



Ta'amul: Journal of Islamic Economics

Vol. 4, No. 2, November 2025, E-ISSN: [2964-0644](https://doi.org/10.58223/taamul.v4i2.394)

Doi: <https://doi.org/10.58223/taamul.v4i2.394>

Sharia Economic Development in the Perspective of Evolution of Meaning and New Paradigm

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Abstract

Keywords: Sharia Economic Development, Evolution Of Meaning, Development Paradigms	Sharia economic development faces epistemological challenges in responding to global changes and the growing demand for more inclusive and sustainable development models. The misalignment between the foundational pillars of Islamic economics and current planning practices highlights the need for a reinterpretation of development concepts. This study aims to examine the evolution of meaning and identify emerging paradigms in Sharia economic development, while reconstructing the relationship between its core pillars and strategic planning approaches. Employing a conceptual literature review method, the study systematically analyzes scholarly works from diverse primary and secondary sources. The findings reveal a shift from legal-normative interpretations toward value-based paradigms rooted in maqashid al-shariah and sustainability. Newly identified paradigms include spiritually-driven welfare development, structural justice, and
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the integration of maqashid with the Sustainable Development Goals (SDGs). This study contributes to the theoretical enrichment of Islamic economic development and provides a conceptual foundation for more contextual and transformative policy design.

Abstrak

Kata Kunci:

Pembangunan
Ekonomi Syariah,
Evolusi Makna,
Paradigma
Pembangunan

Perkembangan ekonomi syariah menghadapi tantangan epistemologis dalam merespons perubahan global serta meningkatnya kebutuhan terhadap model pembangunan yang lebih inklusif dan berkelanjutan. Ketidaksesuaian antara pilar-pilar dasar ekonomi Islam dan praktik perencanaan saat ini menegaskan perlunya reinterpretasi terhadap konsep pembangunan. Studi ini bertujuan untuk mengkaji evolusi makna dan mengidentifikasi paradigma-paradigma baru dalam pembangunan ekonomi syariah, sekaligus merekonstruksi hubungan antara pilar-pilar utamanya dengan pendekatan perencanaan strategis. Dengan menggunakan metode tinjauan pustaka konseptual, penelitian ini menganalisis berbagai karya ilmiah dari beragam sumber primer dan sekunder secara sistematis. Temuan penelitian menunjukkan adanya pergeseran dari interpretasi legal-normatif menuju paradigma berbasis nilai yang berakar pada maqashid al-shariah dan keberlanjutan. Paradigma baru yang teridentifikasi meliputi pembangunan kesejahteraan berbasis spiritual, keadilan struktural, serta integrasi maqashid dengan Sustainable Development Goals (SDGs). Studi ini memberikan kontribusi pada pengayaan teori pembangunan ekonomi Islam dan menawarkan landasan konseptual untuk perancangan kebijakan yang lebih kontekstual dan transformatif.

Received: 03-05-2025, Revised: 27-11-2025, Accepted: 29-11-2025

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Introduction

The development of the adult Islamic economy is increasingly confronted with complex epistemological challenges as global dynamics continue to evolve and exert pressure on existing development models. Contemporary global issues—ranging from economic inequality, climate change, socioeconomic instability, and the demand for sustainability—have prompted scholars and policymakers to question whether conventional development frameworks remain adequate for addressing current and future needs. Within this shifting landscape, Islamic economics, which is grounded in spiritual, ethical, and

humanitarian values, is expected to offer a distinctive and transformative contribution to development discourse. However, a persistent misalignment between the foundational pillars of Islamic economics and the prevailing practices of contemporary development planning creates a critical tension that demands further scholarly exploration. This tension forms the starting point of the researcher's intellectual unease: if Islamic economics truly aspires to serve as an alternative paradigm, why do its development practices continue to follow conventional, reductionist patterns rather than value-driven, maqashid-oriented approaches?

This concern is deepened by the realization that much of the existing discourse on Islamic economic development still adheres to legal-formal interpretations, focusing primarily on compliance with Sharia principles rather than the broader, holistic objectives embedded within maqashid al-sharia. Scholars such as Chapra (2008) and Siddiqi (2019) highlight that Islamic economics is intended to foster comprehensive human well-being, yet in practice, development models often remain confined to financial or institutional aspects without fully integrating spiritual, ethical, and sustainability dimensions. This epistemological gap raises questions regarding how meaning within Islamic economic development has evolved over time and whether current interpretations adequately reflect the transformative potential originally envisioned by classical and contemporary Islamic scholars.

