



Local Cultural Construction in Job Creation: The Maqasid al-Shariah Approach

Basri Basri ✉

State Islamic Institute of Bone, South Sulawesi, Indonesia

Email: basribasyir862@gmail.com ✉

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Abstract: The application of local culture in local business activities for employees plays a central role in business development, especially in the Bone Regency. Therefore, the application of local cultural values must be studied comprehensively and must not conflict with shariah, the highest law in Islam. This study aims to explore the importance of incorporating local culture, which is deeply rooted in the dynamics of community life, into the service sector, particularly among wedding organizers in Bone Regency. This study employs a qualitative method, collecting data through interviews and analyzing it using the maqasid al-shariah approach. The results show that local cultures such as alempureng, amaccangeng, asitinajang, agettengeng, reso, and siri have been implemented. In addition, there is a local culture that is often overlooked, namely atta. By integrating local cultural values into community life, a complete and integrated personality can be formed, as this aligns with the objectives of shariah (maqasid al-shariah).

Keywords: Local Culture, Employment, Maqasid al-Shariah, Bone Regency

Abstrak: Penerapan budaya lokal dalam kegiatan usaha setempat yang melibatkan pekerja berperan penting dalam pengembangan usaha, khususnya di Kabupaten Bone. Karena itu, penerapan nilai-nilai budaya lokal perlu dikaji secara komprehensif dan tidak boleh bertentangan dengan syariah sebagai pedoman tertinggi dalam Islam. Penelitian ini bertujuan mengkaji pentingnya pengintegrasian budaya lokal yang berakar kuat dalam dinamika kehidupan masyarakat ke dalam sektor jasa, khususnya pada pelaku usaha wedding organizer di Kabupaten Bone. Penelitian ini menggunakan metode kualitatif dengan pengumpulan data melalui wawancara, serta dianalisis menggunakan pendekatan maqasid al-syariah. Hasil penelitian menunjukkan bahwa budaya lokal seperti alempureng, amaccangeng, asitinajang, agettengeng, reso, dan siri' telah diterapkan. Selain itu, terdapat budaya lokal yang kerap terabaikan, yaitu atta. Integrasi nilai-nilai budaya lokal dalam kehidupan bermasyarakat dapat membentuk kepribadian yang utuh dan terpadu, sejalan dengan tujuan-tujuan syariah (maqasid al-syariah).

Keywords: Budaya Lokal, Ketenagakerjaan, Maqasid al-Syariah, Kabupaten Bone

INTRODUCTION

Local cultural heritage, deeply rooted in the lives of communities in certain regions, continues to play a crucial role. This factor has become an inseparable part of community life, thus consistently

distinguishing itself from other communities (Grmuša et al., 2020). The era of disruption, which is driving major social change, creates dynamics that must be addressed wisely. This dynamic process fosters various intercultural connections, triggering reactions from diverse groups and requiring comprehensive safeguards against cultural appropriation (Ozer, 2020). For example, in the context of economic development that prioritizes local wisdom, it must be implemented in an integrated way. The process of job creation not only creates employment opportunities but reinforces local identity, which are an invaluable part of ancestral heritage.

Local culture has great potential to be a key driver in creating futuristic and compatible employment opportunities. However, the influence of local culture is often isolated and even marginalized in economic development policies. The conceptualization and impact of this phenomenon should serve as a reminder for each generation and help institutionalize these changes in a coherent way (Pacheco, 2020). Therefore, a deep understanding of how local culture can inform job creation strategies has become a necessity for the community.

Bone Regency, as part of Indonesia's cultural diversity, is rich in unique traditions and local cultural values. This potential has attracted sustained attention from cultural observers. Given the increasingly rapid dynamics of acculturation, local identity should be strengthened/recognized in ways that maintain distinctiveness. Therefore, integrating economic development with cultural appreciation is not measured solely by the number of jobs created (Sari & Tisnawati, 2025). The crucial point is the significant impact on the development of cultural sustainability. This inclusion will provide proportional benefits to future generations while safeguarding their heritage (Chapman & Schott, 2020).

