



Maqashid Al-Shari'ah as The Philosophical Foundation for Inclusive and Sustainable Growth Within The Society 5.0 Ecosystem

Triyono Adi Saputro^{1*}, Awalia Rina Rahmawati¹,
Imron Rosyadi¹, Ramadhan Zuhdi Saputro²

¹ Universitas Muhammadiyah Surakarta, Central Java, Indonesia

² Universitas Sebelas Maret Surakarta, Central Java, Indonesia

*adi.hes@ums.ac.id

Abstract. Inclusive and sustainable Society 5.0 is an amalgamation of value systems of humans, technology, and sustainability. The objective of this study is to determine whether Maqashid al-Shari'ah may act as the philosophical and ethical foundation for inclusive and sustainable development within Society 5.0 paradigm. This study adopted qualitative methodology and relied on systematic library research. Classical and modern Islamic jurisprudence literature was supplemented by case studies from the digital and sustainable development economy. Results show that Maqashid al-Shari'ah provides a solid moral foundation to foster inclusive and sustainable Society 5.0 by ensuring protection of human rights and creating balance between technological advancement and ethicality. Inclusion is achieved through protection of basic human rights, and sustainability is ensured through maintenance of balance between technological advancement and ethicality as mandated by Islam. Integrating into public and private policies would yield immense benefits in establishing a more balanced and just environment in Indonesia.

Keywords: Maqashid al-Shari'ah, Inclusive and Sustainable Growth, Society 5.0.

1 Introduction

The speed of development has brought humanity to a completely new stage of civilizational progress called Society 5.0, which was conceptualized by Japan in relation to a super-smart society. In this context, sophisticated technologies, such as AI, IoT, big data, and robotics, become integral elements of people's lives that should be used to overcome existing issues of a social and economic nature [1]. Society 5.0 focuses on establishing a human-centric future where technologies would be implemented with the primary aim to improve living conditions for citizens, reduce inequality gaps, and ensure long-term sustainability [2]. Nevertheless, there are some concerns associated with digital divide, AI ethics, data security issues, and a possibility that Society 5.0 could deepen the disparity between the two categories of individuals. The questions arise

about whether it is possible to achieve a sustainable growth without leaving any population behind [3].

The optimistic picture of Society 5.0 is overshadowed by the problem of modernization itself because the trend is characterized by utilitarianism when the spiritual and moral values of a human are not taken into consideration. The dominant ethical theories in current society tend to focus much more on tangible results, without bothering much about the underlying principles and process that make these results meaningful [4]. Such an approach may result in the emergence of developmental processes characterized by the separation of economic growth from social progress and environmental sustainability. Historical experience suggests that advancements driven by technology but devoid of solid ethical bases have always ended up increasing inequalities, oppression, and harm to the environment. Therefore, what is required is an ethical theory that is both inclusive and adaptive enough to guide Society 5.0 toward sustainable results [5].

Maqashid al-Shari'ah is the very example of such a model. Derived from Islamic law, it focuses on safeguarding five basic needs of humankind: religion (hifz ad-din), life (hifz an-nafs), intellect (hifz al-'aql), lineage (hifz an-nasl), and property (hifz al-mal). Besides individual justice, these principles cover collective benefit (maslahah 'ammah) and sustainability across generations as other indispensable objectives [6]. Economically speaking, maqashid al-Shari'ah supports balanced growth, equal income redistribution, and morally upright business practices. Environmentally, maqashid al-Shari'ah highlights the sanctified duty of humans as khalifah of planet Earth. Hence, transferring the idea of maqashid al-Shari'ah into the context of the Society 5.0 ecosystem carries the possibility of endowing the development of technology with the ethical and spiritual component.

Even though there is an evident synergy between maqashid al-Shari'ah and Society 5.0, the scientific literature addressing the role of Islamic Sharia principles in creating an inclusive and sustainable environment for development in such a complicated ecosystem as Society 5.0 is rather scarce. The prevailing focus of the existing studies is on Society 5.0's technical and economic dimensions, with only a few mentions of ethics and spirituality of an Islamic perspective. Conversely, academic literature on maqashid al-Shari'ah research has stayed limited within the boundaries of conventional Islamic law or Islamic economics, and rarely made direct links to the impact of technology in Society 5.0. Such knowledge gap serves as the driving force behind this study.

