

Reframing Islamic Education Management through the Lens of *Maqāṣid al-Shari‘ah*: Evidence from Madrasah Education

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ABSTRACT

The contemporary educational landscape necessitates continuous innovation in management systems while remaining firmly grounded in Islamic shari‘ah values. This condition underscores the importance of integrating the modernization of educational management with normative religious principles. In response to this phenomenon, the present study seeks to examine how the transformation of educational management can be implemented from the perspective of *Maqāṣid al-Shari‘ah*. This research aims to analyze the process through which educational management undergoes transformation. Employing a qualitative approach with a field study design, data were collected through interviews, observations, and document analysis. The data were analyzed through several stages, namely data reduction, data display, and the drawing of conclusions. The findings, based on field data obtained from interviews with the head of the madrasah, indicate that the implementation of *Maqāṣid al-Shari‘ah* plays a crucial role in institutional development and serves as a catalyst for meaningful change. This study contributes by offering a novel perspective that integrates *Maqāṣid al-Shari‘ah* values with educational management practices. The study concludes that such an approach not only enhances institutional efficiency and innovation but also fosters an educational system oriented toward achieving a balance between worldly and spiritual objectives.

ABSTRAK

Dunia pendidikan kontemporer menuntut adanya inovasi berkelanjutan dalam sistem manajemen, tanpa mengabaikan nilai-nilai syari‘ah Islam. Kondisi ini menunjukkan pentingnya integrasi antara modernisasi manajemen pendidikan dan prinsip-prinsip normatif keislaman. Berangkat dari fenomena tersebut, penelitian ini bertujuan untuk mengkaji bagaimana proses transformasi manajemen pendidikan dapat dilaksanakan dalam perspektif *maqāṣid al-shari‘ah*. Penelitian ini berfokus pada analisis proses transformasi manajemen pendidikan. Dengan menggunakan pendekatan kualitatif dan metode studi lapangan, data diperoleh melalui wawancara, observasi, dan dokumentasi. Teknik analisis data dilakukan melalui beberapa tahapan, yaitu reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian yang diperoleh dari wawancara dengan kepala madrasah menunjukkan bahwa penerapan nilai-nilai *maqāṣid al-shari‘ah* memiliki peran yang sangat penting bagi pengembangan lembaga dan berkontribusi signifikan terhadap terjadinya perubahan institusional. Penelitian ini memberikan kontribusi dengan menawarkan perspektif baru yang mengintegrasikan nilai-nilai *maqāṣid al-shari‘ah* ke dalam praktik manajemen pendidikan. Kesimpulan penelitian ini menegaskan bahwa pendekatan tersebut tidak hanya berorientasi pada peningkatan efisiensi dan inovasi kelembagaan, tetapi juga pada pembentukan sistem pendidikan yang menekankan keseimbangan antara tujuan dunia dan ukhrawi.

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A. INTRODUCTION

Islamic educational institutions have an important role as the foundation of a country's progress. So that it can form moral values and faith in a person. Educational institutions have faced many major challenges in the modern era, due to the ongoing technological developments, innovations, and social changes.¹ Islamic education equips humans to be able to form a generation of high morals, knowledge, and religion who are able to face the world's problems without eliminating spiritual values.

As globalization and technology advance, Islamic education faces challenges that require updates, innovations, and adaptive managerial strategies to achieve its goals optimally. Globalization can change the mindset and lifestyle of teenagers, so that they abandon local religious and cultural values.² Therefore, Islamic education must strengthen Islamic identity while remaining flexible to changing times. Advances in technology and social media have fundamentally changed learning patterns. However, Islamic education can optimize its use to improve the learning process without ignoring Islamic principles. This emphasizes the urgency of integrating technology in Islamic education by considering Islamic values. Therefore, the researcher aims to implement the values of *maqāṣid al-shari‘ah* in educational institutions to emphasize and balance the values of education with *shari‘ah* values. Thus, contributing to the renewal of the adaptive and sustainable Islamic education curriculum. However, the main gap lies in the lack of empirical studies that integrate the perspective of *maqāṣid al-shari‘ah* in the transformation of Islamic education management in madrasahs, which is often overlooked in the current literature. Therefore, this research aims to develop an innovative, *shari‘ah*-based managerial framework to optimize the use of technology in madrasahs, while strengthening Islamic values in the midst of globalization challenges.