Various theories substantively state that local culture is an analytical approach used to understand, describe, and illustrate the culture that grows and develops in a particular region, including its distinctive characteristics, social norms, and cultural practices (Steenkamp, 2019). Koentjaraningrat emphasizes culture as a system of ideas, actions, and human works within community life (Kiswahni, 2022). Ki Hajar Dewantara views culture as the fruit of human intellect shaped by nature and time in the struggle for human well-being and social order (Tarigan et al., 2022). Likewise, Tylor defines culture as a complex whole encompassing knowledge, beliefs, art, morals, laws, customs, and other capabilities acquired by humans as members of society (Tylor, 2021). In this sense, cultural values function as shared standards of what is considered good, correct, and appropriate and guide daily interactions (Elizarov et al., 2024; Al-Thani et al., 2025; Crisafulli et al., 2025). Culture can also be understood as a form of social heritage maintained through human actions (Boas, 2021).

The primary implementer of development activities is human resources; therefore, workforce quality becomes a crucial subsystem for achieving economic development (Hermawati & Suwarsit, 2024). The purpose of workforce development, as regulated by Law Number 13 of 2003, includes empowering and utilizing the workforce optimally and humanely, achieving equal opportunities aligned with development needs, protecting workers to achieve prosperity, and improving the welfare of workers and their families (Sastrohadiwiryo & Syuhada, 2021). In organizational contexts, the workforce is a valuable asset for achieving institutional goals (Siswanto & Lestari, 2019). From an Islamic worldview, labor affairs should emphasize ethical responsibility; Ibn Khaldun's view can be interpreted to support the idea that work reflects self-improvement and human stewardship with particular values embodied in labor (Hijriah & Adiba, 2019).

Maqasid al-Shariah consists of two words: maqasid and shariah. Maqasid refers to goals, while shariah refers to the straight path (Jauhar, 2023). Terminologically, maqasid al-shariah is often defined as the objectives intended by the Lawgiver in establishing legal rulings for human benefit, including seeking benefit and repelling harm (Nasution & Nasution, 2020). According to Sya'tibi, maqasid al-shariah includes God's purpose in revealing shariah and the purpose of humans being bound by it, with *maslahah* classified into *dharuriyyat* (primary), *hajiyyat* (secondary), and *tahsiniyyat* (complementary). At the *dharuriyyat* level, according to Sutisna et al. (2022) and Wibowo (2025) *maslahah* comprises five essential protections: a) protection of religion (*hifz al-din*), b) protection of life (*hifz al-nafs*), c) protection of reason (*hifz al-aql*), d) protection of offspring/lineage (*hifz al-nasl*), and e) protection of property (*hifz al-mal*).

Social norms always align with shariah norms, and the relationship between shariah and social norms is shaped by the structure of society (Yuslem et al., 2022). Tariq Ramadan argues that law and jurisprudence must consider social, cultural, political, and economic contexts (Sanuri, 2023). Al-Syatibi also highlights that customary factors and social practices influence the understanding of shariah norms, because shariah is grounded in benefit that can be classified into *dharuriyyat*, *hajiyyat*, and *tahsiniyyat* (Mansyur, 2020). In this view, benefits may include not only formal legal and social practices but also everyday social norms such as politeness, cleanliness, and culturally rooted customs, when they serve the general good (Hamzah, 2022).

This study draws on the maqasid al-shariah framework, which serves as a reference point for the goals of Islam. This concept authentically offers a holistic view of the sustainability and well-being of society. This pillar must be a consistent balance, providing an ethic that clearly integrates cultural values with the principles of justice and sustainability. Culture is not merely a habit but also safeguards the five basic human needs: religion, intellect, life, lineage, and wealth (Hamzah, 2022). Therefore, this approach is believed to be a relevant framework for developing an analytical model for how job development is based on strengthening local cultural values and Islamic ethics. Maqasid al-shariah provides a holistic perspective, integrating economic, social, and cultural dimensions into various aspects of the development process.

This research aims to identify common ground and solutions for designing job development policies and practices in Bone Regency that not only create economic opportunities but also preserve and strengthen the local culture passed down through generations.

