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MAQASID AL-SHARIAH AND NATIONAL ECONOMIC RESILIENCE: AN ISLAMIC STUDIES PERSPECTIVE ON INDONESIA'S RESPONSE TO GLOBAL GEOPOLITICAL SHOCKS

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ABSTRACT

The cascading geopolitical shocks of the past half-decade — the Russia-Ukraine war, the Gaza conflict, intensifying great-power rivalry, and the reconfiguration of global trade blocs have exposed the vulnerability of import-dependent, commodity-exporting economies such as Indonesia to external disruption. While conventional economic resilience frameworks emphasize fiscal buffers, monetary flexibility, and diversified trade, this study argues that Indonesia's institutional response to such shocks cannot be fully understood without reference to the normative architecture of Maqāṣid al-Sharī'ah, the higher objectives of Islamic law that underpin much of the nation's Islamic economic and social policy apparatus. Employing a qualitative, library-based research design combined with directed content analysis of scholarly literature and regulatory instruments, the article maps Indonesia's resilience-building measures zakat and ziswaf mobilization, Islamic banking stabilization, green sukuk issuance, social protection schemes, and humanitarian diplomacy onto the five classical maqāṣid: hifẓ al-dīn, hifẓ al-nafs, hifẓ al-'aql, hifẓ al-nasl, and hifẓ al-māl. The findings show that Indonesia's resilience strategy, though rarely labeled explicitly as maqāṣid-driven, exhibits discernible alignment with these objectives, with the strongest concentration around the protection of wealth and life and comparatively underdeveloped attention to intellect. The study contributes an analytical bridge between Islamic legal theory and macroeconomic resilience scholarship and offers implications for strengthening Sharī'ah-informed crisis governance in Muslim-majority developing economies.

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A. INTRODUCTION

Since early 2022, the international economic order has been buffeted by a sequence of geopolitical ruptures whose cumulative force rivals that of the 2008 global financial crisis. The Russia-Ukraine war disrupted global energy and grain markets almost overnight, driving commodity price spikes that rippled through import-dependent economies across Asia and the Middle East (Wicaksana et al., 2022). Barely two years later, the escalation of the Gaza conflict reignited anxieties over Middle Eastern energy corridors and further strained already fragile global supply chains (Al-Saidi, 2023). Layered atop these shocks is a slower-moving but equally consequential transformation: the erosion of a single-hegemon trading order, visible in the expansion of BRICS, the proliferation of sanctions regimes, and the rise of geopolitical risk as a quantifiable determinant of cross-border trade credit and capital flows (Al-Yafei & Bennasr, 2025). For emerging economies whose growth models remain tied to commodity exports, foreign direct investment, and dollar-denominated trade, this compounding turbulence has translated into currency volatility, imported inflation, and heightened fiscal vulnerability, forcing governments to reassess what "resilience" actually requires of a modern economy caught in the crossfire of great-power competition (Putra et al., 2025).

Indonesia occupies a particularly exposed position within this turbulence. As the world's largest archipelagic economy and a major exporter of coal, palm oil, and nickel, Indonesia's macroeconomic stability is structurally tethered to global commodity cycles, while its dependence on imported wheat, fuel, and industrial inputs leaves household consumption and manufacturing costs sensitive to external price shocks (Sari et al., 2024). The COVID-19 pandemic had already tested the elasticity of Indonesia's fiscal and monetary toolkit; the subsequent wave of geopolitical disruption compounded that stress, compelling policymakers to recalibrate interest rates, subsidy schemes, and trade instruments in rapid succession (Furqon et al., 2024). Foreign direct investment inflows, long treated as a stabilizing counterweight to external shocks, have themselves proven geographically and sectorally uneven, exposing provinces and industries with weaker absorptive capacity to sharper downturns (Fazaalloh, 2024). This pattern of asymmetric exposure raises a question that is as much normative as it is technical: on what basis, beyond conventional fiscal-monetary calculus, should a Muslim-majority developing state define and prioritize the dimensions of resilience it seeks to protect?

A substantial body of scholarship has sought to operationalize economic resilience through measurable financial indicators stability indices, early-warning systems, and bank-level stress metrics designed to anticipate and absorb shocks (Al-Rjoub, 2021; Mawardi et al., 2023). Comparative analyses of Islamic and conventional banking sectors in Indonesia, for instance, have demonstrated that Sharī'ah-compliant institutions often display distinct risk-absorption profiles during periods of uncertainty, suggesting that religiously embedded financial structures are not merely alternative products but structurally different responses to volatility (Mawardi et al., 2024; Mubarok et al., 2025). Global value chain research similarly shows that supplier resilience during crises hinges on governance arrangements and upgrading capacity rather than sheer financial buffer size alone (Choksy et al., 2022). Yet this technocratic literature, for all its methodological sophistication, treats resilience largely as an engineering problem of buffers, ratios, and early-warning thresholds. It rarely asks what higher purpose these buffers are meant to serve, or whose welfare they are ultimately designed to protect an omission that becomes conspicuous in a country where Islamic economic institutions are constitutionally and socially central to public life.

