

ALIGNING THE 1945 CONSTITUTION AND ISLAMIC PRINCIPLES FOR SOCIAL WELFARE IN INDONESIA

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Abstract

Indonesia, a Muslim-majority country, strives to optimize its social welfare programs. While the 1945 Constitution guarantees social rights and Islamic principles provide guidance, there is a gap in exploring how these can be better aligned. This research aims to explore how social rights in the 1945 Constitution (Chapter XIV) can be aligned with the *Dharuriyat al-Khams* (five essential human needs) by Shatibi to strengthen social welfare programs. The research employed a qualitative approach using a literature study and thematic analysis method by Miles and Huberman, encompassing data collection, data reduction, data display, and conclusion/ verification of primary and secondary data. The research findings demonstrate that the 1945 Constitution, particularly Chapter XIV, guarantees social welfare rights and obligates the government to fulfill them, the *Dharuriyat al-Khams*, introduced by Imam Shatibi, is part of the *maqashid syariah* (objectives of Islamic law) that aims to achieve social welfare by fulfilling five basic human needs, substantively, these two concepts synergize and can be effectively integrated to strengthen social welfare programs in Indonesia. This research enriches the discourse on Islamic economics in strengthening programs and addressing social welfare issues, particularly concerning essential human rights in Muslim-majority countries.

Keywords: *Social Welfare, Indonesia, 1945 Constitution, Islamic Economics, Syatiby's Dharuriyat Al-Khams.*

Abstrak

Indonesia, negara mayoritas Muslim, berupaya mengoptimalkan program kesejahteraan sosial. Meskipun UUD 1945 menjamin hak-hak sosial dan prinsip-prinsip Islam memberikan panduan, terdapat kesenjangan dalam mengeksplorasi bagaimana hal ini dapat diselaraskan dengan lebih baik. Penelitian bertujuan untuk mengeksplorasi bagaimana hak-hak sosial dalam UUD 1945 (Bab XIV) dapat diselaraskan dengan *Dharuriyat al-Khams* (lima kebutuhan esensial manusia) karya Syatiby untuk memperkuat program kesejahteraan sosial. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi literatur dan analisis tematik model Miles dan Huberman yang meliputi Langkah pengumpulan data, reduksi data, penyajian data, dan penyimpulan/ verifikasi data primer dan sekunder. Hasil penelitian ini menunjukkan bahwa UUD tahun 1945, khususnya pada Bab XIV, menjamin hak-hak kesejahteraan sosial dan mewajibkan pemerintah untuk memenuhinya, *Dharuriyat al-Khams* yang dicetuskan oleh Imam Syatiby merupakan bagian dari *maqashid syariah* (tujuan syariah) yang bertujuan untuk mencapai kesejahteraan sosial dengan memenuhi lima kebutuhan dasar manusia. Secara substantif, kedua konsep ini saling bersinergi dan sangat baik diintegrasikan dalam penguatan program-program kesejahteraan sosial di Indonesia. Penelitian ini memperkaya wacana ekonomi Islam dalam memperkuat program dan mengatasi masalah kesejahteraan sosial, khususnya terkait hak-hak esensial manusia di negara mayoritas Muslim.

Kata Kunci: *Kesejahteraan Sosial, Indonesia, UUD 1945, Ekonomi Islam, Dharuriyat Al-Khams Karya Syatiby.*

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Introduction

Social welfare has become a cornerstone of modern societies, striving to ensure a minimum level of well-being for all citizens (Žižek et al., 2021). This necessitates a framework that outlines the responsibilities of both the state and individuals in achieving this goal. Indonesia, the world's most populous Muslim-majority nation, has a unique opportunity to leverage its rich Islamic heritage and constitutional principles to create a robust social welfare system (Hefner, 2023).

Indonesia's 1945 Constitution guarantees social welfare as a fundamental right in Chapter XIV. This fulfills the mandate of the Preamble's fourth paragraph, which charges the government with promoting public welfare to achieve a prosperous, just, and peaceful society. (Hariri et al., 2021; Usman, 2020). However, translating these constitutional rights into practical policies and effective implementation remains a challenge.

Indonesia's prosperity shows positive signs with Q1 2023 growth at 5.03% across key areas like health, education, and employment. However, regional disparities, uneven access to quality education and healthcare, and limited social protection remain hurdles. The government is tackling these challenges through targeted social programs, improved access to public services, and fostering collaboration with various parties (Tematik et al., n.d.). development and empowerment of Islamic economic sectors such as the establishment of Sharia Banks, *Baitul Mal wa At-Tamwil* (Nuraeni & Sopiah, n.d.), Halal product certification, etc. (Sopiah et al., 2023).

