



IMPLEMENTATION OF MAQĀSĪD AL-SYARĪ'AH IN ISLAMIC RELIGIOUS EDUCATION FOR THE SOCIAL RECOVERY OF FLOOD VICTIMS

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Abstract

This study discusses the implementation of Maqāṣid al-Syarī'ah in Islamic Religious Education (PAI) as a social recovery effort for flood victims. Flood disasters not only cause physical and economic damage, but also impact the psychological, social, and spiritual conditions of the affected community. This study aims to analyze the role of Maqāṣid al-Syarī'ah values in PAI learning to strengthen social solidarity, mental resilience, and post-disaster community recovery. The research method used is qualitative research with a descriptive approach through literature study and conceptual analysis of literature related to Maqāṣid al-Syarī'ah, Islamic education, and social recovery of disaster victims. The results of the study indicate that the implementation of the values of protecting religion (ḥifẓ al-dīn), soul (ḥifẓ al-nafs), reason (ḥifẓ al-'aql), and wealth (ḥifẓ al-māl) in Islamic Religious Education (PAI) can build social awareness, strengthen empathy, and encourage community participation in the social rehabilitation process for flood victims. Thus, Islamic Religious Education based on Maqāṣid al-Syarī'ah has a strategic contribution in shaping holistic and sustainable social recovery.

Keywords: Disaster Recovery, Islamic Education, Maqāṣid al-Syarī'ah, Religious Education, and Social Rehabilitation.

INTRODUCTION

Floods are one of the most frequent hydrometeorological disasters in Indonesia and have a multidimensional impact on affected communities. These impacts extend beyond physical damage and economic losses to prolonged social, psychological, and spiritual disruption. Flood victims often experience social disintegration, trauma, a loss of security, disruption to educational processes, and a weakening of community solidarity post-disaster. In the context of global climate change, the intensity and frequency of floods tend to increase, necessitating a more comprehensive recovery approach. Social recovery is not limited to infrastructure reconstruction; it also requires strengthening moral, spiritual, and educational values. In this regard, Islamic Religious Education (PAI) plays a strategic role in fostering social awareness, empathy, psychological resilience, and collective responsibility in disaster-affected communities (Nasution et al., 2022). Furthermore, the integration of Maqāṣid al-Syarī'ah values, such as the protection of religion, life, intellect, and property, provides a relevant ethical framework for strengthening the social recovery process for disaster victims (Auda, 2021; Rahman & Hidayat, 2023). Previous studies have shown that Islamic education plays a significant role in strengthening social solidarity and humanitarian awareness in the post-disaster period. Hasanah and Ridwan (2021) emphasized that Islamic educational values can strengthen social awareness and accelerate the recovery of disaster-affected communities. Firdaus et al. (2024) found that a religious-based approach to education and counseling can reduce psychological stress levels in disaster victims. Meanwhile, studies on the Maqāṣid al-Syarī'ah (the principles of Islamic law) have focused more on aspects of Islamic law, Islamic economics, and public policy (Kamali, 2022; Zuhdi, 2023). However, there are still limited studies specifically integrating Maqāṣid al-Syarī'ah into Islamic Religious Education as a social recovery strategy for flood victims. Most previous studies tend to emphasize the technical aspects of disaster management or psychosocial approaches without systematically linking them to the framework of Islamic objectives in Islamic education (Siregar & Hamzah, 2024). Therefore, there is a research gap that needs to be filled through a more integrative study between Islamic Religious Education, Maqāṣid al-Syarī'ah, and post-disaster social recovery.

Based on these issues, this article aims to analyze the implementation of Maqāṣid al-Syarī'ah in Islamic Religious Education as a social recovery approach for flood victims. Specifically, this study examines how the principles of ḥifẓ al-dīn (protection of religion), ḥifẓ al-naḥs (protection of life), ḥifẓ al-'aql (protection of reason), and ḥifẓ al-māl (protection of property) can be integrated into Islamic Religious Education (PAI) learning practices and post-disaster social empowerment. Furthermore, this study also aims to identify the strategic role of PAI in rebuilding social solidarity, emotional resilience, and ethical awareness in flood-affected communities. Thus, this study is expected to provide a conceptual contribution to the development of Islamic education that is responsive to humanitarian and disaster issues (Rahim et al., 2023). This article argues that the implementation of Maqāṣid al-Syarī'ah in Islamic Religious Education can be an effective framework for supporting social recovery after flood disasters. The integration of spiritual values, social ethics, and collective responsibility into Islamic Religious Education (PAI) learning is believed to strengthen social bonds, emotional stability, and the resilience of disaster-affected communities. Furthermore, this approach is oriented not only toward material recovery but also toward the reconstruction of the community's moral and spiritual values, thus producing a more holistic, sustainable, and Islamic-based social recovery model.