In terms of prior research, it may be helpful to draw from previous literature. For instance, Moh. Farid analyzed the relationship between the implementation of the contextualized Maqashid Shari'ah and the Sustainable Development Goals, noting some similarities between Maqashid theory and 17 goals in the Global SDGs framework, but not directly linking to Society 5.0 technological developments [7]. Next, Delta Khairunnisa discussed the application of ESG (environmental, social and corporate governance) frameworks together with the principles of Maqashid Syariah in Islamic financial services in Indonesia, particularly in banks [8]. Meanwhile, Mulyati offered concrete strategies on implementing fintech and blockchain technology into the Sharia economy in the society 5.0 framework [9]. Unlike prior research, however, which mainly discusses how maqashid al-Shari'ah should comply with the SDG frameworks or utilize fintech solutions, the current study proposes an integrated approach, arguing that Maqashid is

the spirit of inclusive economic development, while critically assessing whether Sharia values

This contribution stands out by providing a new approach in which maqashid al-Shari'ah becomes operational architecture aimed at achieving inclusive and sustainable economic growth during the changes brought about by Society 5.0. This article makes a unique contribution to the existing literature since it looks beyond the philosophical aspects of maqashid al-Shari'ah in terms of its wider scope achieved due to integrating human values into high-tech systems. The novelty of this study is reflected in creating a new economic ecosystem model in which the focus will not only on achieving digital efficiency, but also making sure that there is social justice and sustainability for all members of society.

Given the above context, the research seeks to investigate in-depth the use of maqashid al-Shari'ah as an enabler for inclusivity and sustainability in achieving growth in the Society 5.0 environment. The investigation will include the operationalization of maqashid concepts in technology policy, digital business models, and community governance. It is expected that through this research, both academic and practical inputs will be provided in terms of integrating Islamic concepts with technology and ensuring that the Society 5.0 created is humane and sustainable.

2 Literature Review

The advent of the digital era has been significantly influenced by the emergence of the Industrial Revolution 4.0, leading to profound transformations in virtually any aspect of human activity and the development of the idea of Society 5.0. Society 5.0 emerged in Japan and denotes the conception of a human centered society, in which economic prosperity is complemented by solving of social issues due to the thorough integration of cyber and physical worlds [10]. The concept was designed to address existing socio-economic challenges including ageing, social divisions, depopulation of the countryside, and insufficient energy resources. The general aim of Society 5.0 lies in establishing a sustainable and inclusive society focused on human prosperity.

Meanwhile, the notion of maqashid al-Shari'ah is regarded as an ethico-philosophical framework in Islamic jurisprudence whose primary focus is achieving the overall human welfare (maqad or maslahah) from both worldly and eternal perspectives. Maqashid al-Shari'ah is composed of the following objectives that include religion (hifz al-din), life (hifz al-nafs), intellect (hifz al-aql), lineage (hifz al-nasl), and property (hifz al-mal). Maqashid al-Shari'ah enjoys increasing importance in the modern context since it offers a way to promote inclusive growth and sustainable development, which makes it relevant to the United Nations Sustainable Development Goals [11]. The incorporation of maqashid al-Shari'ah in Society 5.0 becomes an important issue since Society 5.0 is characterized by its reliance on disruptive technologies such as artificial intelligence (AI), Internet of Things (IoT), and big data. Such technologies have a huge potential but also raise significant ethical concerns. Through the integration with maqa-

shid al-Shari'ah, technology used in the digital era will ensure the alignment of technological progress with human-centeredness and sustainability which would guarantee human well-being on different levels.

One recent study worth mentioning is Hesti Setyodyah Lestari's paper published in 2025, in which the author analyses the role of Maqashid Shariah and Maslahah in encouraging inclusive growth and sustainable development. The key message conveyed by the study is that the adoption of Maqashid Shariah in economic policies can positively affect inclusive growth and income distribution. The main idea is that Maqashid Shariah serves as a strong moral support to guarantee that economic development will contribute to the welfare of society instead of benefiting business [12].

