Pricing Mechanisms,” *Jurnal Islam Nusantara* 8, no. 2 (2024): 233, <https://doi.org/10.33852/jurnalnu.v8i2.570>.

<sup>20</sup> Nurul Hilmiyah, Bayu Taufiq Possumah, and Muhammad Hakimi Mohd Shafiai, “Tawhid and Shariah Economics: Positioning Tauhid as Philosophical Foundation of Shariah Economics,” *AL-FALAH: Journal of Islamic Economics* 4, no. 2 (2019): 145, <https://doi.org/10.29240/alfalah.v4i2.890>.

<sup>21</sup> Muh Fauzi Isnani, “Contribution of Maqashid Syari ‘ Ah to Sustainable Economic Development : A Conceptual Review” 06, no. 02 (2025): 65–75.

<sup>22</sup> Muhammad Rizky Rahmadani Sujarwo, “Distribusi Ekonomi Islam Dalam Upaya Menjaga Kesejahteraan Prespektif Maqashid Syariah Ibnu Qayyim Al-Jauziyah,” *JSE: Jurnal Sharia Economica* 4, no. 3 (2025): 24–36, <https://doi.org/10.46773/jse.v4i3.1938>.

market efficiency and capital accumulation without sufficiently considering their social consequences. In contrast, Islamic economics views economic activities as part of a moral responsibility to promote justice and societal welfare. This perspective is reinforced in the study “*The Significance and Application of Maqashid Sharia in Contemporary Economic Practices*,” which argues that maqāshid al-sharī’ah encourages the development of a more ethical and equitable economic system through the prohibition of exploitation, the avoidance of ribā, and the application of justice in every economic transaction.<sup>23</sup>

From an international contemporary theoretical–empirical perspective, studies on the foundational principles of the Islamic economic system indicate that the application of justice and balance can serve as a viable alternative for addressing various global economic challenges, including social inequality, resource exploitation, and environmental degradation. Recent international research affirms that principles of justice and morality not only enrich the ethical dimension of economics, but also offer implementable strategies through Islamic financial institutions, wealth redistribution mechanisms, and transparent market systems. This strengthens the position of the Islamic economic system as a moral economic paradigm that holistically and sustainably integrates spiritual, social, and economic dimensions. Overall, the findings indicate that justice and balance in Islamic economics are not merely normative concepts, but also practical mechanisms that contribute to the achievement of public welfare (*maṣlahah*), economic inclusivity, and social responsibility—offering a model capable of responding to the moral crises and inequalities prevalent in contemporary conventional economic systems.

### **Economic Freedom and Moral Responsibility**

Islamic economics recognizes individual freedom to engage in enterprise, innovate, and own property. However, this freedom is not absolute; it is constrained by *sharia* values and moral responsibility. Freedom is viewed not only as a right but also as a trust (*amanah*) for which individuals will ultimately be held accountable before Allah. Islam recognizes individual freedom in economic activity. However, this freedom must be directed towards achieving the public interest and must not conflict with *sharia* principles.<sup>24</sup> Within this framework, responsibility has both vertical and horizontal dimensions: a vertical dimension in relation to Allah and a horizontal dimension in relation to fellow human beings.<sup>25</sup> Every economic decision must therefore take into account its impact on social justice, societal welfare, and environmental sustainability. This conception distinguishes

---

<sup>23</sup> Bayu Sugara, “SAQIFAH: Jurnal Hukum Ekonomi Syariah The Significance and Application of Maqashid Sharia in Contemporary Economic Practices: Qualitative Analysis,” 2024, 64–71.

<sup>24</sup> Kartini, Vera Ayu Oktoviasari, and Abdul Wahab, “Kebebasan Dalam Ekonomi Islam,” *Sebi: Studi Ekonomi Dan Bisnis Islam* 7, no. 1 (2025): 56–64, <https://doi.org/10.37567/sebi.v7i1.3583>.

<sup>25</sup> Mursal dan Fauzi, “Ekonomi Islam Ideal: Antara Moralitas Dan Realitas,” *Saqifah: Jurnal Hukum Ekonomi Syari’ah* 7, no. 2 (2022): 82, <https://journals.fasya.uinib.org/index.php/saqifah/article/view/395%0Ahttps://journals.fasya.uinib.org/index.php/saqifah/article/download/395/215>.

