Research Paper

Resonating Maqāṣid al-Sharīʾah with Generation Alpha: A Critical Inquiry into Contemporary and Emerging Realities

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Abstract

This paper explores the relevance of Maqāṣid al-Sharīʿah as a guiding framework for engaging Generation Alpha within contemporary Islamic education and value formation. Generation Alpha is growing up in a digital environment shaped by rapid technological change, fragmented sources of authority, and shifting moral reference points, which poses challenges for traditional, rule-based approaches to Islamic teaching. The study argues that a maqāṣid-oriented approach, grounded in the higher objectives of preserving faith, life, intellect, dignity, and social order, offers a more purpose-driven and context-sensitive conceptual framework for responding to these challenges. Drawing on classical maqāṣid theory and modern scholarly developments, the paper situates maqāṣid as a link between normative Islamic principles and the lived realities of younger generations. It examines how maqāṣid can be translated from juristic discourse into practical educational, institutional, and social contexts, emphasising meaning, ethical coherence, and relevance rather than formal compliance alone. At the same time, the study acknowledges methodological concerns and cautions against the uncritical or selective use of maqāṣid that are detached from their textual and legal foundations. By drawing on insights from Islamic legal theory and contemporary discussions of digital culture and education, the paper suggests that a maqāṣid-based approach can contribute to more coherent and meaningful Islamic engagement among Generation Alpha while remaining firmly rooted in the objectives of Sharīʿah.

Keywords: *Gen Alpha, Resonance, Maqāṣid Integration, Viability, Virtual and Tangible Realities*

INTRODUCTION

The notion of "generation" first surfaced through the discipline of sociology. Strauss and Howe defined generation as a cohort of individuals born and living around the same time who share similar early life experiences, values, and cultural influences that shape their collective identity and behavioral conduct (Strauss & Neil, 1991). The modern use of "generation theory" is widely attributed to Karl Mannheim, a German sociologist who divided people into generations to analyze the influence of historical events, age, and geography on a group of people sharing a particular age and stage of life, and how the people belonging to a specific generation can share a similar worldview (Mannheim, 1952). He divided these generations into the Silent Generation (1928-1945), Baby Boomers (1946-1964), Generation X (1965-1980), Millennials, also known as Generation Y (1981-1996), Generation Z (1997-2012), and Generation Alpha (2013-2029) (Mannheim, 1952). Millennials, Generation Z, and Alpha are often called the "Tech Generations," highlighting that people in these three generations have experienced the innovation and advancement of technology in day-to-day life. While Millennials witnessed and experienced the world's transition into technology, Generation Z and Alpha were born entirely immersed in modern technology.

Contemporary Islamic education and moral formation are increasingly struggling to engage Generation Alpha, a cohort shaped by pervasive digitalization, fragmented authority structures, and

fluid ethical frameworks. The traditional Islamic Education system, the generational gap, and Internal religious strife have disrupted the learning regime. Hence, current Islamic discourse is incapable of resonating with the cognitive, emotional, and moral realities of Generation Alpha, a digitally native youth cohort. hence disconnecting the young souls from Islam. While the theory of Maqāṣid al-Sharī'ah is well-suited to bridging this gap, it remains predominantly confined to juristic discourse and abstract legal theory, with limited translation into real-world systems, leaving young Muslims vulnerable to alternative moral systems offered by digital culture.

This study holds immense significance as it addresses the pressing issue of the ever- growing gap between Islam and youth. It explores the underlying reasons for the disconnect between Islam and Generation Alpha and relates them to the emerging realities of youth, using the Maqāṣid al-Sharī'ah. This study provides a deep understanding of the problems, a methodical pathway to solutions, and measures to help resonate Maqāṣid al-Sharī'ah with Generation Alpha.