A further useful source in this respect would be the research conducted by S. Rokhlinasari in 2024 concerning the relevance of inclusive finance to Maqashid Shariah and the digital economy. Specifically, the paper explores the importance of the five pillars of Maqashid Shariah, including religion, life, intellect, lineage, and property, for the adoption of an inclusive finance strategy. In particular, special attention is paid to the role of Islamic fintech as a means of extending financial services to historically marginalized social groups. The main finding obtained through this research is that Sharia-compliant fintech may have a tremendous potential to ensure more rapid and sustainable inclusive growth [13].

Finally, the review of recent scholarly publications on this subject area will not be complete without mentioning Doni, M.'s (2025) investigation dedicated to the problem of compiling Islamic law as a socio-digital product. Specifically, the paper underlines the importance of considering the principles of maqashid al-Shari'ah when developing such products since their protection is related to religion, life, intellect, lineage, and property, thus making maqashid principles relevant for the modern era. According to Doni, M, following maqashid al-Shari'ah ensures the alignment of technological innovations with Islamic ethics and values [14].

Combining the findings of all three articles above, one may notice that they all share the same theme, which is that maqashid al-Shari'ah acts as a crucial ethical guide that would help navigate the obstacles of today's digital world. The current paper takes this premise and aims at holistic synthesis of the concept in order to apply it as the core of Society 5.0 technology, thereby shifting its focus from efficiency to sustainability.

3 Methodology

The research methodology adopted for the purpose of this study includes the qualitative research paradigm where the use of descriptive-analytical library research is made in connection with the method of systematic documentation that ensures empirical rigour. While primary sources of data collection include the works of Abu Ishaq al-Shatibi and Jasser Auda, secondary data include peer-reviewed articles and official reports from the period of 2016 to 2026 [15]. This set of documents was collected in an organized fashion from databases such as Scopus, Web of Science, and Google Scholar, paying particular attention to journals issued by Elsevier and Springer, with the use of keywords

such as maqashid al-Shari'ah and Society 5.0. The final selection was made after following a multiple-step screening method based on thematic relevance [16]. Analysis of data is done inductively, focusing on the application of Al-Daruriyat al-Khams in response to challenges posed by technological advancements such as data privacy and environmental sustainability.

4 Results and Discussion

"Maqashid al-Shari'ah" refers to the general aims of Islamic law, and the five primary goals of this body of knowledge pertain to safeguarding five basic human needs, namely: religion (hifz ad-din), life (hifz an-nafs), intellect (hifz al-'aql), lineage (hifz an-nasl), and property (hifz al-mal) [17]. Introduced and developed by classical thinkers like Al-Ghazali and Ibn Asyur, the concept aims at striking a balance between personal and communal rights to ensure social justice. Its significance in the modern age stems from the holistic moral view it presents by integrating spiritual values into practical application without posing any impediments to technological development. From the perspective of the global economy, the application of maqashid Shari'ah may include prohibitions of *riba* (usury), *gharar* (excessively risky transaction), and *maysir* (speculation). In other words, maqashid al-Shari'ah ensures the existence of Sharia finance, which distributes wealth equally among people.

The "Society 5.0" paradigm, introduced in 2016 by the Japanese government, is viewed as a progression from the previous version known as "Industry 4.0." According to Society 5.0's conceptual framework, the ecosystem places emphasis on humanity and utilizes digital tools like artificial intelligence, IoT, and big data analytics to solve urgent social problems like poverty, pollution to social exclusion. Nevertheless, the essence of the current approaches is still utilitarian, thus making their sustainability questionable without being rooted in a strong moral base [18]. In this case, Maqashid al-Shari'ah can act as an excellent mediator because its fundamental values, i.e., justice (*qist*) and benevolence (*ihsan*), fit well with the idea of Society 5.0 which aims for an equitable and sustainable world where technology is used to promote social benefit rather than cause harm to vulnerable communities.

4.1 Application of Maqashid al-Shari'ah in Inclusive and Sustainable Growth within the Society 5.0 Ecosystem

For the achievement of inclusive growth within Society 5.0, all classes of the population must share equally in the benefits of the digital economy, be it minorities, women, or rural inhabitants. Through the teachings of maqashid al-Shari'ah, a platform to achieve this has been established through *muamalah* (social transactions) as its central precept where brotherhood and solidarity are core values. For example, *hifz al-mal*, the principle of protection of property, forms the basis of business models such as those which leverage *zakat*, *infaq*, and *sadaqah* in order to break structural poverty. In addition, *hifz an-nasl* allows for the inclusion of women by facilitating Sharia-compliant training in

the use of technology. Examples of such efforts include Sharia-compliant digital platforms in Indonesia which have managed to provide financial inclusion to over ten million individuals [19].

