

Sustaining Social Balance and Peace in the Post-COVID-19 Pandemic: A Study In The Light Of Maqasid Al-Sharia'h Approach

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Abstract

The spread of COVID-19 disease since the end of 2019 has led to social functions and activities disorders in our societies. The pandemic has had a significant influence on social balance and peace. This situation has raised awareness that a more sustainable model is needed. The study assumes that the Maqasid al-Shariah approach can provide comprehensive social sustainability and protection solutions. Therefore, we offer analyses of the social dimensions during the disease and its impact on balance and peace, evaluate authorities' role in providing solutions to current issues and problems, and determine the possible answers based on the Maqasid al-Shariah approach. The study adopted the analytical approach, looked into policies and social dimensions, and discussed the different views of the policy-makers and scholars by explaining their authorities on the issue and then analysing the problems in the light of maqasid al-Shariah. The expected results are that the main reasons for rising social issues during the pandemic are the lack of clear plans for the post-COVID-19 and the general focus policies on technical matters, like lockdown policies and economic affairs focusing on people's needs protection. The expected outcomes also show that social issues are contrary to maqasid al-Shariah, which is based on protecting life, intellect, and wealth. Therefore, it is necessary to align policies and plans with maqasid teachings, stick to its maqasid, and implement them in social affairs. Social balance and peace will be sustained and protected in the post-COVID-19 era.

Keywords: Social balance, Maqasid al-Shariah, Sustainability, post-COVID-19, Policies.

INTRODUCTION

After a widespread coronavirus outbreak (COVID-19), the WHO declared a world public health emergency. Throughout the globe, people and communities have trouble providing for their basic needs and getting the medical care they need because of the crisis. In December 2019, a coronavirus appeared in Wuhan, China; within months, it spread around the world (WHO, 2020). There has not been a pandemic on this level since SARS in 2003, and that is saying something. The reported number of cases and deaths rose sharply within a short period of time after the pandemic had begun (Hagezom et al., 2021). States implement quarantine in order to prevent the spread of illness and preserve lives, with far-reaching impacts on society and the economy.

Although the virus affects everyone equally, it became apparent as these rules were implemented that the government's response to the virus had unintended consequences. For example, in a report released at the end of April 2020, UN Secretary-General António Guterres described the epidemic as a "public health disaster that is quickly becoming a human rights issue."

Emerging evidence suggests that healthcare regulation, quarantine implementation, and policies to mitigate economic damage all have disproportionate and discriminatory effects, as stated in a recent United Nations report. These disadvantages affect people from all groups that are subject to discrimination, such as the elderly, the young, those with physical or mental disabilities, women, members of racial or religious minorities, native populations, immigrants, refugees, and those without legal documentation.

The right to life and health, as well as the freedom to travel and obtain information and education, guarantee a comfortable lifestyle and the opportunity to provide for one's family. All civil, political, economic, social, and cultural liberties are protected by law. While states may

restrict the exercise of some human rights in times of crisis, international law requires that they ensure non-discrimination regardless of the circumstances.

With this unprecedented international crisis emerging, it is unfortunate that states are not living up to their non-discrimination promises. They respond out of an apparent concern for life, but their actions can be interpreted in various discriminatory ways (Institute of Medicine US, 2007). Even though many of these effects are likely unintended, states are still responsible for them, even if they are powerless to prevent them. Since additional knowledge emerges daily, it is also obvious that we still cannot fully anticipate the full scope of the unfair effects of this crisis (Donna et al., 2021).

Many studies have linked mass unemployment, financial struggles, fear of infection, and death to the spread of COVID-19 (Blofield & Hoffmann, 2020; Leach et al., 2021). The probability of increased rights restrictions, discrimination, and mental disorders like depression and anxiety, especially among those who live alone, is very high. The WHO study (2021) found that the pandemic affects mental health and psychosocial behaviour. It claimed that changes in norms brought on by measures like self-isolation and quarantine may have contributed to increased feelings of isolation, anxiety, depression, hopelessness, drug addiction, and even suicide attempts.

According to a recent survey undertaken by the Indian Psychiatric Society, the frequency of mental problems has increased by 20% since the epidemic (Loades et al., 2020). Because women and children subjected to domestic violence cannot flee their abusers while under quarantine, "lockdowns throughout the globe have escalated domestic violence incidences." COVID-19 is likely to cause an increase in depression, suicide attempts, and self-harming behaviours, among other symptoms, in the general population (Li et al., 2020; Moukaddam &

Shah, 2020; Yao et al., 2020). Some mental disorders, such as GAD and OCD, may be more prevalent in significant populations.

A universal effect may result from an excessive focus on the twenty-second handwashing recommendation, given that many people are still determining when or how often they should perform this hygiene practise. Rumours, false information, and an unexpectedly high volume of news coverage about an epidemic can all affect people's mental health (Kumar, 2021). The emotional and psychological health of healthcare professionals is a further concern. Fear, stress, and a lack of resources are the norm in a field where medical professionals are constantly at risk of exposure and infection. The emotional and psychological well-being of medical staff is crucial in this setting, equal in importance to that of the infected population (Rajkumar, 2020).

In addition to the preceding, many public places, including schools, have been on lockdown for extended periods, with most people keeping their distance. Stressful life circumstances have been added to the normal challenges of adolescence. It has been established that excessive gaming and internet use are associated with a rise in psychological and social issues. Evidence from studies of young people in many countries shows that adolescent use of social media and streaming services are on the rise. Because of the pandemic, these people also exhibited significantly higher-than-average rates of hopelessness, escapism, poor sleep quality, and addiction to digital entertainment platforms like video games and the internet. No matter where they live, COVID-19 has profoundly affected the internet use and mental health of adolescents (Fernandes, 2020).

According to the United Nations, digital services have touched over half of the world's population during the last two decades, helping to revolutionise how people connect with one another and their surrounding communities. Technology may facilitate communication, access to

financial services, commerce, and health care (UN, 2020). In healthcare, for instance, (AI)-enabled frontier technologies may save lives, diagnose illness, and increase life expectancy.

Virtual classrooms and remote learning have enabled youngsters who might only sometimes attend school to achieve their educational goals. Blockchain and artificial intelligence-driven platforms are making public services more accessible, accountable, and less bureaucratic. Big data may also assist policymakers and programmers in creating more flexible and effective policies and initiatives (UN, 2020).

On the other hand, those who have yet to connect are losing out on the many advantages of this new era and dropping farther behind. This group includes women, individuals with disabilities, ethnic or cultural minorities, indigenous peoples, and people from poor or remote locations. Therefore, digital services may have a detrimental effect on social interactions and, ultimately, social stability, notably during COVID-19, by impacting factors such as social trust, cohesiveness, information equality, and community participation, among others.

Moreover, although digital services are essential for satisfying the requirements of all individuals during a disease epidemic, they also pose threats to the exercise of other government-mandated obligations. Consequently, any law or public policy aimed at assuring digital services must contain provisions for information accessibility, privacy rights, equality, and non-discrimination.

Researchers in this study hypothesised that a rise in the frequency and severity of acts of violence against individuals and communities would increase feelings of social insecurity. This is because people generally tend to be inconsistent with the groups to which they belong. Thus, the spread of marginalisation, discrimination, and restrictions on rights associated with mental illness can be detrimental to the well-being of individuals, communities, and society as a whole.

Figure (1) shows the gap that has been found; therefore, this study will cover it in the following sections.



This study will discuss how COVID-19 and the authorities' responses affect social balance and peace by focusing on specific aspects and giving an Islamic view based on Maqasid on how to solve such issues and problems. We will talk about the issues in the sections that follow. We will start with a methodology that clarifies the point of the researcher's view.

PROBLEM STATEMENT

The study highlights the emergence of social problems and issues resulting from the COVID-19 disease. The spread of the virus has made it difficult and challenging to predict the future of societies and humanity. Moreover, social instability and fragmentation have increased, including unemployment rates, poverty and hunger, inequality, economic downturn, domestic violence, and mental health issues. The main reasons for the rising social issues during the pandemic are the lack of clear plans for the post-COVID-19 and the general focus of policies on technical matters, like lockdown policies and economic affairs, rather than focusing on people's needs and protection. Accordingly, the study lies in building a sustainable society whose integrity and cohesion must be protected and collaborated with the role of maqasid al-Shariah in protecting the community during and post-COVID-19. So, the protocols for protection need to be in line with maqasid al-Shariah, and the authorities' policies need to put more emphasis on social peace and balance.

RESEARCH OBJECTIVES

The main objectives of this research are as follows:

1. To highlight the emergence of social problems and issues resulting from the disease.
2. To look at the work that has been done to find solutions to current social issues and problems.
3. To collaborate on the role of maqasid al-Shariah in protecting and sustaining communities during and post-COVID-19.

CONCEPTS AND METHODOLOGY

The term "social stability" refers to a variety of life routines and structures that help maintain connections to social resources and social conditioning while defending against potential situational risks (German & Latkin, 2012). The idea is typically assessed using constant social factors like accommodation, job growth, social connections, financial security, and a lack of discrimination. However, the focus on an independent or additive link in the present social stability indicators may not adequately reflect the structure of these factors in economically disadvantaged neighbourhoods. Although prior research has tried to resolve a number of issues concerning this topic, more still needs to be done (German & Latkin, 2012).