Islamic legal theory offers a normative vocabulary that conventional resilience models lack: Maqāṣid al-Sharī'ah, the higher objectives of Islamic law first systematized by scholars such as al-Ghazālī and later refined by al-Shāṭibī into a hierarchy of necessities *(ḍarūriyyāt)*, needs *(ḥājiyyāt)*, and embellishments *(taḥsīniyyāt)*. At its core, the maqāṣid framework identifies five later expanded to six universal objectives that any just legal or economic order must safeguard: religion *(dīn)*, life *(nafs)*, intellect *('aql)*, lineage or posterity *(nasl)*, and wealth *(māl)* (Munawir et al., 2023). Contemporary Islamic legal philosophy has increasingly reframed this classical taxonomy not as a static list of prohibitions but as a systems-level ethical architecture capable of evaluating modern institutions including fiscal policy, banking regulation, and social protection against a coherent conception of human and societal welfare (Abdullahi, 2022). Fiqh mu'āmalah, the branch of Islamic jurisprudence governing economic transactions, operationalizes this architecture at the transactional level, embedding considerations of justice, transparency, and harm-avoidance into contracts, financing, and exchange (Hadi, 2022). Read this way, maqāṣid is less a theological addendum to economic policy than an alternative meta-framework for defining what resilience is for.

Indonesia is uniquely positioned to test this alternative framework. As home to the world's largest Muslim population, it has institutionalized Islamic economic instruments zakat, waqf, sukuk, and Sharī'ah banking at a scale and regulatory depth matched by few other jurisdictions, and a growing empirical literature has begun mapping specific maqāṣid dimensions onto discrete policy domains: currency stability within ASEAN (Fikri & Subroto, 2024), Islamic economic policy direction in the reform era (Zakiyah & Al-Ayyuubi, 2025), zakat's contribution to the Sustainable Development Goals (Isman et al., 2023), and green sukuk as an instrument of sustainable development law (Rabani et al., 2025). What remains largely absent, however, is a synthetic account of how these discrete instruments cohere into a national resilience strategy when confronted specifically with geopolitical rather than purely domestic or cyclical shocks. Existing maqāṣid-based studies tend to examine single sectors in isolation, while resilience studies tend to bracket out the normative-religious substrate that shapes how Indonesian policymakers, regulators, and civil-society actors, including the country's largest Islamic mass organizations, actually justify and sequence their interventions (Ali & Zulfiqri, 2026; Firdaus & Siregar, 2025).

This article addresses that gap by asking how Maqāṣid al-Sharī'ah can serve as an integrative analytical lens for understanding and evaluating Indonesia's institutional response to global geopolitical shocks. Its novelty lies in treating maqāṣid not as a normative overlay applied after the fact to justify existing policy, but as an organizing framework capable of revealing patterns of emphasis, gaps, and trade-offs across seemingly disconnected instruments from fiscal subsidies and Islamic bank stress-testing to zakat-based social protection, green sukuk issuance, and humanitarian diplomacy. By systematically mapping empirical evidence from Indonesian policy and scholarship onto the five classical objectives, the study offers a bridge between Islamic legal theory and macroeconomic resilience scholarship that has, to date, remained largely unbuilt. The remainder of the article proceeds as follows. Section 2 develops the conceptual framework linking maqāṣid theory to economic resilience; Section 3 details the qualitative library-based methodology and analytical matrix; Section 4 presents the mapped findings across the five maqāṣid dimensions, supported by a synthesis table and a conceptual diagram; and Section 5 concludes with implications for Sharī'ah-informed crisis governance in Muslim-majority developing economies.

Classical maqāṣid theory arranges its objectives into a three-tier hierarchy of urgency. Ḍarūriyyāt, the necessities, comprise the five core objectives without which social order collapses; ḥājiyyāt, the complementary needs, remove hardship and facilitate the fulfilment of necessities; and taḥsīniyyāt, the embellishments, refine conduct toward moral excellence once the first two tiers are secured. Applied to national economic policy, a subsidy that prevents mass hunger belongs to the first tier, a microfinance scheme that eases access to capital belongs to the second, and an ESG disclosure regime that elevates corporate ethics belongs to the third (Azhar, 2024). This hierarchy matters for resilience analysis because it implies a sequencing logic: crisis policy should first secure the ḍarūriyyāt before optimizing the tiers above it, a principle that maps directly onto the triage decisions Indonesian regulators make when a geopolitical shock forces trade-offs between competing priorities.

