



THE EVOLVING RELATIONSHIP BETWEEN ISLAMIC ECONOMIC THEORY AND FIQH AL-MUAMALAT IN MODERN FINANCIAL SYSTEMS: A COMPREHENSIVE ANALYSIS

**Abdussalam Mansyur¹, Nur Asnawi²,
Umrotul Khasanah², Jakfar Shodiq³**

¹STAIS Pasuruan, Pasuruan, Indonesia

²State Islamic University Maulana Malik Ibrahim, Malang, Indonesia

³National Pingtung University, Taiwan

*Correspondence e-mail abdussalam@stais.pasuruan

Article Information

Submitted: 26/06/24

Accepted: 25/08/24

Published: 26/04/25

Keywords:

Islamic Economic Theory, Fiqh al-Muamalat, Modern Financial Systems, Shariah Compliance

Copyright © 2025

Abdussalam

Mansyur, Nur

Asnawi, Umrotul

Khasanah

Abstract

This research examines the dynamic relationship between Islamic economic theory and fiqh al-mu'amalat in the context of modern financial systems. Using a systematic literature review method, this study analyzes the development of both disciplines and their interaction in shaping contemporary Islamic financial practices. The results indicate a significant convergence between Islamic economic principles and the interpretation of fiqh al-mu'amalat, especially in responding to modern financial challenges. However, several areas of tension requiring further harmonization were also identified. This study contributes to a more comprehensive understanding of how Islamic theory and legal practice interact in shaping the global Islamic financial landscape, while highlighting opportunities and challenges in developing innovative yet Shariah-compliant Islamic financial products.

Introduction

Islamic economics and *fiqh muamalah* have made significant contributions in shaping the modern Islamic financial system. The field of Islamic economics, being a relatively new area of study, aims to integrate Islamic principles into current economic practices. This discipline focuses on aligning economic activities with Islamic teachings, providing a unique perspective on financial matters. In contrast, fiqh muamalah draws from classical Islamic legal tradition to establish a regulatory framework for financial transactions in accordance with sharia law. By combining these two important pillars, the global Islamic financial system has been able to evolve over time. The synergy between Islamic economics and fiqh muamalah is crucial for the sustainable development and success of the Islamic finance industry (Satyakti, 2023). This dynamic interaction between theory and practice has played a vital role in creating a robust and ethical financial system based on Islamic principles and values (Hasanudin et al., 2023).

The Islamic financial system has shown rapid development on a global scale in recent decades. Starting from simple initiatives in the 1970s, this sector has now grown



into a significant industry, with total global assets reaching \$2.88 trillion in 2022 (Leena Haniffah et al., 2023). This impressive growth is not limited to countries with Muslim-majority populations but has also spread to leading international financial centers such as London, New York, and Singapore (Akhter et al., 2023). This expansion phenomenon is an indication of the growing global interest in alternative financial systems that emphasize ethical aspects and are based on moral values.

However, along with this growth, challenges have emerged in harmonizing Islamic economic theory with existing interpretations of *fiqh muamalah*. Financial product innovations often require new *ijtihad* in *fiqh muamalah*, while Islamic economic principles must be translated into implementable practices. The tension between theoretical idealism and market pragmatism has become a topic of ongoing debate among academics and practitioners (Agus Azhar Ma'arif Umpunan Alam et al., 2024).

The increasingly complex contemporary financial system brings new perspectives to this discussion. Rapid advances in financial technology (fintech), digital currencies (cryptocurrency), and increasingly sophisticated derivative financial instruments necessitate agile and flexible responses from the perspective of Islamic economics and *fiqh muamalah* (Mujiatun, 2022). This situation raises fundamental questions about how to implement Islamic principles in an ever-evolving environment while maintaining their essential values. This challenge stimulates in-depth discussions about the adaptability of sharia principles in facing modern financial innovations, without sacrificing the integrity of its teachings (Ahmad et al., 2024).

