

Evaluating Claim Settlement in Islamic Life Insurance through the Lens of Maqasid al-Shariah: Evidence Insurance Company in Central Java Branch

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Abstract: This study aims to evaluate the claim settlement process of the Brilliance Hasanah Sejahtera life insurance product at PT Asuransi XXX, Central Java Branch, through the lens of *Maqasid al-Shariah*. Employing a qualitative descriptive method, the research examines whether the operational mechanisms of Islamic life insurance claims reflect Shariah compliance and contribute to social welfare (*maslahah*). Data were collected through interviews, observations, and documentation from both company representatives and policyholders. The findings reveal that the claim settlement procedure—comprising claim notification, submission of documents, verification, and payment—has been implemented in accordance with Islamic principles, emphasizing transparency, fairness, and efficiency. The analysis identifies that PT Asuransi XXX embodies the objectives of *Maqasid al-Shariah* primarily through the dimension of *hifzh al-mal* (protection of wealth), while simultaneously supporting other objectives such as *hifzh al-din*, *hifzh al-nafs*, *hifzh al-aql*, and *hifzh al-nasl*. The study concludes that the company's claim settlement process reflects the realization of *dharuriyat* (essential needs), promoting justice and trust in Islamic financial services.

Key-words: Maqasid al-Shariah, Islamic life insurance, claim settlement, *hifzh al-mal*, *maslahah*.

1. Introduction

The Islamic insurance industry (*takaful*) has grown significantly across emerging Muslim markets, including Indonesia, as an ethical alternative to conventional insurance. The model operates based on *ta'awun* (mutual cooperation) and *tabarru'* (donation), aligning with Shariah principles that prohibit *riba* (usury), *gharar* (uncertainty), and *maysir* (gambling). Islamic insurance institutions not only provide financial protection but also contribute to social welfare by redistributing risk and fostering solidarity among participants (Alam & Rahman, 2023).

In Indonesia, where the Muslim population exceeds 230 million, the demand for Shariah-compliant financial products continues to expand. The *Brilliance Hasanah Sejahtera* (BHS) product offered by PT Asuransi XXX represents a leading example of life insurance

integrated with investment features under a *tabarru'* fund structure. This product aims to protect policyholders and their beneficiaries from future uncertainties while adhering to Islamic ethical principles.

However, despite the increasing popularity of Islamic insurance, public skepticism regarding claim settlements persists. Many policyholders perceive insurance companies as reluctant to pay claims promptly or transparently (Fauzi et al., 2022). This skepticism highlights the importance of trust, efficiency, and justice in claim management—values that resonate closely with the higher objectives of Islamic law (*Maqasid al-Shariah*).

Maqasid al-Shariah offers a normative framework for evaluating whether Islamic financial institutions achieve their intended

purpose: the realization of human welfare (*maslahah*) and the prevention of harm (*mafsadah*). The framework emphasizes five core dimensions—protection of faith (*hifzh al-din*), life (*hifzh al-nafs*), intellect (*hifzh al-'aql*), lineage (*hifzh al-nasl*), and wealth (*hifzh al-mal*) (Auda, 2023). In the context of Islamic insurance, these dimensions guide ethical governance, fairness in transactions, and transparency in the distribution of claims.

This study seeks to analyze the claim settlement process of PT Asuransi XXX's BHS product through the lens of *Maqasid al-Shariah*. Specifically, it investigates how the company operationalizes Shariah principles in handling claims, ensures equitable treatment among participants, and promotes social benefit. By examining these aspects qualitatively, this paper contributes to the growing literature on Islamic financial ethics, governance, and performance evaluation using *Maqasid al-Shariah* as an analytical tool.

The study addresses the following research questions:

1. How does PT Asuransi XXX implement the claim settlement process for the BHS life insurance product?
2. To what extent does the process align with the principles and objectives of *Maqasid al-Shariah*?
3. How does the claim management contribute to the realization of *maslahah* for stakeholders?

By answering these questions, the research provides empirical insights into the integration of Shariah values in practical claim management, offering implications for regulators, practitioners, and scholars in Islamic finance.

