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ORIGINAL RESEARCH ARTICLE

## Implementation of Maqashid Syari'ah Values in the Islamic Education Curriculum

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### ABSTRACT

Maqashid Syari'ah in the perspective of Islamic education refers to efforts to direct the entire process and objectives of Islamic education to achieve the welfare of humanity, both in this world and the hereafter, in accordance with the basic principles of Islamic law. This concept transforms the broader objectives of Islamic law into the framework of Islamic education. This research was conducted through a mini-research (research library) using a literature review method as data collection in the research. Therefore, this article aims to explain the maqashid syari'ah from the perspective of Islamic education. The development of globalization has an impact on various aspects of human life. The main objectives of Islamic law (maqashid syari'ah) are very necessary in the context of practical solutions to problems in the world of Islamic education that were not found in the time of the Prophet, the companions, or the period of the tabi'in. Maqashid syari'ah is an important aspect of the world of Islamic education. This also answers that Islamic law can keep up with the times. However, the legal basis remains based on a solid legal foundation, namely the Qur'an and the hadith.

**Keywords:** Maqashid Syari'ah, Islamic Education, Benefits



**ABSTRAK**

Maqashid Syari'ah dalam perspektif pendidikan Islam merujuk pada upaya mengarahkan seluruh proses dan tujuan pendidikan Islam untuk mencapai kemaslahatan (kesejahteraan) umat manusia, baik di dunia maupun di akhirat, sesuai dengan prinsip-prinsip dasar syariat Islam. Konsep ini mentransformasikan tujuan-tujuan hukum Islam yang lebih luas ke dalam kerangka kerja Pendidikan Islam. Peserta didik yang hanya menghafal tanpa memahami hakikat akan menghasilkan generasi yang lemah akidah, tanpa pemahaman yang mendalam. Penelitian ini dilakukan dengan mini riset (research library) dengan menggunakan metode kajian pustaka sebagai pengumpulan data dalam penelitian. Sehingga penulisan artikel ini bertujuan memaparkan maqashid syari'ah dalam perspektif pendidikan Islam. Berkembangnya globalisasi memiliki dampak dalam berbagai aspek kehidupan manusia. Tujuan pokok dari hukum Islam (maqashid syari'ah) sangat diperlukan dalam rangka solusi praktis pemecahan problematika di dunia pendidikan Islam yang tidak ditemukan di masa Nabi, sahabat atau periode tabi'in. Maqashid syari'ah merupakan aspek penting dan dunia pendidikan Islam. Ini sekaligus jawaban bahwa hukum Islam itu dapat mengikuti perkembangan zaman. Meskipun demikian landasan hukum tersebut tetap berpijak pada dasar hukum yang kokoh yaitu Al-Qur'an dan hadits.

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**Kata Kunci:** Maqashid Syari'ah, Pendidikan Islam, Kemaslahatan

## 1. INTRODUCTION

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Islam is a holistic religion that comprehensively regulates all aspects of human life, both in terms of worship (ibadah) and social transactions (mu'amalah). Allah SWT has stated in the Qur'an that Islam is a perfect religion. In accordance with this condition, there are many provisions and laws established by Allah SWT for His servants (Fathurohim, F, 2023). All guidance and guidelines established by Allah SWT are intended to keep humanity on the right path.

Islamic education carries a fundamental mission to shape individuals who are not only intellectually intelligent but also spiritually strong and morally mature. The ultimate objective (maqshad) of Islamic education is to achieve happiness in this world and the hereafter (falah), which means that the educational process must produce humans who understand and practice their religious teachings holistically (Amsall, A. Q., & Sinulingga, N, 2023). However, in the contemporary context, the Islamic education curriculum often faces the challenge of disorientation: it tends to be textual-normative and less responsive to social dynamics and the needs of the times. As a result, graduates sometimes have partial religious understanding and are less able to connect the knowledge they have learned with the realities of real life.

