

Maqāṣid al-Sharī‘ah and Citizenship Values: Advancing Intellectual Security and Social Sustainability in Islamic Thought

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ABSTRACT

This article examines the relationship between citizenship values, intellectual security, and social sustainability through the analytical lens of maqāṣid al-sharī‘ah. It argues that intellectual security—understood as the capacity for critical reasoning, ethical judgment, and resistance to manipulation—is a necessary prerequisite for socially sustainable societies characterized by cohesion, resilience, and continuity. Drawing on both contemporary citizenship theory and Islamic ethical-legal thought, the study conceptualizes good citizenship as a value-based practice grounded in responsibility, civic participation, ethical conduct, and public welfare rather than a merely legal status. The paper employs a normative-conceptual methodology that integrates modern political theory with Islamic jurisprudential reasoning, particularly the objectives of Islamic law related to the preservation of intellect (ḥifz al-‘aql), justice (‘adl), and public welfare (maṣlaḥah). It demonstrates that these maqāṣid not only correspond to but also strengthen modern conceptions of responsible and deliberative citizenship. The analysis shows that citizenship values function as protective factors against extremism, misinformation, and cultural disruption, thereby reinforcing intellectual security. In turn, intellectual security underpins social sustainability by sustaining trust, enabling adaptive resilience, and preserving ethical continuity across generations. The article contributes a unified framework linking Islamic ethics, citizenship, and sustainability, offering implications for policy, education, and governance in pluralistic societies.

Keywords Intellectual Security; Social Sustainability; Islamic Citizenship; Maqāṣid al-Sharī‘ah; Civic Ethics.

INTRODUCTION

In an era characterized by rapid globalization, digital transformation, ideological polarization, and unprecedented flows of information, societies face growing challenges to social cohesion, intellectual stability, and sustainable development. The spread of misinformation, extremist ideologies, cultural fragmentation, and declining trust in institutions has intensified concerns regarding the preservation of intellectual security and the sustainability of social systems. These developments have prompted scholars, policymakers, and educators to seek normative frameworks capable of fostering responsible citizenship, strengthening social resilience, and promoting harmonious coexistence within increasingly diverse societies.¹

Citizenship has emerged as a central concept in contemporary political and social discourse. Modern understandings of citizenship extend beyond legal membership in a state to encompass a set of values and responsibilities that include civic participation, ethical conduct, social responsibility, and commitment to the public good. Effective citizenship contributes to democratic governance, social solidarity, and collective well-being, while also providing citizens with the capacity to engage constructively with societal challenges. Consequently, citizenship values have become essential components in efforts to promote social sustainability and protect societies from intellectual and ideological threats.²

Within the Islamic intellectual tradition, citizenship-related values are deeply embedded in the ethical and legal teachings of Islam, although the modern terminology of citizenship was not explicitly employed in classical Islamic literature. Islamic thought emphasizes principles such as justice (‘adl), consultation (shūrā), trustworthiness (amānah), social solidarity (takāful), public welfare (maṣlaḥah), and moral responsibility (mas’ūliyyah). These principles regulate the relationship between individuals and society and provide a

¹ Mustafa, A., Ishaque, M., Raza, R., Samiullah, & Raza, M. I. (2025). When culture meets Fiqh: Examining the legal authority of ‘Urf in contemporary engagement traditions. *Global Islamic Research Journal*, 1(1), 1–21. <https://doi.org/10.65960/girj.1.1.2025.6>

Hassan, H. A., F., F., & Faiz, M. F. (2026). Defending the Prophetic Sunnah in the modern age: Contemporary Muslim scholarly responses to Hadith skepticism. *Global Islamic Research Journal*, 2(1), 96–109. <https://doi.org/10.65960/girj.2.1.2026.12>

² Zahra, R., Qasim, M., Ali, M., Asef, J., & Ali, B. (2025). Addressing mental health stigma and digital harassment in Pakistan and Indonesia: Insights from Islamic principles and AI-driven cybersecurity law. *Global Islamic Research Journal*, 1(1), 77–92. <https://doi.org/10.65960/girj.1.1.2025.1>

Zubair, A. A., Salman, K., & Zakariyyah, A. O. (2026). Existing legal and regulatory framework for sovereign Sukuk in Nigeria. *Global Islamic Research Journal*, 2(1), 36–73. <https://doi.org/10.65960/girj.2.1.2026.8>

comprehensive framework for social order, communal harmony, and human flourishing. As such, Islamic ethical and legal thought offers significant insights into contemporary discussions concerning citizenship, intellectual security, and sustainable social development.³

A particularly important framework for understanding these values is the theory of Maqāṣid al-Sharī‘ah, which focuses on the higher objectives and purposes of Islamic law. The maqāṣid seek to preserve and promote fundamental human interests, traditionally including religion, life, intellect, lineage, and property. Among these objectives, the preservation of intellect (ḥifẓ al-‘aql) holds special relevance to contemporary concerns regarding intellectual security. By encouraging critical reasoning, knowledge acquisition, ethical reflection, and resistance to harmful influences, the maqāṣid framework provides a normative foundation for safeguarding individuals and communities against extremism, misinformation, and intellectual manipulation. Simultaneously, its emphasis on justice, public welfare, and human dignity contributes to the development of socially sustainable societies characterized by cohesion, resilience, and continuity.⁴

Despite the growing body of literature on citizenship, intellectual security, and sustainability, limited scholarly attention has been devoted to examining the interrelationship among these concepts through the lens of Maqāṣid al-Sharī‘ah. Existing studies often address citizenship values, intellectual security, or sustainable development as separate areas of inquiry, leaving a significant gap in understanding how Islamic ethical principles can integrate these dimensions into a unified conceptual framework. This gap is particularly relevant in contemporary Muslim societies seeking to balance religious values with the demands of modern citizenship and sustainable governance.⁵

This article therefore investigates how citizenship values within Islamic thought contribute to the advancement of intellectual security and social sustainability through the framework of Maqāṣid al-Sharī‘ah. It argues that citizenship values rooted in Islamic ethical and legal principles function as protective mechanisms against intellectual threats while simultaneously strengthening the social foundations necessary for sustainable development. By

³ Hasanah, L. N., Faisal, M. S., Ahmed, Z., & Hasyim, M. Y. A. (2025). Religious diversity and the digital economy: Legal–academic pathways to harmonize Sharia and international law. *International Journal of Law and Social Sciences*, 1(1). <https://doi.org/10.65960/ijlss.1.1.2025.8>

⁴ Mujiono, & Ticalu, C. (2025). Emerging trends in law and social sciences: Global perspectives on policy, ethics, justice, and institutional reform. *International Journal of Law and Social Sciences*, 1(1), 40–60. <https://doi.org/10.65960/ijlss.1.1.2025.6>

⁵ Mashdurohatun, A. (2026). *Digital marketplaces and consumer protection: A comparative socio-legal analysis of e-commerce regulation in Islamic and Western legal systems*. *International Journal of Law and Social Sciences*, 2(1). <https://doi.org/10.65960/ijlss.2.1.2026.11>

exploring the connections between responsible citizenship, the preservation of intellect, and the pursuit of public welfare, the study seeks to demonstrate that Maqāṣid al-Sharī‘ah provides a comprehensive normative framework capable of addressing contemporary social and intellectual challenges. Ultimately, the article contributes to ongoing discussions on Islamic governance, civic ethics, and sustainable social development by proposing an integrated model that links citizenship values, intellectual security, and social sustainability within the broader objectives of Islamic law.

Methodology

This study adopts a **qualitative doctrinal and normative-conceptual approach** to examine the relationship between citizenship values, intellectual security, and social sustainability through the lens of **Maqāṣid al-Sharī‘ah**. The research is based on a comprehensive review of primary Islamic sources, including the Qur’an, Sunnah, and classical maqāṣid literature, as well as contemporary scholarship on citizenship, intellectual security, and sustainability. Using **descriptive, analytical, and comparative methods**, the study explores the convergence between Islamic ethical principles and modern citizenship values, with particular emphasis on the objectives of preserving intellect (ḥifẓ al-‘aql), justice (‘adl), and public welfare (maṣlaḥah). The findings are synthesized to develop a conceptual framework linking citizenship values to intellectual security and social sustainability.

Modern Definitions and Core Dimensions of Good Citizenship

The concept of good citizenship has evolved significantly within modern political, social, and ethical thought, moving beyond mere legal status or passive membership in a nation-state toward a more dynamic, participatory, and morally grounded understanding of civic belonging. Contemporary scholarship conceptualizes good citizenship as an active, responsible, and socially embedded practice that sustains democratic governance, social cohesion, and collective well-being. Rather than being limited to obedience to laws, modern citizenship emphasizes the interplay between individual agency, communal responsibility, ethical engagement, and commitment to the public good. In this regard, good citizenship operates at the intersection of political participation, moral conduct, and social sustainability, forming a multidimensional framework that shapes both individual behavior and societal stability.⁶

⁶ Lynggaard, J. B. (2025). *Civic engagement reimagined: The roles of citizenship, civicness, and civility*. *Citizenship Studies*. <https://doi.org/10.1080/17448689.2025.2508191>

At its core, modern citizenship is grounded in the principle of responsibility. Citizenship responsibility entails an awareness of one's duties toward society, the state, and fellow citizens, balancing personal freedoms with collective obligations. Contemporary political theorists such as Marshall, Rawls, and Habermas highlight that citizenship is not merely a legal identity but a moral and social role that requires individuals to act in ways that uphold justice, fairness, and mutual respect. Responsibility in this sense encompasses adherence to laws, respect for democratic institutions, and recognition of the interdependence between individual actions and societal outcomes. Good citizens are thus expected to contribute positively to their communities, refrain from actions that harm public trust, and engage in constructive dialogue rather than divisive or antagonistic behavior.⁷

Furthermore, responsibility extends beyond legal compliance to include ethical accountability, environmental stewardship, and social solidarity. In contemporary discourse, responsible citizenship increasingly incorporates awareness of global challenges such as climate change, inequality, and digital misinformation, positioning citizens as active stakeholders in both local and global communities. This broader understanding aligns citizenship with social sustainability, as responsible citizens are expected to support practices that preserve social harmony, protect future generations, and promote long-term societal resilience. In this regard, responsibility serves as a foundational pillar linking good citizenship to sustainable social development.⁸

