

## **Islamic Entrepreneurship Based On *Maqashid Sharia* in Increasing Competitive Advantage MSMEs in Sinjai**

**Srianti Permata\*<sup>1</sup>, St. Hadijah Wahid<sup>2</sup>**

Universitas Islam Ahmad Dahlan Sinjai, Indonesia<sup>1,2</sup>

Email: [permatasri23@gmail.com](mailto:permatasri23@gmail.com)<sup>1</sup>, [ijha747@gmail.com](mailto:ijha747@gmail.com)<sup>2</sup>

### ***Abstract***

The significant growth of MSMEs in Sinjai Regency, run mainly by the Muslim community, indicates the need to implement a new orientation in MSMEs to maintain a balance between economic activities and Islamic Sharia principles. This study examines how Islamic entrepreneurship based on *maqashid sharia* increases the competitive advantage of MSMEs in Sinjai Regency. This qualitative research produces descriptive data through words written or spoken by individuals and observed behaviours. This approach involves an in-depth exploration of literature, data, and numbers so that it can understand reality thoroughly. Based on the results of the research that has been carried out on Islamic entrepreneurship in developing Competitive Advantage with observation, interview and documentation methods, researchers conclude that empirical evidence has been found from as many as six resource persons about Islamic Entrepreneurship in Sinjai Regency, especially in halal labelling, there are still many MSME actors who do not know and have difficulties in applying the halal labelling process, and in the application of Islamic principles entrepreneurship in developing competitive advantage has been found five speakers who stated the same thing that MSME actors had applied the principles of Islamic Entrepreneurs in this trade, as evidenced by the ways carried out by MSME actors that remain valid, namely honesty, trust, and alms and are responsible for their mandatory worship and sunnah worship.

**Keywords** : *Entrepreneur, Islamic Entrepreneurship, Maqashid Syariah, Competitive Advantage*

### ***Abstrak***

Pertumbuhan UMKM yang signifikan di Kabupaten Sinjai, yang sebagian besar dijalankan oleh masyarakat muslim, mengindikasikan perlunya penerapan orientasi baru dalam UMKM untuk menjaga keseimbangan antara kegiatan ekonomi dan prinsip-prinsip Syariah Islam. Penelitian ini mengkaji bagaimana kewirausahaan Islam berdasarkan *maqashid syariah* meningkatkan keunggulan kompetitif UMKM di Kabupaten Sinjai. Penelitian kualitatif ini menghasilkan data deskriptif melalui kata-kata tertulis atau lisan individu dan perilaku yang diamati. Pendekatan ini melibatkan eksplorasi literatur, data, dan angka secara mendalam sehingga dapat memahami realitas secara menyeluruh. Berdasarkan hasil penelitian yang telah dilakukan tentang kewirausahaan Islam dalam mengembangkan Keunggulan Bersaing dengan metode observasi, wawancara dan

dokumentasi, peneliti menyimpulkan bahwa telah ditemukan bukti empiris dari sebanyak enam orang narasumber tentang Kewirausahaan Islam di Kabupaten Sinjai khususnya dalam pelabelan halal, masih banyak pelaku UMKM yang belum mengetahui dan kesulitan dalam menerapkan proses pelabelan halal, dan dalam penerapan prinsip-prinsip kewirausahaan Islam dalam mengembangkan keunggulan bersaing telah ditemukan lima orang narasumber yang menyatakan hal yang sama bahwa pelaku UMKM telah menerapkan prinsip-prinsip Wirausaha Islam dalam perdagangan ini, terbukti dengan cara-cara yang dilakukan oleh para pelaku UMKM masih tetap berlaku yaitu jujur, amanah, dan sedekah serta bertanggung jawab terhadap ibadah wajib dan ibadah sunnahnya.

**Kata Kunci:** *Pengusaha, Islamic Entrepreneurship, Maqashid Syariah, Competitive Advantage*

## INTRODUCTION

In Indonesia, micro, small, and medium enterprises (MSMEs) are central to advancing people's economic activities. MSMEs not only function as a solution to overcome the problems of unemployment and poverty but are also recognized as a driver of community economic rejuvenation. With its strategic role, MSMEs are a driving force in overcoming poverty challenges. The definition of MSMEs involves small-scale economic business actors managed simply and adopting simple technology (M. Zikwan, 2021).

