

## Research Article

# Integration of Fair Trade Concepts and Maqashid Shari'ah as Criticism of the Free Trade Concept

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In the era of globalization, the concept of Free Trade has dominated international trade policies, emphasizing liberalization and minimal government intervention. However, there is growing criticism of the negative impacts of Free Trade on justice, the environment, and the economy. This research aims to analyze the integration between the Fair Trade concept and Sharia Economic principles as one of the concepts that can criticize the Free Trade concept. Fair Trade emphasizes fair trade by ensuring that producers in developing countries practice economic fairness. Likewise, the principles of Sharia Economics emphasize distributive justice, transparency, and sustainability. The integration of these two concepts can create a framework that promotes fair, sustainable trade oriented toward community welfare. Drawing on qualitative sources—journals, books, and previous research—this article explains how these two concepts can complement each other in the current global economic context. The results of this research show that integrating Fair Trade and Sharia Economics can provide fairer solutions to address global trade challenges, promote justice, and ensure economic prosperity for all parties involved. This article offers insights into the current international trading system and further explores the potential for cooperation between these two concepts. The integration of Fair Trade and Sharia Economics is not only a critique of the Free Trade concept but also an effort to build a trade system that is fairer, more sustainable, and oriented towards human values and justice.

## 1. INTRODUCTION

Free Trade refers to a system of transactions between countries in which there are no barriers, such as tariffs or other restrictions, applied between the countries involved. According to Black's Law Dictionary, free trade is the activity of importing and exporting goods without certain restrictions, such as quotas or tariffs, except for tariffs set solely as a source of income and not to protect domestic business. The free market can be seen as an evolution of the concept of open markets, a pillar of global trade dynamics. Trade transactions not only affect economic factors but also significantly impact a nation's cultural development. The concept of free trade, which originated in the thinking and policies of Britain and Europe about five centuries ago, has received widespread recognition among economists as a mechanism that can transform a society's social and economic dynamics.

Adam Smith is a classic economic figure who views trade as a significant catalyst in cultural development. Adam Smith illustrates how trade has driven cultural progress, not only in Mediterranean regions such as Egypt, Rome, and Greece, but also in other regions such as Bengal and China. Another obvious example is the rise of the Netherlands after the decline of Spanish power, which declared the principles of free trade and freedom of thought. The Netherlands has succeeded in raising the issue of free trade versus mercantilism as the main topic in the global economic discourse. (Mckenzie et al. 2014).



In the Free Trade system, the market operates without government intervention in determining prices, production, and consumption through the free market mechanism. The concept of Free Trade assumes that the market will reach its own equilibrium if left to run unhindered. If the price of a good or service is high, the producer will increase production, while if the price is low, the consumer will increase demand. One of the key concepts in economics that supports Free Trade is the Comparative Advantage theory, first proposed by David Ricardo. This theory states that countries will gain greater benefits and profits from international trade if they produce and export goods at a lower opportunity cost than other countries. Through Free Trade, natural resources are allocated most efficiently because countries focus on producing goods and services in which they have a comparative advantage, thereby increasing overall output. (Krugman 1987).

One of the most basic principles of Free Trade is the elimination of trade barriers, such as import tariffs, export quotas, and other protectionist regulations, so that goods and services can flow freely between countries without restrictions. The elimination of trade barriers, such as tariffs and quotas, can allocate resources efficiently by allowing each country to produce goods and services at low cost, in line with comparative advantage. Greater access to goods and services from around the world can increase consumer choice and enable consumers to obtain products at lower prices with good quality. (Barry 2016). Competition arising from free trade can drive innovation and the adoption of new technologies as manufacturers seek to improve product efficiency and quality.

Meanwhile, the concept of Fair Trade aims to ensure that producers in developing countries receive fair prices and decent working conditions. The main principles of the Fair Trade movement include producer empowerment, environmental sustainability, and social justice. (Walton 2010). The Fair Trade Movement aims to create economic opportunities for marginalized producers, such as smallholders, traditional artisans, and fishermen. Additionally, Fair Trade promotes transparency in the supply chain, fair trade practices, and fair price payments. Its primary goals are to empower producers, maintain environmental sustainability, and realize social justice in international trade. (Hudaya 2019).

