

## MAQASHID SHARIA AS A FRAMEWORK OF ETHICS FOR ECONOMIC DOWNSTREAMING POLICY TOWARD INDONESIA GOLD 2045

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### Abstract:

*Indonesia Emas 2045 is an ambitious vision that aims to make Indonesia a developed country with a strong, inclusive, and sustainable economy. To achieve this vision, the country needs economic transformation based on the principles of justice and sustainability. However, the implementation of downstreaming still faces structural dilemmas in the form of unequal distribution of benefits, dependence on foreign investment, and ecological pressures caused by resource exploitation. Through a qualitative-descriptive approach, this study explores the correlation between the principles of maqashid sharia and economic downstreaming policies, and provides strategic recommendations for policymakers to ensure an inclusive direction for economic development. This study argues that the application of maqashid sharia principles in economic downstreaming policies can support the Indonesia Emas 2045 vision by creating a fair, inclusive, and sustainable economy. *Hifz al-Maal* emphasizes the optimization of natural resource added value with fair distribution of benefits, reducing dependence on foreign investment. *Hifz an-Nafs* focuses on creating decent jobs and protecting workers. *Hifz al-Aql* encourages technology transfer and human capacity development, strengthening global competitiveness. *Hifz an-Nasl* ensures environmental sustainability through responsible resource exploitation. *Hifz ad-Din* guarantees ethical principles in economic development, avoiding exploitative practices. This study confirms that the implementation of maqashid syariah can overcome the dilemma between short-term economic interests and long-term sustainability, ensuring social justice, environmental sustainability, and community welfare. In conclusion, maqashid syariah is a relevant ethical framework for directing Indonesia's economic downstreaming towards an inclusive and sustainable economy.*

**Keywords:** Sharia Maqasid, Economic Downstreaming.

### ملخص:

إندونيسيا إيماس 2045 هي رؤية طموحة تهدف إلى تحويل إندونيسيا إلى دولة متقدمة ذات اقتصاد قوي وشامل ومستدام. ولتحقيق هذه الرؤية، تحتاج البلاد إلى تحول اقتصادي قائم على مبادئ العدالة والاستدامة. ومع ذلك، لا يزال تنفيذ سياسات التنمية الاقتصادية يواجه معضلات هيكلية تتمثل في التوزيع غير المتكافئ للفوائد، والاعتماد على الاستثمار الأجنبي، والضغط البيئية الناجمة عن استغلال الموارد. من خلال نهج وصفي نوعي، تستكشف هذه الدراسة العلاقة بين مبادئ مقاصد الشريعة وسياسات التنمية الاقتصادية، وتقدم توصيات استراتيجية لصانعي السياسات لضمان اتجاه شامل للتنمية الاقتصادية. تشير هذه الدراسة إلى أن تطبيق مبادئ مقاصد الشريعة في سياسات التوزيع الاقتصادي يمكن أن يدعم رؤية إندونيسيا إيماس 2045 من خلال خلق اقتصاد عادل وشامل ومستدام. يركز حفظ المال على تحسين القيمة المضافة للموارد الطبيعية مع التوزيع العادل

للفوائد، مما يقلل من الاعتماد على الاستثمار الأجنبي. يركز حفظ النفس على خلق وظائف لائقة وحماية العمال. يشجع حفظ العقل على نقل التكنولوجيا وتنمية القدرات البشرية، مما يعزز القدرة التنافسية العالمية. يضمن حفظ النسل الاستدامة البيئية من خلال الاستغلال المسؤول للموارد. يضمن حفظ الدين المبادئ الأخلاقية في التنمية الاقتصادية، وتجنب الممارسات الاستغلالية. تؤكد هذه الدراسة أن تنفيذ مقاصد الشريعة يمكن أن يحل المعضلة بين المصالح الاقتصادية قصيرة الأجل والاستدامة طويلة الأجل، مما يضمن العدالة الاجتماعية والاستدامة البيئية ورفاهية المجتمع. في الختام، مقاصد الشريعة هي إطار أخلاقي مناسب لتوجيه الاقتصاد الإندونيسي نحو اقتصاد شامل ومستدام.