Islamic economics from liberal paradigms that regard individual freedom as an end in itself.<sup>26</sup> The literature review conducted in this study indicates that, within the paradigm of Islamic economics, the concept of economic freedom differs substantively from that in conventional economic systems. Economic freedom in Islamic economics is not understood as an absolute right to pursue profit or make unrestricted market choices; rather, it is conceived as a form of freedom conditioned by moral values and social responsibility as prescribed by *sharia*. Based on the literature, the principle of freedom in Islam is framed as the space afforded to individuals and economic actors to engage in economic activities—production, consumption, and distribution—provided that such activities are grounded in moral ethics, distributive justice, and compliance with *sharia* law, which rejects economic manipulation or practices that harm the broader society.<sup>27</sup> This concept not only creates opportunities for innovation and diligence but also binds economic actors to moral obligations to maintain a balance between individual interests and the collective interests of society. In contemporary Islamic literature, economic freedom is understood in light of the human role as *khalifah* (vicegerent) on earth, endowed with the freedom to own and manage resources, yet never free from responsibility (*mas'uliyah*)<sup>28</sup>. Individuals are granted broad latitude in making economic decisions, but such decisions must always be aligned with moral principles that prohibit *riba*, fraud, harmful speculation (*gharar*), and activities that may undermine public welfare. Recent qualitative studies emphasize that economic freedom in Islam is conceptualized as “freedom within morality”—that is, freedom of economic activity bounded by moral foundations and *sharia* law—rather than absolute freedom devoid of social responsibility.<sup>29</sup>

Integral to this notion of freedom is the moral responsibility inherent in every economic actor. From the perspective of Islamic economics, economic actions are not evaluated solely in terms of efficiency or material gain, but also in terms of their moral and social consequences. Freedom in economic activity must embody justice, social balance, and contributions to the highest public interest (*al-maṣlaḥah al-'ulyā*). This aligns with research findings that characterize Islamic economics as a form of moral economy—one that integrates economic freedom with ethical obligations to promote social justice and shared prosperity.<sup>30</sup> Within this framework, moral values in Islamic economics imply that individual freedom to trade, invest, or conduct business must always consider its effects on the wider community; economic actions driven solely by personal profit without regard for social responsibility are therefore deemed normatively unacceptable.

<sup>26</sup> Nurul Fahmi, “Norma Dan Nilai Dalam Ilmu Ekonomi Islam,” *TASAMUH: Jurnal Studi Islam* 11, no. 1 (2019): 105–23, <https://doi.org/10.47945/tasamuh.v11i1.175>.

<sup>27</sup> Kartini, Ayu Oktoviasari, and Wahab, “Kebebasan Dalam Ekonomi Islam.”

<sup>28</sup> Muslimah Muslimah and Abdul Wahab, “Prinsip Kebebasan Dalam Ekonomi Islam,” *Shar-E: Jurnal Kajian Ekonomi Hukum Syariah* 9, no. 2 (2023): 104–8, <https://doi.org/10.37567/shar-e.v9i2.2294>.

<sup>29</sup> Abdul Zahoor Ahmadi et al., “Understanding Islamic Economics as an Islamic Moral Economy,” *COMSERVA: Jurnal Penelitian Dan Pengabdian Masyarakat* 4, no. 5 (2024): 1080–88, <https://doi.org/10.59141/comserva.v4i5.2172>.

<sup>30</sup> M M M Yusop, “The Moral Economy and Islamic Economics: How Does 'Universal Man' Enter Future Discourse?,” *International Journal of Economics ...* 2, no. 2 (2021): 361–79, <https://journals.iium.edu.my/enmjjournal/index.php/enmj/article/view/867>.

