



The Role of Islamic Financial Management Model Sakinah Finance in Fulfillment of Sharia Maqashid

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Article Info	Abstract
<p>Article history: Received June 07, 2023 Revised July 01, 2023 Accepted August 27, 2023 Available online September 15, 2023</p> <p>*Corresponding author email: enilathifah@iai-tabah.ac.id Phone number: 085733553883</p> <p>Keywords: Role, Islamic Financial Management, Sakinah Finance, Maqoshid sharia.</p>	<p>The purpose of this study was to determine the role of Islamic finance in the sakinah finance model which includes: Managing Income, Managing Needs, Managing Dreams/Wants, Managing Surplus/Deficit, and Managing Contingency in fulfilling the maqashid sharia of the Paciran Lamongan community. The research method is descriptive qualitative with a case study type. The results of the study are that the Paciran Lamongan village community applies the sakinah finance model in meeting their daily needs through family financial managers who are dominated by mothers. The role of sakinah finance in fulfilling maqoshid sharia for the Paciran Lamongan village community can be seen from (1) as a controller of household expenses, including education, health, investment, and Zakat Infaq Sadaqoh (2) As an evaluation of family financial management to avoid wasteful and wasteful. (3) As a financial planner who is good and careful in meeting the needs of family members.</p>
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INTRODUCTION

Economics is a complex problem in life. The existence of a system for managing the economy is the primary strategy for realizing a prosperous economy. Indonesia has an Islamic economic system aligned with Pancasila because the thinking in Pancasila includes the interests of Muslims, which are very relevant to the goals of sharia (maqashid al-syariah).

Islam owns the universal religion of Melaka because all humanity highly recognizes its existence with aqidah and sharia, which always sets an example in all aspects of life, including the economic aspect. One of the elements of the economy is finance. Financial existence is the

main key to meeting the needs of all people. Regarding maintaining financial stability, it is necessary to have proper financial management in a company or individual. Islamic financial management is one of the management that always includes its operations by adhering to the values and principles of the Islamic religion.

The paradigm of Islamic financial management is strongly influenced by factors that can give rise to discourses on Islamic financial management such as economic, social, and cultural, changing conditions in the political system, culture, increased religious awareness, the spirit of revival, development of science and growth of study centers for people and others. *Latifah, et al.* (2022). Most financial managers in society are held individually by women. Financial management in the household is generally managed and organized by women who act as wives and mothers for the family (Inggriani & Nafik HR, 2015). As a family financial manager, it is necessary for a woman who also acts as a housewife to maintain her internal family to have resilience and sustainable financial development. In addition, it is also important to maintain peace of mind and ensure that all forms of income come from lawful and reasonable sources. And the expenses that are made are controlled from things that are wasteful and redundant.

One approach that pays attention to Islamic sharia is *sakinah* finance. There is one study that shows the practice of *sakinah* finance. There is the application of *sakinah* finance in the household management of the *takmir* mosque, to be precise, the Rungkut Jaya mosque. The results show that the main intention of seeking sustenance is worship, guaranteeing *thoyib* and lawful in seeking sustenance, maintaining health and professional work, maintaining friendship, the husband is obliged to provide a living for his wife by including elements of trust and openness between partners (Mas'amah & Shofawati, 2020).

Sakinah finance is a model of Islamic financial management that is expected to be able to realize the existing *maqashid sharia*. Because in *maqashid sharia* it guarantees the realization of *maslahat* for mankind. In achieving this, Allah SWT gives responsibility to humans to obey the laws of Allah SWT. Because the essence of the law is made for the benefit of man himself, from this, it can be seen that *maqashid sharia* is a concept of knowing the wisdom or values of *sharia* decreed by Allah SWT in achieving the ultimate goal, namely human benefit (*Sutisna et al, 2021*).

