

The Explanation Of Maqashid Sharia On Drive Thru Service In Islamic Business Ethics

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Abstract:

Drive thru is a take-home ordering system or service that makes it easier for customers to take orders home without stepping out of the vehicle. In the economic field, this service provides benefits for both companies and buyers. Meanwhile, from an Islamic economic perspective, it must be seen from the ethics of sellers and buyers in how to implement drive thru transactions. This research uses a descriptive qualitative method with a maqashid sharia literature study. The aim of this research is to find out how drive thru transactions are carried out to increase company turnover which is included as hifdul maal in maqashid sharia. Meanwhile, the buyer has the convenience of owning the goods without leaving the vehicle which is included in the hifdz nafs in maqashid sharia. So this research shows that drive thru system is a halal transaction as long as there are no arguments that prohibit it.

Keywords: Drive thru, maqashid sharia, Islamic business ethics.

Introduction

During the Covid-19 pandemic, the life system changes. Every activity has become easier and faster since some things can be done through application or online system, including government services and sales transactions. Especially in sales transactions, even if it is done offline, the new system has been widely implemented, called drive thru. Drive thru is a system implemented by a business or restaurant that allows consumers to stay in their vehicle while buying and taking their orders. Orders are placed and services are provided through a special window, while consumers remain in their vehicles. This service format was first implemented by the Red's Giant restaurant in the United States in 1947 (WARDANA, 2021).

One of the company's strategies to survive during the pandemic and supporting government policy (PSBB or Large-Scale Social Restrictions) is by providing a service system called drive thru. Many consumers are switching to alternative drive thru services for getting the product (Putri & Handrito, 2022). Time wise, drive thru service is said to be effective with an average score of 4.00; from the factor of thoroughness, drive thru service is said to be effective with an average score of 4.03; from the factor of service delivery style, drive thru service is said to be effective with a mean 3.90. Based on these three factors, the drive thru service implemented by KFC Juanda Branch in Palu City is already effective (Ruliansyah & Sutomo, 2021).

Everything on earth can be used to fulfill humans' needs. Humans are commanded by Allah swt to seek halal sustenance in various forms, one of which is buying and selling. Buying and selling activities should be protected from fraud, lies,

cheats, false oaths, elements of *riba* (usury) or other false acts (Wahyuni, 2019). Ethics generally refers to the good and bad of human behavior. Ethics must be applied in various aspects of life such as economics, politics, etc. Man running a business or efforts to fulfill the economic aspects of their lives (Semaun & Darwis, 2020).

When running a business, of course it must be based on applicable ethics or norms. Indonesia has the largest Muslim population in the world. This matter provide encouragement to the Indonesian people to live according to sharia rules except for business people. A Muslim businessman certainly will use Islamic business ethics in running his business (Sungkawaningrum & Nasrullah, 2019). Islamic business ethics are morals in running a business in accordance with Islamic values, so that in carrying out the business there is no worry, because it is believed to be something good and right (Aprianto et al., 2020). Enforcement of business ethics will certainly have a positive impact of a consumer's loyalty based on their sense of trust.

From the research above, an understanding can be drawn about how a drive thru service is very helpful in company development and consumer convenience as well as a benchmark for whether a company complies with government regulations, namely PSBB, which is the government's intention to reduce the circulation of the Covid 19 virus. This still does not discuss how drive thru is from a business ethics perspective Islam. Therefore, this study will discuss how to review the drive thru system in the Islamic business ethics perspective with a *maqashid sharia* approach. This study is expected to provide guidance and insight for Islamic economic actors (Diarra, 2021).

Results and Discussion

1. Understanding

Ethics comes from the Greek "ethos" which means "custom". Ethics is always associated with good living habits that exist in society. Ethics is a code that must be adhered to. Thus, business ethics are actions carrying out in business activities that do not violate organizational rules and community, and every activity must be carried out in reasonable circumstances and in accordance with applicable norms and ethics (Silviyah & Lestari, 2022).