Al-Ghazālī in the book *al-Mustasfā* states that Islamic *shari‘ah* has five main principles, including maintaining religion, soul, intellect, descent, and property.³ Meanwhile, according to Imām al-Juwainī in his book *al-Burhān fī Uṣūl al-Fiqh*, *maqāṣid al-shari‘ah* consists of three types of goals, including: *Darūriyyāt*, which are things that greatly determine the continuity of religion and life both in this world and in the hereafter. *Hājiyyāt*, which is something that every individual needs to eliminate their difficulties or shortcomings. *Makramāt (Taḥsīniyyāt)*, which is the aspect that enables human beings to achieve a commendable level of behavior and ethics.⁴ However, based on the results of various previous studies, it can be seen that there is a research gap so that the researcher observes that related to *maqāṣid al-shari‘ah* in Islamic education management that the application of *maqāṣid al-shari‘ah* values has undergone wider changes with the development of the times. These values are not only understood as normative rules in religious teachings, but also become important guidelines in managing educational institutions. The principles of *maqāṣid al-shari‘ah* are now interpreted in various policies and practices that emphasize the formation of character and the spiritual dimension of students.

¹ Alexander Guci et al., “Tantangan Pendidikan Islam Zaman Modern,” *Tarqiyatuna: Jurnal Pendidikan Agama Islam Dan Madrasah Ibtidaiyah* 3, no. 2 (2024): 106–14, <https://doi.org/10.36769/tarqiyatuna.v3i2.690>.

² Guci et al., “Tantangan Pendidikan Islam Zaman Modern,” 106–14.

³ Abdul Majid, “Islamic Legal Reform Based On Maqāṣid Syarī‘ah: A Study Of Al-Ghazālī’s Thoughts And Its Relevance In The Context Of Indonesian Family Law,” *Usrah: Jurnal Hukum Keluarga Islam* 6, no. 4 (2025): 1–11, <https://doi.org/10.46773/usrah.v6i4.2195>.

⁴ Mehmet Macit Sevgili, “Al-Juwainī’s Understanding of Maqāṣid,” *ULUM* 4, no. 1 (2021): 25–49, <https://doi.org/10.54659/ulum.974354>.

Previous research has extensively discussed the relationship between Islamic education management and *maqāṣid al-shari‘ah* from various perspectives. Bin Osman linked *maqāṣid al-shari‘ah* to economic development in order to ensure the continuity of Islamic values.⁵ Husein Syahatah, as cited by Rika Evania, defines *maqāṣid al-shari‘ah* as an important foundation for the development of Islamic education management, as it embodies meanings and objectives aligned with Islamic law within educational management practices.⁶ Furthermore, Ari Hardianto, in his research on *maqāṣid al-shari‘ah* as the basis of the Indonesian Islamic paradigm, revealed that *maqāṣid al-shari‘ah* can function as an independent method for analyzing and resolving various issues in Islamic law.⁷ According to Asmawi, the implementation of *maqāṣid al-shari‘ah* in educational practice can facilitate the formation of moral, intellectual, and socially conscious individuals, while also contributing to the development of more humane educational institutions.⁸ Based on the findings of previous studies, there remain relatively few scholars who explicitly juxtapose *maqāṣid al-shari‘ah* with the transformation of Islamic education management. The researcher argues that the values of *maqāṣid al-shari‘ah* play a significant role in driving change within educational institutions, particularly in shaping students' character and moral integrity, enabling them to maintain a balance between worldly knowledge and spiritual aspirations. Educational institutions are thus directed toward preserving and developing human potential holistically, encompassing the protection of religion, intellect, soul, lineage, and property. Based on this explanation, this study aims to examine how Islamic education management can be transformed from the perspective of *maqāṣid al-shari‘ah* and how the values of *maqāṣid al-shari‘ah* can contribute to the formation of students' noble character.

Based on a portrait of pre-research data at Madrasah Tsanawiyah (MTs) Roudotuttolibin Pisang Indah, Bumi Agung District, Way Kanan Regency with a total of 130 students and 16 teachers. The researcher conducted observations and interviews with the head of the madrasah and one of the teachers so that it showed that the values of *maqāṣid al-shari‘ah* applied provided significant changes in the management system not only academically but also in spiritual values and moral learning for students. As a result, 70% of these institutions can integrate *shari‘ah* values with educational values. Through an interview with the head of the madrasah, it was stated that the process does not only involve the transfer of knowledge, but also the transfer of morals and the transfer of activities that can become *uswatun hasanah* for students through daily activities that are integrated with *shari‘ah* values.⁹

Islamic education urgently needs the concept of *maqāṣid al-shari‘ah* to bring people to benefit, so as to achieve happiness in this world and the hereafter. Islamic-based educational institutions must certainly have a vision and mission that is strongly connected to the goals

⁵ Kusnan et al., "Maqashid Al Shariah in Economic Development: Theoretical Review of Muhammad Umer Chapra's Thoughts," *Millah: Journal of Religious Studies* 21, no. 2 (2022): 583–612, <https://doi.org/10.20885/millah.vol21.iss2.art10>.

⁶ Muslimatun Rika Evania, "Maqashid Al-Syari'ah Manajemen Pendidikan Islam Di Indonesia," *Journal of Educational Management Research* 1, no. 2 (2022): 63–81, <https://doi.org/10.61987/jemr.v1i2.46>.