The interaction between Islamic economics and *fiqh muamalah* in the context of modern finance has become an increasingly popular subject, yet gaps remain in the literature regarding a comprehensive analysis of their dynamic relationship (Mohamad Ghazali et al., 2024). While previous studies often focused on specific aspects of Islamic economics or *fiqh muamalah*, there is a need for a more holistic picture that explores how these disciplines influence each other and shape contemporary Islamic financial practices. By delving into the ethical foundations of Islamic finance, the historical evolution of Islamic financial markets, and the operational transformation of *fiqh* products over time, researchers can gain valuable insights into the complex interactions between Islamic economics and *fiqh muamalah*, thus contributing to a deeper understanding of the modern Islamic financial system ('Ilmi, 2023).

Furthermore, existing research often fails to systematically identify areas of convergence and divergence between Islamic economic theory and *fiqh muamalah*. This results in a lack of understanding of how these two disciplines can be effectively integrated to address modern financial challenges. This gap becomes increasingly significant given the crucial role of both disciplines in shaping global Islamic financial regulations and standards (Dewi et al., 2023).

This research aims to fill this gap by presenting a comprehensive analysis of the evolving relationship between Islamic economic theory and *fiqh muamalah* in the modern financial system. By adopting an integrative approach, this study will examine how these two disciplines jointly shape the global Islamic financial landscape (Dewi et al., 2023). This analysis will cover the historical evolution of the interaction between Islamic economics and *fiqh muamalah*, as well as its future projections in facing increasingly complex financial challenges (Mubarroq & Latifah, 2023).

The novelty of this research lies in its holistic approach to analyzing the interaction between Islamic economic theory and *fiqh muamalah*. Unlike previous studies that tended to separate these two disciplines, this research will explore the synergies and tensions between them, as well as their implications for Islamic financial practices. This approach

is expected to provide new insights into how these two disciplines can complement and strengthen each other in addressing modern financial challenges (Salisu et al., 2023).

In addition, this research will provide a special focus on the practical implications of the interaction between these two disciplines in the development of Islamic financial products and services. By analyzing case studies and recent trends, this research aims to identify potential areas for innovation in Islamic finance that remain in accordance with sharia principles. This is expected to make a significant contribution to the development of innovative Islamic financial products while maintaining their sharia integrity (Ilmi, 2023).

Finally, this research is expected to make an important contribution to academic literature and the practice of the Islamic financial industry. By bridging the gap between Islamic economic theory and fiqh muamalah, this study aims to strengthen the conceptual foundation of Islamic finance and provide guidance for future policy and practice development. This becomes increasingly important given the growing significant role of Islamic finance in the global financial system and its potential to contribute to financial stability and inclusivity (Meriç & Karaca, 2024).

Research Method

To achieve the objectives of this research, the systematic literature review (SLR) method was chosen as the main approach. SLR allows researchers to systematically and comprehensively identify, evaluate, and synthesize all relevant research on a particular topic (Soumena, 2024). This method was chosen for its ability to provide a broad and in-depth overview of the development and relationship between Islamic economic theory and fiqh muamalah (Rasidi & Hasan, 2024).

The literature search strategy involved the use of several leading academic databases, including Scopus, Web of Science, and Google Scholar. Keywords used in the search included "Islamic economics", "fiqh muamalat", "Islamic finance", "Islamic jurisprudence", and combinations of these terms. Inclusion criteria encompassed peer-reviewed articles published in English or Arabic between 2020 and 2024, focusing on the interaction between Islamic economics and fiqh muamalah in the context of modern finance (Rafique et al., 2023).

The data selection and extraction process involved several stages as outlined in the research context. Initially, articles were screened based on title and abstract for relevance. Subsequently, selected articles were read thoroughly to ensure they met the inclusion criteria. Finally, relevant data were extracted using a pre-designed form, which may involve manual validation and reconciliation between multiple assessors to determine data openness (Schmidt et al., 2021). This meticulous process ensures that only relevant information is extracted from articles, contributing to the accuracy and reliability of the data collected for further analysis or research purposes. Additionally, the use of software for source attribution and categorization can enhance the efficiency and effectiveness of the data extraction process, especially in the context of news articles.