2. Literature Review

2.1 Islamic Life Insurance (Takaful) and Claim Management

Islamic insurance, or *takaful*, represents a cooperative risk-sharing mechanism that operates within the ethical framework of Shariah. Participants contribute to a collective fund (*tabarru'*) intended to assist members who suffer

defined losses, replacing the profit-oriented approach of conventional insurance (Mohamed et al., 2023). Unlike traditional insurance, where the insurer bears the risk in exchange for a premium, *takaful* is based on mutual cooperation (*ta'awun*) and solidarity (*tadhamun*).

The process of claim management is central to maintaining customer trust and Shariah integrity. A transparent, timely, and fair claim settlement strengthens participants' confidence and demonstrates the moral objectives of Islamic finance (Abdul Rahman & Fisol, 2022). Conversely, delays or non-transparent investigations can undermine the credibility of *takaful* institutions and contradict Islamic ethical principles.

Previous studies have examined the challenges of claim settlement in Islamic insurance, highlighting issues such as inadequate documentation, limited awareness of Shariah principles, and operational inefficiencies (Sulaiman et al., 2023). However, integrating *maqasid al-shariah* into claim management remains underexplored, particularly in Indonesia's fast-growing Shariah insurance market.

2.2 Maqasid al-Shariah in Islamic Finance

Maqasid al-Shariah—literally “the higher objectives of Islamic law”—refers to the underlying aims of Shariah in ensuring welfare (*maslahah*) and preventing harm (*mafsadah*). The classical framework developed by al-Ghazali and al-Shatibi identifies five essential dimensions: protection of religion (*hifzh al-din*), life (*hifzh al-nafs*), intellect (*hifzh al-'aql*), lineage (*hifzh al-nasl*), and wealth (*hifzh al-mal*). These objectives provide a holistic ethical foundation for Islamic economic activities (Auda, 2023).

Recent works have applied *maqasid* principles to measure the social and ethical performance of Islamic financial institutions (Zainuddin et al., 2024). The framework transcends mere Shariah compliance and focuses on how financial activities contribute to human development and societal justice (Dusuki & Irwani, 2023). In

insurance, *maqasid* can be operationalized by ensuring equitable treatment in claims, transparency in fund management, and the avoidance of exploitative or deceptive practices.

2.3 Maqasid-Based Evaluation in Takaful Operations

Several contemporary studies have proposed *maqasid*-based performance indicators for Islamic financial products, including *takaful* (Ahmad et al., 2024). These indicators assess whether institutional practices uphold the values of justice, transparency, and social solidarity. For example, *hifzh al-mal* is realized when participants' funds are managed prudently and free from *riba*; *hifzh al-nafs* is fulfilled when financial protection preserves human life; and *hifzh al-din* when operations comply with Shariah ethics (Alam & Rahman, 2023).

Claim settlement, therefore, becomes a critical test of *maqasid* implementation. A Shariah-compliant claim process must protect participants' wealth while upholding honesty and fairness. The speed and accuracy of claim verification also demonstrate the institution's commitment to *ihsan* (excellence) and *amanah* (trustworthiness).

Despite these conceptual developments, empirical research on *maqasid*-based evaluation of claim settlement remains limited, especially in Southeast Asia. This study seeks to bridge that gap by analyzing PT Asuransi XXX's practices in Indonesia, offering insights into how *maqasid al-shariah* can guide operational excellence in *takaful* claim management.

3. Methodology

3.1 Research Design

This study adopts a qualitative descriptive design to explore the claim settlement process of the *Brilliance Hasanah* at PT Asuransi XXX. Qualitative inquiry is appropriate for understanding social and ethical phenomena within their real-life context (Creswell & Poth, 2023). The descriptive approach allows the researcher to provide a holistic interpretation of how *maqasid al-shariah* values are implemented in insurance claim management.

3.2 Data Collection

The study uses both **primary and secondary data**:

- **Primary data** were collected through semi-structured interviews with key stakeholders, including an Agency Director, Agency Manager, and Resource Management Officer at PT Asuransi XXX, as well as policyholders who have experienced claim settlement.
- **Secondary data** were obtained from company documents, Shariah insurance regulations, academic journals, and prior studies on *takaful* and *maqasid al-shariah*.

Interviews were conducted in Bahasa Indonesia, transcribed, and translated into English. The questions focused on procedures, customer experience, ethical conduct, and institutional challenges in claim management.