As the main principle of Islamic Sharia, maqashid al-Shari'ah is essential in offering an ethical perspective for inclusive growth, defined as the active participation of all members of society in social and economic development regardless of their social, economic, or demographic attributes. Some of the major scholars involved in elucidating the concepts of this principle include Al-Ghazali and Ibn Qayyim who assert that there are five basic principles that define maqashid Shari'ah: *hifz ad-din* (protection of religion), *hifz an-nafs* (protection of life), *hifz al-'aql* (protection of intellect), *hifz an-nasl* (protection of lineage), and *hifz al-mal*. At present, maqashid al-Shari'ah provides important perspectives for addressing the issue of economic inequality across the globe where economic growth benefits only a select few while other members, including women, small farmers, and poor people, continue to live in misery. According to the statistics of the World Bank, approximately 70% of the global population lives in developing nations characterized by poor levels of inclusion and maqashid al-Shari'ah proposes solutions based on principles of *qist* and *maslahah* for ensuring economic justice in the world today [20].

One of the most important uses of maqashid al-Shari'ah involves *hifz al-mal* and it calls for an inclusive financial system in the Sharia way. At the present time, Sharia-based financial inclusion can only be achieved through Islamic fintech as the current era has seen the rise of technology as an enabler for extending financial services to MSMEs and pre-credit communities [21]. For example, the *Akseleran* and *Bibit* digital platforms in Indonesia have embraced *mudharabah* (profit-sharing) and *murabahah* (cost-plus financing) principles to lend money to microenterprises without charging interest, ensuring that fifteen million people have been financially included since 2018 [22]. The approach aligns with SDG 10 of addressing inequalities, as Sharia guarantees that wealth is not only distributed materially but also spiritually, thus avoiding the speculative activities that damage society at large [23]. Digital *zakat* and *waqf* initiatives in Malaysia have also evolved from exclusionary projects to inclusive programs, such as interest-free loans to smallholder farmers, alleviating structural poverty in rural regions by as much as 15%.

In the social context, the implementation of maqashid Shari'ah occurs through the principles of *hifz an-nasl* and *hifz al-'aql* to foster gender inclusion and education. *Ihsan* (benevolence) inspires Sharia-inspired digital vocational education projects where women living in faraway villages are provided with free online courses through mobile phone applications. In Pakistan, *ijma* (consensus)-based microfinance ventures have helped women farmers to take part in online agricultural supply chain management systems, contributing to inclusive growth and increasing household incomes by up to 25%. These results highlight the adaptability of Sharia in addressing modern phenomena like displacement caused by urbanization and loss of traditional occupations. Incorporating Sharia principles in digital economy systems, especially Islamic e-commerce in India, further allows local businessmen to connect with global markets and achieve social and economic growth through collective support [24].

Moreover, combining maqashid Shari'ah with the application of Society 5.0 technologies is possible through blockchain-driven zakat accounting systems and AI-assisted discrimination detection in gig economy platforms. As a result, such interaction creates a positive feedback loop where technological innovation boosts resource circulation, while adherence to Sharia makes sure that the ensuing growth goes beyond pure material prosperity and prevents humanity from becoming victims of mass automation. As per studies conducted by the World Bank, financial inclusion indices among majority-Muslim countries that have adopted Sharia in their digital policy regulations, such as Malaysia, are 20% higher compared to similar Muslim-majority neighbours [25].

In its turn, the analysis of inclusive growth in Society 5.0 through the perspective of the theory suggested by Jasser Auda requires a significant paradigm shift from the protection-oriented (protective) approach to a systemic (developmental) approach. According to Auda's theory, Maqashid have transformed from being perceived as rigid parameters into a dynamic system with a focus on the improvement of human dignity and holistic social wellbeing [26]. In the Society 5.0 paradigm, the Maqashid principle of *Hifzh al-'aql* translates to the right to equal access to data, knowledge, information, and skills for all members of society. This helps guarantee that technological progress and economic growth will not be monopolized by a particular class of experts but will be truly inclusive and promote the humanization of technology for the benefit of underprivileged people, which reflects the openness characteristic of Auda's systems approach.

