
AS-SYATIBI ECONOMIC THINKING

(PEMIKIRAN EKONOMI AS-SYATIBI)

Intan Permani¹ Iskandar

¹⁻² UIN Sunan Gunung Djati Bandung

Email: intanpermani281@gmail.com, Iskandar200398@gmail.com

Article Info	Abstract
Article history Received: 18-05-2022 Revised: 05-06-2022 Accepted: 06-06-2022 Keywords: <i>As-Syatibi ; Economic ; Thinking .</i>	<i>Talking about As-Syatibi's thoughts, where he initiated the concept or thought about the economy in the scope of production, consumption, and distribution. the method used in this research is the library method. This method uses documentaries sourced from literature such as journals, books, papers, and the internet that discuss As-Syatibi's thoughts on Islamic economics. The foundation of As-Syatibi's thoughts on economics refers to the Maqashid Syariah concept whose orientation is to give birth to Maslahah Mursalah. As-Syatibi's thoughts are believed to be very ideal to be implemented in this modern era because the previous thoughts and ideas about economics are deemed to be very irrelevant. Besides being able to answer the challenges of the times, the Maqashid sharia theory which is juxtaposed with this economic thought must also bring about positive changes, especially for Muslim individuals when dealing with and directly involved with the economic activity itself. On the other hand, As-Syatibi divides needs and gives the view that these needs must rely on a priority scale that is matched to each level of need. As for the level of values from an economic perspective, As-Syatibi divides them into three, firstly Dharuriyah and second, Hajjiyah. And the third is Tahsiniah. As for the level of values from an economic perspective, As-Syatibi divides them into three, firstly Dharuriyah and second, Hajjiyah. And the third is Tahsiniah. As for the level of values from an economic perspective, As-Syatibi divides them into three, firstly Dharuriyah and second, Hajjiyah. And the third is Tahsiniah.</i>
Info Artikel	Abstrak
Kata Kunci: As-Syatibi; Ekonomi ; Pemikiran .	Berbicara tentang pemikiran As-Syatibi, dimana beliau mengagas konsep atau pemikiran tentang ekonomi dalam ruang lingkup produksi, konsumsi dan distribusi. metode yang digunakan dalam penelitian ini adalah metode kepustakaan. Metode ini menggunakan documenter yang bersumber dari literatur seperti, jurnal, buku, makalah dan internet yang membahas tentang pemikiran As-Syatibi tentang ekonomi Islam. Landasan berpijak dari pada pemikiran As-Syatibi tentang ekonomi mengacu pada konsep Maqashid Syariah yang orientasinya melahirkan Maslahah Mursalah. Pemikiran As-Syatibi ini diyakini sangat ideal untuk diimplementasikan dimasa modern ini karena pemikiran dan gagasan tentang ekonomi terdahulu dirasa sudah sangat tidak relevan. Disamping mampu menjawab tantangan jaman, teori Maqashid syariah yang disandingkan dengan pemikiran ekonomi ini juga harus membawa perubahan yang positif terkhusus untuk individu muslim ketika berhadapan dan terlibat langsung dengan kegiatan ekonomi itu sendiri. Disisi yang lain, As-syatibi membagi kebutuhan dan memberikan pandangan bahwa kebutuhan itu harus bersandar pada skala prioritas yang dicocokkan dengan masing-masing tingkatan

kebutuhannya. Adapun yang menjadi tingkatan nilai-nilai dalam perspektif ekonomi, As-Syatibi membagi menjadi tiga, pertama Dharuriyah, kedua, Hajjiah. Dan yang ketiga Tahsiniyah.



Copyright© 2022 by Author(s)

This work is licensed under a Creative Commons Attribution-Non Commercial-Share Alike 4.0 International License.

INTRODUCTION

The thought of an Islamic-based economy is not new to Islamic thought. The thought of Islamic economics has existed since long ago when Islam was at its peak and at the time of the prophet. Although the urgency of these thoughts on Islamic economics is very simple, their function is very important and becomes a part of the intellectual tradition that is quite important in Islamic economics itself. (Kara, 2012: 173)

Although it is not as popular as other ideas, such as Fiqh, Sufism, kalam, and others, it does not mean that thinkers in other disciplines do not know these particular thoughts, namely Islamic economic thought. This is supported because not a few scholars and some Islamic philosophers have made their works such as writings, literature, and things that discuss Islamic economics and its relation to other sciences. other thoughts. (Qadariyah, 2018: 196)

One of the well-known Islamic economic philosophers is Al-Syatibi. He developed at a time when Granada experienced many positive changes, one of which was economic and legal changes.