Despite significant strides in social welfare programs in recent decades, Indonesia still faces challenges like poverty, inequality, and limited access to essential services like healthcare and education (Wibowo, 2023). This gap between the constitutional promise and social reality necessitates a deeper exploration of how Islamic ethical principles can be integrated with the existing legal framework to strengthen social welfare initiatives.

This research proposes a novel approach to realizing social welfare in Indonesia by drawing upon both the 1945 Constitution and Syatiby's *Dharuriyat al-Khams*. The Constitution provides a legal foundation for social welfare programs, while *Dharuriyat al-Khams*, a classical Islamic legal theory, outlines five essential human needs. Examining these two frameworks together can offer valuable insights for policymakers and scholars seeking to strengthen Indonesia's social safety net. By understanding how the five pillars of *Dharuriyat al-Khams* align with the constitutional right to social welfare, this research can inform the development of more comprehensive and culturally sensitive programs.

Several studies have explored the role of the 1945 Constitution in shaping social welfare policies in Indonesia. Wiratraman (2022) examines the guarantees of human rights included in the 1945 Constitution. Aspinall (2020) examines the historical development of social welfare concepts within the Indonesian context. Research in Indonesia linking Islamic principles to positive economic behavior shows that applying Islamic ethics increased customer acquisition and responsible work for employees at a West Java Sharia Bank branch (Koswara & Al Mighwar, 2023). Similarly, trust fostered discipline among employees at another Islamic Bank branch (Renaldi & Al Mighwar, 2023).

From the Islamic perspective, scholarly works have investigated the application of *Dharuriyat al-Khams* in contemporary social issues. Rahman (2021) explores its relevance to human rights discourse, while Rosser (2022a) examines its implications for social justice. However, limited research directly integrates *Dharuriyat al-Khams* with the Indonesian constitutional framework for social welfare.

This research addresses the gap in the existing literature by proposing a novel framework that combines the legal framework of the 1945 Constitution with the ethical principles of *Dharuriyat al-Khams*. By examining these two sources in tandem, the research aims to provide a more comprehensive understanding of how to achieve social welfare in the Indonesian context.

This research approach holds significant value for both its theoretical and practical implications. Theoretically, It advances knowledge of how Islamic economic law and positive law interact to shape social welfare programs. It can also shed light on the evolving role of Islamic principles in contemporary Indonesian society. Practically, the research findings can inform policymakers in developing more effective and culturally sensitive social welfare programs that resonate with Indonesia's Muslim-majority population. Furthermore, aligning social welfare programs with Islamic principles can potentially enhance social acceptance and participation, leading to more sustainable and impactful initiatives.

This research investigates the potential of integrating Syatiby's *Dharuriyat al-Khams* with the 1945 Constitution to realize social welfare in Indonesia. The specific objectives are: (1) to analyze the concept of social welfare as enshrined in Chapter XIV of the 1945 Constitution of Indonesia; (2) to examine the five essential human needs outlined in Syatiby's *Dharuriyat al-Khams* and their relevance to social welfare; (3) to explore the potential synergies between the constitutional framework and Islamic ethical principles in strengthening social welfare programs; (4) to propose a framework for integrating these two sources to inform policy development and implementation.

By achieving these objectives, this research aims to contribute to a more robust and holistic approach to realizing social welfare in Indonesia.

Research Methods

This research employed a qualitative approach to explore the potential of aligning the 1945 Indonesian Constitution with Syatiby's *Dharuriyat al-Khams* for realizing social welfare in Indonesia. Qualitative research methods are ideal for delving into complex concepts like social welfare, religious principles, and their integration within a legal framework (Naeem et al., 2023). It is possible to conduct a thorough investigation into how Indonesia's social welfare system aligns with the Islamic ideals and the 1945 constitution. The qualitative method permits a more nuanced understanding of the compatibility of several paradigms, providing important new insights into their intersections.

This research employs a literature review methodology in conjunction with a thematic analysis of the Miles and Huberman model (Mezmir, 2020), which is broken down into four steps: (1) Data collection is carried out through documentation studies, which involves looking through or reviewing primary sources, such as The 1945 Constitution of Indonesia, particularly Chapter XIV, and Asy-Syatibi's book "*al-Muwafaqat fi Usul al-Shari'ah*" (The Agreement on the Principles of

Islamic Law), as well as other secondary sources like books, academic journals, and pertinent research papers; (2) Data reduction: the displayed data is condensed, categorized, and narrowed down to the most crucial information to identify themes and patterns; (3) Data display: the reduced data is then presented in an orderly narrative with graphics or charts; and (4) Data conclusion-drawing/verifying: the presented data is explained, validated, and concluded as the outcome of the investigation to address the research objectives.