Additionally, according to Jasser Auda's interpretation of maqashid al-Shari'ah, emphasis should be placed on sustainability and multidimensionality when it comes to economic growth since this process must always involve distributive justice, also known as *Hifzh al-Mal*. The inclusion of technological innovations in the society 5.0 model is based on the harmony between developments such as Sharia fintech or blockchain and values related to general benefits (*Maslahah al-'Ammah*). According to Auda, the goals of Sharia need to be relevant in view of the intricacies associated with the era; therefore, inclusive growth does not only involve the amassing of capital but how technology can be used to minimize disparities within the economy while safeguarding the rights of future generations (*Hifzh al-Nasl*). The concept of Maqashid al-Shari'ah acts as an ethical compass, which ensures that technology employed in Society 5.0 does not deviate from its path of fairness and humanness.

4.2 The Role of Maqashid al-Shari'ah in Environmental and Social Sustainability within the Society 5.0 Ecosystem

Given that the main aim of Islamic jurisprudence involves the protection of religion, life, intellect, lineage, and property, maqashid al-Shari'ah is a vital tool in promoting environmental and social sustainability. According to scholars like Al-Ghazali and Ibn Asyur, the idea of maqashid al-Shari'ah entails achieving *maslahah* without burdening future generations. The increasing prevalence of climate change and social unrest worldwide makes maqashid Shari'ah highly relevant due to its comprehensive ethics approach. The concepts of *qist* (justice) and *ihsan* (benevolence) may be employed to curb deforestation and pollution, as well as social inequality. From the findings made

by the Islamic Finance Research Unit, the application of maqashid principles has improved SDG achievements within countries that have a Muslim majority, especially in the social inclusion front, where rates have increased by up to 20% thanks to Sharia-based initiatives [27].

The principle of sustainability lies at the core of Society 5.0 and involves public-private partnerships for achieving the SDGs. Maqashid al-Shari'ah complements these efforts through *hifz al-bi'ah*, which is derived from the Prophetic notion of caring for the Earth as an amanah. In the world of technology, this means the implementation of strong data protection laws and usage of green energy sources for cloud computing facilities rather than extraction of natural resources for commercial gains. The application of Islamic green financing in Saudi Arabia includes funneling funds generated from green sukuk towards infrastructure investments that align well with both Vision 2030 and Society 5.0 concepts [28].

From the perspective of environmental sustainability, *hifz al-bi'ah* serves to ensure compliance with the teachings in the Quran that ban corruption on earth following its creation. In turn, *hifz al-bi'ah* helps develop various eco-friendly measures, such as *israf* (prohibition of wastage) and Sharia-compliant green finance practices. The Islamic green sukuk in Indonesia used to promote solar energy projects and planting mangroves has led to the reduction in CO2 emissions by ten million tonnes each year starting from 2020 [29].

The example provided by Morocco's green waqf project involves reforesting the previously degraded lands through participation of the local communities in maintaining biodiversity in line with the SDG 15 on life on land. Scholars who investigated the use of maqashid Shari'ah along with the technology of carbon footprint tracking based on blockchain have concluded that such a combination allows achieving more than 30% resource efficiency and discourages environmentally extractive behavior. Maqashid Shari'ah also fosters sustainable consumption, as evidenced by the implementation of fatwas banning single-use plastics in various Arab countries and reducing marine pollution [30].

Regarding the social sustainability dimension, maqashid Shari'ah is effective through the principles of *hifz an-nasl* and *hifz al-'aql* as tools for promoting unity and education to counter social unrest emerging because of migration and wars. The idea of *ukhuwwah* (brotherhood) contributes to creating inclusion programmes, including digital zakat for disasters. Digital zakat has already helped save people's lives during floods in South-East Asia. Moreover, in Bangladesh, Sharia microfinance has facilitated climate adaptation activities of female farmers and promoted social and ecological wellbeing [29]. The analysis published in the International Journal of Social Sciences & Humanities Insights shows that maqashid Shari'ah facilitates SDG 11 on sustainable cities through urban planning based on Islamic teachings. Self-sufficient villages incorporating both organic farming and environmental education serve as examples of implementing this aspect of sustainability. Furthermore, the ban on *gharar* (uncertainty) in transactions has been incorporated into the Sharia-based capital market in order to combat speculative behavior and thus social instability [31].