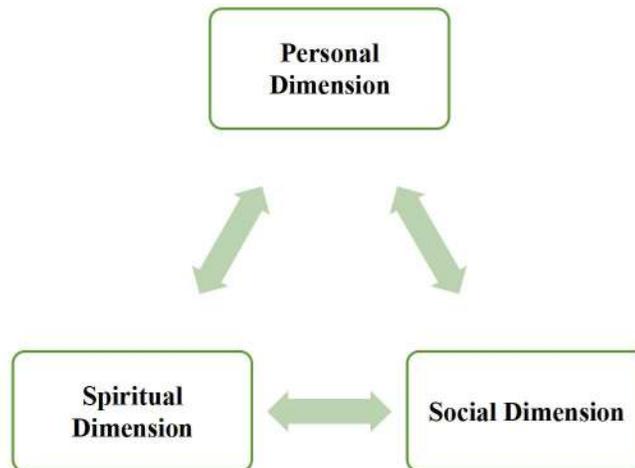
This research's findings underscore the need to maintain a realistic perspective; measures to combat the impacts of COVID-19 must be global and situationally relevant. The essential reductions in inequality, rights, and mental health cannot be achieved only by societal regulations and limits to mitigate social instability hazards. Actions must therefore be widespread and appropriate for the severity of the disadvantage. The Maqasid al-Shariah methodology could be applied in this study to address these issues. The Maqasid principle must

be used at various levels and in a variety of contexts in order to mitigate the negative effects of COVID-19. Researchers should emphasise the scope and definition of this concept to that end.

Dimensions for Social Balance and Peace

Dimensions for social balance aim to create social stability and peace, contributing to long-lasting development in post-COVID-19 and preventing harmful practices within communities and societies. It is necessary to build social stability based on the Maqasidic approach. Therefore, creating such a social balance and peace needs to tackle three essential dimensions: personal, social, and spiritual. The spiritual dimension will be incorporated in the discussion section, consisting of solutions to the given issues found in the results. These dimensions rely on different indicators and characteristics. Figure (2) shows the dimensions for social balance and peace.

Figure (2). Dimensions for Social Balance and Peace



Personal Dimension

Based on studies, reports, surveys, and other papers generated by numerous institutions throughout the world, including the World Health Organization, the World Bank, and the United

Nations, the researchers in this study evaluated and analysed three crucial issues: 1) Inequality and Discrimination; 2) Freedom and Rights Restriction; 3) Mental Health Concerns. The three primary concerns illustrate how COVID-19 impacts individuals and the probability that these three important issues may disrupt the social balance in various nations and regions.

Social Dimension

Social contact and networking are necessary elements for social balance in reducing the effects of disputes and increasing the level of community understanding through the transformation of positive relationships among people, especially younger generations. The discussion on the social dimension focuses on the quality of information accessibility, internet access equality, social trust and cohesion, and community engagement. It seeks to highlight and trace different issues that impact society in several ways, like weak communication and the absence of mutual understanding and tolerance, and its focus also lies in the spread of negative ideas and thoughts and the transformation of negative relationships because of distancing. One of the essential requirements for this social dimension is effective communication and building a strong community and nationhood understanding based on Maqasid (Maslahah) in order to achieve healthy relationships within the community and society.

Spiritual Dimension

The spiritual dimension of social balance focuses on the contexts that foster peace, stability, self-harmony and positive interaction within societal communities. Many note that long-lasting development must be built on spiritual fundamentals that serve the objective of social balance. In many cases, ethical and personal problems arise from spiritual roots, and these root causes are typically involved. If these root causes are not addressed spiritually, there can be no social balance as the problem will remain for an extended period in post-COVID-19 life. Therefore,

building a skilful personality through different channels must consider the ethical and spiritual sides. If the absence of ethical and spiritual aspects of an experienced individual and its negative consequences are ignored, social balance and peace can be in danger. As a result, there is a need to integrate ethics and spirituality with other skills to influence individuals, especially young people, positively. After presenting the above issues, the researchers will also discuss the possible solutions and the Islamic view that can be another output of this article. Therefore, each section will integrate and collaborate on the Maqasidic approach and provide recommendations to solve issues.

Maqasid al-Shariah

Maqasid Shariah, also known as the "purposes of Islamic law," refers to Islamic jurisprudence's goals and objectives. These goals are often understood to include the protection of religion, life, property, family, and intellect. Maqasid Shariah provides a framework for understanding and interpreting the principles and rules of Islamic law in a way that is consistent with the broader goals and values of the Islamic tradition.

The concept of Maqasid Shariah has a long history within Islamic thought and has been the subject of significant debate and discussion among scholars. It has been seen as a way of ensuring that the principles and rules of Islamic law are applied in a way that is consistent with the overall goals and values of the Islamic tradition and that takes into account the changing needs and circumstances of society.

Types of Maqasid

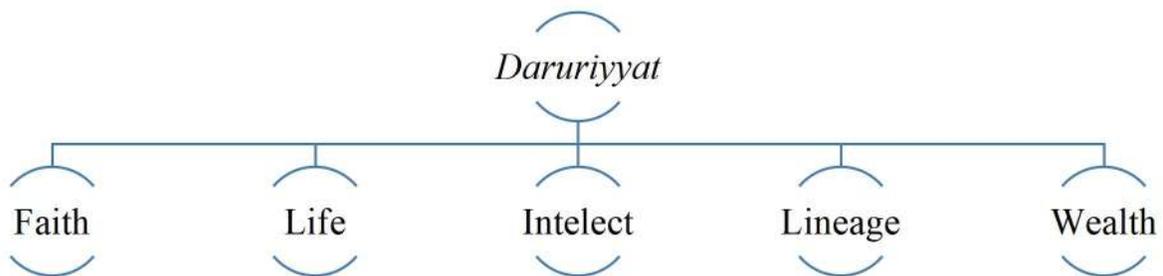
The Qur'an and the Sunnah guidance are comprehensive, and this guidance can be an objective of Shariah or be a means to realise objectives. Therefore, anything Allah mentions is for the benefit of human beings in both worlds. When we deal with social aspects, most of the time, it is

to realise the general interest of society (*Masalih Ammah*). Therefore, talking about COVID-19, its effects, and how it deals with it is under this category without forgetting the importance of individuals.

There are various ways in which the maqasid, or the "purposes of Islamic law," have been classified by Muslim scholars. One way of classifying the maqasid is into three major categories:

1. The maqasid al-daruriyyat, or the "essential purposes," includes protecting religion, life, and property. These maqasid are considered to be the most fundamental and essential goals of Islamic law, and they are seen as necessary for the well-being and survival of individuals and communities.
2. The maqasid al-hajjiyyat, or the "secondary purposes," includes protecting family, intellect, and wealth. These maqasid are considered important but less essential than the maqasid al-daruriyyat.
3. The maqasid al-tahsiniyyat, or the "perfective purposes," includes promoting individual and collective growth and development. These maqasid are seen as important for the overall flourishing and well-being of individuals and communities. However, they are not considered to be essential in the same way as the maqasid al-daruriyyat and al-hajjiyyat.

It is important to note that these classifications are flexible in terms of implementation among scholars, and there are many different ways in which the maqasid has been understood and classified by them.



RESULTS

This section will highlight the main results found concerning the effects of the pandemic on personal and social dimensions. The spiritual dimension will be incorporated into the discussion section to generate solutions.

Personal Dimension and Social Balance

Researchers sought to determine the impact of COVID-19 on societal harmony and peace by employing indicators for each chosen concern (table 1). Through these indicators, the impact of COVID-19 on the three factors will be illustrated, and the disruption of social balance, stability, and harmony will be clarified. Ultimately, we refer to Maqasid al Shariah's role in preserving society and mitigating COVID-19's detrimental impacts.

Table 1 the Impact of COVID-19 on Social Balance Indicators

Inequality and Discrimination	1-Vaccination (Inter-Societies to Intra-Society). 2- E-learning and Education, E-commerce, E-Government, etc. (Internet Access). 3- Essential life commodities.
Freedom and Rights Limitations	1- Right to Life 2- Freedom of Movement (individuals cannot move, Red List in Europe). 3- Freedom of Speech (make people more isolated).
Mental Health Issues	1- Depression 2- Stress 3- Other Mental Health Issues

In comparison to alternative options, Muslim scholars believe that the Maqasid al-Shariah preserves the public interest and prevents harm. Shariah's primary objective is attained through employing guidance, justice, and Amanah principles. Consequently, all elements of human existence must comply with Shariah's goals, which include requirements (daruriyyah), supplements (hajiyat), and embellishments (tahsiniyyah) (Adil, 2020). As a result, this research

will comprise three primary approaches to solving the aforementioned concerns. Therefore, the core concepts of the next parts when we talk about spirituality are wealth redistribution, public interest, and psychological well-being.

Inequality and Discrimination

Even while almost every government has embraced the worldwide legal requirement to uphold the fundamental rights of all people without discrimination, discriminatory effects nonetheless persist. These obligations compel the state to not discriminate in its choices and actions, regardless of whether they are based on law, policy, or practice. The indices of inequality and prejudice during COVID-19 are displayed in Table (2) below.