The main principles of the fair trade movement, as described by the World Fair Trade Organization (WFTO), include: First, creating opportunities for small producers, ensuring transparency and accountability in trade practices, and conducting trade practices that prioritize the welfare of marginalized small producers. In addition, fair payment is an essential principle in Fair Trade, where fair payment must be mutually agreed upon through dialogue and negotiation. Fair Trade also emphasizes the importance of avoiding discrimination in any form, including in recruitment, remuneration, access to training, and promotion. These principles affirm Fair Trade's commitment to empowering producers, safeguarding environmental sustainability, and realizing social justice in international trade. (Pramono 2012).

Maqashid Shari'ah is a conceptual framework that serves as a bridge between Islamic perspectives and contemporary science. This approach not only focuses on understanding religious texts but also integrates empirical contexts to understand the essence of Sharia law. Maqashid Shari'ah has the capacity to address social inequality between groups with access (haves) and those without (have-nots). However, this integration is not limited to philanthropy or charity that aims to provide secondary assistance to groups in need; maqashid is applied by considering the principles contained in the Qur'an and contemporary science, such as public policy and economic empowerment.

Historically, the concept of maqashid has served as the foundation for formulating various economic policies after the death of the Prophet Muhammad SAW. Concrete examples include policies implemented by caliphs such as Abu Bakr, Umar bin al-Khattab, and Ali bin Abi Talib that reflected the principles of maqashid, such as in the management of zakat, currency printing, and trade regulation. Scholars such as Abu Hanifah, Abu Yusuf, and others, through their papers, have been further studied by examining various economic aspects, including buying and selling transactions, taxation, agriculture, and other matters relevant to the principles of maqashid shari'ah.

The purpose of this research or study is to explore and identify areas of inconsistency between the concept of Free Trade and the principles that are firmly held in the Fair Trade and Maqashid Shari'ah movements. With the rapid growth of global trade and its impact on various social, economic, and environmental aspects, it is essential to understand how alternative principles such as Fair Trade and Maqashid Shari'ah can offer critique or solutions to practices that may not align with the values of justice, sustainability, and humanity. The focus of this study is to analyze the concept of Free Trade from economic, social, and environmental perspectives, and to compare it with the principles of Fair Trade and Maqashid Shari'ah. This research will provide policymakers, practitioners, and other stakeholders with valuable insights to help create a global trading system that is fairer, more sustainable, and aligned with human values and social justice.

## 2. RESEARCH METHODS

In examining the integration between Fair Trade and Maqashid Shari'ah as a criticism of Free Trade, this study takes a qualitative approach. This approach was chosen because it leads to real events or phenomena that are natural in the dynamics of international trade. A qualitative approach allows researchers to understand the actual context in the field and the laboratory relevant to the theme being researched. In the research process, researchers collect data from various sources, including relevant journals, prior studies, and specialized literature pertinent to the topic. (Abdussamad 2021). The goal is to gain a deep understanding of the differences, similarities, and potential integration between Fair Trade and Maqashid Shari'ah in criticizing the concept of Free Trade. With this qualitative approach, the researcher seeks to produce a comprehensive, in-depth, and contextual analysis of critical and progressive global trade dynamics.

The object of this research will focus on the integration between Fair Trade and Maqashid Shari'ah as a criticism of Free Trade. This research will examine Saudi Aramco's role and strategy in implementing the SDGs, and how the Saudi Aramco Company contributes to global efforts to maintain environmental sustainability while ensuring the fulfillment of growing energy needs.

## 3. RESULTS AND DISCUSSIONS

### 3.1. Islamization of the Concept of Free Trade According to Al-Attas' Views

The Islamization of Science is a concept derived from the combination of the words "Islamization," "science," and "knowledge." In Al-Faruqi's view, *as explained by Budi Handrianto, the Islamization of Knowledge is an effort to reorient science by redefining it, compiling data, reflecting on arguments and rationalization, reassessing goals, and doing so systematically.* The goal is to enrich the vision and contribution of Islam in the intellectual struggle. The Islamization of science is also interpreted as an effort to provide a new definition, tidy up data, reflect on the line of thought, connect data, evaluate conclusions, and plan goals. All of these steps are *designed to apply science in accordance with the principal elements and concepts of Islam, so that each discipline can enrich understanding of Islam and advance Islamic ideals.* (Iswati 2017).

