



The Relevance of Jasser Auda's Maqasid al-Shariah Perspective in Indonesia's Infrastructure Development Program

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Abstract

Keywords:

Infrastructure
Development; Economic
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*This study examines the implementation of infrastructure development programs in Indonesia from the perspective of Jasser Auda's maqashid al-shariah. The research employs a descriptive-qualitative method, utilizing documentation techniques to collect data from various literature sources, including books, journals, documents, and websites. The findings reveal that infrastructure development and economic development in Indonesia are closely interconnected and mutually dependent. Consequently, disparities in infrastructure development can significantly contribute to economic development gaps, which in turn affect the overall welfare of society. From the perspective of Jasser Auda's maqashid al-shariah: (1) The implementation of infrastructure development in Indonesia has not fully applied the principles of *hifz al-mal*, *hifz al-nasl*, and *hifz al-nafs*, as it still generates social, economic, and environmental issues within communities as a result of ongoing projects; (2) Based on the features of wholeness and purposefulness, the government needs to conduct further evaluation and improvement in the implementation process of infrastructure development by ensuring the harmonization of public rights fulfillment and equitable distribution. This would enable the shared aspirations of both the government and society for inclusive, just, and evenly distributed development to be realized.*

Abstrak:

Kata Kunci:

Pembangunan
Infrastruktur;
Pembangunan
Ekonomi; Maqashid
Al-Syariah

Penelitian ini membahas tentang bagaimana pelaksanaan program pembangunan infrastruktur di Indonesia dalam perspektif maqashid al-syariah Jasser Auda. Metode yang digunakan adalah metode deskriptif-kualitatif, dengan menggunakan teknik pengumpulan data dokumentasi yang diperoleh melalui berbagai sumber literatur berupa buku, jurnal, dokumen, dan website. Hasil penelitian menunjukkan, pembangunan infrastruktur dan pembangunan ekonomi di Indonesia sangat erat kaitannya dan saling bergantung satu sama lain. Sehingga, apabila terjadi ketimpangan dalam pembangunan infrastruktur akan sangat berdampak pada kesenjangan pembangunan ekonomi yang berdampak pada kesejahteraan hidup masyarakat. Ditinjau dari maqashid al-syariah Jasser

Auda: (1) Pelaksanaan pembangunan infrastruktur di Indonesia belum sepenuhnya menerapkan prinsip-prinsip *hifz al-mal*, *hifz al-nasl*, dan *hifz al-nafs*, karena masih menimbulkan permasalahan sosial, ekonomi, hingga lingkungan dalam kehidupan masyarakat, sebagai dampak dari adanya pembangunan infrastruktur yang dijalankan. (2) Berdasarkan fitur *wholeness* (keseluruhan) dan *purposefulness* (kebertujuan), pemerintah masih perlu melakukan evaluasi dan perbaikan dalam proses pelaksanaan pembangunan infrastruktur dengan memperhatikan harmonisasi pemenuhan hak-hak masyarakat dan aspek pemerataan. Sehingga apa yang menjadi harapan bersama pemerintah dan masyarakat akan pembangunan yang inklusif, adil, dan merata dapat terwujud.

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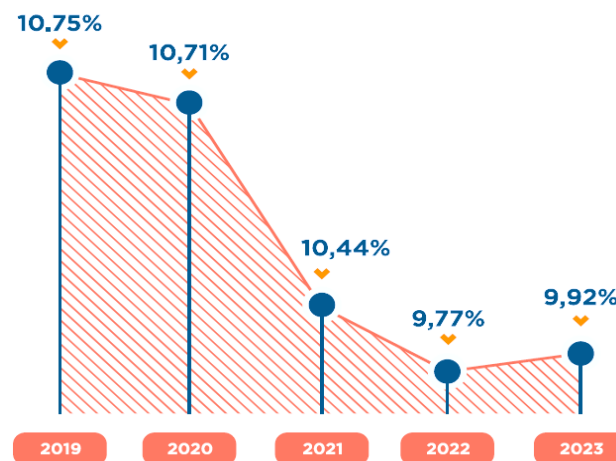
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INTRODUCTION

Development is understood as a multidimensional process that entails significant transformations in social structures, including accelerated economic growth, the expansion of employment opportunities, and the eradication of poverty. In essence, development is an activity aimed at transforming and constructing a social system, enabling individuals and social groups within that system to move from conditions perceived as unsatisfactory to those considered better, both materially and spiritually (Todaro & Smith, 2015).

