



ASyA Theories (Adaptive Shari'ah Advantage): An Interdisciplinary Study of *Maqāṣid al-sharī'ah* and the MILES Concept in Reformulating the Resilience of Muslim Communities

¹**M. Yakhsyallah Lidinillah**

¹ Raden Intan State Islamic University of Lampung, Lampung, Indonesia

e-mail: asyaliddinillah7@gmail.com¹

Abstract

Contemporary Muslim societies are increasingly shaped by a pattern of ritual-centered religiosity that emphasizes symbolic devotion while neglecting the substantive objectives of Islamic law (*maqāṣid al-sharī'ah*). This trend has generated a fragile form of social resilience, marked by weakened critical literacy, poor economic planning, deteriorating family communication, and vulnerability to psychological and social pressures. The situation represents an urgent crisis of meaning, where religious enthusiasm is no longer balanced by strategic rationality and ethical responsibility. Classical Islamic scholarship, represented by al-Ghazālī, al-Shāṭibī, and Ibn al-Qayyim, positions *maqāṣid al-sharī'ah* as the heart of Islamic law, oriented toward the preservation of religion, life, intellect, wealth, and lineage. However, in contemporary contexts, this normative framework often remains abstract and detached from practical social realities, creating a gap between theory and lived experience. This study aims to formulate the ASyA (Adaptive Shari'ah Advantage) Theory as an integrative model that reconnects *maqāṣid al-sharī'ah* with the practical dimensions of modern life through the MILES framework (Money, Intelligence, Location, Education, Status). The study employs an original qualitative framework called the Maqāṣid–MILES Adaptive Synthesis Method (MMAS), which consists of three stages: (1) textual deconstruction of classical *maqāṣid* literature, (2) logical fallacy mapping of contemporary religious discourse, and (3) critical adaptive synthesis linking *maqāṣid* domains with the MILES components. The research produces an interdisciplinary conceptual matrix in which each element of MILES is mapped onto the five essential protections of *maqāṣid al-sharī'ah*. This integration offers a dynamic and contextualized model capable of strengthening religious integrity, economic resilience, intellectual maturity, environmental awareness, and intergenerational continuity in Muslim communities. The ASyA Theory presents a transformative approach that shifts *maqāṣid* from a purely normative framework into an operational strategy for social resilience. It is recommended as a foundational model for future empirical research, educational reform, and policy-oriented Islamic social development.

Keywords: Maqāṣid al-Sharī'ah; Social Resilience; ASyA Theory; MILES Framework; Muslim Community

Abstrak

MASYARAKAT Muslim kontemporer semakin diwarnai oleh pola keberagamaan yang berpusat pada ritualisme dan simbolisme, sementara tujuan substantif syariat Islam (*maqāṣid al-sharī'ah*) justru terabaikan. Tren ini melahirkan kerapuhan ketahanan sosial yang ditandai oleh rendahnya literasi kritis, lemahnya perencanaan ekonomi, memburuknya komunikasi keluarga, serta meningkatnya kerentanan psikologis dan sosial. Kondisi ini menunjukkan adanya krisis makna yang mendesak untuk diselesaikan. Para ulama klasik seperti al-Ghazālī, al-Shāṭibī, dan Ibn al-Qayyim menegaskan bahwa *maqāṣid al-sharī'ah* menjadi ruh hukum Islam yang bertujuan menjaga agama, jiwa, akal, harta, dan keturunan. Namun, dalam konteks modern, kerangka normatif ini sering kali berhenti pada tataran teoritis dan belum terimplementasi secara aplikatif dalam kehidupan sosial. Penelitian ini bertujuan merumuskan Teori ASyA (Adaptive Shari'ah Advantage) sebagai model integratif yang menghubungkan *maqāṣid al-sharī'ah* dengan dimensi praktis kehidupan modern melalui instrumen MILES (Money, Intelligence, Location, Education, Status). Penelitian ini menggunakan kerangka kualitatif orisinal bernama Maqāṣid–MILES Adaptive Synthesis Method (MMAS) yang meliputi: (1) dekonstruksi teks-teks klasik *maqāṣid*, (2) pemetaan kesalahan berpikir (logical fallacies) dalam diskursus keagamaan kontemporer, dan (3)

sintesis adaptif kritis yang menghubungkan maqāṣid dengan komponen MILES. Penelitian ini menghasilkan sebuah matriks konseptual interdisipliner yang memetakan setiap unsur MILES ke dalam lima perlindungan utama maqāṣid al-sharī'ah. Integrasi ini melahirkan model dinamis yang mampu memperkuat integritas keagamaan, ketahanan ekonomi, kematangan intelektual, kesadaran lingkungan, serta kesinambungan antargenerasi dalam komunitas Muslim. Teori ASyA mentransformasi maqāṣid dari konsep normatif menjadi strategi operasional dalam membangun ketahanan sosial. Model ini direkomendasikan sebagai landasan bagi penelitian empiris selanjutnya, reformasi pendidikan, serta perumusan kebijakan pembangunan sosial berbasis nilai-nilai Islam.

Kata kunci: Maqāṣid al-Sharī'ah; Ketahanan Sosial; Teori ASyA; Kerangka MILES; Komunitas Muslim

INTRODUCTION

As Muslims, it is obligatory to practice Islamic teachings in their entirety, not only through ritual worship but also in maintaining the well-being of life in this world.¹ This is in accordance with Allah's word in Surah Al-Baqarah verse 208 : "*O you who believe, enter into Islam completely...*". This verse is an important foundation that Islam does not stop at symbolic activities, but also encompasses all aspects of life: from protecting religion, intellect, life, wealth, and descendants (maqāṣid al-sharī'ah). Islam teaches a balance between the orientation of the afterlife and worldly responsibilities, so that a Muslim and his family can live a dignified, harmonious, and beneficial life for others.²

However, the reality emerging in modern Muslim societies often points in a different direction from the complete and comprehensive message of Islam. Many groups are caught up in what can be called religious intoxication: a condition in which religious enthusiasm is very high, but is more focused on ritual symbols or external worship, without being accompanied by a deep understanding of the spirit and purpose of the sharī'ah.³ This phenomenon causes religiosity to become one-sided: society is very active in carrying out voluntary worship and collective rituals, but on the other hand, it ignores the values of maqāṣid al-sharī'ah which are actually the core of public welfare.⁴

In the global academic landscape, the relationship between religiosity, social resilience, and human well-being has attracted increasing scholarly attention. Several international studies have highlighted that when religious practice is reduced merely to ritualistic performance without a strong ethical, intellectual, and socio-economic orientation, it often fails to foster sustainable personal and collective resilience.⁵ Researchers in the fields

¹ Manal Hendawi et al., "The Development of Islamic Education Curriculum from the Quranic Perspective," *Ar-Fachruddin: Journal of Islamic Education* 1, no. 2 (2024): 93–123, <https://doi.org/10.7401/hms52091>.

² Haithem Kader, "Human Well-Being, Morality and the Economy: An Islamic Perspective," *Islamic Economic Studies* 28, no. 2 (2021): 102–23, <https://doi.org/10.1108/IES-07-2020-0026>.

³ Akrim Akrim, "A New Direction of Islamic Education in Indonesia: Opportunities and Challenges in the Industrial Revolution Era 4.0," *Edukasi Islami: Jurnal Pendidikan Islam* 11, no. 01 (2022): 35–48, <https://doi.org/10.30868/ei.v11i01.1799>.

⁴ Metin Çınaroğlu, "A Tale of Resilience and Faith: Understanding Grief Through Islamic Coping Mechanisms," *Spiritual Psychology and Counseling* 9, no. 2 (2024): 169–86, <https://doi.org/10.37898/spiritualpc.1403670>.

⁵ Fang Lee Cooke et al., "Human Resource Management Research and Practice in Asia: Past, Present and Future," *Human Resource Management Review*, Human resource management research and practice in Asia: Past, present and future, vol. 30, no. 4 (2020): 100778, <https://doi.org/10.1016/j.hrmr.2020.100778>.

of Islamic law, sociology of religion, and development studies have argued that the higher objectives of the shari'ah (maqāṣid al-shari'ah) must be reinterpreted as a dynamic framework capable of responding to contemporary challenges such as digital disruption, moral fragmentation, educational inequality, and economic vulnerability. However, most of these studies remain either conceptual in classical legal discourse or empirical in secular resilience theory, leaving a fragmented understanding between normative Islamic principles and modern adaptive realities.