Ahmad Najetullah Siddiqi classifies the period of development of Islamic economic thought into three parts, the first period, developing during the caliphate until 450 Hijri (1058 AD), the second period, taking place in (1058-1446 AD), and the third-period taking place in 1446-1931. AD). If you look at the three periods of Islamic economic development above, As-Syatibi is included in the second period of the development of Islamic economic thought. (Bakhri, n.d.: 2)

This paper will explain further the Islamic economic thought according to As-Syatibi which took place and developed from 1058 to 1446 AD and how the ideal implementation of Islamic economics according to As-Syatibi should be.

This article is not the first research that raises the theme of As-Syatibi's economic thought. From the search results, several articles were found that raised the theme of As-Syatibi's economic thought. However, after searching, several differences were found in

this study. So this research has a novelty from previous research. The research found previously are:

Riqqa Soviana, et al., "Analisis Sistem Dropship Marketing Perspektif Konsep Muqashid Syariah Al-Syatibi. In this article, there is a discussion about the implementation of marketing and the dropship marketing system to achieve ease of transactions between sellers and buyers with an analysis knife of the *maqashid* sharia concept of Al-Syatibi.(Soviana & Abidin, 2020: 75)

Meli, "Motivasi: Teori dan Perspektif dalam Ekonomi Islam." The main discussion in this study about motivation is seen as the need to mobilize all economic potential, both employees and other resources. Motivation is a positive effort to mobilize the power and potential of employees to productively achieve goals.(Melis, 2019: 55)

Agung Kurniawan, et al., "Konsep Maqashid Syariah Imam As-Syatibi dalam Kitab Al-Muwafaqat." This paper discusses As-Syatibi's economic thoughts about muqashid sharia in his book al-muwafaqat discussing the basic concepts that form the core of all of his ushul fiqh thoughts.(Kurniawan & Hudafi, 2021: 29)

Muhammad Ikhsan, et al., "Abu Ishaq Al-Syathibi dan Perspektifnya Tentang Maslahat." This article contains writings regarding the position of Abu Ishak As-Syatibi as an al-maqasid fiqh cleric and As-Syatibi's ability to reform in the realm of ushu fiqh, its role is very clear in carrying out new formulations of al-maqasid theory and has succeeded in opening the views of later scholars to study further on the issue.(Ikhsan & Iskandar, 2021: 60)

What distinguishes this research from previous research is that, this research focuses more on human economic activities seen from the perspective of as-syatibi, where maqashid as-Syariah is used as a legal foothold in human economic behaviour. This study also mentions how economic development should be carried out in the maqashid as-syariah concept. Therefore, this research is knowing and provides solutions to economic development according to Islamic law.

This study aims to find out and analyze As-Syatibi's thoughts on human economic activities, such as the concept of property ownership, taxation, production needs, distribution and consumption, which are linked to the Maqashid Sharia concept. The end of this research will provide a solution to the ideal economic behaviour according to Islamic law.

RESEARCH METHODOLOGY

The research basically cannot be separated from research methods, because the urgency of a research method is to guide and analyze the object that is the focus of research. (Muchtar, 2015: 84) So the method used in this research is the library method. This method uses documentaries sourced from literature such as journals, books, papers, and the internet that discuss As-Syatibi's thoughts on Islamic economics. (Sugiono, 2014: 240)

RESULTS AND DISCUSSION

The Urgency of the History of Islamic Economic Thought

Muslim scholars state that the welfare of the ummah is the most principled thing and occupies the top position compared to anything else. Because human welfare is the result of the accumulation of all the factors contained in the social life of the community. In economic factors, for example, welfare can be achieved if we explore economic references from the Qur'an and hadith, as did the predecessors. when Islam was at its peak. However, it is unfortunate that economic history which is framed in the form of sharia is buried in various types of Islamic legal literature so that it cannot be interpreted specifically to get more attention to the economy. However, there are several legacies of Islamic economics writers who contain and discuss economic issues.

Islamic economics has differences from classical capitalist economics. The concept of Islamic economics has a particular characteristic: Islamic law is used as the legal basis for carrying out economic activities such as conducting transactions and ownership of an item. Islamic economics has an extreme doctrine of Islamic law, so behaviour must be based on the provisions of Islamic law. Such as the prohibition of doing usury (interest), there is an order to pay zakat when it has reached the nisab. This makes things very different from a capitalist economy. (Akhtyamova et al., 2015: 2335) Islamic economics cannot be separated from the teachings of Islamic law, where Islamic teachings teach humans to muamalah. (Witro, 2021: 166)

The urgency of understanding the history of Islamic economic thought is first, as a facilitator to find contemporary Islamic economic thought. Second, as a means to assist in providing an understanding of how the economy should be run in harmony with Islamic principles. Third, as a reference to the facts found that may have happened before, with the

hope that this Islamic economic thought can provide a solution. Fourth, as a benchmark in the economic and financial policies of the State. In essence, all of this will color the application and conceptualization of an Islamic-based economy.

