



Integrating *Maqāṣid Sharī'ah* into Emergency Response Management: An Islamic Safety Governance Framework

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Abstract

Purpose - Modern emergency response management systems are largely shaped by technocratic approaches that prioritise procedural compliance and risk control. However, these approaches often insufficiently integrate ethical and value-based considerations as foundations for decision-making, thereby creating a gap between technical effectiveness and moral responsibility in protecting human life. This study develops the Islamic Emergency Response Framework (IERF) as a value-based safety governance model by integrating the principles and objectives of Islamic law (*maqāṣid al-sharī'ah*).

Methodology/approach - This study adopted a qualitative conceptual approach based on systematic literature synthesis, bringing together *maqāṣid al-sharī'ah* theory, safety science, and risk governance. The analysis centered on the principle of protection of life (*hifz al-nafs*) as a normative foundation and translated it into operational mechanisms within contemporary emergency response systems. In doing so, the study established a systematic connection between Islamic normative principles and practical safety governance.

Findings - The findings reveal that the IERF consists of four interrelated dimensions: normative values, ethical governance, safety management systems, and operational emergency response. The framework not only strengthens the technical capacity of safety systems but also reorients decision-making processes towards ethical responsibility and the protection of life (*hifz al-nafs*).

Conclusion - The study concludes that integrating *maqāṣid al-sharī'ah* into emergency response management transforms it from a predominantly procedural system into a value-based governance framework. Its primary contribution lies in proposing a conceptual model that bridges the epistemological gap between Islamic legal theory and contemporary safety practices. The study also offers scholarly implications for developing more human-centred, accountable, and sustainable emergency response systems across diverse organisational contexts.

Keywords: Emergency Preparedness; Emergency Response Management; Islamic Emergency Response Framework; *Maqāṣid al-Sharī'ah*.

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Introduction

Technological developments, industrialisation, and the increasing complexity of contemporary organisational systems have heightened vulnerability to various forms of emergency, including industrial accidents, fires in public facilities, and operational failures that threaten human safety. In this context, emergency response management has

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become a critical component of organisational safety governance. The safety science literature identifies emergency preparedness as an integral element of risk management, as it seeks to minimise harm to people, the environment, and organisational assets. An effective emergency response system therefore requires systematic risk planning, organisational coordination, and structured response procedures to mitigate the consequences of crisis situations¹.

International safety standards have similarly positioned emergency preparedness as a central element of safety management systems. ISO 45001:2018, for instance, emphasises the need to identify potential emergencies, develop response procedures, train personnel, and periodically evaluate the effectiveness of emergency response systems. Such an approach indicates that safety is not limited to technical risk control but also involves organisational governance that prioritises the protection of human life in operational activities². Emergency response management is therefore particularly important in organisational settings where human safety, institutional resilience, and continuity of operations must be safeguarded³.

Despite these developments, contemporary safety management approaches remain largely shaped by technocratic perspectives that prioritise procedural compliance, regulatory standards, and technical risk control. Although these elements are essential, they often insufficiently incorporate ethical and value-based dimensions into safety-related decision-making. Studies on safety culture suggest that the effectiveness of safety systems depends not only on technical instruments and formal procedures but also on organisational values, leadership commitment, moral responsibility, and a shared commitment to human protection. Strengthening the normative foundations of safety governance is therefore necessary for developing more sustainable and ethically grounded risk management systems⁴.

From an Islamic perspective, the protection of human life occupies a central position within the framework of the objective of Islamic law (*maqāṣid al-sharī'ah*). The theory of *maqāṣid* explains that the primary objective of Islamic law is to safeguard human welfare by preserving five essential necessities, commonly known as *al-darūriyyāt al-khams*: religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), lineage (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*)⁵. Among these objectives, the protection of life is especially significant because it is directly related to human existence, social stability, and public welfare. Accordingly, efforts to prevent harm, reduce risk, and protect human beings from danger can be understood as practical manifestations of *maqāṣid* values in social and professional life⁶.

This orientation is further reinforced by the Islamic legal maxim "*lā ḍarāra wa lā ḍirāra*", which prohibits causing harm to oneself or others. This principle provides a normative basis for policies and practices aimed at protecting individuals and communities from preventable

¹ Ella Thurston and A Ian Glendon, "Association of Risk Exposure, Organizational Identification, and Empowerment, with Safety Participation, Intention to Quit, and Absenteeism," *Safety Science* 105, no. June (2018): 1–9, <https://doi.org/10.1016/j.ssci.2018.02.012>.

² Internasioanal Sistem Manajemen ISO, "Occupational Health and Safety Management System Requirements with Guidance for Use Sistem Manajemen", 2018, <https://www.iso.org/standard/63787.html>.

³ Samaneh Salari and Ali Karimi, "Introducing an Integrated Approach for Fire Safety Assessment in Healthcare Facilities by Interval Valued Neutrosophic-AHP and Fuzzy Inference System," *Heliyon* 11, no. 2 (2025): 1–22, <https://doi.org/10.1016/j.heliyon.2025.e41660>.

⁴ Joaquim Casal, Christian Delvosalle, and Micaela Demichela, "Risk Analysis Land Use Planning Access through Your Organization" 97, no. August (2017): 2–3, <https://doi.org/10.1016/j.ssci.2017.05.012>.

⁵ Nasir Muhammad Abdulhameed, "Ethical Dimension of Maqasid Al- Shari ' Ah and Its Implication to Human Capital Development," *International Journal of Islamic Studies and Humanities* 4, no. 1 (2008): 20–31, <https://doi.org/10.26555/ijish.v4i1.2621>.

⁶ Mohammad Hashim Kamali, *Goals and Purposes of Shariah: Maqasid in Theory and Practice* (Oxford University Press, 2025), <https://doi.org/10.1093/9780197786390.001.0001>.

harm, including in the contexts of occupational safety and emergency response management. Integrating *maqāṣid* values into safety management systems can therefore strengthen modern risk governance by embedding ethical responsibility, public welfare, and the protection of life into institutional decision-making⁷.

The theory of *maqāṣid al-sharī'ah* provides both a normative and ethical foundation for Islamic governance by emphasising the realisation of public welfare (*maṣlaḥah*) and the protection of essential human interests (*darūriyyāt*)⁸. Classical formulations, particularly those associated with Abu Ishaq al-Shatibi, classify these essential protections into five universal objectives: religion, life, intellect, lineage, and property. Contemporary scholars such as Jasser Auda have further reinterpreted *maqāṣid* through systems thinking, multidimensionality, and human-centred governance to address modern institutional challenges⁹. As a result, *maqāṣid al-sharī'ah* is no longer understood solely as a classical legal doctrine but also as a dynamic framework for constructing regulatory and governance systems oriented towards justice, human dignity, and sustainable public welfare¹⁰.