In the Indonesian and Southeast Asian context, scholarly discussions on maqāṣid al-shari'ah have largely focused on its application in Islamic finance, halal industry governance, family law, and educational curriculum.⁶ While these studies have successfully demonstrated the relevance of maqāṣid in institutional and legal frameworks, they rarely explore its role as a comprehensive adaptive model for strengthening the resilience of Muslim families and communities in everyday social life.⁷ In many Muslim-majority societies, including Indonesia, the rapid transformation of values due to urbanization, consumerism, and digital culture has intensified the disconnection between religious ideals and practical life decisions, yet this phenomenon has not been sufficiently addressed through an integrated, interdisciplinary maqāṣid-based model.⁸

As a result, family and community resilience becomes fragile: domestic conflict increases, mental stress and pressure are unmanaged, wealth management is unplanned, parenting patterns are harsh, and educational literacy lags behind.⁹ In this context, religion has changed its function: it is no longer a guide to balance and mercy for all of life, but rather a mere status symbol or a tool for social justification. In fact, Islamic teachings are truly a comprehensive system (*kaḥfah*), guiding people to safeguard their minds, lives, wealth, and descendants, while also maintaining the purity of their faith. When religious understanding stops at the ritual level, the values of maqasid (the foundation of Islamic values) lose their soul, and the resilience of Muslim families becomes fragile in the face of changing times.¹⁰

The phenomenon of religious intoxication in modern Muslim societies is often rooted in subtle fallacies, but it has a significant impact on religious understanding. One of the most common fallacies is the false dichotomy, namely the belief that a Muslim must choose between being a believer in the afterlife or a "believer in this world," as if the two

⁶ Tawffeeq A. S. Mohammed, "A Scientometric Study of Maqasid Al-Shariah Research: Trending Issues, Hotspot Research, and Co-Citation Analysis," *Frontiers in Research Metrics and Analytics* 9 (November 2024), <https://doi.org/10.3389/frma.2024.1439407>.

⁷ Novia N. Ihdah et al., "Maqāṣid Al-Syari'ah and the Reinterpretation of Human Rights in ASEAN: An Ethical and Contextual Approach to the Universality of Human Rights," *Journalum Juris Islamicum Contemporaneum* 1, no. 1 (2025): 107–24, <https://e-journal.darulquranafandi.sch.id/JJIC/article/view/4>.

⁸ Abdulsatar Shaker Salman, "Mass Surveillance and the Maqasid Al-Shari'ah: Balancing Security and Human Rights in Contemporary Islamic Discourse," *International Journal of Sharia and Law* 1, no. 1 (2025): 65–80, <https://doi.org/10.65211/pxw09065>.

⁹ Denise Mifsud, "Parents as Educators during Lockdown: Juggling Multiple Simultaneous Roles to 'Keep atop' Home-Schooling amid the COVID-19 Pandemic?," *Journal of Educational Administration and History* 54, no. 4 (2022): 397–419, <https://doi.org/10.1080/00220620.2021.2017864>.

¹⁰ Tyler B. Jamison et al., "Unmarried Coparenting in the Context of Poverty: Understanding the Relationship Between Stress, Family Resource Management, and Resilience," *Journal of Family and Economic Issues* 38, no. 3 (2017): 439–52, <https://doi.org/10.1007/s10834-016-9518-z>.

were mutually exclusive.¹¹ As a result of this fallacy, many feel that the more they abandon worldly concerns (including education, family welfare, mental health, and wealth management), the closer they are to piety. In fact, Islam itself, through the *maqasid shari'ah*, expressly commands us to maintain balance: preserving religion, intellect, life, wealth, and progeny as an inseparable whole.

Beyond this false dichotomy, there is also an oversimplification: the belief that diligent ritual worship will automatically guarantee goodness in all matters of family, education, and economics.¹² This way of thinking ignores the strategic endeavors and social responsibility that are also part of Islamic teachings. These two logical fallacies are often reinforced by a culture of *da'wah*, religious slogans, or religious traditions that prioritize symbols, without exploring the meaning and context of *shari'ah*. As a result, religiosity becomes narrow and rigid; the objectives of *shari'ah* (*maqasid*) lose their role as comprehensive guidance, and Muslim families are vulnerable to social, psychological, and economic crises.

Despite the growing body of research on *maqāṣid al-sharīʿah* and on social resilience from both Islamic and Western perspectives, there is still a significant research gap in the integration of these two domains. No previous study has systematically operationalized the five essential objectives of *shari'ah* through a multi-dimensional socio-adaptive instrument that is directly connected to the lived realities of modern Muslim communities.¹³ Existing literature tends to treat *maqāṣid* as a normative-legal concept or resilience as a psychological-sociological construct, without offering a unified framework that bridges spiritual doctrine and socio-economic functionality. This gap clearly indicates the need for a new, integrative theoretical model.

As a concrete example, in everyday conversation we often hear expressions like, *"There's no need to bother looking for a job, as long as you pray two rak'ahs before dawn, that's better than the world and all it contains."* On the one hand, this expression is correct if understood as a manifestation of the priority of voluntary worship emphasized by the Prophet. However, in social practice, expressions like this are often misunderstood as justification for neglecting the effort, education, and hard work that are also commanded by religion.¹⁴ Herein lies the logical fallacy : understanding religion in a partial way, so that diligence in worship is considered sufficient to replace worldly endeavors. In fact, Islam teaches balance: ritual worship as a source of spiritual strength, along with hard work, economic planning, and

¹¹ Joachim Hüffmeier et al., "Open Science Practices in IWO Psychology: Urban Legends, Misconceptions, and a False Dichotomy," *Industrial and Organizational Psychology* 15, no. 4 (2022): 520–24, <https://doi.org/10.1017/iop.2022.69>.

¹² Oluwafemi P. Owodunni et al., "The Fine Line Between Simplicity and Oversimplification: Comparing the Risk Analysis Index and 5-Factor Modified Frailty Index as Frailty Assessment Tools," *Neurospine* 20, no. 2 (2023): 728–30, <https://doi.org/10.14245/ns.2346496.248>.

¹³ Asep Saepudin Jahar et al., "The Use of Maqasid Al-Sharia in Maritime and National Resilience Context," *Al-Risalah: Forum Kajian Hukum Dan Sosial KemASyArakatan* 21, no. 1 (2021): 97–110, <https://doi.org/10.30631/alrisalah.v21i1.657>.

¹⁴ Rosalie Waelen and Michal Wiczorek, "The Struggle for AI's Recognition: Understanding the Normative Implications of Gender Bias in AI with Honneth's Theory of Recognition," *Philosophy & Technology* 35, no. 2 (2022): 53, <https://doi.org/10.1007/s13347-022-00548-w>.

education as forms of social responsibility. When this balance is lost, the values of maqasid shari'ah are not achieved, and Muslim families are vulnerable to economic, psychological, and social problems.

Based on the above conceptual and empirical conditions, this study is guided by the following research questions: (1) How can maqāṣid al-shari'ah be reformulated into an adaptive and operational framework for strengthening Muslim social and familial resilience in the modern era? (2) In what ways can the integration of the MILES framework (Money, Intelligence, Location, Education, and Status) enhance the practical application of maqāṣid al-shari'ah in contemporary Muslim life? These questions serve as the analytical foundation for developing the ASyA (Adaptive Shari'ah Advantage) Theory in this research.

This study offers several significant contributions. Theoretically, it constructs a new interdisciplinary framework that bridges classical Islamic legal philosophy with contemporary social development theory. Methodologically, it introduces the Maqāṣid–MILES Adaptive Synthesis Method (MMAS) as a novel analytical approach for connecting normative concepts with practical dimensions. Practically, it provides a strategic model that can be applied in family education, community empowerment, religious leadership, and policy-making to strengthen moral, intellectual, and socio-economic resilience in Muslim societies.

Therefore, *the ASyA Theory (Adaptive Shari'ah Advantage)* emerged as a solution. This theory emphasizes the importance of making maqāṣid al-shari'ah not only a moral concept, but also a strategic foundation that must be strengthened with adaptive instruments: MILES (Money, Intelligence, Location, Education, Status). Through this approach, religion is no longer understood as a ceremonial burden, but rather as a living and relevant value system that fosters the excellence of Muslim families amidst the realities of the modern era. *The ASyA Theory* departs from the belief that true Islam is Islam kāffah: comprehensive, contextual, and capable of being a source of harmony, spiritual strength, and practical excellence—not only in the afterlife, but also in the dynamic life of this world.

METHOD

This study employs a qualitative conceptual research design grounded in textual analysis, intellectual reconstruction, and theoretical synthesis. The research does not seek to collect empirical field data; instead, it aims to develop a systematic analytical model that operationalizes maqasid al-shari'ah within contemporary social contexts. Accordingly, all analytical processes rely on authoritative classical sources, modern scholarly literature, and logical reasoning within Islamic legal theory.

The methodological approach is structured through the Maqasid–MILES Adaptive Synthesis Method (MMAS), developed specifically for this study. MMAS consists of three integrated analytical stages. The first stage is textual deconstruction, which revisits foundational maqasid literature—such as Al-Ghazālī's *Al-Mustasfa*, Al-Shāṭibī's *Al-Muwafaqāt*, and Ibn Qayyim's *I'lām al-Muwaqqi'in*—to extract normative principles concerning human welfare, benefit (maṣlaḥah), and the purpose of legal reasoning. This stage ensures that the resulting framework is grounded in the intellectual heritage of Islamic legal thought.

