Reframing Development and Welfare through Islamic Participatory Governance: Conceptualizing a Maqasid al-shari'ah Framework

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ABSTRACT

A development-oriented and hierarchical development framework has not achieved balanced prosperity. This research proposes a model of Islamic participation to realize sustainable, inclusive, and ethical development through a bottom-up approach. This research adopts a conceptual framework that combines Ibn Khaldun's historical thought on social solidarity (asabiyyah) and contemporary participatory development theory. This suggests that the participation of the Muslim communities plays an important role in bridging the disparity of distributive justice that mainstream economic models often overlook. In fact, community participation based on spiritual values can strengthen social cohesion and economic activity, direct the development process to be in harmony with the goals of maqasid al-shari'ah, and fulfil physical and spiritual needs. Theoretically, this research addresses a critical lacuna by integrating maqāṣid al-sharī'ah into participatory governance and distributive justice. It conceptualizes maqāṣid as an operational framework that links ethical imperatives with institutional and social structures, advancing Islamic economics beyond normative discussions of an ideal society. Practically, it leads the model of policymakers in embedding moral, social, and spiritual dimensions within governance to ensure increased ethical accountability and social cohesion. It finally frames development as a collective moral endeavor in pursuit of falah, a holistic well-being that unites material and spiritual prosperity.

Keywords: Community-Based Development, Islamic Participation, Maqasid al-shari'ah, Redistributive Justice, Bottom-Up Approach

Introduction

Conventional economic development has not fully demonstrated its success in achieving both material and spiritual well-being (Dioikitopoulos & Varvarigos, 2025). This remains a global challenge in realizing sustainable development and redistributive justice. Although material progress is considered important globally, this unbalanced goal-oriented tendency reveals a gap in achieving holistic, comprehensive, and ethical well-being (McCauley et al., 2024). A materialistic and secular worldview, which dominates the conventional economic framework, separates economic activity from ethical and spiritual values (Parvez, 2007; Trainer, 2014). Consequently, this weakens the sense of responsibility toward distributive justice and ethical behavior (Singh & Awasthy, 2025). Integrating the principles of spirituality and ethics in economic development orientation can encourage an inclusive and responsible development approach (Alamad, 2024). Moreover, integrating economic development orientation with spirituality and ethical aspects will offer an approach beyond material economic indicators.

The conventional development paradigm that tends to be top-down and depends on the government's function in welfare distribution actually ignores the justice of distribution at the micro level (Juhro et al., 2025), which is closer to the community. Although the government has expressed its commitment to maintaining accountability, transparency, responsibility and control of irregularities to maintain public trust in policies and regulations, this still shows the failure of fiscal and infrastructure interventions in inclusive development

and redistributive justice by reaching out to the microscope. Top-down development approaches often result in unequal welfare, marginalise the role of society, ignore the non-material dimension of human welfare, and do not even correspond to the reality in society (Breuer et al., 2023). This proves that conventional economic models are challenging in achieving inclusive and sustainable development.

The effectiveness of sustainable development requires coordinated policies and actions between governments, businesses, and civil society. Stakeholder coordination and participatory governance are crucial for implementing comprehensive sustainable development (Harahap et al., 2023). In fact, in Islam, Ibn Khaldun in 1332-1406 has alluded to economic modeling that can describe the relationship between the people (N), sharia (S), government (G), welfare or economy (W), justice (j) and development (g) that are mutually exclusive, strengthening the role in achieving the country's progress. This model is known as the Ibn Khaldun Dynamic Model (Chapra, 2008). The approach to the socio-economic model based on Islamic principles can offer a participatory framework that integrates ethical and spiritual values that align with development goals. The active involvement of the community in the economy will realize material growth and strengthen social and spiritual cohesion. Ibn Khaldun's model creates a feedback loop between G and N. Government synergy and community participation can increase trust, ultimately encouraging community participation, productivity, and investment. More than that, the Ibn Khaldun Dynamic Model, which emphasizes participatory governance with a bottom-up approach, collaboration, and community participation, has become a characteristic or necessity in realizing welfare (Affandi & Puji Astuti, 2014). It develops the purpose of a good life (hayyat thayyibah) and prosperity (falah) by providing convenience, alleviating difficulties, generating prosperity, maintaining a climate of love and affection, and ensuring freedom from moral corruption, hunger, fear, and mental tension (Chapra, 2008).

Previous research underlined that the important role of government to give stimulus to the community through synergies between policy equity, policy implementation, and public trust (Dharmawan et al., 2025). Community participation, expressed in the engagement of citizens in decision-making, the level of trust among members, and community collaboration, proved to be an important factor in strengthening social benefit and local welfare (Powell et al., 2024). However, the still-existing approach of top-down development has created gaps between the government and the community. Semeraro et al., (2020) shows that a top-down approach would weaken local identity, citizen involvement, and create disparities between governmental priorities and community needs. When this planning process is more administrative, rather than participatory, space is lost to express aspirations and build a sense of ownership in the results of the development itself. This has weakened the social validation of government programs and made it difficult to achieve sustainability at the grassroots level. This is reinforced by a study by Yuwono et al., (2025) that while strong regulations drive investment growth, over-control from a central government restricts innovation space at the regional level and the opportunity for community participation in setting development priorities. This builds structural dependency which cripples local capacity to adapt to the specific needs and contexts of the area. In contrast, Das et al., (2025) show that bidirectional communication and community-based activities can enhance participation and well-being.