At the transactional level, fiqh mu'āmalah translates the five objectives into operative principles for finance and exchange: prohibition of ribā (usurious interest) to protect wealth from exploitative accumulation, *gharar* (excessive uncertainty) avoidance to protect transacting parties from unwarranted risk, and an overarching requirement of maslaha (public benefit) that subordinates individual gain to collective welfare (Hadi, 2022). These principles are not abstract; they are embedded in the operating rules of Indonesia's zakat institutions, waqf boards, and Islamic banks, and in the doctrinal reasoning that scholars such as Abu Yusuf, al-Ghazālī, and al-Shāṭibī developed centuries before the vocabulary of modern development economics existed (Munawir et al., 2023). Zakat, in particular, has been reinterpreted by contemporary Indonesian scholars not merely as a religious obligation but as an SDG-aligned redistributive instrument capable of underwriting poverty reduction, health access, and increasingly environmental restoration when a crisis strips vulnerable households of their income buffers (Isman et al., 2023).

The maqāṣid objective of hifẓ al-nasl, traditionally read narrowly as the protection of lineage through family law, has been extended in recent Indonesian scholarship to encompass the resilience of the household unit as the basic cell of national economic stability. Research on family harmony demonstrates that when household relationships remain cohesive under economic stress, the shock-absorption capacity of the broader social system improves measurably, effectively making family stability a micro-foundation of macro-resilience (Sugitanata et al., 2026). This extension acquires particular urgency for Indonesia's so-called sandwich generation, who must simultaneously provision for aging parents and dependent children while absorbing the direct income effects of imported inflation, a burden that maqāṣid-informed counseling frameworks are beginning to address explicitly (Ikhsan, 2025). Micro-enterprise studies of women-led households further show that the dual economic and domestic roles women occupy during crises constitute an underappreciated resilience mechanism that Islamic economic ethics has long implicitly valorized (Amah, 2024).

A second and more recent extension folds ecological protection into the maqāṣid architecture, on the reasoning that a habitable environment is itself a precondition for preserving life, wealth, and posterity simultaneously. Contemporary ecological fiqh scholarship, drawing on the environmental jurisprudence of Yusuf al-Qardhawi, argues that resource stewardship is a religious obligation coextensive with, rather than external to, the five classical objectives (Banna & Rosyidah, 2025). Indonesia's green sukuk program operationalizes this reasoning at the sovereign level, channeling Sharī'ah-compliant capital toward renewable energy and climate adaptation projects that reduce the country's exposure to imported fossil-fuel price shocks (Rabani et al., 2025), while zakat-funded reforestation and coastal conservation initiatives extend the same logic to the community level (Karimullah, 2025). Faith-based environmental mobilization by Indonesia's largest Islamic mass organizations, including mosque-based conservation campaigns and coastal ecological engagement, suggests that this ecological reading of maqāṣid is diffusing well beyond formal financial instruments into everyday religious practice (Firdaus & Siregar, 2025; Kahfi & Qonitah, 2025).

The objective of hifẓ al-dīn, protection of religion, is frequently misread as narrowly theological, yet its economic relevance lies in its function as a guarantor of social cohesion — a precondition for any coordinated crisis response in a religiously plural society. Qur'anic exegesis on ukhuwah (fraternity) frames interfaith harmony as an active policy good rather than a passive absence of conflict, with direct implications for how Indonesia manages the social tensions that geopolitical crises abroad such as the Gaza conflict can import into domestic religious discourse (Shohib et al., 2024). Indonesia's humanitarian diplomacy toward Gaza and Ukraine illustrates this dimension operating at the international level, where religiously grounded solidarity functions simultaneously as soft-power projection and as a domestic legitimacy mechanism for the government's foreign policy choices (Al-Fatih, 2025). Comparable dynamics are visible in Indonesia's accommodation of Rohingya refugees, where religious identity shapes both the hospitality extended to a persecuted Muslim minority and the domestic stigmatization it occasionally provokes (Irwanysah & Asya'ari, 2022).

