

The Maqasid Shari'ah Framework for Fostering Social and Economic Resilience within Southeast Asian Islamic Institutions

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Abstract. This study examines how Islamic organizations in Southeast Asia use the Maqasid Shari'ah (the objectives of Islamic law) framework to build social and economic strength. The research focuses on three key goals: the preservation of the intellect (hifz al-'aql), the preservation of life (hifz al-nafs) and the preservation of wealth (hifz al-mal). The background of this study looks at the "dual system" of education, a legacy from the colonial era that separated religious studies from modern subjects. This division often makes it difficult for students to develop a complete and unified identity. To address this, this study analyzes how various institutions such as tahfiz centers, integrated schools and mosques are modernizing their methods. Through qualitative analysis, the study explores how these organizations operate. The findings show that by combining religious knowledge with modern science and critical thinking, these organizations successfully protect the intellect and bridge the gap in the education system. Furthermore, by prioritizing physical safety, health standards and character education, these institutions promote the preservation of life. The research also highlights the important role of mosques in supporting local businesses and community welfare, which helps preserve wealth. This study concludes that applying Maqasid principles is essential for holistic human development. By balancing spiritual values with modern skills, Islamic institutions become important drivers of community strength, preparing graduates to contribute effectively to the modern world. This framework is a valuable tool for maintaining tradition while adapting to a changing global landscape.

Keywords: Hifz al-'Aql; Hifz al-Nafs; Islamic Education; Maqasid Shari'ah; Socio-Economic Resilience.

Abbreviations: ASWAJA, Ahlussunnah wal Jama'ah; IIUM, International Islamic University Malaysia; MBS, Muhammadiyah Boarding School; MPLS, Masa Pengenalan Lingkungan Sekolah (Introduction to the School Environment); MRSM, Maktab Rendah Sains MARA; NTEP, National Tahfiz Education Policy; TEI, Tahfiz Empowerment Index; UIII, Universitas Islam Internasional Indonesia.

INTRODUCTION

Education and community institutions play a very important role in building the identity of a society. In Southeast Asia, especially in Muslim-majority countries like Malaysia and Indonesia, Islamic institutions have a long history of helping the community grow. Historically, the arrival of Islam changed the way of life for Malay communities. It freed people's minds from old myths and introduced a belief system based on Tawhid (the oneness of God), which values knowledge, education and literature [1]. This foundational shift established a deep-seated intellectual tradition where the pursuit of knowledge was viewed as a sacred duty, inextricably linked to the spiritual and social development of the individual and the collective Ummah. For centuries, traditional centers of learning like the pondok and pesantren served as the primary vehicles for this intellectual cultivation, preserving the core principles of faith while fostering community resilience against external pressures.

However, this scholarly legacy was disrupted by the arrival of Western colonial powers. The arrival of British rule in Malaya and Dutch rule in Indonesia introduced a pervasive dual education system that fundamentally fractured the pursuit of knowledge [2]. Secular subjects like science, mathematics and administration were taught in colonial-run schools while religious education was often relegated to the private sphere or informal traditional settings. This artificial division between "secular" and "religious" knowledge created an ontological gap in the identity formation of Muslim youth. One group of students received modern technical skills devoid of spiritual foundations while another received deep religious training but remained largely disconnected from the changing socio-economic realities of the modern world [3]. This legacy of dualism remains one of the most significant hurdles for Southeast Asian Islamic institutions to overcome in the contemporary era.

Today, these institutions face big challenges from globalization and the digital age. The digital world brings many different and often conflicting ideas. This makes it hard for traditional schools to stay relevant without

losing their core values [4]. To solve this, many organizations are now using the Maqasid Shari'ah framework. This framework offers a flexible and balanced way to support human development, prioritizing the public good (maslahah) and preventing harm [5]. By focusing on these goals, Islamic organizations are moving beyond just following rituals or rules. Instead, they are focusing on how the Shari'ah can build real social and economic strength.

This study explores how selected Islamic educational and community organizations in Southeast Asia use the Maqasid Shari'ah framework to build resilience. Specifically, the research analyzes how integrated secondary schools, tahfiz centers and mosque projects are modernizing. These projects focus on protecting the intellect (Hifz al-'Aql), life (Hifz al-Nafs) and wealth (Hifz al-Mal) [6]. By combining traditional naqli (revealed) knowledge with modern 'aqli (rational) sciences, these schools are creating a unified education system [2]. This curriculum does not just mix subjects; it prepares students to be ethical leaders in a global world [13]. Using qualitative analysis, this article shows how Maqasid Shari'ah is an important tool for keeping traditions alive while effectively adapting to the changing global landscape.