A range of previous studies has examined Islamic development discourse from various angles. For instance, works by Asutay (2015) and Dusuki (2017) explore the shift from a legalistic to a maqashid-oriented understanding of Islamic economics. Others, such as Ali and Hasan (2020), investigate the integration of Islamic values into sustainability frameworks, noting the compatibility between maqashid al-sharia and global development agendas such as the Sustainable Development Goals (SDGs). Meanwhile, research by Haneef and Furqani (2021) emphasizes the need for reconstructing Islamic economic theories to align them with contemporary social realities. These contributions

collectively indicate an ongoing movement toward expanding the meaning of Islamic economic development beyond narrow economic indicators.

However, despite the richness of existing literature, several gaps remain. First, many studies focus on theoretical discussions without tracing the evolution of meaning in Islamic development paradigms across time. There is a lack of systematic examination of how interpretations have shifted—from classical juristic thought to modern Islamic economic frameworks, and subsequently toward contemporary value-based paradigms that integrate sustainability and global ethics. Second, previous works often assess individual components—such as *maqashid*, welfare, or sustainability—without reconstructing the relationship between the core pillars of Islamic economics and strategic development planning. Third, the integration of Islamic economic principles with the SDGs is still at an early conceptual stage, and scholarly reflections tend to remain fragmented across different disciplines. These gaps highlight the need for a comprehensive conceptual reconstruction that captures the evolving meaning and the emerging paradigms of Islamic economic development in response to global transformations.

The researcher's concern, therefore, centers on the pressing need to reinterpret Islamic development concepts in a way that aligns with contemporary challenges while remaining faithful to the normative and spiritual foundations of Islamic scholarship. The increasing complexity of development issues—including environmental degradation, systemic inequality, and digital economic shifts—necessitates an Islamic development framework that goes beyond legalistic compliance and moves toward a value-based, holistic, and future-oriented approach. Without such a shift, the contributions of Islamic economics to global development discourse risk becoming stagnant, superficial, or merely symbolic.

In this context, the present study seeks to address these concerns by examining how the meaning of Islamic economic development has evolved and

identifying new paradigms emerging from this evolution. The research argues that contemporary Islamic development thought is experiencing a paradigmatic shift from a legal-normative orientation toward value-driven frameworks rooted in maqashid al-sharia and sustainability ethics. This transition is evidenced by growing scholarly interest in concepts such as spiritually driven welfare development, structural justice, community empowerment, and the integration of maqashid principles with global development frameworks like the SDGs (Furqani, 2022; Mohammed, 2023). Such paradigms reflect a more holistic understanding of development, one that prioritizes not only material prosperity but also moral integrity, social justice, and environmental stewardship.

The novelty of this study lies in its attempt to systematically reconstruct the conceptual relationship between the foundational pillars of Islamic economics and strategic development planning approaches. By mapping the evolution of meaning and identifying coherent emerging paradigms, this study offers a renewed theoretical framework that can guide policymakers, scholars, and practitioners in designing more contextual and transformative Islamic economic development models. Moreover, through its integration of maqashid al-sharia with sustainability discourse and its focus on epistemological reconstruction, the study provides a unique contribution to contemporary Islamic economics literature, addressing gaps that remain insufficiently explored in previous research.

Ultimately, this study contributes to the enrichment of Islamic economic development theory and offers a conceptual foundation for developing public policies rooted in maqashid values. It is expected that such a framework will support the formulation of development strategies that are inclusive, spiritually grounded, and aligned with global sustainability agendas – thereby positioning Islamic economics as a meaningful and innovative alternative in addressing the challenges of global sustainable development.

Method

Study This use approach qualitative with method study library conceptual. Focus the main thing is to examine development meaning and paradigm new in development Islamic economics through analysis to literature relevant scientific data. Data sources used in study This covering primary works in the form of books, articles journals, as well as document related academics with draft Islamic economics, maqashid al-shariah, paradigm development sustainable, and planning strategies development.

Data collection techniques were carried out through studies documentation, with to select literature that is direct discuss development Islamic economics from classical times up to contemporary times, as well as supporting literature integration principle maqashid sharia with the Sustainable Development Goals (SDGs). Data analysis was conducted in a way descriptive-critical, namely with describe, compare, and evaluate various view theoretical For build framework conceptual new in development Islamic economics.

