

Social Safety Concept: Exploring Human Values, Justice, and Sharia

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Abstract: *This study aims to explore the concept of social safety in the context of human values, justice, and sharia in Islam. This is done to understand how Islamic principles can make a significant contribution to the development and implementation of effective and inclusive social safety. Research Methods in the form of qualitative approaches. Data was collected through literature study, document analysis, as well as interviews with experts and practitioners who have in-depth knowledge of the concept of social safety and the principles of sharia in Islam. Data were analyzed using an inductive approach to identify key themes related to humanity, justice, and sharia in the context of social safety. The results showed that the concept of social safety in Islam is closely woven with human values, justice, and sharia. Principles such as solidarity, mutual aid, and distributive justice are the main foundations in building social safety oriented towards the weak and poor. The implementation of this concept requires cooperation between the government, society, and the private sector to provide holistic and sustainable social protection for all citizens. This research highlights the importance of incorporating human, justice, and sharia values in the development and implementation of social safety. By understanding and applying these principles, it is hoped that a more effective, fair, and sustainable social safety system can be created, which enables each individual to achieve his or her welfare and dignity as a human being.*

Keywords: *Social safety, values, humanity, justice, sharia.*

INTRODUCTION

In the face of the complex challenges faced by modern society, the concept of social safety has become increasingly important in efforts to ensure the well-being and protection of all individuals, especially the vulnerable. This concept not only covers economic aspects, but also delves into the depth of human values, justice, and sharia principles in providing effective and sustainable social protection. Human values, with all their attractiveness, are the main pillars in the formation of inclusive social safety. Every individual has the human right to live with dignity and honour, and social safety aims to ensure that this right is fulfilled for all members of society, without exception [1].

Last but not least, the concept of social safety is also rooted in the principle of justice. Economic and social inequality is often a barrier to equitable access to resources and opportunities. In this context, social safety aims to reduce such disparities through the redistribution of resources and assisting those in need, thus creating greater equality in society. However, in the context of sharia values, the concept of social safety has a deeper and more sustainable dimension. Sharia principles demand social solidarity and concern for others and guide how to ensure common welfare in society. Thus, social safety based on Sharia principles not only provides material protection but also promotes spiritual and social values that strengthen people-to-people relationships and strengthen the foundations of common humanity [2], [3].

In the context of this introduction, further exploration of the concept of social safety that blends human values, justice, and sharia becomes very relevant and urgent. Through a deeper understanding of the complex relationships between these values, we can develop a more holistic and effective framework for building inclusive and sustainable social safety for all members of society.

In an era of global dynamics and rapid social change, the challenges of poverty, inequality, and economic uncertainty are increasingly becoming a major concern. One approach that has become the focus of attention is the development of the concept of social safety as an effort to protect and improve the welfare of the community. Social safety can be defined as a set of government programs and policies designed to provide protection to vulnerable groups and ensure that every member of society has equal access to basic resources and services. The main objective is to reduce social and economic disparities and ensure that every individual and family has adequate economic security [4].

Social safety work (JPS) is a concept that refers to a set of programs and policies designed to provide economic protection and security to vulnerable individuals or groups in a society [5]. This concept responds to economic uncertainty by protecting against risks such as unemployment, illness, or loss of income. More than just a response to emergencies, JPS also aims to reduce social disparities and improve the overall well-being of society [6], [7]. One of the main principles of JPS is equal access, where every member of society has equal rights to the benefits and services provided. It covers aspects such as access to education, health, and financial aid. By providing equal access, JPS seeks to reduce social and economic inequalities that can arise in the community [8], [9].

In addition, the JPS concept also includes dimensions of economic and social empowerment. Programs within JPS not only provide material assistance but also seek to empower individuals to be self-reliant [10]. This empowerment can involve skills training, career guidance, or local economic development programs. Thus, JPS is not only about providing social protection but also about building sustainability and independence at the individual level and society at large [11].

The concept of Social safety in the context of Islamic economics refers to the implementation of a system that ensures economic protection and welfare for members of society in need, in line with the principles of Sharia [12]. In Islamic economics, Social safety is designed to provide protection against social and economic risks and create welfare for all members of society. First of all, JPS in Islamic economics views protection against risk as a social obligation [13]. The principles of distributive justice and social solidarity became the main foundation in designing JPS programs [14]. This concept is reflected in the existence of zakat, infak, and alms as social charity instruments that can be used to assist the needy, including through ZISWAF funds (Zakat, Infaq, Alms, Waqf) [15], [16].