Taken together, these five extensions suggest that maqāṣid al-Sharī'ah functions in contemporary Indonesian discourse less as a fixed checklist and more as a generative grammar: a set of underlying commitments that scholars and regulators repeatedly translate into new instruments as new threats emerge. Conventional resilience metrics financial stability indices, early-warning systems, bank stress tests can themselves be re-read as technical proxies for hifẓ al-māl once their normative purpose is made explicit, rather than as a competing, secular alternative to the maqāṣid framework (Al-Rjoub, 2021; Al-Amin, 2026). This reframing is the conceptual move on which the remainder of this article rests: it does not claim that Indonesian policymakers consciously invoke maqāṣid terminology when calibrating interest rates or bank capital buffers, but rather that their cumulative pattern of intervention becomes more legible, and more evaluable, once mapped against the five objectives it implicitly serves (Abdelkawy & Shammre, 2024; Solehoddin et al., 2026).

B. METHOD

This study adopts a qualitative, descriptive-analytical research design grounded in library-based (kepustakaan) inquiry, a method well suited to Islamic studies research that seeks to synthesize doctrinal sources with contemporary empirical scholarship rather than generate new primary data (Azhar, 2024). The design proceeds through directed content analysis, in which the five classical maqāṣid hifẓ al-dīn, hifẓ al-nafs, hifẓ al-'aql, hifẓ al-nasl, and hifẓ al-māl serve as a priori coding categories against which collected textual evidence is systematically classified, while remaining open to emergent sub-themes that do not fit neatly within the initial taxonomy. This deductive-inductive hybrid follows the logic of the directed content-analysis tradition applied elsewhere in Islamic education and law scholarship, where a pre-established theoretical framework structures, without foreclosing, the interpretation of textual data (Ningsih et al., 2025).

Two categories of data were collected. The first comprises peer-reviewed journal articles published between 2021 and 2026, sourced primarily through Scopus-and Sinta-indexed databases, covering Indonesian and comparative Islamic economic resilience, maqāṣid theory, and geopolitical risk transmission. The second comprises publicly available regulatory and institutional documents issued by Indonesia's Financial Services Authority (OJK), Bank Indonesia, and the National Zakat Board (BAZNAS), which provide the empirical anchor for interpreting how maqāṣid-adjacent instruments are actually deployed in practice. Purposive sampling was used throughout: sources were retained only where they addressed, explicitly or substantively, at least one of the five maqāṣid dimensions in connection with economic stability, crisis response, or geopolitical shock transmission in the Indonesian context (Furqon et al., 2024; Zakiyah & Al-Ayyuubi, 2025).

Coding proceeded in three passes. The first pass involved open reading of each source to extract descriptive excerpts relevant to resilience-building instruments. The second pass classified these excerpts deductively into the five maqāṣid categories using the operational definitions summarized in Table 1, with a residual "cross-cutting" code reserved for instruments such as Islamic banking stability mechanisms that plausibly served more than one objective simultaneously. The third pass synthesized the coded excerpts into the cross-instrument matrix presented in Section 4, which forms the empirical core of the article's findings. Trustworthiness was addressed through source and investigator triangulation: interpretations of ambiguous excerpts were cross-checked against at least two independent document types (for example, an academic study and a corresponding regulatory instrument) before being finalized, consistent with triangulation practices recommended in qualitative Islamic legal-economic research (Isman et al., 2023).

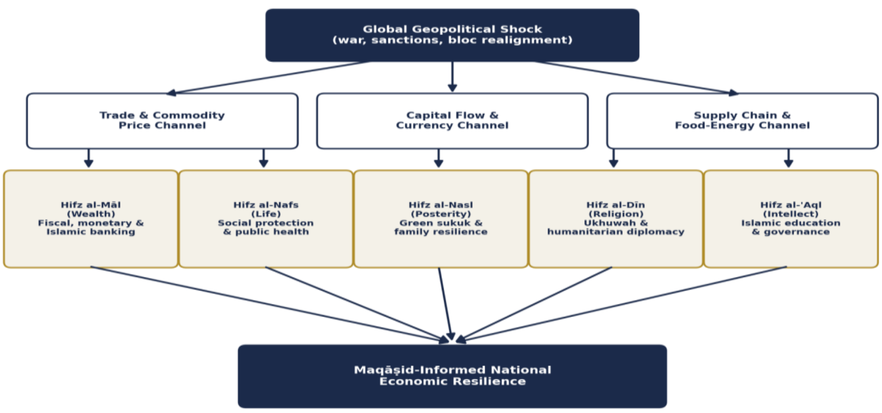
Table 1. Research Design Matrix: Stages, Activities, Data Sources, and Analytical Techniques