RESEARCH METHODS

This research is field research, meaning the researcher conducted direct observations at the location to obtain the desired research data (Sugiyono, 2021). Moleong (2019) explained that this type of field research and a qualitative method intended to understand the phenomena experienced by the research subjects, thus producing descriptive data. Furthermore, Moleong explained that descriptive research aims to gather information about the status of existing symptoms, specifically those related to the research's objectives, so that existing facts can be revealed (Khadijah & Amelia, 2020). The subjects of this study were cultural figures in Bone Regency, entrepreneurs in the traditional dance industry, catering services, and conventional costume rental services, particularly those operating in the event management sector. Data collection was conducted through interviews in two stages.

First, the researcher interviewed cultural figures to explore local culture in Bone Regency from November 23 to 28, 2023. Second, the researcher interviewed service business actors to examine how these cultural values are implemented in various service businesses, both in employee management and in the recruitment of prospective employees. Therefore, the conceptual framework of this study is as follows:

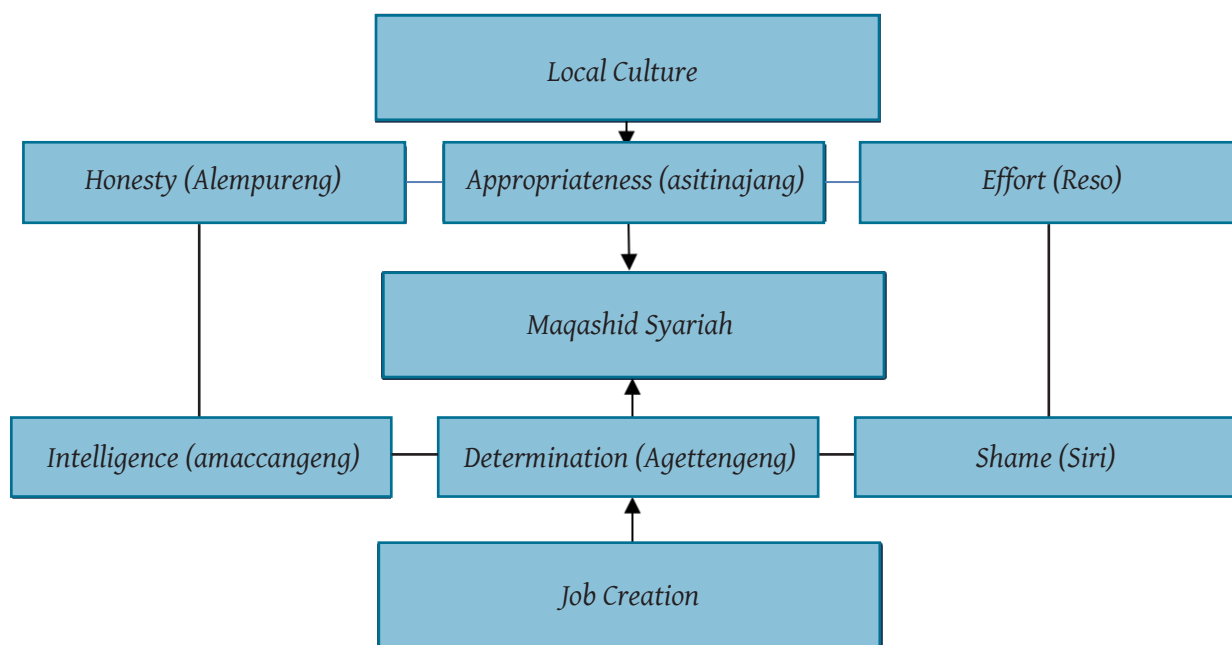


Figure 1. Research Framrework
Source: Created by Author

RESEARCH RESULTS AND DISCUSSION

This chapter presents the main findings of the study and discusses them in relation to relevant theoretical perspectives. The discussion is organized thematically to show how empirical data from the field supports the analysis and helps answer the research objectives.

