



Al-Manarah: Journal of Education and Islamic Studies

Available online on the website:  
<https://journal.pergunulampung.or.id/index.php/almanarah/index>

Al-Manarah; Journal of Education and Islamic Studies  
(p-ISSN: xxxx-xxxx | e-ISSN: xxxx-xxxx)  
Volume 1, Issue. 01, 2026, pp. 106-114

## The Purpose of Life in Islamic Economics: A Conceptual Analysis of the Philosophical Foundations of Economic Activity

Dimas Febrian Dinata\*<sup>1</sup>, Aryan Seprianda<sup>2</sup>, Arif Efendi<sup>3</sup>, M. Yusuf Bakhtiar<sup>4</sup>

<sup>1,2,3</sup>Universitas Islam Negeri Raden Intan Lampung, Indonesia

e-mail: [dimasfebriandinata27@gmail.com](mailto:dimasfebriandinata27@gmail.com)<sup>1</sup>, [aryanseprianda87@gmail.com](mailto:aryanseprianda87@gmail.com)<sup>2</sup>, [arifajha269@gmail.com](mailto:arifajha269@gmail.com)<sup>3</sup>,  
[myusufbahtiar@radenintan.ac.id](mailto:myusufbahtiar@radenintan.ac.id)<sup>4</sup>

| Submission January 18, 2026 | Revised February 01, 2026 | Accepted March 26, 2026 | Published April 15, 2026 |

**ABSTRACT** *This study aims to analyze the relationship between the purpose of human life in Islam and the fundamental principles of Islamic economics as the philosophical foundation of economic activity. This research is motivated by the tendency of previous studies on Islamic economics to focus primarily on technical and practical aspects, while discussions concerning the purpose of human life as the conceptual basis of economic activity remain relatively limited. The study employed a qualitative approach using a library research method. Data were collected from various scientific literature sources, including the Qur'an, Hadith, books, and scholarly journals related to Islamic economics, falah, and maqāṣid al-syarī'ah. The data were analyzed using content analysis through the stages of data reduction, categorization, interpretation, and conclusion drawing. The findings reveal that the purpose of human life in Islam serves as the primary philosophical foundation of Islamic economics, positioning economic activity as part of worship and human social responsibility. The concept of falah in Islamic economics reflects holistic well-being encompassing material, spiritual, and social dimensions in a balanced manner. Furthermore, the principles of Islamic economics, such as tawhid (monotheism), justice, balance, and social responsibility, are closely related to the human purpose as servants of Allah and vicegerents on earth. This study confirms that Islamic economics is not solely oriented toward economic growth, but also toward achieving comprehensive human welfare and social benefit.*

**Keywords** : Life, Philosophical Foundations, Economic Activity, Conceptual Analysis

 <https://dx.doi.org/xx.xxxxx/al-manarah.vxx0x.xxxx>

**How to Cite** Dinata, D.F., Seprianda, A., Efendi, A., Bakhtiar, M.Y., (2026). *The Purpose of Life in Islamic Economics: A Conceptual Analysis of the Philosophical Foundations of Economic Activity*, Al-Manarah: Journal of Education and Islamic Studies, Volume 1 (01), 106-114.

### INTRODUCTION

Global economic development in the 21st century has experienced rapid changes due to modernization, digitalization, and the dominance of the free-market economic system (Ferrari, 2022; Mehrpouya & Malaurent, 2026). The modern economic system has successfully promoted economic growth, technological innovation, and increased human productivity. However, these developments have also generated various social problems, such as unequal wealth distribution, materialism, moral crises, resource exploitation, and the declining spiritual dimension in economic activities (Masrizal et al., 2026). These conditions indicate that an economic orientation focusing solely on material profit has not been fully capable of achieving comprehensive human welfare. In this context, Islamic economics emerges as an economic system that is not merely oriented toward

material aspects, but also places spiritual, moral, and humanitarian values as integral parts of economic activities (Ghلامallah et al., 2021; Sencal & Asutay, 2021).

