

Reconstruction of Islamic Education Based on Maqasid al-Shariah Toward Sustainability and Social Justice

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Abstract: This study aims to analyze the relevance of maqasid al-shariah in reconstructing Islamic Education (PAI) and to explain its contribution to developing an education model oriented toward sustainability and social justice. Using a normative-philosophical qualitative approach through the study of classical and contemporary maqasid texts, PAI curriculum documents, MUI fatwas on environmental issues, as well as academic literature and national education policies, this research employs content analysis, thematic analysis, and hermeneutics. The findings indicate that applying the principles of *hifz al-din*, *al-nafs*, *al-'aql*, *al-mal*, *al-nasl*, *al-bi'ah*, and *al-'ird* within the curriculum can shape students to be religious, well-charactered, environmentally conscious, and socially just. The implementation of a maqasid-based curriculum can be realized through social-ecological project-based learning, cross-sector collaboration, and strengthening the role of educational institutions such as green pesantren and eco-mosques. This study asserts that the maqasid approach provides both theoretical and practical foundations for reforming Islamic Education toward a model that is responsive to global challenges, thereby fostering a competitive generation committed to sustainability and social justice.

Keywords: Islamic education, Maqasid al-shariah, Reconstruction, Sustainability, Social justice.

Introduction

Ideally, Islamic education should function as a strategic instrument in shaping individuals who are faithful, knowledgeable, and of noble character, while also serving as agents of social change concerned with justice and environmental sustainability (Firmansyah, et al., 2025). Islamic Education (PAI) is not merely a matter of ritual instruction and memorization, but also a means of internalizing moral, spiritual, and social values that prepare learners to become responsible citizens toward society and the environment (Faridah & Rizqi, 2025). In this context, maqasid al-shariah offers a strong normative framework to guide education toward universal welfare (*al-maslahah al-'ammah*), through the principles of preserving religion (*hifz al-din*), life (*hifz al-nafs*), intellect (*hifz al-'aql*), lineage (*hifz al-nasl*), and wealth (*hifz al-mal*) (Fachruddin & Pratama, 2024), which have

now expanded to include the protection of the environment (*hifz al-bi'ah*) (Matsna & Riyan, 2023) and human dignity (*hifz al-'ird*) (Siti Sarah, 2022). This framework is expected to produce Islamic education that is responsive to global challenges such as ecological crisis, social injustice, and moral degradation (Eka & Ruslaini, 2024).

However, the reality demonstrates a significant gap between the ideal and the practice of Islamic education today. PAI remains largely normative and doctrinal, emphasizing memorization, rituals, and purely cognitive aspects, thereby inadequately equipping learners to face contemporary socio-ecological challenges (Dhonanto et al., 2025). Global crises such as climate change, deforestation, socio-economic inequality, and moral degradation persist (Amri et al., 2024), while graduates of Islamic education have yet to emerge as change agents capable of promoting justice and sustainability (Moh Abrori, et al., 2024). This condition indicates

the need for transformation in curriculum and teaching methods so that PAI can become a relevant instrument for the times and encourage learners to play an active role in building a just, inclusive, and sustainable society.

The misalignment between ideal expectations and real practice has wide-ranging impacts, socially and ecologically. Social conflict, structural poverty, and environmental degradation provide concrete evidence that Islamic education has not yet optimally instilled the values of justice and sustainability (Amri et al., 2024). Indonesia, despite having the largest Muslim population in the world (Rohmaningtyas, 2022), still lags behind countries such as Malaysia and Brunei Darussalam in integrating maqasid al-shariah into Islamic education curricula (Raditya, et al., 2025; Kemalasari & Retnowulandari, 2024). Previous studies have examined maqasid within the context of Islamic law (al-Ghazali, al-Shatibi, Jasser Auda) as well as environmentally based education (green pesantren, eco-mosques), in addition to international research on religious ethics education for sustainability (Al Jufri et al., 2021). However, comprehensive studies combining maqasid al-shariah with the reconstruction of Islamic Education (PAI) remain limited, leading to fundamental questions regarding how maqasid al-shariah can be reconstructed within the Islamic education framework, to what extent maqasid values support education oriented toward sustainability and social justice, and how a maqasid-based curriculum model can be developed.