Although *maqāṣid al-sharī'ah* has been widely discussed in fields such as Islamic economics, Islamic finance, public policy, and governance, its application to occupational safety and emergency response management remains underdeveloped. Existing studies on Islamic-based risk management have largely focused on financial institutions and Islamic organisational governance, while limited attention has been given to the integration of *maqāṣid* theory with organisational safety systems. This gap indicates the need for an interdisciplinary framework that connects Islamic legal theory with contemporary safety science and risk governance¹¹.

In response to this gap, this article proposes the Islamic Emergency Response Framework (IERF) as a conceptual model that integrates *maqāṣid al-sharī'ah* with modern safety governance. The framework positions *ḥifẓ al-naḥs* as the normative foundation of emergency response management while translating Islamic ethical values into the structures and mechanisms of contemporary risk management systems. By doing so, the study seeks to bridge the conceptual divide between Islamic legal philosophy and modern safety practices.

Theoretically, this study extends the application of *maqāṣid al-sharī'ah* to the field of risk governance and occupational safety. Practically, the proposed framework may serve as a reference for organisations, educational institutions, and industrial sectors in designing emergency response systems that are not only technically effective but also ethically grounded and morally responsible. Methodologically, the study adopts an epistemological integration approach by synthesising Islamic legal theory and safety science. Through this conceptual

⁷ Fernanda Leite Sooyoung Choe, "Transforming Inherent Safety Risk in the Construction Industry: A Safety Risk Generation and Control Model," *Safety Science* 12, no. 4 (2026): 1–7, <https://doi.org/10.1016/j.ssci.2019.104594>.

⁸ Auda Jasser, "Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach," in *International Institute of Islamic Thought*, 2008, 376, <https://doi.org/10.2307/j.ctvkc67tg>.

⁹ Kamali, *Goals and Purposes of Shariah: Maqasid in Theory and Practice*. Oxford University Press . <https://doi.org/10.1093/9780197786390.001.0001>

¹⁰ Ananda Prayogi Fahrur Razi, "The Islamic Legal Construction on Global Peace : An Integrative Study of Maqā ṣ Id Al- Syarī ' Ah and the United Nations Charter Abstract In a World That Is Constantly Being Shaped by Armed Conflicts and Geopolitical Instability , There Is an Increasingly," *Tribakti: Jurnal Pemikiran Keislaman* 37, no. 1 (2026): 175–90, <https://doi.org/10.33367/tribakti.v37i1.8192>.

¹¹ M. Ishaq Bhatti Asim Ehsan Wahla, Hamid Hasan, "Measures of Customers Perception of Car Ijarah Financing," *Journal of Islamic Accounting and Business Research* 9, no. 1 (2018): 3–5, <https://doi.org/10.1108/JIABR-10-2015-0051>.

synthesis, normative values derived from Islamic jurisprudence are translated into operational principles for contemporary safety management systems.

Methodology

This study employed an epistemological integration approach by synthesising Islamic legal theory, particularly the objectives of Islamic law (*maqāṣid al-sharī'ah*), with safety science. This integration was conducted through conceptual synthesis, in which normative values derived from Islamic jurisprudence were translated into operational principles for contemporary safety management systems. The study adopted a qualitative conceptual design aimed at developing a theoretical framework for integrating *maqāṣid al-sharī'ah* into emergency response governance. This design was selected because the study did not seek to collect empirical field data but instead focused on analysing Islamic legal literature and modern safety studies to formulate a normative model for emergency response management. Conceptual study is commonly used in Islamic legal studies to examine the development of normative ideas and construct new theoretical frameworks through the synthesis of existing scholarship¹².

Methodologically, the study combined two principal approaches: a normative Islamic legal approach and an interdisciplinary safety science approach. The normative approach was used to analyse *maqāṣid al-sharī'ah*, particularly the principle of the protection of life (*ḥifẓ al-nafs*), as an ethical foundation for risk management and emergency response. The interdisciplinary approach was used to examine key concepts in modern safety management, including safety governance, risk management, and emergency response systems. The integration of these approaches enabled the development of a conceptual framework that links Islamic ethical values with safety governance practices in contemporary organisations.

The study relied on secondary data obtained through a systematic review of relevant literature. The reviewed sources included classical and contemporary texts on *maqāṣid al-sharī'ah*, academic books and journal articles on Islamic law, and scholarly publications in safety science, risk management, and occupational safety management systems. The study also examined relevant international safety standards, particularly those addressing emergency preparedness and response within organisational safety management systems¹³. These sources were selected to support the conceptual integration of Islamic normative principles and contemporary safety governance.

The literature selection process was guided by thematic relevance to *maqāṣid al-sharī'ah*, risk governance, safety management systems, and emergency response management. The review aimed to identify key conceptual developments in both Islamic legal scholarship and safety science, as well as to explore possible points of integration between the two fields. This process enabled the study to construct an interdisciplinary basis for developing a *maqāṣid*-oriented emergency response framework.

Data analysis was conducted through conceptual and thematic analysis. Conceptual analysis was used to identify the key principles of *maqāṣid al-sharī'ah* relevant to the prevention of harm and the protection of human life. Thematic analysis was then used to examine recurring concepts in contemporary safety literature, including risk management, safety culture, emergency preparedness, organisational accountability, and response coordination. Through the synthesis of these two analytical strands, the study formulated the Islamic

¹² Brian Fox Zeki Simsek, "Systematicity in Organizational Research Literature Reviews: A Framework and Assessment," *Sage Journals* 26, no. 2 (2021): 1–18, <https://doi.org/10.1177/1094428121100865>.

¹³ ISO, "ISO 45001:2018," 2018, 1–5, <https://www.iso.org/obp/ui/en/#iso:std:iso:45001:ed-1:v1:en>.

Emergency Response Framework (IERF) as a conceptual model that integrates *maqāṣid* values with safety governance practices.

Through this methodological approach, the study clarifies the relationship between *maqāṣid al-sharī'ah* and modern safety systems while proposing a normative framework for developing more ethical, human-centred, and value-based emergency response governance.

Normative foundations of emergency response in *maqāṣid al-sharī'ah*

A discussion of emergency response within the framework of *maqāṣid al-sharī'ah* requires engagement with both classical and contemporary Islamic legal scholarship. Classical scholars, including Abū Hamid al-Ghazālī and Abū Ishaq al-Shātibi, emphasise that the primary objective of Islamic law is the preservation of essential human interests, commonly referred to as *al-ḍarūriyyāt al-khams*: religion, life, intellect, lineage, and property. Among these objectives, the protection of life (*ḥifẓ al-naḥs*) occupies a central position because it is directly related to human existence, social stability, and public welfare. This principle provides an ethical and legal foundation for crisis response, harm prevention, and safety governance¹⁴.

Contemporary scholarship has expanded the understanding of *maqāṣid al-sharī'ah* by interpreting it as a dynamic and systems-oriented framework for addressing modern institutional and societal challenges. Jasser Auda, for example, conceptualises *maqāṣid* as a multidimensional system that integrates ethical values, institutional structures, and practical realities. This interpretation enables *maqāṣid al-sharī'ah* to be applied beyond classical legal discourse and extended to contemporary fields such as disaster management, occupational safety, and emergency response. From this perspective, Islamic legal philosophy is not limited to normative reasoning but also offers ethical guidance for modern governance and public safety practices¹⁵.