Development has become a primary strategy adopted by many countries worldwide as an effort to stimulate economic growth and improve public welfare. In Indonesia, infrastructure is regarded as a vital component for accelerating development, functioning as a driving force of economic activity (Gultom & Tini, 2020), and serving as one of the pillars in realizing the vision of Indonesia as a developed nation by 2045 (Lahu, 2021). Infrastructure development in Indonesia is directed toward supporting development strategies that prioritize poverty alleviation (pro-poor), economic growth (pro-growth), job creation (pro-job), and environmental sustainability (pro-environment). This is reflected in the construction sector, which encompasses general development activities as well as the construction of buildings and civil infrastructure (PUPR, 2023). The contribution of the construction sector to Indonesia's Gross Domestic Product (GDP) structure is illustrated in Figure 1 below.

Figure 1. Percentage of Gross Domestic Product at Current Prices in the Construction Sector



Source: Informasi Statistik Infrastruktur PUPR (2023)

The construction sector has played a significant role in Indonesia's Gross Domestic Product (GDP) structure over the past five years, contributing an average of 10.31%. In 2023 alone, the sector accounted for 9.92% of the national GDP ((PUPR, 2023). Similarly, a report by Statistics Indonesia (BPS) indicates that the construction sector ranked fourth in its contribution to the Indonesian economy, with a share of 9.63% of the national GDP in the second quarter of 2024 (BPS Triwulan II, 2024).

However, to this day, issues related to infrastructure continue to attract considerable attention from various groups, including observers, bureaucrats, and the general public. Matters that often spark controversy and discussion include the equitable distribution of development, the specialization of infrastructure in each region, and environmental issues, which receive the greatest attention from observers and academics (Rodzi, 2023; & Sinarta et al., 2021). Infrastructure plays a strategic role in supporting the economic development of a region, as the availability of adequate facilities and infrastructure is a key prerequisite for economic growth. It facilitates the acceleration of distribution and enhances accessibility to previously isolated areas (Willar et al., 2019; Al-Haj & Ikhsan, 2021). Consequently, the productivity of production factors, investment, and economic growth can increase, ultimately contributing to higher domestic output and greater employment absorption (Andrianus & Alfatih, 2023).

Fundamentally, economic development aims to create a better quality of life and well-being for society (Willar et al., 2019). Nevertheless, from an Islamic perspective, economic development has distinctive characteristics and directions compared to traditional economic development. Islam views that economic development should not solely focus on material aspects but also encompass spiritual and moral

dimensions, in which *maqasid al-shariah* serves as one of the benchmarks. The fulfillment and preservation of *maqasid al-shariah* constitute the primary criteria for achieving *falah*, or prosperity in both this world and the hereafter, which is the ultimate objective of Islamic economic development (Djumadi, 2016).

The fulfillment of basic human needs, encompassing the five elements of *maqasid al-shariah*—namely religion, life, intellect, lineage, and wealth—constitutes an essential component for achieving the public good (*maslahah*), which is the primary objective of Islamic teachings. This objective underpins the direction of Islamic economic development, which is oriented not only toward worldly affairs but also toward the hereafter (Rama & Makhlan, 2013). Several previous studies have examined the relationship between Jasser Auda's *maqasid al-shariah* theory and various fields, including: Mutholingah and Zamzami (2018), who analyzed the multidisciplinary Islamic education system; Fad (2019), who discussed the contextualization of *maqasid al-shariah* within the Sustainable Development Goals; Aisia (2021), who explored its implementation in poverty alleviation programs; Nirmalasari dan Putri (2022), who analyzed the role of women in improving household economies; and Nainggolan dan Soleman (2022), who examined the role of gender-responsive development from the perspective of Jasser Auda's *maqasid al-shariah*.

Although a number of previous studies have examined the relationship between the theory of *maqashid al-sharia* in various aspects, to date, no research has specifically explored the relevance of Jasser Auda's *maqashid al-sharia* thought to infrastructure development programs. Therefore, this study seeks to investigate the relevance of Jasser Auda's *maqashid al-sharia* concept to infrastructure development in Indonesia and to examine how infrastructure development programs in Indonesia can be understood within the framework of Jasser Auda's systems theory of *maqashid al-sharia* as an effort to enhance the economic well-being of society. Furthermore, the findings of this study are expected to enrich the existing body of literature and contribute to supporting better and more sustainable infrastructure development in Indonesia in the future.