In Sinjai Regency, the significant growth of MSMEs was dominated by the Muslim community. Therefore, the latest orientation in MSMEs is needed to balance economic activities and Islamic Sharia principles. In this context, MSME actors need to pay attention to the aspects of sharia *maqashid* in implementing their activities (M. Zikwan, 2021).

The role of entrepreneurship in business management is crucial, including increasing awareness of productivity and creativity, developing sensitivity to business aspects, strengthening resilience in facing risks, expanding opportunities to achieve profits and business surpluses, and improving competitiveness (Rahmawati & Ridlwan, 2022).

Its competitive advantages greatly influence business sustainability in the Small and Medium Enterprises (SMEs) sector. Competitive advantage is a critical aspect of business planning, as it is rooted in economic principles that lead to operational efficiency by reducing costs and maximizing profits. The strategy of competition from an Islamic perspective reflects the teachings of the Prophet (peace be upon him), which prioritizes healthy competition. In trading,

the Prophet never aimed to harm his competitors but rather provided optimal service and honestly informed the specifications and conditions of the goods sold, including if there were defects.

The importance of the halal aspect in Islamic business is reflected in the principles of Allah SWT's commands and prohibitions. The success of a businessman is measured not only by material profit but also by the extent to which he obeys orders and stays away from religious prohibitions. However, in reality, there are still some people who have not fully adopted the principles of Islamic Entrepreneurship, especially related to halal certificates. Halal certification is essential in building consumer confidence in halal, cleanliness, and the suitability of products for consumption or use. In Islam, economic activities must be aligned with Sharia principles, including the principle of halal, which affirms that all aspects of acquisition, use, and sale must be according to Islamic teachings, especially in the context of food, beverages, medicines, and other products that must be free from haram elements (Mohammad Majduddin, 2021).

Research conducted by Rahmawati & Ridlwan (2022) about the implementation of Islamic Entrepreneurship in Business Management with the result that the term Introduction to the concept of Islamic entrepreneurship is still limited among Muslim entrepreneurs is the focus of this research. Although indirectly, some of them have applied some principles of Sharia entrepreneurship in their business management, although not completely. Limited knowledge and lack of training related to the concept of Islamic entrepreneurship, along with an entrepreneurial orientation that is more inclined towards material benefits, are the causes.

Results M. Zikwan (2021) regarding the Concept of *Maqashid Sharia* in MSMEs in East Java shows that to achieve MSMEs in accordance with Sharia principles, the government must be involved in making regulations related to technical aspects and the implementation of MSMEs. Sharia MSME standards are achieved when MSMEs have implemented Sharia principles, covering five aspects humans must maintain: religion, soul, intellect, heredity, and property. More research by Imani (2019) regarding the Analysis of the Welfare of Maqashid Sharia on MSMEs shows that MSMEs in fish crackers in Surabaya have implemented Maqashid Sharia, namely religion, soul, intellect, descendants, and property.

Islam is an inseparable part of every Muslim's work behaviour, so it is very relevant to discuss. However, there are still few studies that combine Islamic values with entrepreneurship. This research is in line with the research conducted by Abdullah, M.A and Azam, (2020), entitled "*Halal entrepreneurship from the perspective of Maqasid-al-Sharia'h: an inseparable concept for Halal preneurs*" The study explains that the Halal industry, which represents the global Islamic economy, is the fastest growing market in the world with a market value of \$2.3 trillion. Halalpreneurs are the main contributors to this achievement because they make up an essential part of the total companies in most Muslim countries. This research is also in line with that conducted by Nashirudin & Ulfah, (2024) with the title "Strengthening the Value of *Maqjijid al-Shari'ah* in Halal Traceability: Evidence and Analysis of Block Chains Based on Halal Supply Chain Applications" The results of the study stated that the implementation of halal traceability has fulfilled the elements of *maqjijid al-shari'ah*, such as transparency, accountability, responsibility, and justice. This paper emphasizes that the application of halal traceability must follow the values of Islamic law. These values must be adopted from *Maqashid Sharia*. As the fundamental pillar of Islamic law, the Strengthening of *Maqjijid al-Shari'ah*, Economy in halal traceability, *Maqashid Sharia* must be infiltrated. Benefits such as protecting religion, self, intellect, descendants, and property must be realized in halal traceability. Thus, the use of halal traceability is to Islamic values.