In the context of emergency response, the principle of *ḥifẓ al-naḥs* provides a normative basis for prioritising rapid intervention, risk mitigation, and the protection of vulnerable groups during crises. This orientation is reinforced by Islamic legal maxims such as the prevention of harm (*dar' al-maḥāsīd*) and the promotion of public welfare (*jalbu al-maṣāliḥ*), both of which guide decision-making under emergency conditions¹⁶. Accordingly, integrating *maqāṣid al-sharī'ah* into emergency response frameworks offers more than a theoretical discourse; it provides an ethical paradigm that connects the legal, moral, and operational dimensions of crisis management¹⁷.

Major industrial disasters illustrate the consequences of separating technical safety systems from ethical governance. The Bhopal gas tragedy, for instance, demonstrated that technical failures may be intensified by weak corporate responsibility, inadequate preparedness, and insufficient concern for human safety. Similarly, the Chernobyl nuclear disaster exposed serious weaknesses in risk communication, institutional transparency, and emergency decision-making. These cases indicate that failures in emergency response are not merely mechanical or procedural; they also reflect deficiencies in governance values and moral

¹⁴ Jasser, "Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach." <https://iiit.org/wp-content/uploads/Maqasid-Al-Shariah-as-a-Philosophy-of-Islamic-Law-Combined.pdf>

¹⁵ Ahmad Arief et al., "Aligning Fiqh Disaster with Indonesia's Management Disaster Policy: A Maqāṣid Methodology Review" 19, no. 1 (2025): 101–16, <https://doi.org/10.24090/mnh.v19i1.12872>.

¹⁶ Edo Segara Gustanto, "Maqashid Sharia Analysis Of The Decree On The Use Of Zakat Funds For Disaster," *An-Nur: Jurnal Studi Islam* 15, no. 2 (2023): 232–42, <https://doi.org/10.37252/annur.v15i2.617>.

¹⁷ Moh Dahlan, Mohammad Reevany Bustami, and Siti Mas, "The Islamic Principle of ḥ If ḥ Al-Nafs (Protection of Life) and COVID-19 in Indonesia : A Case Study of Nurul Iman Mosque of Bengkulu City," *Heliyon* 7, no. 7 (2021): 1–25, <https://doi.org/10.1016/j.heliyon.2021.e07541>.

accountability¹⁸.

From a *maqāṣid* perspective, such failures contradict the principle of *ḥifz al-nafs*, which requires institutions to prioritise the preservation of human life before, during, and after crises. The *maqāṣid* approach therefore emphasises proactive harm prevention rather than a purely reactive or punitive response after damage has occurred. It also broadens the meaning of life protection beyond physical survival to include psychological, social, and ethical well-being. In this sense, emergency response becomes not only an administrative or technical obligation but also a moral and legal responsibility embedded within the ethical objectives of Islamic law¹⁹.

The legal maxim *lā ḍarāra wa lā ḍirāra*, which prohibits causing harm to oneself or others, further strengthens this normative foundation. Risk prevention, safety protection, and emergency preparedness can therefore be understood as practical manifestations of *ḥifz al-nafs*. In organisational contexts, including educational institutions, this principle may be translated into ethical training, emergency drills, risk-awareness programmes, and response procedures that prioritise the protection of human life and dignity²⁰.

Emergency response in modern safety governance

In contemporary safety science, emergency response management is widely recognised as a critical component of organisational safety governance. Modern safety management systems emphasise the importance of preparedness, risk identification, response planning, and continuous evaluation in order to minimise the consequences of accidents and disasters. Study in safety science highlights that effective emergency management significantly contributes to reducing workplace injuries and improving organisational resilience²¹. Similarly, international standards such as ISO 45001 underscore the importance of emergency preparedness and response as integral elements of occupational health and safety management systems. Organisations are required to identify potential emergency situations, establish response procedures, conduct training, and regularly evaluate the effectiveness of these systems. These measures aim to ensure that organisations are capable of responding effectively to emergencies while minimising harm to workers and surrounding communities²².

However, several studies indicate that the effectiveness of safety systems cannot be explained solely through technical procedures. Organisational values, leadership commitment, and safety culture play a significant role in shaping how individuals respond to emergency situations. Study on safety climate demonstrates that employees' perceptions of

¹⁸ E Palazzi, F Currò, and B Fabiano, "A Critical Approach to Safety Equipment and Emergency Time Evaluation Based on Actual Information from the Bhopal Gas Tragedy," *Process Safety and Environmental Protection* 97, no. September (2015): 1–7, <https://doi.org/10.1016/j.psep.2015.06.009>.

¹⁹ Mustaqim Roslan, Universiti Sultan, and Azlan Shah, "Hifz Al-Nafs Dalam Maqasid Syariah : Analisis Teoritik Al-Hifz Al-Nafs In Maqasid Syariah : A Theoretical," *Al-Takamul Al-Ma'rifi* 7, no. 1 (2024): 8–19, <https://jurnal.usas.edu.my/altakamul/index.php/altakmulfiles/article/view/210>.

²⁰ Ali Hisain and Mutaleb Abudabbus, "The Effects of ISO 45001 Components on Employees' Job Performance: Evidence from the Dahra Field at the Libyan Waha Oil Company," *Scholars Journal of Economics, Business and Management* 11, no. 7 (2024): 214–21, <https://doi.org/10.36347/sjebm.2024.v11i07.005>.

²¹ Nicholaus L Mushi, Fredrick Salukele, and Nicholaus Mwageni, "Disaster Management and Emergency Response Capability Assessment Indexes in Tanzania; Empirical Evidence from Dar Es Salaam City," *Journal of Management and Sustainability* 15, no. 1 (2025): 154–69, <https://doi.org/10.5539/jms.v15n1p154>.

²² International Standardization Organization, *ISO 45001 Clause 8.2 Emergency Preparedness and Response*, 2024, <https://iso-docs.com/blogs/iso-45001-standard/iso-45001-clause-8-2-emergency-preparedness-and-response>.

organisational commitment to safety influence safety behaviour and accident prevention²³.

The theory of *maqāṣid al-sharī'ah* has evolved from a classical framework into a dynamic approach for addressing contemporary legal and governance challenges. Classical scholars such as Abu Ishaq al-Shatibi emphasised the preservation of essential human interests (*darūriyyāt*), particularly the protection of life (*ḥifẓ al-naḥs*), as the core objective of Islamic law²⁴. In contemporary discourse, this framework has been further developed by Jasser Auda, who reconceptualises *maqāṣid* through a systems approach that integrates multidimensional, human-centred, and purpose-oriented perspectives. This approach positions *maqāṣid* not merely as a normative legal objective but as a comprehensive framework for achieving justice, public welfare, and effective governance in modern contexts²⁵. Furthermore, recent studies highlight that *maqāṣid al-sharī'ah* can serve as a foundational basis for addressing contemporary issues, including digital governance and regulatory systems, by emphasising the protection of human dignity and the promotion of societal well-being²⁶.