According to Hamzah Ya'qub, ethics is the science of human behavior and principles of correct moral behavior. Ethics is the science of seeking good and bad, done by observing human's behavior that can be known through reason (INDRA ADITYA MAKKASAU, 2019). For running a business, it is very important for a Muslim to behave ethically because in Islam, ethics regulates all aspects of life, including internal affairs business activities (Rahayu & Fasa, n.d.).

Islamic business ethics are morals in implementing or carrying out a business based on Islamic values. There are no worries about the business, because it has been confirmed as something which is good and true. Meanwhile, in Islam, business is a series of activities which are profitable. There are various types of business that are not limited to the amount of property ownership. In Islamic business, there are *halal* and *haram* rules (Silviyah & Lestari, 2022).

Falah is glory and victory in life. The term *falah* according to Islam is taken from the words of the Quran which are often interpreted as a long-term good luck in this world and the hereafter. So, it is not only about material aspects but more on spiritual aspects (Aravik, 2020). Meanwhile, Islam places basic values

in divine and human aspects through sharia, in order to find various solutions to various problems in society. If viewed from the perspective of ethical teachings in Islam, in principle, humans are required to do good to themselves as well as to others fellow human beings, their natural environment and to God as The Creator (Azizah, 2020).

If humans have done good in these three things, then essentially, humans have done good to themselves. Therefore, to be able to do good to all, humans are also given freedom (free will), we should also pay attention to the oneness of God (tawhid), the principle of balance (tawazun) and justice (qist), in addition to the responsibility that will be given before God. This is what Syed Nawab Haider Naqvi called with ethical axioms which include unity (tawhid), balance (equilibrium), free will, and responsibility (Hukum et al., 2021).

Maqashid sharia is the vision and goal of implementing Islamic sharia. In the economic field, Islam has a vision that holds the role of social order to provide social justice along with the prosperity of the people, Therefore, Islamic sharia is an originating procedure or rule of life from Allah swt to be a life guidance for all mankind. Basically, maqashid is an expression of attracting benefits and rejecting harm with the intention that the benefit is maintaining the objectives of syara' or law Islam. Syara' goals are five, namely maintaining religion, soul, reason, their lineage or honor, and their possessions. So everything that contains efforts to maintain these five principles are called maslahah, and everything that is eliminating these five principles is called mafsadah and rejecting them is called maslahah (Priyatno, 2020).

There are several definitions of maqashid sharia expressed by previous scholars (Irwan, 2021):

a. Al-Ghazali

Terminologically, it is guarding towards the aims and objectives of sharia. It is a fundamental effort to survive, avoiding damages and improving prosperity.

b. Al-Syatibi

Maqashid is divided into two, namely first, related to God's intention as the maker of sharia and secondly, related to *mukallaf*.

c. Al-Farisi

Maqasyid al-syariah is the main and secret goal of sharia, that every law is from God.

d. Ahmad Al-Rasyuni

Maqashid sharia are the goals that have been determined by sharia to be achieved for the benefit of humanity.

e. Abdul Wahab Kallaf

The main purpose when God determines His laws is to realize the benefit and welfare of human life by fulfilling dharuriyah, hajiyah and tahsiniyah needs.

f. Wahab Al-Zuhaili

Maqashid sharia are values implied in all or the largest part of His laws. These values and goals are seen as goals and objectives of sharia, which are stipulated by al-syar'i in every provision.

g. Yusuf Al-Qardhawi

Maqashid sharia is as a goal that becomes target and particular laws to be

realized in human life, whether in the form of commands, prohibitions and permissibility, for individual, family, congregation and community, or also called wisdom which is the aim of enacting the law, whether it is required or not.

Drive thru is customer service provided by sellers with hope to shorten buyer transaction times and increase company turnover. The easier and comfortable it is for customers to make transactions, the more it will increase company income and vice versa.