In addition, the JPS concept in Islamic economics emphasizes the importance of economic empowerment as an integral part of the social protection system. JPS programs not only provide financial assistance, but also focus on skills development, training, and mentorship to help individuals or groups emerge from vulnerable conditions independently [17]. The principle of distributive justice in Islamic economics underlines that economic and social

benefits should be distributed fairly among all members of society [18]. Therefore, JPS programs should be designed to reduce economic disparities and provide protection to more vulnerable groups, including through equitable distribution of ZISWAF funds [19].

In the context of this study, the main objective is to conduct an in-depth analysis of the perspective of Maqashid Syariah on the concept of Social safety (JPS) through the qualitative literature review method. This study aims to identify the principles of Maqashid Sharia contained in the concept of Social safety (JPS) and analyze the implementation of Islamic ethical values in existing JPS programs [20]. Through a qualitative literature review approach, this study aims to carefully map the principles of Maqashid Sharia relevant to social protection. By identifying the key principles of Maqashid Sharia and analyzing their implementation, this study hopes to provide a deeper understanding of the contribution of Islamic ethical values in improving the effectiveness and fairness of JPS programs, as well as provide guidance for policy development that is more grounded in Islamic moral and spiritual principles.

LITERATURE REVIEW

In the literature related to the concept of Social safety (JPS), there is a rapid development in the implementation and understanding of this concept globally. JPS not only includes social protection programs but also includes risk prevention and community empowerment strategies to address economic and social challenges as in studies that have been conducted by [21], [22]. The principles of distributive justice, social solidarity, and sustainability are the main foundations in designing JPS programs and creating a system that is responsive to changing community conditions. There is also another study by Syarif & Prawito which emphasizes the relevance of Islamic ethical values in the implementation of JPS, where Islamic economic principles are integrated to achieve the goals of Maqashid Sharia. The literature also identifies challenges such as issues of financial sustainability and community acceptability, while opportunities for innovation and technology utilization are in positive focus. Overall, this literature provides a deep understanding of the JPS concept, guiding holistic and human values-based policy design [23], [24].

In literature discussing the concept of Maqashid Sharia, an Islamic framework of thought is found that puts forward the main objectives (maqasid) of Islamic law [25], [26]. Maqashid Sharia includes a holistic understanding of Islamic moral and spiritual principles that reflect justice, humanity, and the well-being of Society [27], [28]. The main pillars of Maqashid Sharia involve the protection of five basic interests, namely *hifz an-nafs* (protection of souls), *hifz al-mal* (protection of property), *hifz ad-din* (protection of religion), *hifz al-'aql* (protection of reason), and *hifz an-nasl* (protection of offspring). In the economic context of several studies by [29]–[31], Maqashid Sharia demands an equitable distribution of wealth and benefits, poverty alleviation, and sustainable economic development. In addition, the literature notes that the implementation of Maqashid Sharia also emphasizes the importance of social and environmental sustainability [32], [33].

The implementation of Maqashid Sharia values in the Social Safety Program (JPS) is reflected in various aspects of program design and implementation. The principle of *hifz an-nafs* (life protection) is realized through equitable health services and disease prevention efforts. *Hifz al-mal* (property protection) is implemented through inclusive social insurance design and equitable economic assistance programs as in the study. The principle of *Islah al-mujtama'* (community improvement) focuses on economic empowerment, skills training, and community capacity building. *Hifz ad-din* (protection of religion) is reflected in support of religious freedom and human rights, while *hifz al-'aql* (protection of reason) involves education and training programs. The principle of *hifz an-nasl* (protection of offspring) is implemented through inclusive policies that take into account the needs of families and the rights of future generations. Thus, the integration of Maqashid Sharia values in JPS is not only in the economic aspect but also in creating overall balance and welfare by the principles of Islamic ethics [34]–[36].