Other studies have found that the *maqāṣid* al-Shātibi paradigm, which emphasise the reduction of negative impacts, the general welfare, and the preservation of vital interests, offers an important normative foundation for digital data ownership. However, this paradigm also highlights structural deficiencies in addressing the complexity and systemic characteristics of digital operational data. By incorporating human dignity, systemic responsibility, and future-focused ethical reasoning, Jasser Auda's systems-based approach enhances the classical *maqāṣid*. By presenting *maqāṣid al-sharī'ah* as a dynamic ethical system that can interact with digital data governance and ethics, an integrated *maqāṣid* framework is proposed to advance contemporary Islamic legal theory. Rather than simply comparing classical and modern *maqāṣid* theories, this study reconstructs digital data ownership as a pressing normative-economic issue and proposes an integrated Islamic solution that responds to contemporary technological power structures²⁷.

Emergency response management within modern safety governance is widely recognised as a critical component of organisational resilience; however, its implementation often reveals significant limitations. Contemporary safety management systems, including those aligned with ISO 45001 standards, tend to emphasise procedural compliance, technical controls, and formalised risk assessment mechanisms. While these approaches are essential, they frequently neglect the ethical and value-based dimensions that influence human behaviour during crisis situations. Study in safety science demonstrates that the effectiveness of emergency response systems is not solely determined by technical preparedness but is also strongly influenced by organisational culture, leadership commitment, and moral

²³ M. A. Neal, A., & Griffin, "A Study of the Lagged Relationships among Safety Climate, Safety Motivation, Safety Behavior, and Accidents at the Individual and Group Levels.," *Journal of Applied Psychology* 91, no. 4 (2026): 946–953, <https://doi.org/10.1037/0021-9010.91.4.946>.

²⁴ Ibrahim Maidawa, "The Contributions of Al-Shatibi , Izzuddin Ibn Abdul Salam and Ibn Ashur on Maqasid Al-Shariah : An Exploration Introduction The Maqasid Al-Shariah Is One of the Essential Principles of Islamic Jurisprudence 2 Mostly Used by Muslim Scholars in Choosing An," *Jurnal Usuluddin* 52, no. 1 (2024): 135–48, <https://doi.org/10.22452/usuluddin.vol52no1.6>.

²⁵ Dahlan, Bustami, and Mas, "The Islamic Principle of ḥ If ẓ Al-Nafs (Protection of Life) and COVID-19 in Indonesia : A Case Study of Nurul Iman Mosque of Bengkulu City."

²⁶ Abdul Wahab and Ilma Mahdiya, "Reconceptualizing Halal Industry Governance in the Digital Economy : A Maqasid Al-Sharia Based Legal Framework," *Journal of Islamic Law on Digital Economy and Business* 1, no. 2 (2026): 152–67, <https://doi.org/10.20885/JILDEB.vol1.iss2.art4>.

²⁷ Syarifuddin, "Maqashid Syari'ahJasser Auda: Sebuah Sistem PendekatanDalam Hukum Islam Kontemporer," *Al-Mizan* 17, no. 1 (2021): 27–42, <https://doi.org/10.30603/am.v17i1.2061>.

responsibility toward human safety²⁸.

Several major industrial disasters illustrate these shortcomings. The Bhopal gas tragedy in 1984, widely regarded as one of the worst industrial accidents in history, revealed critical failures not only in technical safety systems but also in ethical governance, accountability, and emergency preparedness. Similarly, the Chernobyl nuclear disaster exposed systemic weaknesses in risk communication, decision-making, and crisis response under conditions of institutional pressure and lack of transparency. These cases demonstrate that modern safety governance, when dominated by technocratic approaches, often fails to ensure effective emergency response due to the absence of deeply embedded ethical principles and value-driven decision-making processes²⁹.

This condition highlights a fundamental gap between procedural safety management ("das sein") and the ethical ideal of protecting human life ("das sollen"). In this context, the integration of Islamic legal philosophy—particularly the *maqāṣid al-sharī'ah*—offers a robust normative framework to address this gap. The principle of protection of life (*ḥifẓ al-naḥs*) emphasises that safeguarding human life is not merely a regulatory requirement but a moral and religious obligation. Therefore, emergency response management should be reconceptualised not only as a technical system but also as an ethical practice grounded in the prevention of harm (*dar' u al-mafāsīd*) and the promotion of public welfare (*jalbu al-maṣāliḥ*). This integrative perspective underscores the necessity of embedding Islamic ethical values into modern safety governance in order to develop a more holistic, responsible, and human-centred emergency response system³⁰.

The observed gap between procedural safety management (das sein) and the ethical ideal of protecting human life (das sollen) reflects a fundamental distinction in legal theory as articulated³¹. In this context, the integration of Islamic legal philosophy—particularly *maqāṣid al-sharī'ah* as developed by Abu Ishaq al-Shatibi and rooted in earlier formulations by Abu Hamid al-Ghazali—offers a robust normative framework to bridge this gap. The principle of protection of life (*ḥifẓ al-naḥs*) emphasises that safeguarding human life is not merely a regulatory requirement but also a moral and religious obligation. This is further reinforced by the legal maxims of preventing harm (*dar' u al-mafāsīd*) and promoting public welfare (*jalbu al-maṣāliḥ*)³². Contemporary scholars such as Jasser Auda extend this framework through a systems-oriented approach, highlighting the need to embed ethical values within modern governance structures. Accordingly, emergency management should be reconceptualised not only as a technical system but also as an ethical practice grounded in human-centred values

²⁸ Nektarios Karanikas et al., "Identification of Systems Thinking Aspects in ISO 45001: 2018 on Occupational Health & Safety Management," *Safety Science* 148, no. April (2022): 1–8, <https://doi.org/10.1016/j.ssci.2022.105671>.

²⁹ Palazzi, Currò, and Fabiano, "A Critical Approach to Safety Equipment and Emergency Time Evaluation Based on Actual Information from the Bhopal Gas Tragedy." <https://doi.org/10.1016/j.psep.2015.06.009>.

³⁰ M Khusnul Khuluq, "Hifz Al-Bi' Ah As Part Of Maqashid Al-Shari' Ah And Its Relevance In The Context Of Global Climate Change," *Indonesian Journal of Interdisciplinary Islamic Studies* 7, no. 2 (2025): 161–78, <https://doi.org/10.20885/ijis.vol7.iss2.art3>.

³¹ Hans Kelsen, *Pure Theory of Law* (University of California Press, 1967), <https://www.ucpress.edu/books/pure-theory-of-law/paper>.

