

Strengthening Muslim Family Resilience through the *Maqāṣid*-Based Climate Family Resilience (MCFR) Model

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Abstract

Background: Climate mobility increasingly affects Muslim families by disrupting marriage stability, child protection, inheritance, maintenance obligations, and access to justice. Existing studies primarily address climate mobility from environmental or human rights perspectives, while a comprehensive Islamic family law framework grounded in *maqāṣid al-sharī'ah* remains underdeveloped. This study proposes a *Maqāṣid*-Based Climate Family Resilience (MCFR) Model through comparative analysis of Egypt, Indonesia, and Spain.

Methods: This study employs a qualitative comparative socio-legal approach integrating doctrinal legal analysis, comparative Islamic family law, policy analysis, and documentary research. The analytical framework combines *maqāṣid al-sharī'ah*, Climate Justice Theory, Family Resilience Theory, and Legal Pluralism Theory.

Results: The findings indicate that climate mobility generates similar legal and social challenges across the three jurisdictions despite differing legal traditions. The MCFR Model integrates the five objectives of *maqāṣid al-sharī'ah* with climate justice, adaptive family governance, legal pluralism, and institutional collaboration to strengthen Muslim family resilience.

Discussion: The proposed model extends Islamic family law scholarship by providing a normative and adaptive framework that harmonizes religious principles with climate-responsive legal governance while promoting legal certainty, family welfare, and social justice.

Conclusion: Strengthening Muslim family resilience requires an integrated Islamic legal framework capable of addressing climate-induced family vulnerabilities. The MCFR Model offers a practical and theoretically grounded approach for climate-responsive family law reform in diverse legal systems.

Novelty: This study introduces the MCFR Model as an original comparative socio-legal framework linking *maqāṣid al-sharī'ah*, climate mobility, family resilience, and legal pluralism within contemporary Islamic family law.

Keywords: climate mobility; Islamic family law; *maqāṣid al-sharī'ah*; Muslim family resilience; MCFR Model.

INTRODUCTION

Climate change has become one of the most complex global challenges of the twenty-first century, generating multidimensional consequences that extend beyond environmental degradation to encompass social, economic, health, and governance dimensions. Increasing temperatures, extreme weather events, prolonged droughts, floods, and ecosystem degradation have significantly intensified the vulnerability of communities, particularly in developing countries where adaptive capacity remains limited. Recent studies demonstrate that climate-related disasters disrupt livelihoods, food systems, housing security, educational continuity, and access to healthcare, thereby increasing inequalities among vulnerable populations (Sriyono et al., 2020; Ahsan et al., 2024; Buisson

et al., 2024; Savari et al., 2024; Iqbal et al., 2024; Abdul et al., 2025; Morya et al., 2025; Pahaut et al., 2025; Shapira et al., 2025; Singer et al., 2025; Sultana et al., 2025; Tschakert et al., 2025; Baklola et al., 2025). Contemporary climate resilience scholarship therefore emphasizes that sustainable adaptation should not merely strengthen physical infrastructure but also reinforce social institutions, cultural values, and community resilience through integrated governance approaches capable of reducing long-term vulnerability while promoting sustainable development (Colbourne et al., 2024; Askari et al., 2025; Hamidi et al., 2025; Kamal Basir et al., 2025).

Among the most affected social institutions is the family, which serves as the primary unit responsible for protection, caregiving, economic stability, education, and intergenerational value transmission. Climate-induced displacement, environmental disasters, livelihood disruption, migration, and public health crises frequently weaken family cohesion, increase gender inequalities, and expose women and children to greater socioeconomic risks. These impacts are particularly significant within Muslim societies, where family stability constitutes an essential foundation for social order and human development. Recent studies reveal that climate vulnerability increasingly intersects with food insecurity, maternal health disparities, children's educational outcomes, migration experiences, and community adaptation, indicating that environmental risks cannot be separated from broader family welfare and social justice concerns (Haq et al., 2024; Pusparini et al., 2024; Yuniarsih et al., 2024; Chandra et al., 2025; Kacar Tunc & Goktuna Yaylaci, 2025; Khalid et al., 2025; Rajab-Kalantarzadeh & Savari, 2025; Shume et al., 2025). Consequently, strengthening Muslim family resilience requires a multidimensional framework that integrates environmental adaptation, social protection, ethical responsibility, and sustainable governance rather than relying solely on conventional disaster management or climate adaptation policies.

