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MAQASHID AL-SHARIAH IN EDUCATION FOR ENHANCING THE QUALITY OF TEACHERS AND EDUCATIONAL PERSONNEL

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Abstract

This study examines the implementation of Maqāṣid al-Sharīʿah in enhancing the quality of teachers and educational personnel at Muhammadiyah Boarding School (MBS) Ki Bagus Hadikusumo Bogor. Using a qualitative case study design, data were collected through in-depth interviews, observations, and document analysis, and analyzed thematically based on a systems-oriented maqāṣid framework. The findings reveal that the institutional philosophy of al-uṣūl al-khamsah—comprising sound faith, proper worship, noble character, comprehensive knowledge, and social contribution—functions as an operational translation of maqāṣid principles in educational practice. These values are systematically integrated into recruitment, professional development, performance evaluation, and daily institutional culture. Teachers and educational personnel are developed not only as competent professionals but also as individuals with strong ethical integrity, spiritual awareness, and social responsibility. The study also finds that organizational practices such as continuous training, collective leadership, and value-based discipline reinforce a holistic model of human resource development. This research demonstrates that Maqāṣid al-Sharīʿah provides a relevant and adaptable framework for improving educational quality by integrating intellectual, moral, and institutional dimensions. The findings contribute to the development of a value-based educational model and offer practical insights for strengthening human resource management in Islamic educational institutions.

Keywords: Islamic Educational Institutions, Maqashid Shariah, Teachers and Educational personnel

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Abstrak

Penelitian ini mengkaji implementasi Maqāṣid al-Sharīʿah dalam meningkatkan kualitas guru dan tenaga kependidikan di Muhammadiyah Boarding School (MBS) Ki Bagus Hadikusumo Bogor. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus, di mana data dikumpulkan melalui wawancara mendalam, observasi, dan analisis dokumen, kemudian dianalisis secara tematik berdasarkan kerangka maqāṣid berbasis sistem. Hasil penelitian menunjukkan bahwa filosofi institusi al-uṣūl al-khamsah—yang meliputi akidah yang lurus, ibadah yang benar, akhlak mulia, ilmu yang komprehensif, dan kontribusi sosial—berfungsi sebagai bentuk operasionalisasi prinsip maqāṣid dalam praktik pendidikan. Nilai-nilai tersebut terintegrasi secara sistematis dalam proses rekrutmen, pengembangan profesional, evaluasi kinerja, serta budaya kelembagaan sehari-hari. Guru dan tenaga kependidikan tidak hanya dikembangkan sebagai profesional yang kompeten, tetapi juga sebagai individu yang memiliki integritas etis, kesadaran spiritual, dan tanggung jawab sosial yang kuat. Penelitian ini juga menemukan bahwa praktik kelembagaan seperti pelatihan berkelanjutan, kepemimpinan kolektif, dan disiplin berbasis nilai memperkuat model pengembangan sumber daya manusia yang holistik. Maqāṣid al-Sharīʿah terbukti memberikan kerangka yang relevan dan adaptif dalam meningkatkan kualitas pendidikan melalui integrasi dimensi intelektual, moral, dan kelembagaan, serta berkontribusi pada pengembangan model pendidikan berbasis nilai dan penguatan manajemen sumber daya manusia dalam lembaga pendidikan Islam.

Kata Kunci: Guru dan Tenaga Kependidikan, Lembaga Pendidikan Islam, Maqashid Shariah

A. INTRODUCTION

In many educational systems, especially within Islamic institutions, quality improvement efforts often focus on formal aspects such as administrative compliance, curriculum completion, and measurable performance indicators. This procedural and technocratic orientation tends to neglect deeper dimensions, including ethical integration, spiritual development, and the ultimate purposes of education. Consequently, while administrative outcomes may appear satisfactory, the holistic development of teachers and educational personnel—intellectually, morally, and spiritually—remains insufficient. This reflects a gap between prevailing quality frameworks and the substantive goals of Islamic education, which emphasize comprehensive human development and the realization of public good. Maqasid al-Shariah-based approach is highly relevant as a philosophical framework that centers human welfare and offers a foundation for reconstructing educational paradigms, particularly in improving the quality of educators (Ahmed, 2025; Auda, 2022; Munir et al., 2023, 2024). Accordingly, education grounded in Maqasid al-Shariah requires the integration of intellectual development, moral cultivation, and spiritual awareness across all educational

processes(Fuad, 2025). Within this framework, teachers and educational personnel are not merely technical implementers of instruction, but serve as key agents in transforming these values into sustainable and meaningful educational practices.

