

WHAT ARE THE ONTOLOGICAL NATURE AND AXIOLOGICAL VALUES OF THE CONCEPT OF *FALAH* IN ISLAMIC ECONOMICS AS THE ULTIMATE GOAL OF ECONOMIC ACTIVITY?

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ABSTRAK

Dominasi orientasi pertumbuhan ekonomi dalam sistem pembangunan modern sering kali belum mampu menjawab kebutuhan kesejahteraan manusia secara utuh. Kondisi ini memunculkan urgensi untuk menelaah kembali *falah* sebagai paradigma filosofis alternatif yang menempatkan kesejahteraan material, spiritual, dan moral secara terpadu dalam pembangunan ekonomi Islam. Penelitian ini bertujuan menganalisis konsep *falah* sebagai tujuan sekaligus arah pembangunan ekonomi Islam melalui perspektif ontologis, epistemologis, aksiologis, dan aplikatif. Penelitian menggunakan metode kualitatif dengan pendekatan filosofis-kritis melalui tiga tahapan, yaitu identifikasi konsep *falah* dalam sumber normatif Islam, kajian literatur fikih klasik dan pemikiran kontemporer, serta interpretasi filosofis terhadap relasinya dengan *maqāṣid al-syarī'ah* dan kesejahteraan Islami. Hasil penelitian menunjukkan bahwa secara ontologis, *falah* merepresentasikan kesejahteraan hakiki yang mencakup dimensi material, spiritual, dan moral, dengan manusia berperan sebagai khalifah yang memikul tanggung jawab sosial dan transendental. Secara epistemologis, *falah* berakar pada *maqāṣid al-syarī'ah* yang membentuk orientasi pengetahuan ekonomi Islam menuju perlindungan agama, jiwa, akal, keturunan, dan harta. Dari sisi aksiologis, *falah* berfungsi sebagai prinsip etik sekaligus tujuan akhir aktivitas ekonomi yang menekankan keadilan, keseimbangan, dan kemaslahatan. Temuan penelitian menegaskan kebaruan bahwa *falah* tidak hanya diposisikan sebagai indikator kesejahteraan Islami, tetapi juga sebagai fondasi filosofis yang mengintegrasikan dimensi normatif, etik, dan pembangunan berkelanjutan dalam ekonomi Islam. Implikasi teoritis penelitian ini memperkuat pengembangan paradigma pembangunan ekonomi Islam yang tidak semata berorientasi pada pertumbuhan, melainkan pada distribusi keadilan, keberkahan, tanggung jawab sosial, dan nilai ibadah sebagai ukuran keberhasilan pembangunan. Dengan demikian, *falah* dapat dipahami sebagai kerangka filosofis komprehensif yang relevan untuk merekonstruksi arah pembangunan ekonomi Islam yang lebih adil, berkelanjutan, dan berpusat pada kemaslahatan manusia.

Kata Kunci: *Falah, Filsafat Ekonomi Islam, Maqāṣid al-syarī'ah, Kesejahteraan Islami, Pembangunan Berkelanjutan.*

ABSTRACT

The dominance of growth-oriented approaches in modern development systems has often failed to address human well-being in a comprehensive manner. This condition highlights the urgency of reexamining *falah* as an alternative philosophical paradigm that integrates material, spiritual, and moral well-being within Islamic economic development. This study aims to analyze the concept of *falah* as both the objective and guiding principle of Islamic economic development through ontological, epistemological, axiological, and applicative perspectives. The research employs a qualitative method with a philosophical-critical approach conducted in three stages: identifying the concept of *falah* in Islamic normative sources, reviewing classical fiqh literature