Table 1. Literature Review of the Concept of Social Safety in Human Values, Justice, and Sharia

No.	Research	Key Findings
1	Abdullah, F. "Social Protection in Islam: A Case Study of Zakat as a Traditional Social Safety in Malaysia."	Zakat, as a social safety institution in Islam, plays an important role in reducing economic inequality and providing assistance to those in need. - The concept of zakat emphasizes human values and justice, where funds collected from the community are used to assist people in need, including the poor, orphans, and the poor.
2	Hussain, S. M. "Social Protection in Islam: A Case for Zakah."	Zakat not only acts as an instrument of economic redistribution but also as a social safety that ensures protection and welfare for all members of society. - The concept of zakat emphasizes the principle of social solidarity and concern for others, thus encouraging the creation of a more just and just society.
3	Rahajeng, D. "Zakat and Social Protection: The Role of Zakat Institutions in Indonesia."	Zakat institutions in Indonesia have a significant role in providing social safety for people in need. - Zakat programs implemented by zakat institutions in Indonesia cover various fields such as education, health, and social welfare, aiming to improve welfare and reduce poverty in various levels of society.
4	Grimm, M. H. "Social Welfare in Islam."	The concept of social safety in Islam includes not only zakat, but also infaq, alms, and waqf as instruments to provide protection and welfare to individuals and society. Sharia principles emphasize the importance of social solidarity, distributive justice, and concern for those in need, which are the main foundations in the establishment of a social safety system in Islam.
5	Ramadan, T. "Islam and the Arab Awakening."	The concept of social safety in Islam is emphasized in the context of social justice, where every individual has equal rights to obtain protection and welfare from society. - The emphasis on human values and social solidarity in Islam inspires efforts to strengthen inclusive and sustainable social safety systems for all members of society.

METHODOLOGY

Analysis of the Maqashid perspective of Sharia involves an in-depth understanding of the main objectives of Islamic law. Maqashid Sharia includes the protection of five basic interests, such as soul, property, religion, reason, and posterity. In this analysis, researchers examine how Islamic ethical values are implemented in the Social Safety Program, considering aspects such as health protection, economic justice, and community empowerment. Analysis of the Maqashid Sharia perspective helps to measure the extent to which JPS programs achieve the humanitarian and justice goals emphasized by Islamic principles. This research utilizes a qualitative approach to explore and explore the implementation of Maqashid Sharia values in the Social Safety Program (JPS).

A qualitative approach was chosen to enable an in-depth understanding of the context and experience of the research subject, as well as to accommodate the uniqueness and complexity of social phenomena [37]. The initial stage of research involves a comprehensive literature review. This process includes the search, selection, and analysis of relevant literature sources. The focus of the literature review is to understand in depth the development of the concept of

Maqashid Sharia, evaluate its implementation in JPS, and identify knowledge gaps that can be filled through this research [38], [39].

Qualitative data analysis is done inductively, by identifying patterns, themes, and meanings that emerge from the data. This approach allows researchers to gain rich and contextual insights related to the implementation of Maqashid Sharia values in JPS. The results of the qualitative analysis and literature review were used to construct an in-depth and comprehensive narrative on how Maqashid Sharia values are integrated and reflected in JPS practices [40].

Table 2. Qualitative Research Method on the Concept of Social Safety by Exploring Human Values, Justice, and Sharia

No.	Qualitative Research Components	Description
1	Respondent Selection	Identify individuals or groups who have a deep understanding of the concept of social safety and human values, justice, and sharia.
		Selection of respondents covering a wide range of backgrounds, including religious experts, academics, social practitioners, and community members involved in social services.
2	Data Collection	Conduct in-depth interviews with respondents to gain a deep understanding of their perceptions, understandings, and experiences regarding social safety concepts and relevant values.
		Participant's observations to understand how human, justice, and sharia values are reflected in social safety practices in society.
		Case studies to gain deep insight into how the concept of social safety is applied in the context of human values, justice, and sharia.
3	Data Analysis	Transcription of interviews and observational notes to identify emerging themes, patterns, and perspectives related to the concept of social safety and human values, justice, and sharia.
		Coding and classification of data to facilitate thematic analysis and identify relationships between concepts and values studied.
		Interpretation of data to craft a coherent and in-depth narrative of how human, justice and sharia values influence the understanding and practice of social safety concepts.
4	Validation of Results	Triangulate with other data sources such as scientific literature, policy documents, and previous research results to ensure the validity of findings.
		Organizing discussion forums or focus groups with experts and stakeholders to validate interpretations and conclusions of research.

RESULTS AND DISCUSSION

The Principles of Maqashid Shariah

Religious Protection (Hifz al-Din)

Religious protection in the analysis of the Maqashid Shariah perspective in JPS involves several important aspects:

- a. Freedom of Religion and Human Rights: This concept emphasizes the importance of guaranteeing religious freedom as well as human rights in every JPS program. The

protection of religion is realized through policies that support plurality of beliefs and free religious practice.