THEORETICAL FRAMEWORK

Infrastructure Development

Infrastructure development is defined as all physical forms of construction, including the development of roads, transportation and communication facilities, as well as access to clean water, electricity, and various other public amenities. The relationship between infrastructure development and economic growth lies in the fact that adequate infrastructure facilitates interregional connectivity, thereby making the distribution of goods and services more efficient and reducing logistical

costs. This, in turn, leads to improved production efficiency, which subsequently drives sustainable economic growth (Hermanto et al., 2019). Furthermore, the quality of life of the population also improves as access to public services, education, and healthcare becomes more readily available. Therefore, infrastructure development serves as a vital foundation for a nation in promoting its economic growth (Gultom & Tini, 2020).

In general, developed countries possess adequate infrastructure, which they utilize to foster continuous progress and economic growth. In contrast, most developing countries have limited and inadequate infrastructure, which ultimately hinders the movement of resources between regions, sustainable economic growth, and efforts to improve the welfare of their populations. The lack of access to adequate infrastructure often results in accessibility constraints and high economic costs, which in turn impede investment, limit employment opportunities, and lower the overall standard of living (Putri et al., 2021).

Fundamental Principles of Islamic Development Economics

The principles and values of Islamic development economics must be aligned with the overall framework of Islamic economics. The fundamental difference between Islamic economics and traditional economics lies in their foundational perspectives: Islamic economics is established based on the worldview of Islamic teachings, whereas traditional economics emphasizes a secular perspective (Rama & Makhlan, 2013). Therefore, it can be observed that the guidelines and core values of Islamic economics differ from those of traditional economics. These guidelines are often referred to as the underlying assumptions that shape Islamic economics, both in the context of scientific knowledge and in the formulation of policies.

The four assumptions often represented as the core principles of Islamic development economics are as follows: Oneness (Tauhid), which emphasizes that the spirit of Islamic development economics is not solely directed toward fulfilling worldly needs but also toward achieving ultimate, hereafter-oriented goals based on faith in Allah SWT; Balance (Al-'Adl wa Al-Ihsan), which requires acting justly—both toward oneself and others—while consistently fulfilling one's responsibilities as a social being; Free Will (Ikhtiar), which refers to the development process carried out under supervision, wherein an individual serves as both the subject and the object of development; and Responsibility (Fard), which defines the obligations of every individual toward Allah SWT, oneself, and others, with the shared objective of mutual assistance for the sake of Allah SWT (Mahri et al., 2021).

Maqashid al-Shariah According to Jasser Auda and Infrastructure Development in Indonesia

There is currently no theory that specifically addresses infrastructure development programs from the perspective of maqashid al-shariah. However, in principle, maqashid al-shariah aims to realize the welfare of the community. When linked to infrastructure development, this objective aligns with the essence of such programs, which is to improve the quality of life and the well-being of society. Therefore, both share the same orientation, namely the achievement of social welfare (Aisia, 2021).

The study of maqashid al-shariah developed by Jasser Auda in his work *Maqasid al-Shari'ah as Philosophy of Islamic Law: A Systems Approach* is a response designed to address various contemporary issues faced by the Muslim community today (Gumanti, 2018). Jasser Auda's paradigm of maqashid al-shariah cannot be separated from the thoughts of Imam Al-Syatibi. However, in this context, Jasser Auda reinterprets the classical maqashid al-shariah theory as follows: *hifz an-nasl* as the protection of family and family institutions, *hifz al-'aql* as the pursuit and acquisition of new knowledge, *hifz an-nafs* as the preservation and safeguarding of human dignity, *hifz ad-din* as the protection and respect for freedom of religion and belief, and *hifz al-mal* as the concern for development and social welfare (Fasa, 2016).