and contemporary studies, and interpreting its philosophical relationship with *maqāṣid al-sharī'ah* and Islamic welfare. The findings indicate that, ontologically, *falah* represents genuine well-being encompassing material, spiritual, and moral dimensions, with humans acting as *khalifah* who bear both social and transcendental responsibilities. Epistemologically, *falah* is rooted in *maqāṣid al-sharī'ah*, shaping the orientation of Islamic economic knowledge toward the protection of religion, life, intellect, lineage, and wealth. From an axiological perspective, *falah* functions as both an ethical principle and the ultimate objective of economic activities, emphasizing justice, balance, and public benefit (*maslahah*). The study reveals a novel contribution by positioning *falah* not merely as an indicator of Islamic welfare, but as a philosophical foundation integrating normative, ethical, and sustainable development dimensions within Islamic economics. The theoretical implication of this research strengthens the development paradigm of Islamic economics by emphasizing that economic progress should not solely focus on growth, but also on equitable distribution, blessings, social responsibility, and worship-oriented values as indicators of development success. Thus, *falah* may be understood as a comprehensive philosophical framework relevant for reconstructing Islamic economic development toward a more just, sustainable, and human welfare-oriented system.

Keywords: *Falah, Islamic Economic Philosophy, Maqāṣid al-Sharī'ah, Islamic Welfare, Sustainable Development.*

INTRODUCTION

Contemporary discussions on the objectives of economic science have increasingly shifted from growth-oriented paradigms toward broader notions of human well-being. Conventional economic indicators, such as Gross Domestic Product (GDP), income levels, and resource efficiency, are frequently criticized for their inability to capture ethical, moral, and spiritual dimensions of prosperity. Within Islamic economics, welfare is understood through the concept of *falah*, which represents holistic well-being encompassing material fulfillment, social justice, morality, and spiritual attainment (Kader, 2021; Razaq & Asutay, 2022; Kadji & Widiyanti, 2023). Recent studies emphasize that *falah* should not be interpreted solely as economic welfare but as a teleological objective integrating worldly prosperity with accountability in the hereafter (Zain, 2021). Therefore, economic activities in Islam are viewed not merely as wealth-generating mechanisms but as instruments for realizing balanced human flourishing and ethical development.

Despite increasing recognition of holistic welfare, dominant welfare measurement systems remain largely grounded in secular and materialistic assumptions. Existing frameworks continue to prioritize economic output while neglecting religio-spiritual dimensions as determinants of sustainable happiness and quality of life (Batchelor, 2021; Kader, 2021). Empirical findings indicate that exclusion of spiritual values weakens the explanatory capacity of welfare indicators, particularly in Muslim societies where religion significantly shapes individual and collective well-being (Güney, 2024; Abrar & Ihza, 2024). Furthermore, contemporary debates on *maqāṣid al-sharī'ah* reveal persistent tensions regarding how spiritual objectives can be translated into measurable socio-economic indicators (Mohammed et al., 2024). Consequently, a conceptual gap remains between prevailing welfare metrics and the Islamic conception of prosperity rooted in *falah*.

Efforts to operationalize Islamic welfare have produced various measurement models, including the Islamic Well-Being Index (IWI), Maqasidic Human Wellbeing Index, and other *maqāṣid*-based indicators (Batchelor, 2021; Harahap et al., 2023). These initiatives demonstrate progress in integrating Islamic values into welfare assessment, yet they also expose inconsistencies in conceptualizing and measuring *falah*. Harahap et al. (2023) found that *falah*-based welfare indicators are capable of capturing dimensions overlooked by conventional

economic measurements, although methodological challenges remain regarding standardization and universal applicability. Likewise, bibliometric evidence shows increasing scholarly attention toward income distribution and poverty alleviation within Islamic economics, but the literature remains fragmented and concentrated on empirical outcomes rather than philosophical foundations (Abrar & Ihza, 2024). This condition indicates the need for stronger conceptual integration between theory and measurement.

