

## Family Resilience and the Prevention of Radicalism: A *Maqāṣid al-Shari‘ah* Approach Based on Jasser Auda

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### ABSTRACT

**Purpose** – This study analyzes the epistemological construction of *maqāṣid al-shari‘ah* in the thought of Jasser Auda and examines its relevance for strengthening family resilience as a preventive framework against contemporary radicalism. It seeks to demonstrate how Auda’s systems-based *maqāṣid* paradigm can respond to latent, cognitive, and domestic forms of radicalization by reinforcing inclusive and moderate family values.

**Design/methodology/approach** – This research adopts a qualitative library-based method with a descriptive-analytical approach. It critically examines Auda’s principal works on *maqāṣid al-shari‘ah* and applies *ijtihād maqāṣidi* within the framework of *uṣūl al-fiqh*. The analysis emphasizes systems thinking, multidimensional reasoning, and the developmental orientation of Islamic law in addressing contemporary social challenges.

**Findings** – The study finds that Auda’s reformulation of *maqāṣid al-shari‘ah* shifts its orientation from classical *hifz* (protection) toward *tanmiyah* (development) and the realization of human dignity. In the context of family-based radicalism prevention, six interrelated indicators emerge: *hifz al-dīn* (balanced and tolerant religiosity), *hifz al-nafs* (psychological well-being and rejection of ideological violence), *hifz al-‘aql* (critical thinking and digital literacy), *hifz al-nasl* (healthy intergenerational relations), *hifz al-māl* (economic justice and ethical responsibility), and *hifz al-usrab* (family cohesion and moral accountability). Together, these dimensions form a *maqāṣidi* framework that enhances family resilience and functions as an epistemological safeguard against exclusivism and ideological rigidity.

**Research limitations/implications** – While conceptually integrative, Auda’s *maqāṣid* framework remains largely normative and requires empirical operationalization. Future research should develop measurable indicators and apply them in family education, policy-making, and community-based prevention programs.

**Originality/value** – This study offers a novel contribution by repositioning *maqāṣid al-shari‘ah* as a family-centered preventive framework against radicalism, enriching contemporary Islamic legal discourse with a holistic and context-sensitive perspective.

**Keywords:** Jasser Auda’s *Maqāṣid al-shari‘ah*, Family Radicalism, Islamic Law, Family Resilience, *Hifz al-Usrah*.

## Introduction

In recent years, the family has increasingly been recognized as a crucial social locus in sustaining social stability and preventing the spread of radical ideologies. Research on family resilience highlights the ability of families to adapt to economic hardship, psychological stress, socio-cultural disruption, and moral uncertainty—conditions that are frequently associated with increased vulnerability to radicalization.<sup>1</sup> Radicalism rarely emerges in isolation; rather, it is often nurtured within fragile familial environments characterized by economic insecurity, authoritarian relational patterns, emotional neglect, and limited critical literacy.<sup>2</sup> Despite the growing body of literature examining radicalism from security, political, and ideological perspectives, relatively limited attention has been devoted to the family as a preventive ethical infrastructure, particularly within an Islamic normative framework. This gap becomes especially significant in Muslim societies, where family life is deeply embedded in religious values and serves as a primary site of moral and spiritual education.

From an Islamic legal-ethical perspective, the framework of *maqāṣid al-shari‘ah* offers a holistic lens through which family resilience and radicalism prevention can be conceptually integrated. By emphasizing the preservation of religion (*hifz al-dīn*), life (*hifz al-nafs*), intellect (*hifz al-‘aql*), lineage (*hifz al-nasl*), and property (*hifz al-māl*), *maqāṣid*-oriented reasoning allows radicalism to be understood not merely as a security threat, but as a multidimensional failure to safeguard essential human and social values.<sup>3</sup> Jasser Auda’s contemporary *maqāṣid* theory, grounded in systems thinking, contextual sensitivity, and multidimensional analysis, provides a particularly relevant framework for addressing the root causes of radicalism at the familial level.<sup>4</sup> , this *maqāṣidi* perspective foregrounds the strengthening of family dynamics, psychological well-being, economic stability, educational awareness, and spiritual balance as

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<sup>1</sup> Xuan Cheng et al., “The Association between Family Resilience and Mental Health: A Three-Level Meta-Analysis,” *Archives of Psychiatric Nursing* 53 (2024): 224–31, <https://doi.org/10.1016/j.apnu.2024.10.017>; Umi Sumbulah, “Preventing Radicalism by Family and Civil Society Organizations in Indonesia,” *Pertanika Journal of Social Sciences and Humanities* 27, no. 1 (2019): 391–403; Elly Malihah et al., “Women as Social Agents to Prevent Radicalism in Muslim Families,” *Social Sciences and Humanities Open* 12 (2025), <https://doi.org/10.1016/j.ssho.2025.102119>.

<sup>2</sup> Cedric de Coning, Rui Saraiva, and Ako Muto, “Introduction: Linking Resilience, Peacebuilding, and Preventing Violent Extremism,” in *Resilience, Peacebuilding, and Preventing Violent Extremism: A Complex Systems Perspective on Sustaining Peace*, ed. Cedric de Coning, Rui Saraiva, and Ako Muto (Taylor and Francis, 2025), 1–15, <https://doi.org/10.4324/9781003594130-1>; Froma Walsh, “The Concept of Family Resilience: Crisis and Challenge,” *Family Process* 35, no. 3 (1996): 261–81, <https://doi.org/10.1111/j.1545-5300.1996.00261.x>.

<sup>3</sup> Jasser Auda, *Maqasid Al-Shariyah: A Beginner’s Guide* (International Institute of Islamic Thought (IIIT), 2008).

<sup>4</sup> Jasser Auda, *Maqasid Al-Shariyah as Philosophy of Islamic Law* (International Institute of Islamic Thought (IIIT), 2022).

integral strategies for preventing radicalization, rather than privileging doctrinal correction or punitive interventions alone. Accordingly, this study positions family resilience not as a peripheral concern, but as a core *maqāṣidī* mechanism for fostering social cohesion and safeguarding human dignity in the face of radical ideologies.

Recent patterns of radicalism indicate a significant shift from organized violence toward latent processes of ideological internalization that unfold within digital environments and everyday social settings. Quantitative evidence reinforces this shift. In Indonesia, data from the *National Counterterrorism Agency* show that although the national Radicalism Potential Index declined to around 10%, state authorities simultaneously identified hundreds of radical websites and social media accounts in a single year, indicating that radicalization persists below the threshold of violence.<sup>5</sup> This pattern is further corroborated by findings from the *Center for Islamic and Community Studies*, which report that more than 80% of students and university youth who are highly exposed to online religious content exhibit intolerant attitudes, a key precursor of cognitive radicalization.<sup>6</sup>

Globally, data from the Global Terrorism Index indicate that over 80% of terrorist attacks and nearly 90% of terrorism-related deaths occur in Muslim-majority societies, with victims predominantly drawn from within the same communities. Yet, these figures also demonstrate that violence is often the final outcome of long-standing ideological processes rather than their starting point.<sup>7</sup> Complementing this, surveys by the Pew Research Center consistently show that while only a small minority of Muslims express sympathy for extremist groups, large segments of Muslim youth are exposed to rigid and exclusionary religious narratives through digital media. Taken together, these data substantiate the argument that radical attitudes frequently develop long before engagement with extremist networks and that such processes are deeply embedded in domestic and familial spaces where religious authority, interpretation, and identity are negotiated.<sup>8</sup> Despite this empirical evidence,

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<sup>5</sup> BNPT, “Active Community Participation Encourages a Decrease in the Risk Index and Potential Index of Radicalism and Terrorism in 2022,” BNPT, December 28, 2022, <https://www.bnpt.go.id/partisipasi-aktif-masyarakat-mendorong-penurunan-indeks-resiko-dan-indeks-potensi-radikalisme-dan-terorisme-tahun-2022>.

<sup>6</sup> Zainal Arifin et al., “Organization of Islamic Education Curriculum to Prevent Radicalism Among Students in Indonesian Universities,” *Jurnal Pendidikan Agama Islam* 22, no. 1 (2025): 81–96, <https://doi.org/10.14421/jpai.v22i1.8316>.

<sup>7</sup> “Global Terrorism Index | Countries Most Impacted by Terrorism,” *Vision of Humanity*, n.d., accessed January 8, 2026, <https://www.visionofhumanity.org/maps/global-terrorism-index/>.

<sup>8</sup> Michael Lipka, “Muslims and Islam: Key Findings in the U.S. and around the World,” *Pew Research Center*, August 9, 2017, <https://www.pewresearch.org/short-reads/2017/08/09/muslims-and-islam-key-findings-in-the-u-s-and-around-the-world/>.

prevailing counter-radicalization frameworks remain disproportionately focused on individuals, institutions, and security interventions, leaving the family—arguably the earliest and most influential site of ideological formation—largely underutilized as a preventive resource.<sup>9</sup>

Despite significant advances in contemporary *maqāṣid al-shari‘ah* scholarship, a clear research gap remains between theoretical development and practical radicalism prevention. Existing studies largely apply *maqāṣid* frameworks to issues of human development, social justice, and good governance, demonstrating their relevance for education, health, income distribution, and institutional performance.<sup>10</sup> Empirical research has shown that *maqāṣid*-based indicators correlate positively with human development outcomes, while initiatives such as the sukuk programs of the Islamic Development Bank illustrate *maqāṣid*'s role in promoting social welfare.<sup>11</sup> However, these contributions remain macro-oriented and developmental, offering limited insight into preventing radicalization or addressing security-related concerns.