Furthermore, Jasser Auda introduces a systems approach and pioneers what he refers to as the "Islamic Systems Philosophy." The following is an explanation of Jasser Auda's systems approach (Gumanti, 2018; Nirmalasari & Putri, 2022):

- a) **Cognition Nature:** The separation between divine revelation and human cognition is the core of this feature. This implies the perspective that the Qur'anic verses constitute divine revelation, whereas the interpretations of scholars (ulama) or jurists (fuqaha) regarding those verses do not constitute revelation.
- b) **Wholeness:** Jasser Auda asserts that every cause-and-effect relationship should be understood as part of a holistic system. In every relationship, there are causes and consequences that must be considered, and within every complete whole, there are components that can be examined from various perspectives.
- c) **Openness:** An open system is one that can interact with its surrounding environment. Therefore, in order to address emerging issues, a mujtahid must be open-minded and capable of accommodating diverse scholarly perspectives.
- d) **Interrelated Hierarchy:** Everything exists within an interrelated structure that determines the intended goals and functions. The smallest component represents the larger whole, and vice versa. Consequently, the maqashid al-shariah extend to encompass the entire society and the public sphere.
- e) **Multi-dimensionality:** A system consists of several interrelated components. Due to the complexity of these interconnected elements, the system encompasses a multidimensional spectrum rather than a single dimension.

- f) Purposefulness: This denotes an interconnection between various elements. In this context, the maqashid al-shariah are neither monolithic nor purely mechanical, but rather vary according to different situations and circumstances.

The relationship between infrastructure development programs and maqashid al-shariah in Jasser Auda's perspective is based on the fact that disparities in infrastructure development in Indonesia have created economic inequality, which remains an urgent issue requiring a holistic and sustainable solution. Such a solution can be pursued through infrastructure development planning that takes into account the five elements of maqashid al-shariah, namely the protection of religion, life, intellect, progeny, and wealth (Aisia, 2021).

The Islamic economic system promotes activities carried out with the intention of worship, which subsequently generate *maslahah*—where the ultimate objective of such economic activities is to achieve a balance between worldly life and the Hereafter (Fad, 2019). This balance cannot be attained without the realization of the objectives of maqashid al-shariah, particularly those of a *daruriyyat* nature, namely the preservation of religion, life, intellect, lineage, and wealth. The concept of *maslahah* encompasses various aspects of human life from an economic perspective, both at the individual and collective levels, and its attainment must be aligned with the objectives of the Sharia (Fasa, 2016).

RESEARCH METHOD

This study employs a qualitative approach to examine the relevance and conceptual framework of Jasser Auda's maqashid al-shariah in the context of infrastructure development programs in Indonesia. Data were collected through a literature review by exploring various relevant sources, including scholarly journals, books, theses, and articles related to infrastructure development in Indonesia, economic contributions, and the maqashid al-shariah approach. The analysis adopted a descriptive method, presenting the findings in detail and aligning them with the existing body of literature (Moleong, 2014).

RESULTS AND DISCUSSION

Maqashid Al-Sharia and Islamic Economic Development

As a system grounded in the Islamic worldview, Islamic development economics should inherently reflect the objectives of Islam itself through development processes that uphold Islamic economic norms and principles. From the Islamic perspective, economic development entails the holistic development of human beings, rather than merely fulfilling material needs. More importantly, it encompasses mental and spiritual development (Djumadi, 2016). Islamic economics views the ultimate goal of economic activities—both at the micro and macro levels—as the attainment of

maqashid al-sharia (the essential objectives of the Sharia). Achieving these objectives constitutes a process toward realizing the common goal of *maslahah* (public welfare), which ultimately leads humanity to true success (*falah*).

Fundamentally, the main characteristic of the Islamic economic system is derived from the concept of *maqashid al-shariah*, in which every Muslim is guided to uphold five primary objectives in life, namely those related to religion, life, intellect, lineage, and wealth (Fasa, 2016). It can be stated that the components of human well-being inherently refer to these five dimensions. Likewise, in determining development measures, Islamic economics emphasizes indicators that represent these dimensions. It can thus be concluded that, in Islamic economics, the formulation of theories and the implementation of development activities are guided by the *shariah*. Economic development grounded in Islamic values—covering theoretical formulation, planning, implementation, as well as the identification of objects and subjects—is referred to as Islamic economic development. In this context, the function of Islamic values is not merely to serve as a guideline for carrying out development, but also to act as an integral objective of development itself (Mahri et al., 2021).