Within Islamic scholarship, strengthening *family resilience* extends beyond socioeconomic adaptation and encompasses the preservation of religious values, ethical responsibility, emotional stability, and intergenerational well-being. This perspective is closely aligned with the objectives of *maqāṣid al-sharīʿah*, which seek to safeguard religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-ʿaql*), lineage (*ḥifẓ al-nasl*), and wealth (*ḥifẓ al-māl*) as the fundamental pillars of human welfare. Contemporary studies further argue that these objectives provide a normative framework for enhancing *family resilience* amid environmental uncertainty by integrating social solidarity, adaptive capacity, and sustainable decision-making within Muslim households (Sriyono et al., 2020; Dwinandita, 2024; Jalili et al., 2024; Ridlwan & Fitriana, 2024; Mirwan, 2025; Muafi et al., 2025; Ridlwan et al., 2025). Likewise, research on post-disaster Muslim communities demonstrates that resilient families are characterized not only by their ability to recover from environmental shocks but also by their capacity to preserve social cohesion, strengthen women's participation, maintain children's welfare, and reinforce collective religious values during periods of crisis (Shofi & Budin, 2024; Jesús Carrasco-Santos et al., 2024; Alpini et al., 2025; Anwar et al., 2025). Despite these advances, the existing literature predominantly examines climate adaptation, disaster resilience, Islamic family law, and *maqāṣid al-sharīʿah* as separate research domains. Limited attention has been devoted to constructing an integrated conceptual framework that systematically connects climate resilience strategies with Islamic normative principles for strengthening Muslim families. Consequently, there remains a significant theoretical gap in explaining how environmental adaptation can be harmonized with the objectives of *maqāṣid al-sharīʿah* to establish a comprehensive and sustainable model of Muslim family resilience.

The increasing frequency of climate-related disasters also reveals an important conceptual limitation in existing *family resilience* literature. Most resilience frameworks emphasize psychological adaptation, economic capacity, disaster preparedness, or social capital, while paying relatively limited attention to the integration of Islamic normative values as a comprehensive governance framework for strengthening Muslim families under climate stress (Sriyono et al., 2020; Dwinandita, 2024; Ridlwan & Fitriana, 2024). Although several recent studies have begun to explore *maqāṣid al-sharīʿah* as a philosophical foundation for strengthening family resilience (Mirwan, 2025; Muafi et al., 2025; Ridlwan et al., 2025), these discussions remain predominantly doctrinal and have not yet translated *maqāṣid*-based principles into an operational resilience model capable of responding to multidimensional climate risks. Likewise, research concerning Islamic legal responses to environmental crises has generally focused on legal maxims, disaster jurisprudence, or gender-related resilience without proposing an integrated conceptual framework linking climate adaptation, environmental stewardship, family governance, and Islamic objectives of law (Jalili et al., 2024; Shofi & Budin, 2024). At the same time, broader sustainability scholarship has increasingly recognized the importance of faith-based institutions in supporting environmental resilience through religious leadership, sustainable mosques, and digital religious communication, demonstrating

that Islamic values possess considerable potential to influence environmental behavior and community adaptation (Hamidi et al., 2025; Kamal Basir et al., 2025). Similarly, studies examining religiosity and environmentally responsible behavior indicate that Islamic ethical values can encourage sustainable decision-making beyond purely economic motivations (Pusparini et al., 2024). Nevertheless, no previous study has systematically integrated these diverse strands into a unified *Maqāṣid*-based climate resilience framework specifically designed to strengthen Muslim families facing contemporary environmental uncertainty.

Accordingly, this study addresses these theoretical and practical gaps by proposing the Maqāṣid-Based Climate Family Resilience (MCFR) Model as a comprehensive conceptual framework for strengthening Muslim family resilience amid global climate change. The proposed model positions the five essential objectives of *maqāṣid al-sharī'ah*—*ḥifẓ al-dīn*, *ḥifẓ al-nafs*, *ḥifẓ al-'aql*, *ḥifẓ al-nasl*, and *ḥifẓ al-māl*—as interconnected dimensions that guide adaptive family governance, environmental responsibility, disaster preparedness, socio-economic resilience, and sustainable intergenerational development. Rather than viewing climate adaptation solely as a technical or policy issue, the MCFR Model conceptualizes resilience as an integrated process combining Islamic ethical values, household decision-making, social solidarity, environmental stewardship, and adaptive governance to strengthen family capacity before, during, and after climate-related disruptions. By synthesizing contemporary climate resilience scholarship with Islamic family law and *maqāṣid al-sharī'ah*, this article contributes a novel multidisciplinary framework that bridges environmental studies, sustainability governance, disaster resilience, and Islamic legal thought. Ultimately, the study seeks to enrich contemporary discourse on Muslim family resilience while providing an innovative conceptual model capable of supporting policymakers, religious institutions, scholars, and Muslim communities in developing climate-responsive family governance strategies grounded in Islamic normative principles (Abdul et al., 2025; Singer et al., 2025; Shapira et al., 2025; Tschakert et al., 2025; Hamidi et al., 2025).

LITERATURE REVIEW

The concept of *family resilience* has evolved beyond its traditional psychological orientation into a multidisciplinary framework encompassing adaptive capacity, social sustainability, environmental governance, and disaster preparedness. Within the context of accelerating climate change, families are increasingly recognized as the primary social institutions responsible for absorbing, adapting to, and recovering from environmental disruptions. Climate-induced disasters—including floods, prolonged droughts, heatwaves, food insecurity, and forced migration—not only threaten physical safety but also reshape family relationships, parenting practices, economic stability, educational continuity, and community cohesion (Ahsan et al., 2024; Iqbal et al., 2024; Morya et al., 2025). Contemporary resilience scholarship therefore argues that strengthening households requires an integrated approach combining adaptive governance, social protection, environmental awareness, and community participation rather than relying solely on emergency response mechanisms (Shapira et al., 2025; Singer et al., 2025; Abdul et al., 2025). Likewise, studies on disaster preparedness emphasize that resilience is a continuous adaptive process supported by institutional collaboration, knowledge sharing, and proactive risk management before disasters occur (Askari et al., 2025; Savari et al., 2024). These developments indicate that resilience should be understood as a dynamic capability enabling families to maintain well-being while responding to increasingly complex environmental uncertainties.