Although many studies highlight the importance of improving the quality of teachers and educational personnel as a key determinant of educational success, most remain grounded in conventional approaches that emphasize professional competence, work effectiveness, and performance outcomes. While important, these approaches often neglect value-based and transcendental dimensions central to Islamic education. Maqasid al-Shariah offers a more comprehensive framework by linking educational quality to broader human welfare at both individual and societal levels. Rooted in the preservation of religion, life, intellect, lineage, and wealth, it provides a dynamic foundation for education. In practice, this includes strengthening intellectual capacity, cultivating ethical professionalism, and improving welfare and working conditions, thereby supporting holistic and sustainable human resource development in education.

However, despite extensive theoretical discourse on Maqasid al-Shariah, its translation into concrete educational practices—particularly in improving the quality of teachers and educational personnel—remains limited. Many Islamic educational institutions have yet to fully integrate maqasid principles into policies, curricula, and human resource development systems, leaving their transformative potential unrealized. This gap underscores the need to reconceptualize Maqasid al-Shariah not only as a normative framework but also as an operational system guiding all educational activities toward human welfare. Accordingly, managing educational human resources should be viewed as a strategic process aimed at optimizing intellectual, moral, and professional capacities in a holistic and sustainable manner.

Building on this perspective, improving the quality of teachers and educational personnel will be more effective when grounded in the integration of Maqasid al-Shariah across educational processes. Quality should not be measured solely through formal performance indicators, but also through the extent to which individuals and institutions realize values that promote comprehensive human welfare. Educational policies and practices must therefore be assessed based on their contributions to intellectual development, character formation, and institutional sustainability. In this sense, education is expected to produce human resources who are not only technically competent, but also demonstrate strong moral integrity, spiritual awareness, and a deep sense of social responsibility.

This study is conducted at Muhammadiyah Boarding School Ki Bagus Hadikusumo Bogor as a case study to explore the implementation of Maqasid al-Shariah in enhancing the quality of teachers and educational personnel. This institution was selected due to its distinctive characteristics as a modern Islamic boarding school that integrates formal curricula with Islamic values in its

educational practices. Using a qualitative approach, this study seeks to examine in depth the educational practices that reflect maqasid principles, as well as to identify the factors that support and hinder their implementation in real contexts.

Previous empirical studies have demonstrated that the quality of teachers and educational personnel significantly influences the quality of learning and educational outcomes. However, most of these studies tend to focus on technical and managerial aspects, with limited attention to the integration of Islamic values and objectives. In this regard, research that specifically examines the enhancement of teacher and educational personnel quality based on Maqasid al-Shariah remains relatively limited, thereby providing a significant opportunity for this study to contribute to the development of Islamic education scholarship.

Unlike previous studies that often position Islamic values as merely complementary normative elements, this research explicitly places Maqasid al-Shariah as the primary analytical framework for understanding and developing the quality of teachers and educational personnel. This approach not only emphasizes the importance of values but also seeks to translate maqasid principles into more structured and operational mechanisms. Therefore, this study contributes not only to theoretical development but also offers practical implications for Islamic educational institutions in designing more comprehensive and sustainable strategies for improving human resource quality.

This study offers a significant novelty by positioning Maqasid al-Shariah not merely as a normative or philosophical foundation, but as an operational and systemic framework for managing and developing the quality of teachers and educational personnel. While previous studies have predominantly treated maqasid as an abstract ethical orientation or a complementary value framework, this research advances the discourse by demonstrating its practical translation into concrete institutional mechanisms. Specifically, maqasid principles are embedded within key dimensions of educational management, including recruitment systems, professional development, performance evaluation, organizational culture, and leadership practices. By adopting a systems-oriented perspective, this study extends maqasid into a dynamic and context-responsive paradigm, capable of addressing the complexities of modern educational institutions, where maqasid functions not only as a protective framework (hifz) but also as a developmental paradigm emphasizing optimization, continuous improvement, and sustainable human development.

Moreover, this study introduces an integrative and multidimensional model that connects the core objectives of Maqasid al-Shariah—such as the development of intellect, morality, spirituality, and social responsibility—with contemporary approaches to human resource management in education. Its empirical grounding within an Islamic boarding school context enables a concrete illustration of how maqasid principles are enacted in real educational practices, thereby bridging the gap between theory and practice. Consequently, this research moves beyond conventional quality frameworks that focus primarily on

technical performance indicators by proposing a more holistic and value-driven understanding of educational quality. The novelty of this study lies not only in its conceptual contribution but also in its ability to operationalize Maqasid al-Shariah as a comprehensive, applicable, and sustainable framework for enhancing the quality of teachers and educational personnel in contemporary Islamic education.