Terminologically, *maqashid syari'ah* is *al-ma'anni allati syuri'at laba al-ab-kam* (Ahmad al-Hajj al-Kurdi, 1980), meaning the value content that becomes the objective of legal legislation. *Al-Maqashid* is the plural form of the word *al-maqshid* which means purpose (the objectives of sharia) (Abdul Aziz Dahlan, 2023), intentionality. Thus, *maqashid syari'ah* is the objective to be achieved from the establishment of a law. *Maqashid syari'ah* has an important role in determining law as has been done by the companions in performing *ijtihad*, in accordance with changes in the conditions of the times so that the welfare of human life is realized.

Based on the meaning of the word, several scholars define it differently. Al-Fasi, for example, defines *maqashid syari'ah* as the purpose or secret of Allah SWT that exists in every sharia law. Meanwhile, Ar-Risuni argues that *maqashid syari'ah* is the goal to be achieved so that the welfare of the *ummah* can be realized. The welfare referred to includes all things in human life. Including therein is human sustenance, financial needs, clothing, food, and shelter (Ponpes Al-Hasanah Bengkulu, 2023).

The implementation of *Maqashid Syari'ah* values in the Islamic education curriculum means transforming the teaching approach from mere transfer of knowledge to instilling deep understanding of the purpose behind every sharia (transfer of values and objectives). This is crucial so that Islamic education can produce a moderate, tolerant, fair generation capable of making real contributions to civilization, in line with the universal principles of Islam (Minarni, M., & Rohimin, R, 2023).

To achieve human welfare, namely happiness in this world and the hereafter, there are five essential elements that must be implemented. According to *asy-Syatibi*, these five are: religion, soul, intellect, lineage, and property. In order for these five essential elements to be properly maintained and implemented, sharia commands, prohibitions, and permissions that must be obeyed by every *mukallaf* (legally responsible person) are present. *Usul fiqh* scholars give a scale of priorities in realizing these five essential elements according to their needs, namely: a) *ad-daruriyyah* needs (fundamental), b) *al-hajiyyah* needs (complementary), and c) *at-tahsiniyyah* needs (embellishing) (Didi Sumardi, 2014).

Education is a basic human need, so it needs special attention to *maqashid syari'ah* to create a good education system that can provide human welfare (Khairul Mufti, 2019). There are several educational issues that have emerged recently, one of which is the role of the teacher. The teacher is one of the main factors that can make a student have good skills and knowledge. Syaiful Sagala stated:

"The failure of educators to deliver teaching materials is always not because they lack mastery of the material, but because they do not know how to deliver the material well and appropriately so that students can learn in a pleasant and enjoyable atmosphere. So that students can learn in a pleasant and enjoyable atmosphere, educators need to have knowledge about approaches and learning techniques by understanding learning theories and good and appropriate learning techniques" (Syaiful Sagala, 2010).

In addition to the limitations of the teacher's ability to deliver material, also the teacher's ability to manage the classroom. Globalization demands modern education, including the use of educational

media available in schools. Thus, teachers are expected to be more adaptable, skilled and professional in order to become problem solvers for the learning problems faced by students during the learning process (St. Fatimah Khadir, 2014).

In several articles, scientific writings and social media accounts we often see and hear that Finland has an education system that is claimed to be the best in the world. Why is that? There are seven reasons why education in that country is the best, namely: 1) The minimum age standard for entering elementary school is 7 years, 2) No exams and homework, 3) No ranking system, no superior classes and so on, 4) Full scholarships, 5) More practice outside the classroom, 6) Teachers are always learning, 7) Becoming a teacher is a prestigious job like a doctor (Adian Husaini, 2022).

According to Fazlur Rahman, one of the main problems experienced by Islamic education is ideological problems. Muslims cannot effectively connect the importance of knowledge with their ideological orientation. So that Muslim society does not have high motivation to learn. They are not aware of and even forget that Islam obliges its followers to seek knowledge throughout their lives (Abuddin Nata, 2010).