**الكلمات المفتاحية:** مقاصد الشريعة، الاقتصاد.

#### **Abstrak :**

Indonesia Emas 2045 merupakan visi ambisius yang menargetkan Indonesia menjadi negara maju dengan perekonomian yang kuat, inklusif, dan berkelanjutan. Untuk mencapai visi tersebut negara memerlukan transformasi ekonomi yang berlandaskan prinsip keadilan dan keberlanjutan. Namun, implementasi dari hilirisasi masih mengalami dilemma structural berupa ketimpangan distribusi mamfaat, ketergantungan pada investasi asing dan tekanan ekologis yang disebabkan oleh eksploitasi sumber daya. Melalui pendekatan kualitatif-deskriptif, penelitian ini menggali korelasi antara prinsip maqashid syariah dan kebijakan hilirisasi ekonomi, serta memberikan rekomendasi strategis bagi pembuat kebijakan untuk memastikan arah pembangunan ekonomi yang inklusif. Penelitian ini menyatakan bahwa penerapan prinsip maqashid syariah dalam kebijakan hilirisasi ekonomi dapat mendukung visi Indonesia Emas 2045 dengan menciptakan ekonomi yang adil, inklusif, dan berkelanjutan. Hifz al-Maal menekankan optimalisasi nilai tambah sumber daya alam dengan distribusi manfaat yang adil, mengurangi ketergantungan pada investasi asing. Hifz an-Nafs berfokus pada penciptaan lapangan kerja layak serta perlindungan pekerja. Hifz al-Aql mendorong transfer teknologi dan pengembangan kapasitas manusia, memperkuat daya saing global. Hifz an-Nasl memastikan keberlanjutan lingkungan melalui eksploitasi sumber daya yang bertanggung jawab. Hifz ad-Din menjamin prinsip etis dalam pembangunan ekonomi, menghindari praktik eksploitatif. Penelitian ini menegaskan bahwa implementasi maqashid syariah dapat mengatasi dilema antara kepentingan ekonomi jangka pendek dan keberlanjutan jangka panjang, menjamin keadilan sosial, keberlanjutan lingkungan, dan kesejahteraan masyarakat. Kesimpulannya, maqashid syariah adalah kerangka etis yang relevan untuk mengarahkan hilirisasi ekonomi Indonesia menuju perekonomian inklusif dan berkelanjutan.

**Kata kunci:** *Maqashid Syariah, Hilirisasi Ekonomi*

## **INTRODUCTION**

Indonesia has a grand vision to become a developing, advanced, and competitive nation by 2045, known as Indonesia Emas 2045. This vision reflects a shared hope for creating a prosperous, just, and sustainable society through wise resource management. To achieve this goal, economic development is a key pillar that must be strengthened by strategic policies that support long-term growth (Alifa & Zahidi, 2024). The primary challenge is ensuring that economic growth not only brings material benefits but also meets the principle of social justice for all levels of society.

In the context of economic development, the concepts of justice and

sustainability are key elements that must be prioritized. Economic justice emphasizes the equitable distribution of development outcomes, while sustainability ensures that future generations can benefit from available resources. These principles align with Indonesia's need to address global challenges such as social inequality, environmental degradation, and climate change. Therefore, a holistic, social justice-oriented approach is necessary to address these challenges.

One strategic step to realize this vision is through economic downstreaming. Downstreaming aims to increase the economic value of local resources through domestic processing and production. This policy not only creates new job opportunities but also reduces dependence on raw material exports. Downstreaming contributes to increased domestic demand and encourages innovation in various sectors (Wau, Kiton, Wau, & Fau, 2024). By creating longer domestic value chains, Indonesia can optimize its economic potential and promote more inclusive growth.

Economic downstreaming has become a top priority in Indonesian development policy, but its implementation still faces significant challenges. Many policies designed solely focus on increasing economic value added, without adequate attention to equitable distribution of benefits across all levels of society. As a result, the positive impacts of downstreaming are often felt more by certain groups, while others remain left behind.

Furthermore, existing downstreaming policies tend to emphasize short-term economic growth without considering broader sustainability aspects. Natural resource management is often carried out through an exploitative approach, which can have negative impacts on the environment and risks disrupting ecosystem balance. This approach not only reduces environmental carrying capacity but also ignores the need for future generations to enjoy equal benefits from available resources.

Another challenge that arises is the lack of practical guidance for implementing Maqasid Sharia in the context of downstreaming policies. To date, the application of these principles has been largely theoretical, without concrete steps that can be implemented in public policy. This creates a gap in ensuring that the values of social justice and sustainability are truly realized at every stage of economic downstreaming. Thus, further exploration is needed to answer how the Maqashid Sharia principles can be effectively integrated into economic downstreaming policies. This integration is expected to provide a solution in balancing economic growth, equitable distribution of benefits, and environmental sustainability. This research aims to fill this gap, provide practical guidance, and help realize equitable and sustainable economic development towards Golden Indonesia 2045.