At the same time, educational and sociological approaches to counter-radicalization emphasize tolerance and moderation but often lack a coherent Islamic normative framework capable of engaging the religious logic of extremist narratives.<sup>12</sup> Consequently, no existing study has systematically integrated contemporary *maqāṣid al-shari‘ah*—particularly in its systems-based formulation—with operational, family-level strategies for radicalism prevention.<sup>13</sup> This unresolved disconnect constitutes the core research gap addressed by the present study. This study proposes a solution-oriented framework that integrates family-resilience into radicalism prevention through a *maqāṣid al-shari‘ah* lens.<sup>14</sup> Building on Jasser

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<sup>9</sup> M. Dani Habibi, “Interpretation of Radicalism and Terrorism in Indonesia (Interpretation of Ma’na-Cum-Maghza on the Word Fitnah in the Qur'an Surah Al-Baqarah: 190-193),” *Al-Dzikra: Journal of Qur'anic and Hadith Studies* 13, no. 1 (June 2019): 95–112, <https://doi.org/10.24042/al-dzikra.v13i1.3944>.

<sup>10</sup> Yomna Helmy, “From Islamic Modernism to Theorizing Authoritarianism: Bin Bayyah and the Politicization of the Maqāṣid Discourse,” *American Journal of Islam and Society* 38, nos. 3–4 (2021): 36–70, <https://doi.org/10.35632/ajis.v38i3-4.2934>.

<sup>11</sup> Arifin et al., “Organization of Islamic Education Curriculum to Prevent Radicalism Among Students in Indonesian Universities.”

<sup>12</sup> Adis Duderija, ed., *Maqāṣid Al-Shari‘a and Contemporary Reformist Muslim Thought: An Examination*, Maqasid Al-Shari‘a and Contemporary Reformist Muslim Thought: An Examination (Palgrave Macmillan, 2014), <https://doi.org/10.1057/9781137319418>.

<sup>13</sup> Mutawali, “AS THE FOUNDATION OF ISLAMIC MODERATION: Theo-Philosophical Insight against Extreme Religious Ideology,” *Ulumuna* 27, no. 1 (2023): 341–66, <https://doi.org/10.20414/ujis.v27i1.560>.

<sup>14</sup> Muhammad Nazir Alias et al., “SCIENTIFIC APPROACH AS THE BASIS FOR THE FORMATION OF MAQĀṢID AL-SHARI‘AH CONCEPT AND PRINCIPLES: A COMPARATIVE Legitima : Jurnal Hukum Keluarga Islam Volume 08, Number 01, December 2025

Auda's systems approach, it conceptualizes radicalism as a multidimensional failure to safeguard core *Shari'ah* objectives within domestic life. The study translates *maqāṣid* principles into operational indicators of family resilience, enabling early identification of risk factors such as exclusionary religiosity, cognitive rigidity, normalization of symbolic violence, relational breakdown, and economic vulnerability.<sup>15</sup>

The purpose of this approach lies in its capacity to bridge normative Islamic theory and applied prevention strategies. By operationalizing *maqāṣid al-shari'ah* at the family level, the article offers a practical model that complements existing counter-radicalization efforts with culturally grounded, preventive mechanisms. This model not only expands the scope of *maqāṣid*-based analysis but also provides policymakers, educators, and religious practitioners with a structured framework for strengthening family resilience as a frontline strategy against radicalization.

## Methods

This research relies on library-based qualitative data with a literature scope designed to ensure both theoretical depth and contextual relevance.<sup>16</sup> Overall, the research utilizes approximately 35–45 scientific references consisting of primary, secondary, and supporting literature. The primary literature includes the major works of Jasser Auda, particularly books that form the foundation for the development of *maqāṣid al-shari'ah* theory based on a systems approach, such as *Maqāṣid al-Shari'ah as Philosophy of Islamic Law: A Systems Approach*, *Maqāṣid al-Shari'ah: A Beginner's Guide*, *Ijtibād al-Maqāṣidī: Majmū'at Buhūth*, and *Ad-Dawlah al-Madaniyyah*. These works are used to reconstruct the epistemological framework, the multidimensional classification of *maqāṣid*, and the orientation of *maqāṣid* development in Auda's thinking.<sup>17</sup>

The secondary literature consists of classical and contemporary works in the study of *maqāṣid al-shari'ah* and *uṣūl al-fiqh*, which serve as a means of theoretical triangulation and epistemological criticism. Among them are the works of al-Shāṭibī through *Al-Muwāfaqāt*,

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STUDY,” *Malaysian Journal of Syariah and Law* 12, no. 2 (2024): 350–63, <https://doi.org/10.33102/mjsl.vol12no2.568>.

<sup>15</sup> Jasser Auda, “A Maqāṣidī Approach to Contemporary Application of the Sharī'ah,” *Intellectual Discourse* 19, no. 2 (2011): 193–217.

<sup>16</sup> Lynn Silipigni Connaway and Marie L. Radford, *Research Methods in Library and Information Science* (Bloomsbury Publishing USA, 2021).

<sup>17</sup> Wahyudin Darmalaksana, “Qualitative Research Methods: Literature Review and Field Study,” *Pre-Print Digital Library UIN Sunan Gunung Djati Bandung*, UIN Sunan Gunung Djati Bandung Library Center, 2020, <http://digilib.uinsgd.ac.id/id/eprint/32855>.

Ibn ‘Āshūr with *Maqāṣid al-Shari‘ah al-Islāmiyyah*, and Ahmad al-Raysūnī in *Naẓariyyat al-Maqāṣid*. In addition, this study also utilizes contemporary Islamic legal methodology studies from thinkers such as Wael B. Hallaq, Mohammad Hashim Kamali, and Tariq Ramadan to enrich the analysis and avoid a singular reading of Auda's version of *maqāṣid*.<sup>18</sup>

To link the theoretical framework with social reality, this study uses supporting literature in the form of reputable journal articles and institutional reports discussing family radicalism, digital radicalization, Muslim family resilience, and extremism prevention policies. These sources include publications from national and international institutions such as BNPT, PPIM, Pew Research Center, and the Global Terrorism Index report, as well as Scopus and Web of Science indexed journal articles in the fields of Islamic studies, sociology of religion, and security studies. The combination of normative, theoretical, and empirical literature allows this study to not only map Jasser Auda's *maqāṣid al-shari‘ah* conceptually, but also to test it critically and contextually. With a diverse and complementary reference base, this study aims to formulate a model for preventing family radicalism based on *maqāṣid al-shari‘ah* that is operational and relevant to the contemporary socio-religious context of Indonesia.<sup>19</sup>

## Results and Discussion

### Epistemology of *Maqāṣid al-Shari‘ah* Jasser Auda

The epistemology of *maqāṣid al-shari‘ah* in Jasser Auda's thinking cannot be understood merely as a linear continuation of the classical *maqāṣid* discourse, but rather as a methodological reconstruction of the workings of Islamic law itself.<sup>20</sup> If in the early tradition of *maqāṣid* was understood primarily as *hikmah al-tashrī‘* or the rationality behind the law, Auda shifts *maqāṣid* to a more fundamental level, namely as *the philosophy of Islamic law*.<sup>21</sup> This

<sup>18</sup> C Anderson, “Presenting and Evaluating Qualitative Research,” *American Journal of Pharmaceutical Education*, no. Query date: 2025-06-18 05:14:19 (2010), <https://www.sciencedirect.com/science/article/pii/S0002945923041232>.

<sup>19</sup> E Adhabi and CB Anozie, “Literature Review for the Type of Interview in Qualitative Research,” *International Journal of Education*, no. Query date: 2025-06-18 05:14:19 (2017), [https://www.researchgate.net/profile/Christina-Anozie-2/publication/320009898\\_Literature\\_Review\\_for\\_the\\_Type\\_of\\_Interview\\_in\\_Qualitative\\_Research/links/5bca1982458515f7d9cb8733/Literature-Review-for-the-Type-of-Interview-in-Qualitative-Research](https://www.researchgate.net/profile/Christina-Anozie-2/publication/320009898_Literature_Review_for_the_Type_of_Interview_in_Qualitative_Research/links/5bca1982458515f7d9cb8733/Literature-Review-for-the-Type-of-Interview-in-Qualitative-Research).

<sup>20</sup> Jasser Auda, *Maqāṣid Al-Shariah as Philosophy of Islamic Law: A Systems Approach* (International Institute of Islamic Thought (IIIT), 2008).

<sup>21</sup> Jasser Auda, “A Maqāṣidi Approach to Contemporary Application of the Sharī‘ah,” *Intellectual Discourse* 19, no. 2 (2011), <https://doi.org/10.31436/id.v19i2.231>.

shift becomes an epistemological novelty that distinguishes Auda from previous *maqāṣid* thinkers.