³² Fahrur Razi, "The Islamic Legal Construction on Global Peace: An Integrative Study of Maqāṣid Al-Sharī' Ah and the United Nations Charter Abstract In a World That Is Constantly Being Shaped by Armed Conflicts and Geopolitical Instability, There Is an Increasingly." <https://doi.org/10.33367/tribakti.v37i1.8192>

and holistic responsibility³³.

Integrating *maqāṣid al-sharī'ah* into safety governance

A comprehensive discussion of emergency response within the framework of *maqāṣid al-sharī'ah* necessitates a deeper examination of its formal object, namely the concept of *maqāṣid* itself. In classical Islamic legal theory, *maqāṣid al-sharī'ah* refers to the higher objectives and underlying purposes of the law, which aim to preserve human welfare (*maṣlaḥah*)³⁴. Early formulations by Abu Hamid al-Ghazali and later systematised by Abu Ishaq al-Shatibi identify the protection of five essential necessities (*al-darūriyyāt al-khams*), with the protection of life (*ḥifz al-nafs*) occupying a central position³⁵. From an ontological perspective, *maqāṣid al-sharī'ah* conceptualises reality as value-laden, where law is not merely a set of rules but a system oriented toward the preservation of human existence and social order. In this view, human life is treated as a fundamental and inviolable value, forming the basis for all legal and ethical considerations. This ontological grounding implies that emergency response is not only a technical necessity but an inherent obligation embedded within the structure of Islamic law. From an epistemological perspective, knowledge of *maqāṣid* is derived through a synthesis of textual sources (Qur'an and Sunnah), juristic reasoning (*ijtihād*), and contextual analysis. Classical scholars emphasised inductive reasoning (*istiqrā'*) in identifying the objectives of the law, while contemporary scholars such as Jasser Auda expand this approach by introducing a systems-oriented epistemology that integrates complexity, multidimensionality, and contextual adaptability³⁶.

This epistemological shift enables *maqāṣid* to be applied beyond traditional legal discourse into modern governance and safety management systems. In the view of interdisciplinarity, the integration of *maqāṣid al-sharī'ah* with modern safety science reveals a convergence between ethical principles and risk governance frameworks. While contemporary safety management emphasises hazard identification, risk assessment, and control mechanisms, *maqāṣid* introduces a normative dimension that prioritises the protection of life and the prevention of harm. This alignment is particularly evident in emergency response, where rapid decision-making under uncertainty requires both technical competence and ethical judgement. Therefore, a comprehensive understanding of emergency response within the *maqāṣid* framework must go beyond normative assertions and incorporate ontological clarity and epistemological rigour. By grounding safety governance in the objectives of Islamic law, this approach provides a holistic framework that integrates ethical values, legal principles, and practical mechanisms for protecting human life in crisis situations³⁷.

Integrating *maqāṣid al-sharī'ah* into modern safety governance provides not only a

³³ Jasser, "Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach." International Institute of Islamic Thought. <https://iiit.org/wp-content/uploads/Maqasid-Al-Shariah-as-a-Philosophy-of-Islamic-Law-Combined.pdf>

³⁴ Felicitas Opwis, *Maṣlaḥa and the Purpose of the Law*, vol. 31 (Brill, 2010), <http://61.8.75.226/itblog/attachments/article/1934/Maá'Élaá,Ṣa and the Purpose of the Law.pdf>.

³⁵ Eva Kepplinger, "The Maq Asid Are the Qibla of the Jurists: A Critical Analysis of Al-Ghazalis Dictum," *Religions* 15, no. 1 (2024): 1–11, <https://doi.org/10.3390/%0Arel15020165>.

³⁶ Rusdiana Muhammad Mattori, "Jasser Auda's Maqasid Syariah Concept Through a System Approach," *Setyaki* 1, no. 3 (2023): 112–25, <https://doi.org/10.59966/setyaki.v1i3.872>.

³⁷ Rifqah Husnul Khatimah, Duski Samad, and Firdaus Mamad, "The Relevance of Maqāṣid Al-Sharī'ah in Modern Governance," *TOFEDU: The Future of Education Journal* 4, no. 9 (2025): 5883–89, <https://doi.org/10.61445/tofedu.v4i9.1388>.

normative foundation but also an epistemological framework that redefines how safety knowledge and practices are constructed. Classical scholars such as Abū Ishaq al-Shātibi conceptualised *maqāṣid* as the underlying objectives of Islamic law aimed at preserving essential human interests, particularly the protection of life (*ḥifẓ al-nafs*), which constitutes one of the five fundamental necessities (*darūriyyāt*) in Islamic legal theory³⁸. In contemporary discourse, *maqāṣid* is increasingly positioned not merely as a legal doctrine but as a broader governance framework capable of guiding institutional practices and public policy. The explanation of *maqāṣid al-sharī'ah* in this article remains insufficiently developed at the level of its formal object as a philosophical framework of Islamic law, as the discussion primarily emphasises the normative foundation of emergency response without providing a comprehensive conceptual analysis grounded in ontological and epistemological dimensions. In classical scholarship, as articulated by Abū Ishaq al-Shātibi, *maqāṣid al-sharī'ah* represents the fundamental objectives of Islamic law aimed at safeguarding the five essential necessities (*darūriyyāt*), including the protection of life (*ḥifẓ al-nafs*), which is highly relevant to safety and emergency management contexts. However, contemporary developments demonstrate that *maqāṣid* should not be confined to a purely normative domain, but can be reconstructed as an interdisciplinary analytical framework integrating values, systems thinking, and modern governance approaches. Therefore, to effectively address contemporary challenges in modern safety governance, a more in-depth analysis is required, drawing upon both classical sources and current scholarly interpretations, so that *maqāṣid al-sharī'ah* can function not only as a normative foundation but also as an operational framework supporting value-based safety systems and sustainable risk management practices³⁹.

From an epistemological perspective, the integration of *maqāṣid al-sharī'ah* transforms safety governance from a purely technocratic and procedural model into a value-based and purpose-oriented system. Recent studies show that *maqāṣid* can function as a strategic governance lens that integrates ethical values, stakeholder interests, and sustainability outcomes into modern institutional systems. This shift is particularly relevant in safety governance, where conventional approaches tend to prioritise compliance and risk control while neglecting moral responsibility and human-centred values⁴⁰.

Procedurally, this integration can be operationalised through the incorporation of *maqāṣid* principles into key components of safety governance, such as hazard identification, risk assessment, emergency preparedness, and disaster response planning. The principle of *ḥifẓ al-nafs* requires that all safety measures prioritise the protection of human life, while the broader *maqāṣid* framework emphasises the prevention of harm and the promotion of public welfare as central objectives of governance⁴¹. Empirical study further indicates that integrating *maqāṣid* into governance systems contributes to improved accountability, ethical decision-

³⁸ Mohd Sham Kamis Muhammad Nazir Alias, Muhammad Najib Abdullah, Mohd Farihal Osman, Nor Faizah Ismai, "The Position of Maqasid Al-Shariah within Islamic Legal Sources: A Comprehensive Analysis," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 9, no. 2 (2025): 937–64, <https://doi.org/10.22373/q4byre51>.