This study is of considerable importance as it provides a Maqāṣid-based understanding of the lived realities of Generation Alpha, highlighting the core issue of dissonance between them and Islam. It offers a unique perspective for identifying underlying problems of the said generation and providing purpose-driven systemic solutions. It also aims to fill the research gap in operationalising Maqāṣid principles for Generation Alpha by translating the higher objectives of Sharī'ah into an institutional context, particularly in Education, to develop resonance and bridge the gap between Generation Alpha and Islam. This study further provides a conceptual foundation for translating Maqāṣid al-Sharī'ah into practical educational and institutional strategies, laying the groundwork for future empirical validation.

LITERATURE REVIEW

This transition in the lifestyles of modern generations significantly affects the physical, spiritual, and cognitive aspects of people's digital lives. This change, particularly among Generation Alpha, is so significant that researchers deem it a "singularity," underscoring its irreversible nature. This change has not only occurred in clothing, language, social habits, and behavioral patterns, but Alpha youth also think and process information fundamentally differently from people of previous generations (Prensky, 2001). Their pace of learning is swift, as their tech-brains are conditioned for stimulus-response learning and rapid task switching, and they can retrieve information faster than previous generations. Although these young minds harbor a great deal of good traits, such as creativity, digital fluency, social consciousness, entrepreneurial drive, and fast learning skills, they might also have lost patience, intellectual depth, mental health, and emotional and spiritual well-being (Twenge, 2017; Grewal, 2013).

Unprecedented digital immersion, global interactions, unlimited access to diverse learning tools, and persistent uncertainties of the contemporary world define the psychosocial landscape of Generation Alpha, markedly different from previous generations, orienting them towards greater psychological risks such as anxiety, social withdrawal, epistemic mistrust, identity complexities, and other mental disorders (Hughes, Gillett, & McGuire, 2025). We can also witness some major ideological shifts in Generation Alpha, such as shift from deep linear learning to Quick visual learning, shift from binary gender or nationalistic identities to self-constructed fluid identities, shift from fixed moral codes of past generations to more pluralistic values and contextual ethic, shift from long term traditional carriers to self-employed, digital work, shift from tight-knit family based communities to global peer networks, from conventional cultural or political alliance to value-based micro-activism, from objective reality to hybrid world with physical and digital socializing, from traditional vertical truth and authority to decentralized individual sources (Hefner & Zaman, 2007; Twenge, 2017). The young digitalised generation has been found to have developed unique learning preferences, suggesting that educational environments should evolve toward co-creative

pedagogies and participatory teaching methods (Kumari et al., 2025).

The shift from classical religious practice to personalized spiritual experiences shapes the spiritual orientation of Generation Alpha different than past generations (United Nations Educational, Scientific and Cultural Organization, 2021). These 'Ideological shifts' hold a significant advantage in the contemporary world as they encourage critical thinking, innovation, and intellectual autonomy, foster inclusivity and engagement with reality, make people feel more responsible and empathetic, and promote cross-cultural understanding and global awareness (Prensky, 2001). Similarly, these shifts can also become a disadvantage if not handled wisely, as young children brought up in a digitally connected world are prone to moral confusion, detachment from personal and social values, manipulation by misinformation, loss of religious beliefs, accountability, lack of spirituality, psychological problems, superficiality, identity crisis, role confusion, and materialism.

Scholars have identified specific characteristics in people belonging to Generation Alpha that require immediate attention from experts, teachers, parents, and religious leaders. These include: more screen time, shorter attention span, lack of social formation, infidelity, impulsiveness, apathy, intolerance, and recklessness (Mahboob & Bedrettin, 2021). These qualities of Generation Alpha are nuanced; They may demonstrate flexibility in specific aspects of life but are somewhat rigid in others. They may cultivate admirable qualities while simultaneously developing detrimental habits. Therefore, it is challenging to definitively judge this generation as better or worse than those preceding it. However, it is evident that the challenges facing this generation are more complex than those of the past, and the elders, whether parents, educators, or professionals, often struggle to comprehend these evolving issues and lack the necessary skills and tools to mitigate their impact effectively. Given the rapid pace of the digital world, it is imperative to conduct in-depth studies and provide intensive training for Millennials and Generation Z on an urgent basis, involving those who can have an immediate and direct impact on Generation Alpha, to help mitigate social, moral, and psychological degradation (Srivastava, 2024).