In classical tradition, as formulated by al-Shatibi, *maqāṣid* serves as an instrument to maintain legal coherence and prevent deviations in *ijtihad*, with a primary orientation towards *hifz* (preservation) of the sharia order.<sup>22</sup> Ibn Ashur then expanded the scope of *maqāṣid* by emphasizing the dimensions of *karāmah insāniyyah* and social interests, while maintaining the classical hierarchical structure of *darūriyyāt–hājiyyāt–tahsīniyyāt*.<sup>23</sup> Meanwhile, Ahmad al-Raysuni sought to establish *maqāṣid* as a methodology of *ijtihad* while maintaining the discipline of classical *uṣūl al-fiqh*.<sup>24</sup> In this context, Auda appeared not only as a developer, but also as an internal critic of the *maqāṣid* tradition.

Auda's main criticism is directed at what he calls *methodological stagnation* in Islamic law, namely the tendency to make *maqāṣid* merely *a post hoc justification*, rather than an epistemological framework from the outset of the *istinbāt* process. According to Auda, reducing *maqāṣid* to a list of normative objectives—such as the five *darūriyyāt*—without methodological renewal actually gives rise to defensive, reactive law that is difficult to respond to the complexities of modernity.<sup>25</sup> From this point, Auda introduces a *systems approach* as the epistemological foundation of contemporary *maqāṣid*.

The systems approach offered by Auda—through the principles of *wholeness*, *openness*, *interrelatedness*, *multidimensionality*, and *purposefulness*—marks an important shift from causal-linear logic to relational-dynamic logic.<sup>26</sup> In contrast to the classical approach, which tends to separate text, law, and social reality ( ), Auda views Islamic law as an open system that constantly interacts with the social context, human cognition, and humanitarian goals ( <sup>27</sup> ). This is where the fundamental epistemological difference between Auda and his predecessors

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<sup>22</sup> Muhammad Mujtaba Abdulkadir and Halima Ibrahim Bature, “Aligning Maqasid Al-Shari’ah and التوفيق بين مفاصد الشريعة والاجتهاد: إطار للفقه,” *Journal of Arts and Sociological Research*, ahead of print, May 27, 2025, <https://doi.org/10.70382/ajasr.v7i6.030>.

<sup>23</sup> Muhammad Al-Tahir Ibn Ashur, *Ibn Ashur: Treatise on Maqasid Al-Shariah* (IIIT, 2006).

<sup>24</sup> Mohammad Khotibul Umam, *DEVELOPMENT OF*, Master of Islamic Studies, FIAI, UII, December 2017, <https://dspace.uii.ac.id/handle/123456789/4879>.

<sup>25</sup> Jasser Auda, *Re-envisioning Islamic Scholarship: Maqasid Methodology as a New Approach* (Claritas Books, 2022).

<sup>26</sup> Idris Nassery, Rumee Ahmed, and Muna Tatari, *The Objectives of Islamic Law* (Lexington Books, 2020), <https://doi.org/10.5771/9781498549943>.

<sup>27</sup> Uthman Mehdad Al-Turabi and Jasser Auda, “Toward a Maqāṣid-Based Legal Reform: Systemic Thinking for Social Transformation in the Modern Muslim World,” *Indonesian Journal of Islamic Law* 8, no. 2 (December 2025): 209–28, <https://doi.org/10.35719/fhw10v84>.

lies: *maqāṣid* is no longer positioned as the "purpose of law," but as a "way of thinking about law."

However, this is also where an epistemological problem arises that needs to be critiqued. Auda's orientation towards the *development and rights* paradigm—measured through empirical indicators such as the Human Development Index—does provide a bridge between Islamic law and global discourse.<sup>28</sup> However, the use of modern development indicators as a benchmark for the realization of *maqāṣid* raises the risk of reductionism, whereby *maqāṣid al-shari‘ah* is reduced to a positivistic instrument of socio-economic development. This criticism is important because, unlike Ibn ‘Āshūr, who derives *maqāṣid* from the theological principles of tawhid and human dignity, Auda often begins his argument from a universal normative framework rooted in contemporary human rights discourse.<sup>29</sup>

Auda's reinterpretation of the five *darūriyyāt al-khamsah* clarifies this dialectic. The interpretation of *hijz al-dīn* as religious freedom, *hijz al-nafs* as the protection of human rights, and *hijz al-‘aql* as the development of science and technology demonstrates Auda's courage in transcending the traditional boundaries of *maqāṣid*.<sup>30</sup> However, at the same time, this reinterpretation raises critical questions: to what extent is this expansion of meaning still rooted in a theocentric Islamic epistemology, rather than merely a terminological adaptation to modern liberal values? Without clear epistemological boundaries, Auda's systemic approach has the potential to give rise to normative relativism that actually weakens the authority of the *nash*.<sup>31</sup>

The dimensions of art and aesthetic expression that Auda incorporates into *maqāṣid* also reflect this ambivalence. On the one hand, the recognition of art as part of *hijz al-‘aql* is an important contribution to overcoming moral rigidity and puritanism, which are often gateways to radicalism. On the other hand, the legitimization of art within the framework of

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<sup>28</sup> Aasim I. Padela and Jasser Auda, "The Moral Status of Organ Donation and Transplantation Within Islamic Law: The Fiqh Council of North America's Position," *Transplantation Direct* 6, no. 3 (March 2020): e536, <https://doi.org/10.1097/TXD.0000000000000980>.

<sup>29</sup> Mohammad Fauzan Ni‘ami and Bustamin Bustamin, "MAQĀṢID AL-SYARĪ‘AH IN THE PERSPECTIVE OF IBNU ‘ĀSYŪR AND JASSER AUDĀ," *JURIS (Journal of Sharia Studies)* 20, no. 1 (June 2021): 91–102, <https://doi.org/10.31958/juris.v20i1.3257>.

<sup>30</sup> Jasser Auda, "Maqasid for Re-Envisioning Islamic Higher Education for Sustainability and Socio-Economic Development," in *Islamic Finance and Sustainable Development* (Routledge, 2025).

<sup>31</sup> Auda, *Re-envisioning Islamic Scholarship*.

*maqāṣid* requires a more explicit theological foundation so that it does not merely rely on modern psychology or utilitarian arguments.<sup>32</sup>

Thus, the epistemological novelty of Auda lies in his success in shifting *maqāṣid* from a static normative device to a dynamic methodological paradigm. However, this contribution also leaves a lot of work to be done, especially at the level of operationalization and epistemological boundaries. Compared to al-Shāṭibī, who is strong in normative discipline, and al-Raysūnī, who is consistent in classical methodological structures, Auda excels in flexibility and openness, but is relatively weak in providing strict practical guidance for local contexts such as Indonesia.

Therefore, a critical reading of Jasser Auda's *maqāṣid* epistemology should not be directed toward total acceptance or rejection, but rather toward a creative reconciliation between Auda's systemic approach and the normative discipline of classical *maqāṣid*. In the context of preventing family radicalism, Auda's version of *maqāṣid* becomes relevant insofar as it is translated into measurable indicators of behavior, social relations, and domestic praxis, without losing its theological orientation. This is where this research makes a new contribution: positioning Auda's *maqāṣid* not as a universal philosophical discourse, but as an epistemological framework that is critically tested and contextualized within the socio-religious reality of Indonesia.

### **Family Radicalism: Real Numbers in the Literature**

The transformation of contemporary radicalism and terrorism shows increasingly complex and layered patterns, both at the national and global levels.<sup>33</sup> In Indonesia, this dynamic is evident in the shift from open violence to the internalization of extremist ideology, which works latently through digital spaces, educational institutions, and the most basic social unit—the family.<sup>34</sup> However, to date, specific quantitative data on the level of

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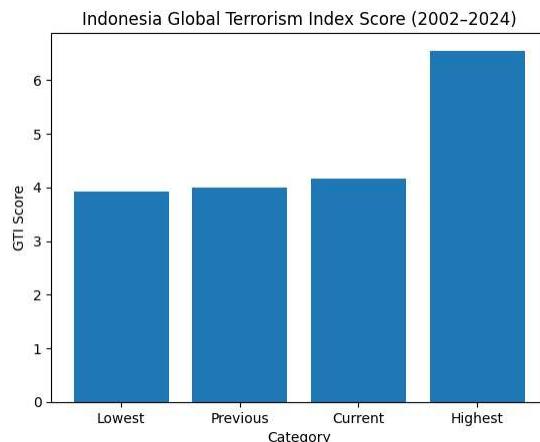
<sup>32</sup> Kamal Gasimov, “Ijtihad in the Light of the Goals of Sharia: Jasser Auda’s Ethical and Legal Theory,” *Islamology* 8, no. 2 (January 2019): 9–28, <https://doi.org/10.24848/islmlg.08.2.01>.