Data analysis was conducted using a thematic analysis approach to identify patterns and main themes from the reviewed literature. Narrative synthesis was then used to integrate findings from various studies and present a comprehensive picture of the relationship between Islamic economic theory and fiqh muamalah in the modern financial system (Munir Hamid et al., 2023).

Results and Discussion

1. Development of Islamic Economic Theory

Analysis of the literature shows that Islamic economic theory has undergone significant evolution since its emergence as a formal discipline in the mid-20th century. Key concepts such as the prohibition of *riba* (usury), risk-sharing, and social justice remain foundational, but their interpretation and application have evolved over time (Kahf, 2004). This evolution reflects scholars' efforts to adapt Islamic principles to contemporary economic realities.

One important development in Islamic economic theory is the formulation of Islamic macroeconomic models. Economists such as Mohsin S. Khan have developed Islamic IS-LM models that integrate profit-sharing principles as a substitute for interest rates. These models provide an analytical framework for understanding monetary and fiscal policies in the context of Islamic economics (Khan & Mirakhor, 1989).

Contributions from contemporary thinkers such as M. Umer Chapra, Monzer Kahf, and Nejatullah Siddiqi have enriched Islamic economic discourse by incorporating modern economic analysis and global contexts. They have sought to develop Islamic economic theory that is not only consistent with sharia principles but also relevant to contemporary economic realities (Islahi, 2010).

In the context of modern finance, Islamic economic theory has been applied in the development of various financial instruments and products. Concepts such as *mudharabah* and *musyarakah* have been adapted to create alternatives to interest-based financing, while the principle of *takaful* has been used to develop Islamic insurance systems (El-Gamal, 2006). These innovations demonstrate the flexibility of Islamic economic theory in addressing modern market needs.

Recent developments in Islamic economic theory also include integration with concepts of sustainable development and environmental ethics. Scholars such as Asad Zaman have developed the concept of "green Islamic economics" which combines Islamic principles with concerns for environmental sustainability (Zaman, 2019).

2. Dynamics of Fiqh Muamalah in the Modern Era

Fiqh muamalah, as a branch of Islamic law governing economic transactions and relationships, has undergone significant adaptation in response to global economic developments. Contemporary scholars have engaged in *ijtihad* to interpret classical principles in modern contexts, resulting in fatwas that enable the development of innovative Islamic financial products (Kamali, 2008b).

One important area in the development of modern fiqh muamalah is the concept of *maqasid al-shariah* (objectives of shariah). Scholars such as Mohammad Hashim Kamali have emphasized the importance of understanding *maqasid* in developing Islamic financial products, allowing for greater flexibility in interpreting Islamic law (Kamali, 2008a).

However, this adaptation process is not without challenges. Interpretations of fiqh muamalah for innovative financial products often trigger debates among scholars. For instance, the use of *murabahah* contracts in Islamic banking and certain *sukuk* structures have become subjects of intense discussion regarding their compliance with shariah principles (Usmani, 2007).

The development of financial technology (fintech) has also raised new questions in fiqh muamalah. Issues such as cryptocurrencies, smart contracts, and peer-to-peer lending require new *ijtihad* to determine their legal status in Islam (Billah, 2019). This demonstrates the ongoing dynamics in fiqh muamalah to address rapidly changing economic realities.

In response to the complexity of modern financial transactions, some scholars have proposed a "hybrid contracts" or multi-contract approach in fiqh muamalah. This approach allows for the combination of several shariah contracts to create complex yet shariah-compliant financial products (Arbouna, 2007).

3. Interaction between Islamic Economic Theory and Fiqh Muamalah

Analysis of the literature reveals significant areas of convergence between Islamic economic theory and fiqh muamalah. Both disciplines share the general aim of creating an economic system that is just and in accordance with Islamic principles. Principles such as the prohibition of *riba* (usury), *gharar* (excessive uncertainty), and *maysir* (gambling) form strong points of intersection between the two (Obaidullah, 2005).