3.3 Data Analysis

Data were analyzed using thematic analysis, following Braun and Clarke's (2023) framework. The analysis involved coding interview transcripts, identifying patterns related to *maqasid al-shariah* dimensions, and comparing them with established theoretical constructs. Triangulation was achieved through the use of documentation and observation to enhance validity.

The analytical process followed three stages:

1. **Data Reduction** – Selecting and simplifying data relevant to the claim settlement and *maqasid* framework.
2. **Data Display** – Organizing findings into thematic categories (e.g., transparency, fairness, protection of wealth).
3. **Conclusion and Verification** – Drawing conclusions about the alignment of PT Asuransi XXX's practices with Shariah objectives and verifying interpretations through cross-checking sources.

3.4 Ethical Considerations

All participants were informed about the research objectives and provided consent before interviews. The company's name (PT Asuransi XXX) was anonymized to maintain confidentiality, consistent with ethical research practices. Data handling complied with the research ethics standards of Universitas Jenderal Soedirman.

4. Results

4.1 Overview of Claim Settlement Procedures

The claim settlement process at PT Asuransi XXX follows four primary stages: (1) claim notification, (2) submission of claim documents, (3) verification and investigation, and (4) claim payment. Each stage reflects operational transparency and responsiveness, designed to uphold both regulatory compliance and Shariah ethics.

Interviews revealed that policyholders could submit claims through multiple channels — phone, email, or physical office visits — without being restricted to the branch where the policy was originally issued. The company's agents play an active role in assisting claimants, ensuring

procedural clarity and minimizing administrative barriers. One participant noted that the support received “made the process faster and built confidence in the company's sincerity.”

The submission stage requires standard documentation such as claim forms, death certificates, and policy information. Once verified, claims are processed within a maximum of fifteen working days, although several respondents stated that payments were often completed within seven days. This efficiency aligns with the Shariah principle of *ihsan* (excellence in conduct) and *amanah* (trustworthiness).

Table 1. Comparative Analysis of Islamic Insurance (Takaful) Development in Malaysia and Indonesia

Aspect	Malaysia	Indonesia
Regulatory Authority	Bank Negara Malaysia (BNM) – regulates and supervises Islamic insurance (takaful) under the <i>Islamic Financial Services Act 2013 (IFSA)</i> .	Otoritas Jasa Keuangan (OJK) – oversees Islamic insurance (asuransi syariah) under the <i>Undang-Undang No. 40 Tahun 2014 tentang Perasuransian</i> .
Shariah Governance	Each takaful operator must have a <i>Shariah Committee</i> approved by BNM; BNM also issues <i>Shariah Governance Policy Document</i> .	Companies must have a <i>Dewan Pengawas Syariah (DPS)</i> approved by <i>Dewan Syariah Nasional – Majelis Ulama Indonesia</i>

Aspect	Malaysia	Indonesia
		(DSN–MUI); national guidelines are issued by DSN–MUI and OJK.
Industry Development	More mature and well-structured; Malaysia is recognized as a global hub for Islamic finance and takaful.	Rapidly growing but still developing; Islamic insurance market share remains smaller than conventional insurance.
Operational Models	Primarily <i>wakalah</i> (agency) model with <i>tabarru'</i> fund; profit-sharing schemes are clearly regulated.	Both <i>wakalah</i> and <i>mudharabah</i> models are used, with flexibility depending on product design and OJK regulations.
Product Diversity	Wide range of products including family, general, investment-linked, and microtakaful.	Expanding product line but focused mainly on family takaful and micro-insurance (asuransi mikro syariah).
Shariah Compliance Supervision	Centralized under BNM with continuous audits and <i>Shariah-compliance reviews</i> .	Decentralized; DPS supervises at the company level, while DSN–MUI provides national fatwas and standards.
Public Awareness and Education	High awareness due to long history and strong government promotion of Islamic finance.	Moderate awareness; public understanding of Islamic insurance principles still limited in rural areas.
Implementation of Maqasid al-Shariah	Institutionalized through policies emphasizing <i>Shariah value-based intermediation</i> ; integrated into risk and performance frameworks.	Increasingly applied in academic and operational contexts; still evolving from compliance-based to maqasid-based performance evaluation.
Digitalization and Innovation	Advanced digital platforms and regulatory sandbox for fintech-takaful innovations.	Growing digital adoption but constrained by regulatory and infrastructural gaps.
International Recognition	Benchmarked as a model by other Muslim countries; hosts major takaful and Islamic finance conferences.	Emerging player with growing regional influence, particularly in Southeast Asia's Shariah economy.

