

CONTEMPORARY MUAMALAH AND *HIFZ AL-MAL*: A STUDY ON THE DIGITALIZATION OF THE FINANCIAL SYSTEM AT AL-AMIEN PRENDUAN ISLAMIC BOARDING SCHOOL

M. Haris Hidayatulloh^{1*}, Bismoadi Tri Wahyu Faizal², Achmad Farid Mawardi Sufyan³, Hanuri Firman Erentama⁴

^{1,2,4} Islamic Economics Law, Faculty of Sharia, Universitas Islam Negeri Madura, Indonesia.

³ Halal Industry, International Institute for Halal Research and Training (INHART), *International Islamic University, Malaysia*

ARTICLE HISTORY

Received:

24 February 2026

Revised

5 March 2026

Accepted:

20 March 2026

Online available:

20 March 2026

Keywords (TNR 10):

Contemporary Muamalah

Hifz al-Mal

Financial Technology

Al-Amien Prenduan

***Correspondence:**

M. Haris Hidayatulloh

E-mail:

m.harishidayatulloh@iainmdura.ac.id

ABSTRACT

Introduction: The advancement of financial technology has transformed the landscape of financial management, compelling Islamic boarding schools (pesantren) to adopt reactive and responsive policies. This study aims to examine the digitalization of the financial system at Al-Amien Prenduan Islamic Boarding School, encompassing the planning and formulation of digital system transformation, its implementation and development, as well as the manner in which the institution integrates such transformation with the principles of *Hifz al-Mal*.

Methods: This study employs a qualitative-empirical method, addressing the research focus through three stages of data analysis, namely data reduction, data presentation, and conclusion.

Results: The findings indicate that the transformation of the student payment system from manual to digital was systematically planned, practically implemented to resolve various financial issues grounded in the principles of *Hifz al-Mal* as part of *Maqashid al-Shariah*, and evaluated to achieve a system with optimal performance in attaining *maṣlaḥah*.

Conclusion and suggestion: The integration of the principles of *Hifz al-Mal* into the digital payment system has proven to be an effective instrument and solution in resolving financial problems, thereby creating a transparent and accountable financial system.

Cite this document:

Hidayatulloh, M. Haris. (2026). Contemporary Muamalah And *Hifz Al-Mal*: A Study On The Digitalization Of The Financial System At Al-Amien Prenduan Islamic Boarding School. *Lan Tabur: Jurnal Ekonomi Syariah*, 7 (2), 360-371.

<https://doi.org/10.53515/lt.v7i2.162>

1. Introduction

Islamic boarding schools (*pesantren*), as the oldest Islamic educational institutions in Indonesia, have undergone significant transformations in facing the challenges of modernization and globalization. The residential education system serves not only as the administrator of the educational institution but also as the manager of funds for educational purposes. The complexity of financial management in *pesantren* has increasingly intensified along with the growing number of students, the diversification of funding sources, and the expansion of the educational programs offered. The development of financial technology (*fintech*) has transformed the landscape of financial management across various sectors, including educational institutions. The development of financial technology (*fintech*) has transformed the landscape of financial management across various sectors, including educational institutions. Financial technology not only enhances operational efficiency but also strengthens internal control mechanisms and accountability. Several *pesantren* have transformed their financial management and educational systems from manual to digital platforms.

Maqashid al-Shariah, as a philosophy of Islamic law that emphasizes objectives and public welfare (*Maslahah*), provides a comprehensive framework to justify digital transformation within Islamic institutions. It affirms that the protection of wealth (*Hifz al-Mal*) encompasses not only preservation but also its development and optimal management. In the contemporary context, digitalization can serve as a means to enhance the efficiency and transparency of financial management, reflecting the principles of *maqashid al-shariah*.

Previous research on the digitalization of financial systems in *pesantren* generally focuses on three main aspects: First, it discusses the implementation of digitalization through various forms and policy frameworks, and the strategy for integrating technology into Islamic education through the enhancement of technological infrastructure (Sholeh, 2023). The development of digitalized financial systems involves engaging financial institutions as partners and parents or guardians of students as stakeholders, enabling them to monitor students' financial activities in real time through the available digital platforms (Wardi et al., 2024). Digitalization serves as a means of establishing a more accountable and transparent student financial management information system, providing more targeted and effective services, and offering certainty to students and their guardians regarding administrative cost planning (Oktavia et al., 2023). Second, it supports cashless policies through the use of digital platforms in student payment systems. Each *pesantren* has a digital platform used for paying mandatory institutional fees as well as students' personal expenses (Anwar, 2023). The digital platforms used in student payment systems can improve record-keeping efficiency, accelerate reporting, facilitate daily financial control, and provide real-time data access. They also support the principles of Good Financial Governance, serving as a strategic solution for establishing modern financial management in *pesantren*, ensuring that financial management is professional and relevant in the digital era (Maela & Hanif, 2025). Third, it discusses that the utilization of technology is necessary for optimizing the business units of *pesantren* (Irfany et al., 2024). The utilization of digital technology in *pesantren* business units, through the development of digital marketing systems, promotes economic empowerment, enhances competitiveness, and strengthens the economic self-reliance of the *pesantren* (Aniys et al., 2024).