According to Imam ash-Syathibi the main objective of *maqashid ash syari'ah* is to protect and fight for three legal categories, namely among others: *Daruriyyat* (primary needs), *Hajjiyyat* (secondary needs), and *Tahsiniyyat* (tertiary needs). (Muzlifah, 2013). In *Daruriyyat* needs, if this level of need is not met, it will threaten the safety of mankind in this world and in the hereafter.

There are five interests that must always be guarded and protected, namely (Muzlifah, 2013): 1) Protecting Religion (*al-Din*); 2) Protecting Life (*al-Nafs*); 3) Protecting Intellect (*al-Aql*); 4) Protecting the Family/lineage (*al-Ird*); and 5) Protecting Property (*al-Mal*). Imam ash syatibi is the "father of *maqashid sharia*". He thought that people who had finished reading the book *Al-Muwafaqat* would be able to provide a definition of *maqashid sharia*. *Maqashid sharia* was first defined by contemporary scholars such as Dr. Thahir Bin Asyur in his book *Maqashid asy-Syariah*

al-Islamiyah namely: "Maqashid is divided into two parts, namely maqashid syar'i and maqashid mukallaf. Maqashid syar'i itself has 4 (four) forms: (1) the purpose of syara' in establishing law is for the benefit of its people; (2) to understand the law properly, it is not surprising that the teachings of the Qur'an flow so well; (3) the law is made to teach taklif (train) mulaf; (4) humans as legal objects must follow the provisions of syara' and may not follow the will of their own desires. (Nasution & Nasution, 2020)

Personal financial planning in Islam is called Sakinah Finance. Sakinah starts from the belief that stored rupiah, dollars or dinars are lawful money. Money obtained lawfully is the foundation of a calm family financial life. The main model of Sakinah Finance refers to the scope and spectrum of family financial management, which we divide into five main scopes. With reference to the basic principles of maqasid sharia and the priority scale of dharuriyyat, hajiyyat and tahsiniyyat.

In financial planning, it is necessary to pay attention to the conceptual framework of Islamic financial planning which is expected to be able to increase Islamic financial literacy and inclusion by using Islamic Financial Planning. (Amilahaq et al., 2022). In implementing sakinah finance, the main actor is the wife. Because the wife has the responsibility of spending, and maintaining the husband's self-esteem and image. In addition, there are also 6 responsibilities, namely: income, maintenance, ZIS, consumption, investment, and savings into 4 responsibility centers, namely: income centers, cost centers, investment centers, and wealth centers (Wife's Accountability in Islamic Household *Accounting.Pdf*, nd).

And not all Muslim families apply sakinah finance in managing family finances so that family financial stability often faces financial shortages, causing debt and pawning (Latifah & Aprilisanda, 2020). This research has a difference with previous research regarding the role of sakinah finance which is applied by several Paciran Lamongan village communities in fulfilling maqasid Islam which will be explained in full in the next section.

METHODS

Research is a series of systematic, logical, empirical and conceptual procedures that are expected to create truth for the object under study. Research is also seen as a solution to problems with empirical and theoretical evidence using appropriate techniques. (Latifah et al., 2021). Elements that mark independence in the scientific field of knowledge are methodology and theory (Dwiyanto, 2002). Qualitative research or qualitative research is a type of research that produces findings that cannot be achieved using statistical procedures or other quantitative means. (Nugrahani & Hum, 2014)

The form of this research is a descriptive type of case study. Where case study research is a systems-bound exploration of extensive data collection. A case study is an investigation of a case which can be said to be an entity or object of study which is limited in a study in time, place or physical boundaries. Collecting data in case studies can use interviews, observation and

documentation. (Fitr, 2018). The case study research method (*case study*) is a type of research that is able to answer issues or objects of phenomena in the social field. The purpose of using this method is to evaluate events that occur in the real world. Case study is considered as a research method with a focus on one's life experience (*real life context*), when there is a gap between the phenomena and the existing context, or when using multiple source evidences in accordance with Borbas i's opinion. (Yona, 2006)

The object of this study is the Paciran Village community which is located on the north coast of Java with a population of approximately 17,009 people with 8,591 men and 8,418 women in 2023. However, the informants are 100 people by election Randomly from each neighborhood unit, 5-6 people are taken. The research instrument used was observation with the results of the name of the Paciran village head, documentation in the form of village archives in the form of location, population and so on. While interviews are used to seek information related to the application of sakinah finance and its role in fulfilling maqashi sharia.