From a philosophical perspective, Islamic economics positions humans as *khalīfah* entrusted with moral responsibility in managing resources and social relations. Economic behavior therefore carries ethical and spiritual consequences, making welfare inseparable from justice, accountability, and public benefit (*maslahah*). Recent philosophical studies argue that ontology constitutes a fundamental basis for Islamic economic thought because concepts such as *tauhid*, justice, and stewardship shape how economic reality is understood and practiced (Harahap et al., 2024; Nahlah et al., 2024). Nevertheless, contemporary scholarship still lacks comprehensive discussion connecting the ontological meaning of *falah*, its epistemological basis in *maqāṣid al-sharī'ah*, and its axiological implications for modern economic governance. This unresolved issue creates a significant gap between normative Islamic economic ideals and their empirical implementation in public policy and institutional practice.

Based on this gap, the present study addresses the following question: how can the ontological essence and axiological values of *falah* be formulated into a coherent philosophical framework capable of supporting measurable and applicable Islamic economic development? Addressing this issue requires integrating textual interpretation of Islamic sources with contemporary debates on welfare measurement, *maqāṣid* theory, and Islamic social finance. Unlike previous studies that focus predominantly on welfare indices (Batchelor, 2021; Harahap et al., 2023), scientometric mapping (Mohammed et al., 2024), or empirical poverty-related outcomes (Abrar & Ihza, 2024), this study offers novelty by positioning *falah* as an integrative philosophical construct linking ontology, epistemology, axiology, and economic application. Through this perspective, the study seeks to bridge fragmented understandings of Islamic welfare and strengthen philosophical coherence in contemporary Islamic economics.

The contribution of this research extends beyond enriching theoretical discourse on *falah*. The findings are expected to provide conceptual guidance for developing *maqāṣid*-oriented welfare indicators, evaluating Islamic economic institutions, and designing policies aligned with ethical and sustainable development objectives. In addition, this study responds to current concerns regarding the substantive implementation of Islamic economic values by positioning *falah* as a strategic foundation for constructing an economic system that integrates justice, sustainability, spirituality, and human prosperity. By clarifying the relationship between research gap, philosophical inquiry, and practical application, this study reinforces the relevance of Islamic economic philosophy in addressing contemporary welfare challenges.

RESEARCH METHODOLOGY

This study employs a qualitative approach with a library research design to analyze the concept of *falah* in Islamic economics from the perspective of the philosophy of science, emphasizing ontological, epistemological, and axiological dimensions as well as their implications for Islamic economic development. The study adopts an interpretative–normative paradigm, positioning *falah* as a value-based concept derived from the interaction between revelation and human reasoning. Data sources consist of primary materials, including the Qur'an, Hadith, and classical and contemporary Islamic scholarship related to *falah*, *maqāṣid al-sharī'ah*, justice, *tauhid*, and Islamic economic ethics, alongside secondary sources such as scholarly books and peer-reviewed journal articles. To improve transparency and methodological rigor, literature selection was conducted using inclusion criteria covering

relevant academic publications on Islamic economic philosophy and *falah*, while exclusion criteria omitted non-scholarly references, duplicate sources, and literature lacking direct relevance to the research focus.

Data collection was carried out through documentation techniques involving the identification, classification, and systematic review of relevant literature according to thematic categories. The analytical process consisted of data reduction, philosophical analysis, and conceptual synthesis to examine the meaning, knowledge sources, and ethical values embedded in *falah*, followed by the development of an integrative conceptual model linking *tauhid*, Islamic economic ethics, *maqāṣid al-sharī'ah*, and equitable economic development. To strengthen research validity, source triangulation was applied by comparing interpretations among classical Islamic scholars, contemporary thinkers, and previous academic findings, while consistency checks were conducted to ensure coherence between normative texts and conceptual arguments. This procedure was intended to minimize interpretative bias and enhance the credibility, transparency, and replicability of the research findings.