To address these questions, this study employs a maqasid al-shariah theoretical framework ranging from classical to contemporary perspectives, Islamic education theories (integral education, character education, Islamization of knowledge), and Islamic environmental ethics (istikhlaf, mizan, israf). The research aims to describe the relevance of maqasid al-shariah in education, examine opportunities for reconstructing a maqasid-based PAI curriculum, and propose an Islamic education model aligned with social justice and sustainability. This study is expected to provide theoretical benefits by enriching Islamic education discourse with a maqasid perspective, and practical benefits in the form of concrete recommendations for curriculum development, policy, and learning practices in

schools and madrasahs, ensuring greater relevance to the challenges of the 21st century.

Materials and Methods

This study employs a normative-philosophical qualitative approach with a primary focus on library research, analyzed to understand the principles of maqasid al-shariah and their relevance to the reconstruction of Islamic education. The data sources include primary data in the form of classical and contemporary maqasid texts, Islamic Education (PAI) curriculum documents, and environmental fatwas, as well as secondary data from journals, academic literature, and national education policies. The data analysis techniques used include content analysis to examine texts, thematic analysis to categorize maqasid values within the curriculum, and a hermeneutic approach to interpret the meaning of normative texts. This combination of methods enables the study to produce a comprehensive analysis, ranging from theoretical frameworks to the practical implementation of Islamically grounded education oriented toward sustainability and social justice.

Results and Discussion

The Principles of Maqasid al-Shariah in Islamic Education

The principles of maqasid al-shariah serve as a crucial normative framework in Islamic education, providing direction and value foundations for learning processes aimed at shaping students who are of strong character, faithful, and socially-ecologically responsible (Tahir & Hamid, 2024). A holistic understanding of maqasid enables educators to design curricula and teaching methods that not only emphasize rituals and memorization but also internalize spiritual, moral, intellectual, social, and ecological values (Elysa Nurul Qomaria, 2024). Thus, Islamic education becomes a medium for comprehensive value transformation, integrating shariah principles into the development of character, critical thinking skills, social awareness, and concern for the environment.

Hifz al-din, or the preservation of religion, is manifested in education through the internalization of faith values and consistent worship practices within the Islamic Education curriculum (Syakir, 2015). This not only includes understanding Qur'anic and Hadith texts but also cultivating daily spiritual habits that foster moral awareness. Classical scholars such as al-Ghazali emphasize the balance between knowledge and morality as the foundation of education (Maghriza, et al., 2024), while al-Shatibi stresses the necessity of shariah objectives for the public good (Rahmadi, et al., 2025). Contemporary thinkers such as Jasser Auda expand the scope of maqasid to include environmental protection and human rights (Debora, 2025), ensuring that Islamic education responds to modern challenges.

Hifz al-nafs, the preservation of life, is translated into character education that safeguards the physical, psychological, and mental well-being of learners (Idris & Abshor, 2024). A maqasid-based PAI curriculum integrates moral values, self-awareness, emotional regulation, and mental health development into daily learning, enabling learners to grow holistically and remain resilient amidst social pressures and globalization. Furthermore, hifz al-'aql emphasizes the importance of intellectual development, critical thinking, and problem solving skills (Misliana, 2025). Education that preserves intellect promotes digital literacy, ethical decision-making, and analytical abilities, allowing learners to not only excel academically but also evaluate the moral consequences of their actions.

