

Maqasid Al Shariah Guided Public Policy Advancing Human Well-Being: Islamic Economics Frameworks

Himami Firdausi^{1✉}, Moh. Idil Ghufon²

Universitas Nurul Jadid, Indonesia

Abstract:

Public policy increasingly requires ethical and holistic frameworks to advance human well-being beyond conventional economic performance indicators. This study aims to develop an Islamic economics framework explaining how *Maqasid al-Shariah* guides public policy toward sustainable human well-being. A qualitative descriptive approach was employed using purposive sampling involving 24 informants comprising public policy experts, Islamic economics scholars, government officials, Islamic financial practitioners, leaders of Islamic social institutions, and community representatives. Data were collected through semi-structured interviews, observations, and document analysis and analyzed using data condensation, reduction, display, and verification. The findings reveal three interconnected themes: *Maqasid* strengthens ethical public governance, integrated Islamic policies improve multidimensional well-being, and a justice-based framework links governance, policy coordination, and sustainable welfare. This study proposes an integrated *Maqasid*-guided public policy framework that enriches Islamic economics literature and provides practical guidance for ethically grounded public policymaking.

✉Corresponding Author: firdausihimami4@gmail.com

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INTRODUCTION

Public policy plays a decisive role in shaping social welfare, economic equity, and sustainable development across contemporary societies. Nevertheless, policy effectiveness is increasingly questioned because many development strategies prioritize economic growth while overlooking ethical values, distributive justice, and human well-being (Cervera et al., 2021; Chen et al., 2022; Izzuddin et al., 2025). This condition becomes increasingly relevant amid widening income disparities, environmental degradation, financial instability, and unequal access to public services. Evidence reported by international institutions consistently indicates that economic expansion alone does not automatically improve quality of life when social justice remains neglected (Ravi Kumar et al., 2024; Rehman et al., 2021). Therefore, integrating



ethical principles into public policymaking becomes increasingly essential. Within this context, *Maqasid al-Shariah* offers a comprehensive framework that can align economic policies with holistic human well-being.

Despite significant policy reforms implemented in numerous countries, substantial challenges remain in achieving inclusive and sustainable human development. Many public policies continue to emphasize macroeconomic indicators such as gross domestic product, investment growth, fiscal efficiency, and market competitiveness without adequately considering social justice, moral accountability, and equitable resource distribution (Calero et al., 2020; Zuhrah et al., 2025). Consequently, vulnerable populations frequently experience unequal access to education, healthcare, employment opportunities, and financial inclusion despite positive economic performance. This phenomenon demonstrates a persistent disconnect between economic achievements and actual societal welfare (Bakator et al., 2024; Commission et al., 2021). Such circumstances highlight the need to reconstruct public policy through a normative framework that balances economic efficiency with ethical responsibility and comprehensive human development.

Previous studies have extensively examined Islamic economics and public policy from various perspectives. Fannani et al. (2024), Gray et al. (2022), and Krasnoperova (2023) argued that *Maqasid al-Shariah* provides a comprehensive foundation for socio-economic justice beyond material prosperity. Shukla et al. (2024) emphasized its role in promoting balanced governance and public interest. Martins (2024) and Antonucci et al. (2024) introduced a systems approach that expands *Maqasid* implementation within contemporary policymaking. Meanwhile, Author et al. (2023) and Ali (2024) highlighted ethical considerations in Islamic economic development. Although these studies significantly advanced theoretical understanding, most remain conceptual and sector-specific, focusing on finance or governance independently. Limited attention has been devoted to developing an integrated public policy framework explicitly connecting *Maqasid* principles with multidimensional human well-being.