Moreover, the moral response to economic freedom is reflected in various social instruments within Islamic economics, such as *zakat*, *infaq*, *sadaqah*, and *waqf*, which serve as essential mechanisms for wealth redistribution to mitigate social inequality and foster economic solidarity. Accordingly, individual freedom in acquiring and managing wealth cannot be separated from the moral responsibility to ensure fair distribution and social benefit. Consistent with this view, contemporary literature highlights that the moral paradigm of Islamic economics is closely linked to the principles of *maqāshid al-sharī'ah*, which emphasize the preservation of wealth, lineage, intellect, inner well-being, and religion—each of which requires economic actors to exercise their freedom ethically and responsibly.<sup>31</sup> In the global context, the Islamic model of economic freedom bound by moral responsibility is highly relevant in addressing global economic challenges such as income inequality, resource exploitation, and social crises resulting from ethically unregulated free-market practices. Economic freedom coupled with moral responsibility not only provides space for individual creativity and initiative, but also prioritizes collective welfare as a central objective. Thus, Islamic economics can be viewed as an alternative paradigm that emphasizes harmony between individual rights and social obligations within the dynamics of the contemporary global economy.

### **Brotherhood and Social Responsibility**

Brotherhood (*ukhuwwah*) and social responsibility constitute concrete manifestations of the values of *tawhid* and justice. This principle affirms that individual well-being cannot be separated from collective welfare. Socio-economic instruments such as *zakat*, *infaq*, *sadaqah*, and *waqf* function as redistributive mechanisms that maintain social balance. In the contemporary context, the value of social responsibility is also embodied in the concepts of Islamic Corporate Social Responsibility (ICSR) and Islamic Social Reporting (ISR). These practices demonstrate that Islamic economics is capable of adapting to global dynamics without losing its moral and spiritual orientation. This study finds that the principles of brotherhood (*ukhuwwah*) and social responsibility represent fundamental dimensions of the Islamic economic paradigm that distinguish it philosophically and operationally from secular economic systems. Within the framework of Islamic economics, brotherhood is not merely a social bond, but a normative foundation governing economic relations among human beings as *ukhuwwah basyariyah* (human solidarity), rooted in *tawhid*—the belief in the oneness of God—which requires a balance between individual rights and the public interest. This principle is reflected in the concept of *maṣlaḥah* (public welfare), which positions the common good as a primary objective (*maqāshid al-sharī'ah*) rather than being driven solely by market logic.<sup>32</sup> Theoretically, *ukhuwwah* in Islamic economics encourages an economic structure that integrates moral

<sup>31</sup> Andi Marwah, Nasrulloh bin Sapa, and Abdul Syatar, “Integrating Maqashid Al-Shariah into Islamic Economic Practices: A Contemporary Analytical Framework and Its Applications,” *El-Kahfi | Journal of Islamic Economics* 6 (2025): 36–44, <https://doi.org/10.58958/elkahfi.v6i01.456>.

<sup>32</sup> Muhammad Yafiz, “Internalisasi Maqāshid Al-Syarī'ah Dalam Ekonomi Menurut M. Umer Chapra,” *AHKAM: Jurnal Ilmu Syariah* 15, no. 1 (2019): 103–10, <https://doi.org/10.15408/ajis.v15i1.2853>.

and social values, so that economic interactions are not merely utilitarian transactions but also embody a commitment to collective well-being. This is consistent with normative studies indicating that social responsibility in the Islamic framework is not merely an ethical option, but a moral and religious obligation rooted in the teachings of the Qur'an and the Sunnah, and further developed through the framework of *maqāṣid al-sharī'ah* as a core value foundation. The principles of justice (*'adl*) and public benefit (*maṣlaḥah*) reinforce the view that every economic activity should generate positive impacts for society at large, particularly for vulnerable groups.<sup>33</sup>

Based on a review of the international academic literature, social responsibility in Islamic economics is articulated through three main frameworks: (1) *maqāṣid al-sharī'ah* as the normative foundation, (2) the principles of justice and public welfare, and (3) the concept of *homo islamicus*—a human being who is not only rational, but also ethical and socially responsible toward the community.<sup>34</sup> These three dimensions demonstrate that social responsibility in Islamic economics serves as a balancing mechanism between individual interests and communal needs, ensuring equitable welfare distribution and the reduction of social disparities. In the contemporary empirical context, the Islamic model of social responsibility is also reflected in the practice of Islamic Corporate Social Responsibility (I-CSR), which has received increasing attention from scholars and practitioners in the Islamic finance industry. Recent studies emphasize that the I-CSR concept is grounded in *maqāṣid al-sharī'ah*, integrating spiritual, ethical, and social values into business operations so that firms do not merely pursue financial profits, but also fulfill their social responsibilities toward society and the environment<sup>35</sup>. This approach implies that Islamic corporations, financial institutions, and other economic actors must design operational strategies oriented toward community welfare alongside economic growth.