The general objective of this study is to address gaps in previous research concerning the digitalization of financial systems in *pesantren*, as a form of contemporary *muamalah*. Specifically, this study focuses on the digitalization of the financial system at *Pondok Pesantren Al-Amien Prenduan*, covering the planning and formulation of the digital system transformation, its implementation, and subsequent development. Furthermore, it examines how the principles of *Hifz*

al-Mal are integrated as a philosophical foundation in the planning, implementation, and development of the digital system at *Pondok Pesantren Al-Amien Prenduan*.

Maqashid al-Shariah, as a philosophy of Islamic law that emphasizes objectives and public welfare (*Maslahah*), provides a comprehensive framework for the digital transformation of Islamic institutions. Adopting information technology in financial management can enhance stakeholder trust without compromising the Shariah values that form the foundation of the institution. A technology-based approach can also be employed to enrich students' learning experiences by utilizing technology as an educational tool (Sholeh, 2023). The protection of wealth (*Hifz al-Mal*) encompasses not only preservation but also its development and optimal management. In a contemporary context, digitalization can serve as a means to enhance the efficiency and transparency of financial management, reflecting the principles of *maqashid al-shariah*.

Financial innovations, including digitalization, can be justified as long as they comply with Shariah principles and provide benefit (*Maslahah*), *Maqashid al-Shariah* should serve as a guiding framework for evaluating every innovation in financial transactions (*muamalah Maliyah*). In the context of contemporary *muamalah*, principles such as transparency (*al-bayanah*), honesty (*al-shidq*), trustworthiness (*amanah*), and justice (*al-'adalah*) form foundational values that must be upheld. These principles are highly relevant for application in the increasingly complex financial management of *pesantren*.

2. Literature Review

Contemporary *Muamalah*

The development of payment systems has undergone significant evolution, progressing from commodity money and fiat money to electronic money (e-money) and increasingly complex digital payment ecosystems. This gradual transformation has given rise to emerging scholarly discourses within the domain of contemporary *muamalah*, necessitating reactive and responsive intellectual *ijtihad*. Contemporary *fiqh muamalah* constitutes a specialized branch of Islamic jurisprudence that elaborates the provisions of Islamic law within the dimensions of economic and commercial transactions relevant to the realities of modern life (Mansur et al., 2025). Within this framework, contemporary *fiqh muamalah* serves as a normative guide for Muslims in determining and selecting forms of transactions that are consonant with the needs and demands of the age, in tandem with the rapid advancement of information and communication technology.

The digital payment system represents one of the most concrete manifestations of the transformation of modern transactions. In this regard, there exists a foundational principle of Islamic jurisprudence (*qawa'id fiqhiyyah*) that serves as the primary basis in *muamalah*: *al-ashlu fi al-mu'amalah al-ibahah hatta yadulla dalilun 'ala tahrimiha*, which signifies that the original ruling (*hukum asal*) of all forms of *muamalah* is permissibility unless there exists evidence (*dalil*) explicitly prohibiting it (Firdaus, Nasution, et al., 2023). This principle provides considerable latitude for various innovations in digital payment systems to be developed, provided they do not contravene the established principles of *Shari'ah*.

The digitalization of payment systems constitutes an integral component of contemporary *muamalah* activities, which may be realized in various forms; however, in practice, it must not depart from the corridors of *Shari'ah* so that the purpose and substance of transactions remain properly safeguarded. The digitalization of transactions within the scope of contemporary *fiqh muamalah* encompasses various forms of modern transactions conducted through digital media, including online platforms, mobile applications, SMS, telephone, and other digital mediums (Tang & Nilfatri, 2024). The rapid advancement of technology has generated considerable convenience in business activities, and such transactions demonstrate how classical business practices have been adapted to the modern era while continuing to adhere to fundamental *Shari'ah* principles.