B. RESEARCH METHOD

This study employs a qualitative approach using a case study (Miles & Huberman, 1994; Patton, 2015)design conducted at Muhammadiyah Boarding School (MBS) Ki Bagus Hadikusumo Bogor. This approach was selected to enable an in-depth exploration of how Maqasid al-Shariah is understood, internalized, and implemented in enhancing the quality of teachers and educational personnel within a real educational setting. The study is theoretically grounded (K.Yin, 2011; Peshkin, 1993) in the systems-based framework of Jasser Auda, which conceptualizes Maqasid al-Shariah as an integrative and multidimensional paradigm linking ethical objectives with contemporary institutional practices. This perspective allows the study to interpret educational processes not merely as technical activities, but as value-driven efforts aimed at developing intellectual capacity, moral integrity, and professional responsibility among educational personnel.

Data collection was conducted through multiple qualitative techniques to ensure depth and credibility. Primary data were obtained through in-depth interviews (Creswell, 2012; Garrido, 2017; Khan et al., 2025; Miles et al., 2014) with school leaders, teachers, and educational personnel, complemented by direct observations of teaching practices, professional development activities, and institutional culture. In addition, document analysis was carried out on institutional policies, curriculum frameworks, and training programs relevant to the implementation of maqasid-oriented education. Participants were selected purposively based on their roles and involvement in educational processes, ensuring that the data gathered were contextually rich and aligned with the research focus.

Data analysis followed a systematic process involving data reduction, thematic coding, and interpretive synthesis. Data collection in this study was conducted through multiple qualitative techniques designed to ensure depth, richness, and contextual accuracy within the setting of Muhammadiyah Boarding School (MBS) Ki Bagus Hadikusumo Bogor. The primary method involved in-depth, semi-structured interviews with key informants, including school leaders, teachers, and educational personnel who are directly engaged in institutional processes. These interviews were carefully structured to explore participants' understanding, experiences, and interpretations regarding the implementation of Maqasid al-Shariah in educational practices. In addition, non-participant observations were systematically undertaken to capture real-time teaching activities, institutional interactions, and the manifestation of organizational

culture in daily practices. Observational data were recorded using detailed field notes to maintain consistency and analytical rigor. Furthermore, document analysis was conducted on institutional policies, curriculum frameworks, training programs, and evaluation reports to provide complementary insights and strengthen data triangulation across sources.

The data analysis process followed a rigorous and iterative qualitative procedure, beginning with systematic data organization and reduction. All interview transcripts, observation records, and documentary materials were compiled, transcribed, and carefully reviewed to identify data segments relevant to the research focus. Data reduction was carried out through a selective process, filtering out irrelevant information while retaining significant and meaningful content. This stage was followed by open coding, where data were broken down into smaller analytical units and labeled according to emerging concepts and patterns. Subsequently, axial coding was employed to categorize and connect these codes into broader thematic structures, enabling the identification of relationships between categories. Through this process, recurring themes related to maqasid principles, teacher quality development, ethical values, and institutional practices were systematically identified and organized.

Interpretive synthesis was employed to connect the identified themes with the theoretical framework of Maqasid al-Shariah. This stage involved a deeper analytical engagement, where empirical findings were interpreted through a conceptual lens to uncover how maqasid principles are translated into concrete educational practices. The analysis emphasized the multidimensional nature of maqasid, particularly in fostering intellectual development, moral integrity, spiritual awareness, and social responsibility among teachers and educational personnel. By integrating empirical evidence with theoretical constructs, the study revealed how values are embedded within institutional structures and practices. This approach also enabled the identification of implicit norms, value orientations, and organizational patterns that shape educational quality, providing a comprehensive understanding of how maqasid-based principles operate within a real educational context.

To ensure the trustworthiness and rigor of the findings, several validation strategies were systematically applied throughout the research process. Triangulation was conducted by comparing data obtained from interviews, observations, and document analysis to ensure consistency and reduce potential bias. Member checking was carried out by returning preliminary findings to selected participants for verification, ensuring that interpretations accurately reflect their perspectives and experiences. Prolonged engagement in the research setting allowed the researcher to develop a deep contextual understanding and establish trust with participants, thereby enhancing data credibility. Additionally, an audit trail was maintained to document each stage of the research process, including data collection, coding, and analysis procedures. These strategies collectively strengthened the validity, reliability, and transparency of the study,

ensuring that the findings accurately represent the complexity of maqasid-based educational practices.

C. RESULTS AND DISCUSSION

Teachers And Educational Personnel

Teachers are widely understood as authoritative figures who function as primary transmitters of knowledge, values, and social norms within educational settings (Khong et al., 2023). In early Western educational traditions, particularly those influenced by essentialism and perennialism, teachers occupy a central position in the learning process, responsible for delivering established bodies of knowledge and maintaining intellectual discipline (Karwadi et al., 2025). Thinkers such as William Bagley emphasize the importance of intellectual rigor and teacher authority in preserving core knowledge. Within the Islamic intellectual tradition, the role of the teacher extends beyond knowledge transmission to encompass moral and spiritual guidance. Scholars such as Al-Ghazali and Ibn Khaldun highlight that teachers bear an ethical responsibility to cultivate students' character and intellectual maturity, integrating knowledge with moral and social formation (Al Ghazali, 2005; Ḥaldūn, 2004).