The purpose of this article is to explain maqashid syari'ah in the perspective of Islamic education. So that Islamic values are present in the midst of the chaos of knowledge in the world of education and can be evaluated the extent of relevance and facts in the field so far with Islamic teachings.

## 2. RESEARCH METHODS

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### 2.1 Research Design

Based on the background above, the author obtained data in this writing through literature review (*library research*). Literature review is an activity of collecting data and information from various sources that contain various studies of theories needed by research. Dr. Amir Hamzah, M.A. argues that literature review is a method of scholarly work that falls into the category of qualitative research (Amir Hamzah, 2020).

### 2.2 Subject and Research Location

Literature review can also be interpreted as a method of collecting data by analyzing reference books, articles, scientific journals related to the issues raised by the author in the research. Thus, the research method used in this study is to collect relevant data in the form of books, articles, scientific journals and so on.

### 2.3 Data Collection Procedures

Data were collected through documentation study of various sources including books, journal articles, and other scholarly works relevant to the topic of Maqashid Syari'ah in Islamic education.

Sources were selected based on their relevance, credibility, and contribution to understanding the implementation of Maqashid Syari'ah values in the curriculum.

## 2.4 Research Instruments

The primary instrument in this library research is the researcher themselves, who conducts the analysis and interpretation of textual sources. Secondary instruments include documentation guidelines for systematically categorizing and analyzing collected materials.

## 2.5 Data Analysis Techniques

Data analysis was conducted through qualitative descriptive analysis. Collected data were organized, categorized, and interpreted to identify patterns and themes related to the implementation of Maqashid Syari'ah values in the Islamic education curriculum.

## 2.6 Validity and Reliability

Data validity was maintained through source triangulation, comparing multiple sources to verify findings. Reliability was ensured by maintaining a clear audit trail of all sources consulted and analytical processes applied.

## 3. RESULTS AND FINDINGS

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The implementation of Maqashid Syari'ah values in the Islamic education curriculum means designing and implementing the teaching-learning process that not only focuses on the normative aspect (what is commanded and prohibited) but also on the substantive aspect (the purpose and benefit) of Islamic teachings. The goal is to shape students who are not only ritually pious but also have social awareness, high ethics, and are able to bring benefit to the ummah and the universe (achieving *falah*) (Masruroh, S., et al., 2023). Traditionally, Maqashid Syari'ah is categorized into five basic principles (Al-Dharuriyyat Al-Khams), namely preserving: Religion (*hifd ad-din*), Soul (*hifd an-nafs*), Intellect (*hifd al-aql*), Lineage (*hifd an-nasl*), and Property (*hifd al-mal*). From the research results, the following are the forms of implementation of Maqashid Syari'ah values in the Islamic education curriculum.

### 3.1 Formulation of Educational Vision and Mission

The Islamic education curriculum must explicitly include the goal of maintaining the five principles of Maqashid Syari'ah. The vision is not only to produce graduates who master religious knowledge but also those who are competent in general knowledge to preserve the intellect and soul, as well as have integrity to preserve property and lineage (Rohayana, A. D, 2019). Jasser Auda has developed thoughts on a multidisciplinary systems approach that is highly relevant to Islamic education. This is because Islamic education is interrelated with one another from various elements. So far, Islamic education in Indonesia has not yet used a systems approach.

### Figure 1. Reorientation of Classical Maqashid Syari'ah Towards Contemporary Maqashid Syari'ah

*(Diagram showing the development from classical maqashid [hifdz al-din, al-nafs, al-aql, al-nasl, al-mal] to contemporary maqashid including human rights, justice, freedom, human development, and dignity)*

From the figure above, we can see the development of classical *maqashid syari'ah* carried out by Jasser Auda towards contemporary maqashid syari'ah. The development of these maqashid cannot be separated from his thinking which considers the current condition of Muslims to be very concerning (Mutholingah, S., et al. 2018). Thus, human resource development is needed so that the welfare of humanity is realized.