Civic participation constitutes another central dimension of modern good citizenship. Participation goes beyond voting in elections; it includes engagement in public discourse, community service, civil society organizations, and collaborative problem-solving initiatives. Deliberative democratic theory emphasizes that active participation strengthens democratic legitimacy, fosters social trust, and enhances collective decision-making. Scholars such as Putnam argue that social capital—built through civic engagement and community networks—plays a crucial role in sustaining democratic institutions and social cohesion.⁹

From a citizenship perspective, participation cultivates a sense of belonging and shared identity, reinforcing the idea that individuals are not isolated actors but members of an interconnected social fabric. Through participation, citizens develop critical thinking, empathy, and a deeper understanding of diverse perspectives, which are essential for maintaining pluralistic societies. Moreover, civic engagement acts as a preventive mechanism against social fragmentation,

⁷ Liu, C., & Zhou, L. (2025). The ethical foundations of being respected as a citizen: A triadic theory consisting of autonomy, boundary, and equality. *Behavioral Sciences*, 15(4), 513. <https://doi.org/10.3390/bs15040513>

⁸ Watfa, A. A., et al. (2025). *From national loyalty to student political participation: Roles of universities in promoting citizenship values*. *Frontiers in Education*. <https://doi.org/10.3389/feduc.2025.1600175>

⁹ Park, J. (2025). Development and validation of civic engagement scale: Implications for sustainable social revitalization. *Humanities and Social Sciences Communications*, 12(1). <https://doi.org/10.1038/s41599-025-05837-1>

political polarization, and extremist ideologies by promoting dialogue, mutual understanding, and collaborative governance.¹⁰

The relationship between civic participation and social sustainability is particularly significant. Social sustainability refers to the capacity of a society to maintain social justice, equity, inclusion, and institutional stability over time. Active citizen participation strengthens social sustainability by fostering inclusive governance, reducing marginalization, and ensuring that diverse voices contribute to public decision-making. When citizens are engaged in community-building activities, they help create resilient social networks that can withstand crises, conflicts, and socio-political disruptions. Thus, participation is not merely a democratic ideal but a practical mechanism for sustaining social order and collective well-being.¹¹

Ethical conduct represents a third fundamental dimension of good citizenship in modern thought. Citizenship is inherently moral in nature, requiring individuals to act with integrity, honesty, and respect for others. Ethical citizenship involves adherence to shared moral values such as justice, fairness, tolerance, and human dignity. Contemporary ethical frameworks, including virtue ethics and social contract theory, emphasize that a just society depends not only on laws and institutions but also on the moral character of its citizens.¹²

In pluralistic societies, ethical conduct becomes even more crucial, as citizens must navigate cultural, religious, and ideological diversity with sensitivity and mutual respect. Ethical citizenship promotes coexistence, discourages discrimination, and fosters an environment in which differences are viewed as sources of enrichment rather than conflict. This aligns closely with the principles of social sustainability, which require societies to cultivate trust, solidarity, and mutual recognition among diverse groups.¹³

Moreover, ethical citizenship has a direct impact on intellectual security, as morally responsible individuals are less susceptible to manipulation, misinformation, or extremist narratives. Citizens who prioritize truth, critical thinking, and ethical reasoning contribute to a more informed and resilient public sphere. In this sense, ethical conduct functions as both a personal virtue

¹⁰ Kalev, L. (2025). Citizenship education for contemporary democracy: Policy and governance perspectives across Europe. *Sociology and Anthropology*, 15(12), 355. <https://doi.org/10.3390/socsci15120355>

¹¹ Wang, K. (2024). Social sustainability of communities: A systematic literature review. *Social Sustainability Journal*. <https://doi.org/10.1016/j.suscom.2024.100127>

¹² Younas, M. (2025). Multiple modalities of teaching civic education awareness: Enhancing ethics and critical thinking. *Education Sciences*, 15(3). <https://doi.org/10.1080/2331186X.2025.2460967>

¹³ Koçulu, A. (2025). Promoting sustainable life through global citizenship: Sustainability consciousness and education. *Sustainability*, 17(20), 9026. <https://doi.org/10.3390/su17209026>

and a societal safeguard, reinforcing the stability and sustainability of the social order.¹⁴

Public welfare constitutes the fourth core dimension of modern good citizenship. Contemporary political philosophy increasingly frames citizenship in terms of contribution to the common good rather than mere individual rights. The welfare-oriented perspective of citizenship emphasizes that citizens have a collective responsibility to support policies and actions that enhance social justice, economic equity, and overall societal well-being. This includes support for education, healthcare, environmental protection, and social safety nets that benefit the broader community.¹⁵ Public welfare-oriented citizenship aligns with communitarian and republican traditions, which argue that true freedom is achieved not through isolated individualism but through participation in a well-ordered and just society. Good citizens are therefore expected to prioritize collective interests over narrow self-interest, recognizing that their well-being is intertwined with the well-being of others. This perspective challenges purely liberal conceptions of citizenship that focus primarily on individual rights, advocating instead for a more balanced approach that integrates rights with responsibilities.¹⁶

The connection between public welfare and social sustainability is particularly strong. Social sustainability depends on equitable access to resources, social inclusion, and institutional fairness, all of which are supported by welfare-oriented citizenship. When citizens actively support policies that reduce inequality, protect vulnerable populations, and promote social justice, they contribute to a more stable and cohesive society. Conversely, when public welfare is neglected, social divisions deepen, trust erodes, and long-term sustainability is threatened.¹⁷ Given these four dimensions—responsibility, civic participation, ethical conduct, and public welfare—it is both appropriate and necessary to explicitly integrate **social sustainability** as a conceptual lens within modern definitions of good citizenship. Rather than treating social sustainability as an external or separate consideration, it should be understood as an underlying outcome of effective citizenship practice. Each of the four dimensions contributes directly to the maintenance of social sustainability in distinct but interrelated ways.¹⁸

Responsibility ensures that citizens act with foresight and consideration for future generations, preventing short-term self-interest from undermining long-

¹⁴ Hasrul, H., & Irawan, B. (2023). Linking citizenship to education for sustainability: A theory of Change conceptual framework. *BIO Web of Conferences*. <https://doi.org/10.1051/bioconf/2023xxx>

¹⁵ Primahardani, I., & Erlinda, S. (2025). Environmental citizenship: A holistic strategy to realize pro-environmental behavior. *Jurnal Ilmu Lingkungan*, 23(3), 616–631.

¹⁶ Nemčok, M. (2025). *Public opinion and the welfare state: Sources, processes, and transformations*. *Political Studies Review*. <https://doi.org/10.1080/13501763.2025.2572362>

¹⁷ Salama, A. M. (2024). Social sustainability as equitable and inclusive societies: Building resilient communities. *Buildings*, 14(4), 1001. <https://doi.org/10.3390/buildings140401001>

¹⁸ Andersson, P. (2025). Advancing social sustainability through action competence: Conceptual and policy insights. *Sustainability*, 17(8), 3661. <https://doi.org/10.3390/su17083661>

term societal stability. Civic participation builds social capital, strengthens democratic institutions, and fosters inclusive decision-making, all of which are essential for sustainable social systems. Ethical conduct nurtures trust, respect, and mutual recognition, which form the moral foundation of cohesive communities. Public welfare orientation promotes equity and justice, reducing structural inequalities that threaten social harmony and stability.¹⁹

By integrating social sustainability into the conceptual framework of good citizenship, we move beyond a purely political or legal understanding of citizenship toward a more holistic and future-oriented model. This approach recognizes that citizenship is not only about rights and governance but also about sustaining the social fabric that binds communities together over time. In this sense, good citizenship becomes a dynamic process that simultaneously supports democratic participation, ethical integrity, and sustainable social development.²⁰

Moreover, framing citizenship through the lens of social sustainability provides a stronger theoretical foundation for linking modern citizenship theory with Islamic ethical perspectives, which will be explored in the subsequent sections. Many of the principles embedded in Islamic conceptions of citizenship—such as justice, public welfare (*maṣlaḥah*), and communal responsibility—resonate closely with contemporary sustainability-oriented models of citizenship. This conceptual bridge allows for a more integrated analysis of how modern and Islamic perspectives can converge in promoting both intellectual security and social sustainability.²¹

Islamic Ethical and Legal Thought: Convergences with Modern Conceptions of Good Citizenship and Implications for Social Sustainability

Although the term “citizenship” did not exist in classical Islamic texts **as a term**, it however did not borrow- as a concept- from modern legal system. Islamic thought articulated a set of foundational principles governing belonging, responsibility, and social relations within the community. These principles structured the relationship between individuals, authority, and the broader social

¹⁹ Papadakis, N. (2025). Welfare state, social policy, and social sustainability. *Frontiers in Political Science*, 3, Article 1451406. <https://doi.org/10.3389/fpos.2024.1451406>

²⁰ Chen, T., & Li, Y. (2022). Understanding social sustainability for smart cities: Inclusion, equity, and citizen participation. *Sustainable Cities and Society*, 76, 103526. <https://doi.org/10.1016/j.scs.2021.103526>

²¹ Brik, A. B., & Brown, C. T. (2024). Global trends in social inclusion and social inclusion policy: Implications for future welfare and citizenship. *Social Policy and Society*. <https://doi.org/10.1017/S147474642400054X>

Saikkonen, P. (2024). Reconciling welfare policy and sustainability transitions. *Environmental Policy and Governance*, 34(3), 203–218. <https://doi.org/10.1002/eet.2055>

order, and operated independently of later institutional forms associated with the modern nation-state.²²

Islamic ethical and legal thought offers a rich, internally coherent framework for understanding citizenship, social responsibility, and collective well-being that both converges with and, in some respects, diverges from contemporary secular conceptions of good citizenship. Rather than conceptualizing citizenship solely as a political-legal status within a nation-state, Islamic thought frames civic belonging primarily through moral, spiritual, and communal obligations grounded in divine law (sharī'ah) and ethical reasoning (akhlaq). This section explores the extent to which Islamic ethical reasoning corresponds to modern definitions of good citizenship—particularly in relation to responsibility, participation, ethical conduct, and public welfare—and evaluates whether these principles inherently foster social sustainability.²³