The urgencies of the history of Islamic economic thought must be conveyed in a unified whole without reducing or exaggerating to prevent the orientalist from distorting the facts so that they have contradictory meanings and are not by the original aims and objectives of the thinkers. and Muslim philosophers.(Latiqomah, 2019: 6-7)

In a very long history of civilization, all forms of thought gave birth to concepts, ideas, and theories in a system of economics. One of the economic systems that are developing quite rapidly apart from Capitalism and Socialism is Islamic Economics. Islamic Economics is here to criticize the Capitalists and Socialists who for decades have not been able to solve all the existing problems. Islamic economics is not just an option, but also a solution to be grateful for.

Islamic Economics thought began when Muhammad SAW was appointed as an Apostle. Rasulullah SAW issued several policies concerning various matters relating to social problems, in addition to legal issues (fiqh), politics (siyasah), as well as commercial or economic issues (muamalah). The economic problems of the people became the attention of the Prophet Muhammad because economic problems are the pillars of faith that must be considered. Furthermore, the policies of the Prophet Muhammad made guidelines by the Caliphs as his successor in deciding economic problems.(Yustiasari Liri Wati & Rafai HA, 2020: 108)

Islamic economics in its development cannot be separated from the role of Muslim thinkers who always carry out research, renewal, and ijtihad. The history of Islamic economic thought is also classified into 3 phases, namely the classical phase in the era of the Prophet Muhammad and the khulafaurrasydin, then the second phase is called the transition or stagnation phase in the dynasty era, and finally, the contemporary phase which is growing rapidly to date. However, if you look at the historical cycle of Islamic economic thought, it can be divided into 7 cycles, namely at the time of the Prophet, khulafaurrasydin, dynasty, mercantilism, capitalist, socialist, and contemporary.

A Brief History of As-Syatibi

As-Syatibi has the full name Abu Ishaq Ibrahim Ibn Muhammad Al Lakhimi Al Syatibi. However, this long name is not very popular among philosophers and thinkers of Islamic law, and they are more familiar with the name As-Syatibi. This name exists because his family comes from the name of the country of his family, namely the country of Syatiba and Xativa in the East Spain area. This name seems inappropriate to be pinned to As-Syatibi, considering that Syatibi was not born in that area of eastern Spain. As-Syatibi died in 750 Hijri or 1388 AD.

Viewed from a historical perspective, the emergence of As-Syatibi has similarities with Ibn Tamiyah, which appeared and was present when Muslims were experiencing a decline, which in 892 Hijriah or 1388 AD Baghdad fell to Spanish control. As-Syatibi's childhood was known as a child who liked to learn, he studied various disciplines including literature, *falaq*, *mantiq*, and other sciences and methods. This is the basis why he was able to grow as one of the well-known scholars whose thoughts become a reference in answering various religious issues that grow and are found in society. (Abdul Syihab, 2017: 49-50)

Al-Syatibi, is a *mujaddid fi al-Islam*, in his work *al-Muwafaqat* systematically introduces the theory of *maqasyid al-syariah*. The *maqashid* theory was then elaborated further by many Muslim scholars in various dimensions. This *maqashid* theory has access to very high stability among Muslims in general and has received a lot of acceptance and place in Islamic studies in particular, including economics. To achieve the economic goals of a country, the success of the fiscal policy is highly expected. As was the case at the time of Caliph Umar bin Abdul Aziz. If examined, it appears that the secret of Umar bin Abdul Aziz is a policy based on *maqashid sharia*. (Z. N, 2018:114)

From the political aspect, the social changes that occurred in the 14th century were due to the end of the chaos period in the 13th century when the Mongol invasion of the Muslim East and the rapid development of Christianity in the Muslim West occurred. From the research of Muhammad Khalid Mas'ud, the success of Sultan Muhammad V in creating political stability can be understood from two factors. First, its success in maintaining the stability of its foreign policy, several Christian kingdoms in the north, and fellow Muslim rivals in North Africa, by always changing peace treaties and intrigues within the palace, frictions vying for power. Second, always control the internal military power of the kingdom. (Hasibuan, 2021: 213)

One of the greatest works of Imam Ash-Syatibi is a scientific work in the field of Usul Fiqh as well as a form of overall scientific reform. There is no doubt that Imam Ash-Syatibi is one of the great scholars who are geniuses in the field of Islamic Law. Ash-Syatibi came up with his very popular works, one of which was the book Al-Muwafaqat. This book became popular not only in the Middle East but also in the West. In the Netherlands, Canada, and America. Kitab Al-Muwafaqat is a mandatory handbook for those who take Shu'bah Islamic Studies. Kitab Al-Muwafaqat not only explains the basics of Usul Fiqh science with a new methodology based on full research from the main sources of Sharia, but also explains the main basics for understanding Sharia as a whole. (Abidin, 2017: 300)

Al-Syatibi's Economic Thought

Al-Syatibi's thinking in the field of economics is in the form of the ability to connect the Maqashid Sharia concept with the concept of property ownership, taxation, production needs, distribution, and consumption. Al-Syatibi's extraordinary ability is to explain the concept of property ownership through the Maqashid Sharia approach. He is of the view that wealth does not continue to circulate among the elite, meaning that there will be no economic and social disparities between people. On the other hand, in terms of taxes, for example, Al-Syatibi also gives an ideal idea of how tax management should be. He is of the view that taxes are obligated to the people and then the tax proceeds that have been collected are used again for the people to achieve the welfare and benefit the people.