So far, Islamic education in Indonesia has still centered on curriculum development, with only minimal government attention to the development of human resource quality. This is evidenced by the fact that research and scientific work development has not been maximized, and full scholarships for those interested in studying are rarely found (Warisno, A, 2018). Especially when faced with the digitalization era of the industrial revolution 4.0 where there are no longer any regional boundaries related to information technology that will affect the social life of humanity.

The facts in the field explain that Western education has a significant influence on the dimensions of Islamic education. Even orientalist thought has greatly influenced various policies in the education system in Indonesia (Zarkasyi, H. F, 2009). Some Western influences on education are as follows: 1) classification of students based on IQ, 2) active student learning methods, 3) learning evaluation based on Bloom's taxonomy.

Based on the above description, Western thought is indicated to have an influence on Islamic education. Meanwhile, preserving religion at the *ad-Daruriyyah* level (fundamental needs) means maintaining and fulfilling religious obligations including primary needs. Such as the prohibition of committing *shirk* (polytheism). Allah SWT says:

*"And (remember) when Luqman said to his son, while he was advising him: 'O my son, do not associate partners with Allah. Indeed, associating partners with Allah is truly great injustice'" (QS. Luqman: 13).*

This verse contains wisdom about instilling monotheism in children. Monotheism is the main foundation in human life. The family as the child's first environment must be able to fulfill the basic need for recognition of their Lord. In addition to monotheism, also the habituation of the five daily prayers. If this prayer obligation is carried out properly and correctly, it can prevent evil deeds (Ahmad, E. S, 2020).

In accordance with the objective of implementing *maqashid syari'ah*, namely the welfare of humanity. Benefit in general can be obtained in two ways: realizing benefits, goodness and pleasure for humans, which is called *jalb al-manafi'*. This benefit can be felt directly at that time or in the future and avoiding or preventing damage and evil, which is often called *dar' al-mafasid*.

What is used as a measure to determine the goodness or badness of something done is what constitutes human basic needs. The levels of human needs are primary, secondary, and tertiary needs.

### 3.2 Integration Across Subjects

Education is the main foundation in building civilization and shaping the character of the next generation. In the context of Islamic education, the goal is not only limited to the transfer of knowledge, but also the formation of a complete personality (*insan kamil*) that upholds ethical and moral values (Chotimah, C, 2016). The challenge of education in the contemporary era is the imbalance between intellectual intelligence and spiritual and social maturity, which often produces graduates who are academically competent but lack awareness of humanitarian and environmental responsibilities.

To overcome this gap, a comprehensive educational philosophical framework is needed. One relevant framework is Maqashid Syari'ah, which literally means the objectives (purposes) of Islamic law. This fundamental concept not only applies in the realm of Islamic law but is also very applicable in formulating the objectives and substance of education. Maqashid Syari'ah focuses on achieving benefit (welfare) and rejecting harm for humanity, which is classically summarized in five main principles (*al-dharuriyat al-khams*): preservation of religion (*hifdz al-din*), soul (*hifdz al-nafs*), intellect (*hifdz al-aql*), lineage (*hifdz al-nasl*), and property (*hifdz al-mal*) (Betawi, U, 2018).

The application of Maqashid Syari'ah values in education cannot be limited only to Islamic Religious Education (PAI) subjects. On the contrary, integration must be carried out holistically into all subjects in the curriculum---both sciences, social sciences, and humanities. The goal is to ensure that every discipline is understood not only as factual knowledge but as a means to achieve the higher objectives of sharia, namely creating benefit in this world and happiness in the hereafter (*falah*) (Mufti, K, 2019). For example, science subjects can be integrated with the principles of *hifdz al-nafs* (preserving the soul) and *hifdz al-mal* (preserving property) through research ethics and sustainable development.

Although the urgency of this integration is recognized, its implementation in the curriculum often faces challenges, including limited teacher understanding of the deep concept of Maqashid Syari'ah and the absence of a concrete integrated curriculum model. Therefore, this writing aims to elaborate how the universal values of Maqashid Syari'ah can be internalized into various subjects to shape students who are not only intelligent but also have strong character, integrity, and contribute positively to society and the environment (Masruroh, S., 2023). The following discussion will delve into effective implementation models and the relevance of these values in the context of national education.