Through the use of these techniques, the research hopes to offer a thorough understanding of how Syatiby's *Dharuriyat al-Khams* and the 1945 Constitution might work together to promote social welfare in Indonesia.

Results and Discussion

The four main conclusions from the examination of the information gathered through document analysis are shown in this section. The discussion will explore how these findings illuminate the potential of aligning the 1945 Indonesian Constitution with Syatiby's *Dharuriyat al-Khams* for realizing social welfare in Indonesia.

The Concept of Social Welfare in Chapter XIV of the 1945 Indonesian Constitution

The 1945 Constitution of Indonesia lays the groundwork for the nation's social welfare system. In the original 1945 Constitution (before amendments), Chapter XIV, titled "Social Welfare," consists of two articles. Article 33 consists of three paragraphs: (1) The economy shall be organized as a common endeavor based on the principles of the family system; (2) Sectors of production that are important for the country and affect the lives of the people shall be controlled by the state; and (3) The land, the waters, and the natural riches contained therein shall be controlled by the State and exploited to the greatest benefit of the people. Article 34: The poor and destitute children shall be cared for by the State (Bmedia, 2022). This chapter outlines a series of fundamental rights that contribute to the overall well-being of Indonesian citizens, in essence, are:

1. Constitutional Guarantees for Social Welfare

The cornerstone of the country's economic structure is contained in Article 33 of the 1945 Constitution. The 1945 Constitution states, "The economy is structured as a joint effort based on the principle of kinship." Article 33, paragraph (1). This verse has a very deep meaning, which is that the economic system that is built should be based on strong individualized ideas rather than competition. Similarly, the 1945 Constitution's Article 33 paragraphs (2) and (3) make it abundantly evident that the government plays a significant role in economic activity. Economics is not just done by the government, the private sector, or individual people; it is specifically done for those production sectors that manage the ground, water, and natural resources that are found on it. For the people to prosper as much as possible, the state must also have control over it. Additionally, there has been development exclusivity thus far (Rosser, 2022b).

2. Focus on Social Justice

The concept of social welfare in the Indonesian Constitution is intertwined with the principle of social justice enshrined in Chapter XIV's title. This implies a commitment to a fair distribution of resources, ensuring everyone has the opportunity to achieve a decent standard of living (Harvelian et al., 2020).

In summary, chapter XIV of the 1945 Indonesian Constitution sets a comprehensive vision for social welfare. It guarantees fundamental rights like education, healthcare, and a decent standard of living, emphasizing social justice and the state's role in ensuring the well-being of all citizens. Ongoing debates on resource allocation and implementation strategies underline the continual efforts needed to translate these constitutional principles into tangible benefits for the Indonesian people.

The Five Essential Human Needs (Dharuriyat al-Khams) in Syatiby's Thought and Social Welfare Relevance

Imam Asy-Syatiby (1388-1350 CE) laid out a foundational concept in Islamic legal theory: the five essential human needs (*dharuriyat al-khams*). These requirements are safeguarded by Islamic economic law and are regarded as essential to human flourishing. Understanding their relevance is crucial when examining social welfare from an Islamic perspective, in essence are:

1. The Five *Dharuriyat al-Khams*

Dharuriyat al-Khams, a classical Islamic legal theory, outlines five essential human needs (Al Mighwar et al., 2022; Al-Shatibi, 2003), namely:

- a. *Hifzh ad-din* (protecting religion): the need for protection of religious beliefs and practices; freedom to exercise one's beliefs, access to religious education, and security of religious institutions. In this context, social welfare programs ensure the freedom to exercise one's religion and beliefs. The point is safeguarding religious beliefs and practices (Rohmah & Ilmiah, 2023).
- b. *Hifzh an-nafs* (protecting the soul): the right to life, security, and bodily integrity. In this context, social welfare programs address poverty, access to health services, and food security which directly contribute to protecting lives. The point is guaranteeing the right to life, security, and bodily integrity (Mohiuddin & Siddiqui, 2023)
- c. *Hifzh al-'aql* (protecting reason): the need for freedom of thought and intellectual development. In this context, social welfare programs guarantee education that makes society intelligent. The point is emphasizing the importance of education and intellectual development (Zailani et al., 2022).
- d. *Hifz an-nasl* (protecting descendants): the need to ensure the welfare of future generations through family support and social safety nets. In this context, social welfare programs guarantee that people can obtain family rights, educational rights, and the right to a safe and healthy environment. The point is to ensure the well-being of future generations through family support and social safety nets (Hafiz et al., 2022).
- e. *Hifzh al-mal* (protecting wealth): the need for economic security and fair distribution of resources. In this context, social welfare programs promote financial literacy, create jobs,

and ensure fair access to relevant resources. The point is highlighting economic security and the just distribution of resources (Muthoifin et al., 2024).