Syed M. Naquib ibn Ali Abdullah ibn Muhsin al-Attas was born on September 5, 1931, in Bogor, West Java, from a Sundanese aristocratic family in Sukapura. His father, *Syed Ali Al-Attas, was a nobleman in Johor, and his mother, Syarifah Raquan Al-'Aidarus, was a descendant of the Sundanese nobility.* In the Islamic tradition, the title Syed shows a direct descendant of the Prophet PBUH. He is the second of three children with his brother, *Syed Hussein, a sociologist, and his younger brother, Syed Zaid, is a chemical engineer.* Al-Attas's view on the Islamization of Science emphasizes the *liberation of human beings from various traditions considered contrary to Islamic values.* (Sholeh 2017). In the sense that liberation involves efforts to *free human beings from magical, mythological, animistic, and national-cultural traditions that are not in line with Islamic teachings.* In addition, liberation *includes efforts to fight secular thinking that binds human thought and language, as well as efforts to control physical impulses that tend to be secular and unfair to the essence of the human self or soul.*

According to al-Attas's thought, Islamization is not just a process of evolution or devolution, but a journey towards a purer form of origin, and by human nature. Fitrah, *as interpreted here, is the concentration of knowledge that restores or maintains Islamic civilization.* Through this understanding, Al-Attas underlined the importance of restoring the glory of Muslims and directing everything back to the roots of Islamic thought and values, which are expected to *revive the spirit and greatness that Muslims once achieved at the height of Islamic civilization.* Al-Attas indicated that the Islamization of science is not just an intellectual transformation, but a strategic step to free Muslims from harmful influences and restore the true essence of Islamic culture. (Mahmudah 2016).

The process of Islamization of science can be successfully carried out by holding the main principles of Islam, especially in the aspects of monotheism, sharia, and morals. These three *principles must serve as the foundation for the development of science.* The Islamization of science can be *achieved through two approaches: the first is to Islamize existing or developing sciences.* This means integrating Islamic principles into the structure and content of existing science. Second, by learning Islam, namely, enriching the teachings of Islam with contributions from various scientific disciplines (Haluddin and Bahri 2017). Syed M. Naquib Al-Attas and Ismail Raji Al-Faruqi are two figures who discuss in depth the idea of Islamization of science.

The two figures proposed concepts that lead to the integration of Islamic values into scientific insights, both through direct influence on existing sciences and by enriching Islamic understanding through scientific contributions. This process underscores the importance of compiling science with Islamic religious principles to achieve harmony and usefulness in accordance with Islamic teachings. The process of Islamization of science, according to Syed Naquib

Al-Attas, can be carried out in two ways, namely decentralization and integration. *Dewesternization is the act of distancing oneself from the influence of westernization. Suppose westernization is defined as the process of modernization or the adoption of the Western lifestyle. In that case, de-Westernization is the attempt to detach an entity from the modernization process, or, in other words, to cleanse it of Western influences.* (Antoni 2017).

According to Sayyid Muhammad Naquib al-Attas, *de-Westernization* is a process that involves the identification, separation, and isolation of secular elements (substance, spirit, character, and identity of Western culture and civilization) from the domain of knowledge. It aims to change the form, value, and conceptual interpretation of knowledge as we know it today. In the concept of *de-Westernization*, there is an understanding that this effort *aims to purify or cleanse an entity of Western influence, especially in the context of culture and civilization.* (Huringiin and Azfathir 2018). Al-Attas emphasizes that *de-Westernization* involves a clear separation between the secular elements of Western origin and the body of knowledge. The goal is to change the form, values, and conceptual interpretation of knowledge so that it is not dominantly influenced by Western values that it considers incompatible with local or Islamic values.

Then, in Al-Attas's view, the second step in the process of Islamization of Science is integration, i.e., the inclusion of Islamic elements and key concepts into every relevant branch of science today. This second concept is a continuation of the first, *in which Al-Attas emphasizes the importance of integrating Islamic values into the elements of science.* Al-Attas has implemented the idea that the Islamization of Science not only involves separating from Western elements that are not in line with Islamic principles, but also encouraging the integration of Islamic values into the core of each branch of science concerned. (Sarbaini, Natsir, and Haryanti 2022). This effort includes aligning Islamic values with existing scientific foundations so that science is not only cleansed of conflicting elements but also enriched with Islamic concepts and values.

According to Al-Attas's view, *in Islamizing a theory or concept, the first step is de-Westernization, which means separating secular elements that deviate from Islamic science.* Free Trade is a concept that emphasizes the freedom of individuals to *engage in trade without excessive government interference.* (Kemenkeu 2012). The *central pillar* of this concept is the belief that a free market, *free from excessive regulation, will provide the most significant economic benefits.* Market mechanisms are considered *practical tools* for allocating resources and distributing goods and services.