To address the gaps in economic downstreaming policies, the integration of Maqashid Sharia principles is necessary to ensure a balance between growth, justice, and sustainability. Maqashid Sharia serves to ensure that the principles of justice and transparency are upheld, so that no party is disadvantaged (Algifari & Andrini, 2024). Maqashid Sharia offers a more comprehensive approach to designing economic policies, emphasizing the protection of fundamental aspects of human life. In the context of downstreaming, these principles can be used to formulate policies that focus not only on economic profit but also consider a more equitable distribution of benefits. Thus, the integration of these principles can help address social inequality, which remains a challenge in the implementation of economic downstreaming in Indonesia.

The Maqashid Sharia principles offer a relevant approach to supporting Indonesia's economic development policies. These principles aim to protect and preserve five key aspects of human life: religion, life, intellect, lineage, and property (Widjaja, 2024). In an economic context, Maqashid Sharia provides guidance to ensure that implemented policies not only promote growth but also uphold moral and ethical values and the overall well-being of society. Thus, Maqashid Sharia can serve as a strong philosophical foundation for formulating just and sustainable economic policies.

The application of Maqashid Sharia principles to economic downstreaming policies provides an additional dimension that supports justice and sustainability. This approach ensures that the resulting economic benefits are enjoyed by all levels of society, while preserving natural resources for future generations. By integrating these principles, Indonesia has a significant opportunity to create economic development that is not only materially robust but also morally imbued, leading to the realization of Golden Indonesia 2045.

On the other hand, the Maqashid Sharia principle, which provides holistic guidance for achieving justice and human welfare, has not been fully integrated into economic downstreaming policies. This principle offers an approach that prioritizes the protection of five key aspects of human life, including wealth and sustainability. Lack of awareness of the relevance of Maqashid Sharia in economic policy often overlooks the opportunity to create a balance between growth, justice, and sustainability.

A Maqashid Sharia-based approach is important because it provides an ethical and strategic foundation for resource management so that its benefits are shared equally by all members of society. This principle emphasizes a balance between natural resource utilization and environmental sustainability, thus avoiding overexploitation. Furthermore, Maqashid Sharia promotes fairness in the distribution of wealth, ensuring that the results of economic downstreaming do not solely benefit certain groups. Thus, this approach can be a solution for

creating more inclusive and sustainable policies.

By systematically applying this principle, economic downstreaming policies can be more oriented towards social justice and long-term sustainability towards Golden Indonesia 2045. Proper implementation of Maqashid Sharia in economic policy can produce a healthier and more equitable ecosystem for all stakeholders. This will not only encourage stable economic growth but also create sustainable positive social impacts. Therefore, this study aims to examine how the principles of Maqashid Sharia can be implemented in economic downstreaming policies as an effort to achieve equitable prosperity for all Indonesians.

## RESEARCH METHOD

This research employs a qualitative approach with descriptive-analytical methods to examine the implementation of the Maqashid Sharia principles in economic downstreaming policies. Data for this study were collected through a literature review, drawing on various sources, including government policies, Islamic economic theory, and the concepts of economic sustainability and justice. The analysis explored the relationship between the Maqashid Sharia principles and the downstreaming policies implemented in Indonesia. This approach allows the research to provide a deeper understanding of the relevance of Maqashid Sharia in national economic development.

In addition to the literature review, this study also employed a comparative analysis method to compare the implementation of economic downstreaming policies in various countries that have adopted the principles of justice and sustainability. This comparison aims to identify best practices that can be adapted to the Indonesian economic context. This approach also allows the study to assess the extent to which currently implemented downstreaming policies align with the Maqashid Sharia principles.

All data and analysis obtained were then systematically compiled to generate conclusions that can be used as a basis for policymaking. The validity of the study was strengthened by triangulating data from various sources to ensure the objectivity and accuracy of the analysis. With the method used, this study is not only theoretical, but also provides applicable solutions for Indonesia's economic development towards the vision of Golden Indonesia 2045.