METHOD

This research focuses on the implementation of the Maqāṣid al-Syarī'ah values in Islamic Religious Education (PAI) as a social recovery approach for flood victims. Specifically, this study examines how the basic principles of Maqāṣid al-Syarī'ah can be integrated into educational practices to support the social, psychological, and spiritual rehabilitation process of disaster-affected communities. This research is important because there are still limited studies that systematically link PAI with the Maqāṣid al-Syarī'ah framework in the context of post-disaster recovery, especially floods, which have multidimensional impacts on the social life of the community. The units of analysis in this study are academic documents related to Islamic Religious Education, the concept of Maqāṣid al-Syarī'ah, and literature on social recovery for flood victims. These documents include scientific books, national and international journal articles, research reports, and relevant education and disaster policies. In addition, concepts and theories related to the implementation of Islamic values in a social context are also part of the unit of analysis to understand the relationship between education, sharia, and social recovery.

This study employed a qualitative research design with a library research approach. This approach was chosen because the research focused not on direct field data collection but on the exploration, review, and critical analysis of various relevant written sources. This design enabled the researcher to construct an in-depth conceptual understanding of the integration of Maqāṣid al-Syarī'ah into Islamic Religious Education (PAI) as a social recovery strategy for flood victims. The data sources in this study consisted of secondary data obtained from reliable scientific literature. These sources included accredited scientific journals, academic books, conference proceedings, and official institutional publications published within the most recent period (2020–2025). The selection of data sources was carried out selectively, considering the credibility, relevance, and recency of the information to ensure strong academic validity for the research results.

The data collection process was carried out through documentation techniques by identifying, reading, recording, and classifying literature relevant to the research focus. Furthermore, the data were analyzed using content analysis techniques with a thematic approach. The collected data were categorized based on the main concepts of Maqāṣid al-Syarī'ah (ḥifẓ al-dīn, ḥifẓ al-naḥs, ḥifẓ al-'aql, and ḥifẓ al-māl) and their relevance to the practice of Islamic Religious Education in the context of social recovery for flood victims. This analysis process was carried out systematically to produce a comprehensive, interpretative, and conceptual understanding of the role of Islamic Religious Education in supporting post-disaster social reconstruction.

RESULTS AND DISCUSSION

A. Map of Social Recovery Challenges for Flood Victims from an Educational and Maqāṣid al-Syarī'ah Perspective

1. The Complexity of Flood Impacts: From Social Disorganization to Spiritual Crisis

Large-scale flooding can no longer be viewed simply as a hydrometeorological phenomenon or a cyclical natural event that damages the physical and material fabric. This disaster is a destructive catalyst that triggers massive and multidimensional social disorganization. When water inundates settlements, public facilities, and centers of economic activity, the social fabric that binds local communities is eroded. Kinship ties, mutual assistance, and a sense of collective security are temporarily or permanently paralyzed. Fear of losing homes, uncertainty about the

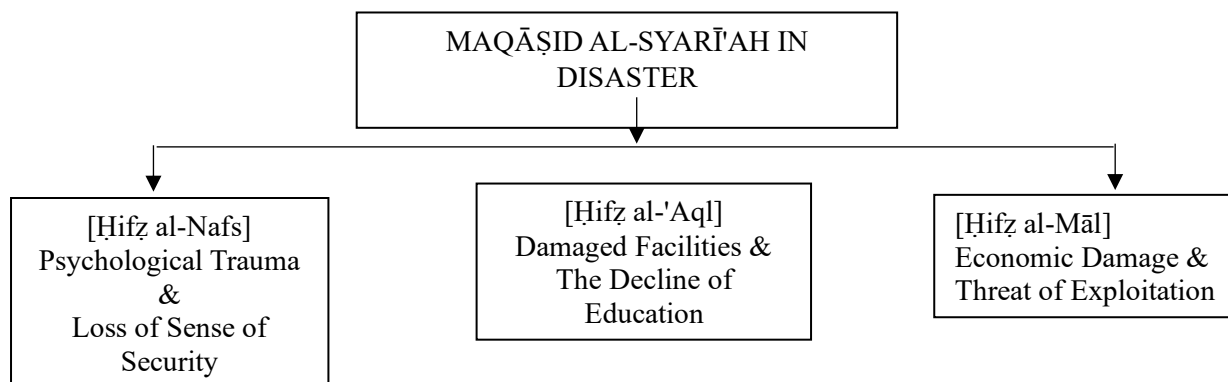
future, and loss of livelihoods trigger accumulated social stress, leading to increased intercommunity friction, petty crime, and the disintegration of local values (UNICEF, 2021).

A particularly worrying sociological impact is the disruption to the continuity of education, particularly Islamic Religious Education (PAI). Educational institutions, which should serve as safe spaces and moral bulwarks for the younger generation, are often converted into emergency evacuation posts or even completely destroyed, rendering them unusable. This loss of physical space is paralleled by the collapse of students' psychological stability. Post-disaster, children and adolescents are vulnerable to experiencing an extreme decline in learning motivation due to mental exhaustion, loss of learning materials, and profound psychological trauma (Save the Children, 2022).

Spiritually, natural disasters often give rise to critical existentialism or an existential crisis. On the one hand, some people are able to engage in positive religious coping by strengthening their faith through the concepts of patience and trust in God. However, on the other hand, many individuals experience negative religious coping, such as the emergence of theological challenges to God's justice, spiritual despair, and a loss of zest for life. These spiritual symptoms manifest themselves in withdrawal from collective religious activities and a weakening of social cohesion based on transcendental values. This spiritual crisis demonstrates that physical recovery without a touch of mental-religious healing will create a fragile society in the future.