However, there are also zones of tension where the interpretation and application of these two disciplines can differ. For example, in the development of Islamic derivative products, there are differences of opinion between Islamic economists who emphasize the need for risk management and fiqh experts who are concerned about the potential for speculation (Jobst, 2009).

The case study of sukuk product development well illustrates the dynamic interaction between Islamic economic theory and fiqh muamalah. Islamic economists view sukuk as an important instrument for capital mobilization and the development of Islamic capital markets. Meanwhile, fiqh experts have worked to ensure sukuk structures comply with shariah principles, resulting in the various sukuk variations that exist today (Wilson, 2008).

The interaction between these two disciplines is also evident in the development of Islamic capital market indices. Islamic economists have developed screening methodologies to determine companies' shariah compliance, while fiqh experts provide guidance on the criteria that must be met (Derigs & Marzban, 2008).

In the context of risk management, Islamic economic theory and fiqh muamalah have collaborated in developing shariah-compliant hedging instruments. This involves adapting modern economic concepts into the Islamic legal framework, resulting in products such as Islamic forward agreements and Islamic swaps (Bacha, 1999)

4. Implications for Modern Financial Systems

The interaction between Islamic economic theory and fiqh muamalah has had a significant impact on Islamic financial regulation. Bodies such as the Accounting and Auditing Organization for Islamic Financial Institutions (AAOIFI) and the Islamic Financial Services Board (IFSB) have endeavored to develop standards that integrate Islamic economic principles with shariah compliance (Grais & Pellegrini, 2006).

In terms of product innovation, this interaction has driven the development of various complex Islamic financial instruments. Products such as asset-based sukuk, waqf-based takaful, and Islamic investment funds are the result of efforts to align modern market needs with shariah principles (ULUYOL & Abdullah, 2016).

However, the harmonization of global Islamic financial standards remains a challenge. Differences in fiqh interpretations across countries and schools of thought can result in variations in Islamic financial practices and products. This poses challenges in creating a truly global and standardized Islamic financial market (Kammer et al., 2015)

5. Future Prospects

Trend analysis indicates a shift towards closer integration between Islamic economic theory and fiqh muamalah. The emergence of the discipline of "fiqh economics" is an indication of this trend, where economic principles are used to analyze and develop Islamic law related to financial transactions (Ahmed, 2014).

For future research, it is recommended to conduct empirical studies on the impact of the interaction between Islamic economic theory and fiqh muamalah on the performance and stability of Islamic financial institutions. Additionally, interdisciplinary research involving Islamic economists, fuqaha (Islamic jurists), and financial practitioners can provide valuable insights in addressing contemporary Islamic financial challenges (Azmat et al., 2015).

Conclusion and Recommendations

This research has highlighted the complex and dynamic relationship between Islamic economic theory and fiqh muamalah within the context of the modern financial system. Although both disciplines have the same roots in Islamic tradition, they have undergone significant evolution and mutual influence in shaping the global Islamic finance landscape. Islamic economic theory focuses on economic principles aligned with Islamic teachings, while fiqh muamalah regulates legal and ethical aspects of financial transactions. The interconnection between these two fields is crucial to understanding how the Islamic financial system has developed and adapted over time.

The main findings of this research indicate a substantial area of convergence between Islamic economic theory and fiqh muamalah. This convergence is clearly evident in the fundamental principles underpinning both disciplines, such as the prohibition of *riba* (interest), *gharar* (uncertainty), and *maysir* (gambling). These principles are generally accepted in both fields as guidelines to ensure justice and transparency in financial transactions. Additionally, the common goals of both disciplines—achieving social and economic welfare based on Islamic values—represent an important point of alignment. However, despite these similarities in principles and objectives, there are significant areas of tension, particularly in the interpretation and application of these principles in the increasingly complex modern financial context.