METHODOLOGY

This study adopts a primarily theoretical and conceptual approach to explore the role of Maqāṣid al-Sharīʾah in engaging Generation Alpha. Given the limited empirical research currently available on this cohort, the discussion is positioned as a foundational and exploratory phase. The proposed framework aims to conceptualize how Maqāṣid may be meaningfully translated into educational and institutional contexts. Future research is therefore required to empirically examine these propositions in relation to Generation Alpha's lived realities and contemporary global challenges.

FINDINGS AND DISCUSSION

Bringing about positive Islamic change in the lives of Generation Alpha and protecting them from the harmful consequences of the digital world requires a deep understanding of the importance of Maqāṣid Sharīʾah and its impact on their lives. Dr. Jasser Auda provides a comprehensive definition of Maqāṣid Sharīʾah. He writes:

> *"The Maqāṣid al-Sharīʾah refer to the overarching aims and purposes that Islamic law seeks to achieve, including the preservation of religion (dīn), life (nafs), intellect (ʿaql), progeny (nasl), and property (māl). They represent the spirit and ethical intent behind legal rulings, guiding the application of Sharīʿah in a way that promotes human welfare and prevents harm."* (Auda, 2008).

Dr. Auda proposes that the objectives of Islamic law should encompass broader, contemporary concerns, including the promotion of Justice (*al-'adl*), preservation of freedom (*al-ḥurriyyah*), protection of human dignity (*al-karāmah al-insāniyyah*), development (*al-tanmiyah*), promotion of welfare, and promotion of knowledge (Auda, 2008). Based on the issues outlined earlier, the challenges faced by Generation Alpha can be systematically mapped onto the five higher objectives (Maqaṣid) of Islamic law, providing a structured framework for understanding the multidimensional impact on their development and their understanding from Quranic verses. These challenges, through the Maqāṣid Sharī'ah, lead to an understanding of the core Islamic values that require nurturing, especially in Alphas, as outlined in Table 1.

Table 1. Linking Maqāṣid Sharī'ah to Generation Alpha

Maqāṣid Sharī'ah (Higher Objectives)	Affected human Faculty	Issues of Generation Alpha	Linked Verses of the Quran	Core Islamic Values to Uphold and Nurture
Hifz al 'Aqal (Preservation of Intellect)	Mental Health	Overstimulation, overconsumption of information, confusion, identity crisis, mental and neurological health problems, problems stemming from poor physical health, social isolation, unhealthy influence	They have hearts with which they do not understand, eyes with which they do not see, and ears with which they do not hear. They are like cattle instead; they are more astray. It is they who are the heedless (17:179) O you who believe! Intoxicants, gambling, sacrificing to stones, and divination by arrows are abominations of Satan's handiwork. So avoid them that you may succeed (5:90)	Moderation in Consumption, Mindfulness (*khushu'*), Trust in Allah (*tawakkul 'ala* Allah), Believe in Allah (*tawḥīd*), Purposeful living and Excellence (*iḥsān*), Steadfastness (*istiqāmah*), Conviction (*yaqīn*), Deep Thinking (*tadabbur*)
Hifz an Nafs (Preservation of Self)	Emotional and Physical Health	Emotional dysregulation, self-harm, nutritional deficiencies stemming from mental health, lack of healthy physical activities, and social alienation	Whoever kills a soul unless for a soul or for corruption [done] in the land—it is as if he had slain mankind entirely. And whoever saves one—it is as if he had saved humanity entirely (5:32)	Life as Trust (*amānah*), Righteous Companionship (*suḥbah sāliḥah*), Patience (*sabr*), Moderation (*i'tidāl*)