Islamic economics, as an economic system, is founded upon principles and norms prescribed by Islamic law (*Sharia*) and embodies a set of values distinct from those of conventional economics. One of its distinguishing features is that every development process must be able to achieve the five dimensions of *maqashid al-shariah*, namely: *hifz al-din* (protection of religion), *hifz al-nafs* (protection of life), *hifz al-aql* (protection of intellect), *hifz al-mal* (protection of wealth), and *hifz al-nasl* (protection of progeny) (Fasa, 2016). These five dimensions are categorized according to their level of necessity: *Dharuriyat* (essential needs), which, if unmet, will lead to the deterioration of life; *Hajjiyat* (complementary needs), which, if unmet, will result in hardship; and *Tahsiniyat* (embellishments or luxuries), which, if unmet, may cause life to become less comfortable (Retna Gumanti, 2018).

It can be concluded that Islamic economics offers a broader perspective in interpreting economic development, with *maqashid al-shariah* ultimately distinguishing the concept of economic development from both the Islamic and conventional perspectives. This distinction has led to the formulation of several development indicator concepts based on Islamic principles and guidelines, as developed by experts in Islamic economics.

Realization of Infrastructure and Economic Development Programs in Indonesia

Infrastructure development in Indonesia is one of the government's priority programs and serves as the core vision of the National Medium-Term Development Plan (RPJMN) 2020–2024. The plan aims to connect major infrastructure with community production areas, small-scale industries, special economic zones, tourism destinations, rice fields, plantations, and aquaculture farms (BPS, 2021). In recent

years, a series of ambitious infrastructure projects have been launched to accelerate Indonesia's transformation into a resilient, self-reliant, and inclusive nation, paving the way toward a modern and prosperous society by 2045.

Infrastructure development is one of Indonesia's priority development programs, aimed at enhancing interregional connectivity and providing access to isolated areas, thereby supporting economic growth centers within these regions. This commitment is reflected in Indonesia's achievement of the 27th position in the Global Ranking and Subranking by Quality Infrastructure (GQII Report, 2023). The GQII is a program initiated by the independent consulting firms Mesopartner and Analytical, which conducts research and disseminates data on the quality infrastructure of countries worldwide. The following presents the data from the *Global Quality Infrastructure Index 2023*.

Table 1.

GQII 2023: Global Ranking and Subrankings by QI area (185 Economies)

<i>Economy Name</i>	<i>Economy Code</i>	<i>GQII Rank 2023</i>	<i>Rank Metrology 2023</i>	<i>Rank Standardization 2023</i>	<i>Rank Accreditation 2023</i>
Germany	DEU	1	2	2	2
China	CHN	2	3	1	6
United States	USA	3	1	7	1
United Kingdom	GBR	4	5	3	9
Japan	JPN	5	4	5	16
Italy	ITA	6	15	4	3
Spain	ESP	7	13	9	8
Korea, Republic of	KOR	8	6	6	36
France	FRA	9	7	26	11
India	IND	10	20	8	5
Australia	AUS	11	9	13	18
Poland	POL	12	18	16	7
Canada	CAN	13	8	23	17
Czech Republic	CZE	14	17	12	13
Mexico	MEX	15	11	40	4
Switzerland	CHE	16	14	11	22
Brazil	BRA	17	10	18	24
Turkiye	TUR	18	16	24	12
Netherlands	NLD	19	19	10	14
South Africa	ZAF	20	12	25	20
Sweden	SWE	21	21	15	29
Hungary	HUN	22	27	22	21
Finland	FIN	23	25	20	35
Slovak Republic	SVK	24	23	38	25
Austria	AUT	25	28	19	38
Ukraine	UKR	26	24	46	18
Indonesia	IDN	27	38	37	10

Sources: Global Quality Infrastructure Index Report 2023, (data is processed).

Table 1 illustrates that the massive infrastructure development undertaken in Indonesia over the past decade has yielded encouraging results. According to the latest research from the Global Quality Infrastructure Index (GQII) 2023, released in

May 2024, Indonesia ranked 27th globally in terms of quality infrastructure. This achievement solidifies Indonesia's position as the leading country in National Quality Infrastructure within the ASEAN region (Afroni Rohim, 2024). Nevertheless, despite the significant progress in infrastructure development, economic disparities remain, certain infrastructure development practices have yet to fully align with the economic values of Pancasila, and there persists an imbalance between infrastructure development and human resource development in Indonesia (Rodzi, 2023).