Research Stage	Activity	Data Source(s)	Analytical Technique

1. Problem framing	Identifying the sequence and transmission of geopolitical shocks affecting Indonesia (2021-2026)	Macroeconomic reports; policy commentary; Scopus/Sinta-indexed articles	Descriptive synthesis
2. Conceptual grounding	Reviewing classical and contemporary Maqāṣid al-Sharī'ah theory	Classical fiqh treatises; contemporary maqāṣid theory articles	Conceptual/doctrinal analysis
3. Data collection	Purposive compilation of Indonesia-focused maqāṣid and resilience studies	Peer-reviewed journals (2021-2026); OJK, BI, and BAZNAS regulatory instruments	Purposive document sampling
4. Coding	Classifying evidence into the five maqāṣid categories and emergent sub-themes	Coded excerpts from collected documents	Directed (deductive) content analysis
5. Synthesis & mapping	Constructing a cross-instrument matrix linking policy tools to maqāṣid objectives	Coded matrix output	Thematic synthesis; matrix display
6. Validation	Cross-checking interpretations across document types and author perspectives	Multiple independent document types	Source and investigator triangulation

The conceptual framework guiding this coding process is summarized in Figure 1, which depicts the transmission of a global geopolitical shock through three interlinked channels trade and commodity prices, capital flows and currency movements, and supply chains for food and energy before it reaches the five maqāṣid-based resilience domains that jointly constitute the dependent construct of national economic resilience. This framework does not assume that the five domains operate independently; rather, it treats them as parallel absorption mechanisms whose combined, and at times uneven, activation determines the overall resilience outcome, a premise consistent with configurational approaches to organizational and national-level resilience found in the broader management literature (Choksy et al., 2022).

Figure 1. Conceptual Framework Linking Geopolitical Shock Transmission to Maqāṣid-Based Resilience Domains



C. RESULTS AND DISCUSSION

The directed content analysis yielded a consistent, if uneven, pattern of alignment between Indonesia's crisis-response instruments and the five classical maqāṣid. The following subsections present the findings dimension by dimension, followed by a synthesis matrix and a discussion of the trade-offs the mapping reveals.

1. Hifẓ al-Māl: Protection of Wealth through Fiscal, Monetary, and Islamic Banking Resilience

The protection of wealth emerged as the most densely instrumentalized maqāṣid dimension in the dataset. At the macro level, Indonesian fiscal and monetary authorities responded to the post-2022 commodity shock through a combination of subsidy recalibration, targeted interest-rate adjustment, and export-levy tools designed to cushion households from imported inflation without exhausting the state budget (Furqon et al., 2024). Within the Islamic banking sector specifically, comparative stability analyses using Markov-switching dynamic regression show that Sharī'ah-compliant banks in Indonesia have historically exhibited different and in several crisis windows, more favorable stability regimes than their conventional counterparts, a pattern consistent with the profit-and-loss-sharing structure that fiqh mu'āmalah mandates (Mawardi et al., 2024). Complementary evidence on credit portfolio behavior during periods of economic turbulence indicates that Islamic banks adjusted financing composition in ways that preserved asset quality even as market dynamics shifted sharply (Mubarok et al., 2025).

Legal-institutional resilience reinforces this financial resilience: statutory and regulatory protections specific to Islamic banking have been shown to provide an additional buffer against systemic contagion during economic crises, effectively institutionalizing hifẓ al-māl at the level of banking law rather than leaving it to market discipline alone (Solehoddin et al., 2026). Early-warning systems calibrated separately for Islamic commercial and rural banks further demonstrate that regulators have begun tailoring surveillance tools to the distinctive risk profile of Sharī'ah-compliant institutions, rather than applying conventional metrics uncritically (Mawardi et al., 2023), a refinement that becomes especially consequential for rural banks navigating heightened uncertainty in secondary and tertiary cities (Mawardi et al., 2025). Market-power analysis of the sector additionally suggests that consolidation among larger Islamic banks has, on balance, strengthened rather than weakened sector-wide financial performance during turbulent periods (Mala et al., 2022).

Wealth protection extends beyond banking into spatial and industrial policy. The special economic zone concept, examined through a defense-economic lens, positions geographically concentrated investment incentives as a resilience mechanism that diversifies the economy's exposure to any single external shock while simultaneously serving strategic security objectives (Al-Mujaddid et al., 2024) an approach that resonates with the maqāṣid principle of maslaha in linking material prosperity to collective security. Provincial FDI analysis, however, reveals that this diversification remains geographically uneven, with better-resourced regions absorbing a disproportionate share of investment inflows and capturing more of the associated resilience benefit (Fazaalloh, 2024), a finding that anticipates the equity concerns raised later in this discussion. Comparative regional evidence, including fiscal-policy resilience analysis from Saudi Arabia and Islamic social-finance resilience strategies from Bangladesh, suggests that Indonesia's wealth-protection instruments sit within a broader pattern observable across Muslim-majority economies confronting similar external pressures (Abdelkawy & Shammre, 2024; Al-Amin, 2026).