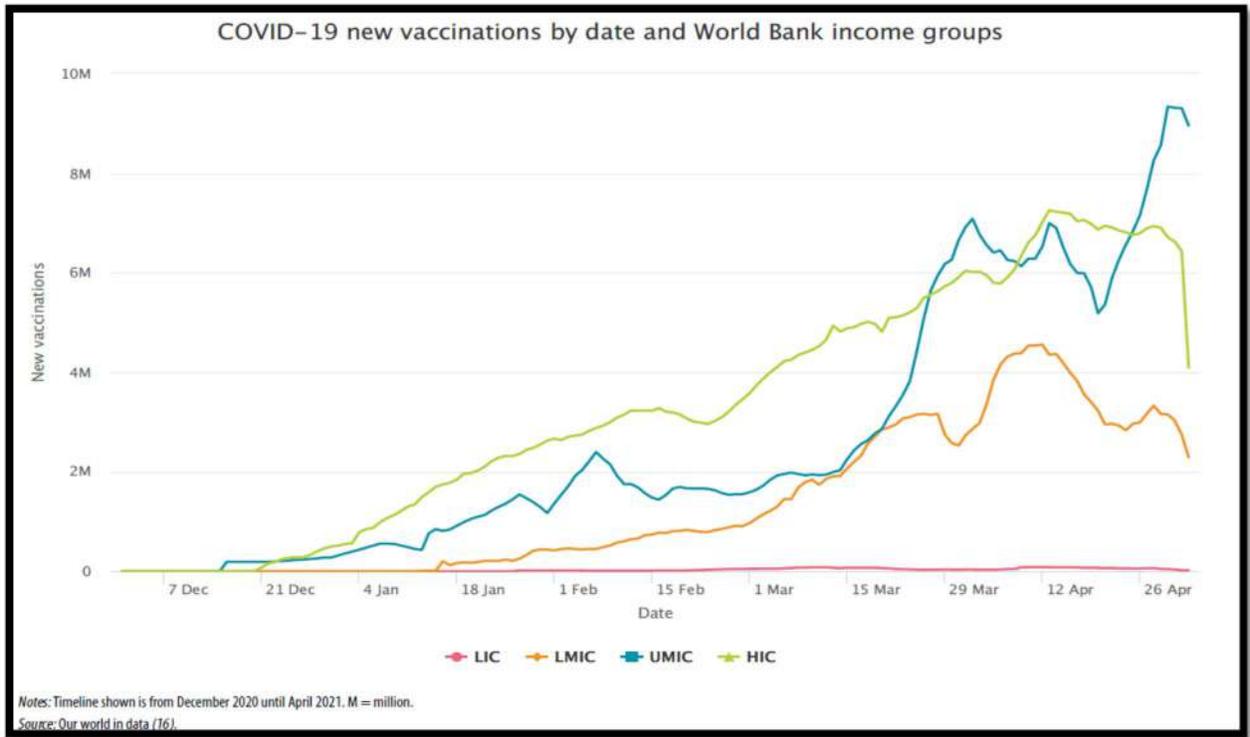
Table 2 Inequality and Discrimination Indicators during COVID-19

<p>1- Access to Vaccination</p>	<p>Vaccines have been distributed in an estimated 5 billion doses worldwide. Regrettably, only about 2% of people in low-income countries have received at least one dose till 2021, particularly in comparison to more than 80% in high- and upper-middle-income economies. While more vaccines are required to meet demand, sufficient doses are available in well-supplied countries to reach the world’s poorest individuals. However, individuals in many developing countries continue to struggle to obtain the vaccination. As a result, the lockdown will remain in place, and people's movement will remain restricted.</p>
<p>2- Internet Access</p>	<p>Since it facilitates decentralised and borderless connections, the Internet is a crucial instrument for enhancing the quality of life for individuals today. Additionally, the Internet facilitates the exercise of other essential rights. For instance, the right to information, the right to assemble and connect, civil and political rights, the right to education, the right to participate in cultural life, the right to health, and other rights are all considered a platform on the Internet, which makes it easier to exercise rights during the pandemic.</p>
<p>3- Essential Life Commodities</p>	<p>According to the World Bank Briefing Report (2021), extreme food insecurity and limited access to essential goods are reversing years of development progress in developing countries. Chronic and severe poverty increased well before COVID-19 reduced incomes and affected life necessities as a result of, among other factors, conflict, socio-economic factors, natural disasters, and climate change. The impacts of COVID-19 have resulted in significant and widespread increases in global food insecurity, affecting poor people on nearly every continent. These effects will likely continue through 2021, 2022, and possibly beyond.</p>

1- Access to Vaccination

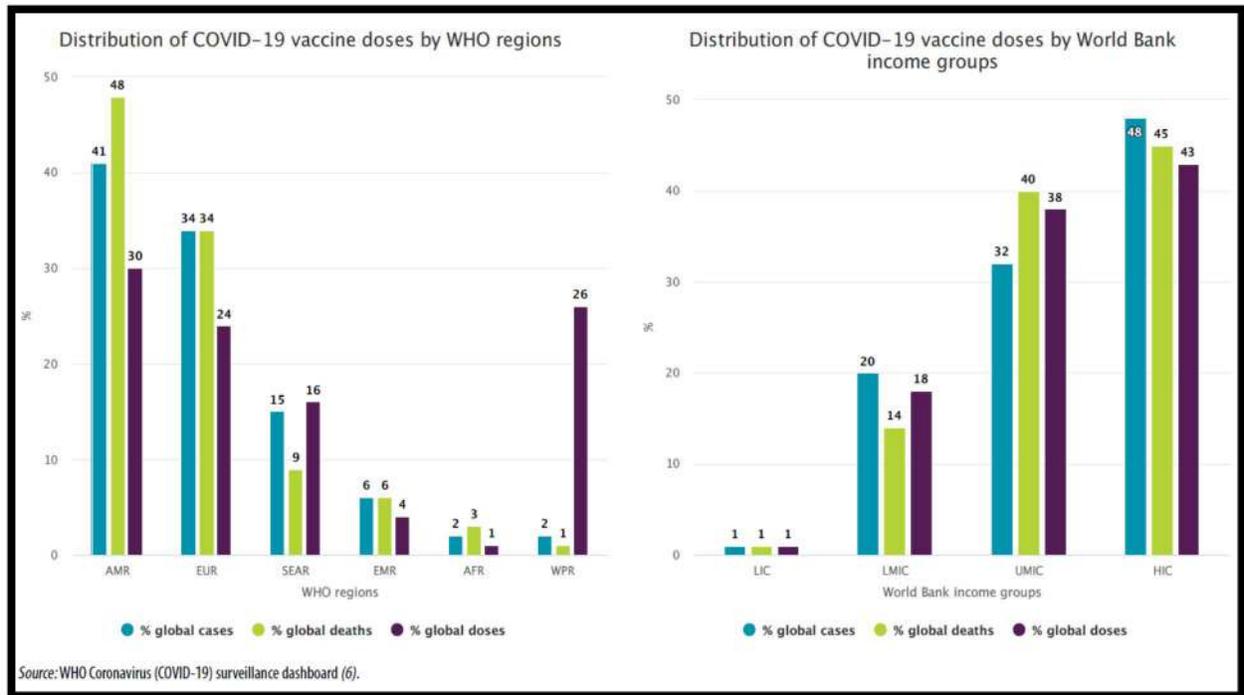
The COVID-19 vaccines were developed at record speed and are safe and efficacious. Vaccines cannot be supplied worldwide at the same rate that the virus spreads. Consequently, the great majority is concentrated in nations with high and upper-middle incomes. If these dosages had been given uniformly, they would have been adequate to safeguard all healthcare workers and older persons over the globe. Figures (4) and (5) display the 2021 vaccines received by income category.

Figure 4 the Vaccinations Received By Income Groups (2021)



The majority of countries are located in Africa, followed by India, Bangladesh, Tajikistan, and Turkmenistan in Asia. People with a lower middle income received 2 million daily doses, those with a higher income received 6 million, and those with an upper middle income received more than 8 million daily doses.

Figure 5 the Distribution of COVID-19 Vaccine Doses by WHO and World Bank (2021)



Another example of societal discrimination can be seen when the WHO's objective for all countries is to vaccinate 10% of their people during COVID-19. However, fifty-six countries, the majority of which are in Africa and thus essentially excluded from the global vaccination market, were unable to fulfil this target. Furthermore, so many nations failed to fulfil the World Health Organization's goals of vaccinating 40% of their populations by the end of 2020 and 70% by the end of 2021 because of a lack of capacity and the absence of vaccination aids.

In contrast, despite the establishment of a number of mechanisms, such as the COVID-19 Technology Access Pool and the "mRNA" vaccine technology transfer hub, which is progressing in some nations, the majority of manufacturers and research labs have rejected mainly the opportunity to exchange technology and expertise, as well as public health-oriented licencing. Consequently, the universal inequality in access to vaccinations is producing havoc in the world's poorest and most vulnerable nations. In addition, new strains of concern have increased

the likelihood that unvaccinated individuals would get ill, making it more difficult for them to live regular lives.

2- Internet Access

The public health crisis associated with COVID-19 necessitates Internet access that fulfils minimal quality criteria, according to the Inter-American Commission on Human Rights (IACHR) (2020). Most countries have policies of isolation and/or social distance, which shows how important it is to move forward with universal Internet service policies by building more infrastructure, making sure people have access to the right devices, and developing digital skills. In a pandemic, the lack of Internet access makes it harder, takes longer, or slows down efforts to protect all human rights that cannot be done in full or in part through this medium.