*Under this free trade concept, it is hoped that markets can adjust efficiently without excessive government intervention, based on the belief that, without government intervention, they can foster innovation for individuals and provide economic benefits for all parties involved. In contrast, competition between individuals and groups increases.* This is not in line with Islamic principles that uphold community welfare (limaslahati ummah) and justice. (Astuti 2022). The first assumption *in a secular view of free trade is that government intervention is not allowed in the market, which is contrary to the Islamic view, which balances individual rights and the interests of society.*

The concept of Free Trade *aims to minimize regulations that could prevent the emergence of monopolies and exploitation by parties with dominant economic power.* The principle of free trade, which prioritizes *reducing trade barriers and government intervention, is often associated with increased opportunities for business actors to dominate markets.* In the absence of binding regulations, market forces can give *some parties and economic actors an unbalanced advantage, leading to a tendency toward monopolies.* (Bareau 2016). The lack of regulation in free trade can be used by *powerful parties* to suppress wages and ignore workers' rights. *A lack of labor protection* can result in an imbalance between freedom of trade and protection of public interests. (Suherman 2008).

The free trade approach that emphasizes market openness and *the minimization of trade barriers is often criticized for failing to account for externalities, especially environmental damage.* Some of the problems are environmental degradation, air and water pollution, increasing waste, and biodiversity loss. Inequality in environmental responsibility between countries is also a serious problem in the international realm. (Antweiler, Copeland, and Taylor 2001). Countries that implement stricter environmental standards will face injustice if they compete with countries with lower *environmental standards; therefore, it is necessary to develop international mechanisms that account for and address the impacts of ecological externalities in global trade.*

Maqashid Shari'ah, *as an independent discipline, has a concrete and comprehensive definition given by previous scholars that is not in accordance with the modern era.* Therefore, several definitions of maqashid shari'ah have emerged from contemporary scholars, such as Thahir bin Assyria, who divide maqashid shari'ah into two parts, namely maqashid shari'ah 'ammah and maqashid shari'ah khashah. The first part is maqashid shari'ah 'ammah, which refers to wisdom and general objectives that cover all aspects of sharia without focusing on a specific field. Meanwhile, the



in a good environment and do not damage or pollute the surrounding environment. *Strict environmental protection regulations should be introduced in free trade agreements to reduce carbon emissions, ensure responsible waste management, and limit economic activities that damage the environment.*

In the Qur'an, *Surah Al-Ma'idah*, verse 32, prohibits damaging the environment.

وَمَنْ أَحْيَاهَا فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا ۚ وَمَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا ۚ أَلَمْ يَكُنْ عَلَىٰ نَبِيِّ إِسْرَءِيلَ أَنَّهُ ۖ مِنْ أَجْلِ ذَٰلِكَ  
وَلَقَدْ جَاءَهُمْ رَسُولُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ بَعْدَ ذَٰلِكَ فِي الْأَرْضِ لَمُسرِفُونَ ۚ أَحْيَا النَّاسَ جَمِيعًا

*It means:*

*"Therefore, we have established (a law) for the Children of Israel, that whoever kills someone, not because he kills another, or because he does not do harm on the earth, it is as if he has killed all men. Whoever maintains the life of a human being is as if he has preserved the life of all human beings. Indeed, our Messenger has brought them clear statements. But then many of them after that exceeded the limits on earth."*

Another form of effort that can support the principles of *maqashid shari'ah* related to the environment in trade is by building appropriate economic incentives. Provision of fiscal incentives or subsidies for environmentally friendly business practices such as the use of renewable energy, green technology, or sustainable management of natural resources. This can make free trade a motor for innovation and investment in business practices that support environmental conservation.

### 3.2. Integration of Fair Trade Concepts and Sharia Economy

Fair Trade focuses on explaining how parties involved in international trade can conduct *trade ethically*. Its basic principle is derived from the concept of *Khiyar* in Islam, which requires traders to establish bilateral relations before engaging in transactions. From an Islamic perspective, buying and selling activities do not *focus solely on the type of goods traded, but also on the identities of the trading partners*. Islam affirms that good trade relations require *mutual understanding and recognition among actors, making economic ethics a significant challenge to the development of capitalism and its free market*. Fair Trade highlights the importance of conducting trade with moral and ethical principles. The focus is not only on the final result of the transaction, but on the process of interaction and mutual introduction between business people. Islam adds value to the ethical dimension of *international trade by providing a stronger foundation for maintaining balance and justice in global economic activities*. (Huda, Yogyakarta, and Yogyakarta 2022).