Contemporary *muamalah* is grounded in fundamental principles that function as normative guidelines to ensure that *Shari'ah* values are upheld in every transaction. The principal principles are as follows: *First*, the Principle of Original Permissibility (*Ibahah*). This principle asserts that the original ruling (*hukum asal*) of all forms of *muamalah* is permissibility (*mubah*), unless there exists explicit scriptural evidence (*dalil*) that expressly prohibits it. This principle represents a manifestation of the flexibility and comprehensiveness of Islamic law (*Shari'ah*) in responding to the evolution of the times. *Fiqh muamalah* affords human beings an exceptionally broad freedom to innovate and exercise creativity in economic transactions, provided that the substance and mechanisms thereof do not contravene definitive scriptural texts (*nash qath'i*) (Mansur et al., 2025). *Second*, the Principle of Justice and Balance (*'Adl wa Tawazun*). This principle emphasizes justice in every aspect of *muamalah*, encompassing justice in exchange, distribution, and procedural matters. Within the contemporary Islamic financial system, the principle of justice serves as a critical benchmark in evaluating various modern financial instruments, ensuring that they do not contain elements of injustice or exploitation toward any of the transacting parties (Harahap et al., 2023). *Third*, the Principle of Transparency and Honesty (*Shidq wa Amanah*). This principle obliges every party engaged in *muamalah* to conduct themselves with honesty and transparency in all transactions. Comprehensive information disclosure constitutes an absolute prerequisite for the validity of modern financial and commercial transactions from a *Shari'ah* perspective (Firdaus, Daniswara, et al., 2023). *Fourth*, the Principle of Protection from Prohibited Elements. Transactions that are *Shari'ah*-compliant must be free from elements that are expressly prohibited in Islam, such as *riba* (usury), *gharar* (excessive uncertainty), *maysir* (gambling), and other forms of ambiguity. The elimination of prohibited elements from every contemporary *muamalah* transaction constitutes an absolute prerequisite for the validity and spiritual blessedness (*barakah*) of a transaction (Güney, 2024). *Fifth*, the Principle of Public Interest (*Maslahah*). Every transaction and innovation in contemporary *muamalah* must be directed toward realizing genuine public interest (*Maslahah*) for the parties involved as well as for society at large. Participants in *muamalah* are required not only to consider short-term individual gains, but also the long-term social and economic impact of every transaction and business model they develop, in accordance with the concept of *Maslahah 'ammah* within the framework of *maqashid al-Shari'ah* (Ahmad et al., 2025).

Digitalization of Payment Systems

The digitalization of the Islamic financial system represents the integration of digital technological innovation with the principles of Islamic finance, with the aim of creating financial products, services, and infrastructure that are compliant with Islamic law (*Shari'ah*), while simultaneously leveraging the advantages of information and communication technology in an optimal manner. This concept constitutes a convergence of two major and mutually complementary domains: the digitalization of the financial system as a technological phenomenon, and Islamic finance as a value system grounded in divine revelation. The digitalization of Islamic finance may thus be understood as the application of technological innovation within the Islamic financial industry, encompassing digital Islamic banking, technology-based Islamic capital markets, digital Islamic insurance (*takaful* digital), as well as Islamic social financial instruments such as *zakat*, *infaq*, *sadaqah*, and *waqf* administered through digital platforms.

Innovation in the digitalization of the Islamic financial system is not merely the digitalization of conventional financial products subsequently rendered *Shari'ah*-compliant, but rather represents a new paradigm designed from the outset upon Islamic values, with digital technology serving as an instrument to maximize public interest (*Maslahah*) for society at large. From a more specific perspective, the digitalization of Islamic finance is also referred to as Islamic

FinTech, denoting the utilization of digital technology to provide financial products and services that are compliant with *Shari'ah* principles, encompassing freedom from *riba*, *gharar*, *maysir*, and other prohibited elements, while simultaneously promoting the holistic realization of *maqashid al-Shari'ah* (Ahmad et al., 2025).

Islamic FinTech forms an ecosystem of technology companies offering financial products and services grounded in *Shari'ah* principles, within which Digital Islamic Payment constitutes one of its primary segments. Digital Islamic payment platforms are responsible for ensuring that the entire transaction chain is free from elements of *riba* and other prohibited (*haram*) components (Suryono et al., 2020). In Indonesia, the implementation of the digital Islamic financial system operates under the supervision of the Sharia Supervisory Board (DPS), which serves as the foremost guardian in maintaining compliance with *Shari'ah* provisions.