2. Deconstruction of Challenges Based on the Framework of the Five Basic Principles of Benefit (*Al-Kulliyāt al-Khams*)

To holistically understand the depth of the post-disaster crisis, the Maqāṣid al-Syarī'ah paradigm, specifically the concept of protecting the five essential needs (*al-kulliyāt al-khams*), provides a comprehensive, sharp, and integrative analytical tool. Flooding is not merely an environmental anomaly, but an existential threat to the pillars of human welfare that must be protected by sharia.



a. Protection of the Soul (Ḥifẓ al-Nafs)

The aspect of protecting the soul is a key pillar that is immediately threatened when floods strike. Threats to the soul's sense of well-being are not limited to the loss of life due to drowning or post-disaster diseases such as leptospirosis, diarrhea, and malnutrition. More broadly, soul protection encompasses the right to mental health and a sense of ongoing security. Post-flood, manifestations of disturbances to the soul's sense of well-being are clearly evident in the widespread phenomenon of Post-Traumatic Stress Disorder (PTSD) among children and adults. Collective fear every time heavy rain falls indicates that the essence of a peaceful soul (*al-nafs al-muṭma'innah*) has been ripped from the victims. When a sense of security is lost, humans cannot function optimally as servants of God or as social beings (WHO, 2022).

b. Protection of Reason (Ḥifẓ al-'Aql)

Reason is the primary distinguishing feature of humans from other creatures, and its preservation is closely guarded through educational institutions. Floods massively disrupt the order of reason through the physical destruction of schools, the loss of textbooks, and the interruption of the transfer of knowledge (learning loss). When teaching and learning activities are paralyzed for months, a gradual intellectual decay occurs, as children lose the momentum for critical and structured thinking. Furthermore, the psychosocial stress caused by disasters reduces students' cognitive capacity to absorb learning materials (UNESCO, 2021). This situation is exacerbated if an emergency curriculum is not implemented immediately, resulting in the intellectual potential of the younger generation in affected areas stagnating or even regressing.

c. Protection of Property (Ḥifẓ al-Māl)

Floods are a rapid agent of structural impoverishment. Loss of homes, destruction of agricultural land, drowning of livestock, and destruction of micro-business facilities are a severe blow to the welfare aspect of the economy. When a family's economic resilience collapses, the domino effect immediately impacts other pillars of well-being. Parents who lose their source of income are forced to prioritize providing emergency food supplies over financing their children's continuing education. In a worse-case scenario, extreme poverty after a disaster has the potential to trigger criminal acts, the exploitation of children for work, or the suffocating practice of illegal online lending. This impoverishment undermines human dignity, which is supposedly protected by the Islamic legal system through the fair distribution of wealth and the protection of property rights.

d. Protection of Religion (Ḥifẓ al-Dīn)

The aspect of religious observance (ḥifẓ al-dīn) is often overlooked in conventional disaster management models, even though, from an Islamic perspective, it is the foundation of all well-being. Floods paralyze collective worship activities by inundating mosques, prayer rooms, and Islamic boarding schools (pesantren). The loss of the holy Quran and the destruction of ablution facilities restrict communities from carrying out daily rituals properly. Beyond the ritual dimension, the greatest threat to religious observance is moral degradation and the shattering of the pillars of faith due to despair. Prolonged emergencies without intensive spiritual guidance can erode moral values, trigger social conflicts based on the struggle for aid, and even open up opportunities for the shallowing of faith for the sake of short-term economic fulfillment.

3. Critique of the Sectoral-Technocratic Approach to Conventional Disaster Management

Current disaster management practices implemented by formal authorities, such as the National Disaster Management Agency (BNPB) and various secular humanitarian organizations, tend to be trapped in a technocratic, positivistic, and highly materialistic paradigm. This paradigm views post-disaster recovery success solely in terms of objective, quantitative indicators: kilometers of roads repaired, temporary housing units built, and tons of rice distributed to victims (BNPB, 2022).

While these physical indicators are crucial during the emergency response phase, this approach leaves a significant gap in the non-physical dimensions that are fundamental to the long-term recovery of Muslim communities. There is a strong tendency to position psychosocial and spiritual interventions as supplementary programs or "pencils" to be addressed only after all the physical logistics are completed. This secularist approach separates physical recovery from mental recovery, economic reconstruction from spiritual reconstruction.

In fact, for religious Indonesians, religion is not merely a private belief system, but rather a worldview that drives all social behavior. The failure to integrate spiritual-religious values into disaster recovery architecture causes communities to lose their intrinsic resilience. A purely technocratic approach positions disaster victims as passive, unfortunate objects, constantly dependent on external assistance. In contrast, an approach based on Islamic values, such as a deep understanding of the concept of disaster as a test (ibtila') to elevate humanity, will shift victims' mentality from fatalistic resignation to resilient, independent, active agency (Auda, 2021; Rahman & Hidayat, 2023). This epistemological gap has given rise to the urgent need to reformulate social recovery by placing Maqāṣid al-Syarī'ah at the heart of every rehabilitation policy.