### 3.3 Innovative Learning Methods

Islamic education holds a fundamental role in shaping the character, morality, and intellectuality of the Muslim generation to be able to carry out their roles as servants (*'abid*) and caliphs of Allah on earth. Amidst technological disruption and rapid social change in the 21st century, Islamic

educational institutions are faced with significant challenges: how to transform rich religious knowledge (naqli science) so that it remains relevant, contextual, and solution-oriented to contemporary issues (Anwar, S, 2016). Often, religious learning tends to be conventional, textual, and focused on memorization (low cognitive), which risks producing graduates who are ritually intelligent but less responsive to humanitarian and civilizational issues (less internalized ethical-social values).

To bridge the gap between religious theory and the reality of modern life, a substantive thinking framework in Islamic education is needed. This framework is found in the concept of Maqashid Syariah (the objectives of sharia). The essence of Maqashid Syariah is to realize benefit (goodness) and reject harm (damage) for humanity universally, both in this world and the hereafter (achieving *falah*) (Wulandari, E. P., 2022).

Maqashid Syariah, popularized by Imam Asy-Syatibi, classifies the objectives of Islamic law into three levels (dharuriyyat, hajiyyat, tahsiniyyat) with five main guarantees (*al-Kulliyat al-Khams*): preserving religion (*hifd ad-din*), soul (*hifd an-nafs*), intellect (*hifd al-aql*), lineage (*hifd an-nasl*), and property (*hifd al-mal*) (Nazaruddin, N., 2020). Implementing these values in the curriculum means shifting the focus from mere formal compliance to a deep understanding of *why* a sharia teaching exists, so that Islamic teachings become a value system that encourages a just and balanced civilization.

The Maqashid Syariah paradigm cannot be optimally internalized if delivered through passive lecture (expository) methods. To foster contextual and critical understanding---which is essential for preserving 'aql (intellect) (*hifd al-aql*) and generating innovation (creativity)---Innovative Learning Methods are needed.

Innovative methods, such as Project-Based Learning (PBL), Problem-Based Learning (PBL), collaborative learning, or the use of digital technology (such as e-learning and interactive platforms), allow students to actively engage in the learning process. Instead of just receiving information about the "five principles of Maqashid," students are encouraged to identify real problems in society (for example, environmental issues, public health, or economic justice) and formulate solutions based on the principles of Maqashid Syariah (Fahlevi, M. R, 2022).

Although Maqashid Syariah is recognized for its urgency as a vision of Islamic education, and innovative methods are proven to increase student engagement, there is still a significant gap in the literature and educational practice. The curriculum often has not yet explicitly integrated Maqashid Syariah into its learning design, and many educators have not mastered the innovative pedagogy needed to transfer these substantive values. This research argues that without a synthesis between the philosophy of Maqashid Syariah and innovative learning methods, the goal of Islamic education to create *insan kamil* (the perfect human) oriented towards the welfare of the ummah will be difficult to achieve.

### 3.4 Development of Teaching Materials

Education holds a central role in shaping the character, intellectuality, and civilization of a nation. In the context of Islamic education, its goal is not only limited to the transfer of cognitive

knowledge but also to the formation of a complete personality (*insan kamil*) capable of integrating spiritual, intellectual, and social aspects. To achieve this holistic goal, teaching materials are a very crucial curriculum component, functioning as a bridge between competency standards and student understanding (Safitri, D., 2023). The quality of teaching materials directly determines the effectiveness of the learning process.

However, the challenge in developing teaching materials today is the tendency to focus on textual and partial aspects of religious teachings, often neglecting the contextual dimension and lofty objectives (*maqashid*) of the sharia itself (Mukhibat, M. 2015). This can result in students who understand *what* must be done (*fiqh*), but lack understanding of *why* it is legislated (wisdom and benefit). As a result, the relevance of Islamic education in answering contemporary issues such as environmental ethics, social justice, and religious tolerance is questioned.

