


Scientometric Analysis of Maqasid al-Shariah in Contemporary Academic Discourse

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Article Info	ABSTRACT
<p>Article history:</p> <p>Received October, 2025 Revised October, 2025 Accepted October, 2025</p> <hr/> <p>Keywords:</p> <p>Maqasid Al-Shariah Islamic Finance Bibliometric Analysis Islamic Ethics Sustainability Islamic Law Scientometric Study Southeast Asia Ethical Governance Interdisciplinary Research</p>	<p>This paper offers a thorough scientometric examination of Maqasid al-Shariah research from 2000 to 2025, utilizing data obtained from the Scopus database. The study employs performance analysis and network visualization (utilizing VOSviewer and Bibliometrix) to discern significant publication patterns, prominent authors, institutions, and nascent research themes. Findings indicate that Malaysia and Indonesia lead in worldwide maqasid research, exhibiting robust cooperation throughout Southeast Asia and the Middle East. Thematic clusters identify three primary research domains: jurisprudential foundations, Islamic finance and sustainable development, and ethical-humanistic studies. The analysis underscores a gradual transition from conventional fiqh to interdisciplinary applications, demonstrating maqasid's flexibility in relation to modern socio-economic and technical environments. This study enhances both theoretical and practical insights into maqasid as a multifaceted framework that informs ethics, policy, and governance within contemporary Islamic philosophy.</p> <p><i>This is an open access article under the CC BY-SA license.</i></p> 

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1. INTRODUCTION

In the realm of Islamic legal studies, the concept of Maqāṣid al-Sharī'ah—the superior ends or purposes of Shariah—has evolved as a crucial framework for comprehending the fundamental rationales and aims of Islamic law. The seminal contributions of classical scholars including al-Juwaynī, al-Ghazālī, al-Shāṭibī, and subsequently al-Ṭāhir ibn 'Āshūr have delineated maqāṣid as the divine purposes underlying Islamic jurisprudence, which

include the safeguarding of religion (dīn), life (nafs), intellect ('aql), lineage (nasl), and property (māl) (Al-Shāṭibī, 1999; Ibn 'Āshūr, 2006). This framework establishes the conceptual and ethical foundation of Islamic jurisprudence, connecting divine mandates to human welfare (maslahah). The maqāṣid framework has transitioned from its traditional juristic function to an interdisciplinary model that influences Islamic economics, human rights, education, and governance [1], [2]. Maqāṣid al-Sharī'ah, by its integrative essence, connects the

normative principles of Islamic revelation with the evolving realities of contemporary society.

In the last twenty years, the significance of *maqāṣid* has markedly increased in the global academic sphere. Academics are progressively utilizing the *maqāṣid* paradigm to tackle contemporary ethical issues, socio-economic disparities, and sustainability concerns [3], [4]. In Islamic finance, *maqāṣid* functions as a moral guide, ensuring that financial innovation is consistent with social justice and human welfare [5]. In public policy and governance, *maqāṣid*-based concepts have guided strategies for social welfare, educational reform, and environmental conservation [6]. The modern resurgence of *maqāṣid* signifies a wider epistemological transition from textual literalism to purposive reasoning (*ta'līl*), positioning Shariah as a dynamic framework aimed at attaining universal human welfare (*al-khayr al-ʿāmm*) [1]. This advancement has resulted in the spread of *maqāṣid*-focused research across other disciplines, highlighting its significance as both a moral philosophy and a practical framework.

Notwithstanding its increasing significance, systematic meta-analysis and empirical mapping of *maqāṣid* research are still limited. Conventional Islamic studies typically depend on qualitative or theological analysis; however, the utilization of scientometric and bibliometric techniques in *maqāṣid* scholarship has only lately commenced [5]. Scientometrics, defined as the "science of science," enables researchers to quantitatively evaluate academic output, intellectual connections, and thematic development via citation and co-occurrence analyses [7]. Within *maqāṣid* studies, these methodologies uncover trends like increasing publication rates, leading journals, and collaborative networks among researchers from Malaysia, Indonesia, Pakistan, and the Middle East [8], [9]. The utilization of these analytical methods demonstrates the advancement of *maqāṣid* scholarship and indicates the worldwide dissemination of

Islamic epistemologies within contemporary research frameworks.