4. Reorientation of the Paradigm of Islamic Religious Education: From Normative-Cognitive to Transformative-Social

The logical consequence of the above gap is a radical demand for a paradigm reorientation within Islamic Religious Education (PAI). Until now, PAI has been trapped in a labyrinth of traditionalism that is normative-textual, theoretical, and oriented solely toward cognitive achievement. PAI in schools and madrasas is busy teaching mechanical ritual procedures and memorizing formal Islamic jurisprudence, but stutters when confronted with the realities of concrete socio-humanitarian crises such as natural disasters.

Islamic Religious Education (PAI) must transform from a mere subject matter into a social transformation agency. Contemporary Islamic legal thinkers, such as Mohammad Hashim Kamali (2022) and Jasser Auda (2021), emphasize that the primary objective of sharia (maqāṣid) is to realize a dynamic public good. In the educational realm, Islamic Religious Education (PAI) must not only produce pious individuals personally within the mosque, but also develop responsive, empathetic individuals with sociological competence to solve humanitarian problems. In the context of disasters, transformative Islamic Religious Education (PAI) must be able to translate theological concepts such as patience, gratitude, and destiny into psychological narratives that strengthen the mind (trauma healing). Verses on environmental sustainability must be discussed within the framework of environmental jurisprudence (fiqh al-bi'ah), while verses on social concern must be manifested in the form of well-organized Islamic philanthropy to assist disaster victims (Zuhdi, 2023). Islamic Religious Education (PAI) must no longer stand tall in

an academic ivory tower but must instead descend into the floodwaters, accompany the victims, and become a moral compass and driving force for social reconstruction.

B. Factors Causing Weak Integration of Maqāṣid al-Syarī'ah in Social Recovery

1. Dominance of Sectoral Policies and Fragmented Decentralization

The weak integration of Maqāṣid al-Syarī'ah values into social recovery programs does not occur in a vacuum, but rather results from a complex chain of structural and institutional barriers. The underlying macro-factor is the strong dominance of a rigid and bureaucratic sectoral approach within the government system. The disaster management sector is completely controlled by technical-technocratic institutions, while institutions dealing with the religious and educational dimensions (such as the Ministry of Religious Affairs and the Department of Education) are placed on the fringes of the coordination system.

This fragmentation of sectoral egos has implications for budgeting patterns and the development of national and regional action plans. Post-disaster rehabilitation policies are designed without interdisciplinary aspects, leaving no formal space for the inclusion of structured mental-religious strengthening programs. Our disaster policy planning still suffers from "cultural-religious blindness," where the sociological aspects of local religious communities are not converted into social capital for mitigation and rehabilitation (BNPB, 2022; World Bank, 2023). These sectoral egos create a thick wall of separation, making interfaith and interdisciplinary collaboration extremely difficult to implement in the field.

2. Rigid and Dense Islamic Education Curriculum: Dominance of Memorization Over Social Contextualization

At the institutional-academic level, the biggest inhibiting factor lies in the structure of the Islamic Religious Education (PAI) curriculum itself, which is very rigid, dense, and oriented towards national standardized exams. The current PAI curriculum is designed with a materialistic content delivery approach, forcing teachers to cover targeted textbook chapters in a limited time. This limits the discourse space for contextualizing religious material within contemporary social dynamics (Nasution et al., 2022).

For example, material on muamalah (social jurisprudence) or Islamic jurisprudence (fiqh) is spent more on discussing abstract classical theories of buying and selling than on exploring the ethics of distributing emergency aid, managing zakat, infaq, and sedekah funds for disaster recovery, or developing humanitarian social solidarity. Crucial issues such as climate change, environmental sustainability, and post-disaster mental resilience management receive almost no attention in the formal curriculum. Consequently, when students or communities exposed to this curriculum face flooding, they experience cognitive dissonance: they know their religious teachings but are unsure how to use them as instruments for social leadership and healing from profound psychological trauma.

3. Institutional Inability and Fragmentation of Cross-Sector Synergy

The third factor is the problem of institutional incompetence stemming from poor communication and synergy between the three pillars of social responsibility: schools/madrasas, religious institutions (such as the Indonesian Ulema Council (MUI), Nahdlatul Ulama (NU), and Muhammadiyah), and disaster management agencies (BNPB/BPBD). These three pillars operate sporadically, partially, and independently without a binding, integrative master plan (UNICEF, 2021; UNESCO, 2021).

Institution	Traditional Roles	Barriers to Integration
BNPB / BPBD	Physical logistics distribution, emergency infrastructure development.	Neglecting the spiritual and psychosocial needs of victims.
School / Madrasah	Organizing normative teaching and learning activities according to the academic calendar.	Stuttering in compiling an Islamic psychosocial-based emergency curriculum.
Mass Organizations / Religious Institutions	Providing religious lectures, praying together, and providing assistance to students.	Does not yet have a systematic trauma management methodology.