The concept of maqashid al-syariah in human needs is not focused on its assets. However, it includes all aspects of maqashid al-syariah, namely religion, life, intelligence, property, and human honour. A Muslim must have these five elements known as maqashid al-syariah. To meet the personal and family needs of a Muslim in obtaining wealth can also benefit society. Because the purpose of muqashid al-Sharia is to eliminate harm and ensure the benefit of the Muslims, both in this world and in the hereafter, is realized in a good way. (Yaacob & Azmi, 2012: 1132) The five aspects of the muqashid al-shari'ah are the benefits of humans which contain philosophical values from the laws prescribed by Allah to humans.

In other fields, such as the field of labor, consumption, production needs, and distribution needs, Al-Syatibi gives the view that to fulfill the needs is the obligation and responsibility of each individual by incorporating sharia doctrines with an orientation to

maintain one of the five main elements. , namely, the soul from the threat of death, this concept is based on the concept of *sukut al syari fi al worship wa al muamalah*, which means that every economic activity ideally contains the value of worship to achieve goals for the benefit of *maslahah mursalah* for humans.(Januari, 2016: 233)

As explained above regarding the object of ownership, basically As-Syatibi recognizes the property rights of every individual. For example, Al-Syatibi said that water does not have individual ownership status, in the sense that it should not be owned by anyone because water has no object of ownership. Even so, Al-Syatibi divides and distinguishes two types of water, river water, and seawater cannot be used as objects of ownership. According to him, water that can be used as an object of ownership is the only water that is purchased, including water contained in a plot of land owned by an individual.(Ishak, 2014: 826)

According to Fazlurrahman in Nur Chamid's book, he provides a definition of *maqasid al-syariah*, namely in language, *maqasid* consists of two words, namely *maqasid* and *al-syari'ah* which means the road to the source of water, it can also be said to be the road to the main source of life.(C. N, 2017: 95)

From this understanding, it can be said that the purpose of sharia according to al-Syatibi is the benefit of mankind. He further said that there is no law of Allah SWT that does not have a purpose because a law that does not have a purpose is the same as imposing something that cannot be implemented. Problems, in this case, are defined as everything related to human sustenance, the fulfillment of human livelihoods, and the acquisition of what is required by their emotional and intellectual qualities, in an absolute sense.(Hasbi & Ihsan, 2021: 4)

Relationship Between Maqashid Syariah and Economics

Maqashid shari'ah aims to achieve benefit and prevent harm in economic activities *maqashid shari'ah* is useful in economic development that discusses economic problems, and economic phenomena, and formulates a policy. Opinions about the theory of *maqashid shari'ah* have been expressed a lot since the time of the Prophet SAW, the concept of *maqashid shari'ah* itself has been expressed by the Apostle and is now continuing to develop by classical and contemporary scholars. *Maqashid shari'ah* is an important thing in the Islamic economic system. There are various reasons to mention that

maqashid is the core of all economic analysis, especially those related to the problem of poverty, wealth distribution, and economic development. Therefore, the target of the Islamic economic system is the elimination of all forms of economic problems such as poverty, unemployment, (Anhar & Nurhayati, 2022: 900)

It is familiar among scholars in the field of Islamic jurisprudence (ushul al-fiqh) regarding the theory of maqāsid al-syarī'ah which was systematized and developed by al-Syathibi. (Betawi, 2019: 43) Al-Syathibi's thought in al-muwafaqatin became one part of a separate flow from the ushul al-fiqh school. This is because, in his style, al-Syathibi tries to combine the theory of ushul al-fiqh with the concept of maqāsid al-syarī'ah, so that the resulting legal product is more lively and more contextual. (Kurniawan & Hudafi, 2021: 37)

The purpose of the revelation of the Shari'a as a form is to keep people away from evil and bring them closer to goodness. the problems that exist in this modern economy. For the continuation of the hope placed on Islamic economics, this cannot be separated from the so-called maqashid theory. (Tri Puspita Ningrum, 2014: 155)

The term maqashid is the plural form of the word "maqsid", which refers to the ultimate goal, goal, or goal. This means that the definition of Maqashid Syariah is the ultimate goal of Islamic Shari'a law. Ibn 'As-Syur in Maqashid Syariah Al-Islamiyah explains that Maqashid Syariah is the meaning shown by Allah SWT in all or part of matters regarding the Shari'a. Then Ibn 'As-Syur concluded that Maqashid Sharia is to achieve the benefit of the people as much as possible because the purpose of establishing law in Islam is nothing but for goodness, prosperity, and benefit by the principles mandated by Islam. (Rahmi, 2017: 162)

Islamic economics has been victorious even though in the end it has been buried for so long, so ijtihad is needed to revive it. Muslim economic thinkers, one of which is As-Syatibi, must think hard to find solutions contained in the Qur'an and Sunnah which discuss economics. These values will then be implemented into economic concepts that can be used as practical rules.