<sup>33</sup> Richard Bonney, *Jihad: From Qur'an to Bin Laden* (Palgrave Macmillan, 2004), <https://doi.org/10.1057/9780230501423>; Simon Ozer, Milan Obaidi, and Gulnaz Anjum, “Extreme Reactions to Globalization: Investigating Indirect, Longitudinal, and Experimental Effects of the Globalization–Radicalization Nexus,” *Personality and Social Psychology Bulletin* 50, no. 12 (2024): 1635–60, <https://doi.org/10.1177/01461672231167694>; Tito Marci, “What Is Radically Wrong?,” in *The Politics of Humanity: Justice and Power*, ed. Richard A. Cohen, Tito Marci, and Luca Scuccimarra (Springer International Publishing, 2021), 201–20, [https://doi.org/10.1007/978-3-030-75957-5\\_8](https://doi.org/10.1007/978-3-030-75957-5_8).

<sup>34</sup> Wasisto Raharjo Jati, “Radicalism in the Perspective of Islamic-Populism: Trajectory of Political Islam in Indonesia,” *Journal of Indonesian Islam* 7, no. 2 (2013): 268–87, <https://doi.org/10.15642/JIIS.2013.7.2.268-287>.

radicalism within Muslim families remains very limited, as most national surveys measure the potential for radicalism at the level of the general population or specific demographic groups, rather than families as the direct unit of analysis.<sup>35</sup> This limitation is a significant gap in understanding the mechanisms of reproduction of extremist ideology in everyday life.

Figure 1. Indonesia's global terrorism index score

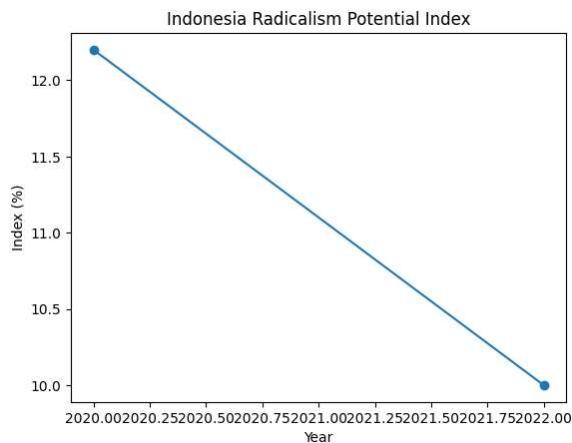


At the national level, the National Counterterrorism Agency noted that the 2022 *Radicalism Potential Index* stood at 10%, down from 12.2% in the 2020 survey. This decline is often interpreted as an indication of increased public awareness in rejecting intolerance and ideology-based violence. However, entering the political year leading up to the 2024 General Election, the BNPT has highlighted the increasing potential for intolerance and identity politics, especially with the massive use of the internet after the Covid-19 pandemic. In 2022 alone, around 600 websites and social media accounts with radical content were found, indicating that radicalization in the digital space has intensified even though the aggregate index shows a decline.<sup>36</sup>

<sup>35</sup> Usman Usman et al., “Radicalism in Indonesia: Modelling and Legal Construction,” *Journal of Indonesian Legal Studies* 8, no. 2 (2023): 755–802, <https://doi.org/10.15294/jils.v8i2.71520>; Syamsul Arifin, “Islamic Religious Education and Radicalism in Indonesia: Strategy of de-Radicalization through Strengthening the Living Values Education,” *Indonesian Journal of Islam and Muslim Societies* 6, no. 1 (2016): 93–126, <https://doi.org/10.18326/ijims.v6i1.93-126>; Ilman Nafi’ a et al., “Mitigating Radicalism amongst Islamic College Students in Indonesia through Religious Nationalism,” *HTS Teologiese Studies / Theological Studies* 78, no. 4 (2022), <https://doi.org/10.4102/hts.v78i4.7547>.

<sup>36</sup> BNPT, “Active Community Participation Encourages a Decrease in the Risk Index and Potential Index of Radicalism and Terrorism in 2022.”

Figure 2. Indonesia Radicalism Potential Index



This national phenomenon needs to be viewed within a broader global framework. International quantitative data shows that most incidents of extremism and terrorism, as well as casualties, are concentrated in Muslim-majority countries, such as Afghanistan, Somalia, Iraq, Nigeria, and Syria. According to the Global Terrorism Index report compiled by the Institute for Economics & Peace, the Sahel region in Africa alone accounts for about 43% of total global terrorism deaths. Overall, about 83% of terrorist attacks and 90% of terrorism deaths occur in Muslim-majority countries, with fellow Muslims being the main victims.<sup>37</sup>

In contrast, in non-Muslim countries—particularly Europe and the United States—the number of deaths from terrorism is relatively small compared to these conflict zones. Attacks in the West tend to be sporadic and carried out by *lone actors* who have been radicalized online. In fact, an FBI study shows that in the United States, 94% of terrorist attacks between 1980 and 2005 were carried out by non-Muslims, confirming that the narrative identifying terrorism as inherently linked to Islam has no strong empirical basis.<sup>38</sup>

In terms of organization, Islamic extremist groups such as the Islamic State of Iraq and Syria and its affiliates are indeed recorded as the deadliest actors globally, operating across countries and conflicts. However, the dominance of these groups in global statistics cannot be separated from the context of geopolitics, prolonged armed conflict, and the collapse of state structures in predominantly Muslim regions.<sup>39</sup> In other words, violent

<sup>37</sup> “Global Terrorism Index | Countries Most Impacted by Terrorism.”

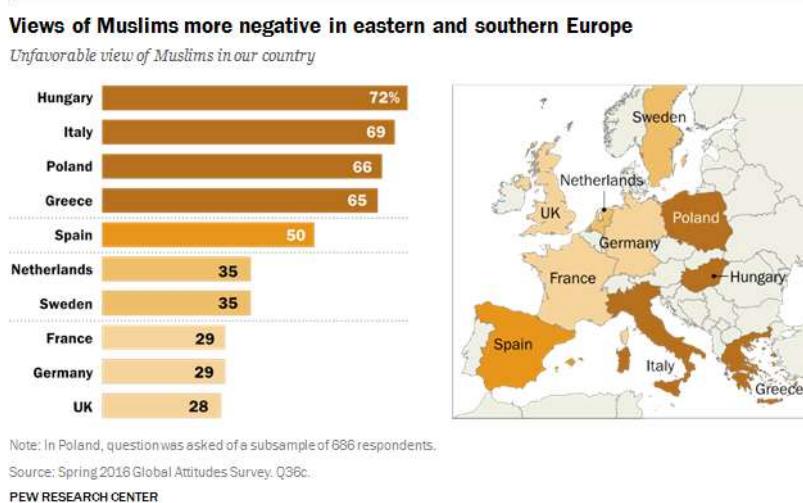
<sup>38</sup> Anthony H. Cordesman, *Islam and the Patterns in Terrorism and Violent Extremism*, October 17, 2017, <https://www.csis.org/analysis/islam-and-patterns-terrorism-and-violent-extremism>.

<sup>39</sup> Abdin Chande, “Radicalism and Reform in East Africa,” in *History of Islam in Africa*, vol. 9780821444610, ed. Nehemia Levtzion and Randall L. Pouwels (Swallow Press, 2012), 349–69; Shmuel Bar, “A Toolbox for Countering Extremist Religious Doctrines,” in *Advances in Design for Cross-Cultural Activities Part II*, ed. Denise M. Nicholson and Dylan D. Schmorrow (CRC Press, 2012), 386–97; Kseniia S. Petrova, “Features Legitima : Jurnal Hukum Keluarga Islam

extremism is more a product of the interaction between ideology, structural conflict, and political instability than an inherent characteristic of a religion.

Global surveys by the Pew Research Center consistently show that the majority of Muslims worldwide are concerned about extremism and reject violence in the name of religion. Although there are estimates—which are debatable—that a small portion of the Muslim population may sympathize with radical ideologies (around 15–25% according to some intelligence sources), this figure does not represent the entire population and is often contextual, situational, and does not always lead to violent involvement.<sup>40</sup>

Figure 3. Global Survey on Concerns about Religious Extremism.



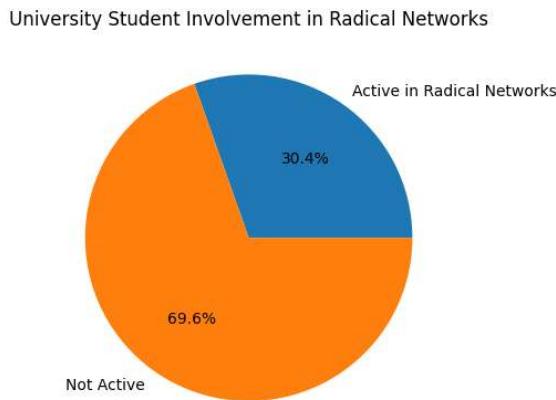
When linked to the Indonesian context, this global pattern reinforces the argument that radicalism cannot be reduced to a purely theological issue. The findings of the Center for Islamic and Community Studies on the high exposure to intolerance among students, as well as Mun'im Sirry's study showing that 30.4% of students at certain campuses are still active in radical networks, need to be read as part of the global dynamics of cognitive radicalization mediated by the internet, the crisis of religious authority, and the fragmentation of Islamic knowledge.<sup>41</sup>

of radical Islamism and extremism in modern India,” *Vostok (Oriens)* 2019, no. 6 (2019): 163–72, <https://doi.org/10.31857/S086919080007560-3>.