2. Hifẓ al-Nafs: Protection of Life through Social Protection and Public Health Resilience

The protection-of-life dimension manifests most visibly in Indonesia's social protection architecture. Regulatory analysis of BPJS, the national health insurance scheme, through a maqāṣid lens argues that despite operating on a conventional actuarial model, the scheme's redistributive design and its guarantee of basic healthcare access substantively fulfil the hifẓ al-nafs objective, even where its underlying financial mechanics diverge from strict fiqh requirements (Zahir et al., 2025). During the compounded pressures of the COVID-19 pandemic and its geopolitically extended aftermath, government-administered social protection programs were shown to have measurably reduced poverty incidence, underscoring the life-preserving function of well-targeted cash and in-kind transfers during systemic shocks (Suryahadi et al., 2021). ZISWAF-based instruments — zakat, infaq, sadaqah, and waqf pooled for restructuring purposes supplemented these state programs during the pandemic era by channeling religiously mandated redistribution directly toward households whose income collapsed, illustrating how Islamic philanthropic infrastructure functions as a parallel, faith-anchored social safety net (Hakim et al., 2021).

For households outside the formal safety net, informal-sector coping strategies documented in Jambi City reveal a repertoire of survival mechanisms diversifying income sources, drawing down savings, and leaning on kinship and religious community networks that functioned as a de facto resilience system even in the absence of direct state intervention (Junaidi et al., 2023). Phenomenological research on Muslim family financial resilience during the 2025 economic crisis similarly finds that households actively drew on Islamic financial discipline, including deliberate zakat and sadaqah practices, as coping strategies that combined material and spiritual resilience in ways conventional household-finance models do not capture (Mikraj & Nafiah, 2025). Micro-enterprise resilience among women-led households further demonstrates that dual economic-domestic roles, far from being a vulnerability, function as an adaptive resilience mechanism during crises that erode formal-sector income (Amah, 2024).

Public health protection under hifẓ al-nafs also extends to preventive governance, as seen in maqāṣid-informed analysis of narcotics and drug-abuse policy in Indonesia, which frames punitive and rehabilitative measures alike as instruments for preserving both individual life and the social fabric that sustains collective resilience (Sechan et al., 2025). Taken together, these findings suggest that hifẓ al-nafs in the Indonesian context operates through a layered system in which formal state insurance, informal community coping, and religiously motivated philanthropy each absorb a different segment of shock exposure, with the religious layer proving especially important for households that formal instruments do not reach.

3. Hifẓ al-Nasl: Protection of Posterity through Family Resilience and Environmental Stewardship

Family-level resilience research provides direct empirical support for reading hifẓ al-nasl as a determinant of national resilience rather than a purely private domestic matter. Evidence linking family harmony to national resilience indicates that households which maintain internal cohesion under economic stress transmit that stability outward into community-level social capital, effectively functioning as a distributed shock absorber for the wider economy(Sugitanata et al., 2026). This dynamic is especially salient for Indonesia's sandwich-generation households, for whom maqāṣid-based counseling frameworks have been proposed as a structured mechanism for balancing intergenerational financial obligations without collapsing under compounded economic pressure (Ikhsan, 2025).

The environmental extension of hifẓ al-nasl is equally prominent in the dataset. Indonesia's green sukuk program channels Sharīʿah-compliant sovereign capital toward renewable-energy and adaptation projects explicitly framed as instruments of sustainable development law, reducing the economy's structural exposure to volatile fossil-fuel markets over the medium term (Syahril et al., 2026). Complementary zakat-based environmental programs mobilize religiously mandated redistribution toward reforestation and ecosystem restoration, reframing environmental protection as a distributive-justice obligation rather than a purely technocratic concern (Ali & Zulfiqri, 2026), while empirical evidence linking green accounting and carbon-emission disclosure to firm value through a maqāṣid lens suggests that corporate Indonesia is beginning to internalize this logic in its own sustainability reporting (Banjari, 2023). Green human-resource-management practices within Islamic financial institutions further indicate that this ecological reading of maqāṣid is diffusing into internal organizational governance rather than remaining confined to product design (Suherman et al., 2025).

Civil-society mobilization reinforces these formal instruments. Nahdlatul Ulama's environmental engagement in coastal Bengkalis and mosque-based conservation campaigns documented as "green dakwah" demonstrate that Indonesia's largest Islamic mass organizations have operationalized ecological stewardship as a grassroots extension of hifẓ al-nasl, complementing formal sukuk and zakat instruments with community-level environmental action (Kahfi & Qonitah, 2025). Regionally, this pattern aligns with broader Muslim-majority-economy evidence that treats climate-mitigation and energy-security investment as mutually reinforcing rather than competing resilience priorities (Al-Dhubaibi et al., 2024; Bélaïd et al., 2023).