Islamic economics is an economic system based on sharia principles derived from the Qur'an and Hadith (Yunilhamri et al., 2024). This system views economic activities as part of human worship to Allah SWT (Saputra et al., 2025). Therefore, activities related to production, distribution, consumption, and wealth management are not solely directed toward obtaining worldly profits, but also toward achieving public benefit and holistic well-being (Azwar et al., 2026). From the Islamic perspective, human life is not limited to fulfilling material needs alone (Safitri & M. Husnaini, 2025), but also encompasses spiritual, social, and moral responsibilities as vicegerents (*khalifah*) on earth (Rikantasari & Kholishudin, 2025; Rusmiati & Mahmud, 2025). This concept serves as an essential foundation for establishing an Islamic economic system that is just and oriented toward balancing worldly and hereafter life.

Numerous studies in recent years have demonstrated that Islamic economics possesses characteristics distinct from those of the conventional economic system (Abasimel, 2023; Murtadho et al., 2025). Islamic economics emphasizes justice, equitable wealth distribution, social responsibility, and the prohibition of harmful economic practices as the main principles of economic activities (Ghلامallah et al., 2021; Yusmaliana, D., Fitriana, F., Zakaria, G. A. N., & Kurbiyanto, 2023). Previous studies have also explained that the primary objective of Islamic economics is to achieve *falāh*, namely human well-being encompassing material, spiritual, and social dimensions in a balanced manner (Kalkavan et al., 2021). Furthermore, the concept of *maqāṣid al-ṣyārī'ah* is regarded as an important foundation in Islamic economics because it aims to preserve human welfare through the protection of religion, life, intellect (Wulandari et al., 2025), lineage, and wealth (Adawiah, 2025). Thus, Islamic economics functions not only as an economic system, but also as an instrument for developing a moral and just human civilization.

Nevertheless, most previous studies have primarily focused on the practical and technical aspects of Islamic economics, such as Islamic financial systems, Islamic banking, zakat, fiscal policy, and the development of sharia-based digital economic instruments (Muazaroh, S., & Subaidi, 2019; Nafsah, 2023). Studies examining the relationship between the purpose of human life in Islam and the fundamental concepts of Islamic economics as the philosophical foundation of economic activity remain relatively limited. In fact, understanding the purpose of human life constitutes a fundamental aspect influencing the orientation, behavior, and objectives of economic activities in Islam. This limitation indicates a research gap that requires further investigation so that Islamic economics is not merely understood as an alternative economic system, but also as a way of life grounded in strong philosophical and spiritual foundations.

This study focuses on examining the purpose of life in the perspective of Islamic economics as the philosophical foundation of human economic activity. The study aims to analyze the relationship between the concept of the purpose of human life in Islam and the fundamental principles of Islamic economics. This study is important for strengthening the conceptual understanding of Islamic economics, particularly in constructing an economic paradigm oriented toward balancing human material and spiritual needs. In addition, this research is expected to contribute academically to the development of Islamic economic studies, especially in philosophical and normative aspects that have thus far received relatively limited attention.

Unlike previous studies that were more oriented toward the technical and instrumental aspects of Islamic economics, this research positions the purpose of human life in Islam as the primary philosophical foundation of economic activity. This study offers a conceptual analysis of

the relationship between the concepts of *falab*, *maqāsid al-syari'ah*, and the purpose of human creation within the fundamental principles of Islamic economics. Therefore, this study does not merely discuss Islamic economics as a normative economic system, but also as a life paradigm oriented toward the integration of material, spiritual, and moral dimensions of human beings. This study is expected to strengthen the epistemological development of Islamic economics, particularly its philosophical dimension, which remains relatively underexplored in previous research.

## METHOD

This study employed a qualitative approach using a library research method. This approach was chosen because the study focuses on a conceptual analysis of the purpose of life in the perspective of Islamic economics and its relationship to the philosophical foundations of economic activity. Library research was used to obtain an in-depth understanding through the analysis of various scientific literature sources relevant to the research topic. The qualitative approach enabled the researcher to systematically interpret concepts, theories, and the fundamental values of Islamic economics related to the purpose of human life.