Recent scientometric studies reveal that the idea of *maqāṣid* has evolved beyond classical *fiqh* to encompass practical study on modern challenges, including sustainability, fintech, artificial intelligence, and public governance. [10] reinterprets *maqāṣid* via systems theory, emphasizing its flexibility in addressing contemporary issues. *Maqāṣid*-based indices have been suggested in Islamic economics to assess human growth beyond GDP by integrating ethical, social, and spiritual dimension [4], [11]. Moreover, scholars have examined how *maqāṣid* principles might inform the ethical governance of artificial intelligence, fostering justice, privacy, and accountability [12]. This extension indicates a paradigm shift: *maqāṣid* is no longer limited to jurisprudence but embodies a holistic vision that incorporates moral purpose into contemporary science and technology.

Nonetheless, the scholarly discussion over *maqāṣid al-Sharīʿah* encounters numerous methodological and conceptual obstacles. The domain is marked by fragmentation, yielding diverse interpretations across many disciplines and geographies. Southeast Asia, particularly Malaysia and Indonesia, has emerged as a dynamic center for *maqāṣid* studies; nonetheless, collaboration across linguistic and epistemological barriers remains constrained [9]. The absence of scientometric synthesis hinders scholars from monitoring theme evolution and recognizing under-explored domains, including *maqāṣid*-based policy assessment, environmental ethics, and digital transformation. [12], indicate that research production on *maqāṣid* has increased by over 20% yearly since 2000; nonetheless, the majority of articles focus on Islamic finance, resulting in insufficient exploration of social, cultural, and technological implications. In the absence of a systematic map of citation structures, theme networks, and regional contributions, the strategic trajectory of *maqāṣid* research is at risk of stagnating within isolated subfields.

In this context, there is an urgent necessity for a thorough scientometric analysis that statistically delineates the development of *maqāṣid al-Sharī'ah* in modern academia. This approach can elucidate the construction of knowledge regarding *maqāṣid*, identify the principal contributors, and illustrate the evolution of the intellectual environment throughout time. In addition to revealing publication trends, scientometrics can elucidate co-citation patterns that connect classical jurisprudential texts to contemporary interdisciplinary applications, illustrating how the *maqāṣid* paradigm remains a dynamic epistemic framework. Aria and Cuccurullo (2017) assert that visualizing intellectual networks improves comprehension of scientific development, thematic convergence, and nascent research domains. In this regard, scientometric mapping provides both analytical and strategic insights into the ongoing Islamization and revitalization of knowledge (*tajdīd al-‘ilm*).

Notwithstanding the widespread emergence of *maqāṣid*-based research in several fields, there is an absence of comprehensive, data-driven evaluation of its intellectual framework. Current assessments are predominantly narrative or thematic, concentrating on particular applications like Islamic finance or governance, while failing to quantify overarching research trends or pinpoint leading institutions, co-citation clusters, and developing subjects [9], [12]. As a result, scholars and policymakers possess an incomplete comprehension of the evolution of *maqāṣid* research throughout time, across locations, and among disciplines. This gap highlights the necessity for a scientometric method to unify fragmented material and offer empirical insights into the development of *maqāṣid* study.

This study seeks to deliver a thorough scientometric examination of *Maqāṣid al-Sharī'ah* in current academic discourse, presenting an empirical overview of its intellectual development and global dissemination from 2000 to 2025. The research aims to delineate publication and citation

trends to chart the development of *maqāṣid* scholarship, identify the most impactful authors, institutions, and countries in the field, and examine co-citation and keyword networks to reveal significant thematic clusters and intellectual connections. The study seeks to emphasize emerging research directions and underexplored areas that may guide future inquiries in this field. This research aims to develop a data-driven comprehension of the evolution of *maqāṣid*-based thought across various disciplines, regions, and methodologies by utilizing advanced bibliometric tools such as VOSviewer and Biblioshiny—thereby enhancing the theoretical depth and practical significance of the Shariah's higher objectives in modern scholarship and policy discussions.

2. METHODS

This study employs a quantitative scientometric methodology to delineate and examine the conceptual framework, publication patterns, and thematic progression of *Maqāṣid al-Sharī'ah* scholarship within current academic discourse. Scientometric analysis, a subset of bibliometrics, systematically measures trends in scientific communication by assessing publication output, citation networks, and co-occurrence interactions [7]. This method is especially effective for capturing the dynamics of emerging and interdisciplinary subjects such as *maqāṣid* studies, where conceptual frameworks develop across several domains like Islamic jurisprudence, economics, governance, and ethics. Building upon the methodological frameworks established by Rahman, Sulaiman, and Ali (2023), the study amalgamates performance analysis—assessing productivity metrics such as publication counts, authorship, and national contributions—with science mapping, which elucidates intellectual connections among documents, keywords, and authors via network analysis. This dual-layered methodology offers a comprehensive summary of research output and an interconnected comprehension of the field's conceptual evolution.