The COVID-19 pandemic has highlighted the importance of internet access and the digital divide that exists between those who have reliable and fast internet access and those who do not. The internet has become an essential tool for many aspects of modern life, including education, work, communication, and access to information and resources.

Many schools and businesses have had to switch to remote learning and work because of the pandemic. This makes it hard for people who do not have good internet access to take part fully. Also, the internet has become a key way to keep in touch with people and get important health information. People who don't have access to the internet may be at a disadvantage when it comes to staying informed and getting the help they need.

Digital inequality is caused by many things, such as the cost and availability of internet service, the price of devices, and the level of digital literacy in both individuals and communities. Governments and organisations around the world are working to address these issues and

improve internet access for everyone, but progress has been slow and there is still a long way to go.

Figure 6 Internet Access Percentage per Population Prior Pandemic (2017-2019)

Country	Most Recent Year	Most Recent Value	
Angola	2017	14	
Bangladesh	2019	13	
Burundi	2017	3	
Chad	2017	6	
Congo, Rep.	2017	9	
Eritrea	2017	1	
India	2018	20	
Nepal	2017	21	
Togo	2017	12	

Source: The World Bank Database. (2020). Individuals Using the Internet (% of Population). <https://data.Worldbank.org/indicator/IT.NET.USER.ZS>

The proportion of low-income people with Internet access is shown in Table (3). This demonstrates that individuals in these nations need access to e-learning to develop themselves, e-commerce to generate money and other digital services that might be very useful during quarantine and isolation. Thus, social issues that make citizens in developing nations feel insecure and unstable are becoming more prevalent.

In certain African countries, more than 95% of the population does not have access to the Internet. Worldwide, only Eritrea, Chad, Burundi, and Congo have internet disconnection rates below 10%, followed by Togo and Angola at less than 15%. Less than a quarter of all the people

living on the other continent who use the internet are from Bangladesh, India, and Nepal. So, more than 75% of the people in the world do not have access to the Internet.

3- Essential Life Commodities

There is a strong link between food security and social stability. Food insecurity, defined as the inability to access sufficient, safe, and nutritious food to meet dietary needs, can have serious negative impacts on individuals, families, and communities. Food insecurity can lead to malnutrition, which can have serious negative impacts on health and well-being. It can also contribute to other challenges such as poverty, conflict, and instability.

In times of crisis, such as during the COVID-19 pandemic, food insecurity can be exacerbated as disruptions to transportation, supply chains, and markets can lead to food shortages and price increases. This can cause social unrest and contribute to conflict. Ensuring that people have access to sufficient, safe, and nutritious food is therefore essential for social stability and peace.

It is well known that the COVID-19 pandemic has had a significant impact on global food security, as disruptions to transportation, supply chains, and markets have led to food shortages and price increases in some areas.

According to the Food and Agriculture Organization (FAO) of the United Nations, the number of people suffering from hunger is expected to increase in 2020 due to the pandemic, with an estimated 270 million people at risk of hunger in 2020, an increase of almost 40% from 2019. This is a serious concern, as hunger and malnutrition can have serious negative impacts on health and well-being, and can also contribute to other challenges such as poverty, conflict, and instability.

The World Bank and other organisations are working to address these issues and support efforts to improve food security and reduce hunger, but the situation is complex and multifaceted. Besides the pandemic, other factors such as economic instability, conflict, natural disasters, and climate change can all contribute to food insecurity, and addressing these issues requires a multifaceted approach that involves both short-term interventions and long-term solutions (the World Bank, 2021).

Another number that accounts for food insecurity throughout the year estimates that 2.37 billion individuals, or 30% of the global population, would go hungry in the post-2021 period. A rise of 320 million from the previous years.

Food insecurity, as argued by Smith (1998), is always an issue of "access" rather than "availability." Thus, food is generally available, and the global agriculture system can guarantee this, but individuals do not always have accessibility because of economic, social, or political considerations. Food "availability" was also seen very positively by experts at a 1998 symposium titled "Food Security and Political Stability in the Asia-Pacific Region" (i.e., the actual growing of food).

However, they were less optimistic about the "accessibility" of food, which is more subject to political, economic, and social conditions. In light of what came before and because of COVID-19, people had to pay to get food and other things they needed to live, like health care, as the lockdown and other enforcement policies were put into place (Smith, 1998).

Freedom and Rights Limitations

Despite travelling limitations, international transactions have been the subject of critical healthcare-related conversations. Furthermore, COVID-19 has substantially impacted the functioning of the media, public accountability, and control over global epidemic programmes

and other critical human rights-related activities. Thus, while Internet use does not replace the mentioned activities, it does improve the practise of fundamental rights such as freedom of movement and speech. Nonetheless, Internet access has been threatened (OECD, 2020).

In response to the pandemic, new criminal offences have been proposed to penalise the propagation of "false news" on social media. This is happening in the backdrop of the "infodemic," a spreading pandemic that has caused the World Health Organization to issue a warning. This abundance of data, some of which is correct and some of which is not, makes it difficult for consumers to find reliable sources and assistance when they need it (Bendebka & al, 2021).

As an outcome, disinformation, misinformation, or misunderstandings regarding the virus, prevention measures, treatments, and suggested vaccinations may contribute to the pandemic. According to the Office of the Rapporteur, countries should prioritise education programmes that teach individuals how to use digital services freely, responsibly, and independently (European Parliament, 2021).

Efforts have also been made to investigate and prosecute journalists, activists, and human rights defenders who raise criticism, question specific government policies, give "new" information or highlight poor or insufficient healthcare. Some governments have also imposed Internet disruptions, shutdowns, and limited access to specific websites.

On the other hand, several countries' efforts to use information technology during health emergencies have advanced since the start of the COVID-19 virus. For example, mobile applications are being used to collect personal and health information in order to undertake "epidemiological monitoring" in order to restrict the virus's spread (Bendebka & al, 2021).

However, some of these applications' functions may damage personal rights and privacy. Government authorities must verify that all digital technologies fulfil legality, need, and proportionality standards. Human Rights Watch (2020) also says that governments' responses to the COVID-19 outbreak have broken human rights laws by making it harder to get information about how the virus is spreading and putting restrictions in place in unfair or unjust ways.

By restricting movements, the EU has partnered with its member states to minimise the expected effects and aid national healthcare facilities in responding to the COVID-19 pandemic. To stop the spread of the virus, European leaders decided on March 17, 2020, that non-essential travel to Europe would be limited until June 2020. The Council agreed to a recommendation in June 2020 regarding temporary limitations on non-essential travel into the EU and the future relaxation of such restrictions.

The last time the guideline was changed was in May 2021, in response to ongoing vaccination efforts, such as exemptions for people who have already been vaccinated and changes to travel requirements for countries other than the U.S. and Canada. Even European nations are continually upgrading their list of third-country travel restrictions, with inclusions such as Canada, the United Arab Emirates, New Zealand, Australia, Qatar, and Bahrain, among others.

This shows that allowing freedom of travel to poor and undeveloped countries that are not entirely vaccinated might take a long time. According to the European Union, the right to travel becomes conditional on vaccination. Even in nations with a small number of proven instances, it is evident that societal stability in the industrialised world is highly linked to vaccination. As a result, people from non-European countries are barred from relocating to Europe because they pose a risk to European societies (European Commission, 2021).

As a result, particularly in terms of social balance and harmony, this scenario might be seen as discriminatory when minorities with families in developing countries cannot meet and be together for a long time because of severe travel restrictions. In addition, authoritarian governments in the third world will use vaccination restrictions to control the movement of their citizens, as vaccination is a travel prerequisite. Therefore, this issue may appear to be an additional factor contributing to many third-world countries' instability (Bendebka & al, 2021).

Mental Health Issues

Physical isolation is a protective mechanism during the pandemic that, in many circumstances, defines the capacity or inability to engage in family, social, and community activities. Along with other challenges and concerns, the growth of mental health disorders such as stress, anxiety, and/or depression caused by isolation and loneliness has made people's life more difficult. COVID-19's widespread influence on mental health is expanding with time (Bendebka & al, 2021).

Several studies have shown that depression is prevalent among persons who have been isolated. COVID-19 is a pandemic that has resulted in an upsurge in infections and fatalities. People feel depressed and emotionally exhausted due to the sickness and the potential of losing loved ones.

Even though it is hard to compare results to data from previous epidemics because of the way they were collected, the results show that the number of people who are depressed during confinement and COVID-19 has gone up a lot.

The most current estimate of globally depression prevalence is from 2017, with a rate of 3.50 %. This estimation is based on research obtained from medical, epidemiological, survey, meta-regression, and Global Burden of Disease data that reported depression prevalence rates. It

encompasses dysthymia as well as serious depressive illness. Depression rates in the general population were seven times greater during the COVID-19 pandemic (Kim, 2020).