The second stage is Logical Fallacy Mapping, which identifies recurring reasoning errors in contemporary religious discourse, including false dichotomy and oversimplification. These fallacies are analyzed not as empirical findings but as analytical constructs derived from textual critique of sermons, religious publications, and scholarship. Logical Fallacy Mapping functions to diagnose epistemological barriers preventing *maqasid* from translating into strategic social development.

The third stage is Critical Adaptive Synthesis, in which the classical *maqasid* domains (preservation of religion, life, intellect, wealth, and lineage) are systematically mapped onto the MILES instrument (Money, Intelligence, Location, Education, Status). This process produces a structured matrix that transforms *maqasid* from normative ideals into operational strategies relevant to modern challenges, such as digitalization, economic competitiveness, and educational inequality.

To improve the robustness of conceptual validity, the study applies theoretical triangulation. Classical and modern interpretations are compared to avoid single-source bias, and the analytical outcomes are cross-examined with contemporary resilience and social development frameworks. An audit trail is maintained throughout the analytical procedure, documenting interpretive decisions to ensure traceability and enabling replication by future researchers. Through this method, MMAS functions as a transparent and academically defensible approach for conceptual model-building, allowing the ASyA framework to be extended or empirically tested in subsequent studies within sociology, Islamic education, social policy, or legal studies.

LITERATURE REVIEW

A. Maqāṣid al-sharī'ah in the Tafsir of Three Great Scholars: Imam Al-Shāṭibī, Imam Ibn al-Qayyim al-Jawziyyah, and Imam Al-Ghazālī

1. Maqāṣid Sharī'ah According to Imam Al-Shāṭibī: *Al-Muwāfaqāt* as a Form of Benefit

Imam Abu Ishaq Al-Shāṭibī (d. 790 H) through his great work *Al-Muwāfaqāt fi Ushul al-Shari'a* is known as the scholar who first confirmed *maqāṣid al-sharī'ah* as a separate scientific discipline in *ushul fiqh*. In *Al-Muwāfaqāt*, Al-Shāṭibī does not just mention *maqāṣid*, but maps out and emphasizes that all Islamic law is built for the sake of *Tabḥiq Al-Maṣlaḥah* (realizing benefit) and *Dar'u Al-Mafṣadah* (rejecting damage).¹⁵ He classified *maqāṣid* into three levels, including; 1) *Dharuriyyat* (main/primary): five main protections: Religion (*Hifẓ al-dīn*), Soul (*Hifẓ al-nafs*), Intellect (*Hifẓ Al-'Aql*), Wealth (*Hifẓ Al-Maal*), Offspring (*Hifẓ Al-Nasl*). 2) *Hajjiyyat* (complementary/secondary): needs that lighten the burden of life, if they are not there, life continues but is difficult. 3) *Tahsiniiyyat*

¹⁵ Ibrāhīm ibn Mūsā Shāṭibī, *Reconciliation of the Fundamentals of Islamic Law - Al-Muwāfaqāt Fi Usul al-Shariah - Volume 1* (2011), <http://archive.org/details/ReconciliationOfTheFundamentalsOfIslamicLawAlMuwafaqatFiUsulAlShariahVolume1>.

(perfection/tertiary): things that beautify and ennoble life, such as manners and ethics.¹⁶

Maqasid is not merely the purpose behind the law, but rather the fundamental structure and rationale that keeps shari'ah alive, contextual, and able to meet the needs of society across time.¹⁷ For him, understanding maqasid is not merely an intellectual ijtihad, but rather a way to uphold shari'ah that is dynamic and full of wisdom. He also emphasized the importance of harmony between text and reality (tahaququq al-masalih fil-waqi'): shari'ah should not be understood rigidly without social context and beneficial goals. This is his great legacy: positioning maqasid as the spirit of shari'ah that maintains the relevance of Islam throughout time.¹⁸

2. Maqāṣid al-shari'ah according to Imam Ibn al-Qayyim al-Jawziyyah in the book *I'lam al-Muwaqqi'in*

Imam Ibn al-Qayyim al-Jawziyyah (d. 751 H) in his book *I'lam al-Muwaqqi'in 'an Rabb al-'Alamin* explains maqāṣid al-shari'ah as the essence of mercy and justice, one of his famous expressions is:

فَإِنَّ الشَّرِيعَةَ مَبْنَاهَا وَأَسَاسُهَا عَم

"Shari'ah is built on the basis of wisdom and the welfare of servants, both in this world and in the hereafter."

For Ibn Qayyim, maqasid is not only about warding off harm, but also about bringing tangible benefits to humanity: justice, compassion, wisdom, and well-being. Shari'ah law that contradicts maqasid, he said, is not true shari'ah, but rather a form of misunderstanding.¹⁹

In Ibn Qayyim's interpretation, the maqāṣid of shari'ah must serve as a guideline for muftis and judges in applying the law. Shari'ah that focuses solely on rigid texts without considering the maqāṣid can actually give rise to injustice and damage the image of Islam. He also emphasized the importance of understanding the maqāṣid in the context of social reality and changing times: shari'ah law remains, but its application must always be alive, adapting to needs, in order to achieve prosperity.²⁰ Ibn Qayyim's thoughts are proof that maqāṣid is not merely a theory, but an ethical way of thinking and the compass of ijtihad.

¹⁶ Akmal Marhalifams, "Fiscal Policy in the Spectrum As-Shari'ah Maqashid: Study of Al-Syatibi Thinking in the Book of Al-Muwafaqat," *Li Falah: Jurnal Studi Ekonomi Dan Bisnis Islam* 8, no. 1 (2023): 75–85, <https://doi.org/10.31332/lifalah.v8i1.2786>.

¹⁷ Fatimah Shalihah and Muhammad Miftah Irfan, "Jasser Auda's Maqasid Sharia Application in the 'Iddah for Career Women," *Al-Qisthu: Jurnal Kajian Ilmu-Ilmu Hukum* 20, no. 1 (2022): 12–26, <https://doi.org/10.32694/qst.v20i1.1270>.

¹⁸ Mujaddid Abdullah, "Maqasid Sharia and Social Development: An Inquiry into Jamaluddin Athiyah's Renewal Paradigm," *UMRAN - Journal of Islamic and Civilizational Studies* 12, no. 2 (2025): 67–78, <https://doi.org/10.11113/umran2025.12n2.757>.

¹⁹ Dr Hammad Ullah Khan, "Science and Religion: The Relationship between Islamic Teachings and Modern Cosmology," *International Journal of the Universe and Humanity in Islamic Vision and Perspective* 1, no. 1 (2024): 1–13, <https://www.researchcorridor.org/index.php/IJUHIVP/article/view/24>.

²⁰ Chamim Tohari et al., "The Ijtihad Construction Of Islamic Law Based On The Maqāṣid Al-Syari'Ah Approach In The Indonesian Context," *Prophetic Law Review*, 2022, 195–221, <https://doi.org/10.20885/PLR.vol4.iss2.art4>.

True sharī'ah is a sharī'ah that protects life, mind, property, religion, and descendants—while also bringing a sense of compassion and justice.²¹

3. Maqāṣid Sharī'ah according to Imam Al-Ghazālī in the book *Al-Mustashfa* and the Philosophy of Public Interest

Imam Abu Hamid Al-Ghazālī (d. 505 H) in *Al-Mustashfa min Ilm al-Uṣul* was the pioneer who first formulated the five *Maqāṣid al-sharī'ah* explicitly. Al-Ghazālī wrote that the goals of sharī'ah are *Hifẓ al-dīn*, *Hifẓ al-naḥs*, *Hifẓ al-'Aql*, *Hifẓ al-māl*, *Hifẓ al-Naṣl* which are the spirit behind all laws, both worship and muamalah. *Maqāṣid al-sharī'ah* is sourced from naqli evidence and accompanied by common sense (mantiq), thus realizing a balance between revelation and wisdom. He emphasized that without maqāṣid, law becomes "dry", merely a formal obligation that loses its spirit.²²

Al-Ghazālī also developed the theory of *Maṣlaḥah Mursaya* (benefits not explicitly stated in the text, but in accordance with the maqasid), so that sharī'ah can address new needs without losing its normative foundation. For him, *Maqasid* is *Maqasid Al-Hukm*: the goal that makes sharī'ah a blessing for the universe, not a burden. Laws that cause harm, injustice, or imbalance are laws that fail to fulfill the maqasid.²³

These three great scholars, Imam Al-Ghazālī as the pioneer in formulating the five maqāṣid, Imam Al-Shāṭibī as the compiler of the modern maqāṣid system, and Ibn Qayyim as a supporter of maqāṣid as an ethic of thought and justice—agree: maqāṣid is not just a theory, but the spirit that brings the sharī'ah to life. In the context of ASyA Theory, this maqāṣid is lifted from text to reality, synergized with the adaptive instrument MILES, so that it remains alive as an energy that guides modern Islamic society: not only maintaining religious symbols, but also bringing justice, prosperity, and harmony in the real world.