This institutional incompetence has led to massive resource inefficiencies. For example, when disasters strike, religious organizations arrive with abundant logistical aid, often overlapping with government assistance, but they neglect the long-term aspects of religious education and mental rehabilitation. Meanwhile, schools force

children to immediately resume normal learning under emergency tents, overloaded with exam materials, without regard for the children's still-shaken psychological well-being. The absence of a formal, cross-sector consortium has resulted in the potential for inclusive and transformative Islamic values being completely absorbed by mere ceremonial matters.

4. Epistemological Gap of Islamic Education Teachers: Low Literacy of Contemporary Maqāsid al-Syarī'ah

The human factor that most determines the failure of this integration lies in the capacity and competence of Islamic Religious Education (PAI) educators. The majority of Islamic Religious Education (PAI) teachers in the field today are products of the Islamic higher education system, which is also still traditionally textual. They experience a serious epistemological gap, where literacy regarding Maqāsid al-Syarī'ah is narrowly understood as merely memorizing chapters on advanced Islamic jurisprudence (*ushul fiqh*), rather than as a dynamic methodology of thinking (*manhaj al-fikr*) for solving social and humanitarian problems (Auda, 2021).

Many Islamic Religious Education (PAI) teachers lack basic skills in trauma healing, Islamic psychosocial counseling, or emergency classroom management. When confronted with students crying hysterically due to flood trauma, or students who have lost their motivation to live because their homes were swept away, Islamic Religious Education (PAI) teachers tend to provide conventional, dogmatic responses such as: "This is punishment for our sins," or "You didn't pray enough." These simplistic and judgmental theological statements, rather than healing mental wounds, actually deepen psychological trauma and distance children from religion (Rahim et al., 2023). Teachers' lack of understanding that maintaining children's mental health (*ḥifẓ al-nafs*) and maintaining children's cognitive function (*ḥifẓ al-'aql*) are religious commands equivalent to maintaining ritual worship (*ḥifẓ al-dīn*) is a clear reflection of the weak literacy of contemporary Maqāsid.

5. Absence of Implementation Model: The Vacuum of Practical Emergency Guidelines (Operational Guidelines)

The final factor compounding this integration weakness is the lack of a ready-to-use conceptual-implementation model in the field. The Islamic academic world is rich in grand theories on justice, welfare, and humanitarian protection, but very poor in translating these theories into practical guidelines, operational modules, or applicable technical tools (Siregar & Hamzah, 2024).

To date, neither the Ministry of Religious Affairs nor the Ministry of Education have published an official guidebook on "Disaster-Based Islamic Religious Education Learning Guidelines and Psychosocial Resilience." Consequently, when flash floods strike an area, school supervisors, principals, and Islamic Religious Education teachers find themselves in a state of methodological confusion. They lack instruments to measure the extent to which students' welfare is being met, how to design therapeutic-religious student worksheets, and how to evaluate the effectiveness of learning in a crisis. This rigidity of practical models causes learning innovation in disaster areas to stagnate and rely only on the sporadic creativity of individual teachers without measurable sustainability.

C. Legal and Social Solutions: Implementation of Maqāsid al-Syarī'ah in Islamic Religious Education

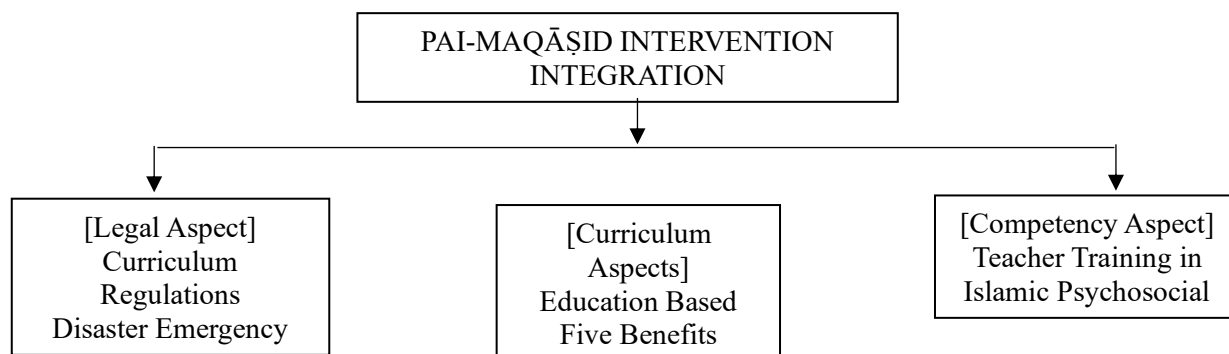
1. Legal Policy Formulation: Integrating Disaster Jurisprudence into National Education Regulations

To address structural barriers rooted in macro policies, decisive, progressive, and binding legal reform measures are needed. The government, through synergy between the Ministry of Education, Culture, Research, and Technology, the Ministry of Religious Affairs, and the National Disaster Management Agency (BNPB), must formulate regulations at the level of Ministerial Regulations or Joint Decrees that legitimize the integration of Maqāsid al-Syarī'ah values and disaster management into the national curriculum (Zuhdi, 2023).