## RESULTS AND DISCUSSION

### Maqasid Syariah

Maqasid Syariah is part of the ushul fiqh system, which some scholars have argued should have a significant role and authority in providing solutions to problems in Islam (Helim, 2019). The concept of Maqasid Syariah emerged as

the primary foundation of Islamic law, aiming to create prosperity and benefit for humanity (Mubayyinah, 2019). Throughout its history, scholars have explored the essence of Islamic law not only as a collection of normative rules, but also as a guideline that prioritizes the welfare (maslahah). This principle emerged in response to the need to interpret Islamic law in a more contextual and relevant manner to current developments (Sidiq, 2017).

Essentially, Maqasid Syariah is a goal assigned to every shari'a established by the shari'a (God) (Al-Fasi, 1993). Maqasid Syariah, or the goal of Islamic law, is the target or intention behind every legal provision in Islam (HS, 2018). Several scholars have provided an understanding of maqashid sharia, including according to al-Fasi.

المراد بمقاصد الشريعة الإسلامية الغاية منها والأسرار التي وضعها الشارع عند كل حكم من أحكامها

*What is meant by maqashid sharia in Islam is the main objective of sharia and the wisdom contained in every legal provision that has been determined by the maker of sharia.*

Al-Raisuni also provides a view on the definition of maqashid sharia, that according to al-Raisuni Maqashid sharia is:

إن مقاصد الشريعة هي الغايات التي وضعها الشارع لأجل تحقيقها لمصلحة العباد

*Maqasid sharia is a set of goals promoted by sharia in order to realize the benefit of mankind.*

Apart from Al-fasi and al-Raisuni, Muhammad Sa'd al-Yubi also provided views on the definition of maqashid sharia,

المقاصد هي المعاني والحكم ونحوها التي راعاها الشارع في التشريع عموما وخصوصا من اجل تحقيق مصالح العباد

*Maqashid al-Syariah refers to the meaning, wisdom and other values maintained by the creators of the Shari'a in every legal provision, both general and specific, with the aim of realizing goodness for all mankind.*

Based on the various definitions put forward by the scholars mentioned above, maqasid al-shariah plays a crucial role in understanding the purpose and wisdom behind every Islamic law. In line with this concept, Muslim scholars have also developed a classification of maqasid al-shariah to further clarify its importance in human life. One of the figures who contributed to this classification was Imam al-Haramain, who divided maqasid al-shariah into three main levels.

Imam al-Haramain, known as a Muslim scholar, grouped maqasid al-shariah into three main categories: dharuriyat (primary), hajiyat (secondary), and tahsiniyat (tertiary). Imam al-Haramain is considered to be the figure who divided dharuriyat into five main aspects, known as al-dharuriyat al-khams, namely: protecting religion (ad-deen), protecting the soul (an-nafs), protecting reason (al-aql), protecting descendants (an-nasl), and protecting property (al-mal). Meanwhile, Abu Hamid al-Ghazali, a student of al-Haramain, initially divided al-dharuriyat al-khams into four elements, namely protecting the soul (hifdz an-nafs), protecting reason (hifdz al-aql), protecting descendants (hifdz

al-budh'i), and protecting property (hifdz al-mal). In his initial division, hifdz al-din (protection of religion) was not mentioned, but in his later work, al-Mustashfa al-Ghazali added this element (Al-Ghazali, 2014).

One of the Muslim scholars who refined the concept of maqasid al-Shari'ah was al-Syathibi. In his monumental work, al-Muwafaqat, al-Syathibi devoted a significant portion of his discussion to explaining maqasid al-Shari'ah. He categorized maqasid into two main categories: maqasid as-Shari'ah (the objectives of Shari'ah) and maqasid mukallaf (the goals of individuals burdened by Shari'ah) (Asy-Syathibi, n.d.). Al-Syathibi detailed maqasid al-Shari'ah into four main aspects:

- a. Qashd as-Shari'ah fi Wadh'i as-Shari'ah (God's Intent/Purpose of Establishing Shari'ah), namely that every provision of Islamic law aims to bring benefit and avoid harm (jalbul al-mashalih wa dar'u al-mafashidi). Thus, all rules established by God are aimed at the good of humanity.
- b. Qashd as-Shari' fi Wadh as-Shari'ah lil al-Ifhami (God's Intent/Purpose in Establishing Sharia for Understanding). In this regard, there are two things to consider. First, Allah revealed Sharia in Arabic, so understanding it requires a deep understanding of Arabic language and linguistic structure. Second, Sharia is ummiyyah (ummiyah), meaning its understanding does not require exact sciences such as mathematics, chemistry, or physics.
- c. Qashd as-Shari' fi Wadh' as-Shari'ah li at-Taklifi biMuqtadhaha (God's Intent/Purpose in Establishing Sharia in Accordance with Its Stipulations).
- d. Qashd as-Shari' fi Dukhul al-Mukallaf terawat Ahkam as-Shari'ah (God's Intent in Imposing Sharia on Mukallaf), namely that humans are given freedom to implement Sharia, not under duress.