B. MILES

MILES is a financial and socio-development framework coined by Robert T. Kiyosaki, representing the five strategic variables that shape individual and community resilience: Money, Intelligence, Location, Education, and Status. In this model, money refers to financial resources and the capacity to manage and grow economic assets; intelligence denotes critical thinking and decision-making abilities; location captures the influence of one's physical and social environment; education

²¹ Tarmizi Tahir, "Ibnu Qayyim Al-Jauziyah On The Influence Of Social Changes On Legal Changes," *Taklifi: Jurnal Hukum Islam* 1, No. 1 (2024): 1, <https://jurnallppm.iainasadiyah.ac.id/index.php/Taklifi/Article/View/121>.

²² Wa Sharhuhu Abdul Ali Mohammad Bin Nizamud Deen Al Ansari Abu Hamid Mohammad Bin Mohammad Bin Mohammad Al Gizali, *Al Mustashfa Min Ilmul Uṣool* (1325), <http://archive.org/details/in.ernet.dli.2015.432464>.

²³ Muhammad Zuardi Et Al., "Transformation Of The Concept Of Maslahah In Sustainable Islamic Finance: A Hermeneutic Analysis Of Al-Ghazali's Thoughts And Ash-Syatibi," *Profetika: Jurnal Studi Islam* 26, No. 01 (2025): 211–28, <https://doi.org/10.23917/Profetika.V26i01.9616>.

encompasses both formal and informal learning that enhances capability; and status reflects social reputation and recognition that enable access to opportunities. Kiyosaki's MILES framework emphasizes that financial and personal success is not determined solely by personal motivation, but by understanding and optimizing these contextual factors, which together mediate one's capacity to navigate risk, leverage opportunity, and achieve upward social and economic mobility.²⁴

1. *Money* (Financial literacy and skills). In the global era, the economy is one of the dominant factors influencing social stability.²⁵ Money, in this theoretical context, is not simply wealth, but rather financial literacy, family and community economic planning, management of productive zakat and waqf, and equitable economic distribution. This aligns directly with *hifz al-māl* (preserving wealth) and serves as the foundation for maintaining mental stability (*hifz al-nafs*) and the continuation of offspring (*hifzh al-nasl*).
2. *Intelligence* (intellectual, emotional, and spiritual intelligence). Intelligence in MILES includes strengthening a culture of critical thinking, the ability to read the times, communication skills, and social sensitivity. An intelligent Muslim society is able to sort information, counter hoaxes, prevent narrow-minded fanaticism, and create healthy cross-cultural dialogue.²⁶ This directly supports *Hifzh Al-'Aql* (preserving reason) as one of the most important maqasid (objectives of the Islamic faith) and strengthens social harmony, which is part of *Hifz al-nafs*.
3. *Location* (Conducive physical and social environment). Location is not just about geography, but also about the social ecosystem: communities, cultures, and interaction spaces that support moderate, peaceful, and inclusive Islamic values.²⁷ Choosing where to live, study, and engage in social activities is an important strategy for maintaining identity, morals, and the resilience of family and community values. Location supports the realization of *Hifz al-dīn* (maintaining religion) in a collective context and influences mental and physical well-being (*Hifz al-nafs*).
4. *Education* (a culture of continuous learning). Education encompasses not only formal schooling but also cross-age learning: scholarly assemblies, digital

²⁴ Tanius Karam, "El oscuro objeto del deseo o el estudio comunicativo del dinero: Una hipótesis de lectura," *Anuario de Investigación de la Comunicación CONEICC*, no. XXX (December 2023), <https://anuario.coneicc.org.mx/index.php/anuarioconeicc/article/view/620>.

²⁵ David Ward, "Money and Mental Health: An Inextricable Link?," *BDJ In Practice* 36, no. 7 (July 2023): 12–13, <https://doi.org/10.1038/s41404-023-2046-2>.

²⁶ M. I. Suhifatullah et al., "Character Education Strategies in Improving Students' Spiritual Intelligence," *International Research Journal of Management, IT and Social Sciences* 8, no. 2 (2021), <https://doi.org/10.21744/irjmis.v8n2.1350>.

²⁷ Ross S. Purves and Flurina M. Wartmann, "Characterising and Mapping Potential and Experienced Tranquillity: From a State of Mind to a Cultural Ecosystem Service," *Geography Compass* 17, no. 11 (2023): e12726, <https://doi.org/10.1111/gec3.12726>.

literacy, scientific discussions, and research.²⁸ Education empowers society to not only adhere to rituals but also to possess in-depth knowledge and relevance to the times. This aligns with *hifzh al-'aql* and supports *hifzh al-nasl* by passing on knowledge and morals to future generations.

5. *Status* (Social reputation and collective honor). Status is not arrogance, but honor (*murū'ah*) which makes Muslims respected in the eyes of the public, both locally and globally.²⁹ A reputation as a trustworthy, polite, productive and innovative people becomes a moral shield as well as social capital. Status strengthens *hifzh al-nasl* (honor of family and descendants) and *ḥifẓ al-dīn*: religion that is maintained not only in worship, but also in the good name of the people before humans.

RESULTS

The ASyA (Adaptive Syari'ah Advantage) theory was developed to address the concerns of modern Muslim society, which is often trapped in symbolic religiosity. This phenomenon creates an imbalance between ritual worship and the fundamental objectives of the *maqasid sharī'ah*.³⁰ The ASyA theory aims to revitalize *maqasid sharī'ah* as a normative foundation with the help of the adaptive instrument MILES (Money, Intelligence, Location, Education, Status). The primary objective of this research is to formulate the ASyA Theory as a model for Muslim community resilience. By combining the *maqasid sharī'ah* and MILES, this research offers a framework capable of safeguarding religion, life, intellect, property, and posterity while addressing the challenges of globalization, digitalization, and changing social values.

This theory was developed using the Maqāṣid–MILES Adaptive Synthesis Method (MMAS), a qualitative method that develops a critical analytical framework that connects the thoughts of classical scholars with modern social reality.³¹ Thus, this research is not only theoretical but also applicable. MMAS utilizes three main instruments. First, Logical Fallacy Mapping, which uses logical fallacy categories (false dichotomy, oversimplification) to analyze bias in religious practices. Second, Critical Adaptive Synthesis, which uses a matrix connecting the *maqāṣid al-sharī'ah* and MILES to generate adaptive strategies. Third, Narrative Scenario Construction, which creates narrative scenarios to test the application of theory in real-world contexts such as urban families or digital communities. Because the

²⁸ Dexter R. Phillips et al., "Distributed Leadership in Education: A Systematic Review of Its Role in Fostering Innovative Practices and Enhancing School Performance," *International Journal of Science and Research (IJSR)* 12, no. 11 (2023): 2083–89, <https://doi.org/10.21275/SR231128014118>.

²⁹ Yasien Mohamed, "The Evolution of Early Islamic Ethics," *American Journal of Islam and Society* 18, no. 4 (2001): 89–132, <https://doi.org/10.35632/ajis.v18i4.1983>.

³⁰ Dian Nur Anna And Maryono, "Between Art And Faith: Exploring Spiritual Expressions In Contemporary Muslim Art," *Khazanah: Jurnal Studi Islam Dan Humaniora*, July 31, 2025, 44–73, <https://doi.org/10.18592/Khazanah.V23i1.16533>.

³¹ Yevhen Leheza et al., "The Human Right to an Environment Safe for Life and Health: Legal Regulation, Contemporary Challenges and Comparative Perspectives," *Syariah: Jurnal Hukum Dan Pemikiran* 23, no. 2 (2023): 138–50, <https://doi.org/10.18592/sjhp.v23i2.12257>.

MMAS stages are systematic, this method can be replicated by other researchers for different contexts, for example on issues of digital literacy, health, or economic resilience. The operational stages of MMAS can be detailed in more detail as follows.

- a. *Deconstruction of classical maqāṣid texts* , namely re-examining classical texts such as Al-Mustashfa by Al-Ghazālī, Al-Muwāfaqāt by Al-Shāṭibī, and Ibn Qayyim's I'lam al-Muwaqqi'in to extract the maqāṣid principles that serve as normative foundations. This step aims to ensure that the theory has a strong foundation in the Islamic intellectual heritage.
- b. *Identification of logical fallacies in religious practices* , namely identifying errors in thinking that frequently arise in religious practices, such as the false dichotomy between this world and the afterlife or the oversimplification that assumes ritual alone is sufficient to resolve social problems. This identification is conducted through analysis of preaching texts, religious discourse, and social phenomena.
- c. *Mapping maqāṣid into MILES dimensions* , namely connecting the objectives of maqāṣid (ḥifẓ al-dīn, ḥifẓ al-nafs, ḥifẓ al-'aql, ḥifẓ al-māl, ḥifẓ al-nasl) with the five MILES dimensions. For example, safeguarding wealth (ḥifẓ al-māl) is operationalized through financial literacy, productive zakat, and the distribution of the people's economy.
- d. *Validation through literature triangulation or expert review* , which tests the validity of the results by comparing classical and modern literature and soliciting input from maqāṣid al-shari'ah experts and social scientists. This step ensures the theory is not only normatively consistent but also socially relevant, and allows for replication by other researchers.