Furthermore, studies emphasizing the role of Islamic socio-economic instruments such as *zakat*, *infaq*, *sadaqah*, and *waqf* illustrate how these mechanisms structurally strengthen social solidarity and reduce income inequality. For example, *zakat* functions as a systematic wealth redistribution mechanism, ensuring that less privileged members of society gain access to basic needs, thereby reinforcing networks of social brotherhood.<sup>36</sup> The literature also confirms that social responsibility in Islam operates not only at the micro level (households), but has been internalized as a macro-level principle through redistributive policies that are dynamic and adaptive to

---

<sup>33</sup> Mohd Nizam Barom, "Conceptualising a Unified Normative Framework of Social Responsibility in Islamic Economics," IIUM Research, Invention and Innovation Exhibition 2011 26, no. 2 (2018): 329–63, <http://irep.iium.edu.my/28105/>.

<sup>34</sup> Salisa Amini et al., "Homo Islamicus as an Agent of Socio-Economic Change: A Study in the Perspective of Surah An-Nisa," *Journal of Islamic Economics Lariba* 10, no. 2 (2024): 873–92, <https://doi.org/10.20885/jielariba.vol10.iss2.art13>.

<sup>35</sup> Yusuf Irvan Mahesa Putra et al., "Impact of Islamic CSR and Intellectual Capital on the Maqashid Syariah Index in Indonesian Sharia Banks ( 2018-2022 )," *Li Falah: Journal of Islamic Economics and Business Studies* 9, no. 1 (2024): 17–34.

<sup>36</sup> Mohammad Ashfaq Khan, "The Economic And Social Impact Of Zakat In Contemporary Muslim Societies Dr.," *AL-AASAR Journal* 2, no. 1 (2025): 700–709, <https://doi.org/10.4324/9780080942667-16>.

contemporary needs.<sup>37</sup> In a global era characterized by increasing pressures on distributive justice and widening economic inequality, the principles of brotherhood and social responsibility in Islamic economics offer a morally grounded economic paradigm that is highly relevant in responding to global economic dilemmas. This paradigm emphasizes universal brotherhood, social welfare, and the integration of social responsibility into everyday economic practices, thereby generating not only economic growth but also sustainable social balance. Thus, the principles of brotherhood and social responsibility in Islamic economics are not merely theoretical values, but have been actualized through recent academic research and morally and socially oriented economic practices. These principles underscore that Islamic economics constitutes a substantive moral economic system that is responsive to the increasingly complex challenges of the global economy. Building upon the conceptual analysis presented in this study, this article proposes a conceptual framework referred to as the *Tawhidic Moral Economic Framework* as a theoretical contribution to the discourse of Islamic economics. This framework positions *tawhid* not merely as a theological doctrine but as the ontological and epistemological foundation that shapes the worldview of economic actors, guiding the purpose, ethics, and orientation of economic activities. From this foundation emerge the normative principles of justice (*al-'adl*) and balance (*al-mīzān*), which function as structural mechanisms to ensure fair distribution of resources, prevent exploitative practices, and maintain equilibrium between individual interests and collective welfare. Within this framework, economic freedom is recognized as a legitimate right; however, it is conceptually framed as a form of responsible freedom that is inherently bounded by moral accountability and adherence to sharia values. The integration of these principles ultimately generates a social orientation manifested in the values of *ukhuwah* and social responsibility, which are operationalized through Islamic socio-economic instruments such as zakat, infaq, sadaqah, and waqf. Therefore, the proposed framework illustrates that Islamic economics operates as an integrated moral economic system that connects spiritual foundations, ethical norms, individual behavior, and social institutions in a unified structure aimed at achieving holistic welfare (*falāḥ*) and sustainable socio-economic justice in the contemporary global context.