Maqāṣid Sharī'ah (Higher Objectives)	Affected human Faculty	Issues of Generation Alpha	Linked Verses of the Quran	Core Islamic Values to Uphold and Nurture
Hifz ad Deen (Preservation of Religion)	Religion and Spirituality	Reduced consciousness and heedfulness to Allah, distant from religious institutions and authorities, a lack of deep understanding of spiritual needs, spirituality reduced to modern rituals, absorbing quick information without a filter, and fluid values.	O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy (2:208)	Sense of Belonging, Remembrance of Allah (*dhikr*), Servitude to Allah (*'ubudiyyah*), Community bonding (*ukhuwwah*), Purification of soul (*tazkiyyah*), Sincerity (*ikhlāṣ*), Enjoining Good and Forbidding Evil (*amr bi al-ma'rūf wa nahy 'an al-munkar*)
Hifz al Nasal (Preservation of Progeny)	Modesty, Social behavior	Exposure to sexualized adult content early on, fluid identity, shift of authority from Allah to one's desires, emotional dysregulation with fluid values, and overexposure lead to individualized social behavior.	Moreover, these are the limits set by Allah. And whoever transgresses the limits of Allah has truly wronged himself (65:1) And do not go near indecency, what is apparent of it, and what is concealed.	Abstinent (*zuhud*), Modesty (*haya'*), Responsible leadership in family settings (*qiwamah*), Rights and Responsibilities of Spouse and other family members,
Hifz al Maal (Preservation of wealth)		Consumerism and the manipulation of children's desires have shifted the dynamics of wealth consumption from social to individual spending, driven by the adoption of new digital tools and the emergence of instant money-making trends.	And do not consume one another's wealth unjustly or send it in bribery to the rulers so that [they might aid] you to consume a portion of the wealth of others while you know it is unlawful (2:188) And do not spend wastefully. Indeed, the wasteful are brothers of the	Contentment (*qanā'ah*), Financial Planning (*tadbīr*), Generosity (*ithār*), Justice (*'adālah*), Endowment (*waqaf*), Charity (*zakah*)

Maqāṣid Sharī'ah (Higher Objectives)	Affected human Faculty	Issues of Generation Alpha	Linked Verses of the Quran	Core Islamic Values to Uphold and Nurture
			devils, and ever has Satan been to his Lord ungrateful (17:26-27)	

Developing resonance with Maqāṣid Sharī'ah among Generation Alpha requires integrating Maqāṣid Sharī'ah into the lives and systems of this generation. A flow chart shown in Figure 1 highlights a carefully curated seven- step process that helps in comprehending the strategies in establishing this resonance, demonstrated as follows:
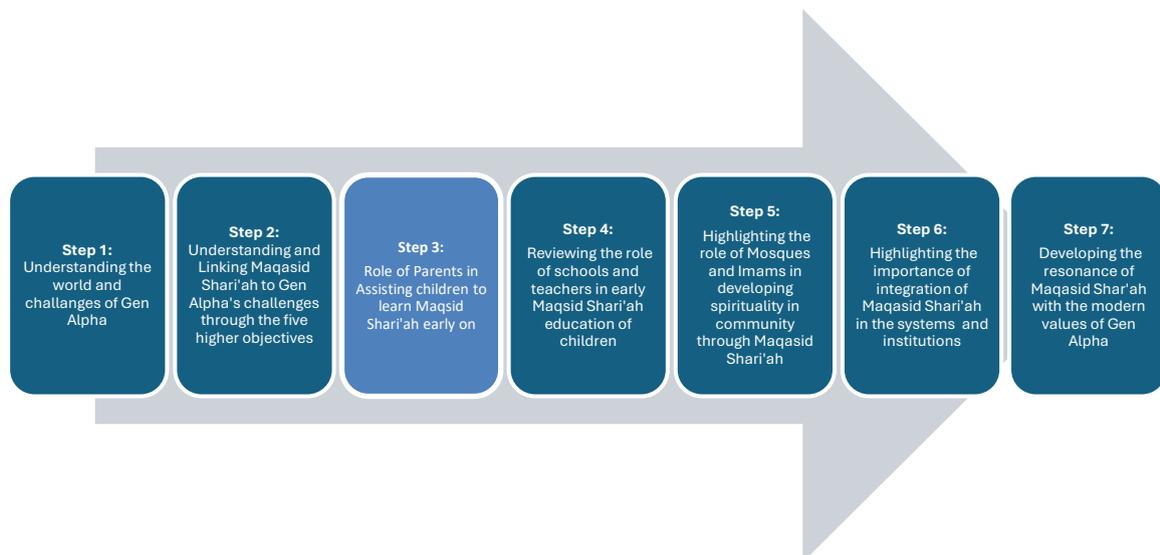