The digitalization of Islamic finance in Indonesia is governed by several mutually complementary regulatory frameworks, as follows: *First*, the Regulatory Framework of the Financial Services Authority (OJK). As the regulatory authority of the Islamic financial industry in Indonesia, OJK has issued a range of regulations relevant to the digitalization of Islamic finance, including OJK Regulation (*POJK*) Number 77/POJK.01/2016 concerning Information Technology-Based Money Lending and Borrowing Services, subsequently supplemented by technical guidelines for *Shari'ah*-compliant peer-to-peer (P2P) financing platforms. OJK has also published the Indonesian Islamic Finance Development Roadmap 2023–2027, which explicitly positions digitalization as one of the primary pillars in the development of the national Islamic financial ecosystem. *Second*, the Fatwas of the National Sharia Council of the Indonesian Ulema Council (*Dewan Syariah Nasional-Majelis Ulama Indonesia* — DSN-MUI). DSN-MUI plays a crucial role in providing *Shari'ah* legitimacy for digital Islamic financial products and services. Among the relevant fatwas are DSN-MUI Fatwa Number 116/DSN-MUI/IX/2017 concerning Islamic Electronic Money, DSN-MUI Fatwa Number 117/DSN-MUI/II/2018 concerning Information Technology-Based Financing Services Based on *Shari'ah* Principles, and DSN-MUI Fatwa Number 135/DSN-MUI/V/2020 concerning Shares (DSN-MUI, 2021). The legitimacy conferred by these fatwas constitutes an irreplaceable epistemological foundation in the conduct of *Shari'ah*-compliant digital transactions in Indonesia (Bashori et al., 2023). *Third*, Bank Indonesia Regulations. Bank Indonesia, through the Indonesian Payment System Blueprint (BSPI) 2025, establishes a framework for the development of an inclusive and integrated national payment system, including the development of Islamic digital payment standards. The standardization of the Quick Response Code Indonesian Standard (QRIS), launched by Bank Indonesia in 2019, has further accelerated the adoption of digital payments by Islamic financial institutions, including Islamic boarding schools (*pesantren*) and Islamic Microfinance Institutions (LKMS). *Fourth*, the National Committee for Islamic Economy and Finance (KNEKS). KNEKS, established pursuant to Presidential Regulation Number 28 of 2020, holds a mandate to coordinate the development of the national Islamic economic and financial ecosystem, including its digitalization dimension. One of KNEKS's strategic programs is the development of the Indonesia Islamic FinTech Ecosystem, which aims to position Indonesia as a global hub for Islamic FinTech (Lautania et al., 2024).

***Hifz al-Mal* (Protection of Wealth)**

Hifz al-Mal is etymologically derived from the word *hifzh*, meaning to guard, protect, or preserve, and *al-mal*, meaning wealth or property. Terminologically, *Hifz al-Mal* constitutes one of the five primary objectives of Islamic law (*al-maqashid al-khamsah*), aimed at safeguarding, protecting, and preserving wealth from all forms of threat, including theft, fraud, wastefulness, and unlawful utilization as prescribed by *Shari'ah*. *Hifz al-Mal* may thus be understood as a systematic

effort ordained by *Shari'ah* to protect human ownership of wealth from the threats of destruction, injustice, and misappropriation, so that wealth may be utilized appropriately for the sustenance and welfare of human life (Zailani et al., 2023).

The five primary objectives of Islamic law (*Maqashid al-Shari'ah*), as conceptualized by scholars of *usul al-fiqh*, encompass: *Hifz al-Din* (preservation of religion), *Hifz al-Nafs* (preservation of life), *Hifz al-Aql* (preservation of intellect), *Hifz al-Nasl* (preservation of lineage), and *Hifz al-Mal* (preservation of wealth). *Maqashid al-Shari'ah* is further classified into three levels of protection, namely *dharuriyyat* (absolute primary necessities), *hajiyyat* (secondary needs), and *tahsiniyyat* (tertiary or complementary needs). *Hifz al-Mal* at the *dharuriyyat* level signifies that the protection of wealth is absolute and fundamental to the continuity of human life, such that *Shari'ah* prescribes stringent sanctions against all forms of violation thereof.

Scholars of *maqashid* divide the scope of *Hifz al-Mal* into two mutually complementary dimensions, namely the Positive Dimension (*al-Wujud*) and the Negative Dimension (*al-Adam*). The Positive Dimension (*al-Wujud*) signifies that *Shari'ah* actively encourages and facilitates the acquisition of wealth through lawful and proper means. This dimension encompasses three fundamental aspects (Ahmad et al., 2025): *First*, the legitimacy of wealth ownership. Islam recognizes the right to private ownership (*haq al-milkiyyah al-fardiyyah*) as a fundamental right protected by *Shari'ah*, provided that its acquisition is conducted through means sanctioned by Islamic law. *Second*, the encouragement to work and strive. Islam obliges its adherents to seek lawful (*halal*) livelihood. *Third*, the development of wealth through *Shari'ah* instruments. Islam permits various *muamalah* contracts as legitimate and productive means of wealth development, provided that the requisite pillars (*rukun*) and conditions (*syarat*) established by Islamic law are duly fulfilled. The Negative Dimension (*al-Dam*) signifies that *Shari'ah* explicitly prohibits all that may undermine or threaten the integrity of wealth. The principal prohibitions within this dimension include: *First*, the prohibition of theft and its prescribed punishment. Theft constitutes the unlawful appropriation of another party's rights (*bathil*). *Second*, the prohibition of *riba*. *Riba* represents one of the gravest threats to the integrity and welfare of wealth. *Third*, the prohibition of fraud and *gharar*. In the digital context, this prohibition encompasses misleading information, data manipulation, and the concealment of defects in the object of a transaction. *Fourth*, the prohibition of *israf* and *tabzir*. Extravagance (*israf*) and the wanton dissipation of wealth (*tabzir*) are strictly prohibited in Islam, as they contravene the principles of responsible wealth management oriented toward the realization of public interest (*Maslahah*) (Zailani et al., 2023).