From an Islamic perspective, however, *family resilience* encompasses dimensions extending beyond socioeconomic adaptation or disaster management. The Muslim family (*al-usrah*) is regarded as the foundational institution for preserving religious values, protecting human dignity, nurturing future generations, and maintaining social justice. Consequently, resilience is inseparable from the ethical objectives embedded within *maqāṣid al-sharī'ah*, which seek to safeguard religion, life, intellect, lineage, and property as the essential foundations of human welfare. Recent studies have demonstrated that Islamic parenting practices, Qur'anic values, prophetic traditions, and *maqāṣid*-oriented family governance contribute significantly to strengthening family adaptability, emotional stability, and collective responsibility during periods of crisis (Sriyono et al., 2020; Dwinandita, 2024; Ridlwan & Fitriana, 2024; Mirwan, 2025; Muafi et al., 2025). Nevertheless, existing scholarship generally discusses these dimensions separately from climate adaptation research. Few studies have attempted to integrate Islamic legal philosophy with contemporary climate resilience theory into a comprehensive framework capable of guiding Muslim families in responding to environmental change. This conceptual fragmentation provides the foundation for developing the proposed Maqāṣid-Based Climate Family Resilience (MCFR) Model, which positions *maqāṣid al-sharī'ah* as the normative core of climate-responsive family resilience.

Within Islamic legal thought, *maqāṣid al-sharī'ah* provides a comprehensive normative framework for promoting human welfare (*maṣlaḥah*) and preventing harm (*mafsadah*). Classical jurists conceptualized the preservation of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), lineage (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*) as the essential objectives of Islamic law that collectively sustain individual, family, and societal well-being. Contemporary scholarship extends this framework by arguing that *maqāṣid* should not merely function as a legal interpretive tool but also as a dynamic governance paradigm capable of responding to emerging global challenges, including environmental degradation, climate uncertainty, food insecurity, and socio-economic vulnerability (Mirwan, 2025; Muafi et al., 2025). In the context of Muslim families, each objective of *maqāṣid* corresponds to practical dimensions of resilience. *Ḥifẓ al-nafs* emphasizes disaster preparedness, health protection, and physical safety during climate-related emergencies; *ḥifẓ al-māl* supports sustainable livelihoods and economic adaptation; *ḥifẓ al-nasl* ensures children's welfare and intergenerational continuity; *ḥifẓ al-'aql* promotes environmental literacy and informed decision-making; while *ḥifẓ al-dīn* strengthens ethical responsibility, spiritual resilience, and social solidarity in confronting ecological crises. Empirical studies concerning migrant Muslim families, post-disaster communities, and Islamic parenting further demonstrate that these principles enhance adaptive capacity by integrating religious commitment with social cooperation, emotional resilience, and collective responsibility (Ridlwan et al., 2025; Dwinandita, 2024; Shofi & Budin, 2024). Consequently, *maqāṣid al-sharī'ah* offers a holistic conceptual foundation capable of connecting Islamic family law with contemporary resilience theory in ways that conventional disaster frameworks rarely achieve.

Recent sustainability literature increasingly acknowledges that effective climate adaptation depends not only on technological innovation or governmental intervention but also on ethical values, cultural institutions, and community participation. Faith-based organizations have emerged as influential actors in promoting environmental stewardship, sustainable lifestyles, and collective resilience. Research on sustainable mosques demonstrates how Islamic institutions can integrate ecological responsibility with social welfare and community empowerment through the *quadruple bottom line* approach (Hamidi et al., 2025). Likewise, studies on *digital da'wah* reveal that religious communication can effectively cultivate environmental awareness, encourage sustainable behavior, and strengthen public engagement with climate action (Kamal Basir et al., 2025). Evidence from Islamic marketing further indicates that religiosity positively influences environmentally responsible intentions by encouraging ethical consumption and long-term sustainability rather than purely economic considerations (Pusparini et al., 2024). These findings suggest that Islamic values possess substantial potential to support climate resilience beyond the institutional or policy level. However, existing studies remain fragmented, focusing separately on environmental ethics, religious institutions, sustainability communication, or behavioral change without integrating these elements into a family-centered resilience framework. Building upon these theoretical developments, the proposed Maqāṣid-Based Climate Family Resilience (MCFR) Model synthesizes Islamic legal objectives, environmental governance, adaptive household decision-making, disaster preparedness, and sustainability principles into a unified conceptual model. The MCFR Model therefore positions Muslim families as active agents of climate adaptation whose resilience is strengthened through the interaction of Islamic ethical values, socio-economic capacity, environmental responsibility, and community collaboration. This integrated perspective distinguishes the model from previous resilience frameworks by embedding climate adaptation within the broader objectives of *maqāṣid al-sharī'ah*, thereby providing a comprehensive foundation for sustainable Muslim family governance in the era of climate change.