In the context of the research to be conducted, the difference lies in the object of the research, namely how to increase the competitive advantage based on sharia maqashid in MSMEs in Sinjai Regency. This is an important step to understand and apply sharia principles in a business context, so that it can improve welfare and make a positive contribution to the development of the sharia economy in the region. Sinjai Regency is not only famous for its tourist attractions, but also known for its diversity of culinary destinations.

In this region, MSMEs focus on culinary businesses such as restaurants, cafes, and food stalls. However, most of these MSMEs have not obtained halal certification. It should be noted that halal certification plays an important role in guaranteeing and convincing the public that the products produced are truly halal for consumption.

The significance of halal certification not only has an impact on consumer confidence in the halalness of products, but also has the potential to increase the competitive advantage of MSMEs in the market. By obtaining halal certification, MSMEs can differentiate their products from competitors, gain wider market access, and build a positive reputation among consumers who pay special attention to halal aspects in product selection. Therefore, for MSMEs in Sinjai Regency engaged in the culinary sector, the provision of halal certification is considered a strategic step to increase their competitiveness in the market and attract more customers who prioritize products in accordance with halal principles.

## **RESEARCH METHOD**

In carrying out this research, the author chose to use qualitative research methods. In accordance with the definition of Sahputra (2009), the qualitative research method is a research procedure that produces descriptive data in the form of words written or spoken by individuals and observed behaviors. This research was carried out in North Sinjai District, Sinjai Regency, South Sulawesi Province, and used a phenomenological approach. The informants who will be the source of data in this study are MSMEs in Sinjai Regency, especially MSMEs engaged in food and beverage products. The subject of the study is MSME actors in Sinjai Regency. With a total of 12 informants. Researchers are present directly in the research as a key instrument from start to finish equipped with research aids such as cellphones and question lists. To obtain the required information, the researcher conducted observations and interviews with all informants. The data analysis techniques used are data reduction, data presentation, and data verification/conclusion drawn. In addition, to test the validity of the data obtained, the researcher used the triangulation technique, so that the validity of the information obtained was more tested.

## **RESEARCH FINDINGS AND DISCUSSION**

Islamic Entrepreneurship in the Islamic view is a person who is always guided by the Al Quran and Al Hadith in every step. Therefore, to get welfare in the human world, people have to work. The job in question can be by working for other people, agencies or trying to do it yourself by running a business. Entrepreneurship is an activity that a person does to meet the needs of

life by earning profits. Entrepreneurship itself is allowed in Islam as long as it is still based on Islamic law. Doing business is an activity that is highly recommended in Islamic teachings. Even the Prophet PBUH stated that 9 out of 10 doors of sustenance are through trading (Aprijon, 2013).

Islamic entrepreneurship is an aspect of life that is grouped into muamalah problems. The problem is closely related to horizontal relationships, namely relationships between humans who will be responsible in the hereafter. In Islam, entrepreneurship is all business activities that are pursued commercially in order to produce a good or service in a way that does not contradict shlaw. In the Qur'an there is a teaching for entrepreneurs to continue to work and work hard, as in surah Al-Taubah verse 105: "Work! Then Allah, His messengers, and the believers will see your work. You will be returned to the One who knows the unseen and the real. Then, He will tell you what you have been doing." (Qur'an Kemenag, n.d.)

From the verse above, it is explained that in seeking sustenance to meet the needs of life, everything must be in accordance with Allah's commands because accountability is not only in this world but also in the hereafter.

Therefore, especially Muslim entrepreneurs, it is important to know the concept of Islamic Entrepreneurship and study it through the perspective of Maqasid Sharia. This view explains how halal business people differ from conventional entrepreneurs, what, how, and for whom they produce in the economy, and what are their motivations (Abdullah, M.A and Azam, 2020).