Islamic law provides a comprehensive array of legal instruments to realize *Hifz al-Mal* in practical life. These instruments include: *First*, the law of ownership (*ahkam al-milkiyyah*), which governs three categories of ownership: individual ownership, collective or public ownership, and state ownership. This regulatory framework aims to ensure that each category of wealth is managed equitably, directed toward appropriate beneficiaries, and yields maximum benefit for society (Harahap et al., 2023). *Second*, the law of transactions (*ahkam al-mu'amalat*). All contracts within *fiqh muamalah* are systematically designed to protect the rights of transacting parties from elements of injustice, fraud, and detrimental uncertainty. *Third*, the law of inheritance (*ahkam al-mawarits*). The Islamic inheritance system ensures the just and proportional distribution of wealth among rightful heirs, thereby preventing the concentration of wealth in the hands of a single party, which could give rise to social inequality (Harahap et al., 2023). *Fourth*, *zakat*, *infaq*, and *sadaqah*. These instruments function as mechanisms of wealth redistribution to maintain the circulation and distribution of wealth, ensuring that it does not remain confined exclusively to the affluent. *Fifth*, the prohibition of *ihtikar* (hoarding). Islam strictly prohibits the hoarding of essential commodities,

as such practices distort market mechanisms and inflict harm upon society at large, constituting a concrete form of protection of the public interest.

The implementation of *Hifz al-Mal* must be adapted to respond to emerging challenges within the digital financial ecosystem, such as cybersecurity risks, data privacy concerns, and the potential misuse of technology that may threaten the integrity and security of public wealth (Okanlawon et al., 2024). It is therefore imperative that the development of Islamic digital payment systems integrally accommodates the principles of *Hifz al-Mal* as an integral component of *maqashid al-Shari'ah* in order to achieve genuine public interest (*Maslahah*).

3. Methodology

This study is classified as empirical research, commonly referred to as field research, employing a case study approach. This research type and approach were selected in alignment with the study's objective, which is to conduct an in-depth examination of contemporary phenomena within the selected research subject.

The initial step in conducting the study involved identifying the research subjects, both formally and materially, as well as determining the research location. The selected site for this research is the Al-Amien Prenduan Islamic Boarding School (Pondok Pesantren Al-Amien Prenduan). This location was chosen based on its recognized achievements, notably receiving the award as the most digitally advanced Islamic boarding school in East Java by Bank Indonesia (BI) (Satriyo, 2025).

The study utilized two types of data: primary and secondary. Primary data were collected through observation, interviews, and documentation. These data collection techniques, particularly interviews with key stakeholders, including students and school administrators, enabled the researcher to obtain detailed and nuanced insights regarding the research focus. Meanwhile, secondary data were sourced from relevant books and journals to support findings from the interviews and provide broader theoretical context and conceptual frameworks. Additionally, the researcher employed source triangulation as a method to ensure the validity and reliability of the data.

Data analysis was conducted as a systematic process aimed at transforming raw data into meaningful information. The analysis followed three main stages: data reduction, data presentation, and conclusion drawing. Data reduction involved simplifying and condensing the volume of data by focusing on the most relevant and significant aspects. Data presentation aimed to organize and display the information in an accessible and comprehensible manner. Finally, conclusion drawing involved validating the results by assessing their alignment with the initial research objectives. At this stage, the researcher interpreted the analyzed and presented data to produce the final research findings.

4. Results And Discussion

Transformation of the Digital Payment System

The educational system at Islamic boarding schools (pondok pesantren) employs a dormitory-based model that emphasizes self-management, aiming to develop students into independent individuals. However, most students, being adolescents, often encounter difficulties in managing daily routines, particularly financial management, which can impact academic and daily activities. This study identified several financial violations among students, including negligence resulting in lost funds and misuse of money that should have been allocated according to parental instructions. Common cases included mandatory fees being redirected for personal use.

To address these challenges, Al-Amien Prenduan Islamic Boarding School implemented a digital payment system designed to regulate the prioritization of students' spending, particularly on mandatory fees. The system incorporates a feature allowing parents or guardians to set daily spending limits. This mechanism not only supervises students' financial behavior but also serves as an educational tool for personal financial management.

The financial digital transformation was initiated in recent years in response to various issues in managing both institutional and student finances. The digitalization aims to improve the effectiveness, efficiency, and transparency of financial management, while minimizing violations such as misuse, loss, and wasteful behavior. Additionally, this transformation functions as a technology education platform for all members of the boarding school, considering the rapid development of technology and the resulting need for digital literacy.

The digitalization of finances is implemented through a student payment system, first applied in 2020 for TMI and Tahfidz students. The boarding school collaborates with Bank Syariah Indonesia (BSI) and Bank Negara Indonesia (BNI), with BNI providing the digital platform supporting this transformation. Each student has a virtual account created using the last four digits of their Student Identification Number (NIS). These virtual accounts serve as storage and transaction accounts for mandatory fees (tuition and meal payments), personal expenses, and transfers from parents or guardians.