In the development of modern educational thought, the definition of the teacher has shifted toward a more student-centered orientation, where the teacher acts as a facilitator of learning rather than merely a transmitter of knowledge (Alam, 2023). Constructivist theory, as developed by Jean Piaget and Lev Vygotsky, conceptualizes learning as an active process in which students construct knowledge through interaction and experience. In this context, John Dewey argues that teachers should create democratic and contextually meaningful learning environments that encourage inquiry and participation. The teacher's role therefore expands to include facilitator, mediator, and motivator, fostering critical thinking, creativity, and lifelong learning, where knowledge is co-constructed through dynamic interaction (Siregara & Zulhimma, 2025) .

In more integrative perspectives, both Western and contemporary Islamic scholarship conceptualize teachers as reflective professionals who combine pedagogical competence, ethical commitment, and adaptive capacity in responding to social and educational change. Scholars such as Donald Schön emphasize reflective practice as central to professional growth, while Michael Fullan highlights the teacher's role in driving educational transformation (Tobin et al., 2025). Within Islamic educational thought, Syed Muhammad Naquib al-Attas frames the teacher as a cultivator of adab, integrating knowledge with ethical and spiritual formation (In'ami & Wekke, 2025).

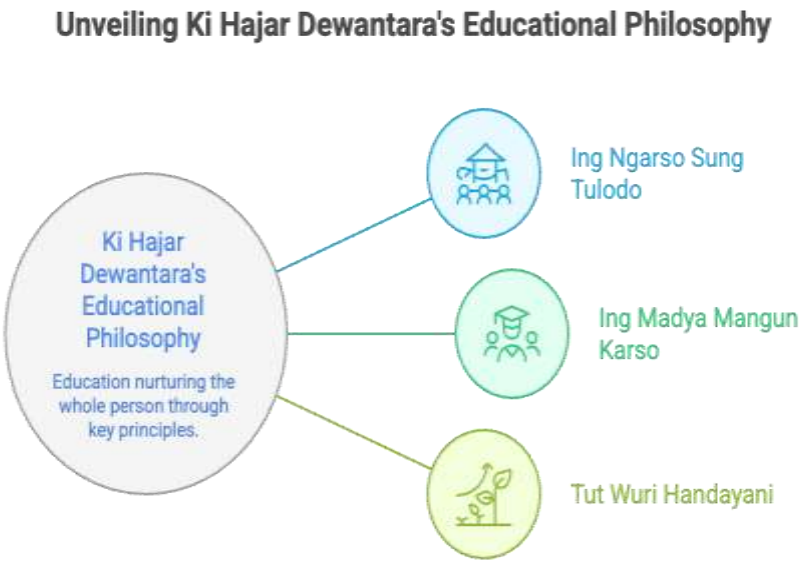
Teachers are not merely technical professionals but transformative agents responsible for fostering holistic human development by integrating intellectual, moral, and spiritual dimensions. Educational personnel, as non-teaching staff, play vital roles in supporting institutional effectiveness through administration, finance, and coordination (Findi & Nugraha, 2025). As emphasized by Tony Bush,

they are integral to organizational performance. From an Islamic perspective, their responsibilities extend beyond administration to sustaining ethical environments and facilitating conditions that support the holistic development of both teachers and students (Nurcholiq et al., 2024).

The role of educational personnel has progressively expanded beyond routine administrative functions toward more strategic contributions within educational institutions. Michael Fullan highlights that sustainable educational improvement depends on the collaborative engagement of all members of the institution, including non-teaching staff, in fostering a supportive and adaptive organizational culture (McPherson et al., 2026). In line with this, contemporary Islamic thought, as articulated by Yusuf al-Qaradawi, views every institutional role as a form of collective responsibility (amanah) in achieving educational and social welfare (RAMLI et al., 2025). Consequently, educational personnel are increasingly recognized as key contributors to institutional quality, not only through operational support but also through their role in strengthening organizational culture, ethical integrity, and the overall effectiveness of educational services.

Quality Of Teachers And Educational Personnel

Enhancing the quality of teachers and educational personnel in Indonesia remains a fundamental priority in strengthening the national education system. Educational quality is not solely determined by formal qualifications, but also by the integration of pedagogical competence, professional ethics, and social responsibility (Azzahir et al., 2025). Ki Hajar Dewantara emphasizes that education should nurture the whole person through the principles of ing ngarso sung tulodo, ing madya mangun karso, tut wuri handayani, positioning educators as role models, motivators, and facilitators (Ningrum et al., 2025). This perspective implies that improving teacher quality requires not only technical competence but also strong moral character and value internalization, which are essential for fostering meaningful and holistic educational outcomes in Indonesia.