Essentially, maslahah is the primary objective of the maqashid al-syariah, namely, achieving goodness without deviating from the provisions of sharia. Al-Ghazali defined maslahah as an effort to maintain the objectives of sharia (maqashid al-syari'). He asserted that:

"Any benefit that is not related to maintaining religious objectives derived from the Qur'an, Hadith, and the consensus of scholars (Ijma') and is inconsistent with Islamic principles is unacceptable (bathil). Meanwhile, maslahah based on maqashid sharia, derived from the Qur'an, Hadith, and the consensus of scholars (Ijma'), can serve as the basis for Islamic law. This type of maslahah is called mashlahah mursalah, not merely analogy (qiyas)" (Al-Ghazali, 2014).

Contemporary thinkers divide *maslahah* into two main criteria. First, *maslahah* must be absolute, not relative or subjective, to avoid being influenced by desires. Second, *maslahah* must be universal (*kulliyah*), meaning this universal principle must not contradict its smaller parts (*juziyyat*). Al-Ghazali, in his book "Al-Mustashfa," emphasized that the principle of *maqasid al-Shariah* is universal, so it is recognized not only in Islam but also by various other religions. To refine the thinking of previous scholars, al-Syathibi then classified *maqasid al-Shariah* into three main categories based on their importance in fulfilling human needs.

### 1. *Mashlahah al-Dharuriyyat*

*Mashlahah al-Dharuriyyah* is a need that must be met by every individual (*mukallaf*) to achieve prosperity in this world and the hereafter. If this need is not met, damage will occur and can even threaten human life. Examples of these needs include basic activities such as eating, drinking, praying, fasting, and other acts of worship (al-Syathibi). In the context of *muamalah*, al-Syathibi emphasized the importance of *iwadh* (reciprocity) in transactions transferring ownership.

Several scholars differ in the order of the five basic principles (*uṣūl al-khamsah*). Imam al-Ghazali established this order by prioritizing the preservation of religion, followed by the preservation of the soul, the preservation of the mind, the preservation of offspring, and the preservation of property (Al-Ghazali, 2014). Imam al-Rozi presented a different order in stating the order of the five basic principles, starting with the preservation of the soul, followed by the protection of property, offspring, religion, and the preservation of the mind (Al-Rāzī, n.d.). Despite the differences in the order in which these five basic principles are mentioned, this demonstrates that all have equal status and role. Thus, none takes precedence over the others. Imam al-Haramain grouped five main aspects of *al-dharuriyyat* that must be protected and preserved, namely:

#### a. *Hifdzu al-Din* (Guarding the Religion).

Religion encompasses teachings related to faith, worship, and the laws that have been ordained by Allah for humanity. All of these teachings are summarized in the pillars of faith and the pillars of Islam. By adhering to all these provisions, a person is considered to be obeying the will of al-Shari' and is included in efforts to safeguard the religion (Khallaf, 1971). This aspect relates to the individual's obligation to carry out prescribed worship. Al-Ghazali based the urgency of safeguarding the religion on Allah's statement in Surah Al-'Ankabut, verse 45:

أَوْجِي إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ  
*Read (Prophet Muhammad) the Book (Al-Qur'an) which has been revealed to you and maintain prayer. Indeed, prayer prevents evil and evil (actions). Indeed,*

*remembering Allah (salat) is greater (its priority than other acts of worship). Allah knows what you do.*

Prayer is a primary obligation for every Muslim and falls under the category of dharuriyyah (primary) needs. Failure to perform prayer can affect one's Islamic identity and even potentially lead to their departure from Islam. On the other hand, at the secondary level, optimal prayer requires supporting facilities, such as a mosque. Although prayer can be performed anywhere as long as the place is sacred, the absence of a mosque can be an obstacle (Wahyudi, 2007).

b. *Hifdzu al-Nafs (Protecting the Soul).*

Islam highly values human life and requires every individual to protect themselves and others. Therefore, killing, whether by suicide or killing another person, is strictly prohibited. This is conveyed by Allah in Surah Al-Isra', verse 33, which prohibits killing without justification according to sharia and establishes legal protection for the heirs of victims of unjust killing.