METHODOLOGY

This study employs a qualitative normative legal research design integrated with *systematic literature review* and *conceptual framework analysis* to develop the Maqāṣid-Based Climate Family Resilience (MCFR) Model. Rather than collecting primary empirical data, the research synthesizes contemporary scholarship concerning climate resilience, environmental governance, *maqāṣid al-sharī'ah*, Islamic family law, disaster risk reduction, and sustainable development. A doctrinal legal approach was adopted to examine how Islamic legal principles may be interpreted and operationalized within the context of contemporary climate challenges affecting Muslim families. Simultaneously, a conceptual analysis approach was employed to identify the theoretical relationships between climate vulnerability, family resilience, Islamic ethical values, and adaptive governance. This methodological combination enables the study to bridge Islamic jurisprudence with interdisciplinary resilience scholarship while producing a comprehensive theoretical model applicable to environmental and family policy discussions.

The literature selection process followed transparent inclusion criteria emphasizing peer-reviewed publications published between 2020 and 2025. Primary sources were obtained from internationally recognized journals indexed in Scopus, Web of Science, and other reputable academic databases, covering the fields of Islamic family law, environmental governance, sustainability studies, disaster risk reduction, climate adaptation, and resilience research. Particular attention was given to studies discussing *maqāṣid al-sharī'ah*, Muslim family resilience, faith-based sustainability, environmental ethics, climate governance, and community adaptation. Approximately thirty-five core references formed the analytical foundation of the study, including recent contributions from *Sustainable Futures*, *International Journal of Disaster Risk Reduction*, *Habitat International*, *Global Environmental Change*, *Journal of Islamic Marketing*, *Tourism Management*, and several leading journals on Islamic legal studies. The selected literature was then analyzed comparatively to identify recurring concepts, theoretical convergence, normative principles, and unresolved research gaps relevant to climate-responsive Muslim family governance.

The analytical procedure consisted of three sequential stages. First, the study conducted thematic synthesis to classify existing literature into major analytical domains, including climate vulnerability, family resilience, Islamic legal philosophy, environmental sustainability, disaster preparedness, and adaptive governance. Second, the identified themes were interpreted through the analytical lens of *maqāṣid al-sharī'ah*, particularly the five essential objectives of preserving religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), lineage (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*). Finally, these dimensions were systematically integrated into the proposed Maqāṣid-Based Climate Family Resilience (MCFR) Model, which conceptualizes family resilience as a multidimensional interaction among Islamic ethical values, environmental stewardship, socio-economic adaptation, disaster preparedness, and sustainable governance. The resulting model serves as a normative and conceptual framework for understanding how Muslim families may strengthen resilience against climate-related challenges while remaining aligned with the higher objectives of Islamic law. Through this interdisciplinary methodology, the study contributes a theoretically grounded model that expands both resilience literature and contemporary Islamic legal scholarship.

RESULTS AND DISCUSSION

The Conceptual Construction of the *Maqāṣid-Based Climate Family Resilience (MCFR) Model*

Global climate change has transformed the understanding of *family resilience* from a household-level coping mechanism into a multidimensional governance framework integrating environmental adaptation, socio-economic sustainability, ethical decision-making, and institutional collaboration. The literature reviewed demonstrates that contemporary resilience studies increasingly emphasize adaptive capacity, social learning, disaster preparedness, and community participation as key determinants of resilience (Abdul et al., 2025; Askari et al., 2025; Shapira et al., 2025). However, these approaches remain predominantly secular and policy-oriented, providing limited explanation regarding how religious values shape household adaptation during climate-related crises. Conversely, Islamic family studies generally discuss *maqāṣid al-sharī'ah*, family harmony, parenting, and household welfare without explicitly connecting these concepts to climate resilience or environmental governance (Mirwan, 2025; Muafi et al., 2025; Ridlwan & Fitriana, 2024). This disciplinary separation creates an important theoretical gap because Muslim families frequently interpret environmental challenges through both practical and religious perspectives. Consequently, the present study argues that an integrated framework is required to explain how Islamic legal objectives can strengthen adaptive family governance amid accelerating climate uncertainty. This integration forms the conceptual basis of the proposed Maqāṣid-Based Climate Family Resilience (MCFR) Model, which positions *maqāṣid al-sharī'ah* as the normative foundation for climate-responsive family resilience. Recent conceptual developments in *maqāṣid al-usrah* and family resilience similarly support the need for integrated Islamic resilience frameworks.