RESULTS AND DISCUSSION

A brief history of Paciran Lamongan Village

The first origin story of Paciran Village is that in ancient times there was a cleric who was well known to many people who had blood from the Middle East, namely Raden Nur Rahmat. The Ulama' is one of the spreaders of Islam in the pantura (north coast) region. He has the desire to establish a place that is used for teaching and learning and also for spreading Islam such as Islamic boarding schools. He initially built one located in Demak Bintoro which will be moved to a place far enough away that will be used as a center for education and also for the spread of Islam. In the end the wish came true, the cleric was able to move the building to another place, but on the way there was a building door that fell, in Javanese it fell is "cicir" and finally the place where the door fell was named for a village namely Village Paciran.

Head of Paciran Village Mr. Husnul Khuluq served two terms with a focus on village development through BUMDes from the Paciran Culinary Park (TKP), Paciran Traditional Market, Village Gate Development and others. The existence of the village head is a reference for the village to be directed in a direction that is expected to be able to prosper its inhabitants. Paciran Village itself is one of the villages of one sub-district, namely Blimbing Village and sixteen villages in Paciran District, namely Paciran, Banjarwati, Drajat, Kandang Semangkon, Kemantren, Keranji, Paloh, Sendang Agung, Sendang Duwur, Sumurgayam,, Sidokumpul, Sidokelar , Tunggul, Warulor, Weru, and Tlogosadang.. Paciran Village itself is a village located in the center of Paciran District which has a strategic location and also has many tours. In Paciran Village itself there are many Islamic boarding schools which are indeed very close together, including the Karangasem Paciran Islamic Boarding School, Modern Pondok, Mazraatul Ulum Pondok, Manarul Quran Pondok, Al-Ibrahimi Pondok, Karang Sawo Pondok and others.

The boundaries of Paciran Village are: Village/Sub-District to the South of Sumurgayam Village, Village/Sub-District to the East of Tunggul Village, Village/Sub-District to the West of Kandangsemangkon, Village/Sub-District to the North of the Java Sea, Sub-District to the South of Solokuro, Sub-District to the East of Panceng, District to the West Brondong, District in the North of the Java Sea. The number of family heads is 4,343 families out of a total population of 17,009 people. The majority livelihoods are fishing and farming.

Family Financial Management of *the Sakinah Finance Model* in Paciran Lamongan Village

The Sakinah Finance model can be seen as follows: (Sofa & Mukhlisin, 2020)

a) Managing *Income*

Is family financial management that focuses on managing income by carrying out financial planning. Existing financial planning begins with regulating the income of lawful and good income from sources that are forbidden by Islamic law. Because no matter how much income we have, it comes from sources that are not lawful, then financial planning will be in vain. Because in essence what we consume in this world will be held accountable in the hereafter. The Paciran Lamongan village community has its own management in managing family finances, especially those related to income. Usually the income earned by the community will be divided into 3 parts in fulfilling needs. Namely short term (to fulfill daily needs), medium term (as standby fund), and long term (as investment).

There are 80% of the Paciran Village population who are the sample who apply managing Income and 20% have other initial focuses such as managing needs. In managing income Previously, the Paciran village community had to control their income from the form of work that would become a source of income later, where the work carried out had to be good and lawful. The goal is that family members get goodness and blessings from the existing sustenance. This is very much in accordance with the context of maqashid sharia by protecting oneself from bad things and being forbidden by religion.

b) Managing Needs

Namely a form of family financial management by prioritizing urgent (primary) needs such as food, clothing, and shelter compared to secondary and tertiary needs in everyday life. In maqashid sharia, this management is related to regulation of consumption that is *dharurriyat* and *hajiyyat* in maintaining and protecting aspects of life, assets, heredity and intellect. Because it is very important to take care of yourself in fulfilling the right needs and good for consumption.