(Ningrum et al., 2025)

Efforts to improve the quality of teachers and educational personnel must also be supported by sustainable professional development and systemic institutional reform. H.A.R. Tilaar argues that educational improvement cannot be separated from broader socio-cultural and policy contexts, requiring continuous capacity building and structural transformation (Jahidi et al., 2024). In Indonesia, initiatives such as certification, training, and competency standards aim to improve professional quality, yet challenges in consistency, access, and long-term impact persist. Educational personnel also play vital roles, requiring collective improvement through collaboration and organizational support. Amid rapid change, teachers must develop adaptability, digital literacy, and innovative skills while maintaining cultural values. Therefore, quality enhancement should integrate performance, integrity, commitment, and contributions to sustainable educational development (Rahmatullah et al., 2025).

The quality of teachers and educational personnel reflects a multidimensional construct that integrates professional competence, ethical commitment, and social responsibility within educational institutions (Arroyave et al., 2021; Asadi et al., 2020). Effective educators are not only required to master pedagogical knowledge and instructional strategies but also to demonstrate integrity, discipline, and dedication in their roles. In Islamic intellectual tradition, scholars such as Ibn Sina emphasize the importance of intellectual development supported by systematic teaching methods that align with learners' psychological readiness. Likewise, Al-Zarnuji highlights that the success of education depends heavily on the moral quality of both teachers and learners, particularly in cultivating respect, discipline, and sincerity in the pursuit of knowledge. These

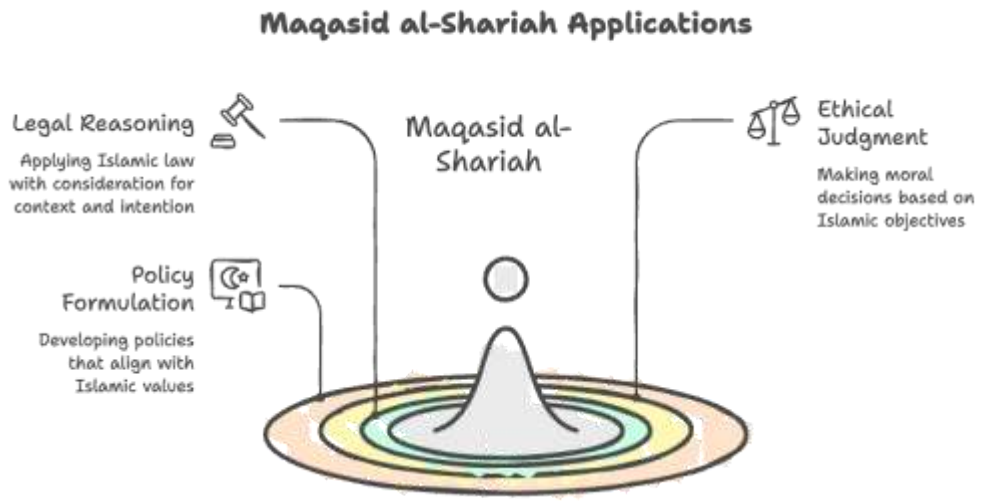
perspectives affirm that educational quality is deeply rooted in the integration of knowledge, ethics, and personal character.

Maqashid Shariah

Maqasid al-Shariah refers to the higher objectives embedded within Islamic law, which are divinely ordained to protect and promote the essential interests of humanity(Al Jarrah, 2022; Al Raisūnī, 2010; Al-Raisūni, 1999; Audah, 2007). These objectives encompass the preservation of core human values, namely religion, life, intellect, lineage, and property. Rather than being confined to theological or legal discourse, maqasid represents a comprehensive framework aimed at ensuring human welfare, social balance, and sustainable development across various dimensions of life.

The systematic articulation of this concept can be traced to the work of classical scholars, particularly Abu Ishaq al-Shatibi, who structured the essential objectives (daruriyyat) into a hierarchical framework consisting of religion, life, intellect, lineage, and property, thereby positioning maqasid as the epistemological foundation of Islamic legal theory (Al Shagir, 2020; Al-Syāṭibī, 1997). This framework was further developed by Muhammad al-Tahir Ibn Ashur, who introduced the notion of universal objectives (maqasid kulliyyah) and emphasized human dignity as an essential dimension, expanding the scope of maqasid beyond traditional jurisprudential boundaries (Aṡur, 2011). Building upon these classical contributions, this study adopts the contemporary framework proposed by Jasser Auda, which reconceptualizes maqasid through a systems-oriented approach. Auda emphasizes multidimensionality, openness, and purposiveness, enabling maqasid to function not only as a normative legal doctrine but also as an analytical tool for understanding complex social and institutional realities, including education(Auda, 2021, 2022; Audah, 2006, 2007, 2012).