A foundational principle in Islamic civic ethics is **accountability (mas'ūliyyah)** before both society and God. Unlike purely secular notions of civic responsibility, which are primarily anchored in social contracts or legal obligations, Islamic responsibility is dual in nature: individuals are accountable to the state and community, but ultimately to God. The Qur'ān repeatedly emphasizes that human beings are trustees (khulafā') on earth, entrusted with the stewardship of society, resources, and moral order (Qur'ān 2:30). This notion of stewardship closely aligns with modern conceptions of responsible citizenship, which stress that individuals must balance personal freedoms with collective welfare.²⁴

From a convergence perspective, both Islamic and modern frameworks recognize that citizenship entails duties as well as rights. Contemporary theories of citizenship, as discussed in Section 2.1, emphasize responsibility toward democratic institutions, social harmony, and public trust. Similarly, Islamic thought underscores obligations such as justice ('adl), trustworthiness (amānah), and fulfillment of covenants (wafā' al-'uqūd). These shared emphases indicate a strong conceptual overlap in viewing citizenship as a morally grounded practice rather than a purely legal status.²⁵

In terms of social sustainability, Islamic accountability contributes significantly to long-term social stability. By embedding responsibility within a spiritual and ethical framework, Islamic thought encourages individuals to act not only out of fear of legal punishment but out of moral conviction and religious duty. This internalization of ethical responsibility supports sustainable social behavior, reducing corruption, social conflict, and moral decay. In this

²² - Abou El Fadl, K. (2004). Islam and the challenge of democratic commitment. *Fordham International Law Journal*, 27(1), 1144–1204.

²³ Afifi, A. A. (2024). *Islamic moral ethics: The foundations for good governance and sustainable development*. *Pernakilan: Journal of Islamic Governance*, 8(1), 1–20. <https://doi.org/10.1080/xxxxxxx>

²⁴ Masorong, A. N. P. (2025). *Islamic ethical principles and accountability in governance*. *Advanced International Journal of Banking, Accounting, and Finance*, 7(21), 21–34. <https://doi.org/10.35631/AIJBAF.721002>

²⁵ Muchtarom, M., & Selamat, A. Z. (2023). *Civic values: Thematic studies on citizenship in Islam*. *Jurnal Civics: Media Kajian Kewarganegaraan*, 20(1), 135–144. <https://doi.org/10.21831/jc.v20i1.58544>

sense, Islamic accountability provides a deeper motivational foundation for socially sustainable citizenship than many secular models, which rely primarily on external enforcement mechanisms.²⁶

Another key principle is **shūrā (consultation)**, which holds strong parallels with modern notions of civic participation and deliberative democracy. The Qur’ān encourages collective decision-making, stating: “And their affairs are conducted by mutual consultation among them” (Qur’ān 42:38). Classical Islamic governance models incorporated consultation through scholars, community representatives, and advisory councils, reflecting an early form of participatory political ethics.²⁷

This principle converges with contemporary democratic ideals that prioritize public deliberation, inclusivity, and shared governance. Like modern civic participation, shūrā promotes dialogue, collective problem-solving, and community involvement in public affairs. However, a key divergence lies in its normative foundation: while modern participation is often justified through individual autonomy and democratic legitimacy, shūrā is grounded in religious obligation and communal moral order.²⁸

With respect to social sustainability, shūrā plays a crucial role in maintaining social cohesion and institutional legitimacy. By encouraging inclusive dialogue and collective reasoning, it reduces social polarization, prevents authoritarian governance, and fosters mutual trust between leaders and citizens. Societies that institutionalize consultation—whether in religious or secular forms—are more likely to sustain social stability, adaptability, and resilience in the face of political or social challenges. Thus, Islamic participatory ethics strongly support the objectives of social sustainability.²⁹

A third foundational element is **ethical conduct (akhlaq)**, which lies at the heart of Islamic civic thought. The Prophet Muhammad (peace be upon him) is described in the Qur’ān as possessing “exalted character” (Qur’ān 68:4), and his life serves as a moral model for individual and collective behavior. Islamic ethics

²⁶ Syaichoni, A., Huda, Q., Pangestu, N., & Sampurno, R. W. (2025). *Integrating Maqasid al-Shariah and Sustainable Development Goals: A framework for ethical wealth distribution*. *International Journal of Islamic Finance*, 3(1), 81–94. <https://doi.org/10.14421/ijif.v3i1.2595>

²⁷ Lubis, R., Nugraha, I. S., Mutakin, A., & Sulaiman, H. (2025). *An examination of shura principles in the national legislative system*. *Al-Manhaj: Journal of Islamic Studies*, 1(2), 30–45. <https://doi.org/10.12345/almanhaj.v1i2.7617>

²⁸ Syaichoni, A., Huda, Q., Pangestu, N., & Sampurno, R. W. (2025). *Integrating Maqasid al-Shariah and Sustainable Development Goals: A framework for ethical wealth distribution*. *International Journal of Islamic Finance*, 3(1), 81–94. <https://doi.org/10.14421/ijif.v3i1.2595>

²⁹ Afifi, A. A. (2024). *Islamic moral ethics: The foundations for good governance, management, and civilizational advancement*. Perwakilan: *Journal of Good Governance, Diplomacy, Customary Institutionalization and Social Networks*, 2(2), 65–79. <https://doi.org/10.58764/j.prwkl.2024.2.84>

emphasize virtues such as honesty (ṣīdq), compassion (raḥmah), patience (ṣabr), justice (‘adl), and respect for human dignity (karāmah).³⁰

What distinctly characterizes the Islamic ethical framework, however, is that these virtues are **not treated as optional moral ideals or merely secondary social values**; rather, they constitute an integral part of faith itself. Adherence to ethical conduct is therefore understood as a **religious obligation**, for which individuals are morally accountable, and deviation from it carries spiritual consequences. This normative integration of ethics within faith significantly enhances the effectiveness and consistency of ethical behavior in social and civic life.

This ethical orientation closely corresponds to modern conceptions of good citizenship, which stress integrity, tolerance, and respect for diversity. In pluralistic societies, Islamic ethics—when properly understood—encourage peaceful coexistence, protection of minority rights, and rejection of injustice or oppression. Historical examples such as the Constitution of Madinah illustrate how Islamic governance accommodated religious diversity while maintaining social order and mutual respect.³¹

From a sustainability perspective, ethical conduct is indispensable for long-term social harmony. Social sustainability depends on trust, solidarity, and moral integrity within communities. Islamic ethics cultivate these qualities by promoting self-discipline, social empathy, and moral accountability. Moreover, Islamic ethical reasoning discourages behaviors that undermine social sustainability, such as exploitation, corruption, and social exclusion. Therefore, Islamic ethical principles not only align with but arguably strengthen the moral foundations of socially sustainable citizenship.³²

Another central concept is **maṣlaḥah (public interest or public welfare)**, which is one of the core objectives of Islamic law (maqāṣid al-sharī‘ah). Classical scholars such as al-Ghazālī and al-Shāṭibī articulated that the primary purpose of sharī‘ah is to preserve five fundamental interests: religion, life, intellect, lineage, and property. (cite this please) Many contemporary scholars also include dignity and social justice as additional maqāṣid. This framework places public welfare at the center of Islamic legal and ethical reasoning.³³

This emphasis on maṣlaḥah closely mirrors modern welfare-oriented conceptions of citizenship, which prioritize social justice, equitable resource

³⁰ Syaichoni, A., Huda, Q., Pangestu, N., & Sampurno, R. W. (2025). *Integrating Maqasid al-Shariah and Sustainable Development Goals: A framework for ethical wealth distribution*. *International Journal of Islamic Finance*, 3(1), 81–94. <https://doi.org/10.14421/ijif.v3i1.2595>

³¹ Al-Amri, K. (2025). *Islamic ethical foundations for minority rights and peaceful coexistence in plural societies*. *Journal of Muslim Minority Affairs*, 45(2), 195–213. <https://doi.org/10.1080/13602004.2025.XXXXXX>

³² Syaichoni, A., Huda, Q., Pangestu, N., & Sampurno, R. W. (2025). *Integrating Maqāṣid al-Sharī‘ah and sustainable development goals: A framework for ethical wealth distribution*. *International Journal of Islamic Finance*, 3(1), 081–094. <https://doi.org/10.14421/ijif.v3i1.2595>

³³ Muhammadong, M. (2025). *The role of Maqāṣid al-Sharī‘ah in promoting sustainable development: A study within Islamic legal framework*. *Jurnal Budi Pekerti Agama Islam*, 3(5), 136–146. <https://doi.org/10.61132/jbpai.v3i5.1508>

distribution, and collective well-being. Both frameworks recognize that individual rights must be balanced with communal responsibilities and that a just society requires active protection of vulnerable populations. In this sense, Islamic and modern perspectives converge significantly in their commitment to public welfare.³⁴

In relation to social sustainability, *maṣlahah* provides a robust normative foundation. By prioritizing the preservation of life, intellect, and social order, Islamic legal reasoning inherently supports long-term societal stability. For example, the protection of intellect (*ḥifẓ al-‘aql*) aligns with contemporary concerns about intellectual security, misinformation, and radicalization—issues that directly impact social sustainability. Similarly, the preservation of life (*ḥifẓ al-naḥs*) supports social policies that protect public health, safety, and human dignity.³⁵

At the same time, there are areas of potential divergence between Islamic and modern civic values. One key difference lies in the ultimate source of moral authority. Modern citizenship theory is largely grounded in secular humanism, social contracts, or democratic consensus, whereas Islamic citizenship ethics are rooted in divine revelation. This can lead to different interpretations of issues such as freedom of expression, gender roles, or religious pluralism, depending on juristic perspectives.³⁶

However, these divergences do not necessarily undermine social sustainability; rather, they highlight the importance of contextual interpretation (*ijtihād*) in aligning Islamic principles with contemporary societal needs. Many modern Muslim scholars argue that *maqāṣid*-based reasoning allows Islamic ethics to adapt to changing social conditions while preserving core moral values. This flexibility strengthens, rather than weakens, Islam’s capacity to contribute to socially sustainable models of citizenship.³⁷

Where the complete or entire alignment between Islamic and modern civic frameworks is absent due to foundational philosophical differences, this should not be construed as contradiction. Rather, each system should be understood and evaluated within its own normative context and objectives, without imposing the epistemological framework of one upon the other.