The 20% sample of the Paciran village community applies managing needs by paying great attention to family financial management which focuses on consumption by taking into account primary needs before secondary and tertiary. One way to do this need-based financial management is to set spending priorities. The habit that exists in society is to prioritize basic needs over others. If primary needs have not been met, then other needs will not be realized due to the allocation of primary income for basic needs.

c) Managing Dreams/Wants

Is a model of family financial management by separating needs from wants. The concept of family financial management assumes that desires or dreams are complementary in life. One of the manifestations of management related to desires or dreams is to beautify the environment and provide comfort in the place of residence. Wants are all needs that have a secondary dimension/mostly from hajiyyat or tertiary/tahsiniyyat . There are no specific boundaries governing wants, because indeed each individual's desires are very relative and vary according to the era, where we live or our respective socio-economic conditions. What must be paid attention to is perhaps the signs of isyraf (excessive) and redundant, and not neglecting us from our main task as servants of Allah.

The people of Paciran village have a lower middle class economy so that paying attention to their wishes and dreams is not a priority that is considered a major need. So dreams and desires are often put aside. But not all families do, because there are times when dreams and desires that have been planned for a long time can be realized by making previous investments.

d) Managing Surplus/Deficit

Is the management of family finances by taking into account excess income conditions (surplus) and also the worst conditions that result in losses (deficits) in family finances. However, not only a surplus or deficit in a balanced condition is also highly calculated as a form of alert in dealing with urgent and unexpected needs. Managing a surplus is an ideal financial condition because it is considered a condition that is able to make decisions to deal with deficit conditions later. Because sometimes spending every day can experience changes that can be significant or not. However, if the existing deficit conditions will trigger the family financial manager to make a decision to borrow. And this is not strategic in financial management if the existing income does not increase over time.

The Paciran village community has a condition that is often a deficit compared to a surplus when the income is obtained from work that is influenced by the climate or season. For example fishermen. Where high and erratic wave season will make fishermen not actively working. Because Paciran is the north coast of Java where many of its inhabitants depend on seafood for their livelihood. Maqashid sharia in this management is expected to fulfill needs to be able to adjust to income so that it does not cause redundancy and miserliness in spending. So that the existing maqashid sharia will be achieved properly.

e) Contingency Management

Is financial management by taking into account unexpected events in life that suddenly appear in life. All forms of life tests or calamities that come to a person have a sudden nature and often their arrival cannot be predicted in advance. Sometimes these disasters do not come to us but are experienced by our family or close neighbors so that as social human beings and also brotherhood, we must have a savings fund to be able to help with existing problems.

This sudden nature of financial management must be balanced with investments in the past such as health insurance, gold investment, or others. And Paciran villagers who have more income have investments in the form of health insurance, education insurance, gold investment, land investment and others. The implication of *maqasid sharia* in the management of this unexpected arrival is a form of introspection as a form of protecting oneself from bad health which will later have an impact on the quality of worship to Allah SWT.

The Role of Sakinah Finance in Fulfilling *Maqashid Sharia* for the Paciran Lamongan Village Community

In fulfilling *maqashid sharia*, the Paciran village community uses family financial management with the *sakinah finance* model, not all of them implement it even though 100% of the population are Muslims. However, for people who implement this, it has an impact on financial stability within the internal family and to society in general. The existence of management in managing family finances with the *sakinah finance* model can be said to have an important role in influencing existing financial management.

The following is the role of *sakinah finance* in order to fulfill *maqashid sharia* for the Paciran Lamongan village community:

1. As a controller of household expenditure includes: education, health, investment and Zakat Infaq Sadaqoh .
 - a. Managing Income

The Paciran Village community has income management by taking into account expenditures that are fixed in nature as primary needs, and expenditures for the medium and long term that are adjusted to the income they have. However, there are not a few Paciran village people who are in debt and pawn goods in order to fulfill deficiencies in realizing the desired needs. It is recorded that there are approximately 215 people who are indebted to financial institutions, both banks and non-banks, such as cooperatives and pawnshops.