LITERATURE REVIEW

The Legacy of Educational Dualism in Southeast Asia

Before the influence of Western powers, Islamic education in Southeast Asia flourished through community-centered models. Knowledge was primarily shared in homes, local mosques and traditional institutions such as the pondok in Malaysia and the pesantren in Indonesia [1]. This educational approach was remarkably holistic. Rather than simply transferring knowledge, it focused on character cultivation through the study of turath (classical Islamic books) [7]. Students engaged deeply with subjects such as Islamic jurisprudence (fiqh), theology (tawhid) and spiritual ethics (tasawuf). The overarching objective of this system was to nurture morally grounded individuals who understood their responsibilities to the Creator, their families and the community [2].

However, education changed dramatically when the British took control in Malaya and the Dutch in Indonesia. They created a "dual" system that separated secular subjects from religious studies [2]. The colonial government opened secular schools including English-medium and local vernacular schools to teach administrative and technical skills. Religious instruction was kept out of the main curriculum [7]. When religious studies were allowed, they were usually limited to informal, private settings or scheduled only for the late afternoon. This colonial strategy was both economic and political. The goal was to train local people for basic agricultural or low-level office jobs rather than fostering high-level intellectual or leadership capabilities [8].

This systemic dualism created a profound and lasting societal division. A significant gap emerged between students of "secular" schools, who gained technical competency but often lacked a spiritual foundation and students of traditional religious schools, who remained disconnected from the shifting socio-economic realities of the modern world [3]. This fragmentation caused deep-seated anxiety among Muslim parents, who feared that the colonial system would alienate their children from their Islamic heritage and identity [7].

In response to these anxieties, early 20th-century communities launched the madrasah movement as an effort to bridge the divide [1]. These institutions pioneered a more integrated curriculum, blending essential religious lessons with modern academic subjects like mathematics, history and geography [7]. Despite this progress, the legacy of educational dualism persisted long after independence [2]. Even today, educational reformers highlight that this compartmentalization remains a significant obstacle. An education system that keeps religious and secular knowledge in separate silos prevents students from achieving a truly holistic development, making the full integration of these paths a critical priority for contemporary Southeast Asian societies [3].

The Philosophy of Maqasid Shari'ah and Human Development

The philosophy of Maqasid Shari'ah refers to the higher goals and wisdom behind Islamic law [9]. Beyond the literal interpretation of legal texts, these objectives emphasize the protection of public interest (maslahah) and the prevention of harm. Traditionally, eminent scholars like Al-Ghazali and Al-Shatibi categorized the most essential human needs into five fundamental areas, known as the daruriyyat [9]. These necessities form the bedrock of the Islamic legal system and they are as follows:

- Preservation of Religion (Hifz al-Deen): The protection of faith and the freedom to practice religious beliefs.
- Preservation of Life (Hifz al-Nafs): Safeguarding the sanctity of human existence and health.
- Preservation of Intellect (Hifz al-'Aql): Encouraging critical thought, education and intellectual growth.
- Preservation of Lineage (Hifz al-Nasl): Protecting family structures and the welfare of future generations.

- Preservation of Wealth (Hifz al-Mal): Ensuring economic justice and the ethical stewardship of resources.

These five goals serve as more than just spiritual guidelines. They provide a comprehensive framework for human development and sustainable social well-being [9]. In a contemporary context, this framework challenges the common assumption that human progress should be measured solely by GDP, material wealth or rapid economic growth [6]. Instead, the Maqasid perspective argues that true advancement must integrate material sufficiency with spiritual integrity and ethical responsibility [9].

The practical application of these principles is evident in how they address the specific needs of modern society. For instance, the Preservation of the Intellect (Hifz al-'Aql) dictates that a society has a duty to provide high-quality education and foster an environment where people are encouraged to seek useful knowledge. It also necessitates proactive measures to protect the mind from harmful influences, such as widespread misinformation, extremist ideologies or substance abuse, which degrade intellectual capacity [9].