The data sources in this study consisted of primary and secondary data. Primary data were obtained from the main sources of Islam, namely the Qur'an and Hadith, as well as major literature on Islamic economics and *maqāsid al-syari'ah*. Meanwhile, secondary data were collected from scientific journal articles, academic books, conference proceedings, and previous studies related to the concepts of the purpose of life in Islam, Islamic economics, *falab*, welfare, and the philosophical foundations of economic activity. The literature used in this study was primarily drawn from scientific publications published within the last ten years to ensure relevance and alignment with recent academic developments, although several classical references were also employed as major theoretical foundations.

Data collection techniques were conducted through documentation and systematic literature review. The researcher identified, collected, and examined various scientific sources related to the focus of the study. The literature search process was carried out through academic databases such as Google Scholar, Scopus, and national journal portals containing studies on Islamic economics and the philosophy of Islamic economics. The collected literature was then selected based on thematic relevance, academic quality, and its substantive relation to the objectives of the study.

The data analysis technique used in this study was content analysis with a descriptive-analytical approach. The analysis was conducted through several stages, namely data reduction, concept categorization, data interpretation, and conclusion drawing. In the data reduction stage, the researcher selected information relevant to the concepts of life purpose and the fundamental principles of Islamic economics. Subsequently, the data were categorized into major themes such as *falab*, *maqāsid al-syari'ah*, welfare, economic activity, and human responsibility as vicegerents on earth. The next stage involved interpreting the relationships among concepts to obtain a philosophical understanding of the purpose of life in Islamic economic activity. Conclusions were then drawn inductively based on the systematic analysis of the reviewed literature.

To ensure data validity, this study employed source triangulation techniques by comparing various literature sources and previous studies related to the research topic. In addition, the researcher critically reviewed the scientific sources used in order to ensure that the resulting analysis possessed adequate levels of objectivity, consistency, and academic credibility. Through these methods, the study is expected to produce a comprehensive conceptual analysis of the purpose of

life in the perspective of Islamic economics as the philosophical foundation of human economic activity.

## **RESULTS AND DISCUSSION**

### **Result**

#### **1. The Concept of the Purpose of Human Life in Islam**

Based on the findings of the literature review, the purpose of human life in Islam is not merely oriented toward fulfilling worldly needs, but is also directed toward devotion to Allah SWT and achieving a balanced well-being in both worldly life and the hereafter. In the Islamic perspective, human beings are positioned as servants of Allah (*'abd*) and vicegerents (*ḵhalīfah*) on earth who are responsible for prospering life based on sharia values. This concept indicates that all human activities, including economic activities, are considered part of worship when carried out in accordance with Islamic principles. The review of various literature sources demonstrates that the purpose of life in Islam is closely related to the concept of *ḵalāh*, namely success and well-being that encompass spiritual, material, social, and moral dimensions. The concept of *ḵalāh* is not only understood as economic success in the form of wealth or increased income, but also includes inner peace, social justice, blessings in life, and responsibility toward the social environment. Therefore, the purpose of life in Islam is holistic in nature because it integrates both physical and spiritual human needs in a balanced manner.

Furthermore, the findings reveal that the concept of the purpose of life in Islam is also closely associated with the principle of *maqāḵid al-syari'ah*. In Islamic economics, economic activities are directed toward preserving and promoting human welfare through the protection of religion, life, intellect, lineage, and wealth. Therefore, economic activities must not result in destruction, injustice, exploitation, or practices that contradict moral and sharia values. This principle emphasizes that the purpose of human life in Islam serves as the ethical foundation for conducting economic activities.