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On the other hand, studies mentioned previously still tend to segregate the analysis of governance, trust, and participation without explaining the systemic relationship among the

three; do not explicitly discuss the idea that dynamics in state-society relations must be associated with Islamic ethical values as a moral foundation of good governance; and have yet to provide a conceptual model that integrates the three dimensions into one maqasid al-shari'ah-oriented development framework. In this respect, maqāṣid al-shari'ah is a founding structure that wraps governance, trust, and participation into the higher objectives of Islamic law, thus offering a value-based paradigm for development. This allows the vision for state-society relations to be integrated with ethical imperatives wherein justice, inclusiveness, and public welfare float as core principles. By underpinning development processes in maqāṣid values, policies can rise beyond administrative formalities to participatory, morally guided practice wherein community involvement, institutionalized trust, and sustainable outcomes at the grassroots become more real.

To fill this conceptual void, this study proposes an Islamic-based participatory governance model inspired by the thoughts of Ibn Khaldun, in which the state and society are viewed as symbiotic entities that support each other in maintaining a balance between the material and spiritual dimensions of welfare. This approach offers a new theoretical framework that positions Islamic community collaboration as a redistributive mechanism for achieving social justice and sustainable well-being in a contemporary context.

Literature Review
Community Participation in Development
Community involvement in development is a collaborative effort between the government and the community to create social change (Onitsuka et al., 2018). Community participation is not only in the form of approval for specific programs, but also in determining the direction, form, and priorities of development. If the community is actively involved in development as a government project, then development will produce a collective process that grows from public aspirations. More than that, participation as part of citizens' rights in citizen-centered governance can be an important element in providing basic services and the central pillar towards good governance. Based on Ericson, (1974) stated that community participation in development includes three main stages (Arthur et al., 2023).

1. Idea planning stage: The community is involved from the beginning, when activities, strategies, and budgets are being prepared.
2. Implementation stage: The community participates directly in the activity by providing a role in the form of funds, energy, or materials. This kind of involvement strengthens the sense of ownership of the development results.
3. Utilization stage: After the project is completed, the community continues to participate in using and maintaining development outputs. This can be done through activities such as community participation to ensure that the project's benefits are maintained.

Islamic Participation, Development, and Maqasid al-shari'ah

The Islamic view of development has recently received considerable attention. Islamic development is oriented towards economic growth and includes moral values, justice, and socio-economic welfare (Kalkavan et al., 2021). Islamic participation arises from an Islamic

development approach prioritizing shura, 'adalah, and ukhuwah. This approach conceptualizes the community as the primary stakeholder in the development process (Hanif, 2025; Syukur et al., 2024). The perspective of Islamic development also prioritizes a multi-dimensional process that includes the community's material development, spiritual framework, and public moral ethics (Rohim & Yetty, 2025).

Maqasid al-shari'ah is a normative framework that serves as a guideline or reference for human well-being through the safeguarding of the five fundamental aspects of Islam, (Ḥifẓ al-dīn) life and (ḥifẓ al-nafs), and with thought (ḥifẓ al-'aql), heredity (ḥifẓ al-nasl), and wealth (ḥifẓ al-māl) (Bambang Tri Bawono et al., 2025; Fuad, 2024). Maqasid al-shari'ah implies that well-being and noblesse must touch life's spiritual and material aspects. Studies in the last decade have attempted to operationalize maqasid al-shari'ah in Islamic bank, development Index, and Islamic social finance. Danlami et al., (2023) found that implementing philanthropic activities (zakat and charity) in Islamic banking and financing with profit-sharing agreements (mudharabah and musyarakah) is more in line with the fulfillment of maqasid al-shari'ah compared to conventional banking, which shows that Islamic banking is more oriented towards the welfare of society. Furthermore, this study also found that applying mudharabah and musyarakah increases the stability of Islamic banks and encourages higher risk-taking behavior. Hasbi et al., (2023) explains that economic growth, health expenditure, and zakat increase HDI and I-HDI. Although education expenditure increases I-HDI, it also has a negative impact on HDI. The implementation of maqasid al-shari'ah also covers Islamic social finance. Findings by Mawardi et al., (2023) state that zakat empowerment and business assistance programs positively impact the growth of mustahik businesses, which in turn positively impacts welfare.

The Relationship of Strategic Development Problems with Maqasid al-shari'ah

Some of the development problems in Indonesia, such as low access to education and health, agricultural sub-sectors whose productivity is not optimal, lack of infrastructure, weak governance, and digital divide, are complex issues faced by several developing countries. This is in accordance with the global development issue stated in the Sustainable Development Goals (SDGs). From an Islamic perspective, the map of development problems can be reviewed through the purpose of maqasid al-shari'ah as shown by Table 1. This can be measured through five aspects, namely religion, soul, intellect, heredity, and property which are the basis for evaluating and restoring development policies to be oriented towards economic growth, balance, social and environmental sustainability. This integrative approach aligns with Ibn Khaldun's conception of development, particularly its emphasis on the interdependence between human capital (ʿumran), governance (siyasah), and economic prosperity (Arenas et al., 2023). According to Ibn Khaldun, a sustainable civilization arises from balancing material well-being, social solidarity (aṣabiyyah), and moral-spiritual values.