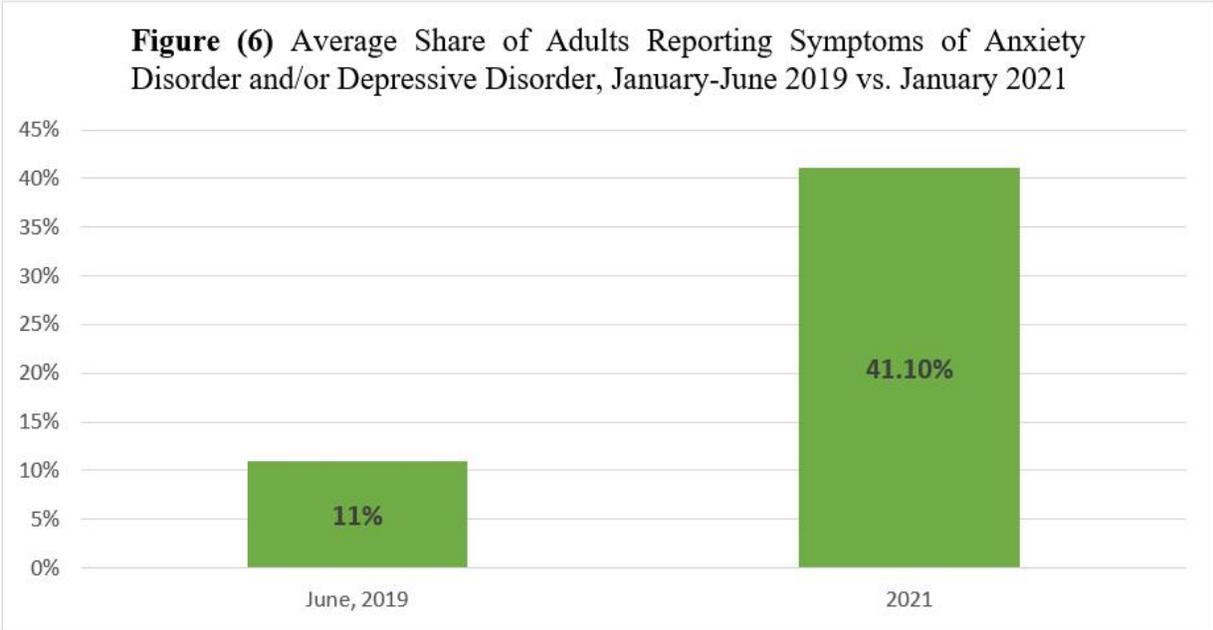
COVID-19-related public health concerns harm an individual's mental health by increasing the incidence of psychological crises and decreasing emotional well-being. According to recent research, the general population's rate of depression increased from 3.7% to 48.3% during the COVID-19 pandemic (Ahmed, Wang and Pan, 2020).

The first COVID-19 pandemic research was undertaken at a Korean mental institution. 102 of 103 psychiatric ward prisoners tested positive for the virus, revealing how difficult it is to restrict the infection's spread among people suffering from mental illnesses (Kim, 2020). COVID-19 is more severe and harmful in the elderly, those with previous medical issues, and people suffering from severe mental diseases. Research conducted in Colombia discovered that there were no statistically significant differences in anxiety levels between confined individuals and those who were not but that the general population's anxiety levels were substantially greater.

The COVID-19 infection and the following economic crisis have substantially influenced many people's mental health, posing additional challenges for those who already suffer from mental illness or addiction. Approximately 40% of people have reported symptoms of anxiety or sadness during the pandemic. According to Figure (6), the proportion of people with identical symptoms remained reasonably steady at one in ten from January to June 2019. According to a July KFF Health Tracking Poll, many persons experience particular mental health and well-being repercussions as a result of coronavirus fear and stress (2020).

These include sleep difficulties (36%), food problems (32%), increased alcohol or drug usage (12%) and worsened chronic health conditions (12 per cent). As the disease expands,

continuing and necessary public health actions place an increasing number of individuals in circumstances that are detrimental to their mental health, such as being alone and losing their employment (Lopes et al., 2020).



Source: Panchal N, Kamal R, Cox C, Rachel G & Garfield. (2021). the Implications of COVID-19 for Mental Health and Substance Use. KFF: <https://www.kff.org/coronavirus-covid-19/issue-brief/the-implications-of-covid-19-for-mental-health-and-substance-use/>

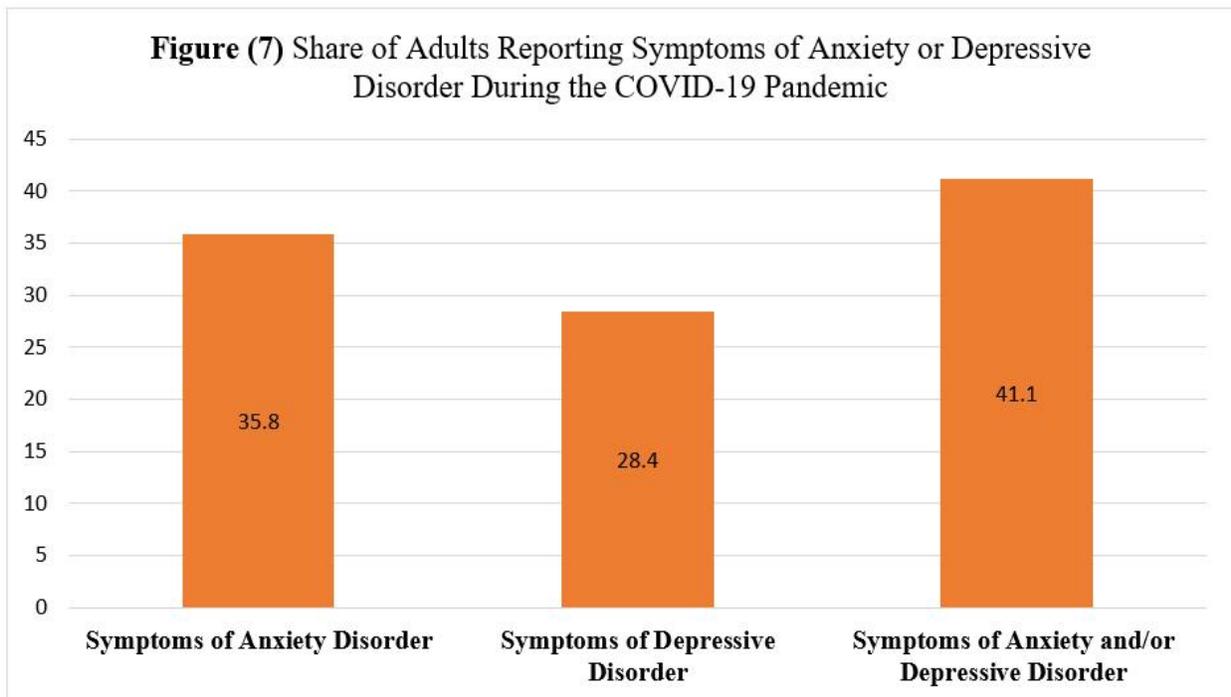
Job loss has been linked to greater rates of unhappiness, anxiety, distress, poor self-esteem, alcoholism, and suicide in prior economic downturns, according to some studies that have been conducted during COVID-19. Individuals from low-income families had greater rates of mental illness symptoms than those from better-income families (53% vs. 32%). (Panchal et al., 2021).

Furthermore, the pandemic has had a disastrous impact on the health of racial minorities. In the United States, black individuals (48%) and Hispanic or Latino adults (46%) are more likely than white persons to experience anxiety and/or depression symptoms (41 per cent).

Historically, many communities of colour have had trouble receiving mental health treatment. Minorities will most likely be treated unjustly in their cultures, leading to increased

social strife and instability (Panchal et al., 2021). Anxiety and despair are still more common among persons with poor overall physical and mental health than before the pandemic.

Consequently, COVID-19 may raise the probability of developing a mental health issue among chronically sick people who are already at high risk of having one (Panchal et al., 2021). In January 2021, 41% of people had symptoms of anxiety and/or depressive disorder, which has been steady since spring 2020. (Figure 7). In June 2020, 13% of adults around the world said that stress from the coronavirus led them to try drugs for the first time or use drugs more often.



Source: Panchal N, Kamal R, Cox C, Rachel G & Garfield. (2021). the Implications of COVID-19 for Mental Health and Substance Use. KFF: <https://www.kff.org/coronavirus-covid-19/issue-brief/the-implications-of-covid-19-for-mental-health-and-substance-use/>

Social Dimension

This section will discuss how internet access equality, social trust and cohesion, and community engagement were impacted before and during the COVID-19 pandemic.

Equality and Socio-Economic Gaps

The COVID-19 pandemic has significantly impacted the economy and disproportionately affected marginalised communities and individuals with lower socio-economic status. One primary concern has been the impact on employment and income. Many low-wage workers, who are more likely to be from marginalised communities, have lost their jobs or reduced their hours due to the economic downturn caused by the pandemic. This has led to increased financial insecurity and hardship for these individuals and their families.

The pandemic has also highlighted and exacerbated existing inequalities in access to healthcare. Marginalised communities, including racial and ethnic minorities, have been disproportionately affected by COVID-19 due to a variety of factors, such as higher rates of underlying health conditions and lack of access to quality healthcare.

There have also been disparities in access to resources such as personal protective equipment (PPE) for front-line workers and in the distribution of COVID-19 vaccines. In comparing inequality among nations, as an example, societies have a huge disparity when comparing internet activity in developed and developing countries.

Table (4), for example, shows that countries such as Kuwait, Norway, Denmark, and Saudi Arabia have nearly complete internet access. Canada, Finland, Germany, and Japan are also among the leading countries, with nearly 90 per cent, followed by the United States, which has 88 per cent. Infrastructure deployment has favoured cities, hurt the rights and benefits of the Internet in rural areas, and hurt indigenous groups the most (Ramzi & al, 2022).