⁷ Ari Hardianto and Badrus Samsul Fata, "Maqashid Al-Quran Dan Maqashid Syariah Sebagai Basis Paradigma Pendidikan Islam Di Indonesia," *Tarbawi: Jurnal Pendidikan Dan Pemikiran Islam* 8, no. 1 (2025): 69–90, <https://doi.org/10.51476/tarbawi.v8i1.722>.

⁸ Ayuk Witria Ningsih et al., "Pendidikan Islam Berbasis Maqasid Syariah: Membangun Sistem Pembelajaran Yang Berorientasi Kesejahteraan Umat," *Hidayah : Cendekia Pendidikan Islam Dan Hukum Syariah* 1, no. 2 (2025): 17–20, <https://doi.org/10.61132/hidayah.v1i2.709>.

⁹ Kepala Sekolah, "MTs Roudhotuttolibin," 2025.

and essence of Islamic *shari'ah* values. The purpose of *shari'ah* plays such an important role that scientists consider it to be a rule that produces good and prevents harm.¹⁰ It can be understood that Allah SWT as the *shāri'* (maker of *shari'ah*), does not act carelessly in establishing laws and regulations. Instead, the laws and regulations are created with specific purposes and objectives. The purpose of *shari'ah* is to benefit His servants in this world and the hereafter. All *shari'ah*-based laws and regulatory provisions are fundamentally grounded in principles of justice.¹¹

The implementation of *maqāṣid al-shari'ah* in Islamic education offers significant positive value through a variety of opportunities, including the ability to develop an education system that meets contemporary demands without neglecting religious principles. Through this approach, Islamic education can form individuals who have strong moral integrity, high intellectual competence, and deep social concern. Its benefits as a guide for managers of Islamic educational institutions in developing a management system that does not solely focus on effectiveness and efficiency, but is also based on the principles of benefit, justice, and humanity. Thus, the existence of the value of *maqāṣid al-shari'ah* is expected to be able to produce a generation that is intellectually superior, and mature in spiritual aspects and noble ethics. By integrating *maqāṣid al-shari'ah* into the educational curriculum, learning methods, and administration, Islamic educational institutions are able to produce individuals who achieve high academic achievements, have strong integrity, and contribute to the progress of society.¹²

The importance of the value of *maqāṣid al-shari'ah* to be implemented in the world of education can be seen in spiritual goals and contemporary needs in the era of globalization. Through the integration of values such as the maintenance of intellect, religion, soul, heredity, and educational property, it is oriented in order to produce intelligent individuals and become human beings who have a high sense of moral responsibility and social obligation. *Maqāṣid al-shari'ah* creates an institution that is comprehensive and based on human values. In realizing the institution, it must be based on principles and practices. The implementation of Islamic education is based on Islamic teachings, namely the Qur'an and the views of scholars, as an effort to form and prepare individuals to develop their character and personality.

The theory of Islamic education must be based on Islamic teachings, and the basic concept of human beings who have a duty on earth as *khalifah fī al-ard*. This issue is very important considering the meaning of the essence of Islamic education based on the values of *maqāṣid al-shari'ah* represents a process that aims to form individuals holistically, who have faith and piety in God, and are able to carry out their functions as the *khalifah* of Allah on earth.¹³ A holistic educational institution not only emphasizes thinking skills, but also pays attention to the emotional aspects and skills of students. The value of humanism in *maqāṣid al-shari'ah*

¹⁰ Rika Evanía, "Maqashid Al-Syari'ah Manajemen Pendidikan Islam Di Indonesia," 63–81.

¹¹ Shaista Batool, "Shari'ah Governance and Objectives of Shari'ah (Maqāṣid al-Shari'ah)," SSRN Scholarly Paper 5255159 (Social Science Research Network, April 30, 2025), <https://doi.org/10.2139/ssrn.5255159>.

¹² Ayuk Witria Ningsih et al., "Pendidikan Islam Berbasis Maqasid Syariah: Membangun Sistem Pembelajaran Yang Berorientasi Kesejahteraan Umat," *Hidayah : Cendekia Pendidikan Islam Dan Hukum Syariah* 1, no. 2 (2025): 17–20, <https://doi.org/10.61132/hidayah.v1i2.709>.

¹³ Laukhin Rosyida Falistya et al., "Pendidikan Holistik Sebagai Upaya Pengembangan Kecerdasan Emosional Dan Spiritual," *Kreatifitas Jurnal Ilmiah Pendidikan Islam* 14, no. 2 (2025): 114–44, <https://doi.org/10.46781/kreatifitas.v14i2.1804>.

can be seen from the protection of dignity. The purpose of Islamic education is not just to produce knowledgeable individuals but to be able to produce ethical and moral individuals.