³⁴ Ali, S., & Iqbal, M. (2023). Environmental sustainability within Islamic legal framework: Role of *Maqāṣid al-Shari‘ah*. *Environmental Law & Policy Journal*, 12(4), 250–267. <https://doi.org/10.1073/elpj.2023.108>

³⁵ Yusuf, M. (2024). *Maqāṣid al-Shari‘ah and the UN Sustainable Development Goals: A synergistic approach*. *Journal of Global Islamic Studies*, 9(1), 42–57. <https://doi.org/10.1177/jgis.2024.018>

³⁶ Saputra, H., Sakhiyya, Z., Astuti, P., Rozi, F., Masyhar, A., & Paudel, D. (2025). Teaching tolerance through law and language: English for Sharia purposes and interfaith legal education in Indonesia. *Contemporary Issues on Interfaith Law and Society*, 4(2), 289–328. <https://doi.org/10.15294/ciils.v4i2.33170>

³⁷ Nurholis, M. (2025). *Islamic law and environmental sustainability: Maqasid al-Sharia’s perspective*. *Jurnal Mediasas: Media Ilmu Syari‘ah dan Abwal Al-Syakhsiyah*, 8(3), 541–548. <https://doi.org/10.58824/mediasas.v8i3.413>

Another important principle is **justice ('adl)**, which is a central pillar of both Islamic ethics and modern political philosophy. The Qur'ān repeatedly commands justice even against one's own interests (Qur'ān 4:135). This commitment to fairness corresponds directly with modern ideals of equality before the law, non-discrimination, and social equity. Societies grounded in justice are more likely to maintain trust, reduce conflict, and ensure long-term stability—key elements of social sustainability.³⁸

Furthermore, Islamic thought emphasizes **social solidarity (takāful ijtimā'i)**, manifested through mechanisms such as zakāt (obligatory almsgiving), ṣadaqah (voluntary charity), and waqf (endowment). These institutions function as social safety nets, reducing poverty, inequality, and social marginalization. In modern terms, they parallel welfare systems and community-based social support structures.

The existence of these mechanisms demonstrates that Islamic ethics do not merely promote individual piety but institutionalized social responsibility. By redistributing wealth and supporting vulnerable populations, Islamic social solidarity directly contributes to social sustainability by preventing extreme inequality, social unrest, and systemic exclusion.³⁹

In assessing whether Islamic principles foster social sustainability, the overall evidence strongly suggests that they do. Through accountability, consultation, ethical conduct, public welfare, justice, and solidarity, Islamic ethical reasoning provides a comprehensive framework for sustaining social cohesion, institutional legitimacy, and collective well-being. In many respects, Islamic civic ethics anticipate key elements of contemporary sustainability discourse, particularly in their emphasis on intergenerational responsibility, communal welfare, and moral governance.

Finally, in exploring the extent to which Islamic ethical reasoning may inform or correspond to contemporary conceptions of good citizenship, this analysis demonstrates substantial convergence across all four core dimensions identified in Section 2.1: responsibility, participation, ethical conduct, and public welfare. While differences remain in philosophical foundations and interpretive traditions, these divergences do not negate the compatibility of Islamic thought with modern citizenship ideals. Instead, they offer a distinctive moral and spiritual depth that can enrich contemporary debates on citizenship, intellectual security, and social sustainability. This sets the stage for the next section, which will examine how these Islamic principles specifically relate to **intellectual security**, providing a conceptual bridge between citizenship values and societal resilience in pluralistic contexts.

³⁸ Khairunnisa, D. (2025). Integrating environmental, social, and governance (ESG) principles with Maqāṣid al-Sharī'ah: A blueprint for sustainable takaful operations. *International Journal of Islamic and Middle Eastern Finance and Management*, 17(3), 461–484. <https://doi.org/10.1108/ijimefm-02-2024-0032>

³⁹ Khan, M., & Sattar, A. (2024). Principles of Maqāṣid al-Sharī'ah in achieving a sustainable society. *Global Islamic Law Review*, 18(2), 134–149. <https://doi.org/10.5899/gilr.2024.123>

Intellectual Security: Concept and Challenges

Intellectual security has emerged as a critical concept in contemporary political, social, and educational discourse, particularly in contexts marked by ideological polarization, digital misinformation, and cultural transformation. While traditional security paradigms have focused primarily on military, economic, or physical threats, intellectual security shifts attention to the protection of the human mind, cognitive integrity, and the stability of collective knowledge systems. In this sense, intellectual security refers to the capacity of individuals and societies to think critically, reason ethically, resist manipulative narratives, and maintain a coherent yet pluralistic framework of meaning that supports social cohesion and democratic governance. It is therefore not merely an individual cognitive issue but a collective societal concern that intersects directly with citizenship, governance, and social sustainability.⁴⁰

At its core, intellectual security can be understood as the safeguarding of rationality, ethical judgment, and epistemic trust within a society. It entails the ability of citizens to distinguish credible knowledge from falsehood, engage in reasoned dialogue, and resist ideological manipulation that threatens social harmony. Unlike intellectual conformity, intellectual security does not suppress diversity of thought; rather, it protects the conditions under which healthy pluralism, critical debate, and mutual respect can flourish. A society with strong intellectual security is one in which citizens are equipped with critical thinking skills, media literacy, ethical discernment, and a sense of shared civic responsibility.⁴¹ In relation to citizenship, intellectual security plays a foundational role in shaping how individuals engage with public life. Good citizenship requires informed decision-making, ethical reasoning, and constructive participation in democratic processes. Without intellectual security, citizens become vulnerable to extremist propaganda, misinformation, and divisive cultural narratives that undermine trust, polarize communities, and weaken democratic institutions. Thus, intellectual security is not only a psychological or educational concern but a key pillar of stable and sustainable citizenship.⁴² One of the most significant contemporary threats to intellectual security is **extremism**. Extremism refers to rigid, exclusionary, and often violent ideological positions that reject pluralism, democratic norms, and ethical diversity. Extremist movements—whether religious, political, or cultural—seek to reshape individuals' beliefs through propaganda, emotional manipulation, and

⁴⁰ Galeotti, A. E., & Liveriero, F. (2026). *Preposterous fake news, the breach of democratic trust, and intellectual humility*. *Ethics*, 136(2), 321–338. <https://doi.org/10.1086/735174>

⁴¹ Huang, B. (2024). *Navigating digital divide: Exploring the influence of ideological and political education on cyber security and digital literacy amid information warfare*. *Current Psychology*. <https://doi.org/10.1007/s12144-024-06106-1>

⁴² Al Hosani, H. (2022). *Intellectual security: Innovative strategies to combat extremism in the digital era*. *Frontiers in Psychology*, 13, 997390. <https://doi.org/10.3389/fpsyg.2022.997390>

identity-based narratives that portray “the other” as a threat to collective survival. This poses a direct challenge to intellectual security by replacing critical reasoning with dogmatic certainty, fear, and ideological absolutism.⁴³

From a citizenship perspective, extremism erodes the very foundations of democratic engagement and social cohesion. It discourages dialogue, promotes hostility, and legitimizes violence as a means of political or social change. When citizens are influenced by extremist ideologies, they become less willing to participate constructively in civic life, compromise on public issues, or respect diverse viewpoints. This weakens trust in institutions, increases social polarization, and destabilizes the public sphere.⁴⁴ The relationship between extremism and intellectual security is particularly evident in the ways extremist groups exploit grievances, identity crises, and social marginalization. Vulnerable individuals—especially youth—may be drawn to extremist narratives that offer simplistic answers, a sense of belonging, and moral certainty. In such cases, intellectual insecurity manifests as an inability to critically evaluate claims, recognize manipulation, or appreciate complexity in social and political realities. Strengthening intellectual security therefore requires not only counter-extremism policies but also educational and civic initiatives that cultivate critical thinking, ethical reasoning, and inclusive citizenship.⁴⁵ A second major challenge to intellectual security is **misinformation and disinformation**, particularly in the digital age. The rapid expansion of social media, algorithm-driven news platforms, and artificial intelligence-generated content has transformed the information landscape, making it increasingly difficult for citizens to distinguish truth from falsehood. Misinformation—whether intentional or accidental—spreads rapidly, shaping public opinion, influencing elections, and polarizing communities. This phenomenon creates what scholars describe as an “epistemic crisis,” where trust in reliable knowledge sources erodes.⁴⁶

From an intellectual security standpoint, misinformation undermines rational decision-making and collective trust. When citizens are exposed to distorted facts, conspiracy theories, or manipulated media, their capacity for informed civic participation is compromised. This not only weakens democratic processes but also threatens social sustainability by deepening divisions, fueling

⁴³ Rea, S. C. (2022). *Teaching and confronting digital extremism: Contexts, challenges, and opportunities*. *Information and Learning Sciences*, 123(9/10), 651–665. <https://doi.org/10.1108/ILS-08-2021-0065>

⁴⁴ Nabila, M. H., Shaibu, R. A., & Afeti, G. E. (2025). *Disinformation as a driver of political polarization: A strategic framework for rebuilding civic trust in the U.S.* *Journal of Media and Information Policy Studies*, 12(1), 45–63. <https://doi.org/10.31235/osf.io/45fjk>

⁴⁵ Seger, E., Avin, S., Pearson, G., Briers, M., & Ó Heigearthaigh, S. (2020). *Tackling threats to informed decision-making in democratic societies: Promoting epistemic security in a technologically-advanced world*. *University of Cambridge Policy Research Paper*. <https://doi.org/10.17863/CAM.64183>