*Maqijjid al-shari'ah*, or the higher purpose of Islamic law, includes the protection of religion, soul, intellect, heredity, and property, among other important values and principles (Alias et al., 2024). Most Muslim researchers are of the opinion that the definite goal (Maqasid Sharia) which is the necessity (daruriyyah) for mankind to be able to live peacefully in this world, as stated in the Qur'an and Sunnah, is to cover five fundamental zones:

1. Religious Protection – Leaders must be able to attend to all needs and financial support for all religions, not just Islam, and provide and protect their rights to perform their rituals. This is applied to develop a Muslim-friendly ecosystem.
2. Protection of Life - In Islam, murder is not allowed. The same applies to not consuming or producing dangerous products and items.

3. Protection of Offspring - Islam strongly encourages people to get married. Islam also prohibits sexual intercourse before marriage. This is true during Muslim-friendly tourist trips.
4. Protection of the Intellect or Ability to Think, and lastly- Anything that can damage the brain and intellectual abilities is strictly prohibited in Islam, such as liquor and alcohol. Likewise with production and trade.
5. Protection of Wealth or Property - Islam frees man to seek his wealth in a positive way. Therefore, there are some unfair transactions that are prohibited in Islam such as *riba*. In addition, there is strict discipline for individuals who take someone's property.

In the framework of Maqashid Sharia, the principle of avoiding evil takes precedence over the pursuit of benefits. This means that it is better to avoid actions that have the potential to harm the main aspects of sharia, such as religion, soul, intellect, heredity, and property, rather than pursuing benefits that can harm these goals (Syam et al., 2024). *Maqāṣid al-Syarī'ah* also establishes standards and criteria, values and guidelines rooted in divine revelation (*wahy*) to be applied in solving the problems facing humanity and in directing life (Furqani, 2024). Through maqashid sharia, the teachings of Islam can be understood flexibly for the benefit of human beings (Ramadhita, Sudirman, 2022).

Some of the responses of MSME actors in Sinjai Regency related to how *Islamic entrepreneurship is*, one of which is about the obligation to label halal in food and beverage products in increasing *competitice advantage*, can be seen from the statements of informants, one of which is Mrs. Rezky Ayu, the 37-year-old Owner of Fresh Mushrooms Bunda Upiek, located on Jalan Petta Ponggawae, started her business in 2022. explained that: "All food and beverage products should be required to have halal labeling, so that business actors can be careful in the use of ingredients in their products, then in business competition as business actors must look for value in their own products and that must be further improved"

The same thing was explained by the 25-year-old Owner of Coffee Box located on Jalan Persatuan Raya, starting his business in 2020, explaining: "From the word obligation, it is definitely mandatory. In every packaging we use, there must be a halal label, because in our country the majority of Islam, especially myself, the inclusion of halal writing or statements on the product packaging to

show that the product in question has the status of a halal product/product that we can consume, There are several conditions that I do when I want to apply for halal labeling, starting from the tools and all the materials I use, Then it is emphasized for all business actors to have halal labeling, in fact this will be very useful, the products we sell are also guaranteed. Because no matter how good the food is, the first thing people ask is halal or not? Sometimes if we buy packaged food, the first thing we see is the halal label and expiration date. Of course, it is very profitable, it is easier for me to market the products/menus I sell and it is guaranteed if it already has a halal label. The complicated part is when we apply for labeling because there are several conditions that we meet, and it takes quite a long time as well, if other problems do not exist, especially in the matter of materials because indeed the materials I use are halal, precisely with this halal labeling can attract customers, the business is much more developed. So in conclusion, turnover will also increase"

The above presentation shows that business actors understand the importance of halal labeling obligations for the products they sell, but are constrained in the manufacturing process and the materials used must be listed in detail.

Then the response of MSME actors from the NJ88 Owner who produces healthy drinks (apple cider vinegar, VCO, Immune Booster and Honey) who started a business in 2021, explained: *"Halal labeling aims to provide comfort, security, safety and certainty of the availability of Halal Products for the public from the products they consume, for consumptive people but it does not mean that eating without a halal label is not halal. In my opinion, it is very good for business actors, especially MSMEs, so that they can increase production turnover, and be able to compete in the market. There are two ways to get a halal certificate, namely by "Regular" and "Self Declare". Increase product competitiveness in the market, and can boost the turnover of MSMEs. Requiring halal labeling is very good, so that there is also socialization and ease of getting the halal certificate and it is done in a structured approach and getting good assistance from related parties."*

The above presentation shows that business actors also understand the importance of halal labeling obligations for the products they sell to increase product competitiveness in the market, but are constrained in the process of socializing halal companions and the ease of obtaining halal certificates and are carried out by a structured approach to get assistance.