B. METHODS

This study adopts a field research design employing a descriptive qualitative approach, with the aim of analyzing and explaining the dynamics of change in Islamic education management from the perspective of *maqāṣid al-shari‘ah* at Madrasah Tsanawiyah (MTs) Raudhotuttolibin Pisang Indah, Way Kanan Regency, Lampung Province. The researcher was directly engaged in the field, interacting with the madrasah community and observing the implementation of *maqāṣid al-shari‘ah* values in both managerial practices and the learning process. Purposive sampling was applied to select the main informants, namely the head of the madrasah and teachers possessing in-depth institutional knowledge. Data were collected through direct observations of instructional activities, in-depth interviews with the head of the madrasah, and the examination of relevant institutional documentation.¹⁴

Data analysis was conducted interactively by applying the model proposed by Miles and Huberman, which comprises three core stages: data reduction, data display, and conclusion drawing. To enhance data validity and reliability, triangulation was employed by cross-checking information obtained from interviews, observations, and official madrasah documents in accordance with the research focus.¹⁵ This methodological approach was intended to ensure that the findings are accurate, objective, and credible, thereby strengthening the overall trustworthiness of the qualitative analysis.

C. RESULTS AND DISCUSSION

This research explains how the transformation of Islamic education management is seen from the perspective of *maqāṣid al-shari‘ah*, which can form a holistic and humanist educational institution. The researcher involved two main informants, namely the head of the madrasah and a teacher, with S1 and S3 educational backgrounds. With expertise in Islamic education and education management, they have a strong understanding of the integration of *shari‘ah* values within the institutional management system.¹⁶ The findings were obtained through in-depth interviews, observations, and document reviews at Madrasah Tsanawiyah (MTs) Roudhotuttolibin. In the analysis process, the researcher employed a descriptive qualitative approach with source triangulation techniques to maintain the validity of the data obtained.

Through an in-depth interview with the head of the madrasah, it was found that the management transformation at Madrasah Tsanawiyah (MTs) Roudhotuttolibin shows a direct link between the application of the principles of *maqāṣid al-shari‘ah* and the creation of a more holistic and humanist institutional management system. The results of the interview with the head of the madrasah revealed that¹⁷:

1. Integration of spiritual values in institutional policies (*Hifz al-Dīn*): The vision and mission of the madrasah are now oriented toward the formation of religious character,

¹⁴ Nayla Syaharani Panjaitan et al., “Eksistensi Peran Bimbingan Dan Konseling Dalam Regulasi Pendidikan,” *Edukatif* 3, no. 1 (2025): 36–45, <https://ejournal.edutechjaya.com/index.php/edukatif/article/view/1249>.

¹⁵ Bambang Arianto, *Triangulasi Metoda Penelitian Kualitatif* (Borneo Novelty Publishing, 2024), 1–176, <https://ebooks.borneonovelty.com/publications/584982/>.

¹⁶ Kepala Sekolah, “MTs Roudhotuttolibin,” 2025.

¹⁷ Kepala Sekolah, “MTs Roudhotuttolibin,” 2025.

not merely academic achievement. This shift gives spiritual meaning to managerial activities, as reflected in the madrasah's vision of "Noble character, superiority, and achievement."

2. Improvement of student welfare and concern for humanity (*Hifz al-Nafs*): Institutional management has begun allocating resources for counseling services and social activities that support students' mental and emotional balance.
3. Strengthening of reason-based learning systems (*Hifz al-'Aql*): The curriculum and learning methods have been revised to encourage critical thinking and rational engagement with religious values.
4. Family and community involvement in education management (*Hifz al-Nasl*): Through parenting programs and collaboration with the surrounding community, madrassas have succeeded in fostering a participatory culture that strengthens children's moral development within the family environment.

Based on the findings above, the values of *maqāṣid al-shari‘ah* have been shown to contribute to the formation of a more comprehensive, flexible, and ummah-oriented educational system. The results indicate that the application of *maqāṣid al-shari‘ah* values not only strengthens the Islamic identity of the institution but also cultivates a more humane educational environment—one that upholds dignity and enhances awareness of collective welfare.¹⁸ This approach positions spiritual values as a foundational element, emphasizing harmony among moral, intellectual, and social dimensions.

1. Integration of *Maqāṣid al-Shari‘ah* Values in Educational Institution Policies

Maqāṣid al-shari‘ah is an Islamic legal framework that aims to protect five essential aspects of human life, namely religion, soul, intellect, lineage, and property.¹⁹ The practice of integrating the values of *maqāṣid al-shari‘ah* into educational institutions ensures that educational curriculum policies are not solely oriented toward academic systems and overly formal learning processes, but also incorporate values rooted in Islamic *shari‘ah*. Educational institutions that adopt a psychological approach are able not only to transfer knowledge, but also to transmit moral values and activities that serve as positive role models for students.²⁰ Based on an interview with the head of the madrasah, the integration of Islamic *shari‘ah* emphasizes that every educational institution must fulfill learning objectives related to Islamic benefits and values. According to Ibn ‘Āshūr's view, he succeeded in developing the theory of *Maqāṣid al-Shari‘ah*, which had previously been centered on the study of *kulliyah* (i.e., universal principles derived from sacred texts related to religious sciences) and *juz’iyyah* (texts that discuss religious teachings in more specific detail). Furthermore, this concept was extended into the realm of *maqāṣid al-shari‘ah al-khāṣṣah* studies, particularly those related to aspects of *mu‘āmalāt*, and includes analyses of various issues concerning application and development.²¹

¹⁸ Kepala Sekolah, "MTs Roudhotuttolibin," 2025.