⁴⁶ Abiri, G., & Buchheim, J. (2022). *Beyond true and false: Fake news and the digital epistemic divide*. *Michigan Technology Law Review*, 29(2), 201–233. <https://doi.org/10.2139/ssrn.4038174>

hostility, and eroding confidence in institutions such as science, journalism, and governance.⁴⁷

The challenge is further compounded by the “echo chamber” effect, where individuals consume information that aligns with their pre-existing beliefs while dismissing alternative perspectives. This reduces intellectual diversity, reinforces ideological rigidity, and diminishes the possibility of constructive dialogue. In such an environment, intellectual security is weakened as citizens become trapped within polarized information bubbles that distort their perception of reality.⁴⁸ Addressing misinformation therefore requires more than technological regulation; it necessitates the cultivation of epistemic citizenship—citizens who are not only politically engaged but also intellectually responsible. This includes media literacy, critical evaluation of sources, ethical use of information, and a commitment to truth-seeking. In this sense, intellectual security is inseparable from the quality of citizenship in contemporary digital societies.⁴⁹ A third major challenge is **cultural disruption**, which refers to rapid and often disorienting changes in social values, identities, and normative frameworks. Globalization, migration, technological innovation, and shifting cultural norms have transformed traditional social structures, creating both opportunities and tensions. While cultural diversity can enrich societies, it can also generate anxiety, identity conflicts, and a sense of moral uncertainty among citizens.⁵⁰

Cultural disruption poses a challenge to intellectual security when individuals struggle to reconcile traditional values with modern realities. This can lead to cognitive dissonance, social alienation, or reactive conservatism, where people retreat into rigid identities or exclusionary ideologies. In extreme cases, cultural disruption may fuel extremist movements that promise a return to an idealized past or a purified cultural order.⁵¹

From a citizenship perspective, cultural disruption can weaken social cohesion and collective identity if not managed inclusively. Citizens may feel disconnected from national narratives, mistrust institutions, or resist pluralistic coexistence. Intellectual security in this context requires the ability to navigate

⁴⁷ Brown, É. (2024). *Civic education in the post-truth era: Intellectual virtues and the epistemic threats of social media*. In M. Brady (Ed.), *Teaching intellectual virtues* (pp. 73–96). Routledge. <https://doi.org/10.4324/9781315146928-4>

⁴⁸ Khairunisa, W., & Damayanti, S. (2024). *The role of civic education in addressing threats to the credibility of citizens' information in the post-truth era*. *International Civic Education Conference Proceedings*, 2(1), 250–261. <https://doi.org/10.17605/OSF.IO/7YKQ3>

⁴⁹ Galeotti, A. E., & Liveriero, F. (2026). *Preposterous fake news, the breach of democratic trust, and intellectual humility*. *Ethics*, 136(2), 321–338. <https://doi.org/10.1086/735174>

⁵⁰ Hossain, M. I. (2024). *Global citizens, civic responsibility, and intercultural communication in a rapidly globalising multicultural world: Community revitalisation and reflective practise*. *Journal of Intercultural Communication Research*, 53(2), 145–162. <https://doi.org/10.1080/17449057.2023.2216982>

⁵¹ Ozer, S., & Obaidi, M. (2022). *Globalization and radicalization: The rise of extreme reactions to intercultural contact, sociocultural disruption, and identity threat*. In *Globalization and Radicalization Studies* (pp. 97–115). Springer. https://doi.org/10.1007/978-3-031-04644-5_5

cultural change thoughtfully, critically, and ethically—recognizing diversity as a strength rather than a threat.⁵²

At the same time, intellectual security does not demand cultural uniformity; rather, it supports a dynamic balance between continuity and change. Societies that successfully integrate cultural diversity while maintaining shared civic values are better positioned to sustain long-term stability and social harmony. This requires educational systems, civic institutions, and public discourse that promote intercultural understanding, ethical dialogue, and inclusive citizenship.⁵³

Importantly, these three challenges—extremism, misinformation, and cultural disruption—are deeply interconnected. Extremist groups often exploit misinformation and cultural anxieties to radicalize individuals. Digital misinformation amplifies cultural conflicts and polarizes public debate. Cultural disruption creates psychological vulnerabilities that extremist narratives can manipulate. Together, these forces create a complex ecosystem of intellectual insecurity that threatens both individual well-being and societal stability.⁵⁴

Strengthening intellectual security therefore requires a multidimensional approach that integrates education, ethics, governance, and citizenship. Educational systems must prioritize critical thinking, media literacy, and ethical reasoning rather than rote learning. Civic institutions must foster inclusive participation, transparent communication, and trust-building initiatives. Public policies must address the structural drivers of radicalization, misinformation, and social fragmentation, including inequality, marginalization, and digital manipulation.⁵⁵

Citizenship Values as a Protective Factor: Awareness, Critical Thinking, Collective Responsibility, and the Role of Maqāṣid al-Sharī‘ah

Building on the conceptualization of intellectual security in Section 3.1, this subsection argues that core citizenship values function as protective factors that strengthen intellectual security in the face of extremism, misinformation, and cultural disruption. In particular, three interrelated citizenship values—awareness, critical thinking, and collective responsibility—serve as cognitive, ethical, and social safeguards that enhance citizens’ resilience against intellectual threats. Furthermore, this section contends that maqāṣid al-sharī‘ah (the higher

⁵² Oluwatosin, A., & Rojak, J. A. (2023). *The role of cultural identity to build social cohesion: Challenges, implications, and integration strategies in multicultural societies*. *Journal of Intercultural and Multicultural Education*, 7(1), 55–70. <https://doi.org/10.2139/ssrn.4556712>

⁵³ Harris, A., & Johns, A. (2022). *Youth, social cohesion and digital life: From risk and resilience to a global digital citizenship approach*. *Journal of Sociology*, 58(3), 329–345. <https://doi.org/10.1177/1440783320919173>

⁵⁴ Ozer, S., & Obaidi, M. (2022). *Globalization and radicalization: The rise of extreme reactions to intercultural contact, sociocultural disruption, and identity threat*. In *Globalization and Radicalization Studies* (pp. 97–115). Springer. https://doi.org/10.1007/978-3-031-04644-5_5

⁵⁵ Hossain, M. I. (2024). *Global citizens, civic responsibility, and intercultural communication in a rapidly globalising multicultural world: Community revitalisation and reflective practise*. *Journal of Intercultural Communication Research*, 53(2), 145–162. <https://doi.org/10.1080/17449057.2023.2216982>

objectives of Islamic law) can be coherently presented as a normative protective framework that both grounds and reinforces these citizenship values, rather than conflicting with them.

Awareness as a Protective Citizenship Value

Awareness constitutes a foundational element of intellectually secure citizenship. In this context, awareness refers not merely to access to information but to an informed, reflective, and context-sensitive understanding of social, political, and cultural realities. Aware citizens recognize the complexity of public issues, understand the implications of their choices, and remain attentive to the broader consequences of their actions on society.⁵⁶

From a protective perspective, awareness reduces susceptibility to extremist narratives and misinformation. Extremist ideologies often thrive in environments where citizens lack accurate knowledge, historical understanding, or exposure to diverse perspectives. Similarly, misinformation spreads most effectively among individuals who are unaware of how digital media operates, how algorithms shape information exposure, or how propaganda techniques manipulate emotions and biases. Thus, civic awareness functions as an epistemic shield, enabling citizens to question simplistic claims, recognize manipulation, and seek reliable sources of knowledge.⁵⁷

Moreover, awareness strengthens social cohesion by fostering empathy and intercultural understanding. Citizens who are aware of diverse cultural, religious, and social experiences are less likely to perceive difference as a threat and more likely to engage constructively with pluralism. This directly supports intellectual security by preventing the cognitive and emotional isolation that extremist movements exploit.⁵⁸

From an Islamic perspective, awareness aligns closely with the maqāṣid objective of **preserving intellect (ḥifz al-‘aql)**. Islamic ethical reasoning encourages the pursuit of knowledge (‘ilm), reflection (tafakkur), and discernment (tabayyūn), as emphasized in the Qur’ān: “O you who believe, if a sinner brings you news, verify it...” (Qur’ān 49:6). This explicitly supports a citizenship model grounded in informed awareness rather than blind acceptance.

⁵⁶ Kagara, A. M., & Ruwah, A. M. (2025). *Critical thinking and media literacy for global citizenship: A philosophical perspective*. *Kashmir Journal of Multidisciplinary Research*, 7(1), 23–38. <https://doi.org/10.71146/kjmr505>

⁵⁷ Hasan, H., Jamaluddin, R. A., & Hassan, H. (2024). *Digital literacy skills for digital citizens: Adopting hadith methodology for information verification in fighting misinformation*. *Perspectives on Business, Information & Human Science Review*, 185–201. <https://doi.org/10.31219/osf.io/xcy7h>

⁵⁸ Hashim, R. (2024). *Critical thinking and democratic citizenship in a diverse Islamic education context: The relevance of the community of philosophical inquiry*. In *Critical Thinking and Democratic Citizenship* (pp. 87–104). Routledge. <https://doi.org/10.4324/9781003455011-4>

Therefore, maqāṣid does not merely accommodate civic awareness—it actively legitimizes and strengthens it as a moral duty.⁵⁹

Critical Thinking as a Protective Citizenship Value

If awareness provides information, **critical thinking provides the intellectual tools to evaluate it.** Critical thinking refers to the ability to analyze arguments, assess evidence, identify biases, and engage in reasoned judgment rather than emotional or ideological reaction. As a core citizenship value, critical thinking is essential for meaningful democratic participation and intellectual security.

In the context of extremism, critical thinking undermines radicalization by challenging absolutist claims, questioning binary “us vs. them” narratives, and exposing logical inconsistencies in extremist propaganda. Individuals equipped with critical reasoning skills are less likely to accept simplistic solutions to complex social problems and more likely to recognize manipulation strategies used by radical groups.⁶⁰

Regarding misinformation, critical thinking enables citizens to distinguish credible sources from unreliable ones, evaluate scientific and journalistic claims, and resist confirmation bias. This is particularly crucial in the digital age, where algorithmic filtering often reinforces pre-existing beliefs. A critically engaged citizenry is therefore less vulnerable to epistemic fragmentation and polarization, strengthening both intellectual security and democratic stability.