4. Hifẓ al-Dīn: Social Cohesion, Interfaith Solidarity, and Humanitarian Diplomacy

Religious cohesion functions in the dataset as an enabling condition for coordinated crisis response rather than a stand-alone policy output. Qur'anic exegesis on ukhuwah frames interfaith harmony as an actively cultivated public good, with direct bearing on Indonesia's capacity to manage the domestic social tensions that international religious conflicts can import (Shohib et al., 2024). This cohesion-management function became especially visible during Indonesia's humanitarian diplomacy toward Gaza and Ukraine, where religiously grounded solidarity narratives simultaneously projected soft power abroad and reinforced the government's domestic legitimacy at a moment of acute public concern over co-religionists' welfare overseas (Al-Fatih, 2025).

Interfaith engagement extends this cohesion function into formal educational and diplomatic channels: comparative research on Islamic education in Kenya and Indonesia documents how interfaith pedagogical programs are deliberately designed to inoculate younger generations against the sectarian polarization that geopolitical crises elsewhere can provoke (Mohamed et al., 2025). Indonesia's accommodation of Rohingya refugees offers a complementary case, illustrating both the hospitality that religious solidarity motivates toward a persecuted Muslim minority and the periodic domestic stigmatization that tests the practical limits of that solidarity (Irwanysah & Asya'ari, 2022). Cross-border waqf arrangements between Indonesia and Yemen further demonstrate how religious philanthropic law can institutionalize transnational solidarity in ways that persist independently of shifting diplomatic relations (Al-Baiti & Khoirudin, 2025).

5. Hifẓ al-'Aql: Protection of Intellect through Islamic Education and Institutional Integrity

The intellect-protection dimension proved the least developed in the dataset relative to the other four, though the instruments identified are conceptually significant. Maqāṣid-based Islamic education models explicitly aim to reorient curricula around collective welfare (kesejahteraan umat) rather than credentialing alone, positioning education as a resilience investment in the population's long-run capacity to interpret and respond to complex crises rather than merely a private economic good (Ningsih et al., 2025). This educational reframing dovetails with jurisprudential efforts to modernize Islamic law itself: reform-oriented maqāṣid scholarship from Kerinci argues that Islamic legal reasoning must remain intellectually adaptive to contemporary economic conditions rather than ossify around historical rulings, an argument with direct implications for how nimbly Indonesian Islamic economic institutions can respond to novel geopolitical shocks (Azhar, 2024).

Institutional integrity constitutes a second, governance-oriented expression of hifẓ al-'aql in the dataset. Maqāṣid-grounded analysis of intellectual property rights argues for communal ownership models that protect collective knowledge assets from both external exploitation and internal fragmentation (Disemadi et al., 2024), while maqāṣid-informed critiques of anti-corruption law argue that corruption erodes precisely the institutional rationality that hifẓ al-'aql is meant to protect, justifying stringent criminal sanctions on normative rather than purely punitive grounds (Munawar, 2026). Read together, these educational and governance instruments suggest that Indonesia's intellect-protection infrastructure remains comparatively underdeveloped as an explicit crisis-response tool, even as its long-run importance for sustaining the other four maqāṣid is increasingly acknowledged in the literature (Abdullahi, 2022).

6. Synthesis: A Cross-Instrument Mapping of Maqāṣid-Based Resilience

Table 2 consolidates the preceding findings into a single cross-instrument matrix, mapping each maqāṣid dimension onto its protective focus, representative Indonesian instruments, and supporting literature.

Table 2. Mapping of Maqāṣid al-Sharī'ah Dimensions onto Indonesia's Economic Resilience Instruments

Maqāṣid Dimension	Protective Focus	Illustrative Indonesian Instruments	Representative Sources
Hifẓ al-Māl	Wealth and financial system	Fiscal-monetary recalibration, Islamic bank stress-testing, SEZ development, FDI diversification	Furqon et al. (2024); Mawardi et al. (2024); Al-Mujaddid et al. (2024)
Hifẓ al-Nafs	Life, health, subsistence	BPJS-linked Sharī'ah insurance, ZISWAF-based cash transfers, informal-sector coping schemes	Zahir et al. (2025); Hakim et al. (2021); Junaidi et al. (2023)
Hifẓ al-Nasl	Posterity, family, environment	Green sukuk issuance, zakat-funded ecological programs, family-resilience counseling	Rabani et al. (2025); Karimullah et al. (2025); Sugitanata et al. (2026)
Hifẓ al-Dīn	Religion and social cohesion	Ukhuwah-based interfaith mediation, humanitarian diplomacy, waqf-based cross-border solidarity	Shohib et al. (2024); Al-Fatih (2025); Al-Baiti & Khoirudin (2025)
Hifẓ al-'Aql	Intellect and institutional integrity	Maqāṣid-based Islamic education, anti-corruption enforcement, IP-rights communal protection	Ningsih et al. (2025); Munawar (2026); Disemadi et al. (2024)