Furthermore, hifz al-mal, or the preservation of wealth, emphasizes education on economic responsibility, ethical ownership, and anti-corruption principles (Putra, 2021). Sharia-based financial literacy is taught in schools so that learners understand the principles of justice in managing wealth and resources. Hifz al-nasl teaches family ethics, social responsibility, healthy reproduction, and gender awareness, enabling Islamic education to shape a generation that cares about individual rights and family well-being (Zulfikar, et al., 2024). Hifz al-bi'ah, the preservation of the environment, is applied through the integration of environmental education into the curriculum, including

conservation practices, ecological campaigns, and green projects in schools or Islamic boarding schools (Ramadhan & Anwar, 2025). Finally, hifz al-'ird, the preservation of dignity, teaches self-respect, human rights, and social ethics, which can be implemented through anti-bullying programs, character strengthening, and social advocacy (Nur Iffatin, 2020). The synergy of all these maqasid principles forms learners who are not only faithful and intelligent but also responsible toward society and the environment, enabling Islamic education to produce a holistic generation ready to face 21st-century challenges.

Moreover, the application of maqasid al-shariah principles in education enables the development of adaptive and contextual pedagogical approaches. For instance, regarding hifz al-din, it is insufficient to merely emphasize memorization of the Qur'an or daily supplications; education must also include value reflection, critical discussion on the relevance of religious teachings to daily life, and the application of religious ethics in social interactions. This can be realized through project-based or case-based learning models that combine theoretical knowledge with real-world experiences, such as community service activities, waqf management, or school-based moral advocacy programs. Contemporary scholars emphasize the importance of curricular innovation that is not only normative but also responsive to global challenges, including social injustice, environmental degradation, and digitalization phenomena that influence students' moral behavior (Konita, et al., 2025).

In the context of hifz al-nafs and hifz al-'aql, maqasid-based education encourages the balanced development of emotional and intellectual competencies. The curriculum may include modules on stress management, self-awareness, and ethical use of digital technology to protect students' minds and well-being from harmful content. In addition, critical learning on problem-solving, ethical decision-making, and scientific literacy enables students to connect Islamic teachings with contemporary issues such as climate crises, social inequality, and economic conflict. Thus, hifz al-nafs and hifz al-'aql are not only preventive but also productive, preparing a generation capable of

facing modern challenges with intellectual sharpness and emotional resilience.

The values of *hifz al-mal* and *hifz al-nasl* also require a broader approach beyond formal instruction. For example, education on wealth management can be integrated with social entrepreneurship activities, sharia-based financial management, and simulations of *zakat* or *waqf* distribution, enabling students to understand economic responsibility as part of worship. Reproductive education and gender awareness can be implemented through interactive modules, discussions, and mentoring programs that address children's rights, family responsibilities, and the importance of gender equality. This approach not only equips students with knowledge but also practical abilities to build harmonious families and communities.

Hifz al-bi'ah and *hifz al-'ird* require reinforcement through real-world experiences that integrate religious learning with environmental conservation and social ethics. Students may participate in green-school programs, waste-bank initiatives, or plastic-reduction campaigns, making ecological awareness part of their identity. Additionally, education on dignity, human rights, and social ethics can be strengthened through conflict simulations, debates, or advocacy activities, teaching students to respect themselves and others and to take active roles in their communities. The synergy of these principles forms a holistic Islamic education in which learners are not only faithful and intelligent but also environmentally conscious, socially ethical, and ready to contribute to a just and sustainable society.

The Relevance of Maqasid to the Goals of Islamic Education (PAI)

The relevance of *maqasid al-shariah* principles to the goals of Islamic Education (PAI) is highly significant, as Islamic education is not solely focused on ritual instruction and text memorization but also serves as a means of internalizing values that protect religion, life, intellect, wealth, lineage, the environment, and human dignity (Rasyid, 2019). A *maqasid*-based PAI curriculum is designed to integrate these principles into learning materials, instructional methods, and assessment systems, enabling learners not only to understand Islamic

teachings theoretically but also to apply these values in daily life. For example, lessons on social ethics and worship can be connected to ecological responsibility and social justice, project-based learning can engage students in environmental conservation initiatives, and practice-based assessment can measure their ability to implement *maqasid* values in real situations, such as social activities or environmental awareness campaigns at school.