Similarly, the Preservation of Life (Hifz al-Nafs) expands the definition of healthcare beyond the mere absence of illness. It involves maintaining physical safety, ensuring adequate nutrition and guaranteeing that every individual can live with dignity, security and access to essential medical services [6]. Finally, the Preservation of Wealth (Hifz al-Mal) provides a roadmap for economic justice. It emphasizes the fair distribution of resources and prioritizes the support of the most vulnerable members of society through established institutions such as zakat (obligatory alms) and waqf (endowments) [9].

Through the integration of these principles, Islamic higher education institutions and community organizations can design programs that are both ethically grounded and socially impactful. As a result, the Maqasid Shari'ah serves as a transformative tool, ensuring that educational and economic activities remain practical, compassionate and fundamentally aligned with the broader needs of the global community [6].

The Socio-Economic Roles of Mosques and Community Institutions

In the early history of Islamic civilization, the mosque functioned as far more than just a site for ritual prayers [10]. It served as the primary, central hub for all aspects of community life [5]. During this period, the mosque was a multifunctional space. It was a place of education, a community meeting center, a location for distributing social welfare and an essential administrative hub for managing public affairs [12]. This historical model allowed the mosque to be deeply connected to the daily needs and struggles of the people it served.

As centuries passed, nevertheless, the influence of the mosque began to shrink within many Southeast Asian societies. In numerous instances, mosques transitioned into quiet, passive spaces that opened exclusively for the five daily ritual prayers. During this long period of inactivity, substantial community funds that are accumulated through religious donations often remained idle in bank accounts, failing to be utilized for the broader public good [11]. This represented a missed opportunity to address social challenges effectively.

In recent years, however, a necessary movement has emerged to revitalize these vital social and economic roles. This movement is driven by the clear realization that mosques possess significant community assets including donations and charity funds, known as infaq and sadaqah, which hold the potential to transform local welfare if they are managed with modern, professional standards [11]. By adopting more efficient management practices, mosques are now able to provide diverse and essential services. These include health clinics, systematic food aid programs and direct business support for small-scale entrepreneurs. These initiatives are crucial, as they actively help to reduce poverty levels and strengthen social solidarity among community members [12].

Furthermore, established Islamic civil society organizations, such as Muhammadiyah in Indonesia, have introduced influential frameworks like Darul Ahdi wa Syahadah, which translates to a state of agreement and testimony. This philosophical concept is instrumental in bridging the gap between Islamic values and national ideologies, such as the Indonesian state ideology of Pancasila. This integration highlights a key responsibility: Muslims are encouraged to act as positive social agents who work tirelessly for justice, quality education and the broad welfare of the public [13].

Therefore, contemporary mosques and community institutions can no longer be viewed as isolated, purely religious spaces. Instead, they are evolving into active, essential partners in national development and long-term social resilience [10]. By reclaiming their historical functions through modern, professional strategies, they are proving that religious institutions have a practical and indispensable role in building healthy, prosperous and connected societies.

METHODS

Research Design

This study employs a qualitative research design, specifically utilizing content analysis, to investigate how Islamic institutions translate the Maqasid Shari'ah framework into practice [14]. Content analysis is chosen because it provides a systematic and rigorous method for interpreting complex written documents, organizational reports and classical texts [15]. Rather than relying on numerical data alone, this approach allows for a deeper understanding of how abstract theological concepts are turned into concrete community actions. By examining the context and language within these documents, the researchers can identify consistent patterns and trends that explain how Islamic organizations navigate the challenges of the modern world. As this is a document-based study rather than a field study, no physical study site or sampling location applies; the unit of analysis is the set of institutional and policy documents described below.

Procedures

Data Sources

To ensure a comprehensive analysis, the data for this study were gathered from a wide variety of secondary sources. These included peer-reviewed academic journals, national education policy documents and internal administrative reports from several prominent Islamic organizations operating in Malaysia and Indonesia [16]. The selection of these documents was deliberate, focusing on institutions that demonstrate successful integration of traditional Islamic values and modern systems. The specific documents analyzed include:

- The National Tahfiz Education Policy (NTEP) of Malaysia, which sets the standards and curriculum for Quranic memorization centers [6].
- Strategic plans and codes of ethics from school foundations, notably the Khadijah Foundation in East Java, Indonesia, which provide insight into organizational values [17].
- Administrative records and project reports from the Al-Falah Mosque in Sragen, Central Java, which is recognized as a benchmark for successful community economic empowerment [11].
- Academic frameworks such as the Maqashid Sharia Index and the Tahfiz Empowerment Index, which provide the essential metrics used to evaluate institutional performance [5], [6].