- b. **Integration of Islamic Ethical Values:** The implementation of Maqashid Sharia in JPS includes the integration of Islamic ethical values. Programs must be in line with religious principles, ensuring that Islamic moral and ethical values are manifested in every aspect of social life.
- c. **Social Justice:** Religious protection also involves maintaining social justice. JPS programs should be geared towards reducing inequality and societal discrimination, ensuring that every individual can experience fair treatment regardless of religious background.
- d. **Inclusivity and Tolerance:** This aspect emphasizes the need for inclusivity and tolerance in every JPS initiative. Such programs should be accessible to all levels of society without religious discrimination, creating an environment that promotes diversity and tolerance.
- e. **Religious Education Empowerment:** Religious protection includes the empowerment of religious education. This includes support for religious educational institutions and the provision of resources to improve the community's religious understanding and practice.

Life Protection (Hifz al-Nafs)

Life protection in the context of Maqashid Sharia in JPS covers various aspects of maintaining public welfare and health:

- a. **Mental and Physical Health:** This concept emphasizes the importance of protecting mental and physical health. JPS programs should include holistic health services, including support for mental health so that communities can achieve a holistic balance.
- b. **Primary Health Care Accessibility:** Life protection also involves efforts to ensure easy accessibility of primary health care for the entire community. Disease understanding and prevention are a focus to ensure optimal mental health.
- c. **Disease Prevention Program:** The implementation of Maqashid Sharia in JPS includes disease prevention programs. This involves educating the public about healthy lifestyles, vaccinations, and other preventive measures to maintain mental and physical health.
- d. **Inclusive Social Insurance:** Life protection includes the design of inclusive social insurance. JPS programs should provide an equitable financial protection net to ensure communities can address health challenges without excessive financial risk.
- e. **Balance of Physical and Spiritual Health:** This aspect emphasizes the importance of achieving a balance between the protection of physical and spiritual health. JPS programs must consider Islamic spiritual and ethical values in supporting the well-being of the community.

Common Sense Protection (Hifz al-'Aql)

The protection of reason in the analysis of the perspective of Maqashid Sharia in JPS involves efforts to maintain the intelligence and intellectual capacity of the community:

- a. **Education and Training Programs:** The protection of reason includes the design of education and training programs that support the enhancement of people's intellectual capacity. JPS must provide equitable access and opportunities for the development of the intellectual potential of every individual.

- b. **Equitable Access to Education:** This concept demands the need for equitable access to education for all members of society. Education should be a universal right, ensuring every individual, indiscriminately, has equal opportunities to improve knowledge and skills.
- c. **Education Inclusion for All Levels of Society:** The implementation of Maqashid Sharia in the protection of reason emphasizes the inclusion of education for all levels of society. JPS should avoid discrimination and ensure that all individuals, including those with special needs, can access education appropriately.
- d. **Promotion of Skills and Knowledge:** The protection of reason also involves the promotion of skills and knowledge that can enhance the intellectual abilities of the individual. JPS programs should include initiatives that support the development of skills and knowledge relevant to community needs.
- e. **Holistic Approach to Education:** This concept includes a holistic approach to education. JPS programs should not only support academic aspects but also focus on developing skills and thorough understanding, creating a comprehensive and sustainable educational environment.

Offspring Protection (Hifz al-Nasl)

Offspring protection in the analysis of the Maqashid Sharia perspective in JPS involves policies and programs that support the continuity of offspring and the sustainability of the population:

- a. **Family Welfare Program:** This concept emphasizes the importance of programs that support family welfare. JPS should involve initiatives that support family sustainability, including support for maternal and child health.
- b. **Reproductive Health Education:** Hereditary protection includes equitable and accessible reproductive health education. People need to be comprehensively informed to make knowledge-based decisions about reproduction and family.
- c. **Access to Reproductive Health Services:** The implementation of Maqashid Syariah in the protection of offspring requires equal and affordable access to reproductive health services for all communities. This involves efforts to provide services such as maternal and child health screenings, as well as pregnancy and childbirth services.
- d. **Social Assistance for Vulnerable Families:** Hereditary protection also involves social assistance focused on vulnerable families, to ensure that children can grow and develop in a safe and healthy environment.
- e. **Women and Family Empowerment:** This concept includes empowering women and families in reproduction-related decisions. JPS programs should support women's rights and provide equal access to reproductive health services.