Within contemporary academic discourse, maqasid al-shariah is increasingly understood as a dynamic and purposive paradigm that guides legal reasoning, ethical judgment, and policy formulation. It asserts that every legal provision and social regulation should ultimately aim to achieve human welfare (maslahah) and prevent harm (mafsadah), thereby affirming the adaptability and relevance of Islamic law across different contexts and periods. This perspective shifts maqasid from a static legal concept into a flexible framework capable of addressing contemporary challenges while maintaining its foundational ethical orientation (Abdullah Usrah, 2017; Al Nuaim, 2004; Al Shagir, 2020; Malkāwī, 2020; Qarḍāwī, 1994).



(Abdullah Usrah, 2017; Al Nuaim, 2004; Al Shagir, 2020; Malkāwī, 2020; Qarḍāwī, 1994).

In this sense, maqasid al-shariah provides a normative foundation that ensures the interpretation and application of Islamic law remain aligned with justice, dignity, and social harmony. It underscores that divine injunctions are not arbitrary but are inherently oriented toward preserving essential human interests and maintaining balance within society. By embedding universal values such as protection of faith, life, intellect, lineage, and property, maqasid affirms the integrative role of Islamic law in balancing individual rights and collective responsibilities. Consequently, it functions not merely as a legal construct but as a comprehensive paradigm that supports both worldly well-being and spiritual fulfillment.

Furthermore, maqasid al-shariah can be understood as the underlying wisdom that permeates all aspects of Islamic teachings. Every command, prohibition, and guidance within Islam is ultimately directed toward securing benefit and preventing harm. Even in cases where the explicit rationale of a ruling is not immediately evident, its ultimate purpose remains consistent with the principles of justice, mercy, and human welfare. This holistic understanding enables scholars and practitioners to approach Islamic law not as a rigid set of rules, but as a dynamic and responsive system that addresses the evolving needs of society while upholding universal ethical values.

Beyond its theoretical dimension, maqasid al-shariah also serves as a practical guide for human life. It directs individuals and institutions to maintain balance between physical and spiritual needs, as well as between material pursuits and transcendental goals (Ali et al., 2025; Alwi et al., 2021; Nazaruddin, 2025). Its implementation requires both individual commitment and collective awareness, ensuring that all aspects of life—including worship, social interaction, and

institutional practice—are oriented toward the realization of public welfare. When effectively applied, maqasid functions as a foundational instrument for fostering a just, harmonious, and civilized society.

Ultimately, maqasid al-shariah represents a comprehensive and integrative framework that emphasizes the divine purpose of Islamic law in safeguarding human well-being and preventing various forms of harm, injustice, and social disruption (Latif, 2026; Sunawari et al., 2023). Its core orientation lies in the preservation and development of essential dimensions of human life, including religion, intellect, life, wealth, and dignity. In the context of human resource development, the concept of preservation (hifz) can be interpreted as a process of optimization, involving the maintenance, enhancement, and actualization of human potential. This perspective highlights that maqasid is not merely protective in nature, but also developmental, aiming to achieve the highest possible level of individual and collective well-being through the effective utilization of available resources.

Finding and Discussion

Maqāṣid al-Sharīʿah in the educational context of Muhammadiyah Boarding School (MBS) Ki Bagus Hadikusumo Bogor operates not merely at the level of abstract philosophical discourse, but as an operational framework embedded within institutional practices, particularly in the management and development of teachers and educational personnel. The empirical data derived from in-depth interviews indicate that the institutional philosophy of al-uṣūl al-khamsah—comprising al-ʿaqīdah al-salīmah, al-ʿibādah al-ṣaḥīḥah, al-akhlāq al-karīmah, al-ʿulūm al-shāmilah, and al-adwār al-nāfiʿah—functions as a concrete translation of maqāṣid principles into daily educational practices. This confirms that maqāṣid al-sharīʿah, as conceptualized by Jasser Auda through a systems approach, can be effectively operationalized within modern educational institutions as a multidimensional framework integrating ethical, intellectual, and organizational dimensions.

From the perspective of teacher quality, the findings demonstrate that educators at MBS are not positioned solely as transmitters of knowledge, but as holistic agents responsible for intellectual, moral, and spiritual development. This aligns with the theoretical framework of teacher roles discussed earlier, where classical Islamic scholars such as Al-Ghazali emphasized the ethical and spiritual responsibilities of educators, while modern theorists such as John Dewey and Donald Schön highlighted reflective practice and learner-centered engagement. At MBS, these dimensions are synthesized through the principle of al-akhlāq al-karīmah, where teacher performance is evaluated not only based on pedagogical competence but also on moral conduct and daily behavior. The institutional policy that links student promotion to moral development reflects a strong commitment to character-based education, reinforcing the idea that educational success is inseparable from ethical formation.