#### **2. The Purpose of Life as the Philosophical Foundation of Economic Activity**

The findings indicate that the purpose of human life in Islam serves as the primary philosophical foundation of economic activity. Economic activity in Islam is not viewed as a value-free activity, but rather as one that must be conducted based on the principles of *tauhid*, justice, balance, and social responsibility. The principle of *tauhid* positions Allah SWT as the central orientation of human life; therefore, economic activities are not solely intended to obtain material profit, but also to attain the pleasure of Allah SWT. From the perspective of Islamic economics, human beings are granted the freedom to engage in economic activities; however, such freedom is limited by sharia values. Consequently, the concept of ownership in Islam is not absolute because all wealth is essentially a trust from Allah that must be managed responsibly. The findings demonstrate that an understanding of the purpose of human life encourages the emergence of more ethical economic behavior, such as honesty in transactions, justice in wealth distribution, the prohibition of *riba*, and concern for vulnerable members of society.

The literature review also shows that the purpose of life in Islam shapes a non-individualistic economic orientation. Economic activities are directed toward creating a balance between personal interests and social interests. This is reflected in various Islamic economic instruments such as *zakaḵ*, *inḵak*, *sedekah*, and *wakaḵ*, which aim to reduce social inequality and promote equitable social welfare. Thus, economic activities in Islam possess interconnected spiritual and social dimensions.

### 3. The Relationship Between the Purpose of Life and the Fundamental Principles of Islamic Economics

The findings of this study reveal that there is a very close relationship between the purpose of human life in Islam and the fundamental principles of Islamic economics. The principle of justice (*al-'adl*) in Islamic economics arises from the view that human beings possess a moral responsibility to create balance and avoid actions that harm others. Therefore, economic practices involving exploitation, fraud, monopoly, and injustice are prohibited in Islam because they contradict the purpose of human life as vicegerents on earth. In addition to the principle of justice, the findings also indicate that the principle of balance (*tawāzun*) constitutes an important part of Islamic economics. This balance includes the relationship between material and spiritual aspects, individuals and society, as well as worldly and hereafter interests. This concept demonstrates that Islam does not reject economic activities and profit-seeking, but places them within a moral and spiritual framework aimed at achieving collective welfare.

This study also found that the principle of social responsibility in Islamic economics is rooted in the understanding that human beings are social creatures who have an obligation to help one another. Therefore, Islamic economics is not solely oriented toward economic growth, but also toward equitable welfare distribution and the protection of vulnerable groups. This concept illustrates that the purpose of human life in Islam serves as the foundation for establishing an economic system that is just and oriented toward collective welfare.

### 4. The Relevance of the Purpose of Life in the Development of Contemporary Islamic Economics

The findings demonstrate that the concept of the purpose of life in Islam possesses strong relevance in the development of contemporary Islamic economics. Amid the development of a global economy that tends to be materialistic and highly competitive, Islamic economics offers a more humanistic economic paradigm oriented toward moral values. The concept of the purpose of life in Islam can serve as a foundation for building an economic system that not only pursues economic growth, but also pays attention to spiritual dimensions, ethics, and social sustainability. Furthermore, the findings indicate that strengthening the philosophical aspect of Islamic economics is essential so that Islamic economics is not merely understood as a system of Islamic finance or practical economic instruments. Understanding the purpose of human life in Islam can strengthen the paradigm of Islamic economics as a comprehensive way of life. Therefore, the development of Islamic economics in the modern era requires the integration of normative, philosophical, and practical aspects in order to address global economic challenges more comprehensively.

**Tabel 1.** Research Findings on the Purpose of Life in the Perspective of Islamic Economics

Focus of Research Findings	Main Findings	Implications in Islamic Economics
The concept of the purpose of human life in Islam	The purpose of life includes worship, welfare, and public benefit	Economic activities become part of spiritual and social responsibility
The purpose of life as the philosophical foundation of economics	Economic activities are based on <i>tauhid</i> , justice, and morality	Economics is not solely oriented toward material profit
The relationship between the purpose of life and the principles of Islamic economics	Principles of justice, balance, and social responsibility form the foundation of Islamic economics	Encourages equitable wealth distribution and collective welfare
Relevance in contemporary Islamic economics	Islamic economics offers a humanistic and holistic economic paradigm	Becomes an alternative to the materialistic modern economic system