2. Relevance to Social Welfare

The *Dharuriyat al-Khams* offer a framework for evaluating and developing social welfare programs from an Islamic perspective. By ensuring programs address these fundamental needs, they can contribute to a more just and equitable society, including (Kasdi, 2019):

- a. **Prioritization:** The *Dharuriyat al-Khams* provide a hierarchy of needs, with protecting life and religion taking precedence. Social welfare programs can be designed accordingly.
- b. **Moral Foundation:** Integrating these Islamic ethical principles can provide a strong moral foundation for social welfare programs, fostering public trust and participation
- c. **Addressing Social Issues:** The *Dharuriyat al-Khams* offer a framework for tackling contemporary social issues like poverty, illiteracy, and environmental degradation.

In summary, Syatiby's *Dharuriyat al-Khams* offers a valuable framework for understanding and promoting social welfare from an Islamic perspective. These five essential human needs provide a foundation for prioritizing social programs, establishing a moral compass, and addressing contemporary social issues.

Potential Synergies between the Indonesian Constitution and Dharuriyat al-Khams for Social Welfare

Chapter XIV and the *Dharuriyat al-Khams* exhibit significant convergence, offering a promising approach to strengthening social welfare programs in Indonesia (Table 1) (Bmedia, 2022).

Table 1: Potential Synergies between Chapter XIV and *Dharuriyat al-Khams*

Constitutional Provision (Chapter XIV)	Dharuriyat al-Khams (Essential Needs)	Potential Synergy
Article 33, Paragraph 1. The economy is arranged as a common economic endeavor based on the principles of familyhood	<i>Hifz an-nasl</i> (protecting descendants)	The Constitution's emphasis on a "family hood" approach aligns with the Islamic principle of protecting future generations. Social programs can be designed to support families and promote responsible child-rearing.
Article 33, Paragraph 2. Earth, water, and natural resources controlled by the state for the greatest prosperity of the people	<i>Hifz al-mal</i> (protecting wealth) & <i>Hifzh an-nafs</i> (protecting the soul)	The state's control over resources aligns with protecting wealth for the common good. Islamic environmental ethics can be incorporated to ensure sustainable resource management, safeguarding the environment for future generations (<i>Hifz an-nafs</i>).
Article 33, Paragraph 3. Every citizen has the right to work and a decent living	<i>Hifz an-nafs</i> (protecting the soul) & <i>Hifzh al-mal</i> (protecting wealth)	The right to work and a decent living aligns with protecting life (<i>Hifz an-nafs</i>) and enabling people to fulfill their

		basic needs (<i>Hifz al-mal</i>). Social programs can be designed to create job opportunities and promote financial security.
Article 34. Poor and neglected children shall be cared for by the state	<i>Hifz an-nasl</i> (protecting descendants) & <i>Hifz an-nafs</i> (protecting the soul)	The state's responsibility towards children aligns with protecting future generations (<i>Hifz an-nasl</i>) and safeguarding the lives of vulnerable individuals (<i>Hifz an-nafs</i>). Islamic teachings on compassion and orphan care can inform these programs.

- *Hifz ad-din* (protecting religion) is not directly addressed in these specific articles, but it can be argued that social welfare programs that ensure basic needs are met create a more stable environment for religious practice.

This synergy contains four potential benefits, namely: (1) Shared Focus on Basic Needs: Both adequately fulfill basic needs such as food, shelter, healthcare, and education. Social programs can be designed to address these needs while adhering to Islamic principles; (2) Moral Foundation: Integrating Islamic ethical and economic principles can provide a strong moral foundation for social welfare programs, fostering public trust and participation (Hamidah et al., 2017); (3) Addressing Social Issues: The framework can be used to tackle contemporary issues such as poverty, illiteracy, and environmental degradation. Programs promoting education and environmental sustainability align with *hifzh al-'aql* and *hifz an-nafs*; and (4) Community Support: *hifz an-nasl* emphasizes family support. Social programs can be designed to strengthen families while ensuring social safety nets exist for vulnerable populations.