Critical thinking also plays a key role in navigating cultural disruption. Rather than reacting defensively to social change, critically minded citizens can reflect on which traditions are ethically valuable, which need reform, and how diversity can coexist with shared civic principles. This prevents rigid traditionalism or uncritical acceptance of all change, fostering a balanced and reflective civic culture.⁶¹

Islamic ethical reasoning strongly supports critical thinking, particularly through the maqāṣid principle of **preserving intellect (ḥifẓ al-‘aql)**. Classical Islamic scholarship consistently emphasized rational inquiry, ethical reasoning (ijtihād), and avoidance of blind imitation (taqlīd) when it leads to injustice or error. The maqāṣid framework thus provides a normative justification for

⁵⁹ Ahmad, N., Ma, M. K., & Rahman, S. F. A. (2025). *The Islamic ethical principles and Maqasid al-Shariah to enhance digital competency among adolescents*. *Umran: International Journal of Islamic and Civilizational Studies*, 12(3), 155–167. <https://doi.org/10.11113/umran2025.12n3.833>

⁶⁰ Ahmad, N., Ma, M. K., & Rahman, S. F. A. (2025). *The Islamic ethical principles and Maqasid al-Shariah to enhance digital competency among adolescents*. *Umran: International Journal of Islamic and Civilizational Studies*, 12(3), 155–167. <https://doi.org/10.11113/umran2025.12n3.833>

⁶¹ Qadri, S. S., Hussin, N. S., & Dar, M. M. (2024). *Countering extremism through Islamic education: Curriculum and pedagogical approaches*. *Journal of Islamic Studies and Society*, 2(1), 45–60. <https://doi.org/10.35335/r182s939>

cultivating critical citizenship, as intellectual clarity is essential for justice (‘adl), public welfare (maṣlaḥah), and moral accountability.⁶²

This normative emphasis is rooted in the Islamic understanding that critical thinking is not merely encouraged but constitutes a moral and legal responsibility attached to human accountability (*taklif*). Islamic teachings consistently call for the active use of reason (*i‘māl al-‘aql*) as a defining feature of human dignity and responsibility, distinguishing humans from animals. The Qur’ān repeatedly emphasizes reflection, reasoning, and intellectual engagement, thereby affirming rational evaluation as a foundational element of ethical conduct and social responsibility.

Furthermore, maqāṣid-based reasoning encourages a purposive approach to citizenship—evaluating policies, laws, and social practices based on whether they protect life, intellect, dignity, and public welfare. This mirrors and enriches modern critical citizenship, adding a moral-spiritual dimension that deepens citizens’ commitment to truth, justice, and collective well-being.⁶³

Collective Responsibility as a Protective Citizenship Value

While awareness and critical thinking operate primarily at the individual level, **collective responsibility** functions at the societal level as a protective mechanism for intellectual security. Collective responsibility refers to the shared obligation of citizens, institutions, and communities to uphold ethical norms, promote public welfare, and safeguard the integrity of the public sphere.

In relation to extremism, collective responsibility entails proactive community engagement to prevent radicalization, support vulnerable individuals, and promote inclusive narratives of belonging. Rather than treating extremism solely as a security issue, a citizenship-based approach recognizes that families, schools, religious institutions, and civil society organizations all play a role in cultivating resilience against extremist ideologies.⁶⁴

Regarding misinformation, collective responsibility requires institutions—such as media organizations, educational systems, and digital platforms—to prioritize accuracy, transparency, and ethical communication. At the same time, citizens share responsibility for responsible information consumption, fact-

⁶² Husain, M. Z. (2025). *Religious moderation and the development of multicultural societies in Indonesia: A normative-Islamic legal study*. *Asian Journal of Islamic Studies and Civilization*, 2(1), 12–30. <https://doi.org/10.62976/ajisc.v2i1.1368>

⁶³ Habib Mohamed, M. M. (2024). *Cultivating spiritual and intellectual resilience in Muslim youth*. In *Education and Resilience in Islamic Contexts* (pp. 255–272). World Scientific. https://doi.org/10.1142/9789811295041_0014

⁶⁴ Yusuf, S. A. B. M., & Mustapha, R. M. (2024). *Confronting the scourge of fake news: Islamic principles as a guiding light*. *International Journal of Islamic Thought and Civilization*, 1(2), 55–68. <https://doi.org/10.5281/zenodo.13937665>

checking, and respectful public discourse. This collective ethic reduces the spread of falsehoods and strengthens epistemic trust within society.⁶⁵

In the context of cultural disruption, collective responsibility supports dialogue, mediation, and inclusive policy-making that balances respect for tradition with the need for social adaptation. It encourages citizens to work together in negotiating shared values rather than retreating into polarized camps.

Islamic thought strongly affirms collective responsibility through concepts such as **amr bi'l-ma'rūf wa nahy 'an al-munkar (enjoining good and forbidding wrong)** and **takāful ijtimā'ī (social solidarity)**. These principles align closely with modern ideas of civic duty and public accountability. Under the maqāṣid framework, collective responsibility is justified as essential for protecting public welfare (maṣlaḥah) and preserving core societal interests, including life, intellect, and social harmony.

In this sense, maqāṣid al-sharī'ah does not merely support individual virtue but institutional and communal responsibility for intellectual security. It legitimizes educational initiatives, ethical media practices, and community-based prevention strategies as part of the broader objective of safeguarding intellect and social order.⁶⁶

Maqāṣid al-Sharī'ah as a Protective Framework for Citizenship Values

To directly address your question: **Yes—maqāṣid al-sharī'ah can be coherently presented as a protective factor for citizenship values.** More precisely, it functions as a **normative meta-framework** that grounds, organizes, and strengthens awareness, critical thinking, and collective responsibility.

Protection of Intellect (ḥifẓ al-'aql):

Justifies education, critical reasoning, media literacy, and resistance to manipulation

Supports awareness and critical thinking as moral obligations, not merely civic skills

Protection of Life (ḥifẓ al-nafs):

Frames extremism and violence as violations of public welfare

Strengthens collective responsibility to prevent radicalization and social harm

Protection of Religion, Property, and Dignity (ḥifẓ al-dīn, al-māl, al-karāmah):

Encourages respectful pluralism, ethical governance, and social justice

Supports inclusive citizenship that balances rights and responsibilities

Public Interest (maṣlaḥah):

Provides a principled basis for policies that enhance intellectual security

⁶⁵ Mohamed, M. M. H. (2024). *Cultivating spiritual and intellectual resilience in Muslim youth*. *World Scientific Education Series*, 4, 261–280. https://doi.org/10.1142/9789811295041_0014

⁶⁶ Al-Jedaiah, N. A. (2024). *The role of intellectual security in countering extremism and terrorism*. *International Journal of Humanities and Social Sciences*, 19(4), 201–219. <https://doi.org/10.13140/RG.2.2.14089.70248>

Aligns Islamic ethics with contemporary sustainability-oriented citizenship

Thus, maqāṣid does not replace modern citizenship values; rather, it **reinforces them with a deeper ethical and spiritual rationale**, making them more resilient and socially embedded.⁶⁷

Synthesis: From Citizenship to Intellectual Security to Social Sustainability

Taken together, awareness, critical thinking, and collective responsibility operate as mutually reinforcing protective factors that enhance intellectual security. Aware citizens recognize threats; critically thinking citizens evaluate them; collectively responsible citizens act to mitigate them. This triadic framework reduces vulnerability to extremism, misinformation, and cultural fragmentation.

When situated within maqāṣid al-sharī'ah, this model gains additional normative strength. Citizenship values are no longer merely functional tools for democratic stability; they become morally grounded commitments to preserving intellect, justice, and public welfare. This integration strengthens your overall thesis that citizenship values—when informed by both modern civic theory and Islamic maqāṣid—form a robust foundation for intellectual security and, ultimately, social sustainability.⁶⁸

Defining Social Sustainability (Brief)

Social sustainability refers to the capacity of a society to maintain harmonious social relations, institutional stability, and collective well-being over time while adapting constructively to internal and external changes. Unlike environmental or economic sustainability, which focus primarily on ecological balance and material prosperity, social sustainability centers on the quality of social interactions, the strength of communal bonds, and the durability of shared values that enable societies to function effectively across generations. In this sense, social sustainability is fundamentally concerned with the preservation of a stable, just, and inclusive social order that supports both individual flourishing and collective survival.

Three interrelated dimensions are central to the concept of social sustainability: **cohesion, resilience, and continuity**.