This research utilizes the Scopus database as its data source, chosen for its extensive coverage of peer-reviewed literature and its interoperability with scientometric tools [13]. The search technique utilized the phrases “Maqasid al-Shariah,” “objectives of Shariah,” “Islamic law purposes,” and “Shariah higher objectives” in titles, abstracts, and keywords to guarantee comprehensiveness and precision. The search was confined to documents published from 2000 to 2025, including journal articles, conference presentations, and book chapters authored in English or Arabic. Duplicates, non-academic resources, and documents irrelevant to the theoretical or practical examination of maqāṣid were eliminated following a stringent screening process. Each retrieved item was exported in BibTeX and CSV formats, encompassing metadata like as authors, affiliations, keywords, citations, and references. This dataset constituted the empirical basis for ensuing performance measures and network visualizations. The selected time frame illustrates the modern resurgence of maqāṣid research and for the analysis of longitudinal growth trends over a 25-year period.

Data analysis was conducted with the Bibliometrix R package in conjunction with

VOSviewer software. Bibliometrix enabled the descriptive and statistical examination of bibliographic data, including annual publication trends, source productivity, author impact, and collaboration indices, whereas VOSviewer was employed to construct and visualize networks of co-authorship, co-citation, and keyword co-occurrence [14]. Cluster analysis and density mapping techniques were utilized to discern topic groups and emerging research fronts. A temporal overlay analysis was performed to monitor the progression of significant research themes, demonstrating the movement of the maqāṣid framework from classical fiqh and ethics to practical domains such as sustainability, fintech, and artificial intelligence ethics. The integrity of data processing was maintained by cross-verifying results through multiple tools and manually validating anomalous entries. This methodological amalgamation of quantitative precision and visual analytics facilitates a comprehensive understanding of the intellectual progression and multidisciplinary dissemination of Maqāṣid al-Sharī‘ah study in the worldwide academic sphere.

3. RESULTS AND DISCUSSION

3.1 Network Visualization

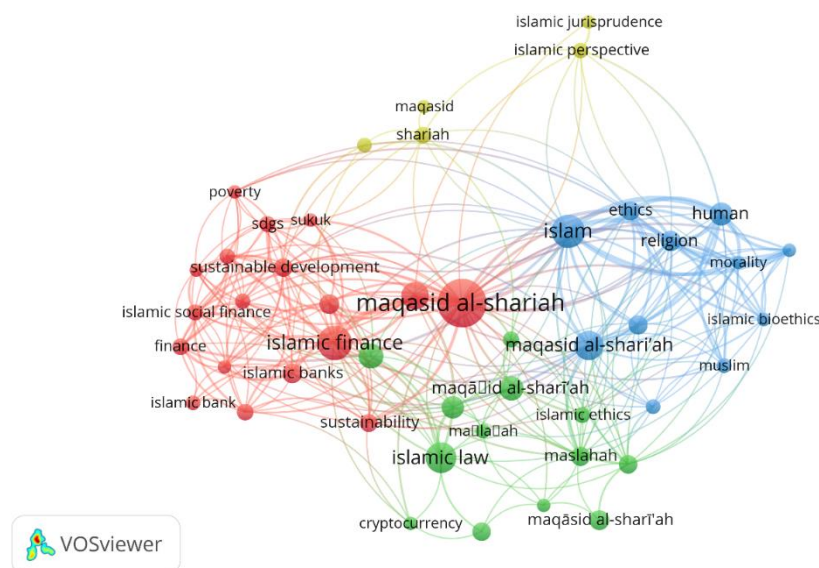


Figure 1. Network Visualization

Source: Data Analysis Result, 2025

The VOSviewer graphic depicts the conceptual framework and thematic connections among the global scholarship on Maqāṣid al-Sharī'ah. The network map illustrates interconnected nodes that denote author keywords, with node size corresponding to keyword frequency and link thickness indicating co-occurrence intensity. The color-coded clusters represent significant theme areas in maqāṣid study, illustrating the expansion of classical jurisprudential notions into applied fields like as finance, ethics, and sustainability. The visual network reveals a dynamic multidisciplinary ecosystem, demonstrating that maqāṣid al-sharī'ah serves as both a theoretical basis and an analytical framework in contemporary Islamic studies.