Local Culture in the Maqasid al-Shariah Approach

In this section, the researcher presents findings based on interviews with cultural figures and wedding organizers in Macege Village, West Tanete Riattang District, Bone Regency. These interviews examine how local culture in job creation is shaped by the Bugis community's cultural characteristics, particularly in relation to the recruitment system for employees. Therefore, the researcher attempts to analyze how local cultural characteristics can be linked to the maqasid al-shariah approach and reflect Bugis philosophical values. Thus, the presentation of data from the interviews on the development of local culture in job creation can be broken down into seven themes:

1. Honesty (Alempureng)

Honesty is crucial for every employee in the workplace, as it impacts credibility. For any business owner currently providing employment, honesty is a key criterion in filling the positions they provide, according to Syamsul Bahri, owner of the Maccolli' Loloe service business. The value of honesty is

a criterion for wedding decoration service providers (Maccolli' Lolo) in recruiting employees, as fulfilling their duties and responsibilities in their field will impact the business's image. For example, decoration employees who are entrusted with completing their tasks and planning the costs for decoration must ensure that their intended use aligns with the plan. If honesty is not instilled in employees, it will be detrimental to the business owner. Therefore, for the smooth running of the business, the value of honesty (alempureng) is crucial when recruiting employees.

Honesty is a beautiful word to hear, but its application is not easy for everyone. The character of honesty is essential to instill in the next generation from an early age, so they grow into individuals with noble morals. Meanwhile, in the workplace, especially for employees, an honest attitude is crucial for maintaining a good reputation. Having honesty in all aspects will bring benefits in the workplace. Therefore, the value of honesty is included in the element of preserving religion and the soul (hifz al-din). thus, humans are created in the best form and have a good image. Consequently, it is essential to uphold the value of honesty in life, particularly in the workplace, to become individuals who benefit others. The author takes the meaning of the value of honesty from the Word of Allah (Qs Ahzab 33:70-71). This verse implies that honesty is a crucial point in life because it is part of obedience to the majesty of Allah. Therefore, honesty in the world of work, especially in the wedding service business, plays a vital role in building trust between business owners and their employees.



Figure 2. Interview with the Owner of the Lamming Maccolli' Lolo Service Business (Syamsul Bahri)

2. Intelligence (Amaccangeng)

Intelligence is crucial for an employee's success in the workplace. Employees who work intelligently will produce outstanding performance, as Rezky Tenriawaru stated. For intelligent employees, their performance is truly visually appealing for the wedding stage service users at Rumah Pengantin Istana Bugis, as employees who consider aesthetic aspects result in matching the lighting colors. In contrast, when employees decorate as they please without considering aesthetics, the results are less impressive for service users and event attendees.

In Islamic teachings, work is considered an act of worship for a servant, as it seeks to provide sustenance to meet daily needs. Therefore, Islam encourages earning sustenance through halal and tayyib (lawful) means, so that what is consumed receives blessings from Allah. Furthermore, Allah greatly favors those who work skillfully and intelligently. One of the values that employees must instill in their work is working intelligently to deliver benefits and results that meet the business owner's expectations. For this reason, Allah promises to increase their provision for those who work diligently and professionally, guided by a strong work ethic. Intellectualism (*amaccangeng*) encompasses maintaining the mind (*hifz al-aql*), as it involves exercising mature consideration in all endeavors, ensuring that everything done always receives the benefits and blessings of Allah. An employee who embodies the values of *Amaccangeng* in their work environment will produce extraordinary results and elevate their reputation and that of the company. The results of this study suggest that it is essential for employees to adopt innovative work practices that align with religious recommendations, rather than relying solely on exhausting and time-consuming work. More importantly, working smart makes complex tasks easier to complete promptly.



Figure 3. Interview with the Owner of Rumah Pengantin Bugis (Rezki Tenriawaru)

3. Appropriateness (*Asitinajang*)

This theme emerged from an interview with Ahmad Danil Karim, the head of the Sanggar Seni Perisai Biru organization. The value of appropriateness can be seen when members who when invited to perform demonstrate the harmony between the dance and the musical accompaniment, so that the audience and listeners feel entertained. The value of appropriateness is crucial for members who are invited to dance at weddings, as it relates to the image of the organization that must be presented to the community, especially the family that has requested the dance. The key point to be achieved is that the community will request that members dance again at future events.

Every business owner naturally has a goal or vision and mission they wish to achieve. Therefore, achieving a company's vision and mission depends on the sincerity and performance of its employees.