## Discussion

The findings of this study indicate that the purpose of human life in Islam has a very close relationship with the fundamental principles of Islamic economics. From the Islamic perspective, human beings are not merely positioned as economic beings (*homo economicus*) oriented toward fulfilling material needs (Goitom, 2025; Munien & Telukdarie, 2025), but also as servants of Allah and vicegerents (*khalifah*) on earth who possess spiritual and social responsibilities (Muaidi, 2024). These findings demonstrate that economic activities in Islam are not value-free, but rather must be carried out based on the principles of *tauhid*, justice, and public welfare. Therefore, Islamic economics possesses characteristics that distinguish it from conventional economic systems, which tend to place material profit as the primary objective of economic activities.

The concept of life purpose in Islam, which is oriented toward *falah*, indicates that welfare in Islamic economics is holistic in nature because it encompasses material, spiritual, and social dimensions simultaneously. These findings are consistent with various studies in Islamic economics stating that economic success is not solely measured by economic growth or wealth accumulation, but also by the achievement of inner peace, social justice, and blessings in life (Pratami et al., 2025). In this context, the concept of *falah* serves as an important foundation for developing a more humane economic system (B. Ibrahim et al., 2024) that is oriented toward balancing worldly and hereafter life. This demonstrates that Islamic economics functions not only as an alternative economic system, but also as a life paradigm that positions moral and spiritual values as integral parts of economic activities.

The findings also reveal that the principle of *maqāṣid al-syarī'ah* plays an important role in shaping the orientation of Islamic economics (Abdullah, 2012; A. H. Ibrahim et al., 2019). Economic activities in Islam are directed toward preserving human welfare through the protection of religion, life, intellect, lineage, and wealth (Kholil, 2025). These findings reinforce the view that Islamic economics not only emphasizes economic efficiency, but also considers the social and moral impacts of every economic activity (Sarifudin & Amarsya, 2025). Therefore, economic practices involving *riba* (usury), exploitation, monopoly, and injustice are considered contrary to the purpose of human life in Islam. In the context of the modern economy, these principles are highly relevant in addressing various social problems resulting from economic systems that are excessively oriented toward capital and profit alone (Atikah et al., 2025).

Furthermore, this study found that the purpose of human life in Islam shapes the principle of balance (*tawāzūn*) in economic activities. Islam does not prohibit individuals from acquiring wealth and improving material welfare; however, such achievements must be pursued proportionally without neglecting spiritual dimensions and social responsibilities (Kholil, 2025). The principle of balance is reflected in various Islamic economic instruments such as *zakat*, *infak*, *sedekah*, and *wakaf*, which aim to create a more equitable distribution of wealth (Almahmudi, 2020; Asy'arie & Ahmad Djalaludin, 2023). These findings indicate that Islamic economics possesses a collective orientation that places social welfare as an essential part of economic objectives.

In the context of the contemporary economy, the findings of this study demonstrate that the concept of life purpose in Islam has strong relevance as a foundation for the development of modern Islamic economics. Amid the increasing prevalence of materialism, individualism, and social inequality within the global economic system, Islamic economics offers a more ethical and humanistic approach through the integration of economic, moral, and spiritual dimensions (Putri & Sholekah, 2025). Therefore, strengthening the philosophical dimension of Islamic economics is

essential so that Islamic economics is not merely understood as a system of Islamic finance or practical economic instruments, but also as a comprehensive way of life.

This study contributes conceptually to strengthening the philosophical discourse of Islamic economics, particularly regarding the relationship between the purpose of human life and economic activity. Thus far, most studies in Islamic economics have focused more on technical and practical aspects, whereas this study positions the purpose of human life as the primary foundation for understanding the orientation of Islamic economics. Consequently, this study expands the perspective of Islamic economic studies through a philosophical approach that emphasizes the integration of spiritual values, moral principles, and human economic activities.