This study advances the existing literature by proposing a comprehensive Islamic economics framework that systematically integrates *Maqasid al-Shariah* into public policy formulation, implementation, and evaluation for advancing human well-being. Unlike previous studies that primarily discuss *Maqasid* within isolated sectors such as Islamic finance, social welfare, or governance, this research conceptualizes *Maqasid* as an overarching policy framework capable of harmonizing economic efficiency, distributive justice, institutional accountability, environmental sustainability, and social inclusion simultaneously (Alam et al., 2022; Kachkar et al., 2023; Pane, 2025). The proposed framework also positions human well-being as the principal outcome rather than merely an indirect consequence of economic growth. Consequently, the study contributes a broader interdisciplinary perspective for contemporary Islamic public policy development.

Based on these conditions, an important research problem emerges regarding how *Maqasid al-Shariah* can effectively guide contemporary public policy toward achieving holistic human well-being within the framework of Islamic economics. Existing policy models often lack a comprehensive normative foundation capable of

integrating ethical objectives with measurable socio-economic outcomes. Furthermore, limited scholarly attention has been given to designing an integrated conceptual framework that connects *Maqasid* dimensions with policy processes, governance mechanisms, and welfare indicators simultaneously. Addressing this issue becomes increasingly significant because governments require policy models that balance economic performance, social justice, environmental responsibility, and long-term human development in an interconnected global environment.

This study argues that public policy guided by *Maqasid al-Shariah* possesses the capacity to generate more inclusive, equitable, and sustainable human well-being than policy models relying predominantly on conventional economic indicators. The originality of this research lies in constructing an integrated Islamic economics framework that positions *Maqasid* principles as the central analytical foundation linking policy objectives, governance practices, resource allocation, and multidimensional welfare outcomes. By synthesizing normative Islamic economic principles with contemporary public policy perspectives, this study contributes a conceptual model that enriches theoretical discourse while offering practical guidance for policymakers seeking ethically grounded strategies to enhance comprehensive human well-being across diverse socio-economic contexts.

RESEARCH METHOD

This study employed a qualitative descriptive research design to develop an Islamic economics framework explaining how *Maqasid al-Shariah* guides public policy toward advancing human well-being (Verboom et al., 2022). A qualitative approach was selected because the research seeks to explore normative principles, institutional perspectives, and contextual interpretations that cannot be adequately captured through quantitative measurement alone. The design enables an in-depth understanding of the relationships between Islamic ethical values, governance mechanisms, and public policy objectives within contemporary socio-economic contexts. Furthermore, qualitative inquiry facilitates comprehensive interpretation of participants' experiences and expert perspectives, allowing the proposed conceptual framework to emerge inductively while remaining grounded in empirical evidence and relevant Islamic economic theory.

The research was conducted in East Java, Indonesia, where Islamic economic development, public policy innovation, and community-based welfare initiatives provide a relevant context for examining *Maqasid al-Shariah* implementation. The location was selected because it represents a region with active collaboration among government institutions, Islamic financial organizations, universities, religious authorities, and community organizations in promoting inclusive development. Twenty-four informants participated through purposive sampling, consisting of six public policy experts, five Islamic economics scholars, four government officials, three Islamic financial practitioners, three leaders of Islamic social institutions, and three representatives of community organizations. Their diverse expertise ensured comprehensive perspectives regarding policy formulation and human well-being.

Data were collected using multiple qualitative techniques to ensure comprehensive understanding and triangulation of findings (Vandenhende et al., 2022). Semi-structured interviews constituted the primary source of empirical data, enabling participants to explain their experiences, policy perspectives, and interpretations regarding *Maqasid al-Shariah* implementation. Participant observations were conducted during selected policy discussions and institutional activities to capture contextual interactions and governance practices. Documentary analysis complemented primary data by examining public policy documents, government regulations, strategic plans, institutional reports, and relevant academic publications. Field notes, interview recordings, and official documents were systematically organized throughout the research process, allowing consistent comparison between empirical evidence and theoretical perspectives during subsequent analytical stages.