Table 4 Prior Pandemic in Developed Countries' Internet Access Percentage per Population

Country	Most Recent Year	Most Recent Value	
Canada	2017	93	
Denmark	2019	98	
Finland	2019	90	
Germany	2019	88	
Japan	2018	91	
Kuwait	2019	100	
Norway	2019	98	
Saudi Arabia	2019	96	
United States	2018	88	

Source: The World Bank Database. (2020). Individuals Using Internet (% of Population). <https://data.Worldbank.org/indicator/IT.NET.USER.ZS>

Social Trust and Cohesion

Following public health standards in the case of a pandemic, according to Woelfert and Kunst (2020), is fundamental to saving lives. While there are no medical cures, digital services are one of the most viable techniques for encouraging social distancing in order to minimise COVID-19 infection rates and maintain healthcare systems working efficiently (European Centre for Disease Prevention and Control, 2020).

However, many people have turned to the streets to oppose the lockdown regulations that have been implemented, mostly via digital platforms that have supplanted direct social connection, notably in Europe (France, Spain, and Italy) (Carothers, 2020). Consequently, electronic platforms have evolved into a tool for reducing social boundaries. If the number of demonstrators increases, attempts to stop the spread of the virus may be threatened (Woelfert & Kunst, 2020; Gabbatt, 2020).

Furthermore, because people with high social trust are frequently well-connected and integrated into their social networks (Delhey & Newton, 2003; Newton, 2018), enforcing online platforms and social distancing measures would significantly impact their daily lives when compared to people with low social trust. One may argue that socially trusted individuals would only continue to connect with others if they have lost faith in their government, especially its social distancing measures.

Furthermore, if individuals cannot access services and have been isolated for two years due to COVID-19, they will find it easier to rejoin and integrate into society (Woelfert & Kunst, 2020).

On the other hand, the idea of social cohesiveness is complicated and disputed. According to analysts, it has both horizontal and vertical characteristics. Individuals in a society's connections and interactions across differences such as identity or other social notions such as ethnicity, gender, religion, or class are represented by the horizontal dimension. Vertical cohesion is described as the mutual trust that exists between a government and its people. Examples of this include trust in political, economic, and social leaders, institutions, and procedures such as voting, rights protection, taxation, and government service delivery. Political, economic, social, and security ramifications of societal cohesiveness are usually accepted. Also,

some places and communities have yet to be left behind (Cities may be more prepared than the rest of the nation to react to COVID-19).

Over the years, a range of difficulties have undermined social cohesiveness in a number of nations. For example, the epidemic occurred at a period when public faith in the government was low, the economy was suffering from decreasing revenue, demonstrations were prevalent around countries, and violent extremist activities were on the increase.

Consequently, the COVID-19 shift to digital services aggravated long-standing and, in certain instances, deeply rooted political, economic, social, and security challenges. Furthermore, the effect on social cohesiveness adds to the many other strains that communities experience. People in certain places, for example, do not trust their governments even in regular contact regarding this subject. People lost faith in their governments as governments in several nations attempted to transition to digital services.

Community Engagement

The COVID-19 pandemic has significantly impacted community engagement and involvement in various activities. Many communities have had to cancel or postpone events and gatherings, which can make people less likely to take part and make them feel less connected. In addition, the social distancing measures put in place to prevent the spread of the virus have made it more difficult for people to interact with one another and participate in community activities in person. People who are used to being more connected and involved in their communities may feel lonely and frustrated because of this.

People gather to debate and make choices about the future of their community, which is a vital component of community participation. When local governments or community organisations have a planned action or crucial step, "community engagement" is commonly used to refer to a particular method with which they contribute.

They may, for example, employ community participation techniques to identify how to fill unoccupied areas in the neighbourhood, react to planned development, or design a response to public health or environmental problems. Participating in the community may occur in person or online, and it can be a one-time event or something that occurs regularly (Fedorowicz, Arena, & Burrowes, 2020).

When it comes to social interaction, the elderly, those who have returned to public life after being isolated or imprisoned, migrant workers, the homeless, those with physical or mental disabilities, those with low incomes, and those who work multiple jobs or irregular hours are among the most underserved demographics. People who have had to take on extra work or education duties to support their families and those who have lost their employment, been subject to food poverty, or become homeless due to the COVID-19 epidemic may be eligible.

Consequently, before commencing an engagement, it is necessary to assess the new shifting realities that community members experience. However, evaluating social assistance without considering any of the mentioned categories may be considered discrimination against society. Furthermore, it has the potential to deepen imbalances by making individuals feel more excluded and separated from their fundamental rights and everyday demands.

DISCUSSIONS FROM A MAQASIDIC APPROACH

As mentioned in the methodological section, the spiritual dimension will be incorporated on the discussion as it consists of solutions to the given issues found in the results. Muslims believe that legal texts -the Quran and Sunnah- guide them individually and collectively. Islam, too, deals with various aspects of life, attempting to find stability, peace, and tranquillity in everything that people establish. Stability, peace, and tranquillity can be achieved through spirituality.

Moreover, in Islam, the Maqasid are not only physical features but also spirituality and ethics, which can produce healthy individuals and societies. For that reason, it is well known among scholars that maqasid are to promote all aspects of life, not only in transactions, *al-muamalat*.

Therefore, Maqasid can be seen as a framework for creating balance and sustainability in society by promoting values that support the well-being and flourishing of individuals and communities. For example, the protection of life is a fundamental principle in Islamic law and is seen as a means of preserving the dignity and sanctity of human life. This principle is reflected in legal provisions that prohibit taking lives without cause, and it is also reflected in the emphasis on justice and fairness in the legal system.

Similarly, property protection is seen as a way of promoting economic stability and security in society. In contrast, protecting the family is seen as a way of promoting strong, healthy relationships and social cohesion. The protection of intellect, or the promotion of education and knowledge, is also seen as a key way of promoting individual and collective growth and development.

Overall, the maqasid provides a framework for creating balance and sustainability in society by promoting values and principles that support the well-being and flourishing of individuals and communities. The following sections and paragraphs will analyse how the Maqasid can protect society and the ways and steps of doing so, especially during a crisis like the pandemic.

Redistribution is a distinctive aspect of the teachings of Islam. As it would seem, Islam contains several clear and precise restrictions regulating the boundaries of wealth growth and directing social expenditures. Also, Maqasid Shariah is about the overarching goals or purposes

of Islamic law. One of these goals is the promotion of justice and fairness in society. This includes the idea of redistributing wealth to promote greater equality and reduce poverty.

According to Islamic tradition, the purpose of redistributing wealth is to create a more just and harmonious society in which everyone has the opportunity to thrive and reach their full potential. This is seen as a way to promote peace and stability, as well as to fulfill the divine command to care for the poor and marginalised.

There are several ways in which wealth can be redistributed in accordance with Maqasid Shariah. One way is through the institution of zakat, a mandatory charitable tax that Muslims must pay as part of their faith. Zakat is collected from financially able Muslims and distributed to the poor and needy. Governments, organisations, and individuals are required under zakat rules to cover their mandatory costs in society. Another way is through the principle of sadaqah, which is voluntary charitable giving.

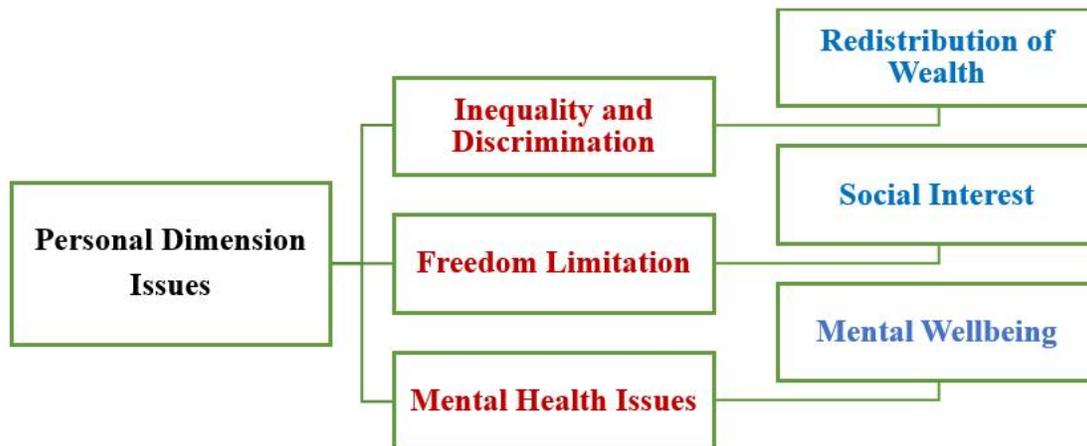
It is important to note that the concept of redistributing wealth in Islam is not based on socialism or communism but rather on the idea of justice and fairness. It is seen as a way to ensure that everyone has the opportunity to live a dignified and fulfilling life and to promote social harmony and cohesion.

Also, Islamic law is the only one that recognises halal practices and the fair distribution of wealth. This stops more complex organisational forms like corporations from growing, which is bad for society.

There is a restriction on one's capacity to accumulate fortune and profit under Islamic law. According to Adiwarman Karim, "multiple ownership" is when two parties control all of the world's wealth. Because he created it, God is the first and only proprietor of the world. Khalifah

also shows that people can be both implementers of plans and managers of resource use (Karim, 2005).