This legal basis is crucial for providing legal certainty for schools and madrasas (Islamic schools) in allocating budgets, designing special lesson hours, and developing disaster-responsive teaching materials without fear of violating state curriculum administration. This regulation should mandate the creation of a "Disaster Emergency Islamic Religious Education Curriculum" that automatically becomes legally active once a region is declared a disaster emergency by the competent authorities. Through this policy, the orientation of Islamic Religious Education shifts from regular teaching based on fulfilling administrative content to teaching based on psychosocial and humanitarian recovery rooted in *al-kulliyāt al-khams* (Kamali, 2022).

2. Reconstruction of the Thematic-Contextual Islamic Education Curriculum and Learning Based on the Five Pillars of Public Welfare

The substantive solution at the instructional level is to reconstruct the Islamic Religious Education curriculum through a thematic-contextual approach that links each learning chapter with real actions for social recovery of disaster victims, which are framed in the five pillars of the Maqāsid al-Syarī'ah welfare.



a. Ḥifẓ al-Dīn (Religious Protection) Based Interventions

Islamic Religious Education (PAI) learning should not stop at normative Islamic jurisprudence (fiqh) doctrine, but rather should be developed into an instrument of spiritual resilience. When worship facilities are damaged by flooding, Islamic Religious Education teachers direct learning to the concept of rukhshah (legal leniency) in Islam, such as the procedures for tayammum (cleansing of the body) on a clean wall, congregational and shortened prayers in evacuation centers, and the validity of wearing makeshift clothing in emergency situations. Theologically, students are guided through the concept of positive religious coping: understanding that the test of flooding is a moment for purification of the soul, strengthening communal solidarity, and increasing closeness to God, not an expression of God's anger. This will protect students' faith from despair and existential emptiness.

b. Intervention Based on Ḥifẓ al-Nafs (Protection of the Soul)

The Islamic Religious Education (PAI) curriculum must integrate Islamic psychology techniques focused on trauma healing and strengthening mental health. Learning is packaged in the form of religious psycho-educational activities, such as the Thariqah al-Nafs (soul management) method through calming collective dhikr therapy, thematic Quranic recitation of optimistic verses, and group counseling based on stories of the prophets' fortitude in the face of major crises (Rahman & Hidayat, 2023). Islamic Religious Education (PAI) teachers act as facilitators of healing, listening to students' concerns with empathy and instilling the belief that after hardship comes ease (inna ma'al 'usri yusra), so that the mental health of affected children can recover quickly.

c. Intervention Based on Ḥifẓ al-'Aql (Protection of Reason)

To prevent post-disaster intellectual decay (learning loss), Islamic Religious Education (PAI) learning must be flexible and not burden students' cognitive abilities with rigid memorization tasks. Teachers implement a Contextual Teaching and Learning (CTL) model in which the reality of flooding serves as a living laboratory to hone students' critical thinking skills. Students are invited to discuss the analysis of flood causes from an Islamic ecological perspective (fiqh al-bi'ah), criticize spatial planning policies that damage nature, and design simple flood mitigation innovation projects in their surrounding environment. In this way, students' minds remain active, processing information scientifically and theologically, and fostering critical awareness of the importance of maintaining ecosystem balance for the benefit of the future.

d. Intervention Based on Ḥifẓ al-Māl (Protection of Property) and Ḥifẓ al-Nasl (Protection of Offspring)

Islamic Religious Education (PAI) learning is manifested in the form of real social philanthropic actions to restore the economic foundations and the future of the younger generation. Students are trained to manage school emergency aid posts, distribute logistics fairly and transparently, and develop an alms-based micro-finance unit to help raise capital for parents of students who went bankrupt due to flooding. In terms of protection of offspring and dignity (ḥifẓ al-'irdh), the emergency Islamic Religious Education curriculum provides strict social protection for children in refugee camps through education on preventing child exploitation, strengthening the collective parenting system, and providing safe learning and play spaces free from all forms of violence and social harassment.

3. Institutional Synergy Construction: Formation of a Mosque- and School-Based Rehabilitation Consortium

A sociological-institutional solution to breaking down the walls of sectoral egos is to build a new collaborative architecture through the formation of a "Religious Community-Based Social Rehabilitation Consortium." This consortium serves as a formal forum that unites the efforts of schools/madrasas, local religious organizations, mosque administrators, and the Regional Disaster Management Agency (BPBD) within a single, integrated recovery command (UNICEF, 2021).

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In this model, the mosque serves not only as a place of worship or a place to sleep for refugees, but also as a social recovery center. The mosque area is divided into professional zones: one part for worship space, one part for an emergency health clinic managed by the Regional Disaster Management Agency (BPBD), one part for a public kitchen, and the main area is used as an emergency classroom and psychosocial counseling center led by Islamic Religious Education (PAI) teachers. This integrated organization allows the flow of physical logistical assistance to run parallel with spiritual and intellectual nutrition, creating resource efficiency and building self-sufficient community resilience from the grassroots level.

4. Capacity Building Program Development: Standardization of Islamic Education Teachers as Islamic Psychosocial Practitioners

Changing the curriculum without improving human capacity is academically futile. Therefore, a massive, systematic, and certified capacity-building program is needed for all Islamic Religious Education (PAI) teachers, especially those working in areas prone to hydrometeorological disasters. The Ministry of Religious Affairs should collaborate with Islamic psychology associations and disaster management agencies to conduct special training on "Emergency Learning Management and Psychosocial Resilience Based on Maqāsid al-Syarī'ah" (Nasution et al., 2022).