¹⁹ Almiyah Damayanti and Ichsan Iqbal, "Integrasi Nilai Maqashid Syariah Dalam Pengelolaan Pendapatan Nasional: Studi Ekonomi Islam," *Jurnal Riset Dan Pengetahuan Nusantara* 6, no. 3 (2025): 78–87, <https://ejournals.com/ojs/index.php/jrpn/article/view/3119>.

²⁰ Kepala Sekolah, "MTs Roudhotuttolibin," 2025.

²¹ Tanza Dona Pertiwi and Sri Herianingrum, "Menggali Konsep Maqashid Syariah: Perspektif Pemikiran Tokoh Islam," *Jurnal Ilmiah Ekonomi Islam* 10, no. 1 (2024): 807, <https://doi.org/10.29040/jiei.v10i1.12386>.

Heri et al. revealed that the integration of Islamic values in education represents an effort to realize Islamic teachings within the teaching and learning process, consisting of three main aspects: faith, morality, and worship. The objective is to shape students' character and morals in accordance with Islamic teachings amid ongoing social change by integrating *shari'ah* values.²² Thus, the researcher argues that such integration helps Islamic education management avoid a secular approach focused solely on technical efficiency, by prioritizing the objectives of *shari'ah* to ensure that education not only achieves academic success but also contributes to the welfare of the *ummah* and the cultivation of noble character.

Educational institutions also internalize the values of *maqāṣid al-shari'ah* through educational visions and missions that balance these elements and avoid negative orientations inconsistent with national and state values, while being adjusted to the expertise of each teacher.²³ A number of studies have examined the integration of *maqāṣid al-shari'ah* into educational systems, emphasizing that the concept of *Maqāṣid al-Shari'ah* should be applied to various issues within educational institutions.

The implementation of Islamic education policies in Indonesian madrasahs involves a series of strategic steps aimed at integrating religious and general education. One of the primary aspects of policy implementation is the application of the Islamic education curriculum in madrasahs, which combines religious subjects such as *fiqh*, *'aqidah akhlāq*, *al-Qur'an Hadīth*, Islamic history, and the Arabic language with general subjects, including mathematics, natural sciences, social sciences, English, and Indonesian, in accordance with the provisions of the National Education Standards (SNP).²⁴ This integration poses a challenge for some teachers, who must be able to harmonize curriculum policy with religious values in a manner that is easily understood by students. Based on interviews with teachers, it was revealed that this integration is achieved by observing the school environment and analyzing students' abilities,²⁵ allowing instructional approaches to be adjusted to field conditions so that teachers can more effectively integrate and implement these values.

A teacher's ability to incorporate religious values into learning materials depends largely on their pedagogical, spiritual, and social competencies. It is insufficient for teachers merely to understand Islamic teachings; they must also be able to convey the material creatively so that these values can be meaningfully received by students from diverse backgrounds. In addition, learning methods grounded in real-life contexts are required to ensure that instruction remains relevant and meaningful. Consequently, teachers are not only responsible for delivering knowledge, but also for guiding students in character formation in accordance with Islamic values.

According to Imām al-Shāṭibī, the obligations prescribed in Islamic *shari'ah* have the primary objective of preserving and protecting the *maqāṣid*, or the overarching purposes of *shari'ah*, for every individual. These objectives are classified into three main levels: primary objectives (*darūriyyāt*), secondary objectives (*hājiyyāt*), and tertiary objectives (*tahsīniyyāt*).

²² Muhammad Hafizd Fauzi et al., "Integrasi Nilai Islam Dan Inovasi Pembelajaran Dalam Pendidikan Agama Islam Di Perguruan Tinggi Dalam Perspektif Akademik Dan Keagamaan," *Reflection : Islamic Education Journal* 2, no. 2 (2025): 186–96, <https://doi.org/10.61132/reflection.v2i2.771>.

²³ Eka Mahendra, "Mengatasi Kesenjangan Pendidikan Berbasis Maqashid Syariah," *Islamika : Jurnal Ilmu-Ilmu Keislaman* 25, no. 1 (2025): 18–35, <https://doi.org/10.32939/islamika.v25i1.4994>.

²⁴ Asmuri Asmuri et al., "Kebijakan Pendidikan Islam Di Madrasah," *Ainara Journal (Jurnal Penelitian Dan PKM Bidang Ilmu Pendidikan)* 6, no. 1 (2025): 32–42, <https://doi.org/10.54371/ainj.v6i1.742>.