## CONCLUSION

The fundamental principles of Islamic economics place *tawhīd* as the foundation of a moral economic paradigm that integrates spiritual, ethical, and rational dimensions. Justice and balance function as normative pillars that ensure the proportional and sustainable distribution of resources. Economic freedom is recognized as both a right and a trust that must be exercised with moral and social responsibility. Meanwhile, brotherhood and social responsibility affirm the collective orientation of Islamic economics in realizing shared prosperity. Accordingly, Islamic economics is not only relevant as an alternative system but also as a moral paradigm capable of addressing global economic challenges in the modern era. The integration of

---

<sup>37</sup> Sahrum Mubarak, "Zakat Sebagai Distribusi Kekayaan," *Jurnal Penelitian Ilmu-Ilmu Sosial* 03 (2025): 3025–6704.

the values of *tawhīd*, justice, and social responsibility positions Islamic economics as a conceptual framework oriented toward holistic welfare and sustainability.

## REFERENCES

- Ahmadi, Abdul Zahoor, Ade Muthia Afifah, Walid Qarar, and Hasibullah Atiqi. "Understanding Islamic Economics as an Islamic Moral Economy." *COMSERVA : Jurnal Penelitian Dan Pengabdian Masyarakat* 4, no. 5 (2024): 1080–88. <https://doi.org/10.59141/comserva.v4i5.2172>.
- Albar, Kholid, Irwan Misbach, and Rahmawati Muin. "Value Theory in Islamic Economics: Implications for Market Structures and Pricing Mechanisms." *Jurnal Islam Nusantara* 8, no. 2 (2024): 233. <https://doi.org/10.33852/jurnalnu.v8i2.570>.
- Amini, Salisa, Azhari Akmal Tarigan, Rahmi Syahriza, and Ismail Ismail. "Homo Islamicus as an Agent of Socio-Economic Change: A Study in the Perspective of Surah An-Nisa." *Journal of Islamic Economics Lariba* 10, no. 2 (2024): 873–92. <https://doi.org/10.20885/jielariba.vol10.iss2.art13>.
- Aqbar, Khaerul, and Azwar Iskandar. "Prinsip Tauhid Dalam Implementasi Ekonomi Islam." *AL-KHIYAR: Jurnal Bidang Muamalah Dan Ekonomi Islam* 1, no. 1 (2021): 34–44. <https://doi.org/10.36701/al-khiyar.v1i1.446>.
- Aris, Muslih. "Eksistensi Nilai Al 'Adalah Pada Kebijakan Zakat Di Indonesia." *Al Iqtishod: Jurnal Pemikiran Dan Penelitian Ekonomi Islam* 9, no. 1 (2021): 36–54. <https://doi.org/10.37812/aliqtishod.v9i1.226>.
- Asutay, Mehmet. "Islamic Moral Economy: Bringing Back Substantive Morality to Humanise Islamic Finance." *Global Policy* 16, no. S1 (2025): 7–11. <https://doi.org/10.1111/1758-5899.13487>.
- Barom, Mohd Nizam. "Conceptualising a Unified Normative Framework of Social Responsibility in Islamic Economics." *IIUM Research, Invention and Innovation Exhibition 2011* 26, no. 2 (2018): 329–63. <http://irep.iium.edu.my/28105/>.
- Dzikrulloh Trunojoyo. "Transformasi Nilai Tauhid Dan Filosofis Ibadah Pada Pengembangan Ekonomi Islam." *Izdihar: Jurnal Ekonomi Syariah* 1, no. 1 (2021): 35–65.
- Fahmi, Nurul. "Norma Dan Nilai Dalam Ilmu Ekonomi Islam." *TASAMUH: Jurnal Studi Islam* 11, no. 1 (2019): 105–23. <https://doi.org/10.47945/tasamuh.v11i1.175>.
- Halimah, Nur. "Philosophical Foundations of Islamic Economics: The Formation of Islamic Economics from the Perspectives of Epistemology, Ontology, and Axiology." *IJIEF: Indonesian Journal of Islamic Economic & Finance* 8, no. 1 (2025): 1–11.
- Hasmawati. "Principles of Justice and Riba-Free Practice in Islamic Financial Management." *Journal of Sharia Economics* 6, no. 2 (2024): 1–17. <http://journal.uaindonesia.ac.id/index.php/JSE%0APrinciples>.
- Hidayat, Syaefulloh, and Zulhelmy. "Pelaksanaan Dan Pengungkapan Corporate Social Responsibility Bank Syariah Indonesia Berdasarkan Indeks Islamic Social Reporting." *Jurnal Tabarru': Islamic Banking and*