Then the same response from MSME actors from the Owner of Bakso Pentol Beku, who started his business in 2022, explained: *"Good, halal labeling to make it easier to enter marketing and meet consumer expectations, but has not done it because information related to the installation of labeling has not been reached and does not know what the requirements are to do this, to increase competitiveness I always make my own innovations, especially packaging and price issues, for example – different providing packaging with different sizes, especially portions that can be bought by children and as a Muslim organization, Memag should implementing Islamic / Sharia entrepreneurship to be more blessed, especially how to make products labeled halal"*

The above presentation also shows that business actors understand the importance of halal labeling but have not received information related to the application of halal labeling and what the requirements are, so that to be competitive to make innovations in packaging so that they can be consumed by children".

Furthermore, from Muhammad Rizqi, who is 19 years old, the owner of Sarabba Business, located in North Sinjai who started his business in 2000, explained:

"The obligation of halal labeling refers to rules that require food products, beverages, medicines, cosmetics, and other consumer goods to have a halal label if they are claimed to be halal, The existence of halal labeling does have the potential to increase the burden on business actors, especially in the short term. However, there are several ways to mitigate this negative impact and even turn it into a benefit for business actors if they have obtained halal labeling, so I think this rule is very important, but it needs to be socialized as soon as possible so that all MSME actors can understand how to apply for halal labeling. In this case facing competition in trading, I will apply various strategies and approaches that allow me to stay competitive effectively in the market, My view of Islamic Entrepreneurship, or Islamic entrepreneurship, is very positive. I believe that Islamic entrepreneurship combines Islamic religious, moral, and ethical principles with modern business practices."

The same thing explained by Mrs. Nurfhadillah who is 38 years old the owner of the Ummu Amin Kitchen business which sells ready-to-eat food located on Jalan Bulu Bicara, started the business in 2014, that: *"Halal labeling is to ensure that food is suitable for consumption and consumers do not hesitate to buy and sell. This halal labeling is good, but maybe for the bottom business class, the process can be made easier."*

Furthermore, the same thing was explained by Mrs. Hasmiyati, who is 39 years old, the owner of the Bolu Cukke business, started her business in 2000 which is located on Jalan Pangasa, Samataring Village, explained that: *"The existence of a halal label shows that the product has met halal standards according to Islamic teachings, knowing whether halal food is halal or not for consumption, obstacles in applying for halal labeling because of a lack of knowledge about this and there has been no opportunity because of busyness, in my opinion Islamic entrepreneurship is how business actors are taught about how to trade according to Islamic teachings"*

Furthermore, from Mr. Ardiansyah, who is 36 years old Owner Arensi, who started his business in 2022 located on Jalan Ahmad Saleh, explained that: *"The Halal Label makes it easier for consumers to choose the desired product that is guaranteed to be halal and increase sales turnover, my product has received a halal permit, and since the existence of a halal permit it has made it very easy to distribute products to customers or consumers because I prioritize product quality. In my opinion, Islamic entrepreneurship needs to be applied in business so that business activities get blessings"*

The presentation of some of the informants above shows that MSME actors in Sinjai Regency are aware of the urgency of products that have been labeled halal, but the obstacle from them is that they have not received information and socialization about the importance of halal labeling and how the application process is.

In relation to how *Islamic entrepreneurship* increases the comparative advantage which in it there are 9 characteristics of Islamic Entrepreneurship, namely Faith and Tawheed, Example to the Prophet and His Companions, Hard Work, Independence in the world of entrepreneurs, Stay away from laziness, honesty, Creativity, the spirit of sharing or alms and friendship carried out by MSME actors in North Sinjai sub-district can be described through the results of interviews with several informants, one of which is a response from Mr. Andri as the owner of Toko Difra SRC located on Jalan Andi Akbar who started his business in 1999 said that: *"My motivation in trading is to earn income to meet the needs of myself and my family, I carry out 5 prayers because we do not live forever, and I am honest with my customers because lying to people is the same as lying to myself, and I also give alms to people who come to the store. I always sell items that are not under the same brand. In my opinion, Islamic Entrepreneurship is a business that is in line with Islamic teachings."*