Figure 1. Strategic Framework for Developing Resonance to Maqāṣid Sharī'ah

Step 1: Understanding The World and Challenges of Generation Alpha

In the first step, the challenges faced by Generation Alpha are highlighted to provide a deeper look at the problems they will face as they grow up. These challenges have been explained above, but they require a deeper, holistic understanding to help these children understand the pros and cons of their digital world. The more they are aware of their own world, the more likely it is that they will be conscious of equipping themselves better to face the present and the future. It is crucial for scholars, parents, teachers, policymakers, and the government, comprising past generations, to recognise the uniqueness of each generation, understand the challenges they face, and devise appropriate strategies to minimise risks and maximise the potential of the new generation. Maqāṣid Sharī'ah can provide immense support in understanding and strategising in this regard through its all-encompassing nature. These schoolchildren constitute the leaders, scholars, parents, teachers, and workforce of the future, as in all past generations. They will form the future societies and run the systems and institutes as an operational wheel of this planet.

Therefore, a better understanding of the challenges faced by Generation Alpha will help us

better ensure their mental, physical, and spiritual well-being. They need to be understood, developed, and adequately facilitated in terms of Education, Morals and ethics, leadership training, Emotional and mental health, Social and Interpersonal skills, Identity formation, physical and spiritual health, and Cognitive skills. In particular, Muslim youth need to be facilitated in learning Islam and the Maqāṣid Sharī'ah at every level to develop Islamic societies, institutions, and governance grounded in Islamic values. The values of Islam, in particular, should not diminish over time; rather, there should be a systematic, sincere effort by the entire community to teach, preach, and instill the core values of Islam in children (Dunckley, 2015). The values of contentment, moderation in consumption, and trust in Allah, as mentioned in the "Core Islamic Values to Uphold and Nurture" table above, should be practised and taught extensively to help ourselves and future generations of Muslims.

Step 2: Understanding and Linking Maqāṣid Sharī'ah to Generation Alpha's Challenges Through the Five Higher Objectives

In the second step, every Muslim man and woman must try to learn and understand the Maqāṣid Sharī'ah in depth. This can be achieved through individual and collective efforts, including learning the Quran and enrolling in flexible Maqāṣid lectures and workshops, in person or online. Simplified guided books on Maqāṣid-based Tafsir of the Quran, digital content from contemporary Maqāṣid scholars, university subject enrolments, and discussion groups can help in the comprehension of the Higher objectives of Sharī'ah and their significance in developing a Quranic society with true Islamic essence (Duderija, 2014).

After developing a basic but real understanding of Maqāṣid Sharī'ah, one should then try to link the discussed challenges of Generation Alpha to the five higher objectives of Sharī'ah, and with the Quranic guidance, classify them under each Higher objective, then highlight the major human faculties they directly or indirectly affect, as described in Table 1 Linking Maqāṣid Sharī'ah to Generation Alpha.

Step 3: Role Of Parents in Assisting Children to Learn Maqsid Sharī'ah Early On

Keeping in mind the future of Generation Alpha and others to come, it is upon Millennials and Generation Z to become role models for Generation Alpha. They can start by re-evaluating their priorities, making time for their children, and instilling the importance of Islam in their lives. They need to relearn Islam themselves, first through the lens of the Quran and the Maqāṣid Sharī'ah derived from it. After the relearning process, it is crucial to explore the world of Generation Alpha and discover creative ways to attract children to learning about Islam, as change starts at home. Here, it is essential to focus on creating a meaningful connection among Allah, the Quran, and the child, which can later help that child learn and engage in worship, transactions, and human interactions in a more profound and connected manner.