In the teachings of Islam, the Prophet Muhammad, *PBUH*, has shown how important honesty is in trade, *and he was given the title "al amin," meaning "who is trusted one," by the people of Mecca before he became the Prophet*. According to Imam Mawardi, the state should create productive regions to encourage equitable economic growth among the community. This is because productive *areas* not only benefit the economy but also *help stabilize various sectors*. In this context, productivity can be seen from two main aspects: the production of services and the use of natural resources. (Bass 1998). These two aspects are interrelated: *the production of services and business activities result from the use of natural resources*, which are a divine gift that must be managed efficiently.

In developing the concept of market freedom in accordance with the principles, several key steps need to be emphasized. First, *every transaction must be based on the mutual will of the parties, or, as it is usually called, a free contract, so that it is carried out by agreement and without any element of coercion*. The importance of healthy competition in the market cannot be ignored, *as actions such as hoarding goods or the establishment of monopolies can harm consumers and hinder healthy market mechanisms*. Integrity and honesty are crucial *because, in Islam, honesty is not only a moral value but also a principle that must be upheld*. All transactions must be carried out *honestly and truthfully*, without fraud. Every transaction must also be transparent and fair, namely, *conducted openly and without harming either party*. (Batubara 1998).

In Islamic teachings, commerce is emphasized with strong, *fundamental principles — honesty, trust, and sincerity — as stipulated in the Quran and Sunnah, underscoring the importance of integrity in every transaction*. The Prophet once emphasized the danger of *taking false oaths in selling goods*, stating that even if the goods can be sold, the blessings will be lost. This shows how important it is to maintain honesty in every aspect of trading.

The integration of the concept of fair trade with the *Sharia economy* is relevant and essential in the context of current developments, especially globalization and free trade. Both concepts offer a coherent framework for creating fair, sustainable, and welfare-oriented trade. (Janah and Ghofur 2018). Fair trade emphasizes producer empowerment,

environmental sustainability, and social justice, while *Sharia* economics is based on Islamic principles such as the prohibition of usury, fairness in transactions, and community empowerment. In the context of globalization and free trade, *integrating the two* can help create a more humane trading system, reduce inequality, and promote sustainability. (Ranti 2014).

Several principles of *Sharia* economics can be integrated with the concept of fair trade. The principle of fairness in transactions emphasizes the importance of fairness in every trade transaction, including *fair pricing* and decent working conditions for producers. This *aligns with fair trade principles that emphasize fair prices* and decent working conditions for small and marginalized producers. The principle of producer empowerment, *which seeks to advance it in developing countries by providing better economic opportunities*, aligns with the principle of fair trade. Environmental sustainability in the *Sharia* economy aligns with the principle of fair trade, which emphasizes protecting the environment and fostering sustainability.

Fair Trade provides economic opportunities for marginalized producers, such as smallholders, traditional artisans, and fishermen, *thereby improving their welfare and social justice*. Fair Trade promotes transparency in the supply chain by providing clear information on production conditions and payment systems, *creating an inclusive, participatory, and respectful work environment that respects human rights and ensures* that producers are treated fairly. Fair Trade promotes fair trade practices, including mutually beneficial negotiations between producers and buyers, *and avoids monopolistic practices or the abuse of power*. In doing so, Fair Trade helps create fairer, *more sustainable trading conditions for producers while also preserving the environment*.

Although fair trade and *sharia* economics *share the goal of creating a more equitable, more sustainable economic system, they differ in their origins and approaches*. Fair trade focuses on international trade and the relationship between producers in developing countries and global consumers. *At the same time, the sharia economy is an economic system based on the teachings of Islam that covers various aspects of economic life*, such as banking, investment, and commercial transactions. Fair trade emphasizes *the social, environmental, and financial aspects of fair trade*. *At the same time, Sharia economics focuses on applying Islamic law to transactions and investments, with particular emphasis on the prohibition of usury*. Fair trade is based on ethical and social principles, while *Sharia* economics is rooted in Islamic law and teachings in regulating economic activities. Although fair trade and *sharia* economics *differ, they remain good choices for creating a fair, sustainable, and welfare-oriented trading system*.

Applying the principles of Fair Trade and *Sharia* Economics provides *significant benefits to society, both globally and locally*. First, *using Fair Trade principles ensures* that producers, especially those in developing countries, are fairly compensated for their products and hard work. This means that farmers, artisans, and other producer communities *have access to fairer markets, decent pay, and safe, humane working conditions*. (Pramudya and Tengah 2018). Thus, it not only improves their economic well-being but also supports community development, education, and health in these regions.