2. Drive Thru from the Seller's Side in the Perspective of Islamic Business Ethics

The seller's position gets several benefits from implementing drive thru, because it cuts operational expenses company. However, this statement is not enough to say that drive thru is permissible in Islamic business ethics. Ethics is closely related to the behavior of entrepreneurs or sellers who serve customers with morals and etiquette. Drive thru service is carried out with friendly manners and good ethics. Customers feel well-served with the drive thru system. Besides, it makes shopping easier, it also shortens the buying and selling transaction process because the buyer does not step out of the vehicle. In research carried out by Saraswati and Banu, the data shows that the better quality of the system, the higher the level of taxpayer compliance in paying vehicle tax (Prayitna & Witono, 2022).

This shows that the better the service provided, the higher the income that will be obtained due to the increase in number of company revenue and the retention of old customers. So, drive thru is already in accordance with Islamic business ethics because the seller or company has implemented its principles such as good service to all customers, friendly attitude sellers, systems that make transactions easier and so on.

3. Drive Thru from the Seller's Side in a Maqhasid Syariah Perspective

Maqhasid sharia has an important role in the foundation of sharia law after the Quran and Hadith, which has several principles in perfecting a problem including hifd mal. Hifd maal is people's behavior in defending and protecting his wealth so that he remains in faith and Islam. Maqashid sharia can also be used in the economic sector, for example the drive thru service. In the context of trading, trust is the seller's responsibility to the buyer regarding the suitability of the desired goods by the seller and delivery of the goods according to the specified time (Yahya, 2020).

According to Imam Asy-Syatibi, the values contained in maqashid Sharia is the benefit of humans. All obligations aim at achieving human benefit. According to Asy Syatibi's view, there is no law that Allah swt created that has no purpose. In Drive thru customer service is one of the company's strategies increasing company turnover in order to create prosperity for all element company. Indirectly, this is part of the hifd maal namely maintaining the integrity of company assets for the welfare of many people. This also includes hifd nafs with the fulfillment of all existing soul welfare in the company (Syariah & Mataram, n.d.).

4. Drive Thru from the Buyer's Side in the Perspective of Islamic Business Ethics

Drive thru provides convenience in transactions because buyers don't have to get out of their vehicles to get the goods his shopping. However, this is limited by the existence of consumer ethics in Islam with the hope that every transaction that occurs will be blessed. Ethics Consumers can be seen from their behavior in purchasing goods and methods spend or use the item.

Eating, drinking, clothing and having a place to live in Islam are basic consumption that must be fulfilled by a Muslim in order to protect the soul and reason therefore all consumption that can cause harm to the soul and reason is forbidden. In Islam the purpose of consumption is not just for the sake of it fulfilling physical and spiritual needs only, but also as a guardian worship the Creator SWT in order to achieve happiness in the world and the afterlife. In Islam, consumption is limited by morality, ethics and morals (Waluya et al., 2022).

In practice, the drive thru has fulfilled the principles that must be met consumers (Ainun Barakah at all, 2020) in meeting their daily needs, including the principles of sharia, the principle of balance, the principles of appropriateness and cleanliness, the principle of simplicity, and the principle of sharing. Sharia principles, in acting as consumers have sharia signs that must be maintained, in this case the laws relating to halal and haram, this can be seen from two aspects, namely composition and process, composition here is a substance or good or service consumed must be made from something that is halal to use, eat and/or used, a man is certainly not allowed to use gold or silk clothes, renting a car for example to rob, and in Islam there are criteria for halal food consumption (Barakah et al., 2020).

The principle of balance, balance in consumption is trying to behave balanced, in terms of expenditure and income, meaning a consumer when If you want to buy something, you have to consider how much income you will earn and how much will be spent, so that it is not heavy on one side and also minimizes costs consumers fall into consumerism which leads to a penchant for debt to get what you want, and also have to consider the type whether the needs are basic (primary) needs, or necessities complementary (secondary) or excessive or luxurious (tertiary) needs, which one must and first be prioritized and need to pay attention to long-term needs short term (worldly), and long term (ukhrawi), therefore it is a choice for a person consumers before consuming is not how they maximize utility, but rather how to balance meeting all of its needs.