³⁹ Imran Tahir and Mark Brimble, "Islamic Investment Behaviour," *International Journal of Islamic and Middle Eastern Finance and Management* 4, no. 2 (2011): 27–29, <https://doi.org/10.1108/17538391111144515>.

⁴⁰ Jasser Auda, "Maqasid Methodology for Re-Envisioning Islamic Higher Education," *Journal of Contemporary Maqasid Studies* 1, no. 1 (2022): 31–58, <https://doi.org/10.52100/jcms.v1i1.58>.

⁴¹ Syarifuddin, "Maqashid Syari'ah Jasser Auda: Sebuah Sistem Pendekatan Dalam Hukum Islam Kontemporer." <https://doi.org/10.30603/am.v17i1.2061>

making, and sustainable development outcomes⁴².

Therefore, integrating *maqāṣid al-sharī'ah* into safety governance bridges the gap between technical safety management and ethical responsibility by embedding moral values into both theoretical foundations and procedural mechanisms. This integrative approach ensures that safety systems are not only compliant and efficient but also ethically grounded, human-centred, and aligned with the broader objective of preserving life and societal well-being.

The principle of *ḥifz al-naḥs* provides a strong ethical foundation for safety governance because it requires institutions and organisations to prioritise human life in decision-making processes. In this regard, emergency preparedness and disaster mitigation can be interpreted as practical manifestations of Islamic ethical obligations to prevent harm and promote public welfare. Contemporary study in Islamic governance also emphasises that ethical values derived from Islamic law can contribute to the development of more responsible and sustainable governance systems⁴³.

Therefore, integrating *maqāṣid al-sharī'ah* into safety governance should be understood not merely as a normative alignment but as a process of institutional translation in which ethical principles are operationalised into measurable governance instruments and decision-making protocols. Recent studies show that *maqāṣid* can function as both a normative and analytical framework to strengthen accountability, transparency, and sustainability in complex governance systems⁴⁴. In this regard, core objectives such as the protection of life (*ḥifz al-naḥs*) and human dignity can be embedded into risk assessment matrices, prioritisation criteria, and performance indicators, transforming ethical commitments into auditable standards. However, this integration remains uneven, as many disaster management systems continue to operate within predominantly technical-administrative paradigms that insufficiently incorporate ethical and spiritual dimensions⁴⁵.

Moreover, empirical evidence highlights persistent gaps and trade-offs in implementation, where rapid life-saving interventions may conflict with distributive justice, and equitable resource allocation may delay urgent responses. This indicates that *maqāṣid*-based governance is not inherently harmonising but requires structured ethical deliberation and adaptive institutional mechanisms. Disaster governance, as a multidimensional and collaborative process, demands the integration of technical risk analytics with ethical reasoning, supported by institutional capacity, interdisciplinary training, and continuous evaluation. Without such structural embedding, *maqāṣid* risks remaining symbolic—invoked rhetorically but marginal in shaping actual safety outcomes and long-term community resilience.

Islamic Emergency Response Framework (IERF)

Building upon the synthesis of *maqāṣid al-sharī'ah* and contemporary safety science, this study proposes a conceptual model termed the Islamic Emergency Response Framework (IERF). While previous studies have examined *maqāṣid al-sharī'ah* primarily as a normative

⁴² Kumaidi Rina Anggraini, Junaidi, "Integrasi Maqasid Al-Shariah Dan Good Governance Dalam Manajemen Fiskal Syariah : Implikasinya Terhadap Pembangunan Berkelanjutan Di Indonesia," *Krigan: Journal of Management and Sharia Business* 3, no. 2 (2025): 156–77, <http://dx.doi.org/10.30983/v2i2.10239>.

⁴³ Dahlan, Bustami, and Mas, "The Islamic Principle of ḥ If z Al-Nafs (Protection of Life) and COVID-19 in Indonesia : A Case Study of Nurul Iman Mosque of Bengkulu City." <https://doi.org/10.1016/j.heliyon.2021.e07541>

⁴⁴ Wahab and Mahdiya, "Reconceptualizing Halal Industry Governance in the Digital Economy : A Maqasid Al-Sharia Based Legal Framework." <https://doi.org/10.30603/am.v17i1.2061>

⁴⁵ Arief et al., "Aligning Fiqh Disaster with Indonesia ' s Management Disaster Policy : A Maqāṣid Methodology Review." <https://doi.org/10.24090/mnh.v19i1.12872>

legal doctrine, recent studies highlight the evolution into a systemic and adaptive framework capable of addressing contemporary governance challenges. Classical formulations emphasise the preservation of essential human interests, particularly the protection of life (*ḥifẓ al-nafs*), as the central objective of Islamic law, which can be extended into modern risk and safety governance systems⁴⁶.

To address the conceptual gap between the normative objectives of Islamic law (*maqāṣid al-sharī'ah*) and the procedural orientation of modern emergency response systems, the IERF model is structured into four interrelated layers, each representing a distinct yet integrated dimension of safety governance. The Normative Value Layer establishes *maqāṣid al-sharī'ah*—especially *ḥifẓ al-nafs*—as the ethical foundation guiding all safety-related decisions. The Ethical Governance Layer translates these values into institutional policies and decision-making processes, ensuring accountability, transparency, and moral responsibility within organisational structures. This aligns with contemporary *maqāṣid*-based approaches that emphasise the role of ethical values in shaping governance systems and public policy. This alignment reflects contemporary governance theories that underscore value-based leadership and ethical decision-making in risk management systems⁴⁷.

The Safety Management System Layer integrates established safety practices, including hazard identification, risk assessment, control measures, and emergency preparedness planning, in accordance with international standards such as ISO 45001 for occupational safety and health systems⁴⁸. Studies have demonstrated that integrating *maqāṣid* principles into a risk management system can expand its scope beyond technical compliance to ethical and holistic risk governance. At the operational level, the Operational Emergency Response Layer focuses on implementing emergency procedures, including evacuation protocols, interagency coordination, crisis communications, and post-incident recovery. These components reflect best practices within emergency management and disaster risk reduction frameworks⁴⁹.

Epistemologically, the IERF model represents a paradigm shift from a purely technocratic approach to a values-based governance system. Contemporary studies demonstrate that *maqāṣid al-sharī'ah* can serve as a comprehensive framework integrating ethical values, sustainability, and human-centred governance across various sectors⁵⁰. By embedding Islamic ethical principles into both strategic and operational levels, the framework ensures that safety management is not limited to compliance but is oriented toward the protection of human life as a moral imperative. Empirical studies on Islamic governance further support the integration of ethical values into institutional systems as a means to enhance accountability, sustainability, and public trust⁵¹.

⁴⁶ Ilham Abdi Prawira et al., "The Paradigm Shift of Maqāṣid al-Sharī'ah in Contemporary Society : From Protection to Development," *Academica* 9, no. 02 (2025): 22–32, <https://doi.org/10.22515/academica.v9i2.14126>.