## CONCLUSION

This study concludes that the purpose of human life in Islam serves as the primary philosophical foundation of Islamic economics. Economic activities in the Islamic perspective are not solely intended to fulfill material needs, but are also directed toward achieving *fulah* through a balance between spiritual, moral, social, and economic dimensions. The fundamental principles of Islamic economics, such as *tauhid* (monotheism), justice, balance, and social responsibility, are rooted in the understanding that human beings are servants of Allah and vicegerents on earth who are responsible for promoting collective welfare. Therefore, Islamic economics is understood as a way of life that integrates material and spiritual values in all human economic activities. This study also demonstrates that understanding the purpose of life in Islam has significant relevance to the development of contemporary Islamic economics, particularly in building a more ethical, humanistic, and just economic system. Consequently, strengthening the philosophical dimension of Islamic economics is essential so that Islamic economics is not merely understood in its technical and practical aspects, but also as a life paradigm oriented toward holistic well-being. Future studies are expected to examine the implementation of the concept of life purpose in the economic practices of contemporary Muslim societies, including business activities, Islamic finance, and consumer behavior. In addition, further research may employ empirical approaches to analyze the influence of Islamic life-purpose values on economic behavior and social development in modern society.

## BIBLIOGRAPHY

- Abasimel, N. A. (2023). Islamic Banking and Economics: Concepts and Instruments, Features, Advantages, Differences from Conventional Banks, and Contributions to Economic Growth. *Journal of the Knowledge Economy*, 14(2), 1923–1950. <https://doi.org/10.1007/s13132-022-00940-z>
- Abdullah, S. (2012). Risk Management via Takaful from a Perspective of Maqasid of Shariah. *Procedia - Social and Behavioral Sciences*, 65, 535–541. <https://doi.org/10.1016/j.sbspro.2012.11.161>
- Adawiah, A. M. , F. M. A. , & A. I. (2025). Musyarakah dalam kerangka ESG dan Maqashid al-Shariah: Strategi keuangan syariah untuk mendukung tujuan pembangunan berkelanjutan (SDGs). *AUJANA: Jurnal Perbankan Syariah Dan Ekonomi Syariah*, 7(2), 1–23. <https://doi.org/10.59636/saujana.v7i2.220>
- Almahmudi, N. M. (2020). Implikasi Instrumen Non-Zakat (Infaq, Sedekah, dan Wakaf) terhadap Perekonomian dalam Perkembangan Hukum Ekonomi Syariah. *Al-Huquq: Journal of Indonesian Islamic Economic Law*, 2(1), 30. <https://doi.org/10.19105/alhuquq.v2i1.3002>