Islamic economics should be established by looking at the existing facts without ignoring the concepts initiated and packaged by Maqashid Syariah. Because Maqashid Syariah continues to try to harmonize facts with what they should, meaning that God's law is formulated by humans. In this case Syatibi emphasized that Maqashid Syariah is Usulnya Usul. From this, conclusions can be drawn when compiling Usul Fiqh, even though it

cannot be separated from what is called Maqashid Sharia. This is because the Maqashid Sharia theory is a guide and limits for mujtahids in determining minimum standards that are in line with sharia law. Regarding the above, as-Syatibi introduces basic needs as not something exclusive and standard so that they cannot be developed. We still have the opportunity to explore and place the main modern needs in harmony with the Maqashid Syariah. (Tri Puspita Ningrum, 2014: 151)

If examined from the secret of Umar Bin Abdul Aziz, it is a policy based on maqashid sharia. Maqashid sharia is very important in Islamic economics and occupies a very important place in determining the law. Many new things have emerged that have not been listed in fiqh. This makes maqashid the main way to determine the law. Criteria and standards are needed to determine maqashid so that it is free from the lusts and interests of the world. (Aminah, 2017: 182)

The opinion of Imam As-Syatibi explains that there are two maqashid as-syari'ah relationships, namely with the purpose of Allah as the creator of sharia and with the purpose of mukalaf. The purpose of Shari'a is the benefit and use of every servant based on two positions, namely the world and the hereafter. Meanwhile, the purpose of the mukalaf is when every servant is advised to carry out all activities according to the usefulness and benefits in this world and the hereafter, among others, setting aside the occurrence of damage in the world. Therefore, it is required to produce an interpretation of mashlahah (usability) and mafsadah (damage). The explanation above can be interpreted that maqashid as-syari'ah is a goal set by Allah SWT, in essence, has a goal to achieve benefit for mankind, benefit can be achieved if the fulfillment of primary (dauriyah), secondary (hajiyat) needs. (Azharsyah & Ibrahim, 2021: 65)

Maslahah Mursalah as a Concept

Maslahah mursalah stands for two words, maslahah and mursalah. From an etymological point of view, the word maslahah is a form of masdar that comes from fi'l, namely saluha. The word maslahah has been absorbed into Indonesian into maslahah. Etymologically, the word maslahah has the meaning of benefit, good, good, and useful. While maslahah in syara is the cause that brings and gives birth to the intent, purpose, and goodness of the legal provisions, there are no arguments that determine whether, in the

form of orders or prohibitions, both intentions are related to muamalah aspects. or other aspects of worship.(Putri, 2019: 5)

According to As-Syatibi's view, two things need to be underlined in the context of developing Islamic law. Maslahah is simply defined as something that is good and can be accepted by common sense because only reason can determine the intended benefit. First, realizing the benefits, goodness, and pleasures of mankind or what is known as *jalb almanafi*. Second, preventing mankind from damage or evil is called *dar'u almafasiid*. everything needed for survival.

Maslahah mursalah is the path taken by Islamic law to apply His rules and orders to new events that have no text. Besides that, maslahah mursalah is also a way of setting rules that must exist in the course of human life, so that it is by *maqashid sharia ammah* (maintenance of religion, soul, mind, lineage, and property), and an act that is essential to maintain the five aspects of life. the purpose of the *syara*, then is called maslahah. The concept of maslahah mursalah is not only limited to worship issues, but also muamalah issues.(Peristiwo & Hadi, 2019: 60)

As-Syatibi divides *maqashid* into three parts, which are at the same time a benchmark in the goodness or badness of a legal principal development which is used as the basic urgency of human life. tertiary). This division is based on the framework that as-Syatibi understands that to achieve problems five elements must be realized and must be maintained. Among them, are soul, religion, mind, lineage, and property.