The MCFR Model conceptualizes resilience as an interaction between external climate pressures and internal adaptive capacities guided by the five higher objectives of Islamic law. Rather than considering resilience merely as post-disaster recovery, the model interprets resilience as a continuous cycle consisting of prevention, preparedness, adaptation, recovery, and sustainable transformation. Climate hazards such as floods, droughts, heatwaves, food insecurity, ecosystem degradation, and forced migration constitute external disturbances that challenge family stability (Singer et al., 2025; Sultana et al., 2025; Tschakert et al., 2025). Internal resilience is subsequently activated through five interconnected *maqāṣid* dimensions. *Ḥifẓ al-dīn* reinforces ethical commitment, spiritual endurance, and collective responsibility; *ḥifẓ al-nafs* strengthens physical safety, health protection, and disaster preparedness; *ḥifẓ al-'aql* develops environmental literacy and informed decision-making; *ḥifẓ al-nasl* protects children, education, and intergenerational continuity; while *ḥifẓ al-māl* promotes sustainable

livelihoods, financial preparedness, and resource management. Instead of functioning independently, these dimensions interact dynamically to create an adaptive governance system capable of maintaining family welfare throughout different stages of climate-related disturbances. This multidimensional understanding is consistent with broader family resilience theory, which views resilience as an ongoing adaptive process rather than a single outcome.

To operationalize this framework, the MCFR Model translates each *maqāṣid* objective into measurable resilience functions that can be applied within Muslim households. The transformation from normative principles into operational resilience indicators distinguishes this model from previous Islamic family resilience studies, which generally remain descriptive or doctrinal. Table 1 summarizes the conceptual architecture developed through the present analysis.

Table 1. Operational Dimensions of the Maqāṣid-Based Climate Family Resilience (MCFR) Model

<i>Maqāṣid</i> Dimension	Climate Resilience Function	Household Adaptation Indicators
<i>Ḥifẓ al-Dīn</i>	Ethical and spiritual resilience	Environmental ethics, religious motivation, social solidarity, collective responsibility
<i>Ḥifẓ al-Nafs</i>	Protection of life	Disaster preparedness, health protection, emergency planning, climate safety
<i>Ḥifẓ al-ʿAql</i>	Knowledge resilience	Climate literacy, environmental education, adaptive decision-making, digital information use
<i>Ḥifẓ al-Nasl</i>	Intergenerational resilience	Child welfare, family education, parenting continuity, psychological protection
<i>Ḥifẓ al-Māl</i>	Economic resilience	Sustainable livelihood, financial preparedness, resource efficiency, household economic adaptation

Source: Researchers' Analysis, 2025.

The proposed framework also demonstrates that climate resilience cannot be achieved solely through governmental policies or technological innovation. Effective adaptation requires ethical leadership, community participation, religious institutions, and family-centered governance. Previous studies on sustainable mosques indicate that Islamic institutions can facilitate environmental stewardship by integrating ecological responsibility with social welfare (Hamidi et al., 2025). Likewise, research concerning *digital da'wah* shows that Islamic communication platforms encourage environmentally responsible behavior and strengthen public awareness regarding sustainability (Kamal Basir et al., 2025). Findings on religiosity and environmentally responsible decision-making similarly reveal that religious commitment significantly influences sustainable behavioral intentions (Pusparini et al., 2024). These findings suggest that resilience should be viewed as a socio-ecological process supported by ethical values rather than exclusively technical adaptation. Within the MCFR Model, therefore, families function not merely as disaster victims but as active social institutions capable of generating environmental awareness, strengthening community resilience, and supporting sustainable development through Islamic ethical principles.

The principal contribution of the MCFR Model lies in its ability to bridge three bodies of scholarship that have rarely been integrated systematically: climate resilience studies, *maqāṣid al-sharīʿah*, and Islamic family law. Existing climate resilience literature predominantly emphasizes infrastructure, governance, socio-economic adaptation, and disaster management, whereas Islamic legal scholarship largely focuses on family harmony, marital stability, and normative legal objectives. The MCFR Model synthesizes these perspectives into a unified conceptual framework in which environmental sustainability, adaptive governance, and Islamic legal objectives reinforce one another. Theoretically, the model expands resilience literature by introducing *maqāṣid al-sharīʿah* as an ethical governance framework capable of strengthening adaptive capacity at the household level. Practically, it offers policymakers, religious institutions, educators, and Muslim communities a conceptual guide for integrating climate adaptation into family development policies without separating environmental sustainability from Islamic normative values. Consequently, the MCFR Model contributes not only to Islamic family law scholarship but also to broader discussions on sustainability governance, climate adaptation, and family well-being within contemporary Muslim societies.

Operationalizing the *Maqāṣid-Based Climate Family Resilience (MCFR) Model* for Climate-Adaptive Muslim Families

The conceptual contribution of the MCFR Model becomes more meaningful when translated into an operational framework that guides how Muslim families anticipate, respond to, and recover from climate-related challenges. Contemporary resilience literature consistently argues that resilience is not merely the capacity to survive disasters but the ability to anticipate risks, reorganize household resources, adapt to changing environmental conditions, and sustain long-term well-being (Ahsan et al., 2024; Rajab-Kalantarzadeh & Savari, 2025; Singer et al., 2025). Similarly, disaster risk reduction research emphasizes that preparedness before climate hazards occur is substantially more effective than reactive recovery after disasters (Askari et al., 2025; Savari et al., 2024). Within Islamic legal thought, these adaptive processes correspond closely with the preventive orientation of *maqāṣid al-sharīʿah*, which seeks to preserve human welfare through proactive protection rather than corrective intervention. Accordingly, the MCFR Model conceptualizes climate resilience as a continuous governance cycle beginning with risk awareness, followed by preparedness, adaptive implementation, crisis response, and sustainable recovery. Rather than functioning as isolated household activities, these stages are reinforced by Islamic ethical principles that encourage collective responsibility (*taʾwun*), environmental stewardship (*khilāfah*), moderation (*wasatīyyah*), and public welfare (*maṣlahah*). Consequently, the model provides a practical governance framework through which Muslim families may transform religious values into adaptive strategies capable of addressing increasingly complex environmental challenges.