To overcome these challenges, a comprehensive philosophical framework is needed that can guide the development of teaching materials to be more relevant and oriented towards benefit. In the tradition of Islamic law, this framework is known as *Maqashid Syariah*, which literally means the objectives or purposes of Islamic law.

The concept of *Maqashid Syariah*, popularized by scholars such as Imam Al-Shatibi, emphasizes that sharia was revealed to realize and maintain benefit (*maslahah*) for humanity, both in this world and the hereafter (Khilmi, E. F, 2018). Traditionally, *Maqashid Syariah* is classified into five (or six) basic principles that must be protected (*al-dharuriyyat al-khamsah*), namely preserving: religion (*hifdz al-din*), soul (*hifdz al-nafs*), intellect (*hifdz al-aql*), lineage (*hifdz al-nasl*) and property (*hifdz al-mal*).

Implementing *Maqashid Syariah* values in the development of teaching materials means transforming lesson materials from mere collections of information into guides full of meaning and purpose (Muzakki, A. 2021). This is not only applicable to religious subjects but can also be integrated into general subjects (sciences, social studies, humanities) to provide an ethical perspective and applied morality. This integration offers several key benefits:

1. **Holistic Learning:** Teaching materials do not only teach law (*fiqh*) but also the wisdom behind it, ensuring a balance between normative and substantive aspects.
2. **Character Development:** Values such as preserving the soul (health, safety), preserving the intellect (critical, scientific thinking), and preserving property (just economy) can become the foundation for student character and ethics development.

**Contextualization:** *Maqashid Syariah* provides a methodological lens to understand how Islamic teachings can be applied flexibly and relevantly according to space and time, without sacrificing basic principles.

#### 4. RESULTS AND DISCUSSION

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The findings of this research demonstrate that the implementation of Maqashid Syari'ah values in the Islamic education curriculum represents a comprehensive framework for reorienting educational goals and practices. This discussion examines these findings in relation to existing theoretical frameworks and their implications for Islamic education.

The integration of Maqashid Syari'ah into the Islamic education curriculum addresses a critical gap in contemporary Islamic education, which has often been characterized by a disconnect between normative religious teachings and the practical needs of students in modern society. This finding aligns with the work of Jasser Auda (2010), who argues for a systems approach to Maqashid Syari'ah that moves beyond the classical five principles to address contemporary challenges. Auda's development of maqashid from classical to contemporary dimensions, as visualized in Figure 1, demonstrates that Islamic law and its objectives can evolve to meet changing societal needs while remaining rooted in foundational principles.

The findings regarding the formulation of vision and mission in Islamic educational institutions reflect a paradigm shift from a narrow focus on religious knowledge to a more comprehensive approach encompassing human development in all its dimensions. This resonates with the holistic concept of *insan kamil* (perfect human) in Islamic thought, which emphasizes the balanced development of spiritual, intellectual, physical, and social aspects of human personality. Research by Rohayana (2019) supports this perspective, arguing that the purpose of Islamic education is not merely to produce graduates who are religiously knowledgeable but also those who are competent in general knowledge and possess integrity.

The integration of Maqashid Syari'ah values across all subjects represents a significant departure from the traditional approach where Islamic values were confined to religious education classes. This finding is consistent with the perspective of Masruroh et al. (2023), who emphasize that Islamic education must be integrated holistically into the entire curriculum to ensure that every discipline is understood as a means to achieve the higher objectives of sharia. The failure to achieve this integration, as noted by Mukhibat (2015), results in students who understand what must be done but lack understanding of why it is legislated, leading to a disconnect between religious knowledge and practical application.

The emphasis on innovative learning methods in implementing Maqashid Syari'ah values addresses a significant challenge in contemporary Islamic education: the prevalence of passive, lecture-based approaches that fail to engage students or develop critical thinking skills. Fahlevi (2022) argues that methods such as Project-Based Learning and Problem-Based Learning allow students to actively engage with real-world problems and formulate solutions based on Islamic principles. This approach not only preserves the intellect (*hifd al-aql*) but also develops the critical and creative thinking skills essential for addressing contemporary challenges.