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By aligning the challenges of contemporary development with maqāṣid al-sharī'ah and Ibn Khaldun's theory of civilization, it becomes clear that Islamic development is not limited to economic growth, but embodies a holistic pursuit of justice, sustainability, and human progress that remains globally relevant today (Kusnan et al., 2022; Zakaria et al., 2024).

When the development strategy is in line with the principles of maqasid al-shari'ah, public policies can begin to be measured by the value of their contribution to human welfare development. Development cannot be separated from achieving a just and dignified social order in this context.

Table 1. The relevance of maqasid al-shari'ah to strategic development problems

Strategic Problems	Impact	Maqasid al-shari'ah
Low access and quality of education (formal and religious)	Weak human resources, low competitiveness, regeneration not ready to face challenges	Hifz al-'Aql, Hifz ad-Din, Hifz an-Nasl
High health costs, malnutrition, low sanitation	People's productivity decreases, the number of sick people increases, the economic burden increases	Hifz an-Nafs, Hifz al-'Aql
Low agricultural productivity, expensive fertilizers, limited irrigation, unemployment	Household incomes fall, food security weakens, urbanization increases	Hifz al-Mal, Hifz an-Nafs
Basic infrastructure is inadequate (roads, clean water, drainage, electricity, public facilities)	Mobility and economy hampered, disaster risk increases	Hifz al-Mal, Hifz an-Nafs
Weakening of local traditions & youth participation in culture	Village identity fades, social cohesion weakens, moral degradation	Hifz ad-Din, Hifz an-Nasl
Poor village apparatus human resources, weak governance & transparency	Public services are ineffective, lowering public trust	Hifz al-'Aql, Hifz al-Mal
Village security is less than optimal (posts, lighting, citizen involvement)	Prone to crime, social unrest, reduced comfort of life	Hifz an-Nafs, Hifz al-Mal
Low digital literacy, limited internet access, minimal use of technology	Lack of access to information, difficulty accessing educational and economic opportunities	Hifz al-'Aql, Hifz al-Mal

Source: Author's elaboration

Research methods
This study uses a mixed-method approach with an exploratory case study design to gain a deep and comprehensive understanding of community participation practices in development based on Islamic values in Megaluh Village, Jombang Regency, East Java (See

Figure 1). A qualitative approach was applied to explore the normative, social, and spiritual dimensions of community participation, while quantitative analysis used the Average Weighted Index (AWI) to measure the level of contribution and intensity of participation in achieving maqasid al-shari'ah. The combination of these two approaches produced findings that were more holistic, contextual, and empirically tested.

The selection of Megaluh Village was chosen based on its characteristics that are relevant to the research objectives, especially for the implementation of participatory development governance. The community plays an important role in collaborative development. This was seen during the implementation of the Musrenbangdes (Village Development Plan Deliberation) in 2017. In addition, the majority the residents of Megaluh Village are Muslims and Megaluh Village is a village that in its development upholds the values of Islamic philosophy "*Baldatun Thoyyibatun Warobbun Ghofuur*" (A good land and a Forgiving Lord). This means that village institutions, partnerships and the community are more adventurous and harmonious in collaborative development planning that focuses on community welfare in accordance with the rules of maqasid al-shari'ah.

Megaluh Village also has Islamic values (shura, 'adalah, and ukhuwah) in the planning and implementation of development initiatives. This case study aims to explore community participation practices and maqasid al-shari'ah principles, which provide a normative basis for equitable and sustainable development. This strengthens that Megaluh Village is very suitable to be an empirical object that describes how the participation of the Islamic community in development is in line with maqasid al-shari'ah.

Data is collected from primary and secondary sources. Primary data was obtained through Focus Group Discussions (FGD) and in-depth interviews with sub-district officials and village officials, such as the Sub-district Secretary, the Sub-district PMD Head, the Village Head, the Village Secretary, the Development Head, and the Chairman of the BPD who represented the bureaucratic and governance aspects of village governance. From the community aspect, the informants include institutional figures such as the Chairman of LPMD, the Chairman of the Youth Organization, and the Chairman of the PKK; social service drivers such as Posyandu administrators, Community Association (RW) Chairmen, and several Neighborhood Association (RT) Chairmen; and respected community leaders and representatives of women's groups (Poor Households).

Secondary data were obtained from peer-reviewed journals and various leading academic sources. This literature was systematically reviewed to identify theoretical gaps and strengthen the development of conceptual models of Islamic participation in development. The integration of primary and secondary data ensures methodological rigor and yields findings that strengthen theory and practical application in participatory development governance grounded in Islamic values.

Based on Yin, (2018), this study uses pattern matching and explanation building to improve analysis accuracy and support the formation of theoretical models. The pattern-matching