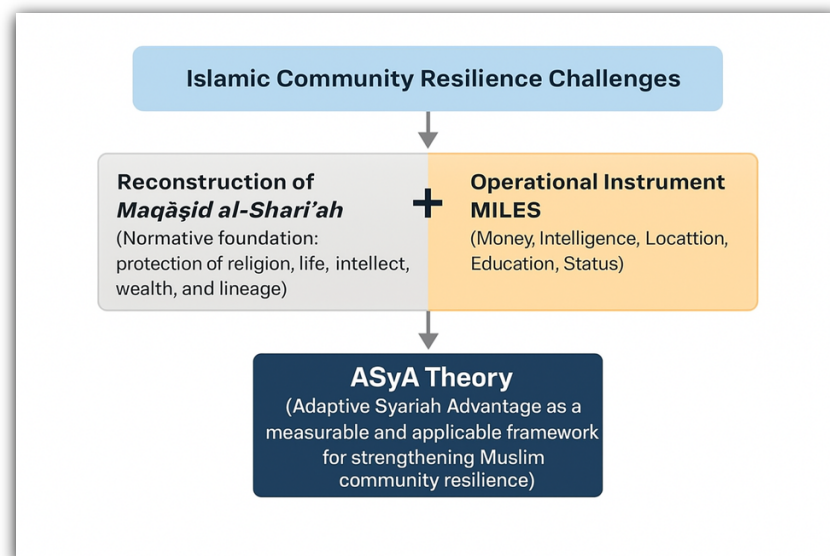


Chart 1. Mapping maqāṣid into MILES dimensions

Within the framework of the ASyA Theory, maqāṣid al-shari'ah is positioned as the normative spirit that serves as a direction and foundation. Meanwhile, MILES (Money, Intelligence, Location, Education, Status) functions as an adaptive instrument that

brings maqāṣid to life in the realities of modern society. The following is a detailed explanation of how each *ASyA Theory* can be classified through MILES in *Maqāṣid al-sharīʿah* , so that the maqāṣid is not only ideal, but also truly beneficial and impactful.

6.1 ASyA-R Theory

ASyA - R (Religion) is a derivative of the ASyA Theory designed to revitalize the maqāṣid al-sharīʿah, not only as a normative theory, but also as the soul that pulsates in the religiosity of modern society. Its application is as follows.

Tabel 1 Concept of “Religion” in ASyA-Religion

<i>MILES Component</i>	<i>Concept of “Religion” in ASyA-Religion</i>	<i>Practical Application</i>	<i>Expected Outcome</i>
<i>Money</i>	Economic activity as an expression of obedience and moral accountability before God	Ethical financial systems, interest-free transactions, utilizing wealth for worship and charity	Financial behavior that aligns with religious values and strengthens obedience to divine law
<i>Intelligence</i>	Intellectual commitment to understanding revelation, religious knowledge, and moral reasoning	Structured study circles, tafsīr learning, uṣūl al-fiqh training, and development of sacred reasoning frameworks	Faith that is rationally grounded, internally coherent, and protected from superficial or misguided interpretation
<i>Location</i>	Creating living environments that support consistent worship and protection of religious identity	Choosing residences near mosques or Islamic institutions, being part of righteous communities, minimizing exposure to environments hostile to faith	Stable religious practice supported by social infrastructure and constructive spiritual environments
<i>Education</i>	Religious learning as a lifelong duty that transmits creed, ethics, and devotional proficiency	Qur’ān and ḥadīth education, character-based Islamic schooling, integrated religious curricula	A knowledgeable generation capable of practicing their religion with understanding and excellence
<i>Status</i>	Social reputation used to represent religious dignity, inspire others, and	Religious leadership, community activism, moral role modeling,	Respected figures who strengthen collective adherence to Islam and

uphold morality	public	preserving public identity	Islamic	enhance presence in society	religious
--------------------	--------	-------------------------------	---------	--------------------------------	-----------

6.2 ASyA-So Theory

ASyA - So (Soul) is a derivative of the ASyA Theory, which focuses on the maqasid of shari‘ah as the foundation for nurturing, strengthening, and honoring hifzh al - nafs — protecting the soul, mental health, and inner peace of modern Muslims. This theory emphasizes that protecting the soul is not only about avoiding physical harm or suicide, but also about creating an ecosystem of compassion and harmony. Examples of its application are as follows.

Tabel 2 Concept of “Soul” in ASyA-Soul

<i>MILES Component</i>	<i>Concept of “Soul” in ASyA-Soul</i>	<i>Practical Application</i>	<i>Expected Outcome</i>
<i>Money</i>	Financial choices as spiritual responsibility that reflects inner purity and sincerity	Zakat discipline, ethical earning, avoiding unlawful income, spiritual intention (niyyah) in financial planning	Purified wealth that strengthens faith and aligns economic actions with divine accountability
<i>Intelligence</i>	Intellectual development as a path to spiritual clarity and deeper understanding of divine guidance	Study of Islamic epistemology, tafsīr reflection, spiritual reasoning, and contemplative learning practices	Enhanced inner clarity, wisdom, and ability to make spiritually grounded decisions
<i>Location</i>	Choosing environments that nurture spiritual well-being and minimize harm to the heart and soul	Living near worship spaces, participating in righteous communities, limiting exposure to immoral surroundings	Supportive environments that protect spiritual health and encourage ongoing religious practice
<i>Education</i>	Learning as tazkiyah (self-purification) that strengthens character and spiritual maturity	Islamic moral education, Sufi-based ethical training, character cultivation programs	Individuals with disciplined character, self-control, and spiritually refined behavior
<i>Status</i>	Social standing used not for pride but as a means of serving others and elevating collective spirituality	Leadership in community service, mentoring youth, modeling humility and integrity	Increased communal spiritual benefit and strong moral exemplars for society

6.3 ASyA-Se Theory

ASyA – Se (Sense) is a derivative of the ASyA Theory which focuses on maqāṣid al-sharī‘ah as the source of the birth of inner sensitivity, moral aesthetics, and social intuition—which keeps Muslims in harmony with human values, beauty, and grace for the universe. This theory brings to life hifzh al - nafs (guarding the soul) through a balance of feelings; hifzh al - aql (maintaining reason) through reflective wisdom; hifzh al - mal (protecting wealth) through a sense of justice; hifzh al - nasl (guarding offspring) through morals and gentleness; and hifzh al - din (guarding religion) through the beauty of faith that radiates. The implementation is as follows.

Tabel 3 Concept Of “Sense” In ASyA-Se

Miles Component	Concept Of “Sense” In ASyA-Se	Practical Application	Expected Outcome
Money	Financial awareness and sensitivity toward ethical earning, spending, and prioritization	Training on needs-based budgeting, financial mindfulness, halal income awareness	Muslims develop a conscious economic lifestyle aligned with ethical and spiritual values
Intelligence	Cognitive sensitivity to discern guidance, values, and information critically	Critical thinking training, reflective learning, media and information literacy	Individuals gain the ability to filter beneficial knowledge and avoid misleading influences
Location	Environmental and situational awareness shaping moral perception and behavior	Assessing neighborhoods, digital environments, schools, and workplaces for value alignment	Individuals and families choose environments that reinforce moral, educational, and cultural development
Education	Sensitivity to knowledge transmission and learning experience quality	Contextual Islamic education, reflective teaching practices, empathy-based learning	A learning ecosystem that produces educated, empathetic, and value-driven Muslims
Status	Maintaining social sensitivity through dignity, manners,	Strengthening public etiquette, community involvement, and	Individuals maintain positive social presence and strengthen

	and cultural awareness	constructive social participation	communal harmony
--	------------------------	-----------------------------------	------------------

6.4 ASyA-T Theory

ASyA - T (Treasure) is a derivative of the ASyA Theory, which positions *hifzh al - mal* (guarding wealth) not merely as an effort to maintain ownership, but as a way to restore the meaning of wealth as a divine trust and a means of manifesting blessings for others. This theory emphasizes that true "treasure" is not only material wealth, but also the benefits, blessings, and empowerment that arise from it. Examples of its application are as follows.