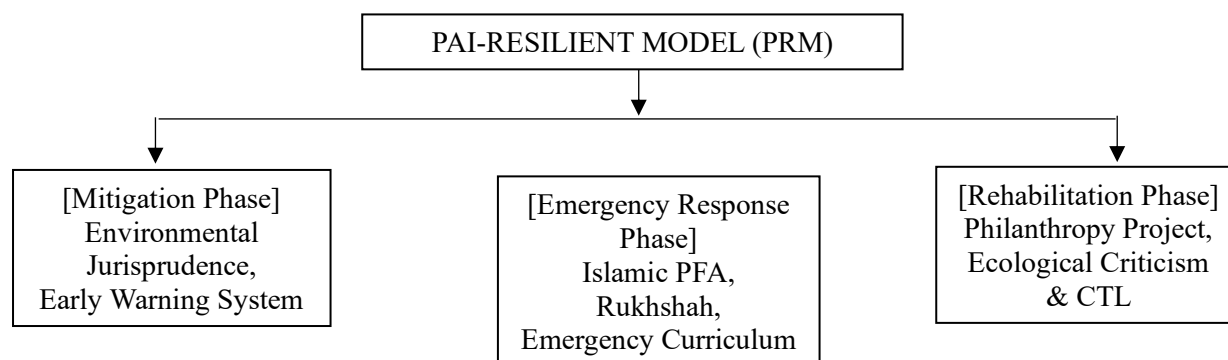
Islamic Religious Education teachers must be trained to master the basic competencies of psychosocial intervention, which include:

- Ability to perform Islamic Psychological First Aid (PFA) for students in shock;
- Skills in early detection of symptoms of severe trauma in children who require referral to a psychiatrist;
- Methodology for designing interactive learning media that is therapeutic in nature; as well as
- Ability to lead enlightening theological-ecological discussions without a fatalistic streak.

With this competency standardization, Islamic Religious Education teachers will move up from being mere teachers of religious texts to professional psychosocial practitioners capable of standing at the forefront of guiding communities through the dark times following a disaster.

5. Blueprint of the Conceptual Model "PAI-Resilient Model" (PRM) for Disaster Mitigation and Recovery

As a final solution that unifies all the aforementioned dimensions of thinking, this research conceptualizes a blueprint for an adaptive learning model called the PAI-Resilient Model (PRM). This model is designed as a practical operational guide that integrates disaster management into the PAI structure in a measurable, systematic, and sustainable manner (Siregar & Hamzah, 2024; Rahim et al., 2023).



The PRM model moves in a circular manner following three main cycles of disaster management:

a. Pre-Disaster Phase (Mitigation and Preparedness)

In this phase, the primary focus of PRM is to instill disaster literacy and environmental conservation into regular learning. Learning materials focus on enriching fiqh al-bi'ah (environmental jurisprudence), which discusses the necessity of preserving ecosystems as a manifestation of the role of caliph on earth. Students are encouraged to simulate independent evacuations at school, recognize pre-disaster natural signs, and develop a community-based early warning system. This learning aims to develop disaster-aware students from an early age.

b. Disaster Phase (Emergency Response)

When floods struck and paralyzed school spaces, PRM activated the "Islamic Psychosocial Emergency Curriculum" mode. Formal learning was completely suspended and replaced with humanitarian intervention activities. Islamic Religious Education (PAI) teachers led the implementation of Islamic Psychological First Aid (PFA) at evacuation posts, organized trauma healing through Islamic arts activities and religious educational

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storytelling, and provided guidance on the rukhshah ritual. The main priority in this phase was maintaining students' emotional and spiritual stability to prevent them from falling into extreme depression and despair.

c. Post-Disaster Phase (Rehabilitation and Reconstruction)

In this recovery phase, PRM directs students to actively participate in social reconstruction programs through project-based learning methods. Students are trained to raise and manage Islamic philanthropic funds (zakat, infaq, and sedekah) for the restoration of school facilities, design emergency reading gardens, and participate in reforestation movements in damaged river basins. In the classroom, students conduct critical-theological reflections on the disaster, evaluate human error factors that trigger flooding, and develop long-term mitigation action plans. Through the implementation of this comprehensive PRM model, Islamic Religious Education proves itself not merely an instrument for the transfer of dry religious knowledge, but rather a transformative, inclusive, and humanistic energy capable of upholding the pillars of true humanitarian welfare amidst the storm of contemporary disaster crises.

D. Integrative Analysis: Theo-Sociological Dialectics of Contemporary Welfare

1. Epistemological Synthesis: Bringing Sacred Texts Together with Empirical Reality

The success of conceptualizing the solutions above depends heavily on our ability to synthesize epistemologically between the theological realm (revelation) and the sociological realm (empirical disaster data). Faced with environmental crises such as flash floods, Islamic legal thought must not fall into extreme dualisms: rejecting science in favor of fatalistic theology, or discarding religion in favor of technocratic secularism. The contemporary Maqāṣid al-Syarī'ah paradigm acts as a hermeneutical bridge that brings these two poles together.