Another way that Maqashid Shari'ah combats digital polarisation is *ukhuwwah*. This strategy promotes multicultural harmony, as seen in Dubai's smart city development

project, whereby social apps powered by Islamic principles are utilised. Despite the concerns raised about the dangers associated with Society 5.0, the concept of maqashid Shari'ah has an answer to them by way of education regarding digital ethics so that sustainable growth can be ensured both for today and tomorrow.

In spite of the difficulties in adapting to globalisation trends (such as opposition to the use of Sharia rules), according to the statistics presented by UNDP, it is possible to see the positive outcomes brought about by maqashid Shari'ah in Malaysia, which managed to boost its Social Sustainability Index score by 15%. However, global cooperation and green Sharia standards, facilitated by the OIC, are still needed in order to optimise these efforts. Thus, maqashid al-Shari'ah continues to remain a sustainable concept of all times [32].

Incorporated into the philosophical outlook provided by Seyyed Hossein Nasr, the concept of maqashid al-Shari'ah confirms that social and environmental sustainability of Society 5.0 cannot be achieved without reverting to the spiritual aspect of the matter. According to Nasr, modern human beings have separated from the awareness that nature possesses the sacredness which is to be protected. In this sense, the pillar of *hifzh al-Nafs* should not only ensure the protection of people's lives, but it must also guarantee the sustainability of ecosystems necessary for the existence of all beings. Environmental sustainability becomes the embodiment of the recognition of nature as 'the signs' (*ayat*) of the greatness of God, which requires dignity. In light of the interpretation, technological development in Society 5.0 should promote the reestablishment of harmony between humans, nature, and divinity, rather than aggravating the desecration of nature under the pretext of earning money [15]. Social sustainability, in Nasr's interpretation as part and parcel of maqashid al-Shari'ah, implies the need for distributive justice in line with the ideas of *Amanah* (trusteeship) and Caliphate. The idea of inclusive growth within Society 5.0 has been conceptualized as the moral obligation of humankind being God's vicegerent on Earth to make sure that technological development does not lead to oppression and *israf* (over-exploitation) of the commons. Within the Islamic environmental ethos, the notion of *Hifzh al-Mal* (property protection) requires that the use of capital and technology be used solely for the benefit of all people. Consequently, combining Maqashid and Nasr's interpretations proves the necessity to see socio-environmental sustainability as one holistic concept whereby only an ecologically sustainable community can be considered socially sustainable as an act of obeying its Creator [33].

5 Conclusion and Recommendation

Indeed, maqashid al-Shari'ah emerges as a highly relevant ethical framework to guide the growth of the Society 5.0 towards inclusiveness and sustainability. The combination of the five *Al-Daruriyat al-Khams* - the safeguarding of religion, life, intellect, lineage and property enables a moral lens with which to tackle two main problems associated with modernization, namely dehumanization and digital exclusion. Through dynamic interpretation, either via Jasser Auda's systems approach or via the environmental ethics of Seyyed Hossein Nasr, maqashid al-Shari'ah appears to have been a reliable guide in

innovation and technological development, ensuring respect for human dignity and maintaining ecological balance (*maslahah 'ammah*). It becomes clear that social and environmental sustainability of Society 5.0 can not be achieved by purely technocratic-utilitarian solutions. What is more important, a spiritual perspective on the problem and acknowledgment of humanity's stewardship of creation is necessary. At practical level, successful application of Sharia values in the digital economy, in particular the tools of Islamic fintech, digital zakat and green sukuk, demonstrates the ability of this framework to achieve the objective of financial inclusion and resource efficiency. This proves that *maqashid al-Shari'ah* presents a model for achieving SDG goals without sacrificing human values. Based on these findings, it is advised that governments should adopt Sharia principles when formulating policies relating to technological advances to ensure that they create an ecosystem that is equitable for all people. Entrepreneurs should adopt business models based on Islamic principles that include artificial intelligence algorithms without discrimination and investment in sustainable infrastructure. Lastly, more studies are required in this area to contextualize this framework in Indonesia and improve globalization of Sharia standards so that humanity can fully realize the concept of society 5.0.

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