<sup>40</sup> Lipka, “Muslims and Islam.”

<sup>41</sup> Mun'im Sirry, “Muslim Student Radicalism and Self-Deradicalization in Indonesia,” *Islam and Christian-Muslim Relations*, Routledge, April 2, 2020, world, <https://www.tandfonline.com/doi/abs/10.1080/09596410.2020.1770665>; Bagong Suyanto, Mun'im Sirry, and Rahma Sugihartati, “Pseudo-Radicalism and the De-Radicalization of Educated Youth in Indonesia,” *Studies in Conflict & Terrorism* 45, no. 2 (February 2022): 153–72,

Figure 4. University Student Involvement in Radical Networks



In this context, Muslim families occupy an ambivalent position. On the one hand, various qualitative studies affirm the family as the first line of defense against radicalism. On the other hand, when families themselves are exposed to intolerant discourse, identity politics, and *disembodied Islamic knowledge* through digital media, they can actually become a medium for normalizing exclusivism and delegitimizing "the other." This pattern is rarely captured by conventional quantitative surveys, but it has long-term implications for the latent and intergenerational reproduction of violent ideology.<sup>42</sup>

Thus, the integration of national and global data shows that violent extremism is a global problem with highly uneven geographical manifestations. The heaviest impact is borne by Muslim communities in conflict zones, while in relatively stable countries such as Indonesia, the main challenge lies in symbolic, cognitive, and domestic radicalization that operates below the threshold of overt violence. Therefore, countering radicalism in the future requires a paradigm shift: from a focus on incidents and actors, to an understanding of radicalism as a socio-epistemological phenomenon rooted in family life, mediated by digital technology, and influenced by a broader global context.

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<https://doi.org/10.1080/1057610X.2019.1654726>; Drajat Tri Kartono et al., "Tolerance of High School Students in an Urban-Transition City: A Study in Batu City," *Cogent Education* 12, no. 1 (December 2025): 2445364, <https://doi.org/10.1080/2331186X.2024.2445364>.

<sup>42</sup> Home et al., "BNPT Records 6,402 Findings of Radicalism-Terrorism Content as of August," Antara News Palu, September 22, 2025, <https://sulteng.antaranews.com/berita/360376/bnpt-catat-6402-temuan-konten-radikalisme-terorisme-hingga-agustus>; Resa Esnir, "BNPT and Polri Reveal 70 Children Exposed to Extremist Violence Ideology Through Digital Space," hukumonline.com, accessed January 8, 2026, <https://www.hukumonline.com/berita/foto/f/bnpt-dan-polri-ungkap-70-anak-terpapar-ideologi-kekerasan-ekstrem-melalui-ruang-digital-lt695e65acb6e86>; BNPT, "BNPT: 180 Thousand Terrorist-Related Contents Blocked Throughout 2024," BNPT, December 23, 2024, <https://www.bnpt.go.id/bnpt-180-ribu-konten-bermuatan-terorisme-diblokir-sepanjang-2024>.

## The Application of *Maqāṣid al-Shari‘ah* Jasser Auda in Countering Family Radicalism

National and global data show that radicalism in Indonesia no longer appears predominantly in the form of physical violence, but is moving towards the silent internalization of ideology through digital spaces, educational institutions, and especially families. The decline in the national Radicalism Potential Index does not automatically reflect a reduction in substantive threats, because at the same time hundreds of radical websites and accounts have been found, and there is a high level of exposure to intolerance among school and university students. This fact confirms that radicalism has shifted from events to processes, from actions to attitudes, from public spaces to domestic spaces. In this context, the *maqāṣid al-shari‘ah* approach based on Jasser Auda's thinking becomes relevant, as long as it is translated operationally and does not stop at the normative level.

Family radicalism in Indonesia did not emerge suddenly, but is rooted in the failure of family education, weak domestic religious authority, and exposure to narrow and textualist digital religious discourse.<sup>43</sup> In *maqāṣid* language, this indicates a narrowing of the meaning of the basic objectives of sharia. Religion is understood only as an ideological identity (reduction of *hifz al-din*), critical thinking is not developed (failure of *hifz al-‘aqīdah*), family relationships become rigid and full of suspicion (fragility of *hifz al-nasl*), and symbolic violence against other groups is normalized (violation of *hifz al-nafs* in the sense of human dignity).<sup>44</sup>

The advantage of Auda's approach lies in the reformulation of *maqāṣid* so that it can be applied in the context of the modern family.<sup>45</sup> In this framework, *hifz al-nasl* is no longer interpreted as merely preserving biological offspring, but rather preserving the family ecosystem (*hifz al-usrah*) from the penetration of violent ideology. The actual implementation is not in the form of ideological lectures, but rather the strengthening of family functions through measurable indicators, such as parent-child communication patterns, family attitudes

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<sup>43</sup> Enas ObaidAllah Sarour and Mogeda El Sayed El Keshky, “Understanding Extremist Ideas: The Mediating Role of Psychological Well-Being in the Relationship between Family Functioning and Extremism,” *Children and Youth Services Review* 136 (2022), <https://doi.org/10.1016/j.childyouth.2022.106420>.

<sup>44</sup> Al-Turabi and Auda, “Toward a Maqāṣid-Based Legal Reform.”

<sup>45</sup> Encep Taufik Rahman et al., “The Dynamics of The Fatwa on the Prohibition of Interfaith Greetings: Maqasid al-Shariah and Its Implications for Multicultural Families in Indonesia,” *Justicia Islamica* 22, no. 1 (June 2025): 25–48, <https://doi.org/10.21154/justicia.v22i1.9661>.

towards religious and sectarian differences, and the family's ability to manage religious conflicts without verbal or symbolic violence.<sup>46</sup>

Furthermore, *hifz al-‘aql* in the context of preventing family radicalism must be interpreted as critical thinking education at home, not merely mastery of religious material. Data shows that students with high internet access are actually more vulnerable to intolerance. This means that families need to be equipped with practical skills to accompany their children's consumption of digital content: recognizing black-and-white narratives, distinguishing between preaching and propaganda, and encouraging argumentative and open religious discussions.<sup>47</sup> Without this intervention, the digital space will replace the family as the primary religious authority.

The reformulation of *hifz al-nafs* within Auda's framework also has concrete implications. The protection of the soul should not be interpreted merely as a prohibition against killing, but must be expanded to include the protection of human dignity and the right to live together in peace. In family practice, this means instilling from an early age that violence—both physical and symbolic—in the name of religion is a violation of the basic values of Islam.<sup>48</sup> This approach is important given that global data shows that the majority of victims of terrorism are fellow Muslims. This narrative needs to be presented in family discussions to debunk the myth of violent heroism often propagated by radical groups.

Meanwhile, *hifz al-dīn* in preventing family radicalism should not be reduced to unlimited freedom, but must be understood as the maintenance of healthy and responsible religious diversity. The practical implementation is to ensure that families have clear religious references, accountable scientific sources, and the ability to distinguish between legitimate differences of opinion ( ) and exclusive takfiri ideology. Without clear theological boundaries, the openness emphasized by Auda risks giving rise to relativism or, conversely, opening the door to extreme claims of singular truth.<sup>49</sup>

The dimension of *hifz al-māl* is also directly relevant. Data on the increase in suspicious transactions related to terrorism shows that extremism operates not only at the

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<sup>46</sup> Giovanni Giulio Valtolina, “Migration and Religious Radicalization: A Family Issue?,” in *Migrant Families and Religious Belonging*, ed. Giovanni Giulio Valtolina and Laura Zanfrini (IOS Press, 2023), 188–202, <https://doi.org/10.3233/STAL230012>.

<sup>47</sup> Basia Spalek, “Radicalization, Deradicalization, and Counter-Radicalization in Relation to Families: Key Challenges for Research, Policy, and Practice,” *Security Journal* 29, no. 1 (2016): 39–52, <https://doi.org/10.1057/sj.2015.43>.

<sup>48</sup> Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law*.

<sup>49</sup> Rahman et al., “The Dynamics of The Fatwa on the Prohibition of Interfaith Greetings.”

ideological level, but also at the economic level. In the context of the family, economic justice, social solidarity, and cross-group concern are real instruments of prevention. Families experiencing severe economic pressure without social support are more vulnerable to radical narratives that offer false solidarity and material assistance. An important addition from Auda is the recognition of art and cultural expression as part of *hifz al-‘aql*.<sup>50</sup> In family practice, art—music, literature, calligraphy, and local cultural traditions—can be an effective medium for building sensitivity, empathy, and love for life. Data on radicalism shows that environments that are poor in cultural and emotional expression are more susceptible to narratives of violence. Therefore, strengthening family culture is not a supplement, but a concrete preventive strategy.