Property Protection (Hifz al-Mal)

Property protection in the analysis of Maqashid Shariah perspective in DID involves several aspects to safeguard the wealth and economic well-being of the community:

- a. **Fair Social Insurance Design:** This concept emphasizes the need for fair social insurance design. The JPS program must ensure that the financial protection schemes implemented are equitable and do not discriminate, providing economic justice to all members of society.
- b. **Equitable Economic Assistance:** Property protection includes the evaluation of economic assistance programs within JPS. Policies that support distributive justice,

reduce economic inequality, and provide equitable economic support to vulnerable groups are needed.

- c. **Economic Empowerment:** Property protection involves economic empowerment, with JPS not only providing financial assistance, but also focusing on skills development, training, and guidance. This approach helps individuals or groups get out of vulnerable conditions independently.
- d. **Poverty Alleviation:** The Hifz al-Mal principle emphasizes efforts within JPS to alleviate poverty. Such programs should be designed to reduce economic disparities, provide protection to more vulnerable groups, and ensure that all levels of society can enjoy economic prosperity.
- e. **Protection Against Economic Risks:** The implementation of Maqashid Sharia values in property protection involves designing JPS programs that can protect the community from unexpected economic risks. Protection mechanisms such as insurance and economic assistance schemes must be effective in securing public property from losses that can occur due to various economic risks.

Implementation of Islamic Ethical Values in JPS Programs

The implementation of Hifz al-Nafs (Life Protection) in JPS can be seen from the implementation of equitable mental and physical health services, as well as disease prevention programs. It reflects a commitment to fulfilling humanitarian principles and concern for the mental and physical well-being of the community. Furthermore, in the Hifz al-Mal (Property Protection) dimension, the results of the analysis show that the design of fair social insurance and non-discriminatory economic assistance has been implemented. The JPS program also prioritizes economic empowerment through training and mentorship, illustrating continuity with the principles of distributive justice and protection against unexpected economic risks.

In terms of Hifz al-Din (Protection of Religion), the results highlight support for religious freedom and human rights. The JPS program is designed with the integration of Islamic ethical values that reflect tolerance and inclusivity, in line with the principles of Hifz al-Din. Similarly, aspects of Hifz al-'Aql (Protection of Reason) are reflected in analyses that indicate the existence of education and training programs that support the development of people's intellectual capacity. Equitable and inclusive education, together with the promotion of skills and knowledge, creates a holistic educational environment by the principles of Hifz al-'Aql.

Finally, the Hifz al-Nasl (Hereditary Protection) dimension is reflected in family welfare programs, reproductive health education, and support for vulnerable families. Protection of reproductive rights and empowerment of women and families in decisions related to reproduction are priorities in the implementation of Islamic ethical values. Overall, the results of the analysis confirm that JPS programs have applied Islamic ethical values in their design and implementation. However, the discussion also included identifying potential improvements to ensure full integrity in achieving the humanitarian and justice goals emphasized by Islamic principles.

CONCLUSION

The conclusion of exploring the concept of social safety involving human values, justice, and sharia shows the importance of a holistic approach in designing and implementing social safety programs. This concept not only covers economic and financial aspects but also pays attention to the moral and ethical values underlying religious teachings, especially in the context of Islam. The importance of human values in the concept of social safety emphasizes the need for the protection of vulnerable individuals and groups in society. This calls for efforts to ensure that all members of society, regardless of their social or economic status, have equal access to necessary

services and support. In addition, the aspect of justice in the concept of social safety emphasizes the need for a fair distribution of social resources and benefits. In the context of sharia, justice is the main foundation in providing social protection to those in need, taking into account principles such as distributive justice and procedural justice. The application of sharia values in the concept of social safety refers to Islamic moral and ethical principles which include concern for others, solidarity, and social justice. This strengthens efforts to ensure that social safety programs not only provide financial protection but also create caring and empathetic communities. Thus, the conclusion that can be drawn is that the concept of social safety that integrates human values, justice, and sharia has great potential to provide effective and sustainable protection for people in need, as well as strengthen moral and ethical foundations in social and economic development.

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Authors Contribution

All authors contributed equally to the main contributor to this paper, all authors read and approved the final paper, and all authors declared no conflict of interest.

Conflicts of Interest

All authors declare no conflict of interest

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