Infrastructure development is often considered to insufficiently address its environmental impacts. One example is the construction of toll roads that pass through productive agricultural land, particularly land used for food crop cultivation. The conversion of land functions—from rice fields, forests, and residential areas into transportation corridors—has the potential to affect the ecological functions of these areas in the long term. Furthermore, transportation infrastructure projects aimed at boosting regional economies or reducing travel time also carry the risk of causing environmental degradation, particularly to natural drainage systems, which may trigger landslides (Sinarta et al., 2021). Damage to access roads around construction sites and increased air pollution further contribute to disturbances experienced by local communities.

The primary objective of *maqashid al-shariah* is to realize the welfare and well-being of humankind. When associated with infrastructure development, both share the same orientation, namely achieving sustainable societal welfare. *Maqashid al-shariah*, as the ultimate goal of Islamic law, emphasizes the attainment of justice and public interest, rather than the implementation of regulations that could undermine the social order. Therefore, the effort to achieve justice and public interest within society is an endeavor that must be pursued by involving various stakeholders (Aisia, 2021). Consequently, it can be concluded that Jasser Auda's *maqashid al-shariah* theory aligns with government development policies, which are directed toward improving the welfare of society.

Infrastructure and Economics Development in Indonesia from the Perspective of Jasser Auda's *Maqashid al-Shariah*

Through his new ideas, Jasser Auda emphasizes a paradigm shift in interpreting the classical theories of *maqashid al-shariah* formulated by Imam Al-Syatibi. In this reinterpretation, *hifz al-din* is understood as the protection and respect for the beliefs held by all individuals; *hifz al-nasl* as the protection of family members; *hifz al-aql* as the development of thinking patterns and knowledge; *hifz al-nafs* as the preservation of human dignity and the protection of human rights; and finally, *hifz al-mal* as the safeguarding of wealth, which prioritizes social care, development, and social welfare (Aisia, 2021).

The scope dimension of infrastructure development in Indonesia, within the

framework of Jasser Auda's maqashid al-shariah dimension of scope, falls under the category of general objectives (al-maqashid al-'ammah). This development aims to achieve and realize broad human well-being, encompassing hifz al-din, hifz al-nafs, hifz al-aql, hifz al-mal, and hifz al-nasl. However, in practice, the parties responsible for these development projects have not fully implemented the principles of hifz al-mal, hifz al-nasl, and hifz al-nafs within Indonesia's infrastructure development programs. This shortcoming can be observed through the social, economic, and environmental impacts resulting from the implementation of infrastructure development (Putri et al., 2021; & Susanto, 2019).

From the perspective of hifz al-mal (protection of wealth) and hifz al-nasl (protection of lineage), infrastructure development in Indonesia continues to generate socioeconomic impacts due to the conversion of productive land, which was previously used as rice fields, forests, and residential areas. As a result, communities experience loss of housing and livelihoods caused by forced relocation, which subsequently affects their welfare and family sustainability (Putri et al., 2021). Furthermore, from the viewpoint of hifz al-nafs (human rights), there is a low level of community involvement and participation in each stage of infrastructure development, as adequate information regarding the impact of such projects on land, property, and livelihoods is often not provided to the affected populations (Susanto, 2019).

Basically, everything that is prohibited in Islam is due to the harm contained within it. Matters that lead to prohibited actions—such as injustice and inequality—are clearly forbidden and not permitted in Islam. It is important to understand that Islam does not reject the concept of objective economic development, as long as it does not conflict with Islamic principles and the benefits of such development can be felt by all parties. Economic development itself plays a crucial role, especially in relation to efforts to build a civilized social civilization and society. Moreover, the economy is also used as an indicator to measure the level of prosperity and welfare of the community, since a community's weak ability to fulfill its economic needs may create opportunities for abnormal behavior or deviations in social life (Rama & Makhlan, 2013).

Infrastructure Development Program in Indonesia within the Framework of Jasser Auda's Maqasid al-Shariah Systems Theory

The issues present in Indonesia's infrastructure development programs remain problems that require appropriate solutions to address, as they are related to the preservation of life, property, lineage, religion, and intellect—which constitute the ultimate goals of the human life cycle. This aligns with the Islamic economic system, which promotes activities grounded in the intention to worship and subsequently achieve *maslahah* (public benefit), with the ultimate aim of *falah* (success and

balance in this world and the hereafter) (Fad, 2019). This is consistent with the concept of the wholeness systems theory, which advocates viewing problems in a holistic or comprehensive manner. According to systems theory, Jasser Auda argues that every cause-and-effect relationship should be considered part of an integrated whole that is constructed dynamically, rather than merely a collection of static parts.