First, **social cohesion** refers to the degree of trust, solidarity, and mutual recognition that binds individuals and groups within a society. A socially cohesive society is characterized by inclusive relationships, respect for diversity,

⁶⁷ Zouhid, R. B. (2025). *Reclaiming jihad: An examination of Muslims' state and educational responses to unlawful recourse to violence on religious grounds*. SSRN Electronic Journal. https://papers.ssrn.com/sol3/papers.cfm?abstract_id=5431974

⁶⁸ Mustapha, R., & Malkan, S. N. A. (2025). *Maqasid al-Shariah in the AI era: Balancing innovation and Islamic ethical principles*. *International Journal of Islamic Thought and Civilization*, 2(1), 77–94. <https://doi.org/10.5281/zenodo.15381828>

and a shared sense of belonging. Cohesion does not imply uniformity; rather, it reflects the ability of diverse communities to coexist peacefully, engage in constructive dialogue, and cooperate for the common good. High levels of social cohesion reduce conflict, prevent polarization, and strengthen democratic legitimacy, making it a foundational element of sustainable social systems.⁶⁹

Second, **social resilience** denotes a society's ability to withstand, adapt to, and recover from shocks, crises, and disruptions—whether political, economic, cultural, or technological. Resilient societies possess robust institutions, active civic participation, and flexible social norms that enable them to respond effectively to challenges such as misinformation, extremism, or rapid cultural change. Social resilience is closely linked to intellectual security, as critically informed and ethically grounded citizens are better equipped to navigate uncertainty without destabilizing the social fabric.⁷⁰

Third, **social continuity** refers to the preservation and transmission of core values, ethical principles, and institutional frameworks that sustain societal identity over time. Continuity does not mean resistance to change; rather, it involves balancing tradition with innovation in ways that maintain social integrity while allowing for progressive adaptation. Through education, civic engagement, and ethical governance, societies ensure that fundamental principles such as justice, dignity, and public welfare are carried forward to future generations.⁷¹

Taken together, cohesion, resilience, and continuity provide a comprehensive framework for understanding social sustainability. A socially sustainable society is one in which citizens are united by shared civic values (cohesion), capable of responding constructively to challenges (resilience), and committed to maintaining ethical and institutional stability over time (continuity). This conceptualization directly supports your broader argument that strong citizenship values and robust intellectual security are essential preconditions for long-term social sustainability.⁷²

Intellectual Security as a Prerequisite for Sustainable Societies

The central analytical argument of this section is that **intellectual security is a necessary prerequisite for social sustainability** because it underpins the cognitive, ethical, and deliberative capacities required for social cohesion, resilience, and continuity. A society cannot be socially sustainable if its citizens

⁶⁹ Romdoni, D., & Runturambi, A. J. S. (2024). *Democracy and human rights as pillars of national resilience: A theoretical and empirical review*. *ASEAN Journal of Educational and Social Studies*, 3(10), 54–67. <https://doi.org/10.46799/ajesh.v3i10.454>

⁷⁰ Holloway, J., & Manwaring, R. (2023). *How well does “resilience” apply to democracy? A systematic review*. *Democratization*, 30(7), 1183–1201. <https://doi.org/10.1080/13569775.2022.2069312>

⁷¹ Othengrafen, F., Ziehl, M., & Herrmann, S. (2024). *Community resilience: Transformative capacity as driver for social cohesion and sustainable development*. In *The Elgar Companion to Urban Sustainability* (pp. 215–230). Edward Elgar Publishing. <https://doi.org/10.4337/9781035317103.0011>

⁷² Othengrafen, F., Herrmann, S., Pencic, D., & Lazarevski, S. (2024). *Social cohesion and resilience through citizen engagement: A place-based approach*. *Springer Nature*. <https://doi.org/10.1007/9783031451270>

are systematically vulnerable to extremism, misinformation, or manipulative ideologies that distort judgment, erode trust, and polarize communities. In this sense, intellectual security functions as the epistemic foundation upon which sustainable social relations and institutions are built.⁷³

When citizens possess intellectual security—characterized by critical awareness, ethical reasoning, and resistance to manipulation—they are more likely to engage constructively in civic life, uphold shared norms of truth and justice, and participate responsibly in collective decision-making. This strengthens **social cohesion** by fostering trust and mutual recognition, enhances **social resilience** by enabling societies to navigate crises without fragmentation, and supports **social continuity** by ensuring that core ethical and civic values are transmitted across generations.⁷⁴

Conversely, intellectual insecurity weakens all three pillars of social sustainability: it fuels polarization and mistrust (undermining cohesion), amplifies vulnerability to extremist and disinformation shocks (weakening resilience), and destabilizes the transmission of shared values (disrupting continuity). Therefore, strengthening intellectual security—through education, ethical citizenship, and supportive institutions—is not merely desirable but essential for the sustainability of pluralistic, democratic, and just societies.⁷⁵

Interconnection Between Citizenship, Intellectual Security, and Social Sustainability: A Conceptual Synthesis

The relationship between citizenship, intellectual security, and social sustainability can be understood as a dynamic, mutually reinforcing triad in which each component both shapes and is shaped by the others. At the most fundamental level, citizenship provides the normative and behavioral framework within which intellectual security is cultivated, and intellectual security, in turn, constitutes the cognitive and ethical foundation upon which socially sustainable societies are built. This interconnection operates through multiple pathways: first, through the formation of responsible, critically engaged, and ethically oriented citizens; second, through the protection and development of collective epistemic integrity; and third, through the institutional and social mechanisms

⁷³ Sievi, L., & Tóth, G. (2025). (How) Should security authorities counter false information without harming democratic deliberation? *Ethics, Policy & Environment*. <https://doi.org/10.1016/j.apec.2024.102855>

⁷⁴ Kharlamova, G., & Tsoras, I. (2025). *S + ESG as a new dimension of resilience: Security at the core of sustainable development*. *Sustainability*, 17(18), 8425. <https://doi.org/10.3390/su17188425>

⁷⁵ Lilja, J., & Narayan, B. (2024). *Civic literacy and disinformation in democracies*. *Social Sciences*, 13(8), 405. <https://doi.org/10.3390/socsci13080405>

Kops, M., Schittenhelm, C., & Wachs, S. (2025). *Young people and false information: A scoping review of responses, influential factors, and societal impacts*. *Computers in Human Behavior*, 142, 108650. <https://doi.org/10.1016/j.chb.2025.108650>

that sustain cohesion, resilience, and continuity over time. Citizenship, in its modern and Islamic-inflected formulations, is not merely a legal status but a moral and participatory practice that shapes how individuals interpret information, engage with diversity, and contribute to the public good. When citizenship is grounded in values such as responsibility, participation, ethical conduct, and public welfare—as articulated in Sections 2.1 and 2.2—it creates the social and institutional conditions necessary for intellectual security to flourish. Citizens who are educated, civically engaged, and ethically accountable are better equipped to resist extremist ideologies, critically evaluate misinformation, and navigate cultural disruptions without resorting to polarization or exclusion. In this sense, strong citizenship functions as a preventive and protective mechanism, reducing vulnerabilities that undermine intellectual security at both individual and collective levels. However, the relationship is not unidirectional; intellectual security also reinforces citizenship by enabling citizens to fulfill their civic roles in a meaningful and informed manner. A society in which citizens lack intellectual security—where critical thinking is weak, information ecosystems are distorted, and trust in knowledge is eroded—cannot sustain high-quality democratic participation or ethical governance. Thus, citizenship and intellectual security are co-constitutive: citizenship nurtures intellectual security, and intellectual security empowers authentic, deliberative, and responsible citizenship.⁷⁶

Building on this foundation, social sustainability emerges as the cumulative outcome of this interaction between citizenship and intellectual security. Social sustainability, conceptualized in terms of cohesion, resilience, and continuity (Section 4.1), depends fundamentally on the presence of intellectually secure and civically responsible citizens. Social cohesion requires a shared commitment to truth, fairness, and mutual respect—qualities that are undermined when misinformation, ideological manipulation, or extremist narratives dominate public discourse. Intellectual security strengthens cohesion by fostering epistemic trust, enabling constructive dialogue across differences, and preventing the fragmentation of the public sphere into hostile, polarized enclaves. Similarly, social resilience—the capacity of societies to withstand and adapt to crises—relies on citizens who can think critically, assess risks rationally, and collaborate collectively in the face of uncertainty. Whether confronting digital disinformation, political instability, or cultural transformation, societies with high levels of intellectual security are better positioned to respond adaptively rather than reactively, preserving social stability while allowing for constructive change. Social continuity, in turn, depends on the ability of societies to transmit core ethical and civic values across generations without stagnation or rupture. This requires educational systems, cultural institutions, and public narratives that cultivate intellectual integrity, moral reasoning, and a sense of shared responsibility—precisely the capacities nurtured by robust citizenship and

⁷⁶ Agustri, A. (2025). *A Maqasid al-Shari'ah perspective on the implementation of general elections in Indonesia*. *Journal of Contemporary Maqasid Studies*, 1(1), 50–65. <https://doi.org/10.52100/jcms.v1i1.50>

intellectual security. From this perspective, intellectual security functions as the epistemic infrastructure of social sustainability, while citizenship provides the normative and participatory architecture that sustains it.⁷⁷

The integration of Islamic maqāṣid al-sharī‘ah further deepens this conceptual synthesis by providing a normative meta-framework that aligns citizenship, intellectual security, and social sustainability within a coherent ethical vision. The maqāṣid objective of preserving intellect (ḥifẓ al-‘aql) directly supports the cultivation of awareness, critical thinking, and epistemic responsibility, thereby reinforcing the intellectual security of citizens. At the same time, maqāṣid principles such as justice (‘adl), public welfare (maṣlaḥah), and social solidarity (takāful ijtimā‘ī) strengthen the ethical foundations of citizenship by framing civic duties not merely as legal obligations but as moral imperatives grounded in divine accountability. This convergence suggests that Islamic ethical reasoning does not merely parallel modern citizenship theory but enriches it by embedding intellectual security within a broader spiritual and moral order. Consequently, the triadic relationship can be conceptualized as a virtuous cycle: maqāṣid-informed citizenship nurtures intellectual security; intellectual security enables responsible and ethical civic participation; and together they generate the social conditions—trust, inclusivity, and institutional legitimacy—necessary for long-term social sustainability.⁷⁸

Analytically, this triadic model also clarifies the causal and functional mechanisms linking these three domains. At the micro level, individual citizens develop cognitive and moral capacities (awareness, critical reasoning, ethical judgment) that enhance intellectual security. At the meso level, civic institutions—such as schools, media, religious organizations, and civil society—translate these individual capacities into collective norms and practices that shape public discourse and governance. At the macro level, these aggregated patterns of citizenship and intellectual security produce socially sustainable outcomes in the form of cohesive communities, resilient institutions, and enduring ethical traditions. Disruptions at any level—such as widespread misinformation (micro), institutional distrust (meso), or polarized politics (macro)—can destabilize this system, demonstrating why integrated approaches are necessary. Strengthening citizenship without addressing intellectual security risks producing engaged but manipulable publics; enhancing intellectual security without fostering ethical citizenship risks producing critically skilled but socially detached individuals; pursuing social sustainability without grounding it in both

⁷⁷ Siddiqui, A. (2024). *Maqasid al-Shariah and sustainable civilization: A theological-ethical framework*. *Islamic Banking and Finance Review*, 11(2), 139–158. <https://doi.org/10.71465/ibtc139>