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technique was applied to compare the empirical pattern of community participation with the dimension of maqasid al-shari'ah. At the same time, explanation building was used to develop a gradual explanation of how community participation contributes to achieving the maqasid al-shari'ah in the context of village development.
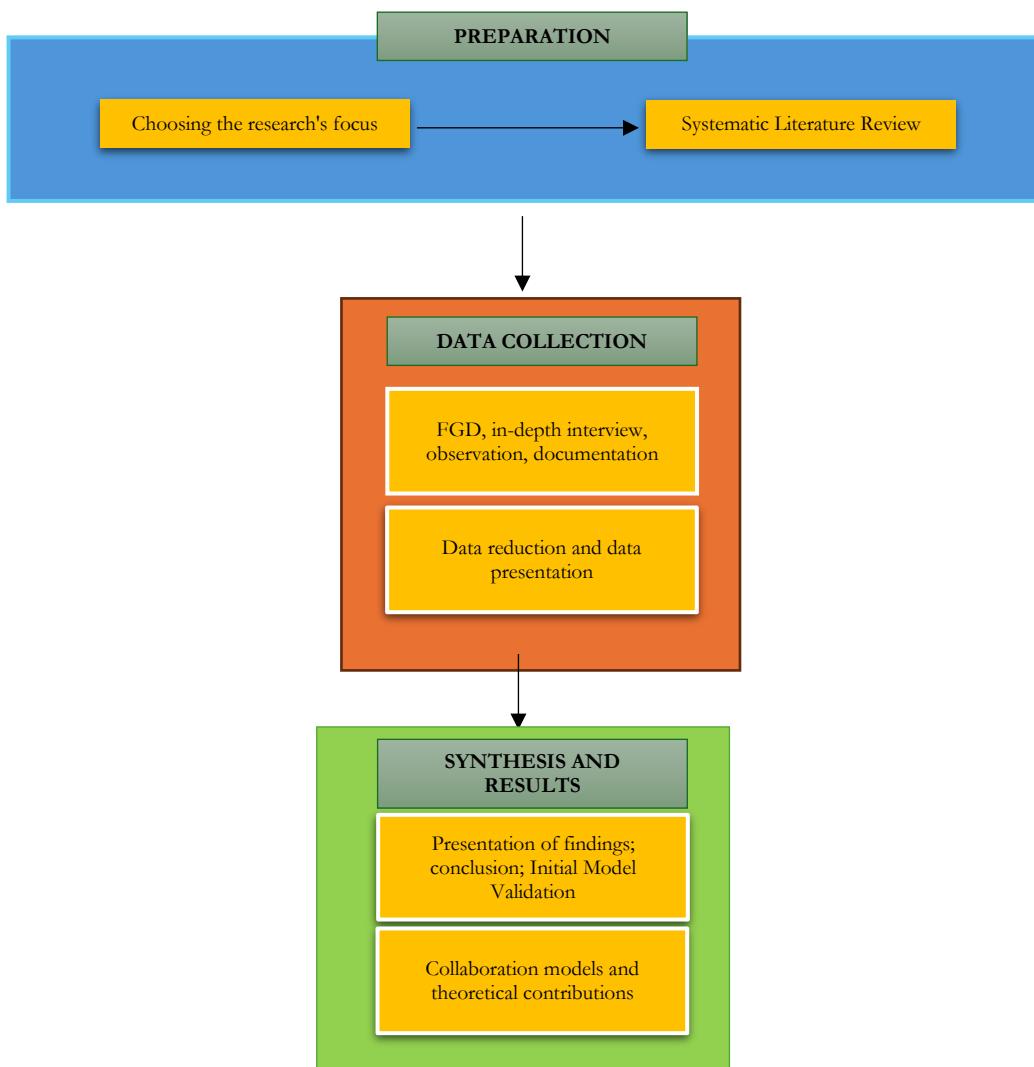
Figure 1. Research procedures.
Source**(s)**: Modification by authors from Yin, (2018).

Furthermore, to measure the effectiveness of the community participation model in development based on maqāṣid al-sharī'ah, the Average Weighted Index (AWI) method was used. This approach aims to quantify the contribution of community participation to the dimensions of maqāṣid al-sharī'ah, including ḥifẓ al-dīn (religion), ḥifẓ al-nafs (soul), ḥifẓ al-'aql (intellect), ḥifẓ al-nasl (descendants/social), and ḥifẓ al-māl (property/economy) (Widiastuti et al., 2022). Each form of community participation was given a contribution score (1–5) and a priority weight (1–5), then calculated using the formula:

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"The Role of Research in Economics, Management, Accounting to Realizing Sustainable Development"

Total AWI = $\dfrac{\Sigma(Wi \times Xi)}{\Sigma\, Wi}$

Remarks:
Wi = Weight of each indicator (1–5)
Xi = Contribution score to maqasid al-shari'ah (1–5)
Wi × Xi = Impact score per indicator = total number of indicators

Table 2. AWI Score Categories

AWI Score	Category	Description
4,21 – 5,00	Very High	Community participation is very effective and in line with maqasid al-shari'ah
3,41 – 4,20	High	Strong participation and real contribution
2,61 – 3,40	Keep	Participation exists but is not optimal
1,81 – 2,60	Low	Participation is weak and its impact is limited
1,00 – 1,80	Very Low	Almost no meaningful participation

Source(s): Author's own

Findings
Results
The result on Table 1 summarizes the selected informants based on the case study approach and the results of the interviews. According to the table, all three categories of informants, such as sub-district and village officials, community members, and community leaders, have been involved. Considering their respective roles, all types of informant groups consistently expressed that the collaboration had occurred in all stages, such as the planning, implementation, and evaluation stages of development programs. This convergence of perspectives is indicative of shared understanding and participatory engagement among stakeholders in the local development process.

Table 3. Conclusion Description of Research Results

Informant Element	Question	Answer	Problems
Village Head, Religious Leader	How is the development of Megaluh Village seen from the perspective of Islamic values?	The development is geared towards the vision of "*Baldatun Thayyibatun wa Rabbun Ghafur*", blending material progress with spiritual well-being.	The market is developing, boat moorings are becoming a cross-village economic link, public services are faster.
Chairman of BPD, Chairman of LPMD,	How does the community play a role in	The community is involved through deliberations, conveying aspirations, and	Hamlet deliberations to village deliberations involve RTs, RWs, youth, women, religious leaders.