Regarding infrastructure development in Indonesia, it is considered one of the government's priority programs aimed at supporting economic growth and improving the welfare of society (Pramono & Yulianto, 2020). However, this does not imply that development, which may yield positive impacts on one hand, is free from negative consequences on the other, as every policy inherently produces both positive and negative effects. When infrastructure development is implemented according to appropriate procedures, it can certainly contribute to enhancing the welfare of the community. Conversely, development carried out improperly can result in adverse impacts on the surrounding population, such as loss of housing, loss of livelihoods, and environmental degradation (Susanto, 2019; & Sinarta et al., 2021). Therefore, it is essential for the Indonesian government to formulate infrastructure development policies that thoroughly consider these three aspects (Pramono & Yulianto, 2020).

Next, based on the theory of purposefulness, which refers to goals and purposes, a system capable of generating purpose is one that can achieve its objectives in various ways within the same context or produce multiple goals under different circumstances. In the context of *maqashid al-shariah*—where *maqashid* means objectives (*al-ghayah*)—these goals are monolithic and non-mechanical but may vary depending on conditions and situations (Gumanti, 2018). The implication of the purposefulness approach in this case is the Indonesian government's capacity to realize economic improvements grounded in principles such as poverty alleviation, employment absorption, and environmental awareness, which have not yet been fully implemented. Consequently, economic disparities persist, development remains uneven, and environmental degradation has occurred as a result of the ongoing development (Sinarta et al., 2021). Furthermore, based on observed realities and issues, infrastructure development has not been accompanied by equitable human resource development. Similarly, when considering the locations of infrastructure projects, most of the development has been concentrated in the western regions of Indonesia. This indicates that the infrastructure development tends to lean toward economic liberalization practices dominated by groups of power holders and capital owners (Rodzi, 2023).

Thus, the feature of purposefulness in *maqāṣid al-sharī'ah* links the implementation of development to several fundamental and urgent principles, particularly the principles of logic, utility, balance, and virtue. Given the social

function generated by development, it is designed to address the challenges posed by these four principles. Therefore, the Indonesian government needs to conduct a thorough analysis regarding who will benefit the most from infrastructure development—such as considering how the infrastructure planning process is carried out, what factors must be taken into account, which infrastructure projects will be undertaken, the processes of planning and implementation, as well as how to address issues related to human rights and the environment during and after operation.

Infrastructure development that prioritizes the feature of purposefulness will ensure that the implemented development is fair and evenly distributed across all regions of the country. This is because infrastructure development constitutes a series of sustainable development efforts encompassing all aspects of social, national, and state life, aimed at continuously improving community welfare. Therefore, the harmonization of human rights fulfillment remains critically necessary in the implementation of infrastructure development in Indonesia.

CONCLUSION

Based on the analysis and discussion of this study, the review from the perspective of Jasser Auda's *maqashid al-shariah* regarding its relevance to infrastructure development programs in Indonesia concludes that the implementation of infrastructure development in Indonesia has not fully applied the principles of *hifz al-mal* (protection of wealth), *hifz al-nasl* (protection of progeny), and *hifz al-nafs* (protection of life). This is evident from the persistent social, economic, and environmental issues experienced by communities surrounding the development projects as a consequence of the ongoing infrastructure development. These problems arise because the implementation of infrastructure development in Indonesia has not fully considered the features of wholeness and purposefulness, meaning that the development processes insufficiently emphasize the harmonization of fulfilling community rights and ensuring equitable social and environmental conditions.

Thus, it is hoped that in the future the Indonesian government can integrate the elements of *maqashid al-shariah*, particularly *hifz al-mal* (protection of wealth), *hifz al-nasl* (protection of lineage), and *hifz al-nafs* (protection of life), while also considering the features of wholeness and purposefulness in the implementation of infrastructure development programs in Indonesia. This integration aims to ensure that the common hopes and objectives for just and equitable development can be achieved. This is because effective infrastructure development represents a continuous series of efforts that encompass various aspects of human life.

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