RESULT AND DISCUSSION

Results

Ontological Nature of *Falah* in Islamic Economics

The literature synthesis indicates that *falah* occupies a central ontological position in Islamic economics as the ultimate objective of human economic activity. Across the reviewed literature, classical Islamic scholars predominantly conceptualize *falah* as a condition of harmony between obedience to God and worldly welfare, whereas contemporary studies increasingly frame *falah* through measurable welfare dimensions linked to *maqāṣid al-sharī'ah*. The analysis further shows that *falah* is consistently associated with *tawhīd*, integrating spiritual, moral, social, and material dimensions of well-being. Economic activity is therefore understood within the responsibility of humans as *'abd* (servants of God) and *khalīfah* (vicegerents), implying that welfare extends beyond material fulfillment.

Table 1 indicates that differences in welfare orientation extend beyond methodological issues and involve deeper philosophical assumptions regarding human purpose and economic responsibility. The reviewed literature suggests that Islamic economics interprets welfare through ethical and transcendental commitments, whereas conventional approaches frequently prioritize observable socio-economic outcomes. These distinctions imply that debates concerning welfare involve competing conceptions of prosperity, responsibility, and development objectives rather than differences in measurement alone. As a result, the interpretation of economic success becomes closely associated with underlying assumptions concerning human nature, moral accountability, and the broader aims of social development. Such differences may subsequently influence institutional priorities, policy formulation, and the selection of welfare indicators used to evaluate development outcomes.

Table 1. Differences in Welfare Orientation Between Conventional and Islamic Economics

Ontological Aspect	Conventional Economics	Islamic Economics
Nature of Human Beings	Rational and utility-oriented individuals	<i>Homo Islamicus</i> – servant of God and vicegerent
Economic Objective	Utility maximization and welfare improvement	Achievement of <i>falah</i>
Source of Values	Human preferences and secular reasoning	<i>Tawhīd</i> , revelation, and <i>maqāṣid al-sharī'ah</i>

Ontological Aspect	Conventional Economics	Islamic Economics
Direction of Economic Activity	Efficiency and individual incentives	Ethical responsibility and social justice
Meaning of Well-Being	Material satisfaction	Integration of spiritual, moral, social, and material dimensions
Ultimate Orientation	Temporal welfare	Holistic and enduring well-being

Source: developed by authors based on literature synthesis (2020–2025).

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The synthesis further indicates that *falah* originates from *tawhīd* as the ontological foundation of economic values. Ethical dimensions (*akhlāq*) and practical dimensions (*mu‘āmalāt*) emerge from this foundation and shape economic behavior through justice (*‘adl*), balance (*mīzān*), and trust (*amānah*). Consequently, *falah* appears not only as an economic outcome but also as a philosophical orientation underlying Islamic economic behavior. This finding suggests that welfare in Islamic economics is inseparable from moral consciousness and social responsibility, implying that economic actions carry broader ethical implications beyond individual benefit.

Epistemological Foundations of *Falah*

The literature analysis shows that knowledge regarding *falah* is primarily derived from interaction between revelation and rational inquiry. Among reviewed sources, *maqāṣid al-sharī‘ah* emerged as the most frequently used framework for conceptualizing welfare and evaluating socio-economic well-being. Five recurring dimensions—religion, life, intellect, lineage, and wealth—were consistently identified across classical and contemporary references. The repeated appearance of these dimensions indicates a continuing effort within Islamic economic scholarship to construct welfare concepts that encompass both material and non-material aspects of human life.

The findings indicate differences in epistemological foundations, where Islamic economic thought combines empirical reasoning with normative principles derived from revelation. This perspective does not negate empirical approaches but expands welfare assessment by incorporating ethical and spiritual considerations. The reviewed studies further suggest that *maqāṣid al-sharī‘ah* functions not only as legal objectives but also as an evaluative framework guiding welfare measurement and socio-economic policy orientation. Such an approach reflects an understanding that economic knowledge is expected not only to explain social reality but also to direct human behavior toward collective well-being and ethical responsibility.

The synthesis demonstrates a sequential relationship in which revelation provides foundational values, rational inquiry supports interpretation and implementation, and *maqāṣid al-sharī‘ah* operates as a mechanism for assessing welfare realization. This recurring pattern forms an epistemological structure positioning *falah* as both a normative and developmental objective within Islamic economics.