The red cluster, prominently positioned on the left side of the image, signifies the realm of "Islamic Finance and Sustainable Development." Keywords such as Islamic finance, Islamic banks, sukuk, poverty, SDGs, and sustainable development underscore the growing integration of maqāṣid ideas into financial innovation and socioeconomic policy. This cluster illustrates the practical application of maqāṣid in assessing wellbeing and aligning Islamic financing with the Sustainable Development Goals (SDGs). Research in this domain highlights that Shariah compliance must guarantee legal legitimacy while also achieving the overarching goals of justice, equity, and social welfare (Dusuki & Abdullah, 2007; Laldin & Furqani, 2013). The high network density of finance-related keywords indicates that this area is the most developed and quantitatively represented subdomain in maqāṣid study.

The green cluster, situated at the lower section of the picture, encapsulates the "Islamic Law, Maslahah, and Jurisprudential Foundations" of maqāṣid. Key concepts such as Islamic law, maslahah, maqāṣid al-sharī'ah, and cryptocurrencies reflect a continuous interaction with traditional legal theory while addressing contemporary challenges in digital and economic ethics. This

cluster demonstrates a continuous intellectual endeavor to reinterpret conventional jurisprudence from the perspective of maqāṣid, especially in situations where technology disruption confronts normative frameworks. Researchers like Auda (2008, 2010) and Kamali (2019) have substantially advanced this field by reconceptualizing maqāṣid as a systems-oriented and goal-directed legal methodology. The integration of cryptocurrencies and sustainability inside a unified framework indicates that maqāṣid is continually evolving as a dynamic structure responsive to contemporary ethical and legal challenges.

The blue cluster on the right side of the map represents the "Ethics, Religion, and Human Development" strand of maqāṣid studies. Terms like ethics, humanity, morality, Islamic bioethics, and religion indicate an increasing interdisciplinary interaction between Islamic moral philosophy and applied ethics in health, environmental studies, and social sciences. This domain examines how maqāṣid principles might inform moral thinking, uphold human dignity, and facilitate value-based government. The closeness of concepts such as Islam and ethics highlights that the maqāṣid paradigm is progressively seen as a person-centered ethical framework that can influence international discussions on bioethics, social justice, and sustainable human development (Ali et al., 2022; Rahman, 2019). The variety of linkages indicates that maqāṣid has surpassed its legalistic origins to impact wider ethical and civilizational discussions.

The yellow cluster, however diminutive and less compact, signifies "Islamic Jurisprudence and Epistemological Perspectives." It encompasses terms such as Islamic jurisprudence, Shariah, Islamic worldview, and maqasid. This cluster constitutes the intellectual and epistemological basis of the entire map, connecting classical theory with its contemporary reinterpretations. It embodies academic endeavors to contextualize maqāṣid

within modern epistemologies, legal philosophy, and civilizational revitalization. The location of this cluster at the network's upper section indicates its intermediary function between practical domains (finance and ethics) and fundamental Islamic legal theory, implying that maqāṣid-based epistemology continues to serve as the foundation for ongoing intellectual development.

The network visualization reveals that Maqāsid al-Sharī'ah research is defined by three primary converging currents: (1) normative applications in Islamic finance and sustainable development; (2) theoretical

3.2 Overlay Visualization

rearticulation of law and *maslahah*; and (3) ethical-humanistic expansions into bioethics, governance, and social justice. The robust interconnections across clusters illustrate the field's interdisciplinary cohesion, wherein economic, ethical, and legal aspects are consolidated under the *maqāṣid* paradigm. This scientometric structure underscores a developing discipline that maintains adherence to Islamic jurisprudential history while addressing global challenges—an evolution that reinforces *maqāṣid*'s persistent function as both a spiritual and scientific framework for human flourishing.