Data Collection and Processing

To process these materials, the study follows the six phases of thematic analysis developed by Braun and Clarke [15]. This structured process ensures that the findings are both accurate and reliable. The steps are as follows:

- Becoming familiar with the data: This involves reading and re-reading the documents multiple times to gain a thorough understanding of their contents.
- Generating initial codes: Researchers identify key terms and phrases related to Maqasid Shari'ah, education and economics, creating labels that highlight significant ideas.
- Searching for main themes: These codes are then organized into broader, meaningful categories, such as the preservation of intellect, life and wealth.
- Reviewing the themes: The researchers verify that these themes are consistent and well-supported by the evidence collected from the source materials.
- Defining and naming the themes: Each theme is clearly explained to reflect the core message of the collected data.
- Writing the final report: The findings are synthesized into a cohesive narrative that presents the study's conclusions.

Data Analysis

By employing this qualitative and systematic approach, the study successfully bridges the gap between abstract theological theory and practical implementation [5]. This methodology allows for a nuanced exploration of how traditional Islamic values are not only preserved but are actively utilized to create robust, resilient and future-ready institutions in Southeast Asia.

RESULTS AND DISCUSSION

Results and Discussion are presented as three connecting themes, corresponding to the three Maqasid Shari'ah goals examined in this study, followed by an integrative discussion.

Preservation of the Intellect (Hifz al-‘Aql) through Educational Modernization

The preservation of the intellect (Hifz al-‘Aql) is a vital goal of Islamic educational philosophy, emphasizing the necessity of seeking useful knowledge and fostering critical thought [18]. Historically, Islamic institutions in Southeast Asia struggled with the legacy of educational dualism, where secular and religious knowledge were kept separate. To overcome this, modern Islamic institutions are actively integrating these fields to provide a balanced education [3]. This modernization occurs across three main levels of education:

Tahfiz Centers

Traditionally, tahfiz centers focused primarily on Quranic memorization (hifz). However, to stay relevant in a changing world, these centers have evolved significantly. Following Malaysia's National Tahfiz Education Policy (NTEP), there has been a shift toward integrating academic subjects into the curriculum [6]. Programs such as the MRSM Ulul Albab boarding schools are excellent examples of this; they allow students to master regular science and mathematics curricula alongside their Quranic studies [2]. To ensure high standards, the Tahfiz Empowerment Index (TEI) was created to measure institutional success. This tool evaluates key factors like teacher quality, memorization standards and, importantly, the integration of digital literacy and critical thinking skills [6]. This holistic approach creates graduates who are not only spiritually grounded but also intellectually prepared for modern careers in science and technology [2].

Integrated Secondary Schools

At the secondary level, Islamic schools have pioneered systems that effectively combine revealed knowledge (naqli) with rational sciences (‘aqli) [2]. Managing a dense curriculum is a challenge, so these schools often use innovative administrative strategies. For instance, the Khadijah Foundation in East Java integrates Ahlussunnah wal Jama’ah (ASWAJA) values throughout their curriculum. To make this manageable, they sometimes combine related subjects, such as Islamic inheritance law (faraidh) and jurisprudence methodology (usul fiqh), into a single course to save classroom time without sacrificing depth. This integration ensures that students do not have to choose between national academic requirements and a deep understanding of Islamic law and ethics [17].

Tertiary Education

Finally, at the tertiary level, leading institutions are redefining the concept of an Islamic university. Universities such as the International Islamic University Malaysia (IIUM) and the Universitas Islam Internasional Indonesia (UIII) are recognized as global models for integrating Islamic values with modern disciplines [2], [19]. These universities require students to broaden their horizons through double majors or minor courses. A student focusing on Islamic Revealed Knowledge, for example, is also expected to study human sciences like psychology or sociology [2]. This synthesis helps produce holistic graduates capable of analyzing contemporary global issues through both Western and Islamic epistemological frameworks, ensuring they are well-equipped for the complexities of the modern world [3], [2].