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Chairman of RT/RW	development planning?	participating in determining program priorities.	
Youth Organization, PKK, Community Leaders	How does the community play a role in the implementation of development?	Participation through mutual cooperation, community service, personnel support, and social solidarity.	Residents build roads, public facilities, and clean the market collectively.
Community Leaders, Religious Leaders	How does the community play a role in overseeing development?	Residents provide input, supervise directly, and submit complaints if there are irregularities.	Residents will voice their concerns if the quality of roads or facilities does not meet the agreement.
Chairman of PKK, Posyandu Administrator, Community Leader	How do people feel the use of development?	Development increases access to the economy, health, education, and socio-religion.	Roads make mobility easier, the market increases income, and posyandu are more active.
Religious Leaders, Community Leaders	What is the public's understanding of welfare (falah)?	Falah is understood as the well-being of the child and mind, including the economy, health, education, and religious values.	Residents consider development beneficial if the results can be enjoyed by everyone.
Village Head, Chairman of BPD, Community Leader	What is the level of community participation in development?	Some are fully active, some only participate in meetings, some are passive or apathetic.	Some residents participated in mutual cooperation, others simply followed the village's decision.
Village Head, Religious Leader, Community Leader	What is the typology of community participation in development?	Participation is interactive and collective, with the dominant role of religious leaders and community leaders.	Planning, implementation, supervision, and utilization are carried out openly by involving many elements.

Source**(s):** Author's own

Discussion

The findings of this study show that community participation based on Islamic values shapes the direction of development and welfare in Megaluh Village. In contrast to the conventional development model that emphasizes only economic goals and materialism, the Islamic socio-economic approach prioritizes a balance between material progress and spiritual well-being. This orientation is in line with the vision of *Baldatun Ṭayyibatun wa Rabbun Ghafur* to achieve prosperity that is in harmony with maqasid al-shari'ah.

According to Table 4 below, community participation can be observed in four systematically structured stages, including planning, implementation, supervision, and utilization. At the planning stage, the community consciously participates in village deliberative forums, where they convey

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Proceeding Accounting, Management, Economics Uniska
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their aspirations in the construction of roads, markets, and boat dock management. This stage is in line with Law No. 6 of 2014 concerning Villages which requires village deliberative forums for development planning and is supported by the principles of shura in Islam which prioritizes transparency and justice ('adl). At the implementation stage, the community participates through community service and mutual cooperation, which is regulated by Law No. 67 of the Village Regulation, in the spirit of ukhuwah (brotherhood) and maslahah (public interest).

The active participation of the community in development for the sake of maqasid al-shari'ah can be seen in the discussion and collection of aspirations to set certain development priorities. This is the realization of Islamic values of shura (deliberation) and inclusivity in community decision-making. Community participation goes beyond formal institutions and includes youth, women, and religious leaders. This tradition threatens the principle of justice ('adl) in the distribution of facilities, by strengthening social trust and government legitimacy.

The second stage of implementation focuses on other aspects of Islamic participation, the implementation stage is implemented through ukhuwah (brotherhood) and solidarity. The contribution of voluntary labor from the community is applied to road construction activities and market cleanliness. Such initiatives go beyond mere cooperation towards social cohesion guided by Islamic principles. The community's dedication to development is the main focus when the majority receive labor contributions as a form of social worship. The active participation of the community is also seen at the supervision stage, as recorded in the source. The community often provides input, questions inconsistencies, and demands accountability through deliberative forums. This supervision mechanism reflects the Islamic values of amanah (responsibility) and hisbah (social supervision).

In this case, religious figures are moral watchdogs who ensure that the development process respects justice and the Islamic value system. Meanwhile, the utilization stage shows how the results of development are really used to improve the welfare of the community, such as village markets that strengthen hifz al-mal (property protection), posyandu services that maintain hifz al-nafs (protection of life), education and youth activities that support hifz al-'aql (protection of intellect), and the involvement of religious leaders who maintain hifz al-din (religious protection). Even non-participants still benefit from the facilities built, Law No. 78 of the Village Law on the purpose of village development to improve the quality of life.

Thus, the practice of development in Megaluh realizes the mandate of Law No. 6 of 2014, which is in line with the framework of maqasid al-shari'ah. Each stage of development reflects Islamic values: shura in planning, ukhuwah in implementation, trust in supervision, and maslahah in utilization. Based on the results of this research, an Islamic participation development model can be formed that strengthens state law implementation with moral and spiritual legitimacy. The public's understanding of welfare (falah) is also holistic, not only limited to economic growth, but also includes health, education, spirituality, and social harmony. Therefore, Megaluh Village can be positioned as an empirical example of Islamic-based participatory development governance that is materially effective, spiritually meaningful, and conceptual contributes to the global sustainable development discourse.