In compiling citations and bibliography, research This follow standard writing with APA style and use help device soft citation like Mendeley for ensure accuracy and consistency in citation. With approach this, research expected capable give contribution comprehensive and relevant conceptual to development theory and practice development Islamic economics in the modern era.

Result and Discussion

The development of sharia economics is experiencing development dynamic meaning and paradigm . Change This No only influenced by reinterpretation principles the basis of sharia, but also by demands change social , economic , and global environment . The results of the study This identify three dimensions main , namely evolution meaning development Islamic economics , paradigm new development , as well as pillars and planning relevant strategic . Evolution meaning in development Islamic economics .

Evolution Meaning in Sharia Economic Development

What is meant is with evolution meaning that is change and development concepts economy based on Islam along with time, at the stage beginning, development Islamic economics is understood in a way narrow as effort implementation laws Islam in transaction economy. However along development global dynamics, sharia development is beginning to be understood in a way more wide namely, 1) A. Classical Period, Sharia Economics in Perspective Fiqh Transactions. Classical Period is phase important in evolution thinking Islamic economics. Although in progress during almost nine century and become milestone beginning birth theories classical Islamic economics, the scholars at that time Not yet in a way explicit to mention idea they as theory economy. Although Thus, various current issues under review in modern economy like theory value of money, market, zakat, taxation, policy fiscal, development economy, as well as role government, has become material discussion seriously Muslim scientists. Figures big such as Abu Yusuf, Abu Ubayd, al-Ghazali, Ibn Taimiyah, Ibn Qayyim al-Jawziyyah, Ibn Khaldun, and al-Maqrizi give contribution significant that up to now still relevant in treasury thinking Islamic economics. (Despileny et al., 2024)

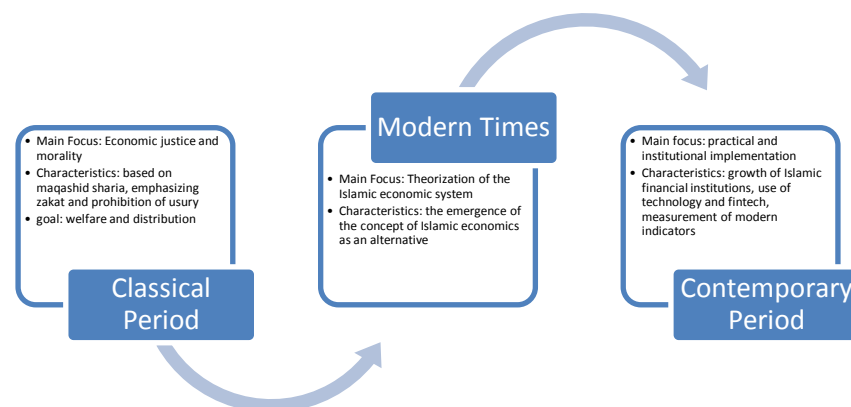
In classical times, Islamic economics was understood in context jurisprudence muamalah that regulates transactions and mechanisms trading in accordance with principles of Islam. Concept the main thing that is developing covering prohibition usury, gharar, and maysir, (Syam et al., 2025) and implementation sharia contracts such as murabahah, mudharabah, and musyarakah. 2). Modern Era, Sharia Economics as System Finance Entering 20th century, Sustainability Islamic economics in modern times is influenced by the extent to which the teachings of sharia are able to realized in real and useful policies. This is demand Work The same from various party like circles academic, actor industry, and regulators to create an approach that is not only in line with principle religious, but also supports progress economy. As example,

development indicator finance sharia based can become step For strengthen investor confidence and increase openness in the market. (Economy et al., 2024)

Islamic economy begins under review as system financially capable compete with system conventional . The birth of Islamic banks, institutions finance micro sharia, as well as instrument Islamic finance such as zakat, waqf , sukuk and takaful proof real transformation sharia economy from just law jurisprudence become practice structured economy . A number of figure important things that appear in period This among others Baqir Sadr, M. Nejatullah Siddiqi (1931), Umar Chapra (1933), Nawab Haider Naqvi (1935), M. Abdul Manan (1938), Monzer Kahf (1940), Timur Kuran, and others . (U. Chapra et al., 2012)

Contemporary Era , Islamic Economics and Sustainable Development . In the contemporary era , Islamic economics does not only system focused finance , but also more development broad . Emphasize achievement maqashid sharia, namely protect religion, soul , mind , offspring and property . And concept maqasid sharia begins associated with objective development sustainable development (SDGs), such as alleviation poverty , equality economy , as well as protection environment .