Initially, the digital payment system employed barcodes on student ID cards (Bithoqoh). However, after evaluating weaknesses such as lost or forgotten cards and potential misuse, the system transitioned to fingerprint-based authentication to enhance security and reliability. Under the new governance framework, students are prohibited from holding cash within the boarding school premises. This regulation also applies to staff handling transactions, who are required to comply with cashless transaction rules. Violations by staff may result in dismissal or blacklisting. These regulations ensure transactional integrity and security while promoting disciplined financial management among students.

Overall, the digital transformation enables more effective, efficient, transparent, and secure financial management for both the institution and students, while simultaneously providing a platform for financial and technological education within the boarding school community.

***Hifz al-Mal* as a normative framework for contemporary muamalah**

The digitalization of the Islamic financial system cannot be separated from the framework of *Maqashid al-Shariah*, which represents the ultimate objectives of Islamic law. *Maqashid al-Shariah* encapsulates the intentions and wisdom that Allah seeks to achieve through each legal provision, aiming to promote human welfare and minimize harm. The core principles underlying *Maqashid* include justice, equality, and freedom, reflecting the ethical and moral foundations of Islamic law. The social dimension of *Maqashid* emphasizes that Islamic financial systems should facilitate equitable distribution (*'adl*), universal prosperity (*falah*), and the eradication of poverty (Chapra, 2008). In this context, the digitalization of Islamic finance can be regarded as a strategic mechanism to broaden financial inclusion, enhance social impact, and extend the benefits of Islamic finance to communities traditionally served by formal financial systems. Thus, the integration of digital technology in Islamic finance is not only practical but also aligns with the moral and social objectives of *Maqashid al-Shariah*.

Human needs within the *Maqashid* framework are classified into three hierarchical levels: *dharuriyat*, *hajiyyat*, and *tahsiniyat*. *Dharuriyat* represents five essential needs critical to sustaining human life: preservation of religion (*hifz ad-Din*), life (*hifz an-Nafs*), intellect (*hifz al-'Aql*), lineage (*hifz an-Nasl*), and wealth (*hifz al-Mal*). Failure to meet these essential needs can result in

substantial harm to human well-being in both worldly and spiritual dimensions. *Hajiyat* encompasses needs that facilitate the fulfillment of *dharuriyat*, so neglecting them may cause difficulties without threatening the core five elements. *Tahsiniyat* focuses on the refinement and optimization of the fulfillment of *dharuriyat* and *hajiyat*, meaning that overlooking *tahsiniyat* reduces the efficiency and completeness of basic human needs satisfaction. This tiered approach underscores that human needs in Islamic law are interdependent, and any financial innovation must consider its impact across all three levels (Ridwan, 2010).

Wealth, as part of *dharuriyat*, plays an instrumental role in supporting the achievement of other *Maqashid* objectives. The concept of *Hifz al-Mal* extends beyond the physical protection of wealth from theft or loss; it encompasses legitimate ownership, lawful utilization, and equitable distribution and management. At the *dharuriyat* level, wealth protection is realized through adherence to Sharia rules regarding ownership, sales transactions, employment obligations, trusteeship of others' property, and inheritance law. At the *hajiyat* level, additional financial transactions such as salam sales, leasing, lending, *mudarabah*, and *musaqah* are permissible to enhance economic efficiency. At the *tahsiniyat* level, ethical conduct in financial transactions and encouragement of voluntary charity are recommended, even when ownership does not meet the *nisab* and haul thresholds (Juna Pulungan et al., 2022). This hierarchical approach highlights that wealth management is not solely an individual concern but must also account for broader social welfare.

Innovation in digital payment systems has brought significant changes to Islamic financial operations. Digital technology not only simplifies transactional processes but also strengthens the achievement of *Maqashid*, particularly *Hifz al-Mal*, by expanding financial access, reducing transaction costs, and enhancing transparency and accountability (Auda, 2008). The implementation of digital payment systems at Pondok Pesantren Al-Amien Prenduan was driven by financial challenges that required a more secure, efficient, and controlled mechanism. The system aims to protect individual property rights from unauthorized transfers, instill financial discipline, and improve transparency and accountability in fund management. Through digital mechanisms, each transaction can be tracked in real time, enabling users to manage and monitor fund allocation effectively while minimizing the risk of loss due to negligence or criminal acts.

Transparency and accountability are fundamental aspects of *Maqashid al-Shariah*, particularly regarding *Hifz al-Mal*. The digital payment system in the pesantren requires prior agreement between all parties involved before any transaction is executed, ensuring fairness, integrity, and the prevention of harm. All members of the pesantren are obliged to use this system, with cash transactions prohibited and penalties imposed for violations. This approach not only mitigates potential financial losses but also educates the pesantren community on transparent, orderly, and responsible financial management.