Operationally, each dimension of *maqāṣid al-sharīʿah* performs a distinct yet interconnected resilience function throughout the climate adaptation cycle. *Hifẓ al-dīn* strengthens ethical awareness by encouraging environmental responsibility as a religious obligation rather than merely an ecological preference. Religious practices—including family-based environmental education, mosque participation, charitable activities, and *digital daʿwah*—can cultivate long-term ecological consciousness and strengthen social solidarity during environmental crises (Hamidi et al., 2025; Kamal Basir et al., 2025). *Hifẓ al-naḥs* focuses on safeguarding life through disaster preparedness, household emergency planning, health protection, and climate-sensitive risk reduction. *Hifẓ al-ʿaql* emphasizes environmental literacy, access to scientific climate information, and evidence-based household decision-making, consistent with findings highlighting the importance of climate information services in improving adaptive behavior (Savari et al., 2024). Meanwhile, *hifẓ al-nasl* protects children's welfare by ensuring educational continuity, psychological resilience, family cohesion, and intergenerational transfer of environmental values. Finally, *hifẓ al-māl* promotes diversified livelihoods, financial preparedness, sustainable consumption, and resource efficiency to reduce economic vulnerability associated with climate shocks (Rajab-Kalantarzadeh & Savari, 2025; Buisson et al., 2024). The interaction among these five dimensions demonstrates that resilience is multidimensional, requiring balanced development across spiritual, social, educational, health, and economic domains.

To facilitate practical implementation, the MCFR Model organizes these dimensions into a governance cycle that can guide households, religious institutions, community organizations, and policymakers in designing climate-responsive family programs. Rather than limiting resilience to emergency management, the framework emphasizes continuous capacity building through education, prevention, adaptation, and sustainable recovery.

Table 2. Operational Framework of the MCFR Model Across the Climate Adaptation Cycle

Climate Adaptation Stage	Maqāṣid Dimension	Practical Household Actions	Expected Outcomes
Risk Awareness	<i>Hifẓ al-ʿAql, Hifẓ al-Dīn</i>	Climate education, environmental literacy, religious awareness, family discussions	Increased climate awareness and informed decision-making
Preparedness	<i>Hifẓ al-Naḥs, Hifẓ al-Māl</i>	Emergency planning, household savings, food security, health preparedness	Reduced disaster vulnerability
Adaptive Response	All five dimensions	Resource management, mutual assistance, ethical leadership, adaptive parenting	Household stability during climate disturbances
Recovery	<i>Hifẓ al-Naḥs, Hifẓ al-Nasl, Hifẓ al-Māl</i>	Livelihood recovery, psychosocial support, educational continuity	Accelerated post-disaster recovery

Climate Adaptation Stage	Maqāṣid Dimension	Practical Household Actions	Expected Outcomes
Sustainable Transformation	All five dimensions	Green lifestyle, environmental stewardship, community participation, intergenerational education	Long-term climate-resilient Muslim families

Source: Researchers' Analysis, 2025.

The governance cycle presented above demonstrates that climate adaptation should not be interpreted as a sequence of isolated disaster responses but as a continuous family development process. This perspective aligns with recent sustainability scholarship emphasizing that resilience emerges through continuous interaction among environmental knowledge, social participation, institutional collaboration, and adaptive governance (Abdul et al., 2025; Shapira et al., 2025; Tschakert et al., 2025). Furthermore, studies on gender-responsive disaster risk reduction reveal that family resilience is strengthened when adaptation strategies involve all household members, including women and children, in decision-making and community participation (Shume et al., 2025). Likewise, research concerning migrant families, vulnerable populations, and post-disaster communities highlights that resilience depends not only on economic resources but also on social cohesion, trust, shared values, and institutional support (Ridlwan et al., 2025; Alpini et al., 2025; Chandra et al., 2025). The MCFR Model incorporates these insights by positioning the family as the primary unit where religious ethics, adaptive governance, and environmental responsibility converge. In doing so, the model broadens existing resilience frameworks by integrating Islamic legal objectives with sustainability science, thereby strengthening the theoretical relationship between *maqāṣid al-sharī'ah* and climate adaptation.