Maqāṣid Shar'ah can be the most impactful and accessible tool of Islam, enabling it to resonate with modern, digitally driven individuals, but first, they need to understand Maqāṣid Shar'ah itself. It can be done in several ways starting at early age, in its most simplified sense, where a parent can begin by finding out about one inclination of the child, for example, they observe that their child is attached to his or her pet cat, they can utilize the bedtime stories to explain that like your pet, all animals need and deserve kindness like other creations of Allah including, plants, sea animals and humans, inculcating the valuable lessons of kindness mercy and love. These stories of kindness can, with age, slowly evolve into stories of bullying and self-defence, imparting further meaningful lessons appropriate to their emotional capacity and development.

These stories can then begin to incorporate complex concepts such as the Creator, Islam, Objectives, Sharī'ah, and the Preservation of life (Hifz al Nafs), among others, with simple

explanations. Since it offers a more purposeful and heartfelt approach, one they are already familiar with from early childhood, it will help them internalize the purpose behind the wisdom of Sharī'ah. The modest yet purposeful method of storytelling, practised for just a few minutes a day with persistence, can help develop children's emotional intelligence, self-regulation, social awareness, motivation, and relationship management (Duderija, 2014).

When connected to Islam through Maqāṣid Sharī'ah, this approach makes it easier for them to learn about the Faith. Similarly, parents can help the child learn Arabic, developing the skills to read and understand the Quran independently. Parents can also buy simplified books and subscriptions to Maqāṣid -based video channels, and encourage their children to learn more about the Higher Objectives of Islam themselves. They need to understand that they can become agents of change and instil Maqāṣid theory into their lives at their discretion, and aim to develop a deeper understanding of the aspired future.

Step 4: Reviewing The Role of Schools and Teachers in Early Maqsid Sharī'ah Education of Children

In step four, the roles of teachers and schools are reviewed to help children learn the Maqāṣid Shariah early on. The schools and teachers can also start by introducing fundamental concepts of "power thinking" by encouraging the kids to learn to ask questions connected to their day-to-day life, such as asking them to find one beautiful thing or creature in the playground and if a child points out at flower, grass or butterfly than ask questions, 'How does a flower grow?', 'Why is grass green and not red?' 'Do we need butterflies in the playground?' and then keep on evolving the questions with more complex concepts like climate protection, recycling, cost consciousness, healthy food, etc., and then connect these ideas to the relevant Maqāṣid Sharī'ah of "Preservation of life, preservation of 'Aqal, Protection of Environment (Hifz al-Bi'ah). Teachers must learn the Quran themselves so they can connect these Maqāṣid to the Quran to familiarize themselves with the Primary source of Islam.

They can learn and apply Maqāṣid Aligned modules of teaching and learning, such as the 7 Day Retreat Module (Reading the book of Nature) by Maqāṣid Institute (Maqāṣid Institute, 2024) that frames learning around: Observation → Reframing the mind→ Critical questioning → Quranic link→ Reflective application. This module can help children explore their environment and connect it to Maqāṣid outcomes, which can also be adapted into school-oriented modules that combine outdoor learning, reflective inquiry, and Islamic values (e.g., ecology and preservation). Moreover, for educational purposes, Islamic educational institutes need to collaborate with companies that can design interactive, modern digital games incorporating Mqasaid Sharī'ah. These games should teach the Maqāṣid through an immersive experience, and the Muslim community should allocate funds to support these initiatives to help children collectively learn about Islam through Maqāṣid-based games and other interactive platforms.