Broadly, the principle of *Hifz al-Mal* holds profound relevance in contemporary Islamic finance. Wealth protection extends beyond physical security to include legitimate ownership, fair distribution, lawful development of assets, and prevention of economic injustice. The digitalization of payment systems serves as a strategic instrument to reinforce the philosophical and normative foundations of Islamic finance while promoting broader social welfare (*Maslahah 'ammah*). Consequently, the integration of digital technology into Islamic financial systems is not merely practical and efficient but also strengthens the moral, social, and legal objectives central to *Maqashid al-Shariah* (Auda, 2008).

5. Conclusion

The digital transformation of the financial management system at Pondok Pesantren Al-Amien Prenduan has been realized through the implementation of a comprehensive digital payment system encompassing all student transactions. This digitalization initiative emerged in response to multiple challenges in conventional financial management, including the need to enhance efficiency, transparency, and accountability in the administration of pesantren funds. By adopting a digital system, each transaction can be systematically monitored, minimizing the risk of errors or misappropriation while providing accurate financial data to support strategic planning and informed decision-making.

Beyond its operational and practical advantages, this financial system transformation emphasizes the integration of *Hifz al-Mal* principles as a normative and philosophical foundation. This approach ensures that digitalization is not solely driven by technological or administrative requirements, but is also aligned with Islamic legal principles. Consequently, the implementation of a digital payment system not only facilitates more orderly, efficient, and transparent financial management but also reinforces the pesantren's commitment to ethical and sustainable governance. Importantly, this alignment with the maqashid al-shariah principles contributes to achieving *al-falah*, or the holistic welfare and well-being of students, thereby ensuring that financial management supports both operational excellence and the broader moral and spiritual objectives of the pesantren.

Author contribution statement

The contributions of each author to this research are as follows:

1. **Author 1:** Conceptualization, Methodology, Formal Analysis, Investigation, Data Curation, and Validation. (Determining the conceptual framework of the research, designing a qualitative empirical research approach, conducting in-depth interviews and field observations, managing the transcription and organization of qualitative data, and performing triangulation.)
2. **Author 2:** Formal Analysis, Writing, Review, and Editing. (Developing the conceptual model, supporting the interpretation of findings, and critically reviewing and editing the manuscript.)
3. **Author 3:** Theoretical Framework and Research Gap. (Developing a theoretical framework that integrates contemporary muamalah and *Hifz al-Mal*, identifying research gaps, and positioning the study within a broader academic context.)
4. **Author 4:** Literature Review. (Constructing a systematic method for identifying and evaluating scholarly expert insights that serve as the theoretical foundation.)

Acknowledgements

The authors would like to express their sincere gratitude to the leadership and caretakers of AL-Amien Prenduan Islamic Boarding School for their permission, facility support, and data provided throughout the course of this research. The authors also extend their appreciation to colleagues for their invaluable input, discussions, and guidance in the preparation of this manuscript. Furthermore, the authors wish to thank the reviewers for their constructive suggestions in improving the quality of this article.

References

- Ahmad, N., Hanapi, M. S., & Yasin, Y. F. (2025). Maqasid Shariah and Islamic Fintech Research: Trends, Topics and Collaborations. *Jurnal Ilmiah Peuradeun*, 13(3), 2271–2310.
<https://doi.org/10.26811/peuradeun.v13i3.1829>
- Aniys, R., Fuadah, N., & Zuhroh, A. A. (2024). *JEBIS : Jurnal Ekonomi dan Bisnis Islam EMPOWERING ISLAMIC BOARDING SCHOOLS ' BUSINESS UNITS : A DIGITAL*