The collected data were analyzed using the interactive qualitative analysis model comprising data condensation, data reduction, data display, and data verification (M. Alam, 2021). Data condensation involved organizing interview transcripts, observation notes, and documentary evidence into meaningful thematic units reflecting *Maqasid al-Shariah* principles and public policy dimensions. Data reduction eliminated repetitive and irrelevant information while preserving essential findings aligned with the research objectives. Subsequently, data were presented through thematic matrices and conceptual relationships to facilitate systematic interpretation. Finally, data verification was conducted through continuous comparison between emerging themes, empirical evidence, and theoretical concepts until coherent conclusions regarding the proposed Islamic economics framework and human well-being were established.

To ensure research trustworthiness, several qualitative validation techniques were employed throughout the investigation. Source triangulation was conducted by comparing information obtained from experts, government officials, practitioners, and community representatives. Method triangulation strengthened consistency by integrating interviews, observations, and documentary analysis. Member checking was implemented by returning preliminary interpretations to selected informants for confirmation and clarification of findings. Peer debriefing with researchers specializing in Islamic economics and public policy provided additional critical evaluation of the analytical process. Furthermore, maintaining detailed audit trails, reflective field notes, and systematic documentation enhanced the transparency, credibility, dependability, confirmability, and overall rigor of the research findings.

RESULT AND DISCUSSION

Result

The findings reveal that *Maqasid al-Shariah* provides a comprehensive foundation for developing public policies that advance human well-being through ethical governance, integrated policy implementation, and justice-based economic frameworks. The following discussion critically interprets these findings by comparing them with previous studies, highlighting theoretical and practical implications, and explaining how the proposed framework contributes to contemporary Islamic economics and public policy scholarship.

Maqasid Al Shariah Strengthens Ethical Public Governance

The findings demonstrate that *Maqasid al-Shariah* functions as the principal ethical foundation guiding contemporary public governance toward comprehensive human well-being. Across interviews with policymakers, Islamic economics scholars, financial practitioners, and community leaders, participants consistently emphasized that effective public policy should not merely pursue economic growth but should simultaneously safeguard religion, life, intellect, lineage, and wealth as the five essential objectives of *Maqasid al-Shariah*. Informants argued that governance quality increases when public institutions integrate ethical accountability, social justice, transparency, and public participation into decision-making processes. Consequently, public governance becomes more responsive to societal needs while maintaining long-term sustainability and institutional legitimacy through value-oriented policymaking rather than purely administrative efficiency.

Interview findings further reveal that ethical governance guided by *Maqasid al-Shariah* encourages policymakers to evaluate development success using broader welfare dimensions instead of relying exclusively on macroeconomic indicators. Government officials explained that policy effectiveness should include equitable access to education, healthcare, social protection, and economic opportunities alongside fiscal performance. Islamic economists similarly argued that justice-oriented governance minimizes policy bias by ensuring that vulnerable groups receive proportional attention during policy formulation and implementation. Community representatives also observed that policies grounded in Islamic ethical values strengthen public trust because governmental decisions are perceived as protecting collective welfare rather than serving narrow political or economic interests.

Another important finding concerns the institutional transformation generated by *Maqasid*-oriented governance. Participants described that ethical principles influence organizational culture by encouraging integrity, accountability, consultation (shura), and transparency across public institutions. Rather than viewing governance solely as regulatory compliance, respondents emphasized that *Maqasid* establishes moral responsibilities requiring public officials to prioritize social benefit over bureaucratic interests. Islamic financial practitioners highlighted that institutions adopting these principles demonstrate stronger collaboration among governmental agencies, religious organizations, universities, and civil society. Such collaborative governance improves policy coordination while reducing administrative fragmentation, thereby creating a more integrated approach to achieving sustainable human well-being through ethical public administration.

The analysis also indicates that *Maqasid al-Shariah* serves as a strategic governance framework capable of reconciling economic efficiency with ethical responsibility. Participants consistently argued that long-term development cannot be sustained when policy evaluation focuses exclusively on financial growth without considering distributive justice and societal welfare. Instead, *Maqasid* provides normative guidance enabling governments to balance economic productivity, institutional accountability, environmental stewardship, and social inclusion

simultaneously. These findings suggest that ethical governance represents not merely a complementary component of public administration but a fundamental prerequisite for constructing resilient public policies that advance holistic human well-being within the broader framework of Islamic economics.