Table 4. Various types of participation
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Informant Element	Planning	Implementation	Supervision	Utilization	Form of Participation	Islamic Values	Relationship with Maqasid al-shari'ah & Social Norms
Village head	✓	✓	✓	✓	Leading deliberations, mobilizing residents, ensuring development according to the rules	Trust, Accountability, Transparency, Freedom	*Hifz al-din* (religious values in leadership), *hifz al-mal* (economic management), fair and transparent in social norms
Village Secretary	✓	✓	✓	✓	Drawing up plans, technical assistance, evaluation, archiving	Trust, Responsibility, Obedience, and Obedience to the Rules	*Hifz al-'aql* (administration and knowledge data), ethics of accountability and openness
Planning Chair	✓	✓	✓	✓	Determine priorities, check program suitability	Trust, Transparency, and Transparency	*Hifz al-mal* (village economy), norms of justice and efficiency
Secretary of the Sub-district	✓	✓	✓	✓	Giving directions, fostering implementation, supervision	Trust, Trust, Responsibility, and Responsibility	*Hifz al-nafs* (fast public service), accountability in government norms
Kasie PMD Sub-district	✓	✓	✓	✓	Fostering planning, evaluation of development	Trust, Trust, and Obey the Rules	*Hifz al-nasl* (ensuring sustainability), public service ethics

Role					Task	Values	Hifz
Chairman of BPD	✓	✓	✓	✓	Absorbing aspirations, supervising, assessing results	Trust, Maslahah, Hisbah, Mardhatillah	*Hifz al-din* (moral control), norms of social control and transparency
Chairman of LPMD	✓	✓	✓	✓	Lead physical development, report progress	Ukhuwah, maslahah, charity, righteous deeds	*Hifz al-mal* (infrastructure), *hifz al-nasl* (generational sustainability), mutual cooperation norms
PKK Chairman	✓	✓		✓	Mobilizing mothers, managing posyandu	Ukhuwah, maslahah, righteous deeds, obey the rules	*Hifz al-nafs* (maternal-child health), Islamic gender role norms
Posyandu Manager		✓		✓	Running a healthcare service	Righteous deeds, maslahah, obey the rules	*Hifz al-nafs* (protecting the soul), the social norm of public service
Chairman of the Youth Organization	✓	✓		✓	Mobilizing youth, mutual cooperation, sports	Ukhuwah, righteous deeds, maslahah	*Hifz al-'aql* (youth development), the norm of social solidarity
Head of RT	✓	✓		✓	Conveying the aspirations of the citizens, mutual cooperation	Amanah, shura, hisbah, righteous deeds	*Hifz al-nasl* (family social harmony), the norm of local justice
PC Leader	✓	✓		✓	Coordinating Proposals, Collaborative Work	Trust, Ukhuwah, Maslahah	*Hifz al-nasl* (community

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Proceeding Accounting, Management, Economics Uniska
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						cohesion), social leadership norms
Community Leaders	✓	✓	✓	✓	Be a role model, give input	Trust, Ukhuwah, Maslahah, Ridlo	*Hifz al-nasl* (social harmony), norms of example and local wisdom
Religious Figures	✓	✓	✓	✓	Directing with Islamic values, moral supervisors	Hifz al-din, hisbah, amanah, mardhatillah	*Hifz al-din* (religion), *hifz al-'aql* (moral education), spiritual and ethical norms
Non-Participant				✓	Beneficiaries only	None (passive, hard-hearted)	*Maslahah* (still benefiting), the norm of social exclusion

Source**(s):** Author's own

Table 5. Indicators of model validation

No	Dimensions of Maqasid al-shari'ah	Problems	Community Participation (Community Only)	Applied Islamic Values	The Role of Government & Society (Participatory Relations)	Contributions to Maqasid al-shari'ah (Scales 1–5)	Weight (W)	Impact Score (W×Score)
1	Hifz al-dīn (Safeguarding Religion)	Religious education	Organizing recitations, teachers from the congregation, local da'wah volunteers	Amanah, hisbah, mardhatillah, maslahah	The government permits places & facilitations; Moral Consultation Forum Between Government & Ulema	5	4	20
		Construction of places of worship	Mutual cooperation in development, donations of waqf/community infak	Trust, shura, justice, transparency	BPD and villages facilitate licensing and deliberation; Supervision of budget use by citizens	5	4	20
2	Hifz al-nafs (Guarding the Soul)	High health costs, malnutrition, low sanitation	Posyandu women's groups, health cadre volunteers, health campaign actions	Ukhuwah, righteous deeds, maslahah	The government provides health facilities; Partnering with local cadres for implementation & monitoring	5	4	20
		Low agricultural productivity	Farmer groups gotong royong, local counseling,	Ihsan, trust, righteous deeds	Government subsidies/technical services;	5	5	25

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Volume 2, 2025, pp 929-952

Proceeding Accounting, Management, Economics Uniska
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		farmer cooperatives			program support & supervision; Government–Community Partnership			
		Expensive fertilizers & limited irrigation	Cooperative management of irrigation resources between residents	Trust, Responsibility	Provincial/sub-district governments supply infrastructure & regulations; Participatory Supervision	3	4	12
		Village security is less than optimal	Citizen patrols, formation of security volunteers, community reporting system	Trust, Ukhuwah, Responsibility	Government provides lighting & security device support; Coordination of Poskamling	4	4	16
3	Hifz al-'aql (Guarding the Mind)	Low access and quality of education	Community tutoring, teaching volunteers, village library	Trust, professionalism, openness	The government allocates education and transparency budgets; Partnering for coaching & evaluation	4	4	16
		Village Apparatus Human	Youth forum for governance advocacy,	Ukhuwah, righteous deeds, maslahah	The government organizes formal training and	4	5	20