- Asy'arie, B. F., & Ahmad Djalaludin. (2023). Instrumen Ekonomi Islam untuk Kesejahteraan Sosial: Eksplorasi Potensi Wakaf Uang di Indonesia. *Istithmar*, 8(1), 25–41. <https://doi.org/10.30762/istithmar.v8i1.1047>
- Atikah, I., Janwari, Y., & Hasanuddin, M. (2025). The Concepts of Wa'ad and Aqad in Islamic Economic Policy and Their Implications for Sharia Compliance in The Modern Banking System. *IQTISHOD: Jurnal Pemikiran Dan Hukum Ekonomi Syariah*, 4(1), 39–51. <https://doi.org/10.69768/ji.v4i1.72>
- Azwar, A., Muslimin H. Kara, & Askar Patahuddin. (2026). Konsep Produksi dalam Pemikiran Ibn Khaldūn: Analisis Teoretis dan Relevansinya bagi Ekonomi Islam Kontemporer. *AL-QIBLAH: Jurnal Studi Islam Dan Bahasa Arab*, 5(1), 56–80. <https://doi.org/10.36701/al-qiblah.v5i1.2794>
- Ferrari, M. V. (2022). The platformisation of digital payments: The fabrication of consumer interest in the EU FinTech agenda. *Computer Law & Security Review*, 45, 105687. <https://doi.org/10.1016/j.clsr.2022.105687>
- Ghulamallah, E., Alexakis, C., Dowling, M., & Piepenbrink, A. (2021). The topics of Islamic economics and finance research. *International Review of Economics & Finance*, 75, 145–160. <https://doi.org/10.1016/j.iref.2021.04.006>
- Goitom, M. (2025). The Fashioning of the *Homo Economicus* (Economic Citizen): Reflections on Migration and Integration. *Ethics and Social Welfare*, 19(1), 19–41. <https://doi.org/10.1080/17496535.2024.2422591>
- Ibrahim, A. H., Rahman, N. N. A., Saifuddeen, S. M., & Baharuddin, M. (2019). Maqasid al-Shariah Based Islamic Bioethics: A Comprehensive Approach. *Journal of Bioethical Inquiry*, 16(3), 333–345. <https://doi.org/10.1007/s11673-019-09902-8>
- Ibrahim, B., Kahfi, M., & Muchlis, S. (2024). Al-Falah Sebagai Penangkal Sistem Ekonomi Kapitalis. *JSE: Jurnal Sharia Economica*, 3(2), 126–136. <https://doi.org/10.46773/jse.v3i2.1574>
- Kalkavan, H., Dinçer, H., & Yüksel, S. (2021). Analysis of Islamic moral principles for sustainable economic development in developing society. *International Journal of Islamic and Middle Eastern Finance and Management*, 14(5), 982–999. <https://doi.org/10.1108/IMEFM-07-2019-0271>
- Kholil, S. (2025). Etika Produksi Islami Berbasis Maqashid Al-Shariah: Pilar Kesejahteraan Sosial Dan Ekonomi. *Equality: Journal of Islamic Law (EJIL)*, 3(1), 13–25. <https://doi.org/10.15575/ejil.v3i1.1220>
- Masrizal, Sukmana, R., & Ismal, R. (2026). Islamic and conventional bank deposits: what drives Islamic deposit movement? A trade-off between religiosity and rationality. *International Journal of Islamic and Middle Eastern Finance and Management*, 19(1), 25–47. <https://doi.org/10.1108/IMEFM-03-2024-0155>
- Mehrpouya, A., & Malaurent, J. (2026). Morality as performance: Studying the rise of performance measurement in citizen governance through the case of Chinese Social Credit System. *Critical Perspectives on Accounting*, 103, 102837. <https://doi.org/10.1016/j.cpa.2025.102837>
- Muaidi, M. A. (2024). Fungsi Manusia di Bumi Sebagai Hamba Allah Yang Menjaga dan Memelihara Alam Semesta. *Jurnal Al-Tatwir*, 11(1), 75–92. <https://doi.org/10.35719/sn0j3q89>
- Muazaroh, S., & Subaidi, S. (2019). Kebutuhan Manusia dalam Pemikiran Abraham Maslow (Tinjauan Maqasid Syariah). *Al-Mazaahib: Jurnal Perbandingan Hukum*, 7(1), 17–33. <https://doi.org/10.14421/al-mazaahib.v7i1.1877>
- Munien, I., & Telukdarie, A. (2025). Updating neoclassical economics with contemporary conceptions of homo economicus: a bibliometric analysis. *Quality & Quantity*, 59(2), 1123–1151. <https://doi.org/10.1007/s11135-024-02007-4>
- Murtadho, A., Mujibatun, S., & Mohamad, M. S. (2025). Reconstructing Integrative Islamic Economics: Imam Mālik's Substantive Legal-Economic Framework in al-Muwaṭṭa' and Its Relevance for Contemporary Plural Legal System. *Contemporary Issues on Interfaith Law and Society*, 4(1), 141–182. <https://doi.org/10.15294/ciils.v4i1.28153>