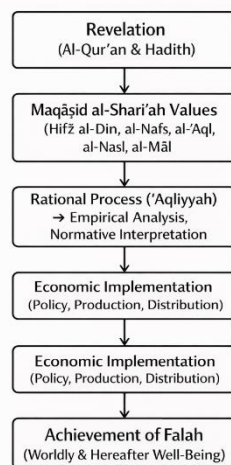
Axiological Values of *Falah*

The literature synthesis identifies justice, trustworthiness, solidarity, balance, and benevolence as recurring values associated with *falah*. These values frequently appear in discussions concerning zakat, waqf, redistribution, and ethical governance. Reviewed studies consistently associate *falah* with collective responsibility and long-term welfare rather than individual prosperity alone. This recurring pattern suggests that welfare in Islamic economics is commonly interpreted through social interdependence, where individual prosperity remains connected to broader communal well-being.

The findings further indicate that ethical dimensions function as mediating principles connecting spiritual commitments with socio-economic practice. Several studies suggest that Islamic economics explicitly incorporates moral obligations into economic behavior, while welfare outcomes depend simultaneously on institutional arrangements, governance quality, and social participation. Thus, *falah* emerges not merely as a normative aspiration but as an ethical orientation shaping sustainable and socially responsible development. This implies that achieving holistic welfare requires interaction between values, institutions, and collective participation rather than reliance on economic growth alone.

A major finding of this study is the formulation of an integrative philosophical model connecting ontological, epistemological, and axiological dimensions of *falah* into a unified framework for Islamic economic development. Unlike previous literature that tends to discuss these dimensions separately, the present model synthesizes them into an interconnected structure linking *tawhīd*, *maqāṣid al-sharī'ah*, ethical values, and development outcomes. The formulation of this model reflects an attempt to address conceptual fragmentation within previous discussions on Islamic welfare and to provide a more coherent philosophical basis for interpreting development.

To understand the broader contribution of this study, it is necessary to examine how the philosophical dimensions of *falah* interact within a single conceptual structure rather than functioning independently. Previous literature has frequently discussed ontological foundations, epistemological approaches, and ethical values of Islamic economics as separate themes, resulting in fragmented interpretations of welfare and development. Such fragmentation may limit the ability to explain how transcendental principles are translated into practical economic orientation and institutional governance. Therefore, an integrative framework is needed to illustrate the relationship among these dimensions and their relevance



to contemporary Islamic economic development. Figure 2. Integrative Relationship between Ontological, Epistemological, and Axiological Dimensions within Islamic Economic Development

Figure 2 Presents The Integrative Philosophical Model Of *Falah*.



Source: developed by authors based on literature synthesis.

The model indicates that understanding *falah* requires an interconnected perspective in which philosophical foundations, systems of knowledge, and ethical orientations continuously influence one another. This relationship suggests that Islamic economic development cannot be interpreted solely through material performance or institutional effectiveness but must also consider underlying normative and spiritual assumptions. The integrative perspective further demonstrates that welfare is shaped through interaction between values, knowledge formation, and socio-economic practice. Consequently, the framework provides a conceptual basis for explaining how Islamic economics may address contemporary challenges by combining ethical responsibility, sustainability, and collective prosperity within a unified developmental orientation.

The novelty of this model lies in reconstructing *falah* not merely as a welfare objective but as an integrative philosophical system simultaneously functioning as ontological foundation, epistemological framework, and axiological orientation for sustainable Islamic economic development. The model indicates that *tawhīd* serves as the foundational principle, *maqāsid al-sharī'ah* provides evaluative dimensions, ethical values regulate behavior, and development outcomes manifest through justice, sustainability, and collective prosperity. This integrated formulation addresses fragmentation identified in previous studies and constitutes the primary theoretical contribution of the present research.