The development of teaching materials grounded in Maqashid Syari'ah values represents a crucial step in ensuring that Islamic education is relevant and meaningful for students. This finding aligns with Muzakki's (2021) argument that teaching materials must be transformed from mere collections of information into guides full of meaning and purpose. By contextualizing religious

teachings within the framework of maqashid, teaching materials can help students understand not only what must be done but also why it is commanded, thereby fostering a deeper and more meaningful engagement with Islamic teachings.

The findings also highlight the importance of addressing the influence of Western educational thought on Islamic education in Indonesia, as noted by Zarkasyi (2009) and Warisno (2018). The classification of students based on IQ, active learning methods, and Bloom's taxonomy, while having some value, can also undermine the holistic and integrative nature of Islamic education if not properly contextualized within an Islamic framework. The challenge, therefore, is to selectively adopt elements of Western educational thought that are consistent with Islamic values while rejecting those that undermine them.

The theoretical contribution of this research lies in its articulation of a comprehensive model for implementing Maqashid Syari'ah values in the Islamic education curriculum. While previous research has examined elements of this model separately, this study demonstrates their systematic integration into a coherent framework. The model's emphasis on aligning vision and mission, integrating values across subjects, utilizing innovative learning methods, and developing contextual teaching materials offers a distinctive contribution to the field.

The practical implications of this research extend to educational policy and practice. For Islamic educational institutions, the findings suggest that curriculum reform must go beyond surface-level changes to address the fundamental orientation and objectives of education. For policymakers, the findings highlight the importance of supporting the development of teaching materials and teacher training programs that enable the effective implementation of Maqashid Syari'ah values. For educators, the findings underscore the importance of innovative teaching methods that engage students actively in the learning process and help them connect Islamic teachings with real-world challenges.

The findings of this research also address the concerns raised by Fazlur Rahman regarding the ideological problems facing Islamic education. According to Rahman, Muslims cannot effectively connect the importance of knowledge with their ideological orientation, resulting in low motivation to learn. By grounding the educational process in the objectives of sharia, Maqashid Syari'ah provides a framework for connecting knowledge acquisition with the higher purposes of Islamic faith, thereby potentially increasing motivation and engagement.

The concept of benefit (*maslahah*) as the ultimate objective of Maqashid Syari'ah provides a criterion for evaluating the goodness or badness of educational practices. As noted in the findings, benefit in general can be obtained through realizing benefits and preventing harm. This principle, articulated by scholars such as Al-Shatibi, provides a methodology for determining the relevance and appropriateness of educational practices in different contexts. The application of this principle to education suggests that practices should be evaluated based on their contribution to human welfare, both in this world and the hereafter.

The classification of needs into three levels (primary, secondary, and tertiary) provides a framework for prioritizing educational objectives. The primary level (*dharuriyyat*) corresponds to the protection of the five essential elements: religion, soul, intellect, lineage, and property.

Education must first ensure the protection and development of these fundamental elements before addressing secondary and tertiary needs. This hierarchical approach provides a systematic basis for curriculum development and resource allocation.

The integration of contemporary issues into the Maqashid Syari'ah framework, as proposed by Jasser Auda, demonstrates the dynamism of Islamic law and its ability to respond to changing circumstances. This dynamism is essential for ensuring that Islamic education remains relevant and responsive to contemporary challenges while remaining grounded in foundational principles. The development from classical to contemporary maqashid, as visualized in Figure 1, reflects the ongoing process of *ijtihad* that is essential for the continued vitality of Islamic education.

Finally, this research contributes to broader discourse on the future of Islamic education. As globalization and technological change continue to transform societies, Islamic education must adapt while remaining faithful to its fundamental principles. The implementation of Maqashid Syari'ah values offers a path forward that preserves the essence of Islamic education while responding to contemporary needs. By grounding education in the objectives of sharia, Islamic educational institutions can produce graduates who are not only knowledgeable and skilled but also morally grounded and socially responsible.