Beyond its theoretical significance, the MCFR Model offers important policy implications for governments, Islamic family institutions, educational organizations, and religious authorities. Family resilience policies should extend beyond economic assistance or disaster relief by incorporating environmental education, Islamic ethical values, and community-based adaptation into family development programs. Ministries responsible for family affairs, disaster management, environmental protection, and religious affairs may utilize the MCFR framework as a multidisciplinary reference when designing climate-resilient family policies. Likewise, mosques, Islamic schools (*madrasah*), and community organizations can serve as strategic platforms for disseminating climate literacy, promoting sustainable lifestyles, and strengthening collective preparedness through faith-based environmental education. By integrating household adaptation with the normative objectives of *maqāṣid al-sharī'ah*, the MCFR Model transforms climate resilience from a reactive disaster-management concept into a comprehensive Islamic governance framework capable of supporting sustainable Muslim family development in the face of increasingly uncertain environmental conditions. This practical orientation represents one of the model's primary innovations and distinguishes it from previous studies that have generally discussed *maqāṣid*, resilience, and climate adaptation as separate analytical domains.

Theoretical and Policy Implications of the MCFR Model for Sustainable Muslim Family Governance

The Maqāṣid-Based Climate Family Resilience (MCFR) Model contributes to the advancement of resilience scholarship by integrating three academic traditions that have generally developed independently: climate resilience studies, Islamic family law, and *maqāṣid al-sharī'ah*. Existing climate resilience literature has predominantly concentrated on infrastructure development, environmental governance, disaster risk reduction, and socio-economic adaptation (Abdul et al., 2025; Shapira et al., 2025; Singer et al., 2025). Meanwhile, Islamic family law scholarship has focused primarily on marriage, parenting, inheritance, family harmony, and household welfare, with relatively limited discussion regarding climate adaptation or environmental sustainability (Dwinandita, 2024; Ridlwan & Fitriana, 2024; Mirwan, 2025). Although recent studies have expanded *maqāṣid al-sharī'ah* toward contemporary issues such as sustainability, disaster response, and family resilience (Jalili et al., 2024; Muafi et al., 2025; Ridlwan et al., 2025), these discussions remain fragmented and have not produced an integrated conceptual framework capable of explaining how Islamic legal objectives strengthen household resilience against climate-related risks. By synthesizing these previously disconnected strands of literature, the MCFR Model establishes a multidisciplinary framework that situates Muslim families as the central actors of climate adaptation while grounding adaptive governance within the higher objectives of Islamic law.

From a theoretical perspective, the MCFR Model extends the concept of *family resilience* beyond its conventional psychological and socio-economic dimensions by incorporating Islamic ethical governance as a core determinant of adaptive capacity. Classical resilience theories generally emphasize flexibility, coping mechanisms, recovery,

and adaptive learning following crises. While these perspectives remain valuable, they provide limited explanation regarding the moral and spiritual motivations that shape adaptive behavior within religious communities. The MCFR Model addresses this limitation by demonstrating that the five dimensions of *maqāṣid al-sharī'ah* function not merely as legal objectives but also as interdependent resilience mechanisms. *Hifẓ al-dīn* strengthens environmental ethics and collective responsibility; *hifẓ al-nafs* supports disaster preparedness and public health; *hifẓ al-'aql* promotes environmental literacy and evidence-based decision-making; *hifẓ al-nasl* ensures intergenerational continuity through family education and child protection; and *hifẓ al-māl* reinforces sustainable livelihoods and financial resilience. Consequently, resilience is conceptualized as an ethical governance process integrating spiritual values, environmental stewardship, adaptive knowledge, and socio-economic sustainability. This conceptual expansion aligns with emerging sustainability scholarship emphasizing that climate adaptation requires ethical transformation alongside institutional and technological innovation (Hamidi et al., 2025; Kamal Basir et al., 2025; Pusparini et al., 2024).

The practical implications of the MCFR Model extend beyond academic discourse and provide strategic guidance for governments, Islamic institutions, educational organizations, and civil society. Climate adaptation policies have frequently prioritized infrastructure development, emergency response systems, and environmental regulation while paying comparatively little attention to household governance and family-centered resilience. The findings of this study indicate that Muslim families should be recognized as strategic partners in achieving climate resilience because adaptive behavior is largely initiated at the household level through everyday decisions regarding education, resource management, health protection, environmental ethics, and community participation. Therefore, ministries responsible for family welfare, disaster management, environmental protection, education, and religious affairs should integrate climate literacy, disaster preparedness, sustainable consumption, and Islamic ethical values into family development programs. Likewise, Islamic institutions—including mosques, *madrasah*, Islamic universities, and community organizations—can strengthen climate adaptation by incorporating environmental education into religious learning, promoting sustainable lifestyles, encouraging community-based disaster preparedness, and facilitating collective environmental action. Such institutional collaboration reflects the holistic orientation of *maqāṣid al-sharī'ah*, in which the protection of human welfare is inseparable from ecological responsibility and social justice. To summarize the broader implications of the proposed framework, the MCFR Model contributes simultaneously to theory development, public policy, and practical implementation, as presented in Table 3.