Discussion

The findings confirm that *falah* differs fundamentally from conventional welfare concepts because it integrates metaphysical, ethical, social, and economic dimensions into a unified framework. Earlier studies frequently discussed *falah* as a moral aspiration or indicator of Islamic prosperity, yet philosophical discussions regarding its ontological, epistemological, and axiological integration remain relatively fragmented (Ahmad Afan, 2021; Alief, 2024; Nahlah et al., 2024). The present findings strengthen the argument that *falah* should be understood not only as an outcome of welfare but as a philosophical foundation shaping the orientation of economic behavior, institutional governance, and social responsibility. This interpretation supports broader perspectives asserting that Islamic economics derives meaning from transcendental values rather than from material utility alone (Lathif & Nihayah, 2023; Syauqi Yunilhamri et al., 2024). However, this does not imply that conventional welfare approaches are entirely incompatible with holistic well-being, since recent sustainability and well-being frameworks have increasingly incorporated social and ethical dimensions alongside economic performance. The distinction lies primarily in the source and integration of values, where Islamic economics explicitly positions revelation and transcendence as foundational principles.

Ontologically, the results indicate that *falah* is inseparable from *tawhīd*, which positions human beings as servants of God and vicegerents responsible for realizing justice and collective welfare. Previous discussions on Islamic economic ontology emphasized *tawhīd* and ethical consciousness as foundational elements of economic action (Alsha & Thamrin, 2021; Harahap et al., 2024; Al Ramzy et al., 2024). This study extends earlier perspectives by arguing that the ontological meaning of *falah* functions not only as spiritual awareness but also as a conceptual bridge connecting religious values with contemporary socio-economic governance and development practices. Therefore, economic activities are interpreted not merely as mechanisms of production and consumption but as expressions of moral accountability. Such findings reinforce teleological perspectives arguing that Islamic economic objectives are

directed toward enduring well-being rather than temporary satisfaction (Zain, 2021). The contribution of this interpretation lies in repositioning ontology from an abstract philosophical discourse into a practical reference for development orientation within contemporary Islamic economics.

Epistemologically, the findings suggest that Islamic economics rejects strict separation between knowledge and values because welfare is interpreted through revelation and rational inquiry simultaneously. Earlier studies highlighted *maqāṣid al-sharī'ah* primarily as legal objectives or welfare indicators (Sarkawi et al., 2017; Syahdatul Maulida & Ali, 2023). However, the present study proposes a broader interpretation by positioning *maqāṣid al-sharī'ah* as an integrated epistemological system that guides knowledge production, policy formulation, and welfare measurement. This perspective is consistent with recent analyses emphasizing the growing role of *maqāṣid*-based approaches in Islamic finance and economic thought (Güney, 2024; Mohammed et al., 2024). Consequently, alternative welfare measurements beyond GDP become increasingly relevant because prosperity is assessed through spiritual, moral, and social fulfillment alongside material achievement. Nevertheless, operationalizing *maqāṣid*-based welfare indicators within national development systems remains challenging due to differences in institutional contexts, measurement standards, and policy priorities across countries.

From an axiological perspective, *falah* emerges as a moral framework capable of responding to contemporary crises, including inequality, excessive materialism, ecological degradation, and weakening social solidarity. Empirical evidence indicates that religiosity, ethical values, and social responsibility contribute positively to perceived well-being and life satisfaction (Crandall et al., 2020; Hoetoro, 2020). Likewise, studies on financial inclusion and welfare demonstrate that Islamic economic mechanisms can strengthen social prosperity when guided by ethical principles (Azila Abdul Razak & Asutay, 2022; Kadji & Widiyanti, 2023). The current findings therefore emphasize that *falah* possesses practical relevance as a moral-development paradigm integrating justice, solidarity, and sustainability within contemporary economic systems. At the same time, the effectiveness of ethical-economic frameworks may depend on governance quality, institutional capacity, and public participation, indicating that philosophical values alone may not automatically produce equitable welfare outcomes. This interpretation broadens previous discussions that often limited *falah* to normative or theological discourse alone.