Islam teaches that human work must have a clear purpose, encompassing both worship and earning a living. Therefore, employees who implement the value of propriety (*asitinajang*) in their work are also fulfilling their religious obligations (*hifz al-din*) because they work in accordance with the demands of Islam, which consistently encourages working in line with the company's vision and mission.



Figure 4. Interview with the Head of Sanggar Seni Perisai Biru (Ahmad Danil Karim)

4. Determination (*Agettengeng*)

Erni Putriani Syam, S.E., a catering business owner, expressed the importance of determination for employees when tasked with completing customer orders, particularly in selecting the correct spice measurements. Employees must make quick and accurate decisions to ensure the food is delivered to the customer or event host. Determination, or the ability to make decisions, is not solely the responsibility of the business owner or leader; it should also be the responsibility of employees to ensure that orders are received on time and avoid any disruptions during preparations for weddings or other receptions.

Islam consistently teaches the importance of a servant's steadfastness, as a firm stance impacts decision-making when facing a problem. When facing a problem, especially in the workplace, an employee should take clear and decisive steps, accompanied by careful consideration, to resolve the issue quickly. Therefore, the value of steadfastness (*agettengeng*) should always accompany an employee's steps and actions at work, so that when faced with challenges, they can take explicit action or, at the very least, provide a solution to the company's challenges. As a *maqasid al-shariah* approach, the value of steadfastness (*agettengeng*) is found in *hifz al-nafs* (preserving life), as it encourages fellow Muslims to remain steadfast in their convictions when facing problems, accompanied by correct action. The findings of this study also show that steadfastness reflects employees' commitment to carrying out their duties and responsibilities, resulting in employees who consistently act according to what they believe is right.



Figure 5. Interview with the Owner of Mekar Catering

5. Effort (Reso)

One of the strongest philosophies is hard work, or what is meant by *reso*. Syamsul Bahri, the owner of the Maccolli' Loloe wedding stage service, explains that the readiness of employees who join will be evident in their actions when they are entrusted with completing a task. For example, employees in the bridal stage construction business must strive to ensure the bridal stage stands firmly, providing comfort for the customers. Employees who consistently strive to do their best when given a task will instill tremendous trust, especially from the business owner. For the Maccolli' Loloe wedding stage service business owner, employees who strive hard to complete their work also impact the efficiency of the wedding stage construction and decoration time, as their diligence in completing the job is essential.

Islam teaches humans to be able to stand on their own two feet, strictly forbidding being a parasite on those around them. Therefore, humans are charged with working hard to accumulate wealth as assets for the future. To achieve this, employees who join a company should perform well to obtain lawful sustenance. The *maqasid al-shariah* approach, as linked to effort (*reso*), means that humans are encouraged to work to support themselves and their families. However, one of the main points emphasized is always safeguarding their wealth, namely, using it appropriately. Preserving wealth is also a goal of *shariah* (*hifz al-mal*), as it is a trust that must be used optimally. Working hard or striving to the maximum for both personal and public interests should be a crucial character trait instilled in employees within a company to ensure the company runs smoothly.

6. Shame (Siri)

Hernawati, who rented the *baju bodo* (traditional wedding costume), also responded that it is essential for members to consistently maintain a sense of professionalism in their work, thereby preserving their dignity as members of the organization. As members involved in the arts, it is appropriate to instill the culture of *siri*, which our predecessors have always upheld. Therefore, it

would be deplorable if members who join are unable to implement the values of siri. As members who are directly involved in the arts and frequently perform in public, they should be able to set an example so that the artistic and cultural values inherited from their predecessors are maintained.

A culture of shame (siri) is crucial for every individual to maintain their dignity and honor as servants of Allah. Furthermore, maintaining a culture of shame (siri), not merely integrity among employees in the workplace is crucial for safeguarding their good name, the company's reputation. Within the Maqasid al-shariah approach, a culture of shame (siri) is considered a means of safeguarding one's lineage (hifz al-nasl) by encouraging responsible conduct and preventing behaviors that may bring social sanctions and damage family honor. One concrete example is that employees who fail to implement a culture of shame in the workplace will damage their reputation, that of their family, and especially that of the company, by engaging in inappropriate work practices. Islam emphasizes the importance of a culture of shame in the workplace, as it impacts both the employee's and the company's reputation, which must be maintained.