According to his in-depth study, As-Syatibi explained the relationship between the needs of *dharuriyat*, *hajiyyat*, and *tahsiniyat*. He explained that *dharuriyat* was the initial goal of *hajiyyat* and *tahsiniyat*. For example, the damage found to the *maqashid dharuriyat* will also affect the damage to the *maqashid hajiyyat* and *maqashid tahsiniyat*, but not vice versa, the damage to the *maqashid hajiyyat* and *maqashid tahsiniyat* will not cause damage to the *maqashid Dharuriyat*. But there is a possibility that systematic and structured damage will bring damage to the *maqashid dharuriyat*. *Maqashid hajiyyat* and *maqashid tahsiniyat* are needed to maintain *maqashid dharuriyat* perfectly.(Ishak, 2014: 826)

Mashlahah mursalah is something that can bring benefits that are needed in human life in general, including something that can prevent harm: while no shari'ah text specifically confirms or cancels it. mashlahah mursalah as a shari'ah proposition, but in reality, they are no different in making mashlahah a consideration in understanding the

shari'ah text and the various events or cases they encounter in their daily lives and have even been used by scholars since the time of the Prophet's companions as consideration for ijtihad, although in other terms the content is the same as mashlahah mursalah. Mashlahat mursalah is there to improve the benefits and some are to eliminate harm. (Syakroni, 2017: 200)

Maslahah Concept in Economic Activity

The Islamic economic system is defined as a collection of behavioral rules prescribed by Allah SWT and is a discipline taken from the Qur'an and the Sunnah of its rules. Islamic Economics plans policies to help contemporary economies meet their ideals, based on a framework derived from the Qur'an and the Sunnah of the Prophet. (Vidiati et al., 2022: 84)

Islam implies that every person is important to pay attention to welfare in life. Al-Syatibi uses the term maslahah to abstract the orientation of the sharia. Because every human being, whoever and wherever is required to seek happiness, what is meant by happiness here is a benefit. Every economic activity from production to exchange activities must be based on the standards of benefit by what is commanded by sharia to achieve the good of the world and the good of the hereafter. The benefit that is juxtaposed with economic activity means that all economic activities must be carried out based on the will to achieve blessings and bring good. Thus all urgency will be achieved. (Bakhri, n.d.: 5)

Maslahah as Standard Utility (Usability)

The conventional theory explains utility as an attempt to control/own goods and services to satisfy human wants. Satisfaction or satisfaction can only be determined subjectively so that everyone can determine the level of satisfaction depending on the criteria that he set himself. All economic activities, both production and consumption processes are based on the spirit of utility. However, in Islamic economics, only goods/services that can develop and support maslahah can be categorized as goods/services that contain maslahah. Therefore, from a religious point of view, an individual Muslim is encouraged to obtain or produce goods/services that contain benefits.

Goods/services can be measured by their relative benefit to the ability of the goods/services to develop benefits. For Muslim economists, the concept of maslahah is more objective than the concept of utility to analyze the behavior of economic actors.

Although *maslahah* may leave a little subjectivity, this subjectivity does not make it vague as is the case in the concept of utility. (Adzkiya', 2020: 28)

From the point of view of Islamic economics, the development of utility is intended that what is used as the nature and power of goods and services in the context of meeting the needs of mankind is none other than *mashlahah*. As stated by as-Syatibi benefit will only be achieved if taking care of religion, soul, mind, lineage, and property. That is why every economic actor, economic activity, and matters related to the economy seem to always prioritize that they want to achieve the greatest benefit.

Goods and services have different measurements of the *maslahah* itself, some are big and the problems are small, depending on how to position the five main elements mentioned above earlier. Goods and services that pay attention to these five elements are certain to have greater *maslahah* and thus the concept of *mashlahah* is an objective concept for consumer actors because it is based on *Maqashid Syariah*. (Kara, 2012: 173)

Maslahah Fulfills Human Needs

If seen from the above explanation, it can be concluded that sharia wants every individual to fight for their welfare. As-Syatibi uses the word *maslahah* to implement this sharia goal. In the economic aspect, every human being is required to find benefits in every economic activity starting from production, consumption, and exchange, it must be harmonized with what is contained in the Shari'a to achieve religious obligations to achieve the good of the world and the hereafter. Only in this way can benefit humans as actors in economic activities to fulfill their every need.

Efforts to meet the needs in the definition above are economic activities and the search for this goal is a religious obligation. In essence, humans must solve problems and problems that exist in their economic activities.

If it is associated with the *Maqashid Sharia* theory, according to the Islamic view, the purpose of humans to carry out all economic activities is as a form to fulfill their needs. Needs that cannot be fulfilled can be used as motivation. An individual will look for ways how to make unmet needs can be achieved with effort and perseverance. However, this is where effort and perseverance must be adjusted to the *maslahah* born of *Maqashid Syariah*.

to Maslow, if a person's needs are not met at the same time, then the most important needs are used as needs that must be prioritized over other needs. This means that a person may fulfill a need that is deemed less important if the basic needs have been met first. The concept of the hierarchy of needs explains that interests must be based on a priority scale, prioritizing what is more important, and this is divided into Physiological needs, including primary (main) needs, such as eating, drinking, and things that are felt as important as these two things. This need must be prioritized before meeting other needs, Security needs, including protection needs against physical, health, and economic crises, and social needs, are in the form of the need for affection and love. This need cannot be ignored because if this need is not met, it will also affect mental health, The need for esteem, including the need to feel respected and self-existence. This if fulfilled can affect the increase in self-confidence, Fulfilling the need for acquisition, for example, can be applied to developing self-potential.