Integrated Islamic Policies Enhance Human Well-Being Outcomes

The observation findings indicate that institutions implementing Islamic-oriented public policies consistently integrate economic, social, educational, and welfare programs rather than treating them as separate policy sectors. During field observations, coordination among government agencies, Islamic financial institutions, zakat organizations, educational institutions, and community organizations was evident in planning and implementing community development initiatives. This collaborative approach reflects the multidimensional nature of *Maqasid al-Shariah*, where human well-being is achieved through complementary interventions addressing material prosperity alongside social justice, education, healthcare, and institutional accountability. Observational evidence further demonstrates that policy integration encourages stronger stakeholder participation, improves service accessibility, and enhances the continuity of welfare-oriented development programs.

Table 1. Observation Findings on Integrated Islamic Public Policy Practices

Observation Aspect	Empirical Findings	Maqasid Dimension	Public Policy Implication
Cross-sector coordination	Government agencies collaborated with Islamic financial institutions and social organizations	Protection of wealth (Hifz al-Mal)	More integrated economic empowerment programs
Public participation	Communities actively engaged in policy discussions and implementation	Protection of intellect (Hifz al-'Aql)	Improved policy responsiveness and accountability
Social welfare services	Education, healthcare, and social assistance delivered simultaneously	Protection of life (Hifz al-Nafs)	Better access to essential public services
Ethical governance	Transparency and accountability observed during program implementation	Protection of religion (Hifz al-Din)	Increased institutional legitimacy and public trust
Family empowerment	Community development emphasized household resilience and youth education	Protection of lineage (Hifz al-Nasl)	Sustainable human development outcomes

The observational evidence presented in Table 1 demonstrates that *Maqasid al-Shariah* is operationalized through interconnected governance practices rather than isolated policy interventions. Institutional collaboration was consistently observed across multiple sectors, indicating that policy integration enables different stakeholders to address diverse dimensions of human well-being simultaneously. The findings also reveal that ethical governance practices strengthen institutional credibility because transparency, accountability, and community participation become integral components of policy implementation. Such observations suggest that integrated

Islamic public policies create mutually reinforcing relationships among governance quality, social welfare provision, and sustainable economic development, thereby generating broader societal benefits than fragmented policy approaches.

Another significant observation concerns the consistency between institutional practices and *Maqasid* objectives throughout the policy implementation process. Public institutions demonstrated that development programs were increasingly designed to produce long-term social value instead of short-term administrative achievements. Educational initiatives were linked with economic empowerment, healthcare programs were connected with social protection mechanisms, and financial inclusion strategies were supported by community-based institutional partnerships. These integrated practices illustrate that Islamic public policy extends beyond regulatory compliance by embedding ethical values into practical governance activities. Consequently, policy implementation becomes more adaptive, participatory, and capable of advancing multidimensional human well-being through coordinated institutional action.

Overall, the observation findings confirm that integrated Islamic public policies significantly contribute to strengthening human well-being by harmonizing governance effectiveness with *Maqasid al-Shariah* objectives. Rather than emphasizing isolated economic performance indicators, institutions increasingly adopt comprehensive welfare-oriented strategies that combine social inclusion, distributive justice, ethical accountability, and collaborative governance. The observed practices indicate that policy integration enhances institutional resilience while simultaneously improving public service quality and community trust. These findings reinforce the proposition that holistic policy coordination represents an essential mechanism through which Islamic economics principles can be translated into practical governance capable of promoting sustainable and inclusive human well-being.