Proceeding Accounting, Management, Economics Uniska
"The Role of Research in Economics, Management, Accounting to Realizing Sustainable Development"

E-ISSN 3089-1566
Volume 2, 2025, pp 929-952

No	Category	Problem	Solution	Values	Government role			
		Resources Low Weak Governance	volunteer training, community IT clubs		mentoring; Collaboration with the youth community			
		Digital literacy & low internet access	Device sharing initiatives, community digital training	Amanah, maslahah, shura	The government supports digital infrastructure; Public-Community Partnerships for Access & Literacy	3	4	12
4	Hifz al-nasl (Caring for Offspring / Social)	Weakening of local traditions and youth participation	Organizing cultural festivals, local arts communities, inter-generational mentoring programs	Shura, hisbah, amanah	Government facilitation of locations & small budgets; Partnering in Cultural Preservation & Inclusive Policy	4	4	16
5	Hifz al-māl (Safeguarding Property/ Economy)	Basic infrastructure is inadequate	Self-help gotong royong builds/maintains small facilities; Community fundraisers	Trust, Responsibility, Freedom	The government provides large investments (roads, water, electricity); Participatory relations through deliberation and community supervision	5	5	25

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"The Role of Research in Economics, Management, Accounting to Realizing Sustainable Development"

E-ISSN 3089-1566
Volume 2, 2025, pp 929-952

	Unemployment	Provision of skills training by NGOs/communities, cooperatives, community-based micro-enterprises	Ukhuwah righteous deeds, maslahah	Government employment programs & microfinance; Community-Based Training & Placement Cooperation	5	5	25
Total Score						**52**	**227**

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E-ISSN 3089-1566
Proceeding Accounting, Management, Economics Uniska
Volume 2, 2025, pp 929-952
"The Role of Research in Economics, Management, Accounting to Realizing Sustainable Development"

Based on Table 5 above, the weighting of AWI shows the level of community participation, the weight of the score results in 4.37 (227/52). This means that the level of community participation in Megaluh Village is quite high. The community participates in the planning, implementation, supervision, and utilization phases. The high level of community participation shows the collective initiative taken by the community in upholding the five dimensions of maqasid al-shari'ah. These include ḥifẓ al-dīn (protection of moral and spiritual values), ḥifẓ al-nafs (protection of social welfare and security), ḥifẓ al-'aql (increase of public knowledge and awareness), ḥifẓ al-nasl (social continuity), and ḥifẓ al-māl (fair and equitable management of economic resources). Therefore, these findings prove that participation in Megaluh Village can materially accelerate the development process and strengthen the Islamic ethical values that underlie the application of maqasid al-shari'ah. This shows that participatory development models that are in line with Islamic ethics can be an important tool in increasing the capacity of governance and community welfare in a sustainable manner.

Figure 2. Islamic Participation Development Model
Source**(s)**: Author's compilation, (2025)
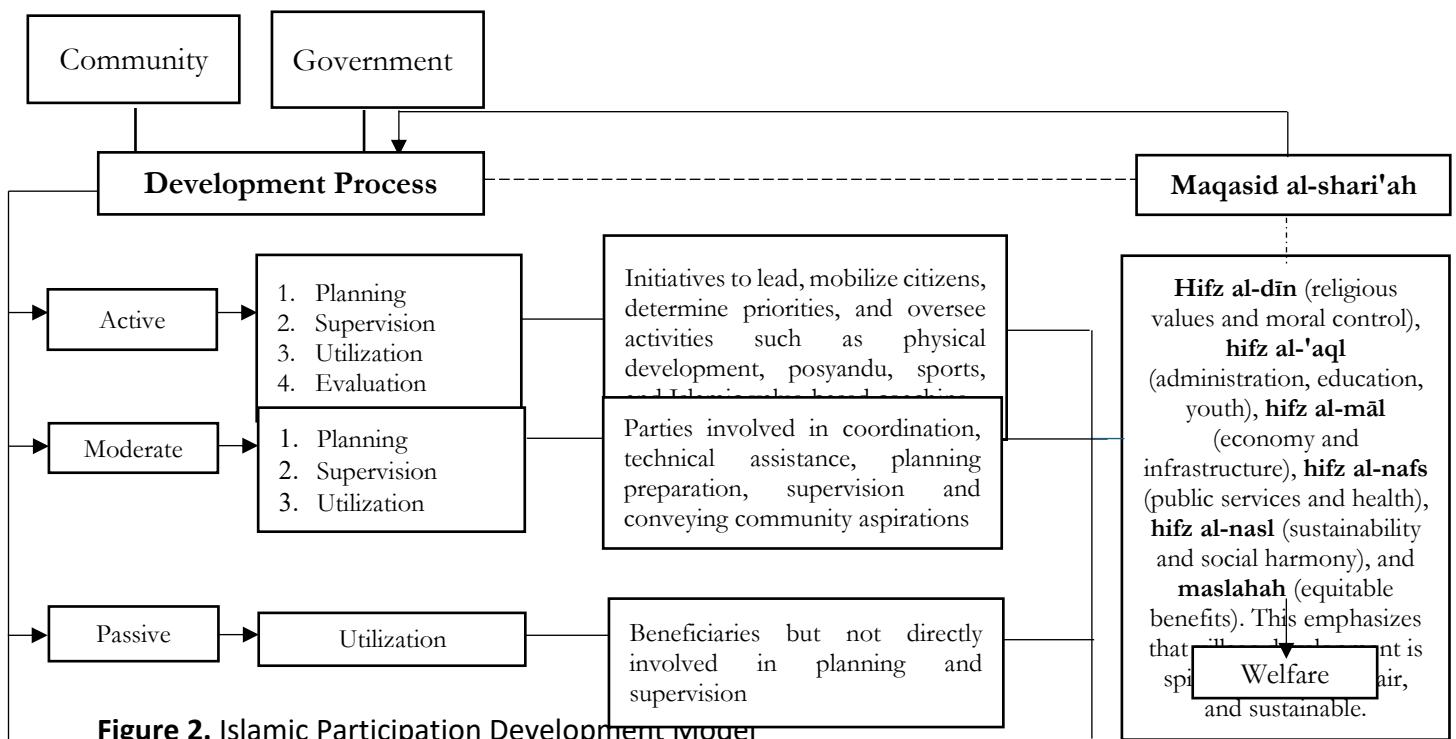
Figure 2 above shows that community involvement in the development process is in line with the goals of maqasid al-shari'ah. Community participation in the development process can be active, moderate, or passive. This classification reflects the level of social capital and agents. Bottom-up planning is necessary for a community-based theory of sustainable development that prioritizes active participation by leadership, initiative, and priority-setting. Passive participation receives the benefits of the development process without having an active voice in the decision-making process. Moderate participation indicates semi-active participation through the establishment of coordination and technical assistance.