When the holy text of the Qur'an speaks of the destruction of the earth caused by human hands (QS. Ar-Rum: 41), it must be read alongside scientific data on climate change, deforestation of river basins, and the failure of urban drainage systems. The sociology of disaster provides empirical data on human suffering, while the Maqāṣid al-Syarī'ah provides a value orientation regarding where legal and educational solutions should be directed.

The implementation of gender-responsive and inclusive Islamic education (PAI) in disaster areas, for example, is a direct derivative of the principle of justice ('adālah), which is the spirit of sharia. By combining text and context, the social recovery process for flood victims gains dual legitimacy: theological legitimacy that galvanizes community awareness of faith, and scientific legitimacy that ensures the effectiveness and accuracy of targeted actions on the ground.

2. Comparative Matrix Table of Social Recovery Paradigms

To clearly see the transformative contribution of the integration of Maqāṣid al-Syarī'ah in Islamic Religious Education, we can compare its characteristics with the conventional approach that has dominated disaster emergencies through the following matrix:

Dimensions of Analysis	Conventional Secular-Technocratic Approach	Integrative Approach of Islamic Education Based on Maqāṣid al-Syarī'ah
Main Focus	Physical reconstruction of infrastructure and distribution of material logistics.	Holistic recovery: Balance between physical, mental, intellectual, and spiritual.
The Victim's Perspective	As a passive object, a helpless victim, a recipient of aid (top-down).	As an active agent (human agency) who has social capital and spiritual resilience.
Religious Position	External factors, private matters, complementing post-disaster joint prayer ceremonies.	The foundation of policy drivers, moral compass, and primary psychosocial therapy instruments.
Learning Methodology	Rigid, focused on completing the national administrative curriculum.	Flexible, contextual, using the PAI-Resilient Model (PRM).

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Dimensions of Analysis	Conventional Secular-Technocratic Approach	Integrative Approach of Islamic Education Based on Maqāṣid al-Syarī'ah
Final destination	The return of the physical order of the environment to pre-disaster conditions.	Realizing a more resilient sustainable welfare (al-kulliyyāt al-khams).

3. Prospects for Sustainable Resilience: Transforming Communities from Vulnerability to Resilience

In the long term, the institutionalization of the Maqāṣid al-Syarī'ah values through the transformation of Islamic Religious Education (PAI) will shift the sociological landscape of society from chronic vulnerability to sustainable resilience. Society will no longer view disasters as an endless cycle of suffering that breeds blind resignation. Instead, transformative Islamic education fosters an ethos of environmental stewardship, where each individual feels theologically responsible for safeguarding their living space.

The ḥifẓ al-naḥs aspect, cultivated through Islamic psychosocial programs, produces a generation of young people with a strong mentality, resilient to crises, and able to bounce back quickly (bounce back better). Meanwhile, the ḥifẓ al-māl and ḥifẓ al-'aql pillars, internalized through philanthropy and critical education, foster a just, solidarity-based community economy, supported by strong mitigation literacy.

Ultimately, this model of integrating law, education, and sociology proves that Islamic law was not imposed as a dogmatic burden that restricts human freedom. Rather, it exists as a blessing for the universe (rahmatan lil-'ālamīn)—a dynamic, living, and ever-relevant value system that guides humanity out of the maze of crises, heals social wounds, and reweaves hope amidst the ruins of natural disasters.

CONCLUSION

This research shows that social recovery for flood victims cannot be understood solely as a physical reconstruction process, but also as an integrated social, psychological, and spiritual recovery effort. The implementation of Maqāṣid al-Syarī'ah in Islamic Religious Education (PAI) plays a crucial role in strengthening this process through the internalization of the values of ḥifẓ al-dīn, ḥifẓ al-naḥs, ḥifẓ al-'aql, and ḥifẓ al-māl. These four principles have been conceptually proven to be an ethical framework for rebuilding social solidarity, emotional resilience, and collective awareness in flood-affected communities. Thus, PAI functions not only as a medium for transferring religious knowledge but also as an instrument for more holistic Islamic-value-based social recovery.

Scientifically, this study contributes to developing the integration between Maqāṣid al-Syarī'ah and Islamic Religious Education in the context of disasters, particularly post-flood social recovery. The novelty of this study lies in the assertion that Maqāṣid al-Syarī'ah is not only relevant in the realm of Islamic law but can also be operationalized in education as a framework for social transformation. Furthermore, this study strengthens the findings of previous research by providing an integrative perspective that Islamic education has a strategic role in building community resilience and sustainable post-disaster social reconstruction.

However, this study has limitations because it is entirely library-based and therefore does not involve direct empirical field data. Consequently, the practical implementation of the proposed model has not been tested in the context of the social realities of flood-affected communities. Therefore, further research is recommended to conduct field studies or action research to test the effectiveness of integrating Maqāṣid al-Syarī'ah into Islamic Religious Education (PAI) learning practices. Furthermore, cross-regional comparative studies are also needed to enrich the implementation model to be more contextual and applicable.

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