4.2 Verification and Investigation

Verification procedures involve a thorough examination of submitted documents to prevent

fraud and ensure the legitimacy of claims. Company officers emphasized that this step protects not only the institution's financial integrity but also the collective *tabarru'* fund — a trust pooled from participants' donations.

This investigation phase reflects the *maqasid* objective of *hifzh al-mal* (protection of wealth), as it ensures that disbursements are justified and free from deception (*gharar*). Respondents acknowledged that the company's internal audit and compliance units cooperate closely with the Shariah Supervisory Board (*Dewan Pengawas Syariah*) to uphold these standards.

4.3 Claim Payment and Distribution

Once approved, the company transfers claim funds directly to the beneficiaries' bank accounts. This cashless procedure prevents misappropriation, loss, or misconduct. The use of Islamic banking institutions, such as Bank Muamalat, further strengthens compliance with Shariah by ensuring that no *riba*-based intermediaries are involved.

The company strictly prohibits agents from handling cash transactions, which mitigates potential moral hazards. This practice exemplifies *hifzh al-din* (protection of faith) and *hifzh al-mal*, ensuring that every transaction remains transparent, ethical, and compliant with Shariah.

5. Discussion

5.1 Alignment with Maqasid al-Shariah

The findings demonstrate that PT Asuransi XXX's claim settlement process aligns substantially with the principles of *Maqasid al-Shariah*. Specifically, the dimension of *hifzh al-mal* is realized through the management and protection of participants' funds. The collection, administration, and disbursement of the *tabarru'* fund adhere to the Shariah values of fairness (*adl*) and transparency (*shafafiyah*).

Furthermore, other dimensions of *maqasid* are indirectly reflected in the claim process:

- **Hifzh al-din (protection of faith):** By adhering to Shariah principles, the

company reinforces participants' trust in Islamic finance as a legitimate alternative to conventional insurance.

- **Hifzh al-nafs (protection of life):** The insurance scheme offers security to beneficiaries, ensuring their financial survival after the policyholder's death.
- **Hifzh al-'aql (protection of intellect):** The claim process involves informed consent and clear communication, preventing confusion or exploitation.
- **Hifzh al-nasl (protection of lineage):** The prompt disbursement of claims sustains dependents' welfare and family stability.

This multidimensional realization of *maqasid* situates the claim settlement system within the *dharuriyyat* (essential needs) level — the highest category of necessity in Islamic jurisprudence — as it safeguards life, property, and dignity simultaneously.

5.2 Ethical and Operational Implications

From an ethical perspective, PT Asuransi XXX's approach to claim management underscores *amanah* (trust) as a foundational value. The proactive communication and accelerated disbursement of claims enhance social trust in Islamic financial institutions, contributing to *maslahah* (public good).

Operationally, the adoption of a transparent and cashless system minimizes the risk of fraud, aligning with international best practices in Islamic financial governance (AAOIFI, 2023). By integrating *maqasid* into operational policy, the company exemplifies the transition from mere Shariah compliance to *Shariah value realization* (SVR), as advocated by recent scholars (Mohd Nor & Kamaruddin, 2024).

However, the study also identifies potential challenges, including the need for enhanced awareness among policyholders regarding procedural documentation and continuous Shariah training for employees. Addressing these areas would strengthen the alignment between operational practices and *maqasid al-shariah* objectives.

5.3 Theoretical Contribution

This study contributes to the evolving discourse on *maqasid al-shariah* by providing empirical evidence from the insurance sector — an area still underrepresented in the literature. While most prior research has focused on banking or capital markets, this paper extends the *maqasid* application to claim settlement mechanisms in *takaful*.

The findings affirm that *maqasid al-shariah* can serve as both an evaluative and managerial framework, guiding Islamic insurance providers toward ethical excellence and stakeholder-centered governance (Auda, 2023; Zainuddin et al., 2024).