Almost the same as above, in management science Maslow also put forward the need which can be applied as follows, Fulfillment of physiological needs, Fulfillment of security needs, Fulfillment of social needs, Fulfillment of the need for appreciation, Fulfillment of qualification needs

The priority scale described by Maslow above, whether we realize it or not, if it is explored further, has been accommodated into the Maqashid Sharia concept, even the concept initiated by As-Syatibi has very significant advantages and advantages because As-Syatibi places religion as a representation in carrying out obligations. to meet basic human needs. This has become a common awareness that religion is the foundation in directing people to act. If viewed from the point of view of Islam, human actions must rely on religious doctrine, which means that these actions are nothing but to seek benefit in this world or the hereafter. And if every individual tries to instill in each other, of course, this will also be able to trigger and motivate other individuals to increase work productivity and economic growth.(Ishak, 2014: 826)

CONCLUSION

The urgency of understanding the history of Islamic economic thought is first, as a facilitator to find contemporary Islamic economic thought. Second, as a means to assist in providing an understanding of how the economy should be run in harmony with Islamic

principles. Third, as a reference to the facts found that may have happened before, with the hope that this Islamic economic thought can provide a solution. Fourth, as a benchmark in the state's economic and financial policies. As-Syatibi has the full name Abu Ishaq Ibrahim Ibn Muhammad Al Lakhimi Al Syatibi. However, this long name is not very popular among philosophers and thinkers of Islamic law, and they are more familiar with the name As-Syatibi. This name exists because his family comes from the name of the country of his family, namely the country of Syatiba and Xativa in the East Spain area. This name seems inappropriate to be pinned to As-Syatibi, considering that Syatibi was not born in that area of eastern Spain. As-Syatibi died in 750 Hijri or 1388 AD. Al-Syatibi's thinking in the economic field in the form of the ability to connect the Maqashid Sharia concept with the concept of property ownership, taxation, production needs, distribution, and consumption, Connecting the Maqashid Sharia concept with Maslahah Mursalah and Maslahah Mursalah as a concept which means that all human activities, especially economic activities must benevolent-oriented and must obtain benefit. Because Maqashid Syariah was born and is based on religious doctrine, it must implement the values contained in religion, namely Islamic Shari'a.

ACKNOWLEDGEMENT

Thank you to fellow authors who have helped in compiling this article with the title " As-Syatibi Economic Thinking ". And thanks to the Journal Mediasas for giving us the opportunity to submit this journal article, thanks also to the editorial team and reviewer team who took the time to check and provide criticism and suggestions to improve the quality of this article. We hope that the articles that we have compiled can be published in the Journal MEDIASAS.

REFERENCES

- Abdul Syihab, M. (2017). Jurnal Syariah, Perundang-Undangan Dan Hukum Ekonomi Islam. *Jurisprudensi*, 9(1), 49–50.
- Abidin, M. (2017). Metodologi Pemahaman Syariah (Analisis Muqaddimah Kitab Al-Muwafaqat Karya Asy-Syatibi. *Pemikiran Hukum Islam Dan Keluarga*, 8, 300.
- Adzkiya', A. (2020). Analisis Maqashid Al-Syariah dalam Sistem Ekonomi Islam dan Pancasila. *Jurnal Ekonomi Syariah Indonesia*, 10.
- Akhtyamova, N., Panasyuk, M., & Azitov, R. (2015). The Distinctive Features of Teaching of Islamic Economics: Philosophy, Principles and Practice. *Procedia: Social and Behavioral Sciences*, 191, 2335.
- Aminah. (2017). Maqashid Asy-Syariah Pengertian dan Penerapan dalam Ekonomi Islam.