The matrix reveals a discernible asymmetry: hifẓ al-māl and hifẓ al-nafs together account for the majority of formally regulated, quantitatively measurable instruments in the dataset, whereas hifẓ al-dīn and hifẓ al-'aql operate largely through diffuse, civil-society, and diplomatic channels that resist the same kind of standardized metrication. This asymmetry is not necessarily a policy failure; trade liberalization scholarship examining WTO-era pressures on Islamic economic ethics suggests that material and financial dimensions of resilience are, almost by structural necessity, the first to be formalized when a state faces an acute external shock, since they respond most directly to price and liquidity signals (Azam et al., 2025). It does, however, imply that the least-metricated maqāṣid dimensions are also the most vulnerable to policy neglect during periods when fiscal and monetary triage consumes the bulk of institutional attention, a risk the framework in Figure 1 makes visible precisely because it holds all five domains in the same analytical frame rather than allowing wealth protection to eclipse the others by default.

A further trade-off concerns distributional equity within the wealth-protection dimension itself. Because FDI-driven and special-economic-zone-based resilience instruments have been shown to concentrate their benefits in already better-resourced provinces, the maqāṣid principle of maslaha public benefit is only partially served unless complementary redistributive instruments such as zakat and ZISWAF are deliberately scaled to reach the regions that formal capital markets underserve (Fazaalloh, 2024). This finding lends empirical weight to the conceptual claim advanced in Section 2: that maqāṣid functions most usefully not as a label retrofitted onto isolated instruments, but as an integrative standard against which the coherence, and the gaps, of a national resilience strategy can be assessed as a whole.

D. CONCLUSION

This article set out to examine how Maqāṣid al-Sharī'ah can serve as an integrative analytical lens for understanding Indonesia's response to compounding global geopolitical shocks. Through a qualitative, library-based content analysis of Indonesia-focused scholarship and regulatory instruments, the study finds that the country's resilience-building measures, while rarely framed explicitly in maqāṣid terminology, exhibit a coherent and traceable alignment with the five classical objectives of Islamic law. Wealth protection, expressed through fiscal-monetary recalibration and Islamic banking stability mechanisms, and life protection, expressed through social insurance and zakat-based safety nets, emerged as the most institutionally developed dimensions, while protection of posterity through green finance and family resilience, protection of religion through social cohesion and humanitarian diplomacy, and protection of intellect through Islamic education and governance integrity remain comparatively nascent but conceptually significant.

The study's principal contribution is analytical rather than prescriptive: it demonstrates that maqāṣid al-Sharī'ah can function as a diagnostic instrument capable of revealing where a nation's resilience strategy is well developed and where it remains structurally thin, without requiring policymakers to adopt new religious terminology in order to benefit from the framework's integrative logic. For Indonesian regulators, the practical implication is that resilience planning conducted primarily through fiscal and financial metrics risks systematically under-weighting the social-cohesion and intellectual-capacity dimensions that sustain compliance with, and public trust in, crisis measures over the longer term. For the broader field of Islamic economics, the study suggests that future maqāṣid scholarship would benefit from moving beyond single-sector case studies toward genuinely cross-instrument, cross-ministerial mapping exercises of the kind undertaken here.

Several limitations qualify these conclusions and point toward productive future research. As a qualitative, secondary-source synthesis, the study cannot establish causal claims about the relative effectiveness of maqāṣid-aligned instruments compared to conventional alternatives; a natural next step would be the development of a quantifiable maqāṣid resilience index, building on existing financial stability indices, that could be tested against actual shock-recovery trajectories. Comparative research extending this framework to other Muslim-majority economies confronting similar geopolitical pressures including Saudi Arabia, Bangladesh, and Jordan would help establish whether the patterns identified here are distinctly Indonesian or reflective of a broader regularity in how Islamic economic institutions absorb external shocks. In the meantime, the mapping offered in this article provides Indonesian policymakers and Islamic studies scholars alike with a structured starting point for asking not only whether the nation's economy is resilient, but resilient toward what, and for whose ultimate benefit.

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