Principles of suitability and cleanliness, Product or something to be consumed of course in the form of goods or something that is packaged or has a cover or wrapper or has a shelf life, so a consumer must pay attention to aspects eligibility. This includes paying attention to the cleanliness of a product, not throwing it away packaging or rubbish or used goods haphazardly, without care about cleanliness, both personal and environmental cleanliness, as well pay attention to the composition of the item whether it is suitable and good for use consumed or not.

The principle of simplicity, Islam really respects simplicity, attitude in the middle in every condition, therefore In a hadith of the Prophet saying that people wear glamorous clothes or clothes that don't generally used to attract attention or act arrogantly clothe him in the clothes of humiliation on the Day of Resurrection, and among them wisdom it is forbidden to use vessels made of

gold and silver Simplicity is highly regarded in Islam in addition to that hurt the hearts of the poor and destitute. As for the form of inner simplicity consumption, apart from having to pay attention to the halalness of the products to be consumed as well must pay attention to moderation, because everything is important Initially it is good, in the end it will be the opposite if it is excessive, and Islam is very denouncing this israf attitude, and attributing it to traits that are a favorite of the devil. Allah SWT says, which means:

Eat and drink and do not overdo it, verily Allah does not like people who are excessive. (Al-A'raf: 31)

Anything in excess that is originally good will become bad, that is as long as it is permissible it will be prohibited, according to the rules of fiqhiyah which means:

Anything that crosses its limits will turn back into something on the contrary.

Excessiveness in anything is reprehensible, even in good things, Allah SWT says which means:

Don't let your hands be tied to your neck, and neither should you spread it to its fullest extent so that you will be reproached and regret it (Al Isra': 29)

In line with the Arabic proverb that Khairul Umur Ausatuhaa is the best things are in the middle, so the slogan for consuming anything is eat before you get too hungry, and stop before you get too full. The principle of sharing, Islam strongly encourages sharing and helping each other in goodness, sharing here can be in the form of alms, grants, and gifts, because blessing is in sharing, Rasulullah SAW said:

Two people's food is enough for three people, and three people's food is enough for four people.

Islam really considers it good and recommends giving charity, be good in it difficulties or ease, even the Prophet promised and guaranteed that people Those who like to give alms will never lack or fall into poverty his wealth will increase and increase. In another history, the Prophet S.A.W recommends adding more side dishes and sauce when cooking, so you can share with neighbors, and criticize someone who spends the night in the situation full while his neighbor groans in hunger. Based on the 5 ethical principles of buyers/consumers in Islamic economics above, The author has an opinion, namely that the drive thru is from this section too it is legally permissible because of the existing practice of drive thru transactions and walking in various shopping places does not deviate from the five ethical principles Consumers in Islam like the principles of Sharia which maintain the halal quality of products of substances and their production processes, the principle of balance that maintains stability between expenditure and income so that consumers/buyers avoid behavior consumerism which will result in consumers being fond of debt

5. Drive Thru from the Buyer's Side in a Maqashid Syariah Perspective

The most important thing in consumption activities is application or paying attention from the maqasid sharia side. Therefore, every human being, especially a Muslim When carrying out consumption activities, you must be careful not to violate and ignoring Maqasid Syariah in fulfilling and maintaining the five basic needs humans, namely religion (ad-din), soul (nafs), reason (aqly), offspring (nasl) and wealth (al maal). If maqasid sharia has been followed it will provide

benefits for the community humans themselves are in accordance with the goals of Islamic consumption and maqashid sharia, namely *maslahah*. Starting from *hifz din* (keeping religion) this means that every human being adhering to religious teachings, in this case Islam, in seeking wealth to improve their standard of living and spend their wealth they must be aware that what they look for and spend should not conflict with the teachings Islam and always supervised by Allah (Hamdi, 2022).