- Finance 7, no. 1 (2024): 372–82.  
[https://doi.org/10.25299/jtb.2024.vol7\(1\).17532](https://doi.org/10.25299/jtb.2024.vol7(1).17532).
- Hilmiyah, Nurul, Bayu Taufiq Possumah, and Muhammad Hakimi Mohd Shafiai. "Tawhid and Shariah Economics: Positioning Tauhid as Philosophical Foundation of Shariah Economics." *AL-FALAH: Journal of Islamic Economics* 4, no. 2 (2019): 145.  
<https://doi.org/10.29240/alfalah.v4i2.890>.
- Hossam El-din Ibrahim Mohamed, Saheed Busari. "Maqasid Al-Shari'ah as a Framework for Economic Development Theorization." *BALAGH Journal of Islamic and Humanities Studies* 5, no. 2 (2025): 2–15.  
<https://doi.org/10.12816/0036594>.
- Hudaefi, Fahmi Ali, and Kamaruzaman Noordin. "Harmonizing and Constructing an Integrated Maqāṣid Al-Sharī'ah Index for Measuring the Performance of Islamic Banks." *ISRA International Journal of Islamic Finance* 11, no. 2 (2019): 282–302.  
<https://doi.org/10.1108/IJIF-01-2018-0003>.
- Ilham, M, Nanda Suryadi, Raja Sakti, and Putra Harahap. "Restorasi Etika Bisnis Global Melalui Nilai Tauhid Dan Keadilan Dalam Ekonomi Islam." *Jurnal Masharif Al-Syariah: Jurnal Ekonomi Dan Perbankan Syariah* 10, no. 204 (2025): 3584–97.
- Isnan, Muh Fauzi. "Contribution of Maqashid Syari ' Ah to Sustainable Economic Development : A Conceptual Review" 06, no. 02 (2025): 65–75.
- Karimullah, Suud Sarim. "Kosep Gharar Dan Pengaruhnya Terhadap Keadilan Ekonomi." *ESA: Jurnal Kajian Ekonomi Syariah* 1, no. 7 (2025): 10–25.
- Karmila, Y, A Wahab, S Sabbar, and ... "Implementation of Freedom in Islamic Economics." *Journal International ...* 01, no. 01 (2024): 9–16.  
<https://analysisdata.co.id/index.php/JIES/article/view/35%0Ahttps://analysisdata.co.id/index.php/JIES/article/download/35/24>.
- Kartini, Vera Ayu Oktoviasari, and Abdul Wahab. "Kebebasan Dalam Ekonomi Islam." *Sebi : Studi Ekonomi Dan Bisnis Islam* 7, no. 1 (2025): 56–64.  
<https://doi.org/10.37567/sebi.v7i1.3583>.
- Khan, Mohammad Ashfaq. "The Economic And Social Impact Of Zakat In Contemporary Muslim Societies Dr." *AL-AASAR Journal* 2, no. 1 (2025): 700–709. <https://doi.org/10.4324/9780080942667-16>.
- Marwah, Andi, Nasrulloh bin Sapa, and Abdul Syatar. "Integrating Maqashid Al-Shariah into Islamic Economic Practices: A Contemporary Analytical Framework and Its Applications." *El-Kahfi | Journal of Islamic Economics* 6 (2025): 36–44.  
<https://doi.org/10.58958/elkahfi.v6i01.456>.
- Maulena Maulena, Teuku Zulkarnain, Mariana Mariana. "Transformasi Bisnis Dengan Etika Bisnis Islam: Keadilan Dan Tanggung Jawab Dalam Ekonomi Syariah." *Jurnal Sosial Humaniora Sigli (JSH)* 7, no. 2 (2024): 175–82.
- Maulida, Novita, and Siti Femilivia Aisyah. "Etika Bisnis Islam: Implementasi Prinsip Keadilan Dan Tanggung Jawab Dalam Ekonomi Syariah." *El-Iqthisadi Jurnal Hukum Ekonomi Syariah Fakultas Hukum Dan Syariah* 7 (2024): 49–61. <https://doi.org/10.24252/el->

iqthisady.vi.46740.