- MARKETING OPTIMIZATION MODEL*. 10(2), 409–434.
<https://doi.org/10.20473/jebis.v10i2.65069>
- Anwar, H. S. (2023). *Digitalisasi Pendidikan Pesantren melalui Sistem Pembayaran Cashless Menggunakan Ngabar Smart Payment di Pondok Pesantren Wali Songo Ngabar*. 4, 43–53.
- Auda, J. (2008). Maqasid Al-Shariah As Philosopy. In *The International Institute of Islamic Thought*.
- Bashori, A., Mutho'am, & Jusoh, W. N. H. W. (2023). Epistemology of Fatwas on Digital Transaction in Indonesia. In *Jurnal Hukum Islam* (Vol. 21, Issue 2).
https://doi.org/10.28918/jhi_v21i2_02
- Chapra, M. U. (2008). *Vision of Development in the Light of Maqāsid Al-Sharī ' ah*.
- Firdaus, M. I., Daniswara, A. L., Alafianta, N. F., & Asari, A. (2023). Implementation of Fiqh Muamalah Contracts in Electronic Money (E-Money) Transactions. *Al-Muamalat: Jurnal Ekonomi Syariah*, 10(1), 13–23. <https://doi.org/10.15575/am.v10i1.21087>
- Firdaus, M. I., Nasution, S., & Sup, D. F. A. (2023). Maximizing Business Profit: A Perspective from Islamic Economic Law. *EkBis: Jurnal Ekonomi Dan Bisnis*, 7(1), 44–53.
<https://doi.org/10.14421/ekbis.2023.7.1.1614>
- Güney, N. (2024). Maqāsid al-Sharī'a in Islamic Finance: A Critical Analysis of Modern Discourses. *Religions*, 15(1). <https://doi.org/10.3390/re115010114>
- Harahap, B., Risfandy, T., & Putri, I. N. (2023). Islamic Law, Islamic Finance, and Sustainable Development Goals: A Systematic Literature Review. *Sustainability (Switzerland)*, 15(8).
<https://doi.org/10.3390/su15086626>
- Irfany, M. I., Rahmat, M. A., & Haq, D. A. (2024). *JEBIS : Jurnal Ekonomi dan Bisnis Islam BUSINESS DEVELOPMENT STRATEGY OF PESANTREN ' S COOPERATIVES : LESSONS FROM PESANTREN DAARUT TAUHIID Islamic boarding schools are educational institutions that teach Islamic knowledge through business development uni*. 10(1), 220–244.
<https://doi.org/10.20473/jebis.v10i1.50327>
- Juna Pulungan, F. R., Wathan, H., Zuhirsyan, M., & Marpaung, M. (2022). Impementasi *Maqashid al-Shariah* Terhadap Penggunaan QRIS Dalam Transaksi Elektronik. *Jurnal Bilal Bisnis Ekonomi Halal*, 3(2), 130–139.
- Lautania, M., Mutia, E., Evayani, E., & Dinaroe, D. (2024). *Islamic Fintech in Indonesia: Opportunities and Challenges for Growth and Innovation* (pp. 283–291).
https://doi.org/10.1007/978-3-031-55911-2_27
- Maela, S. N., & Hanif, M. (2025). *Digitalisasi Manajemen Keuangan Pesantren melalui Implementasi Aplikasi CARDS*. 8(2).
- Mansur, Assulthoni, F., Nikmah, F., & Nur Masithoh, F. (2025). Reconstructing Fiqh Muamalah for the Digital Age : A Framework for Shariah-Tech Integration. *Journal of Islamic Economics Studies and Practices*, 4(2), 150–159. <https://journal.stai-yypbwi.ac.id/index.php/JIESP/article/view/742>
- Okanlawon, S. U., Zagoon-Sayeed, H., & Salisu, T. M. (2024). Diagnosing Qur'ānic Precepts on Wealth Creation in Digital Age. *Invest Journal of Sharia & Economic Law*, 4(1), 1–20.
<https://doi.org/10.21154/invest.v4i1.8422>
- Oktavia, Y., Afifi, A. A., Eliza, M., & Fauzi, A. (2023). *Pengembangan TDR-IM Sistem Informasi Manajemen Keuangan Siswa di Pondok Pesantren : Integrasi , Simplifikasi dan Digitalisasi*. 1, 1–15.
- Ridwan, J. (2010). *Maqashid al-Shariah* dan Relevansinya Dalam Konteks Kekinian. *Jurnal Ilmiah Al-Syiroh*, 8(1), 1–12.
- Satriyo. (2025). *Al-Amien Prenduan Dinobatkan sebagai Pesantren Paling Digital di Jawa Timur*.

JatimPedia.ID. <https://jatimpedia.id/news-13504-al-amien-prenduan-dinobatkan-sebagai-pesantren-paling-digital-di-jawa-timur>

Sholeh, M. I. (2023). Technology Integration in Islamic Education: Policy Framework and Adoption Challenges. *Journal of Modern Islamic Studies and Civilization*, 1(02), 82–100. <https://doi.org/10.59653/jmisc.v1i02.155>

Suryono, R. R., Budi, I., & Purwandari, B. (2020). Challenges and trends of financial technology (Fintech): A systematic literature review. *Information (Switzerland)*, 11(12), 1–20. <https://doi.org/10.3390/info11120590>

Tang, M., & Nilfatri, N. (2024). Akad in Digital Business: A Study of Fiqh Muamalah on Marketplace and E-Commerce. *Zabags International Journal of Islamic Studies*, 1(2), 53–58. <https://doi.org/10.61233/zijis.v1i2.9>

Wardi, M., Sari, L. C., Kamal, M. Z., & Irawati, S. (2024). *Digital Transformation of Islamic Boarding School Financial System ; Formulation , Implementation and Evaluation*. 5, 461–482.

Zailani, M., Mohd Satar, N., & Zakaria, R. (2023). A REVIEW OF INDICATORS FOR THE PRESERVATION OF WEALTH (*HIFZ AL-MAL*) BASED ON MAQASID AL-SHARIAH. *Journal of Islamic Philanthropy and Social Finance*, 5, 23–29. https://doi.org/10.24191/JIPSF/v4n12022_23-29