Step 5: Highlighting The Role of Mosques and Imams in Developing Spirituality in The Community Through Maqāṣid Sharī'ah

In step five, the role of Mosques and Imams in developing spirituality in the community through Maqāṣid Sharī'ah is highlighted. The Mosques should be converted into experiential learning labs for Generation Alpha, not just ritual sites. The Imams should be chosen from among Generation Z, who are striving in a world similar to that of Generation Alpha, as they can help turn the mosque into an exciting space that children and youth enjoy and yearn for. Imams can build on the Maqāṣid Sharī'ah taught by parents and teachers and help them develop spirituality through interactive, fun activities within the mosque and its premises (Ertmer & Ottenbreit-Leftwich, 2010; Köse & Korkmaz, 2018). The local community can organize gatherings for children and call them

modern fun names, such as "spiritual party," where they engage in Islamic card games, treasure hunts based on moral values, and similar games that subconsciously develop spirituality, morals, and community bonds. Maqāṣid Sharī'ah can be turned into fun games; for example, a good card game has players watch a scenario being played, such as "water and food being wasted" or "A child being bullied."

They can identify which Maqāṣid card to use to determine the situation at hand. In the given scenario, children can choose the card of "Hifz al Bi'ah" and Hifz an Nafs" and they think of a solution through Islamic perspective, "what did prophet Muhammad (PBUH) did in this scenario" and recall an incident similar to that or ask "what can we as a human and Muslims do in this particular situation?" such games can help them to develop a stronger personality, overcome fear, think analytically and critically, develop stronger bond with other children while participating in a community game and develop a connection with their religion (Campbell, 2010; Zine, 2007). Similarly, with young adults and teenagers, the imams and scholars can have online halaqas or Podcasts to provide them with open space and opportunity to discuss and perform Ijtihad on the contemporary world affairs including world finance, technology, international relations, LGBTQ, system development, education etc. and help them to navigate through the process to develop vigilant minds, keen to help the world as Muslims. Interactive Session → Spiritual Mentorship → Recall and Reflect → Reflective Application→ psychophysical Engagement→ Digital Integration→ cycles of positive influence → Integrational bonding. Such halaqas and podcasts can entice other young minds to bring newer, fresher perspectives to traditional theories and practices. These children can become future influencers and use their social media platforms to educate and inspire their peers, creating a cycle of goodness. On the other hand, current influencers can also be invited to these halaqas and podcasts to help them learn about Islam through the lens of Maqāṣid Sharī'ah, and then use this knowledge to influence others in a positive, Islamic manner.

Step 6: Highlighting The Importance of the Integration of Maqāṣid Sharī'ah in the Systems and Institutions

In step six, it is crucial to start developing our systems based on Maqāṣid Sharī'ah. Efforts by experts and the governments of some Muslim countries are underway to incorporate Maqāṣid Sharī'ah into hospitals, government institutions, educational institutions, and Banks. However, these systems demand greater dedication, structured thinking, and long-term holistic planning based on Maqāṣid Sharī'ah. The development of systems grounded in Maqāṣid can help current and future generations live in a more peaceful environment. It is crucial to consider current thinking patterns and trends and evaluate them critically to develop better strategies, such as influencers and institutions that are warning people about nuclear attacks, wars, apocalypses, and natural disasters, and teaching them survival skills; however, not many are concerned about learning and teaching skills to prevent these from happening. Maqāṣid Sharī'ah are preventive in essence, and, when employed effectively, can help humans prevent domestic, local, and global crises. They facilitate our development of systems and the establishment of holistic institutions, helping to create favorable conditions for all forms of life to live in harmony and to deter systems from collapsing and humanity from straying from the will of Allah SWT.

Drawing on Jasser Auda's systems-based understanding of Maqāṣid al-Shari'aah as a preventive and human-development framework, and operationalized through experiential learning principles emphasizing observation, reflection, and application, this study adopts an Experiential–Preventive Maqid-Based Pedagogical Model. The model conceptualizes Maqāṣid al-Sharī'ah as lived ethical purposes rather than abstract legal objectives, thereby enabling meaningful engagement with Generation Alpha across educational, spiritual, and institutional domains. It integrates inquiry-based experiential learning within schools, encouraging children to observe their

surroundings, pose reflective questions, and connect real-life phenomena to the higher objectives of Sharī'ah, explicitly anchored in Qur'anic guidance. At a systemic level, the model advances a preventive, systems-oriented application of these objectives by emphasizing institutional design and policy formation aimed at averting moral, social, and ecological challenges, rather than merely responding to their consequences.