- Nafsah, Z. (2023). Jual Beli Dalam Ekonomi Islam (Aplikasi Jual Beli Dalam Fiqih Dan Perbankan Syariah). *Jurnal Ilmiah Ekonomi Islam*, 9(2), 2071. <https://doi.org/10.29040/jiei.v9i2.8680>
- Pratami, A., Ismail, I., Nurhudawi, N., & Aulia, A. (2025). Pertumbuhan Ekonomi dan Kesejahteraan Umat: Telaah Integratif antara Indikator Pendapatan Nasional dan Prinsip Ekonomi Syariah. *Al-Muamalat Jurnal Hukum Dan Ekonomi Syariah*, 10(2), 321–338. <https://doi.org/10.32505/muamalat.v10i2.13095>
- Putri, C., & Sholekah, A. (2025). Konsep Insan dan Mal dalam Islam: Fondasi Etis bagi Ekonomi Syariah Modern. *RIGGS: Journal of Artificial Intelligence and Digital Business*, 4(3), 4839–4844. <https://doi.org/10.31004/riggs.v4i3.2695>
- Rikantasari, S., & Kholishudin, K. (2025). Nilai Filosofis Tanggung Jawab ; Etika Dan Moral Dalam Perspektif Islam. *JOURNAL OF SHARIA ECONOMICS*, 7(1), 34–52. <https://doi.org/10.35896/jse.v7i1.1021>
- Rusmiati, I. F., & Mahmud, H. (2025). Dakwah Ekologis Khalifah: Telaah Al-Baqarah Ayat 30 dan Relevansinya terhadap Sustainability Management. *Journal of Da'wah*, 4(1), 49–75. <https://doi.org/10.32939/jd.v4i1.6057>
- Safitri, C. N., & M. Husnaini. (2025). Dampak Gaya Hidup Hedonisme Dengan Perilaku Konsumtif Pada Mahasiswa Magister Ilmu Agama Islam Universitas Islam Indonesia. *At-Thullab: Jurnal Mahasiswa Studi Islam*, 7(1), 22–36. <https://doi.org/10.20885/tullab.vol7.iss1.art2>
- Saputra, Y., Iska, S., Marlion, F. A., & Hidayati, A. (2025). Sinkronisasi Sistem Ekonomi Islam dan Sistem Ekonomi Pancasila. *RIGGS: Journal of Artificial Intelligence and Digital Business*, 4(4), 7011–7018. <https://doi.org/10.31004/riggs.v4i4.4758>
- Sarifudin, M., & Amarsya, E. T. (2025). Pemikiran Ekonomi Islam pada Masa Rasulullah SAW: Relevansi dan Implementasi dalam Era Modern. *Jurnal Penelitian Multidisiplin Bangsa*, 1(12), 2189–2200. <https://doi.org/10.59837/jpnmb.v1i12.416>
- Sencal, H., & Asutay, M. (2021). Ethical disclosure in the Shari'ah annual reports of Islamic banks: discourse on Shari'ah governance, quantitative empirics and qualitative analysis. *Corporate Governance: The International Journal of Business in Society*, 21(1), 175–211. <https://doi.org/10.1108/CG-01-2020-0037>
- Wulandari, N., Aziz, A., & Wartoyo. (2025). Integrating Maqasid al-Shariah into the Sustainable Development Goals: A Comparative Analysis from an Islamic Economic Perspective. *JEKSYAH: Islamic Economics Journal*, 5(02), 116–128. <https://doi.org/10.54045/jeksyah.v5i02.2837>
- Yunilhamri, M. S., Wahyudi, W., Syahpawi, S., & Albahi, M. (2024). Paradigma Karakteristik Ekonomi Syariah. *AT-TAWASSUTH: Jurnal Ekonomi Islam*, 9(2), 329. <https://doi.org/10.30829/ajei.v9i2.22989>
- Yusmaliana, D., Fitriana, F., Zakaria, G. A. N., & Kurbiyanto, A. (2023). Ecological Education in Islamic Religious Learning Based on Creative Imagination. *In Bridging Peace and Sustainability Amidst Global Transformations*, 53–68. [https://doi.org/10.1007/978-981-99-7572-3\\_4](https://doi.org/10.1007/978-981-99-7572-3_4)