Preservation of Life (Hifz al-Nafs) through Health, Safety and Character Education

The preservation of life (Hifz al-Nafs) is a core concept in the Maqasid Shari'ah framework. It requires Islamic institutions to protect not only the physical safety of their community members but also their spiritual and mental well-being [6]. In the modern context, this means that educational institutions must act as safe havens that nurture the “whole person.” The research indicates that these organizations effectively achieve this goal through two primary strategies: promoting physical safety and implementing character-building education.

Physical Well-being and Safety Standards

For learning to be effective, students must feel safe and secure. Therefore, Islamic schools are increasingly committed to maintaining high safety and health standards. This ensures that the school building and the surrounding environment support a healthy learning process. To achieve this, schools perform regular inspections of their infrastructure to identify potential risks and have clear emergency plans in place to handle unexpected situations [6].

Beyond infrastructure, these institutions recognize that health is comprehensive. They actively monitor the physical health of their students by providing regular health check-ups and ensuring that students have access to clean, nutritious food. Furthermore, as awareness of mental health grows, these schools are now including professional counseling services to help students manage academic and personal pressures. To encourage a balanced lifestyle, schools also organize structured physical activities, fitness programs and workshops on stress management [6]. By addressing these physical and mental needs, institutions create an environment where students can focus on their studies without unnecessary worry.

Moderate Character Education (Wasatiyyah)

A healthy community also requires intellectual and spiritual safety. To protect students from the threats of radicalization, intolerance and extreme viewpoints, Islamic educational institutions actively teach the values of wasatiyyah or moderation. Major religious organizations, such as Nahdlatul Ulama, Muhammadiyah and Syarikat Islam, emphasize three core moderate values that guide student behavior [17]:

- Tawasuth (taking a middle path/moderation): Avoiding extreme positions and finding a balanced approach in all matters.
- Tawazun (balance and harmony): Maintaining fairness in social interactions and personal choices.
- Ta'addul or I'dtidal (justice and fairness): Treating all individuals with equality and honesty.

By introducing these concepts at an early age, schools help students understand that Islam is a peaceful religion that brings compassion to the entire world (rahmatan lil 'alamin). Practical implementation of these values is vital. For instance, at the Khadijah High School, the Introduction to the School Environment (MPLS) program introduces new students to ASWAJA-NU values to teach them how to respect differences and practice tolerance in a diverse society. Similarly, the Muhammadiyah Boarding School (MBS) in Yogyakarta uses student organizations and physical training to build discipline, self-control and respect for others [17]. These character-focused programs are essential because they build emotional and spiritual resilience, ensuring that students have the inner strength to resist harmful ideologies throughout their lives [20].

Preservation of Wealth (Hifz al-Mal) through Mosque-Based Economic Empowerment

The preservation of wealth (Hifz al-Mal) is a fundamental pillar of the Maqasid Shari'ah framework. Beyond simple financial accumulation, it focuses on the ethical stewardship of resources, the promotion of economic justice and the active reduction of poverty through professional financial management [9]. In the Islamic worldview, wealth is a trust from the Creator that must be managed responsibly to benefit the entire community. Consequently, mosques are increasingly shifting from being passive places of worship to becoming active hubs for economic empowerment and social welfare [11].

The findings reveal that innovative mosques and community organizations have developed practical strategies to turn these theological principles into tangible community benefits:

The Al-Falah Mosque Sragen Case Study

The Al-Falah Mosque in Central Java is a prominent model of a mosque that effectively uses its assets to build economic resilience. To manage these complex tasks, the Ta'mir (mosque administrators) divides the mosque's management into three distinct but connected functional areas: idarah (planning and administration), imarah (prospering and community welfare) and riayah (physical maintenance) [11]. This professional structure allows the mosque to function almost like a social enterprise, balancing religious duties with community support.

Under the imarah and riayah sections, the mosque runs several high-impact economic programs [11]:

- The Study of Wage Fighters (Kajian Pejuang Nafkah): Established in 2019, this program targets the most vulnerable workers. It invites street vendors and low-income workers to learn to read the Quran and study basic religious rules weekly. This program creates a social safety net, as the mosque provides gifts of essential groceries (sembako) to participants after each session, ensuring they have basic food security.
- MSME Development: The mosque provides its courtyard as a free space for small businesses and street vendors to sell their products. This protects these small entrepreneurs from being dispersed by local police, ensuring they have a stable, safe and free location to earn their daily living.
- The Rice ATM: In collaboration with Islamic banks, the mosque established an automated machine that distributes free rice to poor and registered families daily. This system removes the stigma often associated with asking for charity, allowing families to access food with dignity.
- Free Meals and Capsule Hotel: To support low-income individuals and travelers, the mosque offers a free lunch daily and provides clean, affordable capsule hotel rooms. This reduces travel costs for the needy and ensures that no one is left stranded without rest.
- Handsome Friday (Jumat Tampan): Professional barbers are invited to the mosque on Fridays to provide free haircuts to the congregation. While simple, this initiative saves money for low-income congregants and helps them maintain a clean and professional appearance.