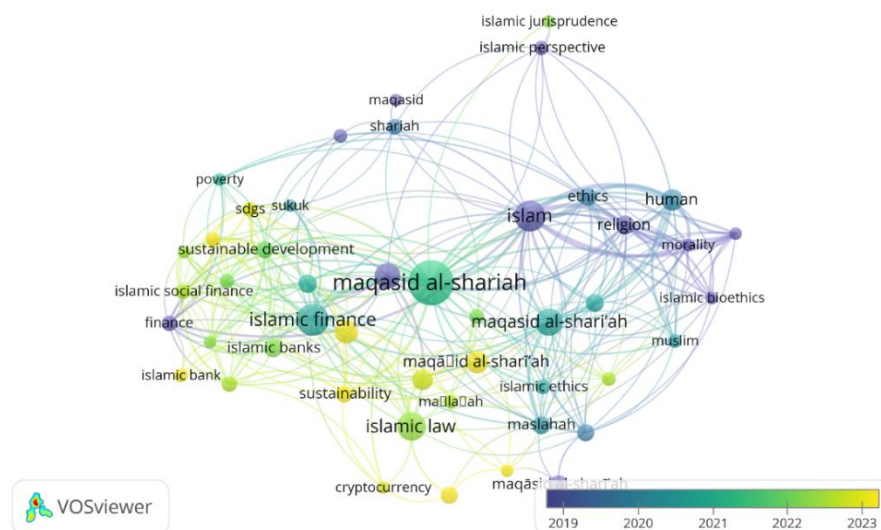


Figure 2. Overlay Visualization

Source: Data Analysis Result, 2025

The overlay visualization of Maqāṣid al-Sharī'ah study illustrates the chronological progression of academic issues from prior theoretical investigations to contemporary applied and transdisciplinary fields. The color gradient—from dark blue (previous years) to yellow (recent years)—indicates that early studies (pre-2019) mostly concentrated on basic subjects including Islam, ethics, religion, and Shariah. These keywords signify the nascent phase of maqāṣid scholarship, when scholarly focus was aimed at delineating its philosophical foundations within Islamic jurisprudence (*usul al-fiqh*) and ethical reasoning. This phase involved research

aimed at redefining classical interpretations of maqāsid by integrating them with modern epistemological frameworks, as demonstrated in the works of scholars such as Auda (2008) and Kamali (2019), who highlighted systems thinking and human-centric ethics in Islamic law.

Beginning in 2020, the graphic indicates a transition towards the pragmatic uses of maqāsid, as evidenced by the green and yellow nodes encircling concepts such as Islamic finance, sustainable development, SDGs, poverty, Islamic social finance, and cryptocurrencies. This change underscores the growing utilization of maqāsid theory as a

framework for tackling contemporary socio-economic and technological concerns. The emergence of these phrases indicates that scholars commenced the operationalization of maqāṣid to assess financial inclusion, ethical banking, and sustainability performance within Islamic finance organizations. The rise of "cryptocurrency" and "sustainability" in recent years highlights the adaptability of maqāṣid scholarship to the digital economy and the global sustainability agenda, aligning the moral imperatives of Shariah with the United Nations Sustainable Development Goals (Laldin & Furqani, 2013; Rahman, 2019).

The overlay demonstrates a burgeoning trend towards the convergence of ethical and developmental theories. Recent clusters marked in yellow, including sustainable development, Islamic social finance, and maslahah, signify a convergence of moral philosophy and socio-economic practice. This pattern indicates that maqāṣid study has transcended the normative realm of law, encompassing worldwide discussions on human wellbeing, social justice, and ethical technology. The visual coherence between traditional (blue) ethical themes and contemporary (yellow) sustainability-focused themes indicates an evolving study domain that links classical Islamic ethics to

implementable policy frameworks. The temporal trajectory illustrated in this map indicates the transformation of maqāṣid al-Sharī'ah from a legal concept into a universal paradigm for sustainable and ethical governance, showcasing its ability to maintain intellectual relevance amid swift societal and technological changes.

3.3 Citation Analysis

The comprehend the evolution of Maqāṣid al-Sharī'ah study within Islamic economics, Islamic finance, and ethical governance, it is essential to examine the most significant scholarly contributions in the international dialogue. The subsequent table displays ten articles with the most citations that have profoundly influenced the conceptual and methodological trajectory of modern maqāṣid al-sharī'ah studies. The subjects encompass the interplay between human rights and Islamic jurisprudence, the incorporation of maqāṣid in Islamic finance, Islamic consumer behavior, corporate social responsibility, and maqāṣid-oriented innovations in digital financial technology. An analysis of these works offers a thorough examination of the use of maqāṣid ideas in reconciling ethical standards, social goals, and economic sustainability within the context of contemporary Islamic law and practice.

Table 1. Top Cited Research

Citations	Authors and year	Title
134	Baderin, M.A.	International Human Rights and Islamic Law
88	Abdullah, M.	Waqf, Sustainable Development Goals (SDGs) and maqasid al-shariah
88	Akram Laldin, M., Furqani, H.	Developing Islamic finance in the framework of maqasid al-Shari'ah: Understanding the ends (maqasid) and the means (wasa'il)
86	Mergaliyev, A., Asutay, M., Avdukic, A., Karbhari, Y.	Higher Ethical Objective (Maqasid al-Shari'ah) Augmented Framework for Islamic Banks: Assessing Ethical Performance and Exploring Its Determinants
84	Amin, H., Abdul-Rahman, A.-R., Razak, D.A.	Theory of Islamic consumer behaviour: An empirical study of consumer behaviour of Islamic mortgage in Malaysia
81	Ahmed, H.	Maqāṣid Al-Sharī'ah And Islamic Financial Products: A Framework For Assessment
76	Chong, F.H.L.	Enhancing trust through digital Islamic finance and blockchain technology
71	Murphy, M.J., Smolarski, J.M.	Religion and CSR: An Islamic "Political" Model of Corporate Governance