The primary novelty of this research lies not merely in reaffirming *falah* as an Islamic welfare objective, but in reconstructing *falah* into an integrative philosophical model connecting ontology (purpose), epistemology (knowledge), and axiology (values) within a single analytical framework. Existing studies frequently examine these dimensions separately, focusing either on philosophy of Islamic economics (Ahmad Afan, 2021; Rosdaniah et al., 2025), ontology (Al Ramzy et al., 2024), or practical welfare measurement (Harahap et al., 2023). By integrating these previously fragmented dimensions, this study contributes specifically to contemporary Islamic economic philosophy through the development of a coherent conceptual foundation that links transcendental values, welfare assessment, ethical governance, and sustainable development. The present study therefore synthesizes fragmented discussions into a unified framework applicable to Islamic economic development. This contribution potentially expands contemporary debates on Islamic economics by shifting attention from measuring welfare outcomes toward examining the philosophical assumptions that shape welfare itself.

Practically, the findings imply that a *falah*-based philosophical framework may contribute to contemporary Islamic economic agendas, including sustainable finance, ethical governance, poverty alleviation, and social empowerment. Research concerning poverty

reduction and social capital in Islamic economics indicates that welfare improvement requires ethical redistribution mechanisms and community-based empowerment strategies (Abrar, 2024; Abrar et al., 2024). Similarly, discussions regarding zakat management and Islamic philanthropic instruments highlight the importance of integrating moral values into economic institutions (Ilham, 2024). In the context of contemporary policy challenges—such as sustainable development goals (SDGs), environmental sustainability, widening inequality, and digital economic transformation—the philosophical framework of *falah* may offer complementary perspectives for designing development policies that combine economic efficiency with ethical responsibility. Therefore, the contribution of this study extends beyond theoretical discourse by offering a conceptual basis for developing more inclusive, sustainability-oriented, and justice-based Islamic economic policies capable of addressing contemporary socio-economic challenges. Future implementation, however, requires further empirical validation to assess how integrative *falah*-based frameworks can be translated into measurable indicators and institutional policy instruments.

CONCLUSION

Based on the findings and discussion, this study concludes that *falah* should be understood not merely as an indicator of Islamic welfare, but as an integrative philosophical foundation that reconstructs the relationship between purpose, knowledge, and values within Islamic economics. The concept of *falah* positions welfare as a holistic condition encompassing spiritual responsibility, ethical conduct, social justice, and sustainable prosperity, thereby extending economic orientation beyond growth-centered paradigms. The principal contribution of this study lies in strengthening contemporary Islamic economic philosophy through an integrative model of *falah* that connects ontological foundations (*tawhīd* and human purpose), epistemological structures (*maqāṣid al-sharī'ah* and knowledge formation), and axiological dimensions (justice, trustworthiness, and collective welfare) within a unified analytical framework. This contribution offers a conceptual shift from viewing *falah* primarily as a welfare outcome toward understanding it as a philosophical paradigm capable of informing ethical governance, welfare assessment, and development policy in contemporary Islamic economic discourse.

Practically, the proposed framework provides a conceptual basis for developing maqasid-oriented welfare indicators, strengthening ethical governance systems, and designing Islamic economic policies responsive to contemporary challenges, including inequality, sustainability, and social welfare disparities. Nevertheless, this study is limited by its reliance on qualitative library research and conceptual synthesis, which constrains direct empirical validation of the proposed integrative model. Consequently, future research is encouraged to examine the applicability of *falah*-based frameworks through quantitative measurement models, comparative policy studies, or empirical analyses assessing relationships among religiosity, ethical behavior, institutional quality, and well-being outcomes in Muslim societies. Such further investigations are important to determine how the philosophical dimensions of *falah* can be operationalized into measurable indicators and implemented within contemporary economic institutions and public policy.

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