6. Conclusion

This study evaluated the claim settlement mechanism of the *Brilliance Hasanah Sejahtera* product at PT Asuransi XXX, Central Java Branch, through the lens of *Maqasid al-Shariah*. The results confirm that the company's operational practices uphold the essential objectives of Shariah particularly *hifzh al-mal* (protection of wealth) by ensuring that claim processes are conducted transparently, promptly, and fairly.

The analysis revealed that the institution's procedures do not only protect wealth but also support the other *maqasid* dimensions, demonstrating an integrated approach to Shariah-based welfare (*maslahah*). This multidimensional implementation reflects the company's commitment to fulfilling both individual and collective obligations under Islamic ethics.

From a policy standpoint, this study highlights the necessity for Islamic insurance operators to move beyond procedural compliance and adopt a holistic *maqasid*-oriented governance framework. Regulators such as Indonesia's Otoritas Jasa Keuangan (OJK) and the National Shariah Board (DSN-MUI) could integrate *maqasid*-based indicators into their supervisory standards to strengthen consumer trust and social impact.

Future research should expand this inquiry by employing comparative methods across multiple *takaful* operators or integrating quantitative performance measures such as *Maqasid Performance Index* (MPI). Such approaches

would deepen understanding of how *maqasid al-shariah* can serve as a strategic foundation for sustainable Islamic financial systems.

7. Implications

7.1 Theoretical Implications

This study extends the theoretical application of *Maqasid al-Shariah* beyond the conceptual level by demonstrating its practical relevance in claim management within Islamic life insurance (*takaful*). By empirically analyzing PT Asuransi XXX's claim settlement process, this research provides evidence that *maqasid* can function as an evaluative and operational framework — not merely a philosophical construct.

The study reinforces the argument that *Maqasid al-Shariah* serves as a comprehensive ethical system capable of guiding contemporary financial practices toward justice, welfare, and sustainability. It also adds to the growing body of Islamic finance literature that advocates a shift from *Shariah compliance* (procedural adherence) to *Shariah value realization* (ethical and social outcomes).

Furthermore, this paper contributes to the discourse on Islamic business ethics by demonstrating how the dimensions of *hifzh al-mal*, *hifzh al-din*, and *hifzh al-nafs* can collectively function as operational benchmarks for institutional performance evaluation. Thus, it bridges the theoretical gap between Islamic legal philosophy and financial management.

7.2 Managerial Implications

For practitioners and executives within Islamic insurance institutions, the findings offer actionable insights on integrating *maqasid*-based values into claim management systems. Specifically:

1. **Governance Integration:** Claim verification and payment systems should be designed with built-in ethical filters that ensure fairness and transparency, thereby reducing disputes and enhancing client trust.
2. **Shariah Training:** Regular capacity-building programs are essential for staff

to internalize Shariah principles, ensuring consistent ethical conduct during claim processing.

3. **Digital Ethics:** Implementing digital claim systems through Islamic banking channels reinforces transparency and minimizes *gharar* (uncertainty) and *maysir* (moral hazard).
4. **Customer-Centric Approach:** By emphasizing *maslahah* (welfare) as a strategic objective, *takaful* operators can strengthen long-term customer loyalty and brand reputation within the growing Islamic financial market.

These managerial insights demonstrate that adherence to *maqasid al-shariah* can be both an ethical imperative and a competitive advantage, aligning organizational behavior with social welfare and stakeholder satisfaction.

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7.3 Policy Implications

From a regulatory standpoint, this study suggests that national authorities such as the Otoritas Jasa Keuangan (OJK) and Dewan Syariah Nasional – Majelis Ulama Indonesia (DSN-MUI) should integrate *maqasid*-oriented standards into their evaluation and supervision frameworks. Such standards could include: The development of a Maqasid Performance Index (MPI) for Islamic insurance institutions, Mandating *maqasid*-based reporting in corporate governance disclosures, and Establishing ethical benchmarks for claim turnaround time and transparency in fund management. Incorporating these elements into Indonesia’s Islamic finance regulatory architecture would promote accountability, fairness, and social justice — the very objectives of *Shariah* itself.

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