Source: Data Analysis Result, 2025

The density visualization map of Maqāsid al-Shari'ah research illustrates the intensity and concentration of academic activity across topic domains. The vibrant yellow areas denote the most prevalent and interrelated keywords, focused on maqasid al-shariah, Islamic money, and Islamic law. This concentration signifies that these subjects constitute the intellectual core of the area, demonstrating a persistent research focus on harmonizing financial systems, governance, and legal frameworks with the overarching goals of Shariah. Recent research indicates that the rhetoric surrounding sustainable development, SDGs, and Islamic social finance increasingly contextualizes maqāsid within global development objectives, reflecting a shift from theoretical discussions to quantifiable social and economic results.

3.5 Co-Authorship Network

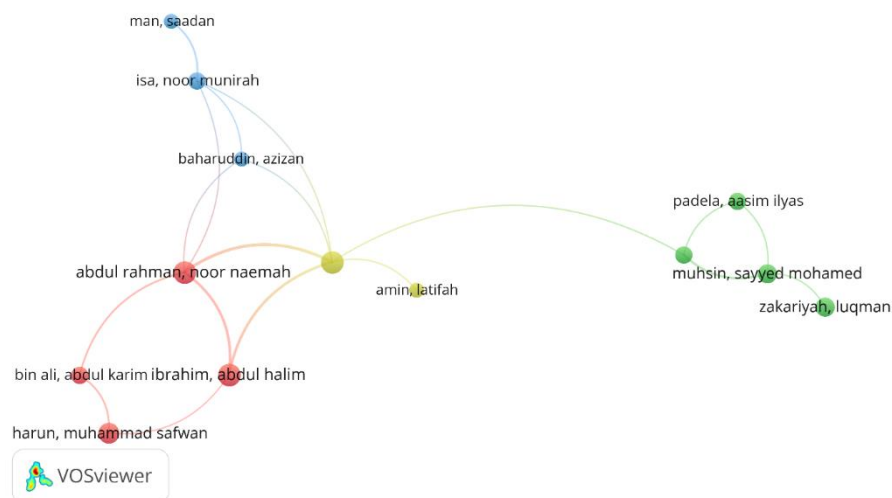


Figure 4. Author Visualization

Source: Data Analysis Result, 2025

The visualization of the author co-authorship network illustrates the collaborative framework of researchers engaged in Maqasid al-Shariah study. The clusters signify interrelated research teams, with each hue denoting a unique collaborative group. The most extensive and interconnected cluster, directed by Abdul Rahman and Noor Naemah, demonstrates robust associations with scholars including Abdul Halim, Abdul

The periphery yet active zones, indicated in green, encompass themes such as ethics, religion, humanity, Islamic bioethics, and cryptocurrencies. These domains signify nascent and progressive trajectories in maqāsid studies, broadening its applicability to novel ethical and technological situations. The increasing use of these concepts indicates a broadening of maqāsid into fields such as digital finance, moral philosophy, and biological ethics. This pattern highlights a wider trend: the maqāsid paradigm has transcended classical jurisprudence and now functions as a multifaceted framework connecting spirituality, sustainability, and innovation. The density map indicates that the field possesses established financial-legal roots and is actively expanding into ethical, environmental, and technical domains.

Karim Bin Ali, and Muhammad Safwan Harun, signifying a unified Malaysian research collective concentrating on Islamic jurisprudence and the practical aspects of maqasid in finance and governance. Latifah Amin, an emerging node, serves as a conduit between several clusters, exemplifying interdisciplinary teamwork that potentially connects maqasid ethics with sustainability and science. The green cluster, consisting of

Sayyed Mohamed Muhsin, Aasim Ilyas Padela, and Luqman Zakariyah, symbolizes transnational experts engaged in maqasid within the realms of global ethics, bioethics, and Islamic law. The constrained interconnection among clusters indicates that,

although regional collaboration is robust—especially in Malaysia—the field remains fragmented, presenting opportunities for enhanced cross-regional and interdisciplinary partnerships to fortify the global maqasid research network.