Figure 6. Interview with the Owner of Agnes Collection Baju Bodo

7. Expertise (Atta)

The research revealed a crucial fact: the most problematic aspect is the lack of attention to expertise (atta), a key parameter for employee placement. In the workplace, expertise, when aligned with local cultural values, significantly supports business success and enhances the company's image in the eyes of the public. When business owners utilize expertise as the primary criterion for hiring employees, it will undoubtedly lead to future success for their companies. Furthermore, when viewed from the perspective of Islamic teachings or the maqasid al-shariah approach, this is seen as an effort to maintain the religion of hifz al-din (the principle of the highest good). In applying local culture

through the maqasid al-shariah approach, which relates to the importance of entrusting all matters to experts, researchers base this on Surah Al-Anfal (8:27). This verse emphasizes the importance of entrusting work to experts, ensuring that each task consistently has a positive impact.

When business owners fail to consider expertise as a key factor in employee placement, the consequences can be severe and have the potential to undermine business continuity. In addition, the author also cites a hadith conveyed by Abu Hurairah R.A., which suggests that if something is not handed over to an expert, then wait for its destruction. Interpreting this hadith is crucial for business actors seeking to create jobs, as it requires paying attention to local cultural values that align with Islamic religious recommendations. In applying local culture, the value of expertise (atta) in wedding service businesses is significant because it contributes to creating employees who are professional and have a high work ethic. The development of local culture as a basis for job creation should make expertise (atta) the primary basis for determining employees, as it occupies a middle position between scholarship (amaccangeng) and propriety (asitinajang). When employees work according to their expertise, it is definitely appropriate in terms of propriety values, as it is handed over to the expert. When employees are experts in their field, their work is definitely working intelligently. This is part of the local cultural value of scholarship (amaccangeng).

Therefore, it is a significant mistake for business actors to overlook the value of expertise in creating job opportunities for employees, as this is a crucial factor in achieving long-term business success. Furthermore, expertise has been recommended in Islam, rooted in the Quran and Hadith as sources of Islamic law. He continued that, in the maqasid al-shariah approach, expertise (atta) is closely related to efforts to maintain the religion, as stated in the Quran and Hadith, which strongly recommend that all matters be entrusted to experts to provide benefits and avoid harm. Expertise is significant to pay attention to from a religious perspective, strongly suggesting the importance of handing someone over to an expert to produce maximum performance. This is in accordance with research that the importance of placing employees according to their expertise to increase production value and maintain the stability of activities in the company which is expected to run according to its corridor and the company's vision and mission are achieved

CONCLUSION

This study identifies seven key elements in the construction of local culture that contribute to job creation within wedding-related service businesses in Bone Regency. These elements reflect Bugis cultural characteristics considered by business owners in recruiting and managing employees: 1) Honesty (alempureng), 2) Intelligence (amaccangeng), 3) Appropriateness (asitinajang), 4) Determination (agetengeng), 5) Effort (reso), 6) Shame and honor (siri), and 7) Expertise (atta). In practice, the findings indicate that the first six values are generally applied in employee recruitment and work practices.

The study also finds that attention to expertise (atta) in employee placement can still be improved. When expertise is used more consistently as a basis for placement, work processes tend to be more organized, productivity increases, and business operations are more likely to remain sustainable in the long term. Therefore, business owners are encouraged to prioritize expertise alongside Bugis cultural values when recruiting and assigning employees, as appropriate placement supports operational effectiveness and business continuity.

From the Maqasid al-Shariah perspective, local culture in job creation can be understood as a commitment to character values that guide work ethics and help ensure that employment practices remain aligned with shariah principles. Based on these findings, the researcher recommends further strengthening the analysis within the maqasid al-shariah approach. In this regard, we will explore the perspectives of religious leaders or scholars with expertise in Islamic and cultural studies. Such results will undoubtedly provide a comprehensive survey. The author is grateful to the respondents who took the time to provide detailed information, enabling us to complete this research and contribute to the development of the literature on local cultural development in Bone Regency.

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