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطٰنًا فَلَا يُسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مُنصُورًا

*Do not kill someone whom Allah has forbidden (to kill), except for a justified reason. Whoever has been killed by cruelty, We have indeed given authority to his guardian. However, do not let the guardian exceed the limit in committing murder (kishas). Indeed, he is a person who receives help*

c. *Hifdzu al-'Aql (Protecting the Intellect).*

The intellect is a gift that distinguishes humans from other creatures, so its health must be maintained. Therefore, Islam prohibits the consumption of intoxicating foods and drinks because they can damage the function of the intellect. This prohibition is emphasized in the Qur'an as part of an effort to protect human reasoning abilities. The intellect is a vital part of the human being, enabling them to distinguish, perceive, and understand various things, both related to themselves and their surroundings. The intellect not only functions as an aspect of the body but also plays a role as a driving force. This intellect's activity allows humans to control and direct other body parts in carrying out various actions ('Atiyah, 2003).

d. *Hifdzu al-Nasl/al-'Ird (Protecting Offspring and Honor).*

This aspect aims to maintain the continuity of generations through valid marriages according to religious and state regulations and to prevent the practice of adultery, which can damage the social and moral order of society. Offspring are the next generation for every individual and constitute a part of honor (al-'ird) that must be preserved. Therefore, Islam places great emphasis on children born from legitimate relationships

according to religion and state law. In an effort to safeguard offspring, Islam strictly prohibits adultery to ensure the preservation of the lineage (Hirzillāh, 2005).

e. **Hifdzu al-Mal (Protecting Wealth).**

Islam mandates that the ownership and acquisition of wealth be conducted in lawful ways. The prohibition on acquiring wealth through unlawful means, such as corruption, theft, and other illegal practices, is affirmed in Surah Al-Baqarah, verse 188:

□ وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْخِلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ  
*Do not eat the wealth between you in a false way and (do not) bring (the affairs of) the wealth to the judges with the intention that you can consume some of other people's wealth in a sinful way, even though you know.*

## **2. Mashlahah al-Hajiyyat**

Mashlahah al-Hajiyyat is a secondary need that, although not obligatory, can help simplify human life. If this need is not met, a person will not experience ruin, but may face difficulties. Examples of this secondary need include various forms of transactions in muamalah fiqh, such as qiradh, musaqah, and salam. The main principle of this category is to eliminate hardship, lighten the burden of taklif, and provide convenience in various aspects of life (al-Syathibi).

## **3. Mashlahah al-Tahsiniyyat**

In modern terms, mashlahah al-tahsiniyyat is referred to as tertiary needs. This category includes actions or habits recommended to improve the quality of life, based on good moral and ethical values, and not contrary to common sense. Mashlahah al-tahsiniyyat acts as a flexible complement, which can be implemented or abandoned. Examples provided by al-Syathibi include the prohibition on the sale and purchase of impure goods and the principle of efficiency in the use of resources such as water and grass.

## **Implications of Maqasid al-Shari'ah**

The discussion of maqasid al-Shari'ah by scholars such as al-Ghazali and al-Syathibi, which was later followed by contemporary Muslim thinkers, has the primary goal of achieving human well-being. This categorization of maqasid aims to enable Muslims to approach ideal conditions in their lives and continuously improve their well-being. In an economic context, the application of maqasid al-Shari'ah presents a fundamental difference compared to conventional economic systems. Islamic economics emphasizes the protection of faith, life, intellect, and offspring, a distinction not recognized in conventional economic systems. This demonstrates that Islamic economics is not solely oriented toward material gain but also considers moral aspects and social welfare.

## **Economic Downstreaming**

According to the Great Indonesian Dictionary, downstreaming is the process of processing raw materials into ready-to-use products, thereby adding value to an item. On a national scale, downstreaming plays a role in increasing the added value of a country's resources. Previously, commodities were exported as raw materials, but with downstream processing, these commodities are processed into semi-finished or finished goods. This step has the potential to increase export value and directly contribute to a country's economic growth.