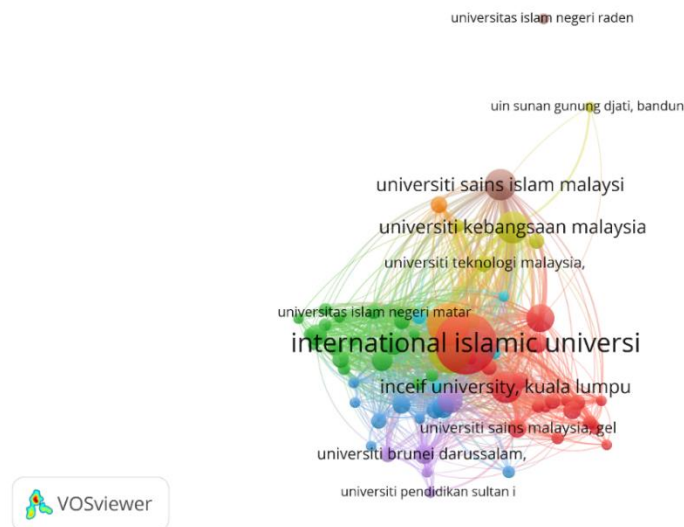


Figure 5. Affiliation Visualization

Source: Data Analysis Result, 2025

The institutional collaboration network map illustrates the geographic and organizational framework of Maqasid al-Shariah research, positioning Malaysia as the focal point of international academic engagement in this domain. The foremost and most significant entity, International Islamic University Malaysia (IIUM), has a central place within the network, signifying its crucial role in generating, organizing, and distributing maqasid-related literature. IIUM's robust co-authorship and institutional affiliations with INCEIF University (Kuala Lumpur), Universiti Sains Islam Malaysia (USIM), and Universiti Kebangsaan Malaysia (UKM) exemplify a highly integrated Malaysian research ecosystem that interlinks Shariah scholarship, Islamic finance, and ethical governance studies. These intricate relationships demonstrate Malaysia's prominence in institutionalizing maqasid as an academic field and a policy framework for Islamic economics and sustainable development.

The network exhibits regional diversification and increasing involvement from local and international institutions. Indonesian universities, like UIN Sunan Gunung Djati Bandung and Universitas Islam Negeri Raden Intan, represent peripheral yet expanding nodes, indicating a rise in research collaboration across Southeast Asia. Moreover, Universiti Brunei Darussalam and Universiti Teknologi Malaysia facilitate interdisciplinary collaborations connecting maqasid with education, technology, and social innovation. The vibrant network of inter-institutional affiliations indicates not only academic collaboration but also common research objectives that integrate theology, finance, and sustainability. This visualization indicates that the intellectual leadership in maqasid research is predominantly based in Malaysia, while also extending regionally through collaborative networks, establishing Southeast Asia as the focal point of contemporary Maqasid al-Shariah scholarship.

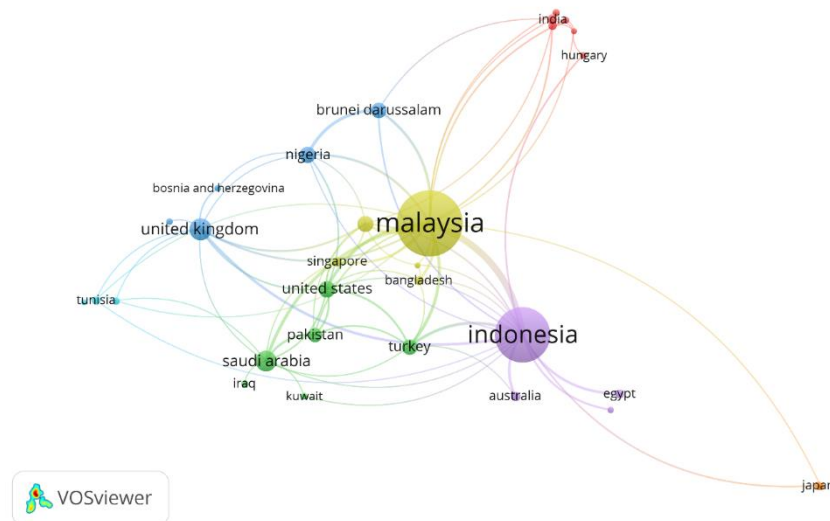


Figure 6. Country Visualization

Source: Data Analysis Result, 2025

The country collaboration network visualization shows that Malaysia and Indonesia are the two dominant centers of global *Maqasid al-Shariah* research, forming the largest and most connected nodes in the map. Malaysia serves as the primary hub, maintaining strong research linkages with Indonesia, Saudi Arabia, the United Kingdom, and the United States, reflecting its dual strength in Islamic jurisprudence and Islamic finance scholarship. Indonesia appears as a regional co-leader, collaborating actively with Malaysia, Egypt, Australia, and Japan, which illustrates its growing engagement in integrating maqasid perspectives into education, governance, and socio-economic development. The interconnected web between Malaysia, Saudi Arabia, and Pakistan further signifies an emerging transnational Islamic knowledge network that bridges Southeast Asia with the Middle East and South Asia.