Furthermore, the principle of al-ʿaqīdah al-salīmah plays a foundational role in shaping teacher identity and professional orientation. Teachers and staff are expected to internalize values of sincerity (ikhlāṣ), reliance on God (tawakkul), and spiritual integrity, which are continuously reinforced through recruitment processes, training programs, and daily practices such as congregational prayer. This finding resonates with the concept of education proposed by Syed Muhammad Naquib al-Attas, who views the teacher as a cultivator of adab, integrating knowledge with moral discipline. In this context, teacher quality is not limited to technical expertise but encompasses a deeply rooted spiritual consciousness that informs professional behavior. Such an approach also reflects Ki Hajar Dewantara's philosophy of educators as role models (ing ngarso sung tulodo), emphasizing that moral example is central to effective teaching.

In terms of pedagogical practice, the principle of al-ʿibādah al-ṣaḥīḥah introduces a nuanced distinction between ritual and non-ritual activities, allowing for innovation in educational methods while maintaining fidelity to religious teachings. The flexibility in non-ritual domains, such as the use of digital learning tools and modern instructional strategies, reflects a constructivist orientation consistent with the theories of Jean Piaget and Lev Vygotsky, where learning is understood as an active and contextual process. At the same time, the strict adherence to prophetic guidance in ritual practices ensures that educational innovation remains grounded in ethical and religious principles. This balance illustrates the dynamic nature of maqāṣid al-sharīʿah as both normative and adaptive, enabling institutions to respond to contemporary challenges without losing their foundational values.

The role of educational personnel, as revealed in the findings, extends beyond administrative support to encompass active participation in the realization of institutional goals. This supports Tony Bush's view of educational institutions as complex organizations where non-teaching staff contribute significantly to organizational effectiveness. At MBS, all personnel—including administrative staff and even security personnel—are required to embody the principles of al-uṣūl al-khamsah, indicating a holistic approach to human resource management. The integration of these principles into performance evaluation systems demonstrates that institutional quality is perceived as a collective responsibility, aligning with Michael Fullan's emphasis on collaborative culture as a driver of sustainable educational improvement.

The implementation of al-ʿulūm al-shāmilah further illustrates the integration of maqāṣid principles into curriculum design and intellectual development. By rejecting the dichotomy between religious and secular knowledge, MBS promotes a comprehensive educational model that combines national curriculum standards with traditional Islamic scholarship. This approach reflects the maqāṣid objective of preserving and developing intellect (ḥifẓ al-ʿaql), as articulated by classical scholars such as Al-Shatibi, while also aligning with contemporary calls for interdisciplinary and holistic education. The emphasis on

aligning education with students' talents and interests demonstrates an adaptive and student-centered approach, consistent with modern educational theories and the Indonesian context highlighted by Dedi Supriadi, which stresses the importance of adaptability and continuous learning.

Another significant finding is the centrality of al-adwār al-nāfiʿah in linking education to social engagement and community service. Teachers and educational personnel are encouraged to actively participate in community activities and organizational networks, particularly within Muhammadiyah structures. This reflects the maqāṣid objective of promoting social welfare (maṣlaḥah) and preventing harm (mafsadah), as well as the preservation of social order and dignity (ḥifẓ al-ʿirḍ). The emphasis on community engagement aligns with Yusuf al-Qaradawi's perspective that all institutional roles constitute a form of collective responsibility (amānah), reinforcing the idea that education should contribute to broader societal development.

In terms of human resource management, the findings highlight a comprehensive system that integrates recruitment, training, evaluation, and disciplinary measures within the framework of maqāṣid-oriented values. The requirement for teachers to possess at least a bachelor's degree and the encouragement to pursue advanced studies reflect a commitment to intellectual excellence, consistent with the views of Ibn Sina on the importance of systematic and structured knowledge acquisition. At the same time, continuous professional development through training programs, such as Baitul Arqam, ensures that teachers and staff remain aligned with institutional values and evolving educational demands. This approach corresponds with H.A.R. Tilaar's argument that educational improvement requires both capacity building and systemic reform.

The use of monitoring systems, such as attendance tracking for congregational prayers and performance evaluations based on ethical behavior, demonstrates a structured and measurable approach to implementing maqāṣid principles. While such systems may appear rigid, they serve as mechanisms for ensuring consistency and accountability, particularly in maintaining the integration of spiritual and professional dimensions. This reflects the maqāṣid objective of preserving religion (ḥifẓ al-dīn) and fostering disciplined behavior, which is essential for both individual development and institutional stability.