From the existing conditions, it is very important for the Paciran village community to use proper financial management but remain on the axis of religion. And this is reflected in the concept of *sakinah finance* in financial management, especially income management. Because income is the main reference, a person can spend according to the amount of income.

The form of the role in income management is of course related to the expenses owned by a family, so it is necessary to control the various needs that exist both in self-control by maintaining religion through sources of income which are halal and good which are obtained by family income sources who are usually the head of the household, although mothers or others also have the potential to increase income for the family. So that *maqasid sharia* maintenance of religion can be realized. With planned

expenses, it is also necessary to maintain health as a form of maintaining the soul, mind and offspring.

Education in the family should also be a planned priority as a form of maintaining reason through education. And most importantly the need is to pay attention to all forms of expenditure of assets carried out by the community by controlling existing consumption in order to be able to create investment and also alms or infaq and even prepare for the issuance of zakat which is the obligation of Muslims.

b. Managing Needs

Many Paciran villagers carry out financial management based on needs. Because in managing finances, it really takes into account expenses that are primary in advance compared to secondary or tertiary. However, there are also people who do not manage their basic needs in order to follow trends, such as socialites who show off their nice and expensive robes, jewelery and even do not hesitate to take vacations by visiting tours even though they have minimal income to meet their needs.

In maqashid sharia, it can be said that the maintenance of religion ignores simplicity for the sake of a luxurious image, and cares for life and property by excessively using pleasure facilities and wasting wealth with less important benefits. So they ignore investing in the future and taking into account zakat and alms funds because it is difficult to control oneself in prioritizing needs over pleasure or life satisfaction.' This is where the role of sakinah finance emerges, where people who apply the Islamic financial management model are able to make spending references which are of course adjusted to their needs without wasting their income. Sakinah finance is able to control family finances. So that the form of spending on education, health, investment and zakat infaq shadaqah cannot be neglected.

c. Managing Dreams/Wants

Not a few Paciran village people have dreams or desires to go on pilgrimage, provide higher education for their children, guarantee health by investing through existing health insurance or BPJS. From the many wishes and dreams that are owned by some of the existing Paciran village community, it is hoped that they can be realized but not by justifying all means in seeking halal sustenance but must work hard.

From the data it was found that the people of Paciran village who are adults to old age are still active at work. And this shows that income is still being created despite varied expenses. The function of sakinah finance in financial management with the aim of creating dreams and desires after the realization of needs can be seen by prioritizing needs and planning for long-term investments as dreams of managing the future both for oneself and for existing descendants. In maqasid sharia, maintenance of property, lineage, soul, intellect is a manifestation that must be taken into account by all families,

which of course is carried out by following sharia provisions as a form of maintaining religion.

d. Managing Surplus/Deficit

Basically, many Paciran village people experience a surplus compared to a deficit in finance. It can be seen that only hundreds make loans to financial institutions and thousands of others do not because the existing income is still a surplus in meeting needs. Income that has a surplus value for the Paciran community is often used for basic needs, education, and investment as well as existing zakat and alms preparation funds. Because in essence, investment funds in the hereafter must also be thought about in order to create happiness later.

In fulfilling maqashid sharia, it can be seen in fulfilling the maintenance of religion, soul, mind, lineage and property when society is at a surplus point. However, if at a deficit point there are several possibilities for maintaining religion and reason it cannot be realized. Because if the financial condition is not stable, a person can do anything by committing sharia violations such as stealing, cheating and others. Here the role of sakinah finance must be able to show that it is important to manage finances in times of surplus in order to anticipate financial conditions in times of deficit in order to maintain family financial stability and maintain happiness for all existing members of society.