²⁵ Kepala Sekolah, "MTs Roudhotuttolibin," 2025.

The primary objectives encompass elements that are fundamental to the realization of benefit in both religious and worldly life. If these objectives are not fulfilled, social order may deteriorate, leading to disorder, injustice, and the erosion of human dignity and welfare. In the religious sphere, such conditions may result in the loss of safety, happiness, and blessings in the hereafter, leading to significant harm.²⁶ The principles of *maqāṣid*, such as the protection of the soul, intellect, and property, are highly relevant to the values embodied in the Pancasila Student Profile. For instance, principles such as courage in expressing opinions, critical thinking, and responsibility in resource management can be directly linked to the protection of intellect and property. The researcher concludes that this discussion demonstrates a strong theoretical foundation regarding the essence of the objectives of *shari‘ah* as articulated by Imām al-Shāṭibī. However, conceptually, this framework remains largely normative and therefore requires further strengthening within the context of educational implementation.

The researcher contends that the values of *Maqāṣid al-Shari‘ah* can serve as a foundational framework for managing educational institutions, encompassing policy formulation, curriculum development, and student character formation. Accordingly, this study seeks to offer a renewed perspective through the integration of *Maqāṣid al-Shari‘ah* as a paradigm for educational transformation—one that not only emphasizes spiritual dimensions but also fosters a holistic, humanistic, and benefit-oriented education system.

2. Transformation of Education Management in Spirituality- and Humanity-Based Educational Planning

Educational institutions inevitably operate on the basis of clearly defined visions and missions. Based on observations conducted at Madrasah Tsanawiyah (MTs) Roudhotulolbin Pisang Indah, Way Kanan Regency, Lampung Province, the institution articulates its vision as the formation of students with “noble character, excellence, and achievement,” one of whose missions is to cultivate and practice behavior reflecting noble moral values.²⁷ To achieve these objectives effectively and efficiently, systematic planning prior to implementation is essential. Abdur Rouf defines planning as the process of selecting and organizing data, as well as formulating and utilizing projections or estimates related to future conditions in order to achieve predetermined goals. Accordingly, careful and structured planning is a prerequisite for realizing institutional objectives.²⁸

Islamic educational institutions play a strategic role in instilling moral values in students. Religious education enables Muslim learners to understand and apply core Islamic values such as justice, honesty, propriety, patience, and generosity, which in turn shape their character and guide their daily behavior.²⁹ Therefore, the internalization of moral values in Islamic education is not limited to the transmission of religious knowledge, but is oriented toward the holistic formation of students’ personalities. In this context, teachers play a pivotal role in creating a supportive learning environment, exemplifying moral conduct, and

²⁶ Achmad Muharam Basyari, “Konsep Pendidikan Agama Islam Dalam Perspektif Imam Syatibi: (Studi Literatur Kitab Al Muwaqqat Dan Al I’tisham),” *AL-IBANAH* 10, no. 1 (2025): 42–50, <https://doi.org/10.54801/5j1qk031>.

²⁷ Kepala Sekolah, “MTs Roudhotulolbin,” 2025.

²⁸ Abdur Rouf, “Transformasi Dan Inovasi Manajemen Pendidikan Islam,” *Jurnal Kependidikan* 3, no. 2 (2017): 138–62, <https://doi.org/10.24090/jk.v3i2.904>.

²⁹ Fauzi et al., “Integrasi Nilai Islam Dan Inovasi Pembelajaran Dalam Pendidikan Agama Islam Di Perguruan Tinggi Dalam Perspektif Akademik Dan Keagamaan,” 186–96.

habituating students to behavior aligned with Islamic teachings. Through this process, Islamic education is expected to produce a generation that not only performs religious obligations properly, but also possesses strong character, noble morals, and social responsibility.

Planning and habituation in moral and spiritual education constitute key components in shaping students' integrity and ethical character. Within the framework of Islamic education, moral and spiritual education functions strategically to cultivate students with strong moral foundations. Educational planning that emphasizes spiritual and humanitarian dimensions contributes significantly to character development. Spiritual education involves not only the inculcation of moral values, but also the development of spiritual awareness, focusing on faith-based self-reflection and consciousness that guide individuals toward purposeful and efficient action.³⁰ Consequently, the transformation of Islamic education aims to enhance the quality of learning processes in order to strengthen spiritual, ethical, and moral values within the educational community.

The transformation of Islamic religious education can be understood as a process of change designed to adapt educational practices to contemporary challenges and societal dynamics. Its primary objective is to reinforce spiritual values, ethics, and Islamic understanding, thereby producing a generation of Muslims characterized by moral integrity, social sensitivity, and adaptability in an ever-changing global context.³¹ At MTs Roudhotulibin, Islamic religious instruction provides students with a strong religious foundation that enables them to critically assess and selectively engage with digital content in the era of globalization. Educational planning encompasses the selection of appropriate materials, teaching methods, and evaluation strategies aimed at cultivating moral values through daily activities.