Despite its possible advantages, there are also issues that need to be taken into account, such as: (1) Divergent Interpretations: Varying interpretations of the *Dharuriyat al-Khams* can lead to disagreements on program design. Open discussions are crucial to ensure programs reflect a shared understanding; (2) Unity in diversity: Indonesia's adherence to Unity in diversity (*Bhinneka Tunggal Ika*) requires careful navigation to avoid privileging any particular religion in social programs (Butler, 2016); and (3) Capacity Building: Equipping policymakers and social workers with knowledge of both Islamic principles and best practices in social welfare program design and implementation is essential.

In summary, the Indonesian Constitution and Syatiby's *Dharuriyat al-Khams* offer a powerful framework for strengthening social welfare. By harnessing their synergies while acknowledging potential challenges, Indonesia can create more robust and culturally sensitive social programs that promote the well-being of all its citizens.

A Framework for Integrating the Indonesian Constitution and Dharuriyat al-Khams for Social Welfare Policy

This framework proposes a systematic approach to integrating these two sources for social welfare policy development and implementation (Table 2) (Al-Shatibi, 2003; Bmedia, 2022):

Table 2: Framework for Integrating Chapter XIV and *Dharuriyat al-Khams*

Stage	Description	Example
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Needs Assessment	Identify social issues and priority needs based on data analysis and public consultations.	Analyze poverty data to identify areas with high rates of food insecurity (<i>hifzh an-nafs</i>).
Policy Formulation	Develop policy objectives aligned with both Chapter XIV rights and the relevant <i>Dharuriyat al-Khams</i> principles.	Design a food security program to ensure access to nutritious food for all citizens (Right to a decent living standard & <i>hifzh an-nafs</i>).
Program Design	Craft specific programs that address identified needs while adhering to Islamic ethical principles.	Develop a program that distributes subsidized food staples while promoting nutrition education (<i>hifzh al-'aql</i>).
Implementation	Execute programs effectively, ensuring transparency, accountability, and community participation.	Partner with religious institutions for program outreach while ensuring accessibility for all faiths (Freedom of Religion).
Monitoring and Evaluation	Continuously assess program effectiveness and impact, making adjustments as needed.	Track program metrics like reduced hunger rates and improved health outcomes (<i>hifzh an-nafs</i>).

This framework contains four potential benefits, namely: (1) Holistic Approach: Integrates constitutional rights with Islamic ethical and economic principles, fostering a more comprehensive approach to social welfare (Hamidah et al., 2017); (2) Public Trust: Aligning with Islamic values can enhance public trust and participation in social programs; (3) Addressing Social Issues: The framework can be used to tackle contemporary challenges like poverty, illiteracy, and environmental degradation. Programs promoting education can address *hifzh al-'aql*; and (4) Culturally Sensitive: Recognizes the importance of religious values in Indonesian society.

There are still issues that need to be taken into account despite the possible benefits, such as the following: (1) Divergent Interpretations: Open discussions are crucial to ensure program design reflects a shared understanding of the *Dharuriyat al-Khams*; (2) Unity in diversity: Careful navigation is required to avoid privileging any particular religion in social programs (Apandie et al., 2022); and (3) Capacity Building: Policymakers and social workers need training in both Islamic principles and social welfare best practices.

In summary, this framework offers a promising approach to strengthening social welfare in Indonesia by integrating the Indonesian Constitution and Syatiby's *Dharuriyat al-Khams*. By acknowledging both constitutional rights and Islamic ethical principles, policymakers can design and implement more robust, culturally sensitive, and effective social programs that promote the well-being of all citizens.

Conclusions

This study examined the alignment between Indonesia's 1945 Constitution (Chapter XIV) and Islamic principles, particularly Syatiby's *Dharuriyat al-Khams* (five essential human needs), which are widely upheld by Indonesian Muslims. Four key findings emerged: First,

Chapter XIV guarantees social rights and obligates the government to fulfill them. Second, *Dharuriyat al-Khams* (protecting religion, soul, reason, progeny, and wealth) is relevant to contemporary social welfare programs. Third, Islamic principles can synergize with the Constitution to strengthen these programs. Fourth, A framework for integrating both sources in developing and implementing social programs is proposed. A groundbreaking framework merging Islamic values with Indonesia's Constitution could significantly improve social welfare policy in Muslim-majority countries. Further research is needed for diverse legal and social contexts.

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