e. Managing Continuities

The condition of the Paciran village community during the "weak" season for the agricultural sector and the "Western" season for the marine sector often experience unpredictable financial conditions. Where hard income can be obtained but expenditures that must be issued daily. Even though the community anticipates this by looking for other sources of income outside their respective fields so that cross jobs occur. Care for the soul in uncertain conditions is sometimes neglected, for example, declining health conditions or having a sick family, but if our income is only enough to meet basic needs. Education, which is an instrument for maintaining reason, can sometimes experience termination in continuing education due to lack of funds. This will certainly also have an impact on the maintenance of offspring in terms of scientific provision due to the lack of education received. Sakinah Finance's role here is to control finances that experience uncertainty by managing finances well and realizing a simple life according to needs without having to exalt a glamorous image in order to get an image of classy sociality.

As an evaluation in family financial management to avoid wasteful and wasteful.

a. Managing Income

It can be said that the average income of the people in Paciran village is not a little below the Regional Minimum Wage (UMR) so that the people there do multiple

jobs in a day in order to be able to meet their needs. The research found that there were 52 people and above who did double work which was done in the morning until the afternoon, and continued at night until the morning so that there was minimal rest time.

Despite the maximum effort made by some communities in fulfilling their needs, there are also people who still often reflect on themselves who are wasteful because they waste money for the sake of momentary pleasure and ignore their needs or investments in the future. The role of *sakinah* finance related to fulfilling the existing *maqashid sharia* can be seen by the wise people who are able to control finances for something that is wasteful and does not provide positive benefits either now or in the future.

b. Managing Needs

Fulfilling the needs of the Paciran village community is something that must be met on a daily basis. This can be seen from the existence of financial plans that are often made by housewives as family treasurers and family financial managers. As a financial manager, efforts must be made to ensure that there is no significant waste resulting in a financial deficit and excess debt.

In essence, the community is capable of meeting their needs, even though they sometimes have to owe or mortgage during a financial period when there is a deficit, but it can be anticipated when there is a surplus, so that financial stability can still be realized. The role of *sakinah* finance in managing needs can be seen in controlling wasteful behavior in spending on needs as a form of maintaining assets and also saving offspring and being able to create clear minds so that religious provisions are still implemented in carrying out life.

c. Managing Dreams/Wants

There are not a few Paciran villagers who have dreams of being able to visit Mecca in order to complete the 5th (five) pillars of Islam, it is recorded that there are 704 people who have performed the pilgrimage. This can be done because the community works hard and invests by setting aside income that has been reduced by existing expenditures to realize their desires or dreams.

But there are also desires that are indulgent in nature by traveling during school holidays. This is often applied by people who have income above the UMR and have other businesses. It is still in a normal phase if it is balanced with previous hard work and the intention is to worship with the intention of wanting to be grateful to be able to see Allah SWT's creation. The role of *sakinah* finance is in preventing wastage of existing desires and dreams by limiting expenditures that are not useful and have positive value for themselves or others.

d. Managing Surplus/Deficit

The excess income owned by the Paciran village community can certainly create a surplus. However, when that happens, you still have to take into account the financial conditions that may in the future experience a deficit. The people of Paciran village often set aside money for activities such as savings, arisan, and other savings. This is done because sometimes the financial condition is negative.

From a state of deficit, people often make debts either to other people or through financial institutions, which of course are adjusted to their ability to pay them off. The main role of sakinah finance here is that people must be able to evaluate finances in times of deficit so that the same thing will not happen again by managing finances in surplus periods as optimal reserve funds so that maintenance of assets is created, the soul is also protected and the mind does not experience panic. And of course it remains within the rules of religion in fulfilling needs.

e. Managing Continuities

The period of not having a son-in-law will certainly be faced by everyone, including the Paciran village community. Because when there is minimal work or a lack of incoming income it can trigger criminal acts. It can be said that there are not many criminal acts that occurred in Paciran village. This is influenced by factors of high religious knowledge, higher education and the existence of direct internal control for each family so that they always do good wherever and whenever.