From the results of the interview above, it shows the attitude or behavior carried out by Mr. Andri in running a business in accordance with the *Characteristics of Islamic Entrepreneurship*, also the informant gave almost the same response as explained by Mrs. Ina, 43 years old who started her business in 2013 year, on Jalan Yahya Mathan as follows: *"I trade because I want to earn income, and when it comes to prayer time, I close the shop. Honesty and help must be applied because we are Muslims and when someone asks for alms I give both money and food, Alhamdulillah, the competition is not so heavy because I sell with products that are different from others. In my opinion, Islamic Entrepreneurship is Islamic entrepreneurship."*

Furthermore, the results of an interview from Alda's 29-year-old mother whose address is on Jalan Yahya Mathan explained that: *"I started my business because the ingredients were cheap and many people liked fried food, and when the prayer time came, I stopped my activities and on the sidelines I read the Quran so that I would be more blessed to sell. Then I always act honestly to gain the trust of customers and I always keep the taste of my sales good and has its own taste, and I also sometimes give alms, I think Islamic Entrepreneurship is a business based on our religion, namely Islam."*

Furthermore, the results of an interview from Mr. A. Mappabali Yahya, 54 years old who started his business in 2006, with an address at Jalan Persatuan Raya explained that: *"One of my motivations for trading is to open business opportunities by earning income to change family life, as Muslims are obliged to perform prayers on time and stop activities when prayer time comes, I often help and be honest because behavior can build customer trust, and always innovate by doing effective marketing. In my opinion, Islamic Entrepreneurship is Islamic entrepreneurship that combines principles in accordance with Islamic teachings."*

Furthermore, the same response from Mrs. Hafsa Muis, 40 years old, who started her business in 2010, with an address on Jalan Persatuan Raya explained that: *"I started a business to earn income and improve my life, and performing prayers is an obligation. Please help is a commendable trait and as long as I can I will always help those in need. Honesty and trust are also very important for us to apply because it will build trust in customers to come back to shop. I develop marketing strategies by innovating. In my opinion, Islamic Entrepreneurship is Islamic entrepreneurship in accordance with Islamic teachings."*

Based on the results of the interview above regarding the application of *Islamic entrepreneurship* principles in increasing *the comparative advantage*, MSME actors continue to serve and treat consumers or customers with an attitude of honesty, trustworthiness, help, charity and innovation to develop their business and increase competitiveness. In carrying out their business, MSME actors continue to carry out mandatory worship and sunnah worship as explained in QS. Al-Jumu'ah verse 10: (Qur'an Kemenag, n.d.). "When the prayer has been performed, scatter yourselves on the earth; seek the bounty of Allah and remember Allah SWT a lot so that you will be lucky" (Translation of the Ministry of Religion 2019). Then the sunnah worship carried out by MSME actors is clarified in QS. Al-Baqarah verse 271:

﴿ ۲۷۱ خَيْرٌ تَعْمَلُونَ بِمَا وَاللَّهُ سَيَّاتِكُمْ مِّنْ عَنكُم وَيُكَفِّرُ ۖ لَّكُمْ خَيْرٌ فَهُوَ الْفُقَرَاءُ وَتُقَاتِلُوهَا تُخَفُّوْهَا وَإِنْ هِيَ فَنِعْمَ الصَّدَقَاتِ تَبْذُلُوا إِنْ ۲۷۱ (البقرة/2: 271)

Translation: "If you show your alms, then it is very good. And if you hide it and you give it to the poor, then it is better for you to give it".

## CONCLUSION

Based on the results of qualitative research and analysis that has been carried out that Islamic entrepreneurship in developing Competitive Advantage with observation, interview and documentation methods, researchers draw the conclusion that empirical evidence has been found as many as 6 resource persons about Islamic Entrepreneurship in Sinjai Regency, especially in halal labeling, there are still many MSME actors who do not know and have difficulties in applying for the halal labeling process. and in the application of the principles of Islamic entrepreneurship in developing competitive advantage, 5 speakers have been found who state the same thing that MSME actors have applied the principles of Islamic Entrepreneurship in trading, as evidenced by the ways carried out by MSME actors that remain valid, namely honesty, trust, and alms and being responsible for their mandatory worship and sunnah worship.

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