However, Auda's approach is not without limitations. Its orientation towards the paradigm of human rights and human development risks shifting *maqāṣid* towards a liberal-secular framework if it is not reconciled theologically. In addition, its emphasis on *systems thinking* and contextual openness has the potential to weaken the normative boundaries of *nash* if it is not balanced with strong scientific authority.<sup>51</sup> In the pluralistic context of Indonesia, this approach requires strict operationalization, not merely normative appeals.

Therefore, in order for Jasser Auda's *maqāṣid* to be effective in countering family radicalism, concrete steps are needed: the development of family resilience indicators based on *maqāṣid*, instruments for assessing the risk of family radicalization, and practical guidelines for educators, religious counselors, and family *da'i*. Without these operational tools, Auda's *maqāṣid* theory risks remaining abstract and difficult to measure in terms of its impact. Thus, the integration of empirical data and *maqāṣid* theory shows that preventing family radicalism in Indonesia cannot be achieved through a security approach or ideological lectures ( ). It requires the strengthening of the family's functions in real terms—in rational education, digital media management, social relations, and economic resilience—with *maqāṣid al-shari‘ah* as an operational normative framework, not merely a philosophical one.

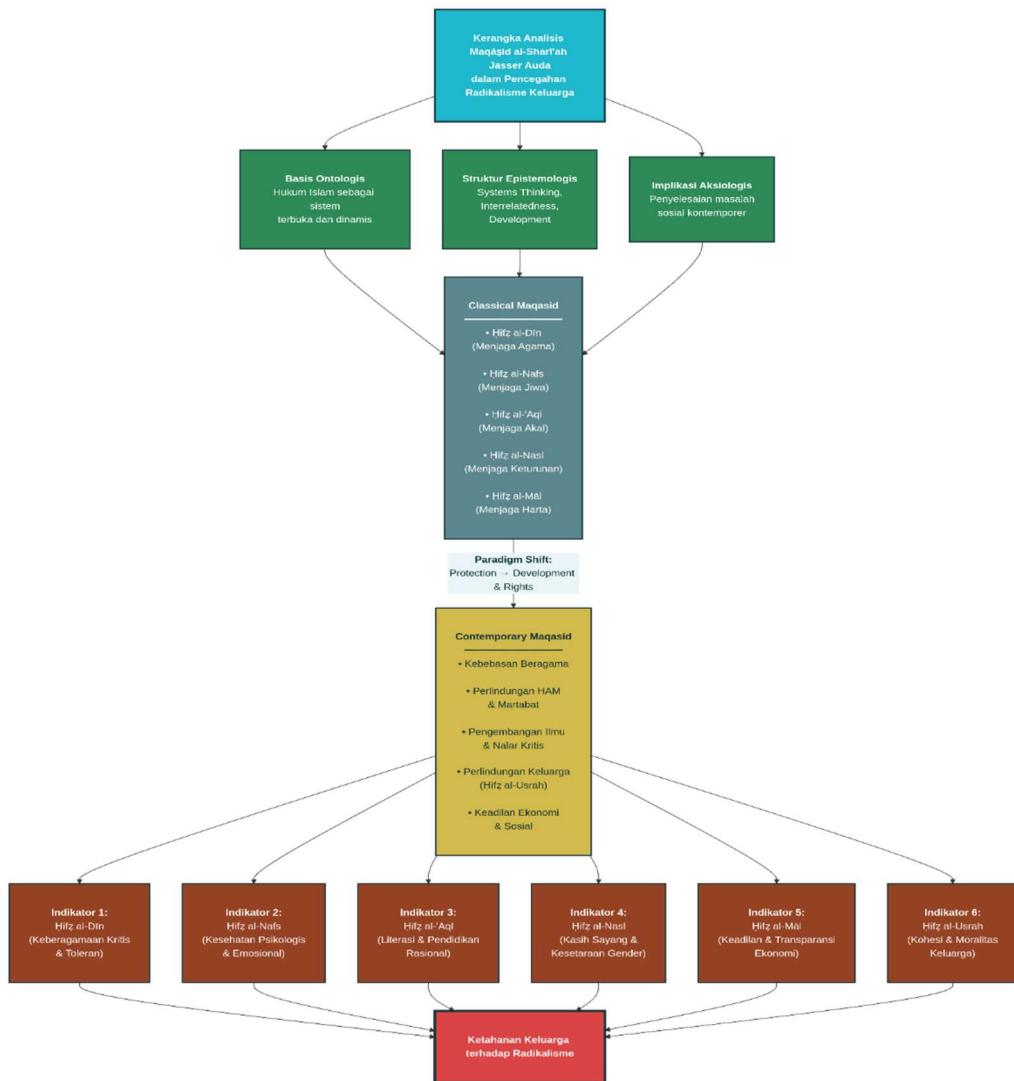
The following is a diagram of the analytical framework that visually illustrates Jasser Auda's epistemological approach to preventing family radicalism:

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<sup>50</sup> Muhammad Nazir Alias et al., “The Position of Maqasid Al-Shariah within Islamic Legal Sources: A Comprehensive Analysis,” *Samarah* 9, no. 2 (2025): 937–64, <https://doi.org/10.22373/q4byre51>.

<sup>51</sup> Auda, “A Maqāṣidi Approach to Contemporary Application of the Sharī‘ah.”

Figure 5. Analytical Framework



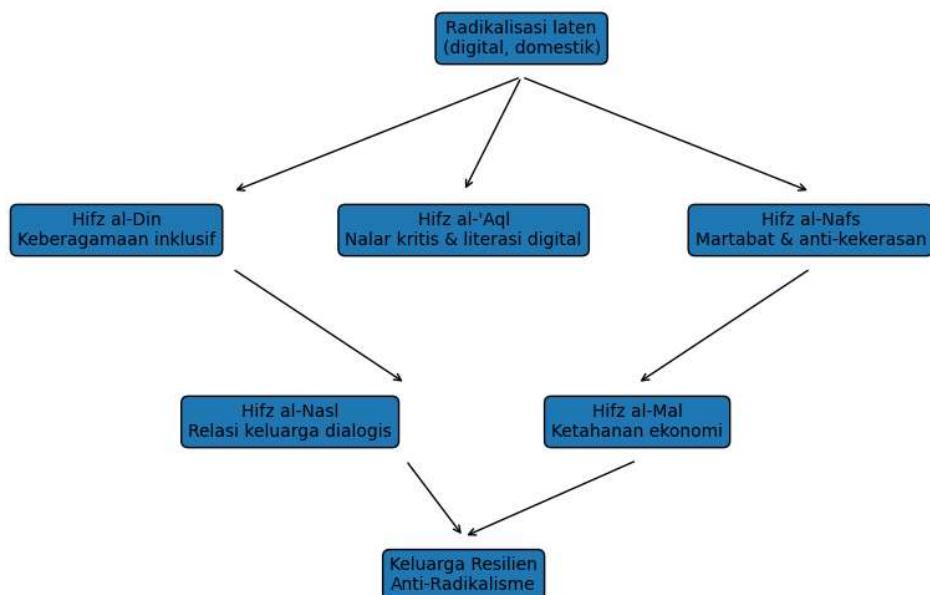
### From Philosophy to Praxis: Jasser Auda's *Maqāṣid* in Building Family Resilience

Although Jasser Auda's *maqāṣid* approach offers an innovative epistemological framework that is responsive to contemporary issues, there are several conceptual limitations of the " " that need to be critically examined academically. First, Auda's strong orientation towards the *human rights* and *human development* paradigm carries the risk of epistemological westernization, where the adopted concept of *human rights* tends to originate from a Western liberal-secular framework without deep reconciliation with the theocentric principles of Islam.<sup>52</sup>

<sup>52</sup> Padela and Auda, "The Moral Status of Organ Donation and Transplantation Within Islamic Law." Legitima : Jurnal Hukum Keluarga Islam, Volume 08, Number 01, December 2025

As criticized by several scholars, the use of empirical indicators such as *the Human Development Index* (HDI) as a measure of *maqāṣid* achievement can reduce the spiritual and transcendental dimensions of Islamic law to merely positivistically measurable instruments of socio-economic development. Second, Auda's systemic approach, which emphasizes *openness* and *multidimensionality*, has the potential to give rise to value relativism, especially when applied in a highly pluralistic context such as Indonesia.<sup>53</sup> Without clear epistemological boundaries, openness to context can shift the authority of *nash* (*the Qur'an* and *Sunnah*) as the primary source of Islamic law, replacing it with sociological or anthropological considerations alone. In the context of family radicalism, for example, if the principle of *hifz al-dīn* is interpreted as religious freedom without clear theological parameters, this could open the door to overly permissive or even syncretic interpretations, which ultimately weaken the Islamic identity of the family itself.<sup>54</sup>

Figure 6. Conceptual Diagram of Latent Radicalization in Digital and Domestic Spaces.



The conceptual chart illustrates that radicalism in the contemporary context no longer primarily manifests as violent events, but rather as latent radicalization that operates

<sup>53</sup> Ahmad SyafrI Sulaiman Jamrozi et al., “MAQĀSID AL-SHARĪA IN THE STUDY OF HADITH AND ITS IMPLICATION FOR THE RENEWAL OF ISLAMIC LAW: STUDY ON JASSER AUDĀ'S THOUGHT,” *Justicia Islamica* 19, no. 1 (2022): 75–93, <https://doi.org/10.21154/justicia.v19i1.3269>.