Figure 8 the Three Issues Affected by COVID-19 with Islamic Solutions



Resource ownership may be split between the public and the private sectors. The first type employs a quota system to establish the number of shares anyone can acquire. Governments should possess, administer, and safeguard resources that private citizens cannot. Individual property rights are the second concept established by the Qur'an and Sunnah (Karim, 2005).

Equal distribution of resources like vaccinations, the internet, healthcare, and fundamental life commodities may help prevent inequality and instability during and post COVID-19. According to the research of many academics and scientists, this is less a question of supply and demand than of ease of access (Widiyanti, 2014).

Thus, Islamic redistribution is a viable solution to problems like the spread of illness. Morality and ethics are essential tenets of Maqasid al-Shariah, which looks at all areas of people's lives in terms of either protection or progress. Therefore, this moral and ethical concept is universal and applies to all humans regardless of gender, colour, or religion. It tries to set up a

social order based on the rights and protections of each person so that people can live with dignity.

In Islam, the concept of social interest, or the common good, is considered an important principle that should guide the actions and decisions of individuals and communities. This includes the idea that the community's needs and well-being should be considered when making decisions that affect the community as a whole.

At the same time, Islam also recognises the importance of individual freedom and autonomy. According to Islamic tradition, every person has the right to live their life as they see fit, as long as they do not harm others or violate the rights of others.

However, this freedom is not absolute, and certain limitations are placed on individual freedom in Islam. For example, Islamic law prohibits certain behaviors deemed harmful to society, such as gambling, drinking alcohol, and engaging in criminal activities. Additionally, Islamic law limits freedom of expression and prohibits certain forms of speech that are seen as harmful or offensive to others.

The balance between social interest and individual freedom in Islam is based on the principle of justice and fairness and the idea that both the needs of the community and the rights of individuals should be taken into account when making decisions and setting policies.

Shariah generally intends to advance man's interests by providing advantages and preventing damage. These objectives, however, have been confined to preserving the five basic faculties: Din, Life, Mind, Lineage, and Wealth. These criteria are most directly connected to realising society's basic necessities and human rights.

In Islam, you cannot get a right by being dishonest, unjust, or discriminating. Individuals, civil society, and particularly government must respect freedom and rights in order to safeguard

the interests of the people. Even in times of crisis, such as the pandemic, reducing rights and freedom is not always desirable. As a consequence, Allah Almighty bans Zulm and violates others' rights.

Human well-being, both material and non-material, is an aim of Islamic development. The Maqasid al-Shariah is a distinguished Islamic method that prioritises human well-being. In such a sense, health is a prerequisite for maintaining life.

Furthermore, establishing God's law in human existence is critical because only healthy individuals can effectively apply this rule in human society. Imam Al-Ghazali stated, "A thorough comprehension and practise of religion, both in terms of knowledge and worship, can only be realised via physical health and life preservation" (2004). As a consequence, religion takes precedence over life and health in Islam.

Mental well-being is an important aspect of overall health and well-being, and Islam strongly emphasises the importance of taking care of one's mental and emotional health. In Islamic tradition, a person's mental and emotional well-being is closely connected to their physical and spiritual well-being, and all three are considered essential for living a fulfilling and balanced life.

There are several ways in which Maqasid promotes mental well-being and encourages people to take care of their mental health. One way is by emphasising the importance of spirituality and good practices in society, which can provide a sense of peace and inner calm. Additionally, Maqasid promotes seeking help and support when facing difficult challenges or mental health issues and encourages people to seek guidance and support from trusted sources such as friends, family, and religious leaders.

Islam also recognises the importance of mental well-being for the health and stability of society as a whole. A society filled with people struggling with mental health issues is likely to be less cohesive and more prone to conflict and instability. Therefore, promoting mental well-being is a way to protect society and promote peace and harmony.

Moreover, to ensure health protection and social stability, two distinct concerns are resolved. The first step is to fortify the structure and consolidate the base, which entails taking excellent care of what we have. The second goal is to shield persons from any undesirable development, current or future, by not letting it wither (Al-Shtib, 1997). To treat mental health difficulties, a joint effort is essential. Mental health should be handled as a priority for government agencies and non-governmental organisations in defending Aql via Maqasid al-Shariah with the support of social forces and specialists from all associated persons such as physicians, academics, Imams, and so on (Saladin et al., 2020).

Although mental health problems might be perceived as a consequence of worldly concerns, such as job loss, the majority of the time, the causes are non-materialistic, such as a lack of spirituality and morals. As a result, spirituality must be incorporated with possible mental health measures, particularly during and after the crisis.

Mental health recovery benefits from education level, motivating programmes, skills (Rahmatina & Habib, 2015), knowledge and spirituality, comprehensive healthcare programmes, and social integration. Managing mental health problems involves both spiritual and financial assistance. Instead of competing, governments, authorities, civil society, and people should collaborate to tackle pandemic-related challenges.

Institutions like the mosque, for example, play a crucial role in the community. More significantly, since Islam supports aiding others, especially those in need, social groupings and

communities must embrace persons suffering from mental diseases. There is a lot to be gained by being open to this set of individuals and having them feel at ease chatting and conversing with you. "And participate in righteousness and piety, but not in wrongdoing and violence," Allah, the Almighty, said. "And dread Allah; certainly, Allah is stern in retribution." The Holy Qur'an (5:2) Furthermore, according to the prophet (PBUH), "Allah likes those who serve others." (Qada al-Hawahij, Hadith No. 36).

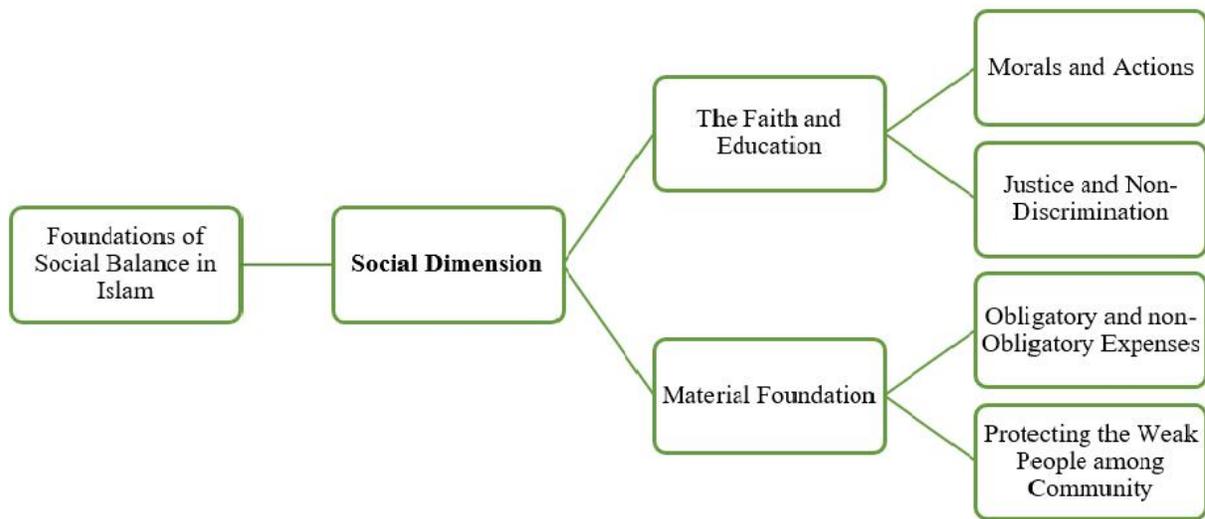
In Islam, the foundations and pillars around which community members' relationships are built are split into two primary aspects: the first is faith and education foundation since Islam encourages all values and deeds that develop the faithful brotherhood's trust and togetherness.

From a Maqasidic perspective, faith and education are closely related and have a significant role in promoting the overall well-being of individuals and society. Faith, or iman in Arabic, refers to a person's belief in and commitment to the teachings of Islam. It is seen as the foundation for a person's moral and spiritual development and is considered essential for living a fulfilling and meaningful life.

On the other hand, education is seen as a means of cultivating and nurturing faith and developing the knowledge and skills needed to live a productive and fulfilling life. According to the Maqasidic approach, education should be focused on helping individuals develop their potential and achieve their full potential as human beings, both intellectually and spiritually.

Islam also promotes social justice and defends people's rights, especially those of the vulnerable. The struggle of Shariah against all forms of discrimination and inequality validates the concepts of generosity and loving one's neighbour as oneself. It inspires people to do good in general (Ramzi & al, 2022).

Figure (9) Foundation of Social Stability in Islam (Social Dimension)



In Islam, teaching moral values and doing good things is important because these deeds are seen as necessary for making a fair and peaceful society. Good actions are those that are in accordance with the teachings and values of Islam and are seen as beneficial for both the individual and society. These include actions such as honesty, kindness, compassion, fairness, and respect for others. Promoting these values and encouraging people to act in accordance with them makes it possible to create a more just and harmonious society and be better able to withstand challenges and conflicts.

Promoting moral values and good actions are seen as an important way to protect society and promote peace and stability. Additionally, promoting moral values and good actions can create a sense of trust and community within society, further contributing to stability and harmony.