- Mubarak, Sahrum. "Zakat Sebagai Distribusi Kekayaan." *Jurnal Penelitian Ilmu-Ilmu Sosial* 03 (2025): 3025–6704.
- Mursal dan Fauzi. "Ekonomi Islam Ideal: Antara Moralitas Dan Realitas." *Saqifah: Jurnal Hukum Ekonomi Syari'ah* 7, no. 2 (2022): 82. <https://journals.fasya.uinib.org/index.php/saqifah/article/view/395%0Ahttps://journals.fasya.uinib.org/index.php/saqifah/article/download/395/215>.
- Muslimah, Muslimah, and Abdul Wahab. "Prinsip Kebebasan Dalam Ekonomi Islam." *Shar-E : Jurnal Kajian Ekonomi Hukum Syariah* 9, no. 2 (2023): 104–8. <https://doi.org/10.37567/shar-e.v9i2.2294>.
- Nabila Oktarina Sinulingga, Rahmi Syahriza, Muhammad Ikhsan Harahap. "The Role Of Islamic Social Capital In Promoting Women's Empowerment For Community Economic Growth." *Islamicconomic: Jurnal Ekonomi Islam* 15, no. 1 (2024): 125–46.
- Nurdiansyah, Irdan, Listia Andani. "Keadilan Distributif Dalam Ekonomi Islam." *AKSY: Jurnal Ilmu Akuntansi Dan Bisnis Syariah* 4, no. 2 (2022): 156–70.
- Purnomo, Rudi. "Konsep Dan Implementasi Prinsip Ekonomi Syariah Dalam Mewujudkan Keadilan Sosial (Tinjauan Teoritis)." *El-Wasathiya : Jurnal Studi Agama Islam* 13, no. 1 (2025): 37–56.
- Putra, Yusuf Irvan Mahesa, Evi Ekawati, Ersi Sisdianto, and Nurlaili. "Impact of Islamic CSR and Intellectual Capital on the Maqashid Syariah Index in Indonesian Sharia Banks ( 2018-2022 )." *Li Falah: Journal of Islamic Economics and Business Studies* 9, no. 1 (2024): 17–34.
- Sugara, Bayu. "SAQIFAH: Jurnal Hukum Ekonomi Syariah The Significance and Application of Maqashid Sharia in Contemporary Economic Practices: Qualitative Analysis," 2024, 64–71.
- Sujarwo, Muhammad Rizky Rahmadani. "Distribusi Ekonomi Islam Dalam Upaya Menjaga Kesejahteraan Prespektif Maqashid Syariah Ibnu Qayyim Al-Jauziyah." *JSE: Jurnal Sharia Economica* 4, no. 3 (2025): 24–36. <https://doi.org/10.46773/jse.v4i3.1938>.
- Yafiz, Muhammad. "Internalisasi Maqâshid Al-Syarî'ah Dalam Ekonomi Menurut M. Umer Chapra." *AHKAM : Jurnal Ilmu Syariah* 15, no. 1 (2019): 103–10. <https://doi.org/10.15408/ajis.v15i1.2853>.
- Yasen, Syahrudin. "Interalization Of Balance And Justice Value Sharia Economic System In Indonesia." *J-HES Jurnal Hukum Ekonomi Syariah* 2, no. 2 (2018): 80–94.
- Yusop, M M M. "The Moral Economy and Islamic Economics: How Does 'Universal Man'Enter Future Discourse?" *International Journal of Economics ...* 2, no. 2 (2021): 361–79. <https://journals.iium.edu.my/enmjjournal/index.php/enmj/article/view/867>.