Tabel 4 Concept of “Treasure” in ASyA-T

<i>MILES Component</i>	<i>Concept of “Treasure” in ASyA- T</i>	<i>Practical Application</i>	<i>Expected Outcome</i>
<i>Money</i>	Material resources as entrusted wealth that must be managed ethically and productively	Financial management training, halal investment planning, family budgeting, asset protection	Sustainable financial growth and protection of family economic stability
<i>Intelligence</i>	Intellectual capability as a lifelong asset equally valuable as financial capital	Skill development, problem-solving training, reading culture, research-based decision-making	Higher intellectual resilience and improved strategic thinking in facing modern challenges
<i>Location</i>	Geographic and social environment as a socio-cultural “fortune” that shapes opportunities	Choosing communities with strong educational, economic, and moral environments; networking in productive ecosystems	Broader access to opportunity, positive social influence, and greater life trajectory improvement
<i>Education</i>	Knowledge and learning as the greatest long-term treasure of Muslim civilization	Islamic education, vocational training, continuous learning programs, parent–child literacy cycles	Formation of knowledgeable and future-ready individuals and families
<i>Status</i>	Reputation, integrity, and good name as social treasure that	Maintaining public trust, strengthening family credibility, involvement in	Elevated social capital enabling broader recognition, influence, and

opens opportunity	collective	community leadership	beneficial contribution
----------------------	------------	-------------------------	----------------------------

6.5 ASyA-D Theory

ASyA - D (Descendant) is a derivative of the ASyA Theory, which focuses the maqāṣid al-sharīʿah on hifzh al - nasl to maintain descendants, dignity, and the continuity of human values. This theory views " descendant " not merely as a biological lineage, but as a historical link that carries the legacy of faith, morals, knowledge, and wisdom from the past to the future. Examples of its application are as follows.

Tabel 5 Concept of “Descendant” in ASyA-D

MILES Component	Concept of “Descendant” in ASyA-D	Practical Application in ASyA-D	Expected Outcome
Money	Protection of lineage through financial preparedness	Children’s education funds, reproductive health financing, child protection programs, and financial planning for future generations	Financial security and sustainable preparedness for descendants
Intelligence	Intellectual and psychological safeguarding of the next generation	Understanding developmental psychology, effective and ethical parenting methods, and strong family communication skills	Mentally healthy, communicative, and psychologically secure children
Location	Ensuring a safe and dignified environment for descendants	Living in neighborhoods free from drugs, violence, exploitation, or negative social stigma	Children grow in a supportive and morally secure social environment
Education	Transmission of knowledge, character, and values across generations	Islamic upbringing, moral education, maqāṣid-based sex education, and digital literacy for children and parents	Formation of intelligent, moral, and value-conscious future generations
Status	Preservation of dignity and family reputation	Maintaining family honor and public credibility so children are socially respected	Social capital that protects younger generations and strengthens

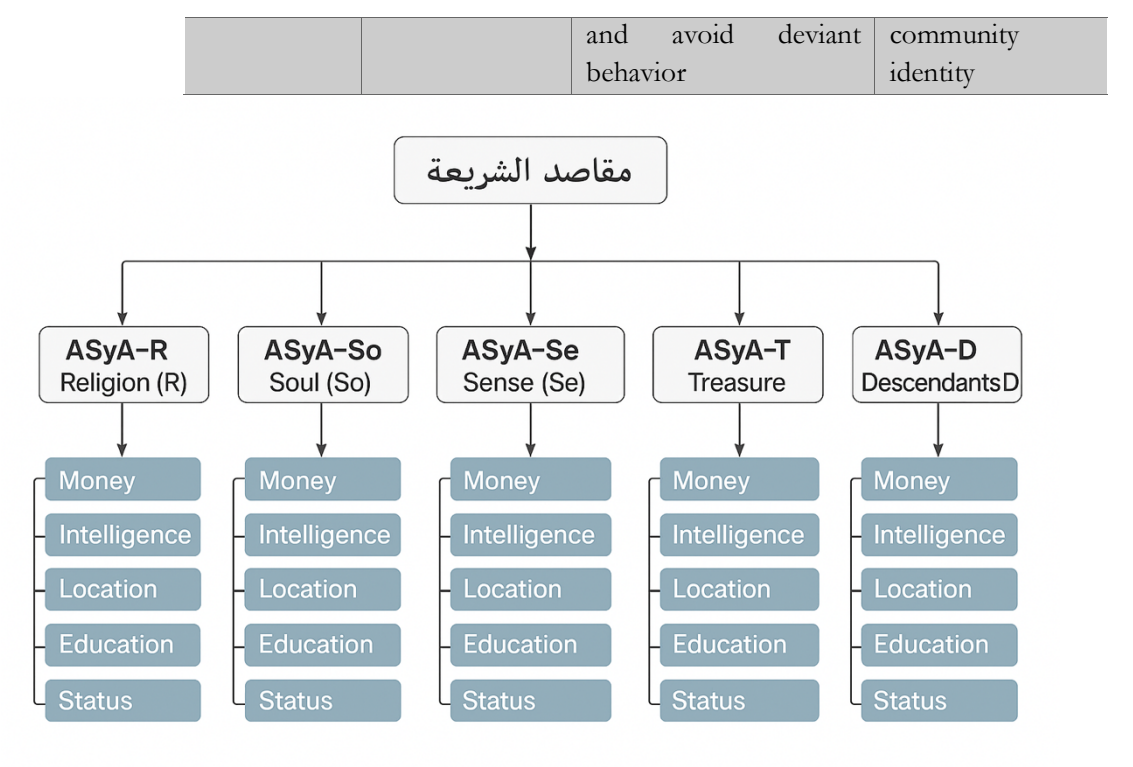


Chart 2 “Maqāṣid Decomposition into MILES Framework”

DISCUSSION

This study reveals that the contemporary crisis of Muslim social and familial resilience does not primarily stem from a lack of religious commitment, but rather from a fragmented and ritual-centered understanding of Islam that overlooks its higher objectives.³² The findings demonstrate that maqāṣid al-shari’ah, although widely acknowledged in Islamic scholarship, is rarely operationalized as a concrete, adaptive framework for daily life. In response to this limitation, this study develops the ASyA (Adaptive Shari’ah Advantage) Theory, integrating maqāṣid al-shari’ah with the MILES framework (Money, Intelligence, Location, Education, Status). The results show that each MILES component can be systematically aligned with the five essential protections of maqāṣid: wealth, intellect, life, lineage, and religion. This integration transforms maqāṣid from an abstract jurisprudential doctrine into a workable model capable of guiding Muslim families in managing finances, cultivating intellectual awareness, shaping educational priorities, maintaining environmental consciousness, and assuming ethical social positions. In doing so, ASyA offers a multidimensional and practical instrument for restoring balance between spiritual devotion and worldly responsibility, reaffirming Islam as a holistic way of life (kāffah) that governs not only rituals but also socio-economic, psychological, and ethical domains.

The relevance of these findings becomes more evident when situated within the broader socio-cultural context of modern Muslim societies, particularly in Southeast Asia.

³² Audrey Dwinandita, “Islamic Child Parenting Practices and Muslim Family Resilience in Southeast Asia: A Systematic Literature Review,” *Al-Athfal: Jurnal Pendidikan Anak* 10, no. 2 (2024): 83–105, <https://doi.org/10.14421/al-athfal.2024.102-01>.

The rapid expansion of digital technology, global consumer culture, urbanization, and individualistic values has gradually altered traditional patterns of life, family relations, and religious expression.³³ On one hand, this transformation has opened access to information, education, and mobility; on the other hand, it has intensified identity confusion, weakened communal bonds, and diluted the depth of religious understanding. In many cases, religiosity is reduced to visible symbols or intensified ritual performances, while economic planning, emotional intelligence, educational strategy, and social responsibility are neglected. This creates what the study identifies as “religious intoxication,” a condition where spiritual enthusiasm is disconnected from critical thought and purposeful action. In such a landscape, traditional interpretations of fiqh and religious guidance are often unable to respond comprehensively to lived realities. Therefore, the ASyA model emerges as a contextual answer—one that allows Islamic principles to remain grounded in revelation while effectively addressing the new complexities brought by digitalization, globalization, and shifting moral paradigms.

Theoretically, the ASyA model can be interpreted through the lenses of Hybrid Modernity and Living Law. Hybrid Modernity refers to the condition in which individuals and societies are simultaneously shaped by traditional values and modern structures, producing a complex identity that is neither entirely classical nor purely secular. In this hybrid space, Muslims often struggle to negotiate between inherited religious norms and contemporary social demands. ASyA responds by offering an integrative bridge: it does not reject modernity, nor does it dissolve Islamic identity into it. Instead, it reinterprets modern challenges through a maqāṣid-oriented perspective, allowing Muslims to participate in economic, technological, and educational advancement while remaining anchored in divine purpose. Meanwhile, from the perspective of Living Law, the Shari‘ah is not merely a static legal text but a living ethical system that evolves through lived experience and social practice. ASyA embodies this principle by translating maqāṣid into daily decision-making frameworks for family, education, finance, and leadership. In doing so, it demonstrates that Islamic law is not confined to courtrooms or fatwas, but actively shapes patterns of resilience, morality, and collective well-being.