Downstream processing offers various benefits to a country's economy. First, this process increases the added value of a product, where raw materials are processed into semi-finished or finished goods with higher quality and selling prices. This makes the product more valuable and more competitive in the market. Second, downstream processing contributes to new job creation because it requires a skilled workforce to process raw materials. This creates more job opportunities for the community. Third, downstream processing encourages the emergence of new products ready to compete in the global market, thereby increasing exports and contributing to national economic growth. Fourth, this strategy helps maintain domestic commodity price stability, especially when imported goods experience significant increases. By selling value-added products, producers can mitigate the risk of fluctuations in raw material prices. Fifth, downstream processing plays a role in increasing local and national economic growth, as exporting processed products generates profits for producers, ultimately supporting overall economic development (Akhmadi, 2024).

Downstreaming, often referred to as downstreaming or value-adding, refers to efforts to reduce raw material exports and, instead, encourage domestic industries to utilize these materials to increase domestic added value and create jobs (Deddy, Adriyanto, & N, 2023). If exports are still necessary, then those sent abroad should be finished products resulting from the processing of raw materials. Meanwhile, according to the concept of comparative advantage, Hirschman (1958) suggested a more appropriate policy focusing on improving infrastructure and the investment climate. This policy should not contain elements of favoritism, such as prioritizing certain sectors, industries, or businesses. Furthermore, there is the possibility of the emergence of new sectors that do not currently exist but can develop along with changes in comparative advantage. On the other hand, improving the quality of human resources through better education and health can support a smoother transition to higher-value-added industries without excessive political intervention.

## Discussion

Maqasid Sharia and economic downstreaming are closely linked in building the welfare of the people. Maqasid Sharia, as the goal of Islamic law, aims to ensure that all aspects of human life operate within a framework of public welfare. Meanwhile, economic downstreaming is a strategy for processing raw materials into value-added products to improve the economic welfare of the community. In the context of Islamic economics, downstreaming is not only oriented towards material gain but also towards fulfilling basic needs in line with maqasid sharia. Therefore, a downstreaming approach to economics based on maqasid sharia plays a role in creating a just and sustainable economic system.

In the study of maqasid sharia, the economic aspect is closely related to the fulfillment of basic human needs. The five main principles of maqasid sharia – protection of religion (hifdz ad-din), life (hifdz an-nafs), intellect (hifdz al-aql), progeny (hifdz an-nasl), and wealth (hifdz al-mal) – have strong relevance in the concept of economic downstreaming. Economic downstreaming conducted in accordance with the principles of maqasid sharia can prevent overexploitation of natural resources and ensure a more equitable distribution of wealth. Thus, natural resource management based on maqasid sharia can provide long-term benefits for the welfare of society at large.

The concept of hifdz al-mal (the right to profit from wealth) in maqasid sharia emphasizes the importance of safeguarding assets from misuse. In the context of economic downstreaming, this principle can be applied through efficient resource management oriented toward added value. Effective downstreaming will create new job opportunities, increase the competitiveness of local products, and reduce dependence on imported goods. Therefore, industrial development based on downstreaming not only increases national income but also strengthens the economic resilience of the community.

Economic downstreaming based on maqasid sharia also contributes to maintaining social justice. The principles of maqasid sharia emphasize the fair and equitable distribution of wealth, so economic downstreaming must be designed to not only benefit certain groups. In Islamic economics, the concept of social justice is crucial to ensuring that economic benefits are felt by all levels of society. Therefore, downstreaming policies must prioritize the economic empowerment of small and medium-sized communities to avoid social inequality.

One of the challenges in economic downstreaming is maintaining a balance between economic needs and environmental sustainability. Maqasid sharia teaches that humans are responsible for maintaining the balance of nature and existing resources. Therefore, downstreaming in accordance with

maqasid sharia must consider environmental aspects by implementing environmentally friendly and sustainable production practices. Thus, the principles of maqasid sharia can serve as a foundation for developing a downstreaming model that is not only economically profitable but also ecologically responsible.

From a *hifdzu al-nafs* perspective, economic downstreaming can contribute to improving community welfare by creating decent and sustainable jobs. Improving the downstreaming industry sector can reduce unemployment and increase people's purchasing power. Furthermore, the development of downstreaming industries can maintain economic stability, allowing people to live more secure and prosperous lives. This aligns with the goal of maqasid sharia to safeguard overall human welfare.

The principle of *hifdzu al-aql* (the principle of rationality) within the maqasid sharia (Islamic principles) also holds relevance in economic downstreaming, particularly in improving the quality of human resources. Downstreaming requires a skilled and knowledgeable workforce, making education and training key factors in its development. Therefore, the application of maqasid sharia in economic downstreaming can be realized through investment in education and skills training that encourage innovation and productivity. This way, communities can be more empowered to face global economic challenges.