<sup>54</sup> ZahruI Mubarak et al., “The Urgency of Islamic Law and Contemporary Societal Challenges: The Flexibility of al-Maslahah in Determining the Hierarchy of Maqāṣid al-Sharī'ah,” *El-Uṣrah* 8, no. 1 (2025): 344–65, <https://doi.org/10.22373/pxydd884>.

simultaneously in the digital and domestic spheres. The position of "latent radicalization (digital, domestic)" is placed at the top of the diagram to emphasize that the main threat facing Muslim families today is not physical attacks, but rather a slow, repetitive, and often unconscious process of ideological internalization. This type of radicalization does not require formal organizational structures or military training, but rather exploits social media algorithms, virtual religious authorities, and weak family mediation functions.<sup>55</sup>

Dialectically, this chart rejects the conventional security approach that views radicalism as an external phenomenon that "comes from outside the family." Instead, it shows that radicalism works by penetrating and exploiting the internal weaknesses of the family, so that effective prevention must begin with strengthening the basic functions of the family itself.<sup>56</sup> Within this framework, Jasser Auda's version of *maqāṣid al-shari‘ah* is not positioned as an abstract normative theory, but as an operational mechanism to respond to the pressure of latent radicalization.<sup>57</sup>

The first arrow from latent radicalization towards *hifz al-dīn*, *hifz al-‘aql*, and *hifz al-nafs* shows that the initial impact of radicalization is always cognitive and normative in nature, not immediately violent. Radicalization initially disrupts the way families understand religion, think, and view human life. In many cases, families do not become radical because of extreme poverty or direct conflict, but because of a narrowing of the meaning of religion, the paralysis of critical reasoning, and the normalization of symbolic hatred.<sup>58</sup>

In the dimension of *hifz al-dīn*, inclusive religiosity is positioned as a direct response to identity radicalization. Operationally, families that fail to maintain *hifz al-dīn* will turn religion into an identity of conflict: right–wrong, us–them, Islam–enemy. This model is comparatively different from the ideological *da’wah* approach that emphasizes the dogmatic strengthening of *aqidah*. In this *maqāṣid* model, the strengthening of religion is measured by the family's ability to manage differences, not by the level of homogeneity of views. Families that have a single, exclusive religious reference and are not open to dialogue are more

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<sup>55</sup> Ade Dedi Rohayana and Muhammad Jauhari Sofi, "Critique of Radical Religious Paradigm: An Epistemological Analysis from Principles of Islamic Thought," *Indonesian Journal of Islam and Muslim Societies* 11, no. 1 (2021): 163–84, <https://doi.org/10.18326/IJIMS.V11I1.163-184>.

<sup>56</sup> Irina Starodubrovskaya, "Family Relations Among Islamic Fundamentalists: Archaicization or Modernization?," *State, Religion, and Church in Russia and Worldwide* 40, no. 4 (2022): 163–85, <https://doi.org/10.22394/2073-7203-2022-40-4-163-185>.

<sup>57</sup> Auda, *Re-envisioning Islamic Scholarship*.

<sup>58</sup> Ahmad Rajafi, Yasin Yetta, and Nur Allan Lasido, "Deradicalism in the Family at Tahuna, Sangihe Islands, North Sulawesi," *Samarah* 6, no. 1 (2022): 369–90, <https://doi.org/10.22373/sjhk.v6I1.12445>.

vulnerable to becoming the starting point for radicalization, even though they appear religious in terms of ritual.

The second arrow toward *hifz al-‘aql* emphasizes that the main field of radicalization today is reason and ways of thinking, especially through digital literacy. Dialectically, this model criticizes the assumption that formal religious education is sufficient to prevent extremism. Field evidence shows that individuals with high textual religious knowledge but without critical reasoning are more susceptible to propaganda. Therefore, *hifz al-‘aql* here is not interpreted as merely mastery of religious knowledge, but as the ability of families to process information, discuss digital content, and delay ideological conclusions. In practice, families who never re-discuss viral sermons or online da‘wah content have completely surrendered the function of *hifz al-‘aql* to algorithms.<sup>59</sup>

The third arrow towards *hifz al-nafs* marks a crucial phase where radicalization begins to touch on ethical and humanitarian dimensions. Radicalism does not directly teach physical violence, but first normalizes dehumanization: justifying the death of others, eliminating empathy, and accepting the suffering of victims as "consequences of jihad." In this model, families that fail to instill the value of human dignity will become safe spaces for symbolic violence, which in advanced stages can develop into actual violence.<sup>60</sup> Comparatively, this approach is sharper than deradicalization narratives that only emphasize love of country or loyalty to the state, because it targets the ethical roots of violence itself.

The next stage in the diagram shows that success or failure in the first three dimensions will have a direct impact on the next two dimensions: *hifz al-nasl* and *hifz al-mäl*. The arrow from *hifz al-din* to *hifz al-nasl* emphasizes that the way a family practices religion will determine the quality of relationships between family members. Rigid and takfiri religiosity tends to give rise to authoritarian relationships, the imposition of views, and generational conflict. Conversely, inclusive religiosity allows for dialogical relationships, which are the main bulwark against the transmission of radical ideology across generations. In this context, *hifz al-nasl* is not merely about preserving biological offspring, but also about maintaining the emotional and communicative climate of the family.<sup>61</sup>

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<sup>59</sup> Auda, "A Maqāṣidī Approach to Contemporary Application of the Sharī‘ah."

<sup>60</sup> Nahda Shehada, "Flexibility versus Rigidity in the Practice of Islamic Family Law," *Political and Legal Anthropology Review* 32, no. 1 (2009): 28–46, <https://doi.org/10.1111/j.1555-2934.2009.01022.x>.

<sup>61</sup> Madeline-Sophie Abbas, "'I Grew a Beard and My Dad Flipped out' Co-Option of British Muslim Parents in Countering 'Extremism' within Their Families in Bradford and Leeds," *Journal of Ethnic and Migration Studies* 45, no. 9 (2019): 1458–76, <https://doi.org/10.1080/1369183X.2018.1466694>.

Meanwhile, the arrow from *hifz al-nafs* to *hifz al-māl* shows that attitudes towards human life are directly proportional to attitudes towards wealth and economics. Families that have normalized symbolic violence are more likely to accept the logic of "jihad financing," secret donations, or exclusive economic solidarity. Conversely, families that uphold human dignity tend to maintain legitimate, transparent, and inclusive economic resources. From this perspective, *hifz al-māl* is not a secondary issue, but an integral part of preventing radicalism, as many extremist networks survive through the economic dependence of their members' families.<sup>62</sup>

The last two arrows of *hifz al-nasl* and *hifz al-māl* towards "Resilient Anti-Radicalism Families" emphasize that family resilience is a cumulative result, not the result of a single intervention. This model dialectically rejects instant approaches—such as short lectures on *hifz al-nasl* or one-time training—because family resilience is only formed when internal relations are healthy and economic needs are relatively stable. Families that are dialogical but economically fragile remain vulnerable to recruitment; conversely, families that are economically stable but ideologically authoritarian are also at risk.<sup>63</sup>

Thus, this chart offers a framework that is both comparative and corrective to previous approaches. Compared to security approaches, this model is more upstream; compared to normative da'wah approaches, it is more operational; and compared to purely sociological approaches, it remains rooted in *maqāṣid al-shari'ah* as an Islamic normative framework. The dialectic between latent radicalization and the functions of *maqāṣid al-shari'ah* in the family in this model shows that effective prevention of radicalism is not an effort to extinguish the fire, but rather to eliminate its ideological fuel from the home.

Tabel 1. The Dialectic Between Latent Radicalization and The Functions of *Maqāṣid al-Shari'ah*

Dimension of <i>Maqāṣid</i>	Operational Objectives	Measurable Indicators	Survey Item Examples
<i>Hifz al-Dīn</i> (Healthy Religiousness)	Preventing exclusivism and <i>takfirism</i> within the family	<ul style="list-style-type: none"> <li>Families have clear and credible religious references (not anonymous accounts)</li> <li>Recognizing differences in</li> </ul>	"In our family, differences in religious opinion are

<sup>62</sup> Tahir Abbas and Assma Siddique, "Perceptions of the Processes of Radicalization and Deradicalization among British South Asian Muslims in a Post-Industrial City," *Social Identities* 18, no. 1 (2012): 119–34, <https://doi.org/10.1080/13504630.2011.629519>.

<sup>63</sup> Ilyas Mohammed, "De-Radicalization and Humanitarianism in Indonesia," *Social Sciences* 10, no. 3 (2021): 1–17, <https://doi.org/10.3390/socsci10030087>.