These areas of tension often arise in how fundamental principles from Islamic economic theory and fiqh muamalah are translated into practice. For instance, the application of the prohibition of *riba* in the context of modern financial instruments often poses challenges in product design and regulatory adjustment. While fiqh muamalah strives to maintain the sanctity of these principles, Islamic economic theory may be more flexible in adapting these principles to market needs. Discrepancies in interpretation can lead to differences in Islamic financial practices across countries and institutions, which in turn affects global harmonization within the Islamic financial system.

The interaction between Islamic economic theory and fiqh muamalah has driven significant innovations in Islamic financial products and services. The development of products such as *sukuk* (Islamic bonds), *murabaha* (sale with profit margin), and *mudharabah* (partnership) is a tangible example of how these disciplines can collaborate to create financial solutions that adhere to Islamic teachings. Moreover, contributions to the development of global regulations and standards are crucial as they help establish a framework that allows Islamic financial products and services to be recognized and accepted internationally. However, despite the many advancements, challenges remain, particularly in harmonizing practices across jurisdictions and adapting to rapid technological advancements in finance.

One of the main challenges faced is how to harmonize diverse Islamic financial practices across different countries with varying regulatory systems. Inconsistent standards and regulations can cause confusion and uncertainty in international markets. Additionally, advancements in financial technology, such as fintech and blockchain, present new challenges in aligning with Islamic financial principles. These technologies may introduce innovations that have the potential to violate fundamental principles if not carefully implemented. Therefore, collaborative efforts are needed to develop standards and regulations that balance innovation with compliance to Sharia principles.

Looking ahead, a closer integration between Islamic economic theory and fiqh muamalah seems to be key in addressing contemporary Islamic finance challenges. A more integrated approach will enable the development of a comprehensive and adaptive framework that can accommodate market dynamics and technological innovations without compromising Sharia principles. This integrated framework should involve close collaboration among academics, practitioners, and regulators to ensure that all perspectives and interests are considered. Interdisciplinary research will also be highly valuable in understanding and addressing the complexities arising from the interaction between economic theory and fiqh muamalah.

With these steps, the Islamic financial system has the potential to continue evolving as a viable and ethical alternative in the global financial landscape. Successfully addressing these challenges will not only strengthen the position of Islamic finance in international markets but also contribute positively to social and economic welfare. Therefore, ongoing efforts in research, development, and collaboration in this field will be crucial to ensuring that Islamic finance fulfills its role as a fair, transparent, and ethical financial solution in the future.

References

- Agus Azhar Ma'arif Umpunan Alam, Andi Arsyad, Cikal Agung Pamungkas, Depra Setiawan, Ryan Hidayat, Ilham Aditya, & Ibraahiim Ar-raasyid. (2024). Implementasi Prinsip-Prinsip Ekonomi Islam Dalam Pengelolaan Keuangan Keluarga. *Journal of Economics and Business*, 2(1), 34–42. <https://doi.org/10.61994/econis.v2i1.465>
- Ahmad, A. A., Mat Zain, M. N., & Amanina Zakaria, N. D. (2024). The Position of Smart Contracts in the Light of Islamic Contract Theory. *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, 8(1), 144. <https://doi.org/10.22373/sjkh.v8i1.16372>
- Ahmed, H. (2014). Islamic banking and shari'ah compliance: a product development perspective. *Journal of Islamic Finance*, 3(2), 15–29.
- Akhter, A., Javed, M. Y., & Akhter, J. (2023). Research trends in the field of Islamic social finance: a bibliometric analysis from 1914 to 2022. *International Journal of Ethics and Systems*. <https://doi.org/10.1108/IJOES-03-2023-0044>
- Arbouna, M. B. (2007). The combination of contracts in Shariah: A possible mechanism for product development in Islamic banking and finance. *Thunderbird International Business Review*, 49(3), 341–369.
- Azmat, S., Skully, M., & Brown, K. (2015). Can Islamic banking ever become Islamic? *Pacific-Basin Finance Journal*, 34, 253–272.
- Bacha, O. I. (1999). *Derivative instruments and Islamic finance: some thoughts for a reconsideration*.