Findings from interviews indicate that the madrasah actively encourages students to engage in positive and meaningful activities from the beginning to the end of the school day. Each activity is designed with clear objectives and incorporates moral development through systematic habituation.³² These efforts demonstrate that madrasahs are not merely institutions for transmitting scientific knowledge, but also serve as spaces for character formation and moral cultivation. Through regular and continuous programs, students are guided to develop disciplined, responsible, and socially caring behavior.³³ As a result, moral formation through habituation becomes an integral component of the teaching and learning process, emphasizing balance among intellectual development, faith, and moral conduct.

Strengthening the spiritual dimension in education is not confined to formal religious rituals, but also encompasses the cultivation of universal values such as honesty, responsibility, empathy, and tolerance.³⁴ Religious practice begins with simple, everyday

³⁰ Ulfie Nabila and Slamet Untung, "Perencanaan Pendidikan Islam Dalam Upaya Menanamkan Nilai Spiritual Dan Akhlak Siswa Msi 02 Keputran Kota Pekalongan," *Jurnal Intelek Insan Cendikia* 2, no. 1 (2025): 1-8, <https://jicnusantara.com/index.php/jiic/article/view/2126>.

³¹ Dewi Shara Dalimunthe, "Transformasi Pendidikan Agama Islam: Memperkuat Nilai-Nilai Spiritual, Etika, Dan Pemahaman Keislaman Dalam Konteks Modern," *Al-Murabbi Jurnal Pendidikan Islam* 1, no. 1 (2023): 75-96, <https://doi.org/10.62086/al-murabbi.v1i1.426>.

³² Fatikh Rahma et al., "Penguatan Nilai-Nilai Spiritual Dan Moralitas Di Era Digital Melalui Pendidikan Agama Islam," *JEMARI (Jurnal Edukasi Madrasah Ibtidaiyah)* 6, no. 2 (2024): 94-103, <https://journal.unuha.ac.id/index.php/jemari/article/view/3568>.

³³ Kepala Sekolah, "MTs Roudhotulibin," 2025.

³⁴ Nurkholis et al., "Penguatan Nilai-Nilai Spiritual Dalam Pendidikan Dasar Di SDN 1 Bojong Kulon," *AT-TAKLIM: Jurnal Pendidikan Multidisiplin* 2, no. 7 (2025): 322-30, <https://doi.org/10.71282/at-taklim.v2i7.691>.

actions that are consistently modeled by teachers, who serve as moral exemplars for students. Observations indicate that the implementation of Islamic *shari'ah* values has brought tangible changes to the institution, reflected in paradigm shifts and educational innovations. These include the integration of *shari'ah*-based values into teaching and learning activities (*kegiatan belajar mengajar*), extracurricular religious practices, the study of classical Islamic texts (*kitāb kuning*), and the performance of congregational prayers (*salāh al-jamā'ah*).³⁵

This approach enables students to experience Islamic teachings not merely as theoretical concepts, but as a comprehensive way of life that nurtures spiritual sensitivity and social awareness. Education thus extends beyond religious understanding to the formation of attitudes and behaviors that embody Islamic values in everyday life, such as empathy, respect for diversity, honesty, and justice. Consequently, Islamic education functions as a holistic character-building process that integrates spiritual, intellectual, and social dimensions to cultivate a generation grounded in faith, knowledge, and noble character.

The application of *shari'ah* values through early learning experiences and collective religious practices fosters a sense of togetherness, empathy, and moral responsibility among students. As a result, learners develop not only intellectual competence, but also emotional maturity and religious consciousness, enabling them to appreciate others and disseminate positive values within their social environment. The researcher argues that the integration of *shari'ah* values through collective religious learning and practice significantly influences students' holistic character formation. This process strengthens spiritual foundations while simultaneously enhancing social and emotional intelligence, both of which are essential for communal life. Therefore, Islamic education should continue to promote synergy between formal instruction and practical religious activities to ensure the deep internalization of moral values, ultimately fostering a generation that is intellectually capable, morally upright, and actively engaged in building a harmonious and civilized society.

3. *Shūrā* Leadership and Moral Exemplary

Hillaludin revealed that leadership from an Islamic perspective is grounded in the values of responsibility, justice, participation, and noble morals. The concept of leadership is not understood solely as a one-way power structure or authority, but as a forum for service and guidance of the *ummah*, rooted in the values of monotheism (*tawhīd*) and *al-akhlāq al-karīmah*. In this case, *shūrā* (deliberation) is the basic principle that underlies the decision-making process in Islam. The value of *shūrā* is not only a method of deliberation, but also reflects the essence of inclusive, participatory, and communicative leadership.³⁶ Through an interview with the head of Madrasah Tsanawiyah (MTs) Roudhotuttolibin, it was found that he had applied *shūrā*-based leadership to students, including cooperation, *ta'ziyah*, and social engagement.³⁷ Therefore, the role of *shūrā* leadership in the field of education is crucial in teaching students to build relationships not only with peers of the same age, but also with the surrounding community.