Peripheral yet notable nodes—such as the United Kingdom, Nigeria, and Brunei Darussalam—indicate participation from Western and African institutions, suggesting a widening geographic diffusion of maqasid-based research beyond its traditional Islamic contexts. The inclusion of non-Muslim-majority countries like Japan and Hungary underscores the global academic interest in maqasid as a framework for ethical

governance, sustainability, and interfaith dialogue. Overall, the visualization highlights a decentralized but collaborative research ecosystem in which Southeast Asia—particularly Malaysia and Indonesia—functions as the intellectual epicenter, while partnerships with Western and Middle Eastern countries enhance the internationalization and interdisciplinary expansion of maqasid scholarship.

Discussions

Practical Implications

This scientometric study's conclusions offer practical insights for policymakers, educators, and academics in Islamic jurisprudence, finance, and ethics. The preeminence of Malaysia and Indonesia in the global *Maqasid al-Shariah* research network highlights Southeast Asia's potential as a pivotal center for Islamic intellectual leadership and policy advancement. Institutions like the International Islamic University Malaysia (IIUM), INCEIF University, and Universiti Sains Islam Malaysia (USIM) can utilize their robust collaborative networks to develop integrated curricula and research centers centered on maqasid-driven sustainability, fintech ethics, and governance frameworks. Moreover, the growing themes—namely Islamic social finance, digital ethics, and sustainable

development—underscore prospects to convert maqasid theory into quantifiable frameworks for corporate social responsibility, ESG evaluation, and Shariah-compliant innovation. The findings indicate that governments and financial regulators may integrate maqasid-based metrics into national development policies and Islamic finance assessment frameworks, thus enhancing the ethical and socio-economic influence of Islamic institutions.

Theoretical Contributions

This study advances the theoretical framework of Maqasid al-Shariah by providing a quantitative and visual representation of its intellectual progression across academic fields. This scientometric mapping empirically illustrates the evolution of maqasid from a classical jurisprudential theory into a multidisciplinary epistemology that influences ethics, finance, sustainability, and governance. The co-occurrence and overlay analyses demonstrate that maqasid serves as a meta-framework for moral rationality, connecting heavenly purposes (maqasid al-khamsah) with modern socio-economic realities. The research advances theory by suggesting that maqasid functions as a dynamic systems model, adept at incorporating ethical aims into empirical and policy-focused research, a perspective consistent with Auda's (2008) systems approach and Kamali's (2019) human-centric interpretation. This multifaceted framework establishes a basis for forthcoming theoretical enhancements that connect maqasid with sustainable development theory, moral economy, and Islamic epistemology.

Limitations and Future Research

This study offers a thorough examination of maqasid scholarship through bibliometric approaches, although certain limits must be recognized. The analysis is solely based on Scopus-indexed publications, potentially neglecting Arabic-language or regionally published works that substantially contribute to maqasid discourse. Secondly,

while scientometric visualization elucidates structural and thematic linkages, it fails to evaluate the qualitative depth or normative validity of maqasid interpretations across many fields. The period frame (2000–2025) encompasses contemporary trends but may exclude older seminal works not included in formal indexing systems. Future study may incorporate cross-database analyses (e.g., Web of Science, Dimensions, or Islamic Heritage databases) to enhance coverage and conduct content-based or co-word theme analyses for greater conceptual understanding. Furthermore, broadening the examination to include policy papers, fatwas, and Islamic financial norms may enhance the connection between maqasid theory and its practical application in global governance and economic frameworks.

4. CONCLUSION

This scientometric analysis indicates that Maqasid al-Shariah has developed into a dynamic, multidisciplinary framework that connects Islamic jurisprudence, finance, ethics, and sustainable development. The visualization results indicate that Malaysia and Indonesia serve as the intellectual hubs of worldwide maqasid scholarship, bolstered by a robust network of institutions like IIUM, INCEIF, and USIM. Thematic analyses reveal a persistent transition from traditional legal discourse to practical applications, such as Islamic finance, social welfare, and ethical governance, indicating the increasing significance of maqasid as a universal framework for human-centered development. The incorporation of emergent subjects like digital finance, bioethics, and sustainability signifies a paradigmatic shift in which maqasid serves as both a moral guide and a research approach responsive to contemporary challenges. The study highlights the importance of maqasid as both a theological framework and a global epistemic paradigm for sustainable and ethical advancement.

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