Hifz nafs (soul) is the behavior of a Muslim to protect life so that they do not do anything that could be detrimental and self-destructive them in carrying out consumption activities. *Hifz aqly* (reason) is fulfillment the need for common sense and a complete mind so that it can encourage every individuals to acquire the knowledge and skills to guarantee welfare of life, family and society. Apart from that, he is a Muslim too required for *hifz nasl*, namely maintaining self-respect, dignity and order. It means, Every Muslim individual must be able to maintain their own personal boundaries and not be tempted to do something that could ultimately be detrimental their dignity and lineage. Because heredity is a fundamental asset life, so that if a Muslim has appropriate consumption behavior Islamic law has indirectly protected his descendants. And which ones Lastly, *hifz maal* is protecting the assets that have been obtained from sources and methods that are halal and good and do not conflict with sharia. Because the treasures that will be obtained will be consumed and become flesh and blood flowing in the bodies of the individuals themselves and the families they support. Out of five *addaruriyatul khamsah* above explains that in carrying out activities A Muslim consumer must be careful about consumption, starting with food, clothing and.. board. Apart from that, I am also required to always pay attention to the welfare of consumed, then Islam also prohibits its followers from excessive behavior in consuming a good or service because it will bring harm the impact of excessive consumption, such as causing spiritual illness and physical (Zaimsyah & Herianingrum, 2019).

Islam supports balanced and balanced spending or utilization moderate so that humans can control their natural instincts and at the same time Likewise, you will avoid being lazy, careless, weak-minded, and so on. Moderation can lead to savings for the future that can be envisaged expenses, and can be distributed in the way of Allah to families, orphans, the poor and also other groups who need assistance (Hanapi et al., 2019).

According to the Islamic perspective, consumption level requirements are divided into 3 The main stages are basic or *daruriyyat*, necessity or *hajiyyat*, and complementary or *tahsiniyyat*. Furthermore, the relationship between Sharia maqashid and consumption can be examples are given such as the obligation of *zakat* in maintaining religion, protecting the soul with fulfill basic needs, maintain sanity by not consuming drinks alcoholics, preserving offspring by marriages that are not extravagant, protect assets by not consuming things that do not belong to them. A person's satisfaction in consuming a good is called in economics generally known as utility or use value. Meanwhile, in an economic context In Islam, satisfaction is known as *maslahah* which can be interpreted as fulfillment physical as well as spiritual needs. Islam helped shape it at once relying that human lifestyle should be controllable and restrained natural instinct. In this way, natural resources can be utilized efficiently efficient and

does not ignore basic needs and comfort of life. Therefore, consumption attitudes must be consistent with moderate and ethical values balanced in accordance with the Shari'a of Allah SWT (Quddus, 2021).

In Islamic consumption principles and ethics, it is also stated that in carrying out consumption activities, we have to maintain and fulfill *daruriyatul khamsah* (five basic needs). Muslim individuals must pay attention to priorities grouped into: first, *daruriyah* is something that is absolute, obligatory and the most basic need for humans. If these *daruriyyah* needs are not met, a person's life will be damaged and can even cause death. Second, *hajjiyah* means that if your needs are not sufficient or fulfilled, it will not cause damage to life, but only brings trouble. Third, *tahsiniyah* is a complement to life with which human life will be more perfect. Its absence will not be an inconvenience to human life and is will not cause distress or difficulty. Drive thru in *maqashid* view Sharia can be said to be permissible because it fulfills all ethical principles Islamic economics and three stages of consumption levels

Conclusion

Drive thru is a service that makes it easier for customers to do transactions. In Islamic business ethics drive thru is permitted because it is the company's strategy to increase income/profit and to attract customers to buy the items; it is also considered to be in accordance with the principles of Islam. In practice, the drive thru has provided convenience for customers, even if it gives a little difficulty to companies, more precisely the services of a business. *Maqashid* Syariah strengthens the existence of a drive thru service system, namely based on *maqashid* principles, including *hifdz maal*. In *hifdz maal* perspective, drive thru increases profits, maintains or nurtures assets contained in *maqashid* sharia. Meanwhile, consumers use *Hifdz Nafs* principle which is the consumer's action of choosing drive thru services in the hope of not wasting a lot of energy in a transaction.

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