Economic downstreaming can also play a role in maintaining *hifdzu al-nasl* (the principle of integrity), namely the protection of descendants and families. With value-added downstreaming, family economic stability can increase. A more stable income will guarantee future generations access to better education and healthcare. In the long term, this will create a more prosperous and competitive society.

In terms of *hifdzu al-din* (the principle of integrity), economic downstreaming based on maqasid sharia can also ensure that economic activities do not conflict with Islamic teachings. For example, in the halal industry,

Downstreaming can create value-added products that adhere to halal and *thayyib* principles. Thus, a growing economy maintains Islamic values and benefits the community as a whole.

The success of economic downstreaming based on the maqasid sharia (Islamic principles) is highly dependent on government policy support. The government must provide regulations that encourage sharia-based downstreaming industries, both in the form of incentives and regulations that support a halal and sustainable industrial ecosystem. Thus, policies that support the maqasid sharia in downstreaming can accelerate equitable and

competitive economic development.

The application of maqasid sharia in economic downstreaming can also increase national economic resilience. By processing raw materials into value-added products, dependence on raw material exports can be reduced. This aligns with the maqasid sharia principle, which prioritizes the independence and welfare of the community. Therefore, downstreaming based on maqasid sharia can be an effective strategy in facing global economic challenges.

Overall, the integration of maqasid sharia in economic downstreaming can create a more just, sustainable, and prosperous economic system. The principles of maqasid sharia can serve as a foundation for developing downstreaming policies that are not solely oriented toward economic profit but also consider social, environmental, and spiritual aspects. With this approach, economic downstreaming can become a crucial instrument in achieving the goal of public welfare in accordance with Islamic values.

### **The Relationship between Maqashid Syariah and Economic Downstreaming**

<b>Aspek</b>	<b>Maqashid Syariah</b>	<b>Hilirisasi Ekonomi</b>	<b>Hubungan Keduanya</b>
<i>Hifz al-Din</i>	Islamic economic principles support balance and justice in economic activities.	Economic downstreaming can be implemented based on the principles of halal (permissible), fairness, and sustainability, in accordance with Sharia law.	Sharia-based downstreaming reinforces religious values in economic practices.
<i>Hifz al-Nafs</i>	Ensuring welfare and social protection in economic life.	Downstreaming creates jobs and improves community welfare.	Sharia-based economic downstreaming can provide prosperity for society without sacrificing human values.
<i>Hifz al-Aql</i>	Sharia-based economic education and	Increasing added value through innovation and the	Both emphasize the importance of innovation and

	innovation to improve the quality of human resources	development of knowledge-based industries.	knowledge in enhancing economic competitiveness.
<i>Hifz al-Nasl</i>	Ensuring economic sustainability for future generations through the principles of sustainability and business ethics	Downstream economic development creates sustainable industries and supports long-term prosperity.	The concept of sustainability in downstream economic development aligns with the maqasid sharia, which emphasizes the protection of future generations
<i>Hifz al-Mal</i>	Encouraging a just, productive, and non-exploitative economic system.	Downstream economic development increases the added value of natural resources and promotes a more equitable distribution of wealth.	Downstream economic development based on the maqasid sharia prevents exploitation and economic inequality.

## CONCLUSION

Maqashid sharia and economic downstreaming are closely related in building the welfare of the people. Maqashid sharia, as the goal of Islamic law, encompasses not only religious aspects but also economic ones, while downstreaming aims to process raw materials into value-added products to improve the welfare of society. The integration of maqashid sharia in downstreaming creates a just, sustainable, and Islamically compliant economic system, based on five main principles: protection of religion, life, mind, descendants, and property. The principle of hifdzu al-mal emphasizes efficient and non-misuse management of wealth, so downstreaming can create jobs, increase the competitiveness of local products, reduce dependence on imports, and strengthen national economic resilience. Furthermore, downstreaming based on maqashid sharia also promotes social justice through equitable distribution of wealth, including the empowerment of small and medium enterprises. Environmental aspects are also a concern, as Islam emphasizes the

balance of nature, thus ensuring environmentally friendly production. The success of economic downstreaming based on maqashid sharia is highly dependent on government policy support through regulations, incentives, and strengthening the halal industry ecosystem. Thus, economic downstreaming can be an important instrument for achieving just and sustainable prosperity for the people in accordance with Islamic principles.

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