Moreover, the findings indicate that leadership at MBS adopts a collective-collegial model, characterized by shared responsibilities and participatory decision-making. This organizational structure facilitates the distribution of roles and responsibilities, enabling effective coordination and collaboration among teachers and staff. The integration of communication channels, including digital platforms and regular meetings, supports transparency and responsiveness, which are essential for adaptive and effective management. This aligns with contemporary organizational theories that emphasize distributed leadership and collaborative governance as key factors in institutional success.

Importantly, the study reveals that maqāṣid al-sharīʿah functions not only as a protective framework but also as a developmental paradigm. The concept of ḥifẓ is interpreted as optimization, encompassing the nurturing and enhancement of human potential. This perspective expands the traditional understanding of maqāṣid beyond preservation to include growth and innovation, particularly in the context of education. By integrating intellectual, moral, and social dimensions, MBS demonstrates how maqāṣid can be operationalized to achieve holistic human development, aligning with Abdul Hamid AbuSulayman's call for value-based educational reform.

The findings also highlight the role of discipline and ethical integrity in shaping institutional culture. Practices such as financial accountability, transparent procedures, and strict adherence to institutional rules reflect a commitment to preserving wealth (ḥifẓ al-māl) and ensuring organizational integrity. These practices not only enhance operational efficiency but also contribute to building trust and credibility within the institution, which are essential for long-term sustainability.

Previous studies on Maqāṣid al-Sharīʿah in education have generally concentrated on conceptual, normative, and curriculum-oriented discussions, emphasizing the importance of Islamic values, character formation, and ethical principles in educational processes. Most earlier researchers positioned maqāṣid primarily as a philosophical foundation or moral reference without explaining in detail how these principles are operationalized within institutional management and human resource development systems. In contrast, the findings of this study reveal that Maqāṣid al-Sharīʿah at Muhammadiyah Boarding School (MBS) Ki Bagus Hadikusumo Bogor functions as an integrated operational framework embedded in concrete institutional mechanisms, particularly in enhancing the quality of teachers and educational personnel. This study demonstrates that maqāṣid principles are systematically translated into recruitment policies, professional training, disciplinary systems, leadership patterns, and performance evaluations grounded in al-uṣūl al-khamsah. Therefore, unlike previous studies that remain largely theoretical, this research provides empirical evidence showing that maqāṣid can be practically institutionalized as a comprehensive management system integrating ethical, intellectual, spiritual, and organizational dimensions simultaneously. These findings strongly reinforce Jasser Auda's systems theory, which views maqāṣid as multidimensional, dynamic, and adaptive in addressing contemporary institutional realities.

Previous studies commonly interpreted maqāṣid within a preservative framework focused on safeguarding religious and moral values, particularly through the concepts of ḥifẓ al-dīn, ḥifẓ al-ʿaql, and ḥifẓ al-akhlāq. However, the findings of this study indicate a broader and more transformative interpretation in which maqāṣid is not merely preservative, but also developmental and productive in nature. At MBS, the concept of ḥifẓ is operationalized as optimization and continuous enhancement of human potential through intellectual

strengthening, spiritual cultivation, organizational discipline, collaborative culture, and community engagement. This perspective differs significantly from earlier publications that tended to separate spiritual development from institutional management practices. The present study instead demonstrates that spiritual values, organizational professionalism, and educational quality are integrated within a single systemic framework. These findings substantially strengthen the educational thought of Fathi Hassan Malkawi, particularly regarding the integration of epistemological, ethical, and civilizational dimensions in Islamic education reform. Consequently, this study contributes a new empirical and theoretical model by positioning Maqāṣid al-Sharīʿah not only as a moral discourse, but as a transformative framework for sustainable human resource development and institutional quality improvement in contemporary Islamic educational institutions.

D. CONCLUSION

This study concludes that the integration of maqāṣid al-sharīʿah within the educational management of Muhammadiyah Boarding School (MBS) Ki Bagus Hadikusumo Bogor effectively enhances the quality of teachers and educational personnel through a holistic framework grounded in al-uṣūl al-khamsah. These principles function as an operational translation of maqāṣid, shaping recruitment, development, evaluation, and institutional culture in ways that integrate professional competence with ethical, spiritual, and social responsibility. The findings indicate that teacher and staff quality is strengthened not only through academic and technical capacity but also through value internalization and collective organizational commitment. In this regard, the study successfully addresses the formulated research problems and achieves the research objectives by demonstrating how maqāṣid al-sharīʿah can be operationalized as a comprehensive framework for improving the quality of teachers and educational personnel within contemporary Islamic educational institutions. Therefore, it is recommended that future research expand this model across diverse educational contexts and explore its long-term impact on educational outcomes and institutional sustainability. This study is limited to a single case study setting and primarily employs a qualitative approach, which may limit the broader generalization of the findings. Future studies involving comparative and mixed-method approaches are therefore needed to strengthen the empirical applicability of maqāṣid-based educational management.

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