The Maqashid Sharia Index for Mosque Empowerment

To ensure these social and economic roles are performed effectively, researchers use the Maqashid Sharia Index. This index is a critical tool for accountability and institutional improvement. In a study of three

mosques in Bogor, Indonesia, the index evaluated their performance across all five Maqasid dimensions [5]. The results showed significant differences based on management quality, as summarized in Table 1.

Table 1. Maqashid Sharia Index scores for three mosques in Bogor, Indonesia [5].

Mosque	Maqashid Sharia Index Score	Empowerment Category	Key Contributing Factor
Andalusia Mosque	0.96	Very empowered	Health services, youth programs, professional financial management
Ar-Rahman Mosque	0.69	Empowered	Moderate service coverage
Al-Muhaajirin Mosque	0.57	Quite empowered	Needs assistance to improve community facilities

Note: Scores and categories reproduced from the Maqashid Sharia Index analysis reported in [5].

By using this index, religious authorities and community leaders can objectively identify which mosques manage their funds professionally and which ones require guidance to develop their local economy [5]. This data-driven approach is essential for scaling up successful mosque-based economic programs across the region.

Taken together, the three findings show that the Maqasid Shari'ah framework operates not as an abstract theological ideal but as a practical management logic that selected Islamic institutions in Southeast Asia are actively adapting to modern conditions. The preservation of the intellect is achieved by dismantling the colonial-era dualism between naqli and 'aqli knowledge, replacing it with integrated curricula validated by instruments such as the Tahfiz Empowerment Index. The preservation of life extends this logic from the classroom to the whole person, combining physical safety and health standards with moderate character education (wasatiyyah) that builds resilience against radicalization. The preservation of wealth then extends the same professionalizing logic to institutional finance, transforming mosques from passive prayer spaces into accountable social enterprises measured through tools such as the Maqashid Sharia Index.

A common thread across all three themes is the use of standardized, measurable indices, whether for tahfiz centres or mosques, to convert normative Maqasid principles into verifiable institutional performance. This suggests that the modernization of Southeast Asian Islamic institutions is driven less by a departure from tradition than by the development of professional accountability mechanisms that make traditional values operational within contemporary governance and educational systems.

CONCLUSION

In summary, this research shows that the Maqasid Shari'ah framework is a very effective and flexible tool for building social and economic strength in Islamic institutions across Southeast Asia. By using modern and professional methods, institutions such as tahfiz schools, integrated schools and mosques have successfully updated their services to meet the real needs of today's society. This study shows that modernizing education is the most important factor in this success. By combining religious studies (naqli) with modern science ('aqli), these institutions have fixed the gap caused by the old colonial education system. This is more than just combining school subjects; it is a vital step in helping students build a balanced identity that can succeed in a global world.

Furthermore, the focus on health, safety and character education shows a deep commitment to protecting life (Hifz al-Nafs). This approach not only keeps students physically healthy but also actively works to counter radicalization, fostering social harmony, tolerance and mutual respect among diverse communities. At the same time, the professional management of mosques has changed how wealth is protected (Hifz al-Mal). By managing social funds like zakat, infaq and waqf effectively, modern mosques are now helping small businesses and providing a safety net for those in need.

Applying Maqasid Shari'ah principles is necessary for balanced and long-term human development. It allows Islamic institutions to respect their traditions while adapting to the modern world. Looking forward, progress depends on teamwork. Policymakers, religious leaders and community heads should work together to use clear standards, such as the Tahfiz Empowerment Index and the Mosque Empowerment Index. Using these standardized measurements will improve education and welfare services across the region. Ultimately, these steps will ensure that all institutions succeed, leaving a legacy of prosperity, ethics and resilience for future generations.

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