Figure 1: evolution diagram meaning development Sharia



Changes This show that development Islamic economics has transform from just implementation law going to economic system development a solution-oriented and universal alternative . (Syam et al., 2025) . Although so , ideology Islamic economics in the modern era has not Lots known or impact wide in life

society , especially Because condition less history support and lack of research . Nejatullah Siddiqi explained that history Islamic economics through three stage . Namely, pioneering , progress , and stagnation . After that , the thinkers contemporary start put attention more , with a more approach systematic and appropriate development of the times. Research This show that Muslim scholars have a role big in build base Islamic economics . Therefore , understanding system This not Enough in a way technical , but also necessary context its history . (Harahap et al., 2025)

Paradigm New Sharia Economic Development

What is meant is withParadigm new in development Islamic economics is change method view and approach in apply principles of Islam to in system more economy dynamic , inclusive and sustainable . Change This reflect adaptation to development technology , needs social , as well as challenge global economy . Namely, 1). Sharia Economy as a Solution for Sustainable Development . As has been explained Previously , Islamic economics was more Lots focused on the system finance and banking . However , the paradigm new put Islamic economics as an integral part of development sustainable .

Like Maqashid Syariah and SDGs (Sustainable Development Goals) Islamic economics today associated with objective development sustainable development set by the UN. Islamic principles , such as justice social and welfare people , in line with SDGs targets, for example in alleviation poverty , education quality , 2). Digitalization and Innovation Islamic Finance , progress technology has bring change big in system sharia economy , especially in the sector finance.Changes that Occur: Sharia Fintech such as The emergence of financial platforms sharia- based which utilizes digital technology , sharia mobile banking, and sharia digital wallets . 3). Integration Sharia Economy with Global Economy , formerly Islamic economics often positioned as standing system alone and different from economy conventional , now approach integrative more prioritized .

like Collaboration with Financial Institutions Conventional Banks - conventional banks start open service Islamic finance , while Islamic banks also adopt global standard for increase Power competition . Paradigm this also demands method more development adaptive to changes of the times, including reception digital technology , innovation finance Islam , and the approach based on maqashid sharia in policy public .

Conceptual Pillars of Sharia Economic Development

In Indonesia it should be No only depend on three pillars, but need implementing the five pillars of development sustainable , namely aspect social , economic , ecological , institutional environment , as well as enforcement law . (Sudrajat , 2018) . History shows that prosperity a country is often achieved when his government led by people who are sincere , faithful and devout , as well exemplify style life simple . In condition like that , the country's wealth is managed in a way fair and more Lots directed at capital expenditure for interest people . While that , the capital owners also participate contribute through distribution riches they use push development people , including through productive zakat , infaq , and alms . In addition that , source power that becomes need base public managed optimally . The pillars in development Islamic economics is the fundamental principles that are base in development of an appropriate economic system with values Islam . (Djumadi, 2016)

So, from study This show that the purpose of the 5 basic pillars This For create justice , welfare and sustainability economy based on sharia its 5 main pillars namely ,. (Asmuni Mth, 2010) . 1). A ruler who does not greedy , greedy pattern life simple , no stingy, and also not wasteful (iqtishadi) as are its people . 2). Awareness and sincerity every citizens carry out order Allah through zakat, infaq , waqf and alms and their receipt the more A little Because shame , (culture) Embarrassed to insult God in the world and the hereafter). 3). Managing bazda - baznas in a way appropriate so that proper social distribution time , target , and quantity (transparent) principle benefits). 4). Management source riches nature by the state for repair level life public completely , and eliminate properties

greedy officials (greedy) . 5). Oversight and fairness law to perpetrator destruction land and sea are prosecuted , and the state guarantees against people his Already should and as existence . (Djumadi, 2016)

If fifth principle base the run with okay then will support maintenance and improvement maqāṣid al - shari'ah , namely welfare people human . On the other hand , if ignored or misused , then will bring impact bad to the objectives of the sharia , and the hopes will happiness the afterlife is gone Because obstructed from encounter with His God . Therefore that , concept development in Islam actually No complicated . Islam is not highlight ownership personal in a way excessive and also to abolish ownership together , because that is what becomes the driving force is spiritual aspect for the sake of hope Allah's pleasure . This is different with system capitalist , socialist , or communist tendencies glorify riches individual and often forget mark benefit from ownership collective . (Djumadi , 2016)