From a scientific and philosophical standpoint, this study offers an important insight into the nature of religiosity and resilience. Modern social science often approaches resilience as a psychological trait or socio-economic skill set, detached from spiritual dimensions. Conversely, traditional religious discourse frequently emphasizes submission, patience, and ritual discipline without sufficient attention to strategic planning and structural adaptation.³⁴ The ASyA Theory brings these two dimensions into epistemological harmony. It suggests that true resilience is the result of a balanced relationship between transcendental consciousness and rational engagement with reality. This balance aligns with the Qur’anic concept of mīzān (equilibrium) and the principle of amānah (responsibility). By operationalizing these metaphysical principles through practical tools such as financial literacy, intellectual vigilance, educational planning, environmental awareness, and ethical self-positioning, the study reveals that spiritual maturity is inseparable from practical wisdom. In this sense, ASyA provides not only a theoretical contribution, but also a form of ethical-scientific wisdom that empowers Muslims to live meaningfully in both the temporal and eternal dimensions of existence.

³³ Christoph Antweiler, “Southeast Asia as a Litmus Test for Grounded Area Studies,” *International Quarterly for Asian Studies* 51, nos. 3–4 (2020): 79–98, <https://doi.org/10.11588/iqas.2020.3-4.13426>.

³⁴ Andi Rosa et al., “Peran Filsafat Ilmu Dalam Menghadapi Era Digital,” *Jurnal Kajian Islam Dan Sosial Keagamaan* 2, no. 4 (2025): 825–31, <https://jurnal.ittc.web.id/index.php/jkis/article/view/2707>.

When compared with previous studies, this research occupies a unique and necessary position. Prior works on *maqāṣid al-shari'ah* have largely focused on its application in Islamic finance, legal reform, governance, or educational philosophy. These studies have undeniably enriched Islamic academic discourse, yet they often remain confined to institutional, policy-level, or textual analysis. On the other hand, studies on social resilience, whether in psychology or sociology, tend to be rooted in secular frameworks that overlook the transformative role of divine ethics and spiritual consciousness. Unlike these approaches, ASyA integrates both realms into a single, coherent framework. It neither treats *maqāṣid* as merely a theological ideal, nor views resilience as a purely technical or behavioral construct. Instead, it positions *maqāṣid* as the ethical core and MILES as the operational mechanism. This synthesis fills the conceptual gap left by earlier research and provides a more holistic perspective on Muslim life. In this way, ASyA distinguishes itself as an interdisciplinary contribution that redefines the conversation about law, religion, and resilience in contemporary scholarship.

The implications of this study are significant on multiple levels. Theoretically, it expands the function of *maqāṣid al-shari'ah* beyond jurisprudential discourse and reframes it as a dynamic, adaptive system applicable to real-life challenges. It also contributes to interdisciplinary theory-building by connecting Islamic legal philosophy with resilience theory, systems thinking, and socio-cultural analysis. Practically, the ASyA model can be applied in family education, premarital counseling, youth development programs, Islamic schooling, and community empowerment initiatives. It encourages Muslims to integrate spirituality with financial planning, intellectual growth, environmental care, and ethical leadership. From a policy perspective, ASyA offers a new reference point for governments, religious institutions, and NGOs in designing programs aimed at strengthening family resilience, reducing poverty, improving mental health, and promoting ethical digital behavior within Muslim communities. Ultimately, the study positions Islamic values not as nostalgic remains of the past, but as a living, transformative force capable of shaping a more balanced, resilient, and dignified future for humanity.

CONCLUSION

This study affirms that the ASyA (Adaptive Shari'ah Advantage) framework represents a substantial intellectual and practical advancement in the ongoing effort to reconnect classical Islamic legal philosophy with the pressing realities of contemporary Muslim life. While *maqāṣid al-shari'ah* has long been recognized as the ethical heart of Islamic law, its function has often remained confined to abstract discourse or sectoral applications in areas such as Islamic finance, legal reform, and institutional governance. By contrast, ASyA reconceptualizes *maqāṣid* as an adaptive and operational system, capable of guiding individuals, families, and communities in responding to the complex challenges of modern existence. In doing so, it shifts *maqāṣid* from a merely normative ideal into a transformative framework for resilience, sustainability, and holistic well-being.

The findings demonstrate that the central crisis facing many modern Muslim societies is not a decline in religiosity per se, but a fragmentation of religious understanding. Ritual practices continue to flourish, yet they are frequently detached from rational planning, ethical strategy, and social responsibility. This phenomenon, identified in the study as “religious intoxication,” is reinforced by logical fallacies such as false dichotomy and oversimplification, which falsely separate devotion from worldly engagement. Through the *Maqāṣid*–MILES Adaptive Synthesis Method (MMAS), this research systematically addresses these epistemological distortions. By combining textual analysis of classical sources, critical mapping of cognitive errors in religious discourse, and adaptive synthesis

with the MILES elements (Money, Intelligence, Location, Education, and Status), the study provides a coherent pathway for restoring balance between spiritual commitment and socio-material responsibility.

The operationalization of the five essential maqāṣid through the MILES framework represents one of the key innovations of this research. Each domain of protection—religion, intellect, life, wealth, and lineage—is translated into tangible dimensions of everyday life, enabling maqāṣid to speak directly to issues such as financial literacy, critical thinking, environmental consciousness, educational planning, and ethical leadership. This integration demonstrates that Islamic teachings, when approached through a maqāṣid-oriented and adaptive lens, are not in conflict with modernity but offer a principled foundation for navigating it. ASyA therefore revitalizes the Sharīʿah not as a static legal code, but as a dynamic moral compass that promotes dignity, accountability, and sustainable human flourishing.

Beyond its theoretical contributions, this study also carries significant practical and strategic implications. The ASyA framework can serve as a foundational model for strengthening Muslim family resilience, improving community-based education, enhancing youth development, and guiding ethical engagement with digital and economic systems. It offers religious leaders, educators, policymakers, and social practitioners a coherent paradigm that bridges spiritual values with actionable competencies. In a world increasingly shaped by uncertainty, fragmentation, and moral ambiguity, ASyA presents an alternative vision—one that harmonizes transcendental purpose with rational adaptability, and faith with responsible agency.

Ultimately, this research reaffirms that Islamic law, when understood through its higher objectives, possesses a profound capacity to respond to the evolving needs of humanity. By reclaiming maqāṣid al-sharīʿah as a living, adaptive, and integrative framework, the ASyA Theory contributes to the formation of a forward-looking Islamic ethos—one that upholds spiritual depth while embracing intellectual vitality, social justice, and civilizational renewal in the contemporary world.

Reference

- Abdullah, Mujaddid. "Maqasid Sharia And Social Development: An Inquiry Into Jamaluddin Athiyah's Renewal Paradigm." *Umran - Journal Of Islamic And Civilizational Studies* 12, No. 2 (2025): 67–78. <https://doi.org/10.11113/Umran2025.12n2.757>.
- Abu Hamid Mohammad Bin Mohammad Bin Mohammad Al Gizali, Wa Sharhuhu Abdul Ali Mohammad Bin Nizamud Deen Al Ansari. *Al Mustasfa Min Ilmul Usool*. 1325. <http://archive.org/details/in.ernet.dli.2015.432464>.
- Akrim, Akrim. "A New Direction Of Islamic Education In Indonesia: Opportunities And Challenges In The Industrial Revolution Era 4.0." *Edukasi Islami: Jurnal Pendidikan Islam* 11, No. 01 (2022): 35–48. <https://doi.org/10.30868/Ei.V11i01.1799>.
- Anna, Dian Nur, And Maryono. "Between Art And Faith: Exploring Spiritual Expressions In Contemporary Muslim Art." *Khazanah: Jurnal Studi Islam Dan Humaniora*, July 31, 2025, 44–73. <https://doi.org/10.18592/Khazanah.V23i1.16533>.