The relationship between community involvement and maqasid al-shari'ah provides a normative aspect that is rarely discussed in traditional development debates (Hudaefi & Heryani, 2019; Mergaliyev et al., 2021). For example, ḥifẓ al-dīn ensures leadership and

collective efforts are guided by ethics and spirituality, while ḥifẓ al-'aql emphasizes the need to manage knowledge, education, and responsible administration. Accordingly, ḥifẓ al-māl deals with questions of economic governance and the efficient provision of infrastructure, while ḥifẓ al-nafs deals with the provision of health and community services. Finally, ḥifẓ al-nasl places more emphasis on the question of intergenerational and social cohesion. The principle of maṣlaḥah encompasses all these sectors by ensuring that the benefits of all services are distributed fairly.

Conclusion and Implication

Conventional development models that are top-down have proven to be not fully able to realize distributive justice, holistic welfare and touch the moral dimension of participation that is rooted in society. This research fills the research gap by proposing a model of community participatory development based on maqasid al-shari'ah that integrates Ibn Khaldun's dynamic thinking on the relationship between government and society in development that is in harmony with maqasid al-shari'ah. This model emphasizes that Islamic participation with the characteristics of shura (deliberation), 'adalah (justice), and ukhuwah (solidarity) is able to build a symbiotic relationship between the government and society, strengthen social solidarity ('asabiyyah), encourage economic vitality, and ensure development outcomes that are in line with maqasid al-shari'ah.

This research shows that participatory mechanisms in Megaluh Village such as deliberation, voluntary cooperation (gotong royong), and social supervision (hisbah) play an important role in realizing the goals of maqasid al-shari'ah. Cooperation between the government and the community throughout the development process strengthens social trust and strengthens moral and spiritual legitimacy in local governance structures. Therefore, this study emphasizes the importance of participatory governance based on Islamic values as an alternative model that is able to bridge the gap between the modern development agenda and classical Islamic socio-economic ethics.

From a theoretical perspective, this research enriches the discourse of Islamic development by placing maqasid al-shari'ah as a normative framework and operational principle for participatory governance and redistributive justice. This integration enriches the theory of sustainable development by highlighting ethical, spirituality-based participation in sustainable, accountable, and equitable social systems, dimensions that are often overlooked in secular development models. Practically, the participatory model of society based on Islamic values in this study can provide guidelines for policymakers to integrate spiritual and ethical values in development mechanisms. More than that, this study also provides field findings that inclusive decision-making, moral leadership, and collaboration with communities can improve people's well-being and strengthen public trust in local institutions. Governments, Islamic social finance institutions and civil society organizations can adapt this framework to strengthen maqasid al-shari'ah values-based development programs that emphasize social justice, sustainability, and shared well-being.

This study has limitations in the scope of the study area which is still limited to the local context. Therefore, further research can be directed to cross-regional or country comparative analysis to test the generalization of this model. In addition, further research can integrate

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E-ISSN 3089-1566

Volume 2, 2025, pp 929-952

Islamic social finance such as zakat, waqf, and sharia microfinance in this model which has the potential to expand the application of maqasid al-shari'ah in contemporary development. This step is expected to strengthen the empirical basis and global relevance of the Islamic participatory development model as a just and sustainable alternative.

Data Availability Statement

The data supporting this study's findings were obtained through field interviews, focus group discussions, and official village documents in Megaluh Village, Jombang Regency, Indonesia. The corresponding author will provide the data upon reasonable request for academic and research purposes.

Author's Contribution

Nisa Mutiara contributed to the conceptualization, literature review, and theoretical framework of the study.
Dewi Rahmawati Maulidiyah contributed to the research design, data analysis, and interpretation of findings.
Sri Luayyi contributed to data collection, field coordination, and validation of research instruments.
Srikalimah contributed to manuscript drafting, editing, and final proofreading of the paper.

All authors read and approved the final version of the manuscript.

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