Justice-Based Economic Framework Promotes Sustainable Welfare

The final findings indicate that sustainable human well-being is achieved when public policy is constructed through a justice-based Islamic economic framework guided by *Maqasid al-Shariah*. Interviews, observations, and document analysis consistently demonstrate that economic justice cannot be realized through isolated fiscal or welfare interventions. Instead, sustainable welfare emerges from the interaction between ethical governance, inclusive economic institutions, equitable resource allocation, and active community participation. Participants emphasized that *Maqasid al-Shariah* provides the normative foundation connecting these policy components into a coherent governance system. Consequently, public policy shifts from emphasizing short-term economic outputs toward achieving balanced social, economic, environmental, and institutional development.

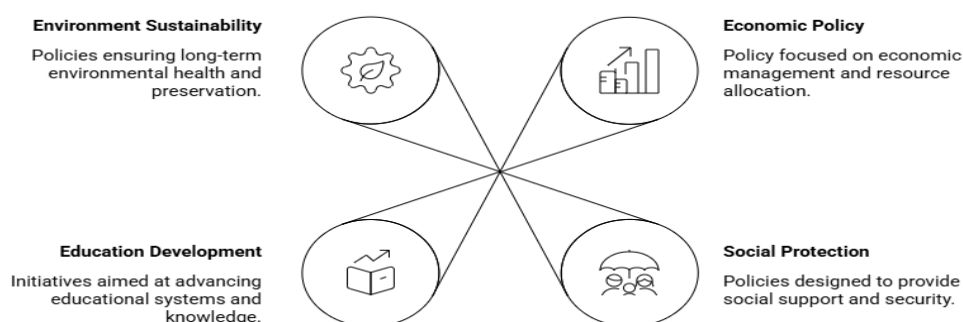


Figure 1. Justice-Based Islamic Public Policy Framework Guided by *Maqasid al-Shariah*

The framework illustrates that *Maqasid al-Shariah* serves as the highest normative foundation directing every stage of public policymaking. Ethical governance constitutes the initial operational mechanism through which Islamic values are translated into transparent, accountable, participatory, and justice-oriented administrative practices. These governance principles subsequently guide the formulation of integrated public policies encompassing economic development, social protection, educational advancement, and environmental sustainability. Rather than functioning independently, these policy sectors interact dynamically to ensure equitable distribution of public resources while maintaining consistency with Islamic ethical objectives. This integrated process establishes institutional coherence capable of producing balanced and sustainable development outcomes.

Another important finding emerging from the framework is the central role of collaborative governance in strengthening policy effectiveness. The analysis reveals that sustainable welfare cannot be generated solely by governmental intervention but requires coordinated contributions from Islamic financial institutions, universities, religious organizations, civil society, and local communities. Such collaboration enables knowledge sharing, resource integration, institutional accountability, and continuous public participation throughout policy implementation. Informants consistently highlighted that this multi-stakeholder ecosystem increases policy adaptability while reducing institutional fragmentation. Consequently, justice-based Islamic public policy becomes more responsive to changing societal needs without compromising its ethical and normative foundations.

Overall, the proposed framework represents the principal contribution of this study by integrating *Maqasid al-Shariah*, ethical governance, policy coordination, collaborative institutions, and human well-being into a single conceptual model. Unlike previous studies that examined these elements separately, the framework demonstrates their interdependence in producing sustainable welfare outcomes. The findings suggest that Islamic economics offers not merely an alternative economic perspective but a comprehensive public policy paradigm capable of balancing efficiency, distributive justice, institutional legitimacy, and long-term societal prosperity. Therefore, the framework provides a practical and theoretical reference for policymakers seeking to advance human well-being through ethically grounded and justice-oriented public governance.