Step 7: Developing The Resonance of Maqāṣid Shar'ah with the Modern Values of Generation Alpha

In step seven, the resonance between Islam and Maqāṣid Shariah and the modern values of Generation Alpha is highlighted. All the previous steps demonstrate how to strategically and systematically align the Maqāṣid al-Sharī'ah with the values and needs of Generation Alpha, enabling them to navigate the challenges of the digital world effectively, uphold the true spirit of Islam within global systems, and safeguard themselves against the threats of the digital age and develop institutions and systems according to the true teachings of Islam. It is essential to understand that Generation Alpha should not be blamed for the situation they are in or will face in adulthood, as the world has undergone drastic changes over the last decade, which have caught parents, teachers, and older people off guard. Parents are struggling to raise their children, juggling their careers with the overwhelming pressures of the modern digital world's consumer culture, while trying to foster social inclusion for their children. As a result, they often fail to give them the much-needed time to learn essential soft skills and values (Schor, 2004; Ertmer & Ottenbreit-Leftwich, 2010; Swargiary, 2024)

Similarly, teachers, especially in Islamic educational institutions, struggle to transition from traditional teaching approaches to new technologies and often find it challenging to understand the needs of the new generation. Moreover, the world we live in and the generation Alpha has to grow in is a complex mix of rapid technological advancements with lost purposes, governments rising and falling, wars, climate change, civil unrest, hunger, diseases, refugee crisis, economic downfall, with wealth accumulation in the hands of the 1% society, smart cities with emotionally inept inhabitants, plethora of information with scarcity of wisdom, wide range of communication tools with lack of meaningful conversations, digital connections in global village with hyper individualism, heightened awareness about the issues but not enough enlightenment to channel it for the betterment of the people, society and the world at large. The situation becomes dire when events in one corner of the world often trigger a domino effect in other regions, either directly or indirectly. Navigating such a complex world requires experts and deep thinkers among Muslims who can undertake the arduous task of studying, examining, and analysing the modern digital world, identifying common patterns, and learning about its people and systems to rebuild it. It is crucial to respect the values specific to Generation Alpha, such as social responsibility, global awareness, inclusivity, emphasis on education and personal development, freedom of expression, and adaptability (Ziatdinov & Cilliers, 2021).

Parents, teachers, and scholars must ensure that they encourage their students to uphold Universal values while also making them aware that the limitations of these modern values, such as inclusivity and freedom of choice, should not lead them to support or join the LGBTQ community against the values of Islam. Thus, the Maqāṣid Shariah that they learn with the help of the parents, teachers, scholars, experts, and systems, over time, will prove to be of immense help for them in establishing their deep understanding of Islam with a proper Maqāṣid -based Islamic world view, develop a purpose in life and attain enough Islamic skills to walk successfully through their digital universe, all while being wary of the limitations of Islam. The individual and collective efforts of current generations will pave the path for Generation Alpha to be conscious of the world they will grow up in and make efforts to rebuild it upon the Maqāṣid Sharī'ah.

CONCLUSION

In conclusion, Generation Alpha is growing up in a digital world that has shaped their unique worldviews and presented them with new challenges distinct from those faced by previous generations. The most pressing concern is their gradual disconnection from Islam and Islamic values. Here, Maqāṣid Sharīʾah, with its dynamic adaptability and proactive relevance to contemporary realities, can play a pivotal role in assisting Generation Alpha and the generations linked to it in developing a fresh perspective on Islam, with greater impact if employed strategically. It can be achieved by resonating Maqāṣid Sharīʾah with the young generation from the beginning and, through collective and holistic efforts, creating a wholesome Islamic environment around them. Such a modern yet Islamically saturated environment will safeguard Generation Alpha from the adversities of the digital world and help this talented generation evolve into dynamic adults with the ability to rebuild the world's future, powered by Maqāṣid Al Sharīʾah. This study further provides a conceptual foundation for translating Maqāṣid al-Sharīʾah into practical educational and institutional strategies, laying the groundwork for future empirical validation.

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