Second, the principles of *Sharia* Economics, with their focus on justice, transparency, and sustainability, can promote stability and integrity in the financial and economic systems. The prohibition of usury, for example, prevents the uncontrolled accumulation of debt and potential exploitation, thereby encouraging fairer, *more sustainable transactions between the parties*. This has a positive impact on macro and microeconomic stability, as well as promoting a more equitable distribution of wealth in society. In addition, by avoiding haram sectors, *Sharia* Economics *ensures that investment and economic activities contribute to social and economic development through ethical values and justice*. (Nasution 2019).

### **3.3. Criticism of Free Trade Through the Concept of Fair Trade and *Sharia* Economy**

In principle, the concept of free trade encourages *trade liberalization* as a path to economic growth and efficiency. The *idea* of unbalanced free trade can deepen the *financial* gap between developed and developing countries. Manufacturers in developing countries are often left with *low-price* offers and unfavorable working conditions by multinational companies from advanced industrialized countries. This results in local communities in developing countries facing unstable working conditions, *low wages, and difficulties in meeting basic needs, such as education and health care*.

Fair Trade's contribution to realizing economic justice is a manifestation of global efforts to overcome imbalances and injustices in the international trading system. Fair Trade acts as a mechanism to ensure that producers in developing countries get fair compensation for their products and hard work by setting a decent minimum price and eliminating intermediaries who take advantage of circumstances. Fair Trade allows producers to earn a stable income and improve their living conditions. Fair Trade also helps in creating more transparent and ethical trade relations between producers in developing countries and consumers in industrialized countries. Through Fair Trade

certifications and labels, consumers are given *confidence that they are supporting fair trade practices that can move markets towards more responsible practices, benefiting producers and raising consumer awareness of the importance of economic and social justice.* (Listya 2013).

Criticism of Free Trade has emerged from various groups and experts who *argue that this approach has significant drawbacks.* One of the main criticisms of Free Trade is that it can deepen the economic gap between developed and developing countries. While free trade will drive economic growth and prosperity through specialization and efficiency, *in practice, countries with limited resources and production capabilities can be left behind, widening economic and social disparities.* Another criticism of Free Trade is its impact on workers and working conditions in developed countries. With the unhindered opening of markets, many industries in high-wage countries are under pressure to *relocate production to lower-wage countries, often resulting in poorer working conditions, lower wages, and a lack of workers' rights.* This can result in *lower living standards for workers in developed countries and exacerbate social inequality within the country.*

According to the *concepts of fair trade and sharia economics, free trade can create imbalances and injustices in global trade practices, contradicting its principles.* Fair trade emphasizes fairness in international trade relations *with developing countries, whereas, under the concept of free trade, producers are often abandoned or exploited in global supply chains.* Sharia economics offers *a critique of Free Trade through the moral and ethical lens of Islamic teachings.* One of the main *criticisms from the perspective of Sharia Economics is the prohibition of riba, or interest, which is considered unfair and detrimental.* In the concept of free trade, the practice of interest can dominate financial transactions and lead to usury, which is contrary to the principles of justice and risk-sharing in *Sharia economics.* Sharia economics also emphasizes the avoidance of activities and products that are considered haram and are not in line with the moral and spiritual values upheld in Islamic teachings. (Jayn n.d.).

#### 4. CONCLUSION

The concept of free trade argues that minimizing regulations and government intervention in trade *can create monopolies and exploitation by parties with dominant economic power.* This concept is inconsistent with the principles of Maqashid Shari'ah, *which emphasize the balance between the interests of individuals and society and the need for government intervention to protect vulnerable groups and ensure social justice.* Maqashid Shari'ah highlights the importance of wealth redistribution through instruments such as zakat, infaq, and alms to achieve the welfare of the community as a whole. In addition, there is the principle of hifdz bi'ah, *which emphasizes the preservation of the natural environment, and this principle can be integrated into the concept of free trade to ensure economic sustainability without harming the environment.*

The integration of sharia economic principles with the concept of fair trade *creates a strong synergy that promotes more participatory, inclusive, and sustainable trade.* The principles of fairness in transactions, producer empowerment, and environmental sustainability emphasized in the sharia economy *align with the goal of fair trade: providing economic opportunities to marginalized producers to ensure fair payments and maintain a decent environment and work system.* This integration not only creates better economic opportunities for marginalized producers but also helps build a more inclusive global trading system that *supports environmental sustainability and social justice.*

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