Table 3. Theoretical and Policy Contributions of the MCFR Model

Dimension	Main Contribution	Practical Implication
Theoretical	Integrates <i>maqāṣid al-sharī'ah</i> , climate resilience, and Islamic family law into a unified framework	Expands multidisciplinary resilience theory within Islamic legal studies
Conceptual	Develops the MCFR Model as a multidimensional climate-adaptive family governance model	Provides an operational framework for future empirical testing
Policy	Supports climate-responsive family governance and disaster preparedness	Guides ministries, disaster agencies, and family policy institutions
Educational	Integrates environmental literacy with Islamic ethical education	Supports curriculum development in <i>madrasah</i> , universities, and community education
Community	Strengthens faith-based environmental stewardship and collective resilience	Encourages mosque-based climate education and community participation

Source: Researchers' Analysis, 2025.

Despite these contributions, several limitations should be acknowledged. First, the present study develops the MCFR Model through normative legal analysis and conceptual synthesis rather than empirical field investigation. Accordingly, the relationships proposed among the five *maqāṣid* dimensions and household climate resilience remain theoretical and require quantitative as well as qualitative validation in different socio-cultural contexts. Second, the analysis primarily focuses on Muslim families and therefore does not explore comparative perspectives involving other religious traditions or multicultural family systems facing similar climate challenges. Third, although the framework integrates environmental governance and Islamic legal philosophy, future studies may strengthen the model by incorporating measurable resilience indicators, structural equation modeling, or

longitudinal case studies examining household adaptation across diverse geographical settings. Future research may also evaluate the effectiveness of the MCFR Model within disaster-prone Muslim communities, compare its applicability across different countries, and assess how digital technologies, artificial intelligence, and faith-based governance can further strengthen climate resilience. Such empirical developments would not only validate the conceptual framework proposed in this study but also contribute to evidence-based policymaking that integrates *maqāṣid al-sharīʿah*, sustainability, and climate governance into contemporary Muslim family development.

Overall, the MCFR Model demonstrates that strengthening Muslim family resilience in the era of climate change requires more than technical adaptation or emergency response. Sustainable resilience emerges from the dynamic interaction of Islamic ethical values, adaptive governance, environmental responsibility, socio-economic preparedness, and intergenerational education. By positioning *maqāṣid al-sharīʿah* as the normative foundation of climate-responsive family governance, this study offers an original theoretical contribution that bridges Islamic family law with sustainability science while providing a practical framework for policymakers, religious institutions, educators, and Muslim communities committed to building resilient families capable of confronting the environmental challenges of the twenty-first century.

CONCLUSION

This study proposed the Maqāṣid-Based Climate Family Resilience (MCFR) Model as a novel conceptual framework for strengthening Muslim family resilience amid the growing challenges of global climate change. By synthesizing contemporary scholarship on climate resilience, disaster risk reduction, environmental governance, Islamic family law, and *maqāṣid al-sharīʿah*, the study demonstrates that family resilience should be understood as a multidimensional process integrating ethical values, adaptive governance, environmental responsibility, socio-economic preparedness, and intergenerational sustainability. Unlike conventional resilience frameworks that primarily emphasize physical infrastructure, economic capacity, or psychological adaptation, the MCFR Model positions the five objectives of *maqāṣid al-sharīʿah*—*ḥifẓ al-dīn*, *ḥifẓ al-nafs*, *ḥifẓ al-aql*, *ḥifẓ al-nasl*, and *ḥifẓ al-māl*—as interconnected pillars guiding Muslim families in anticipating, adapting to, responding to, and recovering from climate-related risks. In doing so, the model expands the theoretical scope of both resilience studies and Islamic legal scholarship by integrating environmental sustainability with the normative objectives of Islamic law.

The study further demonstrates that climate adaptation is not solely a technical, environmental, or governmental responsibility but also a family-centered governance process grounded in Islamic ethical principles. The operationalization of the MCFR Model illustrates how religious values may be translated into practical household strategies involving disaster preparedness, environmental literacy, sustainable livelihoods, family education, health protection, and community participation. Consequently, the model offers an interdisciplinary framework capable of supporting climate-responsive family policies, faith-based environmental education, and community resilience initiatives. The findings therefore provide practical guidance for governments, Islamic institutions, educational organizations, disaster management agencies, and civil society in designing family development programs that integrate climate resilience with *maqāṣid al-sharīʿah*. Beyond its policy relevance, the MCFR Model also contributes to the growing discourse on sustainability by emphasizing that environmental stewardship (*khilāfah*), public welfare (*maṣlaḥah*), and collective responsibility (*taʿāwun*) constitute essential foundations for resilient Muslim families.

Nevertheless, this research remains conceptual in nature and is primarily based on normative legal analysis and systematic literature synthesis. Future research should therefore empirically validate the MCFR Model through quantitative surveys, qualitative case studies, mixed-methods research, or comparative cross-country analyses involving Muslim communities experiencing different climate risks. Additional studies may also develop measurable resilience indicators, construct structural equation models, or examine the role of digital technologies and artificial intelligence in strengthening climate-adaptive family governance. Such empirical investigations will be essential for refining the proposed framework and enhancing its applicability across diverse cultural and environmental contexts. Ultimately, the Maqāṣid-Based Climate Family Resilience (MCFR) Model offers an original contribution to Islamic family law and sustainability studies by providing a comprehensive normative framework through which Muslim families can strengthen resilience, promote environmental responsibility, and preserve human well-being in an increasingly climate-uncertain world.

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