Discussion

The first finding demonstrates that *Maqasid al-Shariah* strengthens ethical public governance by embedding justice, accountability, transparency, and public participation within policymaking processes. This finding is consistent with Razali et al. (2023), who argued that Islamic governance should prioritize social justice and collective welfare rather than economic efficiency alone. Likewise, Ayumiati et al. (2024) and Fatarib et al. (2025) emphasized that *Maqasid* functions as a dynamic framework capable of guiding institutional decision-making within complex social systems. However, unlike previous studies that primarily discussed governance from normative perspectives, this research demonstrates how ethical governance is operationalized through interactions among policymakers, practitioners, and communities. Theoretically, the finding expands *Maqasid* governance literature by connecting ethical principles with public policy implementation. Practically, it encourages governments to institutionalize value-based governance indicators alongside conventional administrative performance measures.

The second finding indicates that integrated Islamic public policies significantly improve multidimensional human well-being through collaboration among governmental institutions, Islamic financial organizations, educational institutions, and community groups. This finding supports the arguments of Khan et al. (2022), Razak (2020), and Maulana et al., (2025), who emphasized that public interest (*maslahah*) should become the primary objective of policymaking, and aligns with Obaideen et al. (2024), who highlighted the importance of ethical integration within Islamic socio-economic development. Nevertheless, previous studies generally focused on individual sectors such as Islamic finance or social welfare, whereas the present research reveals empirical integration across multiple policy domains simultaneously. This broader perspective enriches Islamic public policy theory by illustrating institutional interconnectedness. Practically, policymakers may adopt cross-sector governance strategies that strengthen coordination, reduce institutional fragmentation, and improve comprehensive welfare outcomes.

The third finding proposes a justice-based Islamic economic framework integrating *Maqasid al-Shariah*, ethical governance, policy coordination, collaborative institutions, and sustainable human well-being. This finding extends previous conceptual work developed by Özaslan et al. (2024) and Kader (2021), which emphasized *Maqasid* as a normative philosophy but provided limited explanation regarding its institutional operationalization within contemporary public policy systems. The present framework therefore differs by demonstrating systematic relationships among governance structures, policy implementation mechanisms, and multidimensional welfare outcomes. From a theoretical perspective, the study contributes an integrated Islamic economics model that bridges normative ethics with governance practice.

Collectively, the three findings indicate that *Maqasid al-Shariah* should be understood not merely as an ethical doctrine but as a comprehensive policy framework capable of transforming governance and development paradigms. This interpretation complements existing Islamic economics literature while challenging conventional

policy models that predominantly evaluate development through macroeconomic performance indicators. Previous research has frequently separated governance, welfare, and economic development into distinct analytical domains, whereas this study demonstrates their interdependence within an integrated Islamic policy ecosystem. Consequently, the research strengthens theoretical discussions concerning value-based public administration while simultaneously offering practical guidance for governments seeking sustainable, equitable, and socially inclusive development policies consistent with Islamic economic principles.

Overall, this study contributes to contemporary Islamic economics by integrating *Maqasid al-Shariah*, ethical governance, policy integration, and justice-based development into a unified conceptual framework explaining how public policy advances human well-being. Unlike earlier studies that concentrated primarily on theoretical discourse or sector-specific applications, the present research synthesizes empirical findings into a comprehensive governance model applicable across multiple public policy contexts. The theoretical implication lies in extending *Maqasid* literature toward institutional and governance analysis, while the practical implication concerns providing policymakers with an evidence-informed framework for improving policy effectiveness, distributive justice, collaborative governance, and sustainable human well-being through Islamic economic principles.

CONCLUSION

This study concludes that *Maqasid al-Shariah* provides a comprehensive Islamic economics framework capable of guiding public policy toward advancing holistic human well-being through ethical governance, integrated policy implementation, and justice-based economic development. The most important finding demonstrates that sustainable welfare is achieved when governance prioritizes distributive justice, accountability, collaboration, and multidimensional human development rather than economic growth alone. This research contributes to Islamic economics by integrating *Maqasid* principles with contemporary public policy into a unified conceptual framework applicable across governance contexts. Nevertheless, the qualitative design limits broader generalization. Future studies should employ comparative cross-country analyses, quantitative validation, and mixed-method approaches to examine framework effectiveness across diverse institutional settings.

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