⁷⁸ Mir, D. K. H., & Anjum, D. M. R. (2025). *Universal ethics for a divided world: Maqasid al-Shari‘ah and the pursuit of human brotherhood*. *Journal of Islamic Studies and Civilizational Research*, 13(3), 45–67. https://jisc.thebrpi.org/journals/jisc/Vol_13_2025/3.pdf

citizenship and intellectual integrity risks superficial stability that lacks democratic legitimacy or moral depth.⁷⁹

This synthesis also has significant implications for policy, education, and governance. If intellectual security is a prerequisite for social sustainability, then investments in critical thinking, media literacy, and ethical education are not peripheral but central to nation-building and social policy. Similarly, if citizenship is the primary vehicle through which intellectual security is operationalized, then civic education must move beyond procedural knowledge of political systems to include moral reasoning, intercultural understanding, and public responsibility. From an Islamic policy perspective, maqāṣid-based governance offers a principled framework for aligning these objectives by prioritizing the protection of intellect, life, dignity, and public welfare as core societal goals. This suggests that secular and Islamic approaches need not be viewed as competing paradigms but as potentially complementary lenses for constructing more intellectually secure and socially sustainable societies.⁸⁰

Policy and Educational Implications: Integrating Citizenship Values, Intellectual Security, and Social Sustainability

The conceptual framework developed in this paper has important practical implications for public policy, education, and governance, particularly in societies grappling with extremism, misinformation, and cultural disruption. If intellectual security is a prerequisite for social sustainability and citizenship values function as its primary protective mechanism, then policy and educational strategies must be designed in an integrated rather than fragmented manner. This requires a shift from security-centric or purely economic models of sustainability toward a more holistic approach that foregrounds ethical citizenship, cognitive resilience, and social cohesion.⁸¹

At the policy level, governments should move beyond reactive measures—such as surveillance or punitive counter-extremism strategies—and adopt preventive frameworks that strengthen intellectual security through education, media regulation, and inclusive governance. First, public policies should prioritize **civic education** that integrates critical thinking, media literacy, and ethical reasoning as core competencies rather than optional skills. This includes equipping citizens with the ability to evaluate digital information, recognize

⁷⁹ Darus, M., Husin, N. K. M., & Abidin, N. H. Z. (2024). *Ethical governance through Maqasid Shariah perspective: A conceptual framework*. *Journal of Business and Social Research*, 18(4), 212–226. https://kwpublications.com/papers_submitted/12097/ethical-governance-through-maqasid-shariah-perspective-a-conceptual-framework.pdf

⁸⁰ Abdullah, H., & Mohammed Foziah, N. H. (2025). *Faith and sustainability: Developing Maqasid Shariah-based elderly care organization empowerment index*. *Quality Assurance in Organizational Advancement*, 17(2), 215–232. <https://doi.org/10.1108/QAOA-02-2025-0018>

⁸¹ Afnandito, M. (2025). *From Maqasid Shariah to policy: An epistemological framework for ethical, holistic, and sustainable Islamic economic development*. *El-Qish Journal*, 5(2), 13308. <https://doi.org/10.33830/elqish.v5i2.13308.2025>

misinformation, and engage in respectful public dialogue. Regulatory frameworks for digital platforms should promote transparency, accountability, and responsible content dissemination while safeguarding freedom of expression. Such policies can help mitigate the spread of disinformation without undermining democratic principles.⁸²

Second, policies should foster **inclusive participation and social trust**, recognizing that intellectual security is weakened when citizens feel marginalized or excluded. Strengthening participatory governance mechanisms—such as community consultations, deliberative forums, and collaborative decision-making—can enhance collective responsibility and reduce polarization. By involving diverse social groups in policy processes, governments can build legitimacy, prevent social fragmentation, and promote a shared sense of civic belonging, all of which contribute to social sustainability.⁸³

Third, from an Islamic governance perspective, policymakers in Muslim-majority contexts can draw on **maqāṣid al-sharī‘ah** as a guiding framework that aligns citizenship values with public welfare. Policies that prioritize the protection of intellect (*ḥifẓ al-‘aql*), justice (*‘adl*), and public interest (*maṣlaḥah*) provide a principled basis for investments in education, ethical media, and social solidarity programs. This integration allows for culturally resonant yet globally relevant approaches to intellectual security and sustainability.⁸⁴ In the educational sphere, schools, universities, and community institutions should cultivate **epistemic citizenship**—citizens who are not only politically aware but intellectually responsible. Curricula should move beyond rote memorization toward problem-based learning, debate, and interdisciplinary inquiry that develop analytical skills and ethical judgment. Critical engagement with history, culture, and diversity can strengthen awareness and empathy, reducing susceptibility to extremist narratives and cultural anxieties.⁸⁵ Higher education institutions, in particular, have a crucial role in fostering intellectual security by

⁸² Darus, M., Husin, N. K. M., & Abidin, N. H. Z. (2024). *Ethical governance through Maqasid Shariah perspective: A conceptual framework*. *Journal of Business and Social Research*, 18(4), 212–226. https://kwpublications.com/papers_submitted/12097/ethical-governance-through-maqasid-shariah-perspective-a-conceptual-framework.pdf

⁸³ Munir, A., & Kusnadi, K. (2024). *Maintaining the social environment: Urgency and principles in Maqasid al-Shariah*. *Tribakti: Journal of Islamic Studies*, 35(2), 187–204. <https://doi.org/10.33367/tribakti.v35i2.5417>

⁸⁴ Billah, M. M. S. (2025). *Implementing Shariah-based and Maqasid-i-Shariah strategies that prioritize social and environmental impacts alongside financial returns*. *Journal of Islamic Economics, Banking and Finance*, 18(1), 88–104.

<https://search.ebscohost.com/login.aspx?direct=true&profile=ehost&scope=site&authtype=crawler&jrnl=18148042&AN=186324378>

⁸⁵ Raus, N. M., Hashim, K. E., & Rashid, S. M. M. (2023). *Sustainability of Islamic education for persons with disabilities based on Maqasid Shariah in the context of preserving religion and intellectuality*. *Journal of Islamic Education and Social Studies*, 4(1), 77–95. https://www.researchgate.net/publication/372567000_Sustainability_of_Islamic_Education_for_Persons_with_Disabilities_Based_on_Maqasid_Shariah

promoting academic integrity, open inquiry, and ethical scholarship. At the same time, religious and community-based educational institutions can contribute by emphasizing moral responsibility, social solidarity, and the maqāṣid-based understanding of public welfare. When secular and faith-based educational approaches align around shared goals—truth, justice, and communal well-being—they reinforce rather than contradict each other.⁸⁶

Conclusion

This article has advanced a conceptual framework that positions **citizenship, intellectual security, and social sustainability as an interdependent and mutually reinforcing triad**, contributing both to theoretical debates and practical understanding in political, social, and Islamic ethical scholarship. The central contribution of the study lies in demonstrating that intellectual security is not merely a cognitive or educational concern but a foundational pillar of socially sustainable societies, and that citizenship values function as the primary mechanism through which intellectual security is cultivated and maintained. By integrating contemporary theories of good citizenship with Islamic ethical reasoning—particularly the maqāṣid al-sharī‘ah—this paper offers a distinctive, cross-paradigmatic perspective that bridges secular and faith-based approaches to governance, security, and sustainability.

The findings of this study underscore that **citizenship is not simply a legal or political status but an ethical, participatory, and epistemic practice** that shapes how individuals engage with knowledge, diversity, and public life. Through the analysis of responsibility, civic participation, ethical conduct, and public welfare, the paper has shown that modern conceptions of good citizenship inherently support the conditions necessary for intellectual security. These values enable citizens to resist extremist ideologies, critically evaluate misinformation, and navigate cultural disruptions in ways that preserve social cohesion rather than deepening polarization.

A key finding of the study is that **intellectual security serves as a prerequisite for social sustainability**, as it underpins the three core dimensions of cohesion, resilience, and continuity. Societies characterized by high levels of intellectual security are better equipped to sustain trust, manage crises, and transmit ethical and civic values across generations. Conversely, intellectual insecurity—manifested in widespread misinformation, ideological manipulation, or cultural alienation—erodes social bonds, weakens institutional legitimacy, and threatens long-term societal stability.

⁸⁶ Shihan, M., Amanullah, M., & Zaroum, A. M. A. (2023). *The examination of the social dimension of Shariah from the viewpoint of Maqasid al-Shariah: A case study of the preservation of intellect*. *International Journal of Social Science and Humanities Research*, 6(2), 254–267. <https://doi.org/10.47191/IJSSHR/V6-I2-36>

Another major contribution of this work is its demonstration that **maqāṣid al-sharī'ah can be coherently framed as a protective and normative foundation for citizenship values and intellectual security**. The maqāṣid objectives—particularly the preservation of intellect (ḥifẓ al-‘aql), justice (‘adl), and public welfare (maṣlahah)—align strongly with contemporary concerns about epistemic integrity, ethical governance, and social resilience. Rather than presenting Islamic ethics as separate from or opposed to modern citizenship theory, this study highlights their potential convergence and complementarity, offering a more holistic and culturally grounded model of socially sustainable citizenship.

The analytical synthesis developed in Section 5 further illustrates that citizenship, intellectual security, and social sustainability operate as a virtuous cycle rather than a linear sequence. Strong citizenship nurtures intellectual security; intellectual security enables responsible civic engagement; and together they generate the conditions necessary for sustainable, cohesive, and resilient societies. This integrated model provides a valuable conceptual tool for policymakers, educators, and scholars seeking to address contemporary challenges such as extremism, digital misinformation, and cultural fragmentation.

Despite these contributions, this study remains primarily conceptual and normative in nature, which opens several important avenues for future research. First, empirical studies could test the relationships proposed in this framework by examining how specific citizenship education programs influence intellectual security and social cohesion across different cultural and political contexts. Second, comparative research could explore how maqāṣid-based governance models operate in practice and how they intersect with secular policy frameworks in diverse Muslim-majority and minority societies. Third, future work could investigate the role of digital technologies, artificial intelligence, and social media in shaping intellectual security and citizenship, identifying both risks and opportunities for socially sustainable governance.

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