## 5. CONCLUSION

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Based on the research findings and deep analysis of the implementation of Maqashid Syari'ah values in the Islamic education curriculum, the following conclusions are drawn:

1. The implementation of Maqashid Syari'ah values in the Islamic education curriculum means making the noble objectives of sharia (Islamic law) the philosophical foundation, formulation of goals, development of materials, and evaluation of the educational process. The goal is to shape individuals who are not only cognitively competent but also balanced spiritually, emotionally, socially, and morally noble, in order to achieve benefit in this world and the hereafter.
2. The integration of Maqashid Syari'ah values must be carried out holistically across all subjects in the curriculum, not limited to Islamic Religious Education alone. This ensures that every discipline is understood as a means to achieve the higher objectives of sharia, namely creating benefit and happiness for humanity.
3. Innovative learning methods such as Project-Based Learning, Problem-Based Learning, and collaborative learning are essential for effectively internalizing Maqashid Syari'ah values. These methods allow students to actively engage with real-world problems and formulate solutions based on Islamic principles, thereby preserving the intellect and developing critical and creative thinking skills.
4. The development of teaching materials grounded in Maqashid Syari'ah values is crucial for ensuring that Islamic education remains relevant and meaningful. Teaching materials must be transformed from mere collections of information into guides full of meaning and

purpose, helping students understand not only what must be done but also why it is commanded.

5. From the entire discussion, it is evident that Maqashid Syari'ah is an important aspect of the Islamic education world. This simultaneously provides an answer that Islamic law can keep up with the times. Nevertheless, the legal foundation remains based on a solid legal basis, namely the Qur'an and hadith

## 5.2 Recommendations

Based on these findings, the following recommendations are proposed:

1. **Curriculum Reform:** Islamic educational institutions should reform their curricula to explicitly incorporate Maqashid Syari'ah values as the philosophical foundation and guiding framework for all aspects of education, including vision and mission formulation, learning objectives, teaching materials, and evaluation methods.
2. **Teacher Training:** Comprehensive training programs should be developed to enhance teachers' understanding of Maqashid Syari'ah and their ability to integrate these values into their teaching practices. This training should cover both theoretical understanding and practical pedagogical skills.
3. **Development of Teaching Materials:** Teaching materials should be developed that explicitly incorporate Maqashid Syari'ah values and help students understand the wisdom and purpose behind Islamic teachings. These materials should be contextualized to address contemporary issues and challenges.
4. **Adoption of Innovative Teaching Methods:** Islamic educational institutions should adopt innovative teaching methods such as Project-Based Learning, Problem-Based Learning, and collaborative learning to actively engage students in the learning process and help them develop critical and creative thinking skills.
5. **Integration Across Subjects:** Maqashid Syari'ah values should be integrated across all subjects in the curriculum, not limited to Islamic Religious Education alone. This will help students understand the relevance of Islamic values to all aspects of life and knowledge.

6. **Research and Development:** Further research should be conducted to explore the effective implementation of Maqashid Syari'ah in various educational contexts and to develop concrete models and guidelines that can be widely adopted.

#### Ethical & Author Statements

**CRedit Statement:** Katni, Sarnawati, Nabilla Azzahwa, Hardanenggar Kusumaningtyas, Sheylla Oktavia Syahri Ramadhani, & Helmy Yahya: Conceptualization, Methodology, Writing -- Original Draft, Data Curation, and Supervision; Formal Analysis, Investigation, and Writing -- Review & Editing.

**Data Policy:** Supporting data regarding the implementation of Maqashid Syari'ah values in the Islamic education curriculum are available from the corresponding author upon reasonable request.

**AI Policy:** AI tools were used solely for linguistic consistency and grammatical refinement. The final analysis, interpretation of Islamic education philosophy, and the reconstruction of curriculum recommendations are original human outputs.

## 6. REFERENCES

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