³⁵ Kepala Sekolah, "MTs Roudhotuttolibin," 2025.

³⁶ Hilalludin Hilalludin et al., "Syura sebagai Model Pendidikan Kepemimpinan Islam: Membangun Komunikasi Efektif dalam Pengambilan Keputusan Kolektif," *Jurnal Ar-Ruhul Ilmi: Jurnal Pendidikan dan Pemikiran Islam* 1, no. 01 (2025): 16–29, <https://risetcendikia.com/index.php/jurnal-arruhul-ilmi/article/view/2>.

³⁷ Kepala Sekolah, "MTs Roudhotuttolibin," 2025.

The concept of *shūrā* has significant potential to be developed as a model of Islamic leadership education that not only produces leaders of character, but also fosters effective interpersonal and collective communication skills. In the *shūrā* process, prospective leaders are trained to be open, listen actively, consider diverse opinions, and manage conflicts wisely. This is not merely an administrative process, but a form of integral leadership training that integrates emotional, intellectual, and spiritual dimensions.³⁸ A leader accustomed to deliberation will grow to be humble, non-authoritarian, and appreciative of others' contributions, realizing that sound decisions are the result of collective synergy.³⁹

In the framework of Islamic education, values such as *tawhīd* (recognition of the oneness of Allah), *taqwā* (God-consciousness), prayer and *tawakkul* (spiritual reliance on Allah), *hayā'* (moral modesty before Allah), and *tahārah* (physical and spiritual purity) are fundamental pillars in shaping the ideal human being (*al-insān al-kāmil*) in the dimensions of faith, morality, and action.

Maqāṣid al-shari‘ah constitutes the central principle in Islamic law aimed at preserving the essential objectives of the *Shari‘ah*, encompassing the protection of religion, life, intellect, lineage, and property. This principle emphasizes a balance between benefit (*maṣlahah*) and harm (*mafsadah*) in the formulation of actions and policies. Consequently, *maqāṣid al-shari‘ah* plays a vital role in Islamic education by fostering generations who excel not only academically but also in religious and social responsibility.

D. CONCLUSION

The value of *maqāṣid al-shari‘ah* provides a paradigm of transformation for educational institutions through the integration of the main principles of the *Shari‘ah*. The educational institution of Madrasah Tsanawiyah (MTs) Roudhotuttolibin demonstrates that the implementation of these values creates a more spiritual management system, as reflected in the learning process that emphasizes the protection of religion (*hifz al-dīn*) and intellect (*hifz al-‘aql*) through an Islamic-based curriculum, thereby improving the quality of education for students. It is evidenced through interviews and observations at Madrasah Tsanawiyah (MTs) Roudhotuttolibin that *maqāṣid al-shari‘ah*, as a principle of Islamic education management, can foster sound spirituality and moral character, enabling students to implement these values not only within the madrasah environment but also in their daily lives. This research contributes to the development of the literature on Islamic education management by enriching the understanding of the application of *maqāṣid al-shari‘ah* as a transformative framework, particularly through field-based studies at MTs Roudhotuttolibin.

Theoretically, this study reinforces the concept of *maqāṣid al-shari‘ah* as articulated by Imām al-Ghazālī and al-Shāṭibī by applying it to Islamic educational institutions. Practically, the research provides guidance for madrasah administrators and Islamic educational institutions in designing a more holistic curriculum, emphasizing *shūrā* in decision-making and moral development through institutional activities. However, this study has limitations, as it focuses solely on a field-based case study at MTs Roudhotuttolibin, which restricts the

³⁸ Sylvia Ramadhani et al., "Keteladanan Sebagai Model Pengembangan Kebiasaan Disiplin Siswa," *PEMA* 5, no. 2 (2025): 521–36, <https://doi.org/10.56832/pema.v5i2.1204>.

³⁹ Pamela Adams and University of Lethbridge Faculty of Education, "Effective Teaching of Tertiary Learners : Strategies and Faculty Development Implications" (Lethbridge, Alta. : University of Lethbridge, Faculty of Education, 2000, 2000), <https://hdl.handle.net/10133/1018>.

generalizability of the findings to other madrasah contexts. Islamic educational institutions are therefore encouraged to adopt *maqāṣid al-shari‘ah* as a foundational principle in educational management and development, realized through the integration of these values into the curriculum and institutional practices in order to achieve the five objectives of the Shari‘ah. Consequently, educational institutions—particularly religion-based madrasahs—need to integrate and internalize the *maqāṣid al-shari‘ah* within their vision and mission to reinforce the implementation of *Shari‘ah* values in community life.

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