		<p>Islamic sects and organizations • No labeling of others as infidels/heretics in family discussions • Religious decisions are not based solely on social media</p>	considered normal and can be discussed."
<i>Hifz al-‘Aql</i> (Critical Thinking & Digital Literacy)	Preventing cognitive radicalization and black-and-white propaganda	<ul style="list-style-type: none"> <li>Parents accompany their children's consumption of digital religious content</li> <li>Re-discuss the content of sermons/viral content</li> <li>Children are taught to distinguish between preaching, opinion, and propaganda</li> <li>No restrictions on asking questions or thinking critically</li> </ul>	“Children in our family are free to ask questions and engage in critical discussions about religion.”
<i>Hifz al-Nafs</i> (Dignity & Anti-Violence)	Preventing the normalization of symbolic and physical violence	<ul style="list-style-type: none"> <li>Explicit rejection of violence in the name of religion</li> <li>No justification for terrorism or global violence</li> <li>Empathy for victims of conflict, including fellow Muslims</li> <li>Everyday language free of hate speech</li> </ul>	“We reject all forms of violence, even when committed in the name of religion.”
<i>Hifz al-Nasl / Hifz al-Usrab</i> (Family Relations)	Preventing the transmission of radical ideology across generations	<ul style="list-style-type: none"> <li>Open and dialogical parent-child communication</li> <li>Religious conflicts resolved through discussion, not coercion</li> <li>No social isolation of children</li> <li>Involvement in non-exclusive social activities</li> </ul>	“If there are differences in religious views, our family discusses them openly.”
<i>Hifz al-Māl</i> (Economic Resilience & Solidarity)	Preventing dependence on extremist networks	<ul style="list-style-type: none"> <li>Stable livelihoods or legitimate assistance</li> <li>No funding flows to unclear institutions/individuals</li> <li>Charitable giving/zakat is inclusive and legal</li> <li>No glorification of ‘financial jihad’</li> </ul>	“We ensure that aid or donations are channeled through clear and official institutions.”
Art & Culture (Part of <i>Hifz al-‘Aql</i> – Auda)	Preventing emotional rigidity and fanaticism	<ul style="list-style-type: none"> <li>Appreciation for local art and culture</li> <li>Children are not prohibited from participating in artistic activities for ideological reasons</li> <li>No total prohibition of art</li> </ul>	“Our family values art and culture as part of life.”

Efforts to make Jasser Auda's *maqāṣid al-shari‘ah* approach effective in countering family radicalism require the formulation of indicators that are concrete, measurable, and applicable in an empirical context. Therefore, *maqāṣid*-based family resilience in this study is not understood as an abstract normative concept, but rather as a set of family functions that

can be observed through behavior, relationship patterns, and daily practices at the household level. These indicators are designed to be measured through surveys, interviews, and field observations.

The first dimension is *hifz al-din*, which is reformulated as the maintenance of healthy and inclusive religiosity. In the context of preventing family radicalism, *hifz al-din* is not interpreted as the strengthening of religious identity in an exclusive manner, but rather as the ability of families to manage intra-Islamic differences in a mature manner. The indicators include clear and credible religious references, recognition of the diversity of Islamic schools of thought and organizations, the absence of takfir or labeling as heretical in family discussions, and not basing religious decisions on a single source of social media. Families whose religiosity meets these indicators show that religion functions as a source of ethics and peace, not as a tool for delegitimizing others.<sup>64</sup>

The second dimension is *hifz al-'aql*, which is operationalized as the strengthening of critical reasoning and religious digital literacy. Empirical data shows that cognitive radicalization often precedes involvement in extremist networks. Therefore, families that are resilient in terms of *maqasidi* are families that actively accompany their children's consumption of digital content, encourage discussion of sermons or viral content, and instill the ability to distinguish between da'wah, opinion, and propaganda. The absence of prohibitions on asking questions or critical discussions is an important indicator that families are opening up space for thinking, not closing it down.<sup>65</sup> Thus, *hifz al-'aql* functions as a mechanism for preventing radicalism at the level of ideas and ways of thinking.

The third dimension is *hifz al-nafs*, whose meaning is expanded to include the protection of human dignity and the rejection of all forms of violence. In the family context, the indicators are not only measured by the explicit rejection of acts of terrorism, but also by the absence of justification for symbolic violence, hate speech, and the glorification of global conflict. Families that empathize with victims of violence—including fellow Muslims—demonstrate that the value of life is placed above ideological interests.<sup>66</sup> This dimension is

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<sup>64</sup> Muhammad Qomarul Huda, Mubaidi Sulaeman, and Siti Marpuah, "Inclusivity in Islamic Conservatism: The Moderate Salafi Movement in Kediri, Indonesia," *Religious: Journal of Religious and Cross-Cultural Studies* 7, no. 1 (April 2023): 77–92, <https://doi.org/10.15575/rjsalb.v7i1.22648>.

<sup>65</sup> Mubaidi Sulaeman, "Maqasid Al Syari'ah; How Islam Deals with the Covid 19 Pandemic," *Tribakti: Journal of Islamic Thought* 32, no. 2 (July 2021): 2, <https://doi.org/10.33367/tribakti.v32i2.1582>.

<sup>66</sup> Rahman et al., "The Dynamics of the Fatwa on the Prohibition of Interfaith Greetings."

important because radicalism often grows from the normalization of symbolic violence before culminating in concrete actions.

The fourth dimension is *hifz al-nasl* or *hifz al-usrah*, which is understood as the resilience of family relationships. Radicalism is often transmitted across generations through authoritarian communication patterns, the imposition of views, and social isolation. Therefore, indicators of resilience in this dimension include open communication between parents and children, resolution of religious conflicts through dialogue, no social isolation of children from their environment, and family involvement in non-exclusive social activities.<sup>67</sup> Dialogical family relationships serve as an initial filter against the penetration of extremist ideologies from outside.

The fifth dimension is *hifz al-mal'*, which is operationalized as economic resilience and social solidarity. Various studies show that economic vulnerability can open space for radical narratives that offer false solidarity and material assistance. Therefore, families that are resilient in terms of *maqasidi* are characterized by stable livelihoods or access to legitimate support networks, the absence of funds flowing to unclear institutions, and legal and inclusive practices of almsgiving and zakat. Rejection of the glorification of "financial jihad" is an important indicator that families are not connected to the logic of extremist funding.<sup>68</sup>

In addition to these five main dimensions, Jasser Auda's approach also places art and culture as part of the needs of the mind and soul. In the family context, appreciation for art, local culture, and aesthetic expression are additional indicators of *hifz al-'aql*. Families that do not prohibit children from participating in artistic activities and do not completely forbid art tend to have better emotional flexibility and social openness, making them less prone to fanaticism and ideological rigidity.

Table 2. Family Radicalization Risk Assessment Instrument

Risk Category	Indicator Fulfillment Criteria	Interpretation
<b>Low Risk</b>	≥ 75% of indicators met	Resilient family; minimal risk of radicalization

<sup>67</sup> Auda, *Re-envisioning Islamic Scholarship*.

<sup>68</sup> Auda, "Maqasid for Re-Envisioning Islamic Higher Education for Sustainability and Socio-Economic Development."

<b>Moderate Risk</b>	50–74% of indicators met	Vulnerability exists; preventive assistance is needed
<b>High risk</b>	< 50% of indicators met	Serious risk; intensive family-based intervention is needed

Based on these indicators, a family radicalization risk assessment instrument was developed for the purpose of early detection, not criminalization. The risk level is divided into three categories: low risk when most indicators are met, moderate risk when there are certain vulnerabilities, and high risk when most indicators are not met. In addition, a number of red flags have been identified, such as single and exclusive religious references, social isolation, total rejection of differences, intense consumption of radical content without discussion, and justification of symbolic violence. These indicators allow for intervention before radicalization develops further. Thus, Jasser Auda's translation of *maqāṣid al-shari‘ah* into family behavior indicators, risk assessment instruments, and implementative guidelines allows this approach to function as a concrete preventive tool. *Maqāṣid* no longer remains as normative discourse, but becomes an operational framework that can be measured, tested, and applied systematically in efforts to counter family radicalism in a sustainable manner.

## Conclusion

This study concludes that contemporary radicalism no longer primarily manifests as overt violence, but rather as latent radicalization that operates cognitively, symbolically, and domestically through digital spaces and family relationships. National and global data show that a decline in the radicalism index does not automatically reflect a reduction in substantive threats, because the process of internalizing extremist ideology actually takes place below the threshold of violence. In this context, the family is a strategic arena but has so far been underutilized systematically in the prevention of radicalism, even though it is the initial space for the formation of religious authority, moral reasoning, and individual religious identity.

Using the *maqāṣid al-shari‘ah* approach based on Jasser Auda's thinking, this study asserts that family radicalism is a multidimensional failure to maintain the basic objectives of sharia at the domestic level, such as healthy religious, critical reasoning, human dignity, dialogical family relationships, and economic resilience. The main contribution of this study lies in the operationalization of *maqāṣid* into indicators of family resilience and instruments for assessing the risk of radicalization, so that *maqāṣid* does not stop at the philosophical

level, but functions as a measurable preventive framework. Thus, sustainable prevention of radicalism requires a paradigm shift from a reactive security approach to strengthening the family as the most basic ethical and epistemic infrastructure in maintaining human dignity and social cohesion.

## Declarations

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