According to (El-gamal, 2006) , sharia- based economics values justice as well as avoid harmful practices like interest (riba), uncertainty (gharar), and gambling (maysir). The values This No only contribute to creation justice social , but also plays a role in guard balance between progress economy and sustainability environment . In terms of this , sharia economy becomes booster main for sustainable development . One of the matter important in Islamic economics is focus on strengthening economy public . According to Chapra (2008), system for results as well as inclusion finance in sharia economy opens opportunity more big for all over layer public For involved in activity economy . Concept This play a role important in press inequality economy and encourage improvement welfare social , which is element crucial in sustainable development . (MU Chapra, 2008)

Planning Strategic Development of Sharia Economy

Planning economy is the process of preparing and compiling plan For all activity economy . According to Professor Robbins, planning is part not inseparable from all activity economy . Success planning and its benefits for

public depends on the conditions public moment that and the values it embraces . (Ulfah, Diana, 2023)

Planning development is effort direct utilization source Power development – including economy –which is of a nature limited , with objective reach condition more socio -economic Good in a way efficient and effective . Although meaning development can varies between individual , region, or country, basically all agreed that development is a process of change . (Kasim, 2024) .

Based on explanation above , planning development can understood as a stages in to design various choice or make decision by the party authorities (government), which is based on data and facts For Then made into runway implementation a series activity public – both in nature physique and non-physical – with objective reach optimal results . In the decade Lastly , the issue development economy sustainable the more often discussed in global conversation . Ideas This emphasize importance balancing growth economy with guard environment and ensure justice social . (Fasya , 2021)

Planning development in sharia perspective does not only emphasize output achievement , but rather outcome and impact based on maqashid . Stages strategic that is includes , 1). Identification need maqashid . That is to determine need base man based on maqashid sharia 2). mapping local potential , such as dig internal strength of the community . 3). development of programs based on justice , namely formulating policies distribution and redistribution wealth 4). monitoring sustainable , evaluation No only quantitative , but also qualitative to welfare community . Planning model This put forward inclusiveness , results - oriented Long term , and adaptive to change social .

So from That Human Resources (HR) that is qualified is factor key in development a country, so that wealth nature owned can utilized optimally . Therefore that , is needed capable individual think sharp and fast responsive . This is only Can achieved through mastery knowledge adequate knowledge ,

strong faith and piety , ethos good job , keep up the spirit high fighting spirit , and a sense of responsibility big answer . (Ulinnuha et al. , 2024)

According to Muhammad Habibi in planning development Islamic economics is important For put forward principle equity and efficiency through distinction between need basics , luxuries , and means supporters . Values Islam put fulfillment need base as priority main , (Habibi, 2021)

Conclusion

The evolution of meaning in Islamic economic development demonstrates a clear transition toward more comprehensive and solution-oriented paradigms. This study concludes that Islamic economic development is no longer confined to legal-normative interpretations but is progressively expanding into value-based frameworks grounded in *maqashid al-sharia*, justice, and public participation. These pillars form the conceptual foundation for constructing development planning that prioritizes holistic human welfare. As global economic challenges intensify, the study affirms the urgency of strengthening strategic planning informed by ethical, spiritual, and sustainability-oriented principles.

One of the most surprising findings of this study is the emergence of new paradigms that integrate Islamic values with contemporary global development frameworks, particularly the Sustainable Development Goals (SDGs). This convergence reveals that Islamic economic development—traditionally perceived as distinct from global systems—actually possesses inherent compatibility with universal goals of welfare, environmental stewardship, and structural justice. The discovery of spiritually driven welfare models and *maqashid*-centered sustainability frameworks highlights the transformative potential of Islamic economics when reinterpreted in light of modern complexities. These findings challenge the long-held assumption that Islamic economic development operates solely within a legalistic sphere, showing

instead that it can generate innovative, interdisciplinary, and future-oriented development solutions.

Despite these contributions, the study also acknowledges its limitations. The research is conceptual in nature and therefore relies heavily on existing literature without conducting empirical validation. As a result, the proposed paradigms and reconstructed frameworks require further testing through field studies, policy implementation assessments, and interdisciplinary collaborations. Additionally, the scope of literature reviewed may not fully capture the rapidly expanding discourse on Islamic economic development, especially in regions with emerging models and undocumented local practices. Future research should integrate empirical analysis and comparative case studies to strengthen the applicability and contextual depth of the proposed framework.

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