Maqasid promotes treating everyone fairly and respectfully and not discriminating against anyone based on race, religion, ethnicity, gender, or socioeconomic status. In Islam, justice is seen as a fundamental principle essential for society's well-being and stability. For a

society to be just, it is important that everyone has equal access to opportunities and resources and is treated with fairness and respect.

Discrimination, however, is seen as a major threat to justice and stability in society. When people are discriminated against, they are often denied equal access to opportunities and resources and are treated unfairly. This can lead to resentment, conflict, and social unrest, which can undermine the stability and cohesion of society.

Therefore, promoting justice and non-discrimination by integrating education and faith is seen as an important way to protect society and promote peace and harmony. Also, treating everyone with fairness and respect and ensuring everyone has an equal opportunity to thrive and reach their full potential, it is possible to create a more just and harmonious society that can withstand challenges and conflicts.

The second component is the material basis, which is concerned with establishing controls over material and financial concerns to preserve rights. According to the Maqasidic approach, one of the fundamental objectives of Islamic law is to ensure the material well-being and financial security of individuals and society. This objective is often referred to as the maqasid of masalih al-mursalah or the general welfare principle.

The Maqasidic approach emphasises the importance of providing individuals with the material resources and financial support they need to live a decent and dignified life. This includes providing access to basic necessities such as food, shelter, clothing, and healthcare, as well as ensuring that people have the financial means to meet their basic needs and support their families.

In addition to addressing the immediate needs of individuals, the Maqasidic approach also emphasises the importance of investing in long-term economic development and prosperity.

This includes supporting economic growth and innovation, as well as promoting fairness and equity in the distribution of wealth and resources.

Overall, the Maqasidic approach recognises the vital role of material well-being and financial support in promoting the well-being and prosperity of individuals and society. It emphasises the importance of ensuring people have the resources they need to live a decent and dignified life and investing in long-term economic development and prosperity.

The material core must also be a tool for assisting and providing solutions for everyone suffering. Long ago, Allah Almighty established Islam's Zakat, Waqf, and inheritance. Scholars have emphasised the significance and function of endowments, money, and necessary costs in bringing people together and making society operate. According to Muslim scholars, many verses in the Qur'an and Sunnah indicate societal harmony and good relationships (Ramzi & al, 2022).

In this context of Maqasid, expenses can be divided into two categories: obligatory expenses and non-obligatory expenses. Obligatory expenses are those that are necessary for the basic needs and well-being of an individual or family, such as food, shelter, clothing, and healthcare. These expenses are necessary for the survival and flourishing of individuals and are therefore considered a priority.

Non-obligatory expenses, on the other hand, are not necessary for the basic needs and well-being of an individual or family but may provide additional comfort or enjoyment. These expenses may include things like luxury items, entertainment, or other non-essential items.

From the perspective of Maqasid Shariah, it is important to prioritise obligatory expenses and ensure that they are met to promote the well-being and stability of individuals and society as a whole. At the same time, it is also important to be mindful of non-obligatory expenses and to

ensure they do not become a burden or source of financial instability. By striking a balance between obligatory and non-obligatory expenses, it is possible to promote economic stability and fairness in society, which can contribute to overall social stability and harmony.

Governments and authorities must prioritise obligatory expenses during times of crisis, such as a pandemic. These expenses may become even more critical as people struggle to meet their basic needs due to economic disruption or other challenges.

In such situations, governments and special agencies need to prioritise the needs, starting with the most vulnerable members of society and ensuring they have access to the resources and support needed to meet their basic needs. This may include providing financial assistance, food aid, and other forms of support to help people meet their basic needs.

Additionally, governments and authorities may need to allocate resources towards meeting the increased demand for essential goods and services, such as healthcare and medical supplies, to ensure everyone has access to the care they need during the crisis. By focusing on the priority of obligatory expenses, governments and authorities can help to protect the most vulnerable members of society and promote social stability during times of crisis. After that, the governments and authorities can reestablish the economy by focusing on the main priorities and helping individuals and groups quickly reintegrate with the economic movements.

Furthermore, compassion and collaboration for good and righteousness are too widespread in Shariah to be mentioned, including what is often advocated in convincing society's balance and that of particular member groups of society, such as the elderly, destitute, and those with special needs. The Almighty declared: "And collaborate in righteousness and piety, but not in sin and aggression." And fear Allah; indeed, Allah is harsh in punishment." (Al Maidah: 5: 2). "And do good—that you may succeed," he added (al-Hajj: 22: 77).

Several steps can be taken to protect the weak people in the community:

Table 5. Steps and Strategies to Protect Weak People in the Community

Step	Strategy Preferred
Identify the most vulnerable members of the community	This may include individuals who are elderly, disabled, or otherwise vulnerable due to their physical or mental health. It may also include people facing economic hardship or other challenges that make them more vulnerable to the impacts of crisis or other challenges.
Provide basic needs	Ensure that the most vulnerable members of the community have access to basic needs such as food, shelter, clothing, and healthcare. This may involve providing financial assistance, food aid, or other forms of support to help people meet their basic needs.
Advocate for policy change	Work to advocate for policies and programs that help to protect the most vulnerable members of society and promote their well-being, such as social welfare programs or disability rights legislation.
Promote awareness and understanding	Educate others about the needs and challenges faced by the community's most vulnerable members, and work to build support and understanding for the steps that need to be taken to protect them.
Work with community organisations	Partner with community organizations and other groups that are working to protect the weak people in the community and share resources and expertise to support their efforts.

Protecting the weak people in the community is an important principle that involves ensuring that the most vulnerable members of society have the resources and support they need to meet their basic needs and thrive. This could include people who are old, sick, or vulnerable in other ways because of their physical or mental health. It may also include people who are facing economic hardship or other challenges that make them more vulnerable to the impacts of a crisis or other challenges like the era of the pandemic.

Taking the 5 steps, mentioned in table 5, makes it possible to protect the weak people in the community and promote social stability and harmony. It is important to recognize that this is an ongoing process that requires sustained efforts and commitment to be effective.

Concerning the implementation of these texts in the context of the social dimension, governments and societies must emphasise cooperation and solidarity, taking the nature of institutional actions to ensure internet quality, information accessibility, and the values of a single community body into account (no one left behind) and utilising guidance, speech, and other well-known means. In addition, authorities may shift to digital services without risking community participation by fostering diverse forms of interaction. Maintaining connections and contacts is essential for pandemic-affected individuals.

Education, life necessities, and health care are essential for safeguarding life. Those interested in e-learning, e-commerce, or e-government must thus evaluate this Maqsad. Otherwise, choices about services will be focused on individual needs, which might lead to societal instability if these people choose to revolt against their society, for which they care little. Also, to combat COVID-19-related misinformation and rumours, authorities must provide the public with accurate facts. They can do this through mosques and local governments, among other places.

CONCLUSION

The key challenges that may critically damage social balance and harmony in many ways include inequality and discrimination, limitations on freedom and rights, and mental health difficulties. During COVID-19, inequality and injustice were evident in three ways. To begin with, not everyone was able to be vaccinated. Second, and more crucially, governments are increasingly

embracing remote employment and e-learning. However, roughly half of the world's population does not have Internet or technological access. Third, as more disadvantaged individuals within societies struggle and suffer from food insecurity during COVID-19, healthcare and access to basic commodities seem to be a luxury. As a consequence of injustice and inequality among certain social groups, instability may arise, which may be translated into destructive societal activities.

Limiting income distribution by states and local governments is one recommended way to tackle discrimination and inequality. In the case of a coronavirus pandemic, following public health standards is vital to save lives. While there are no medication cures for COVID-19, following norms and guidelines is one of the most viable techniques for creating social separation and ensuring healthcare systems work efficiently. Instructions, on the other hand, must not damage people's freedom and rights since they may lose faith in their authorities as well as among groups. Societal trust is an essential aspect of social stability.

On the other hand, having greater control over people's life has an immediate detrimental effect on freedom and rights. As a consequence, societal stability may be achieved. Governments may lead societies by realising public interest and making it a goal in and of itself rather than using it as a justification to damage individuals in society.

Maqasid al-Shariah is a system of laws and guidelines that authorities may utilise to protect the public interest and avert civil unrest. In Islam, ethics includes all decisions, acts of worship, conventions, contracts, transactions, people's interests, and policies rather than public morality and good behaviour. All of this derives from and is founded on Islamic values. Consequently, authorities should base their policies and actions touching people's lives and mental health difficulties on morals and ethics. Corruption and unfairness will come from a lack

of morals in society (Zulm). As a result, it may lead to increased instability as individuals and organisations seek their rights in various ways, even if they are not peaceful or moral.

In the context of the crisis, mental health concerns are worrying. This should not, however, be used as a reason to leave this group of individuals. Most cases have developed as a result of the influence of COVID-19 on economic and social life. Engaging with tangible forms may help relieve certain mental disorders by putting individuals at rest. Spirituality and morals that are not reliant on material things are also required. Solving this issue may need more than one individual or organisation in society. Ignoring the social component may significantly affect societal peace and security, increase inequality and injustice, and reduce human connection and interaction.

Islam offers a perspective on how we should utilise and govern society throughout the crisis. According to Maqasid, every procedure that develops a social dimension must integrate the faith and education base with the material foundation. Individuals, communities, and authorities may be guided by Islam's morals, good behaviours, and non-discriminatory character in reaching any purpose. Furthermore, Islamic history discusses the material basis in-depth, which may be utilised as a beginning stage instead of formulating rules and regulations.

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