Instability in the family finances of the Paciran village community usually occurs in the "weak" and "Western" seasons because the community is unable to optimize work in unfriendly natural conditions. So the impact is that there is a decrease in income. This is where sakinah finance becomes a financial analysis by evaluating finances in their heyday and when large incomes must be good at saving funds as reserves in times of income shortages.

2. As a financial planner who is good and careful in meeting the needs of family members.

a. Managing Income

The existence of financial institutions, both banks and non-banks, is a part of financial planning in Paciran village. This is because many people make deposits at these financial institutions as a form of investment. Based on research there are thousands of people who save in banks or cooperatives and other institutions in order to provide financial reserves. Because people realize that sometimes finances experience large and erratic expenses when the income earned is sometimes not the same amount.

Maintenance of assets in financial management with the principle of sakinah finance will be able to materialize by providing careful and good financial planning. When it is planned properly, the soul will definitely be maintained and our descendants will be guaranteed. Which of course in planning must be in accordance with the

provisions of religious sharia so that existing planning in increasing income has a negative form and is forbidden.

b. Managing Needs

Fulfillment of existing needs in Paciran village related to primary and secondary needs can often be realized for people who have lower middle incomes. But not for tertiary needs, because people only think about meeting their needs by carrying out careful and good financial management. Accuracy in managing family finances can be seen by the existence of references in financial planning which are prioritized to fulfill existing needs in order to maintain a healthy soul, proper education, and do not forget the obligation to pay zakat and set aside assets for people who can't afford it by giving alms as a form of investment. hereafter. The role shown as the embodiment of sakinah finance in maqashid sharia can be seen carefully and well in the community's financial planning.

c. Managing Dreams/Wants

Everyone must have dreams or desires that want to be realized, this is also experienced by the Paciran village community who have various and different dreams and desires for each individual. People who don't have a house of their own must dream of having their own house with the result of hard work, of course, in a good and lawful way. For people who want to be able to go on Hajj, they will also make their dreams come true with continuous endeavor and prayer until they can make it happen. These two big dreams are often coveted by the community, which must be careful and good in planning and managing existing finances in order to be able to make it happen without doing anything and then doing work that is prohibited by religion. A form of management that is close to religious values in order to realize existing dreams and desires definitely needs to be done carefully and well done.

d. Managing Surplus/Deficit

It can be said that the income of the Paciran village community has experienced a surplus compared to a deficit. It is evident that a small number of people make loans to financial institutions, both banks and non-banks. And the reasons they borrow have varied needs that they want to fulfill. Even though the income of the majority of the people is more surplus than the deficit, this requires careful and appropriate management so that they can anticipate finances that one day may face a deficit. The role of sakinah finance management is financial management within reasonable limits and not excessive both in times of surplus income and continuing to do halal business in deficit conditions.

e. Managing Continuities

In order to meet the needs of many people using strategies that are more careful and precise in dealing with the uncertainty of future expenditures. Because sometimes

the predictions made in financial planning are often not in accordance with the existing facts so that people have difficulty dealing with them. There needs to be anticipation with careful, good and directed financial management. Be careful in the sense that you need to see and adapt to the conditions at hand. Both in terms of religion and the environment by working normally and not violating religious and state laws. Directional has an impact on future availability. Because it is difficult to take care of the soul, mind, property and offspring if we have poor and careless financial management.

CONCLUSION

The conclusion of this study is the role of Islamic finance in the sakinah finance model which includes: Managing Income, Managing Needs, Managing Dreams/Wants, Managing Surplus/Deficit, and Managing Contingency in fulfilling the maqashid sharia of the Paciran Lamongan community are: (1) As a controller of household expenditure including: education, health, investment and Zakat Infaq Sadaqoh (2) As an evaluation in family financial management to avoid wasteful and wasteful. (3) As a financial planner who is good and careful in meeting the needs of family members. The implication of this research is to provide an overview of sharia financial management with the sakinah finance model in creating maqashid sharia which is the goal of a happy and blessed life. The novelty in this study lies in the theory used and the object as well as the analysis of each model with its application in realizing maqashid sharia.

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