-
- Fitrah Jurnal Kajian Ilmu-Ilmu Keislaman*, 03, 182.
- Anhar, Z. M., & Nurhayati. (2022). Teori Maqashid Al-Syariah dan Penerapannya Pada Perbankan Syariah. *Jurnal Ekonomi Dan Ekonomi Syariah*, 5, 900.
- Azharsyah, & Ibrahim. (2021). *Pengantar Ekonomi islam*. Departemen Ekonomi dan Keuangan Syariah.
- Bakhri, S. (n.d.). Masalah Dan Implementasinya Dalam Pengembangan Ekonomi Syariah Sudut Pandang Al-Syatibi. *Jurnal Studi Pendidikan Islam*, 5(1), 2.
- Betawi, U. (2019). Maqashid Al-Syariah Sebagai Dasar Hukum Islam Dalam Pandangan Al-Syatibi Dan Jasser Audha. *Jurnal Hukum Responsif*, 6, 32–43.
- Hasbi, Z. N., & Ihsan, A. (2021). Kebijakan fiskal dalam spektrum maqashid assyari'ah: studi tentang pemikiran al-syatibi dalam kitab al-muwafaqat. *Proceeding of The 1st Conference on Strengthening Islamic Studies in the Digital Era (FICOSIS)*, 1.
- Hasibuan, S. W. (2021). *Sejarah Pemikiran Ekonomi Islam* (A. Triyawan (ed.)). Media Sains Indonesia.
- Ikhsan, M., & Iskandar, A. (2021). Ishaq Al-Syathibidan Perspektifnya Tentang Maslahat. *Jurnal Studi Keislaman At-Turas*, 8.
- Ishak, K. (2014). Pemikiran Al-Syatibi Tentang Masalah Mursalah Dan Implementasinya Dalam Pengembangan Ekonomi Syariah. *ISTISHADUNA : Jurnal Ilmiah Ekonomi Kita*, 3(2), 826.
- Januari, Y. (2016). *Pemikiran Ekonomi Islam*. PT. Remaja Rosdakarya.
- Kara, M. (2012). Pemikiran As-Syatibi Tentang Masalah Dan Implementasi Dalam Pengembangan Ekonomi Syariah. *Jurnal Asset*, 2(2), 173.
- Kurniawan, A., & Hudafi, H. (2021). Konsep Maqashid Syariah Imam As-Syatibi dalam Kitab Al-Muwafaqat. *Jurnal Al-Mabsut*.
- Latiqomah, L. (2019). Telaah Sejarah Pemikiran Ekonomi Islam. *Jurnal Al-Iqtishod*, 1(1), 6–7.
- Melis. (2019). Motivasi : Teori dan Perspektif dalam Ekonomi Islam. *Islamic Banking*, 4.
- Muchtar, H. (2015). Analisis Yuridis Normatif Sinkronisasi Peraturan Daerah Dengan Hak Asasi Manusia. *Humanus*, 14(1), 84.
- N, C. (2017). *Jejak Langkah Sejarah Pemikiran Ekonomi Islam*. Pustaka Belajar.
- N, Z. (2018). Konsep Maqashid Syariah Menurut Al-Syatibi dan Kontribusinya dalam Kebijakan Fiskal. *Journal of Islamic Economic*.
- Peristiwo, H., & Hadi, A. (2019). Konsep Al-Maslahah Al-Mursalah dalam Perspektif Ekonomi Pada Era Revolusi Industri. *Al-Ahkam*, 15, 60.
- Putri, N. E. (2019). Perlindungan Konsumen Jasa Rekreasi Tinjauan Masalah Mursalah Dan Undang-Undang (Studi Di Pasar Malam Berkah Ria Putra 8 Klaten). *Jurnal Al-Hakim : Jurnal Ilmiah Mahasiswa, Studi Syariah, Hukum Dan Filantropi*, 1(2).
- Qadariyah, L. (2018). *Buku Ajar Sejarah Pemikiran Ekonomi Islam*. Duta Media Pubhlising.
- Rahmi, N. (2017). MaqashdSyariah : Melacak Gagasan Awal. *Jurnal Syariah : Jurnal Ilmu Hukum Dan Pemikiran*, 17(2), 161–162.
- Soviana, R., & Abidin, zainal. (2020). Analisis Sistem Dpropship Marketing Perspektif Konsep Muqashid Syariah Al-Syatibi. *Journal Of Sharia Economic Law*, 3.
- Sugiono. (2014). *Metode Penelitian Kuantitatif, Kualitatif Dan R & D*. Alfabeta.
- Syakroni, M. (2017). Metode Masalah Mursalah dan Istislah (Studi tentang Penetapan Hukum Ekonomi Islam). *AL-INTAJ*, 3, 200.
- Tri Puspita Ningrum, R. (2014). Pemikiran Asy-Syatibi Tentang Maqashid Syariah Dan Implikasi Terhadap Teori Perilaku Ekonomi Modern. *EL-Washatiya : Jurnal Studi Agama*, 2(2), 151.

-
- Vidiati, C., Hendara, E., Selasi, D., & Sumarno. (2022). Menilik 'Tas'ir Keadilan dan Masalah. *Jurnal Ekonomi Dan Bisnis Islam*, 3.
- Witro, D. (2021). Decision And Authority of The Religious Courts on Sharia Economic Disputes. *Mediasas: Media Ilmu Syari'ah*, 4(2), 166.
- Yaacob, Y., & Azmi, I. A. G. (2012). Entrepreneurs' Social Responcibilities From Islamic Perspective : A Study Pengusaha Muslim di Malaysia. *Prodecia Social and Behavioral Science*, 58, 1132.
- Yustiasari Liri Wati, F., & Rafai HA, M. (2020). Pemikiran Ekonomi Islam ada Fase Pertama (Zyad Bin Ali dan Abu Hanifah). *Jurnal Al-Muqayyad*, 3.