⁴⁷ Dety Nurfadilah Sudarmawan Samidi, Mohammad Faby Rizky Karnadi, "The Role of Maqasid Al-Shariah and Maslahah in Ethical Decision Making: A Study of Professionals in Indonesia," *International Journal of Business Studies* 1, no. 2 (2017): 85–92, <https://doi.org/10.32924/ijbs.v1i2.23>.

⁴⁸ Manuel Rodr and Pablo Rodr, "Asking about Risk in a Company : A New Approach to Learning ISO 45001 in Engineering Programs," *Jurnal Standards* 3, no. 1 (2023): 21–30, <https://doi.org/10.3390/standards3010003>.

⁴⁹ Karanikas et al., "Identification of Systems Thinking Aspects in ISO 45001 : 2018 on Occupational Health & Safety Management."

⁵⁰ Satria Avianda Nurcahyo, Roikhatul Jannah, and Muhammad Anis, "Maqasid Syariah Management in Realizing Sustainable Development Goals : Perspective of the Halal Tourism Industry," *Journal of Digital Marketing and Halal Industry* 6, no. 2 (2024): 175–92, <http://dx.doi.org/10.21580/jdmhi.2024.6.2.23212>.

⁵¹ Dahlan, Bustami, and Mas, "The Islamic Principle of ḥ If z Al-Nafs (Protection of Life) and COVID-19 in Indonesia : A Case Study of Nurul Iman Mosque of Bengkulu City." <https://doi.org/10.1016/j.heliyon.2021.e07541>

This study advances contemporary Islamic legal scholarship by operationalising *maqāṣid al-sharī'ah* within the domain of safety governance and emergency management systems. Moving beyond its conventional treatment as a normative or philosophical construct, the study formulates the IERF as a structured model that translates ethical principles into actionable protocols applicable to high-risk industrial environments. In doing so, it addresses a persistent gap in the literature, namely the limited institutional integration of Islamic ethical reasoning into modern risk management and governance practices⁵². This repositioning demonstrates that *maqāṣid*-based reasoning is not only conceptually robust but also functionally adaptable to contemporary organisational and regulatory contexts.

At the theoretical level, the study contributes to the epistemological integration of Islamic jurisprudence and modern governance by situating *maqāṣid* as a dynamic foundation for ethical decision-making and policy design. At the practical level, it introduces a replicable and scalable framework that enhances ethical accountability, responsiveness, and systemic coherence within occupational safety management, particularly in emergency response scenarios. By bridging the divide between normative legal theory and applied safety practices, this study extends the scope of *maqāṣid al-sharī'ah* scholarship and contributes to broader discussions on ethical governance in risk-intensive settings⁵³. Accordingly, the IERF provides a novel pathway for embedding value-based reasoning within institutional systems, aligning ethical responsibility with technical effectiveness in contemporary high-risk industries.

Based on the synthesis of *maqāṣid* theory and modern safety science, this study proposes a conceptual model called the Islamic Emergency Response Framework (IERF). The framework aims to integrate Islamic ethical principles with contemporary emergency management systems. To operationalise the Islamic Emergency Response Framework (IERF), this study proposes a step-by-step implementation mechanism. First, organisations identify emergency risks using conventional risk assessment tools while aligning them with the *maqāṣid* principle of *ḥifẓ al-naḥs*. Second, ethical values are embedded into organisational policies and decision-making protocols. Third, emergency response procedures are designed to reflect both technical efficiency and moral responsibility. Finally, continuous evaluation is conducted to ensure that the system not only meets safety standards but also fulfils ethical objectives. This implementation model demonstrates that IERF is not merely conceptual but can be applied in organisational contexts such as educational institutions, hospitals, and industrial sectors.

⁵² Auda, "Maqasid Methodology for Re-Envisioning Islamic Higher Education." <https://doi.org/10.52100/jcms.v1i1.58>

⁵³ Jody Chin and Sing Wong, "Seeing Is Believing : Examining Self-Efficacy and Trait Hope as Moderators of Youths' Positive Risk-Taking Intention," *Journal of Risk Research* 24, no. 7 (2021): 1–5, <https://doi.org/10.1080/13669877.2020.1750463>.