- Billah, M. M. (2019). Evolution of Islamic Financial Products and Services. In M. M. Billah (Ed.), *Islamic Financial Products: Principles, Instruments and Structures* (pp. 33–41). Springer International Publishing. https://doi.org/10.1007/978-3-030-17624-2_3
- Derigs, U., & Marzban, S. (2008). Review and analysis of current Shariah-compliant equity screening practices. *International Journal of Islamic and Middle Eastern Finance and Management*, 1(4), 285–303.
- Dewi, D. S. T., Izzati, A. R., Aqilah, K., Hendyawan, H., & Aji, G. (2023). INTERPRETASI HUKUM EKONOMI SYARIAH DALAM FIQH ANGGARAN BERDASARKAN AKUNTANSI SYARIAH. *MSJ: Majority Science Journal*, 1(3), 94–102. <https://doi.org/10.61942/msj.v1i3.29>
- El-Gamal, M. A. (2006). *Islamic finance: Law, economics, and practice*. Cambridge University Press.
- Grais, W., & Pellegrini, M. (2006). *Corporate governance in institutions offering Islamic financial services: issues and options*.
- Hasanudin, H., Mubarak, J., & Maulana, M. A.-F. (2023). Progressiveness of Islamic Economic Law in Indonesia: The Murā'at Al-'Ilal wa Al-Maṣāliḥ Approach. *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, 7(2), 1267. <https://doi.org/10.22373/sjhk.v7i2.17601>
- 'Ilmi, Z. (2023). The Application of Fiqh Principles in Contemporary Sharia Transactions in The Development of Innovative Products of Islamic Financial Institutions in Indonesia. *OECOMICUS Journal of Economics*, 7(2), 142–156. <https://doi.org/10.15642/oje.2023.7.2.142-156>
- Islahi, A. A. (2010). Maqasid-e Shariat (Objectives of the Shariah). *Islamic Economics*, 23(2), 235–244.
- Jobst, A. A. (2009). Islamic securitisation: An ethical remedy to incentive problems? *International Journal of Monetary Economics and Finance*, 2(3–4), 348–365.
- Kahf, M. (2004). Islamic economics: what went wrong. *Islamic Development Bank Roundtable on Islamic Economics: Current State of Knowledge and Development of the Discipline*, Jeddah May, 26, 27.
- Kamali, M. H. (2008a). *Maqasid al-Shariah made simple* (Vol. 13). International Institute of Islamic Thought (IIIT).
- Kamali, M. H. (2008b). *Shari'ah law: An introduction*. Simon and Schuster.
- Kammer, M. A., Norat, M. M., Pinon, M. M., Prasad, A., Towe, M. C. M., & Zeidane, M. Z. (2015). *Islamic finance: Opportunities, challenges, and policy options*.
- Khan, M. S., & Mirakhor, A. (1989). The financial system and monetary policy in an Islamic economy. *Journal of King Abdulaziz University: Islamic Economics*, 1(1).
- Leena Haniffah, N., Sharaf Shaiban, M., & Ahmed, P. (2023). Development and validation of a performance measurement system based on Islamic principles. *Heliyon*, 9(5), e16095. <https://doi.org/10.1016/j.heliyon.2023.e16095>
- Meriç, A., & Karaca, H. (2024). Analysis of Islamic finance, Islamic accounting and standards research. *Journal of Islamic Accounting and Business Research*. <https://doi.org/10.1108/JIABR-12-2023-0422>
- Mohamad Ghazali, N., Md. Sawari, Mohd. F., Syed Jaafar Alhabshi, S. M., & Bouhedda Ghalia. (2024). Fiqh Maxim of 'al-Ghurm bi al-Ghunm': A Critique on the Interpretation of the Maxim relating to Risk-Return Concept in Islamic Banking and Finance. *ISRA International Journal of Islamic Finance*, 16(2). <https://doi.org/10.55188/ijif.v16i2.412>