- Antweiler, Christoph. "Southeast Asia As A Litmus Test For Grounded Area Studies." *International Quarterly For Asian Studies* 51, Nos. 3–4 (2020): 79–98. <https://doi.org/10.11588/Iqas.2020.3-4.13426>.
- Çinaroğlu, Metin. "A Tale Of Resilience And Faith: Understanding Grief Through Islamic Coping Mechanisms." *Spiritual Psychology And Counseling* 9, No. 2 (2024): 169–86. <https://doi.org/10.37898/Spiritualpc.1403670>.
- Cooke, Fang Lee, Randall Schuler, And Arup Varma. "Human Resource Management Research And Practice In Asia: Past, Present And Future." *Human Resource Management Review*, Human Resource Management Research And Practice In Asia: Past, Present And Future, Vol. 30, No. 4 (2020): 100778. <https://doi.org/10.1016/J.Hrmr.2020.100778>.
- Dwinandita, Audrey. "Islamic Child Parenting Practices And Muslim Family Resilience In Southeast Asia: A Systematic Literature Review." *Al-Athfal: Jurnal Pendidikan Anak* 10, No. 2 (2024): 83–105. <https://doi.org/10.14421/Al-Athfal.2024.102-01>.
- Hendawi, Manal, Ghadah Al Murshidi, Asrori Asrori, Muhammad Fazlurrahman Hadi, Miftachul Huda, And Terence Lovat. "The Development Of Islamic Education Curriculum From The Quranic Perspective." *Ar-Fachruddin: Journal Of Islamic Education* 1, No. 2 (2024): 93–123. <https://doi.org/10.7401/Hms52091>.
- Hüffmeier, Joachim, Ann-Kathrin Torka, Elisabeth Jäckel, And Philipp Schäpers. "Open Science Practices In Iwo Psychology: Urban Legends, Misconceptions, And A False Dichotomy." *Industrial And Organizational Psychology* 15, No. 4 (2022): 520–24. <https://doi.org/10.1017/Iop.2022.69>.
- Ibrāhīm Ibn Mūsā Shāṭibī. *Reconciliation Of The Fundamentals Of Islamic Law - Al-Muwafaqat Fi Usul Al-Shariah* - Volume 1. 2011. <http://archive.org/details/Reconciliationofthefundamentalsofislamiclawalmuwafaqatfiusulashariahvolume1>.
- Ihdah, Novia N., Hadijah An-Najah, And Yuhanit Kamelia. "Maqāṣid Al-Syarī'Ah And The Reinterpretation Of Human Rights In Asean: An Ethical And Contextual Approach To The Universality Of Human Rights." *Journalum Juris Islamicum Contemporaneum* 1, No. 1 (2025): 107–24. <https://ejournal.darulquranafandi.sch.id/jjic/article/view/4>.
- Jahar, Asep Saepudin, Amany B. Lubis, And Muhamad Fahri. "The Use Of Maqasid Al-Sharia In Maritime And National Resilience Context." *Al-Risalah: Forum Kajian Hukum Dan Sosial Kemasyarakatan* 21, No. 1 (2021): 97–110. <https://doi.org/10.30631/Alrisalah.V21i1.657>.
- Jamison, Tyler B., Lawrence Ganong, And Christine M. Proulx. "Unmarried Coparenting In The Context Of Poverty: Understanding The Relationship Between Stress, Family Resource Management, And Resilience." *Journal Of Family And Economic Issues* 38, No. 3 (2017): 439–52. <https://doi.org/10.1007/S10834-016-9518-Z>.
- Kader, Haithem. "Human Well-Being, Morality And The Economy: An Islamic Perspective." *Islamic Economic Studies* 28, No. 2 (2021): 102–23. <https://doi.org/10.1108/Ies-07-2020-0026>.
- Karam, Tanius. "El Oscuro Objeto Del Deseo O El Estudio Comunicativo Del Dinero: Una Hipótesis De Lectura." *Anuario De Investigación De La Comunicación Coneicc*, No. Xxx (December 2023). <https://anuario.coneicc.org.mx/index.php/anuarioconeicc/article/view/620>.

- Khan, Dr Hammad Ullah. "Science And Religion: The Relationship Between Islamic Teachings And Modern Cosmology." *International Journal Of The Universe And Humanity In Islamic Vision And Perspective* 1, No. 1 (2024): 1–13. <https://www.researchcorridor.org/index.php/Ijuhivp/article/view/24>.
- Leheza, Yevhen, Olena Sinkevych, Zorina Kravtsova, Olena Kudriavtseva, And Ievgeniia Cherniak. "The Human Right To An Environment Safe For Life And Health: Legal Regulation, Contemporary Challenges And Comparative Perspectives." *Syariah: Jurnal Hukum Dan Pemikiran* 23, No. 2 (2023): 138–50. <https://doi.org/10.18592/sjhp.v23i2.12257>.
- Marhalifams, Akmal. "Fiscal Policy In The Spectrum As-Shari'ah Maqashid: Study Of Al-Syatibi Thinking In The Book Of Al-Muwafaqat." *Li Falah: Jurnal Studi Ekonomi Dan Bisnis Islam* 8, No. 1 (2023): 75–85. <https://doi.org/10.31332/lifalah.v8i1.2786>.
- Mifsud, Denise. "Parents As Educators During Lockdown: Juggling Multiple Simultaneous Roles To 'Keep Atop' Home-Schooling Amid The Covid-19 Pandemic?" *Journal Of Educational Administration And History* 54, No. 4 (2022): 397–419. <https://doi.org/10.1080/00220620.2021.2017864>.
- Mohamed, Yasien. "The Evolution Of Early Islamic Ethics." *American Journal Of Islam And Society* 18, No. 4 (2001): 89–132. <https://doi.org/10.35632/ajis.v18i4.1983>.
- Mohammed, TawffEEK A. S. "A Scientometric Study Of Maqasid Al-Shariah Research: Trending Issues, Hotspot Research, And Co-Citation Analysis." *Frontiers In Research Metrics And Analytics* 9 (November 2024). <https://doi.org/10.3389/frma.2024.1439407>.
- Owodunni, Oluwafemi P., Cynthia Uzoukwu, Evan N. Courville, Meic H. Schmidt, And Christian A. Bowers. "The Fine Line Between Simplicity And Oversimplification: Comparing The Risk Analysis Index And 5-Factor Modified Frailty Index As Frailty Assessment Tools." *Neurospine* 20, No. 2 (2023): 728–30. <https://doi.org/10.14245/ns.2346496.248>.
- Purves, Ross S., And Flurina M. Wartmann. "Characterising And Mapping Potential And Experienced Tranquillity: From A State Of Mind To A Cultural Ecosystem Service." *Geography Compass* 17, No. 11 (2023): E12726. <https://doi.org/10.1111/gec3.12726>.
- R. Phillips, Dexter, Tasliyah Stewart-Fox, Simone Phillips, Mischka Griffith, And Jimmy Bhojedat. "Distributed Leadership In Education: A Systematic Review Of Its Role In Fostering Innovative Practices And Enhancing School Performance." *International Journal Of Science And Research (IJSR)* 12, No. 11 (2023): 2083–89. <https://doi.org/10.21275/sr231128014118>.
- Rosa, Andi, Mahmudhatul Lutfiya Khasanah, Ahmad Ramadhani, And Muhammad Yusron Kurniawan. "Peran Filsafat Ilmu Dalam Menghadapi Era Digital." *Jurnal Kajian Islam Dan Sosial Keagamaan* 2, No. 4 (2025): 825–31. <https://jurnal.ittc.web.id/index.php/jkis/article/view/2707>.
- Salman, Abdulsatar Shaker. "Mass Surveillance And The Maqasid Al-Shari'Ah: Balancing Security And Human Rights In Contemporary Islamic Discourse." *International Journal Of Sharia And Law* 1, No. 1 (2025): 65–80. <https://doi.org/10.65211/pxw09065>.
- Shalihah, Fatimah, And Muhammad Miftah Irfan. "Jasser Auda's Maqasid Sharia Application In The 'Iddah For Career Women." *Al-Qisthu: Jurnal Kajian Ilmu-Ilmu Hukum* 20, No. 1 (2022): 12–26. <https://doi.org/10.32694/qst.v20i1.1270>.

Suhifatullah, M. I., Sutarman Sutarman, And Mastur Thoyib. "Character Education Strategies In Improving Students' Spiritual Intelligence." *International Research Journal Of Management, It And Social Sciences* 8, No. 2 (2021). <https://doi.org/10.21744/Irjmis.V8n2.1350>.

Tahir, Tarmizi. "Ibnu Qayyim Al-Jauziyah On The Influence Of Social Changes On Legal Changes." *Taklifi: Jurnal Hukum Islam* 1, No. 1 (2024): 1. <https://jurnalppm.laiasadiyah.ac.id/index.php/Taklifi/Article/View/121>.

Tohari, Chamim, Hudzaifah Fawwaz, And Isma Swadjaja. "The Ijtihad Construction Of Islamic Law Based On The Maqāṣid Al-Syarī'ah Approach In The Indonesian Context." *Prophetic Law Review*, 2022, 195–221. <https://doi.org/10.20885/Plr.Vol4.Iss2.Art4>.

Waelen, Rosalie, And Michal Wieczorek. "The Struggle For Ai's Recognition: Understanding The Normative Implications Of Gender Bias In Ai With Honneth's Theory Of Recognition." *Philosophy & Technology* 35, No. 2 (2022): 53. <https://doi.org/10.1007/S13347-022-00548-W>.

Ward, David. "Money And Mental Health: Inextricably Linked?" *Bdj In Practice* 36, No. 7 (2023): 12–13. <https://doi.org/10.1038/S41404-023-2046-2>.

Zuardi, Muhammad, Ahmad Kholil, Amrin, And Ishma Amelia. "Transformation Of The Concept Of Maslahah In Sustainable Islamic Finance: A Hermeneutic Analysis Of Al-Ghazali's Thoughts And Ash-Syatibi." *Profetika: Jurnal Studi Islam* 26, No. 01 (2025): 211–28. <https://doi.org/10.23917/Profetika.V26i01.9616>.