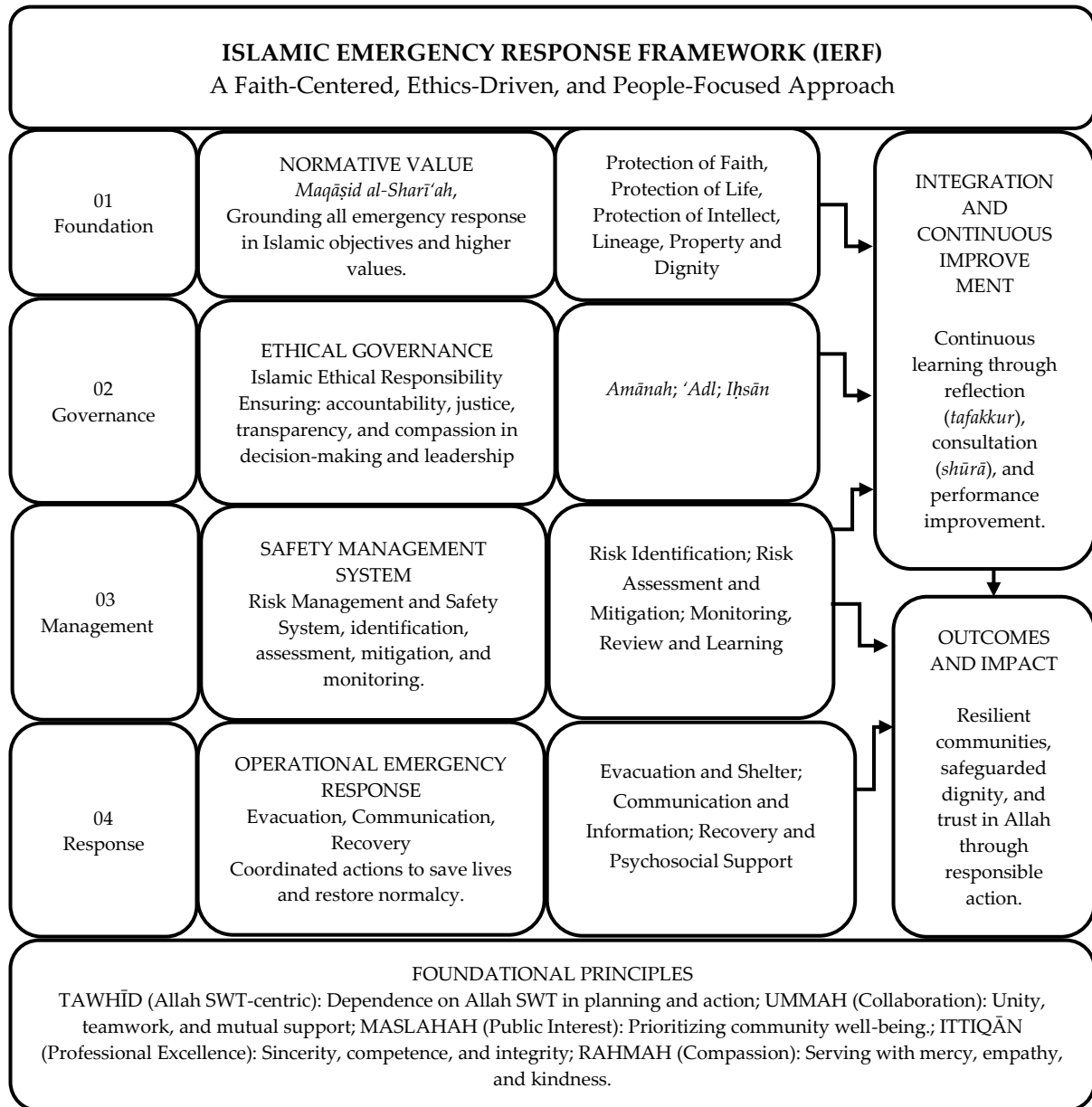


Figure 1. Conceptual Model of the Islamic Emergency Response Framework (IERF)

Source: Authors' reconstruction based on Islamic normative values and contemporary salvation indicators, 2026.

The Islamic Emergency Response Framework (IERF) (Figure 1) serves as a conceptual model that systematically integrates Islamic normative values with contemporary disaster management strategies. Its foundational basis is established in *maqāṣid al-sharī'ah*, which encompasses the protection of religion, life, intellect, and lineage, functioning as ethical orientations throughout all stages of emergency response. Within this framework, disasters are conceptualised not solely as physical occurrences but also as social and spiritual tests that necessitate responses grounded in public interest (*maṣlaḥah*) and the preservation of human dignity. This integrative approach aligns with modern advancements in risk management

studies, which underscore the significance of value-based disaster management in enhancing the effectiveness and sustainability of humanitarian interventions⁵⁴.

The governance dimension of the IERF accentuates ethical governance rooted in the principles of trustworthiness (*amānah*), justice (*ʿadl*), and moral excellence (*ihsān*), which are operationalised through accountability, transparency, and equitable distribution of aid. These principles extend conventional frameworks of good governance by incorporating spiritual and moral dimensions into decision-making processes. Empirical studies indicate that ethics-based governance significantly enhances public trust and improves the efficacy of aid distribution during crises. Nonetheless, a critical challenge exists in the gap between normative ideals and practical implementation, where such values are frequently inadequately translated into concrete operational procedures, thereby permitting bias, inequality, and the potential politicisation of aid⁵⁵. At the managerial and operational levels, the IERF adopts a Safety Management System approach that encompasses risk identification, assessment, mitigation, and continuous monitoring and evaluation. These processes are executed through emergency actions such as evacuation, crisis communication, shelter provision, recovery, and psychosocial support. This approach aligns with global frameworks such as the Sendai Framework for Disaster Risk Reduction, which highlights the importance of risk-informed decision-making and resilience building. However, field implementation often faces challenges, including limited human resource capacity, weak inter-agency coordination, and insufficient integration between modern technical systems and Islamic value frameworks. Consequently, responses may become fragmented—technically effective yet lacking sensitivity to the social and spiritual dimensions of the affected populations⁵⁶.

Finally, the dimensions of integration and continuous improvement within the IERF underscore the necessity of ongoing learning through reflection (*tafakkur*) to attain long-term outcomes such as resilient and dignified communities. Although this concept is normatively robust, post-disaster evaluation practices are frequently neglected, thereby obstructing institutional learning processes. Additionally, there exists an inherent tension between the need for rapid response in emergency situations and the obligation to uphold ethical precision and justice. Therefore, the successful implementation of the IERF hinges on the capacity of institutions to simultaneously integrate values, systems, and human resources, ensuring that emergency responses are not only efficient but also just and sustainable⁵⁷.

Conclusion

This study demonstrates that the integration of *maqāṣid al-sharīʿah*, particularly the principle of *ḥifẓ al-naḥs*, provides a strong ethical foundation for contemporary safety governance. Within the Islamic legal tradition, *ḥifẓ al-naḥs* is not limited to the preservation of biological life but also reflects the protection of human dignity, welfare, and moral responsibility. The analysis shows that contemporary safety systems, which are often shaped

⁵⁴ Lisa A Boden, Iain J Mckendrick, and Lisa A Boden, "Model-Based Policymaking: A Framework to Promote Ethical ' Good Practice ' in Mathematical Modeling for Public Health Policymaking," *Front. Public Health* 5, no. April (2017): 1–7, <https://doi.org/10.3389/fpubh.2017.00068>.

⁵⁵ Willis Jenkins, Evan Berry, and Luke Beck Kreider, "Religion and Climate Change," *Annual Review of Environment and Resources* 43, no. 1 (2018): 85–108, <https://doi.org/10.1146/annurev-environ-102017-025855>.

⁵⁶ Zhivko Zhelev et al., "The Implementation of Safety Management Systems in Healthcare : A Systematic Review and International Comparison," *Health Soc Care Deliv* 13, no. 7 (2025): 26–27, <https://doi.org/10.3310/QPLF8546>.

⁵⁷ J C Gaillard and P Texier, "Religions , Natural Hazards , and Disasters : An Introduction," *Religion* 40, no. 2 (2011): 81–84, <https://doi.org/10.1016/j.religion.2009.12.001>.

by technocratic procedures and compliance-oriented approaches, may overlook deeper ethical obligations in protecting human life during crises. By positioning the preservation of life as a central ethical imperative, this study argues that safety governance should move beyond procedural compliance towards a human-centred, morally grounded, and justice-oriented system in which the protection of life informs policy, institutional responsibility, and decision-making.

This study contributes to the literature by developing the Islamic Emergency Response Framework (IERF) as a conceptual model for value-based emergency response governance. The novelty of the IERF lies in its attempt to operationalise *maqāṣid al-sharī'ah* by translating its normative principles into structured layers of emergency management, namely normative values, ethical governance, safety management systems, and operational emergency response. In doing so, the framework bridges the gap between procedural safety management and ethical accountability while integrating Islamic legal philosophy with contemporary safety science and risk governance. This interdisciplinary approach enriches existing scholarship by demonstrating how *maqāṣid*-based reasoning can inform modern safety governance in organisational contexts.

The proposed IERF also has practical implications for organisations, public institutions, policymakers, and safety practitioners seeking to design emergency response systems that are technically effective, ethically accountable, and sustainable. The framework is particularly relevant for educational institutions, healthcare settings, industrial facilities, and other high-risk organisational contexts where emergency preparedness and the protection of human life are critical. However, as this study is conceptual in nature, further empirical research is needed to examine the applicability of the IERF across different sectors, institutional settings, and geographical contexts. Future studies may also explore how the framework can be integrated with established international safety standards and regulatory systems.

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