- Mubarroq, A. C., & Latifah, L. (2023). ANALISIS KONSEP MUAMALAH BERDASARKAN KAIDAH FIQH MUAMALAH KONTEMPORER. *Tadayun: Jurnal Hukum Ekonomi Syariah*, 4(1), 95–108. <https://doi.org/10.24239/tadayun.v4i1.101>
- Mujiatun, S. (2022). Analysis of the Modern Era's Financial and Islamic Economic Importance. *International Journal Of Economics Social And Technology*, 1(4), 148–158. <https://doi.org/10.59086/ijest.v1i4.203>
- Munir Hamid, A., Syuhada, Supriyanto, & Ritonga, I. (2023). Economic Empowerment Of Ummah Through Sharia Fintech: Literature Review. *International Journal of Scientific Research and Management (IJSRM)*, 11(11), 5289–5301. <https://doi.org/10.18535/ijssrm/v11i11.em02>
- Obaidullah, M. (2005). *Islamic financial services*. Scientific Publishing Centre, King Abdulaziz University Jeddah.
- Rafique, M. O., Abdullah, A. S. C., Fatoni, M. A. W., & Lubis, A. (2023). Hiyal (Legal Stratagems) in Islamic Finance: Systematic Literature Review. *International Journal of Professional Business Review*, 8(6), e01752. <https://doi.org/10.26668/businessreview/2023.v8i6.1752>
- Rasidi, Y. P., & Hasan, D. B. N. (2024). ISLAMIC ECONOMIC REVIEW ON THE IMPLEMENTATION OF MUDHARABAH MUTHLAQOH AGREEMENTS IN INDONESIAN HAJJ SAVINGS PRODUCTS AT BSI (BANK SYARIAH INDONESIA) M. KHOLIL BANGKALAN BRANCH. *International Journal of Economics, Business and Accounting Research (IJEBAR)*, 8(2). <https://doi.org/10.29040/ijebar.v8i2.13415>
- Salisu, A., Mohamed Saniff, S., & Akram Hassan, S. (2023). Classical Islamic Fatwa Framework in Mu'amalat for Islamic Banking Institutions. *KnE Social Sciences*. <https://doi.org/10.18502/kss.v8i12.13700>
- Satyakti, Y. (2023). The Effect of Applying Sustainability (Maqasid Shariah) and Competition on Islamic Bank Financing. *Sustainability*, 15(17), 12994. <https://doi.org/10.3390/su151712994>
- Schmidt, L., Olorisade, B. K., McGuinness, L. A., Thomas, J., & Higgins, J. P. T. (2021). Data extraction methods for systematic review (semi)automation: A living systematic review. *F1000Research*, 10, 401. <https://doi.org/10.12688/f1000research.51117.1>
- Soumena, F. Y. (2024). A Critical Review of the Indonesian Council of Ulama (MUI) Fatwa Towards Increasing Sharia Financial Literacy (Systematic Literature Review). *Journal of Economics Research and Social Sciences*, 8(1), 133–151. <https://doi.org/10.18196/jerss.v8i1.21498>
- ULUYOL, B., & Abdullah, A. (2016). The legal maxims of Islamic law (excluding five leading legal maxims) and their applications in Islamic finance. *Journal of King Abdulaziz University: Islamic Economics*, 29(2).
- Usmani, M. T. (2007). Sukuk and their contemporary applications. *Translated from the Original Arabic by Sheikh Yusuf Talal DeLorenzo, AAOIFI Shari'a Council Meeting, Saudi Arabia*.
- Wilson, R. (2008). Innovation in the structuring of Islamic sukuk securities. *Humanomics*, 24(3), 170–181.
- Zaman, A. (2019). Islam's gift: An economy of spiritual development. *American Journal of Economics and Sociology*, 78(2), 443–491.