The relationship between *maqasid* and national education goals is also highly significant. The National Education System Act (UU Sisdiknas) and the Merdeka Curriculum emphasize character development, literacy, creativity, and global awareness, all of which align with *maqasid al-shariah* principles (Elysa & Ali, 2025). These principles support the national education goals comprehensively, addressing moral, academic, social, and environmental dimensions. For instance, *hifz al-'aql* relates to intellectual development and digital literacy, *hifz al-nafs* pertains to students' psychological well-being and safety, while *hifz al-bi'ah* emphasizes ecological responsibility consistent with global awareness and sustainable development. Thus, *maqasid*-based Islamic education not only fulfills spiritual obligations but also supports 21st-century competencies mandated by national education policies.

The synergy between *maqasid* and student competencies is reflected in the development of critical thinking skills, social collaboration, ecological awareness, and moral integrity. *Maqasid*-based projects, such as school greening programs, waste-bank initiatives, or social assistance programs for underprivileged communities, serve as effective evaluation tools to assess the extent to which students are able to apply *maqasid* principles in real life. These activities not only cultivate ecological and social awareness but also strengthen moral understanding and responsibility toward the community, making Islamic education a genuine medium of social transformation.

Overall, Islamic religious education aligned with *maqasid* principles produces graduates who are intellectually competent, ethically grounded, and concerned for the environment and society (Fahrina, et al., 2023). Such education bridges the gap between theory and practice and between religious values

and contemporary challenges, ensuring that PAI functions not merely as ritual instruction but also as a platform for character formation, socio-ecological competence development, and the preparation of younger generations capable of navigating the complexities of modern life with strong moral and spiritual foundations.

The synergy between maqasid and student competencies can be realized through the integration of moral, social, and ecological values in assessment processes. Project-based evaluations, for instance, allow educators to measure how well students can apply maqasid principles in real situations, such as school greening programs, waste-bank initiatives, or social outreach activities for economically disadvantaged communities. These activities not only enhance ecological and social awareness but also foster collaboration skills, empathy, and moral responsibility, helping students connect religious knowledge with concrete socio-ecological action.

Furthermore, maqasid-based education strengthens the relevance of PAI to contemporary challenges such as environmental crises, socio-economic inequality, and cultural shifts driven by globalization. By linking maqasid values to everyday life, Islamic education can bridge the gap between theory and practice, religious norms and modern societal needs, and intellectual development and character formation. A maqasid-aligned curriculum produces graduates who are not only academically competent but also ethical, environmentally conscious, and socially aware. Thus, PAI serves as a medium for holistic value transformation, preparing students to face 21st-century challenges with strong moral integrity, intellectual capability, and socio-ecological sensitivity.

Model for Reconstructing the Islamic Education Curriculum (PAI)

The maqasid al-shariah based model for reconstructing the Islamic Education (PAI) curriculum emphasizes the integration of sustainability and social justice values into all aspects of learning, enabling students not only to acquire religious knowledge but also to develop social skills, ecological awareness, and a deep

ethical understanding. Sustainability values in PAI encompass three main dimensions: ecological, economic, and social (Dhea Febriyanti, 2025). In the ecological dimension, the curriculum is directed toward cultivating environmental awareness through conservation learning, ecological projects, and waste management programs within the school environment. Students are directly involved in practical activities such as tree planting, school garden development, or waste-bank programs, allowing sustainability values to be understood concretely and applied in real-life contexts. In the economic dimension, the curriculum emphasizes sharia-based financial literacy, wise resource management, and social entrepreneurship that teaches students how to manage wealth and businesses ethically and productively. The social dimension highlights the development of community care, mutual cooperation, and social solidarity through collaborative activities that encourage positive interaction with society, enabling students to understand the importance of social responsibility in everyday life.

Social justice values constitute another essential pillar in the reconstruction of the PAI curriculum. Maqasid-based Islamic education stresses empathy and solidarity (Erick, et al., 2023), for example through social programs for underprivileged communities, which not only foster concern but also serve as practical applications of moral values. Anti-corruption education is incorporated into economic ethics and leadership materials, equipping students with awareness of integrity and responsibility in managing resources, while gender equality education is integrated into an inclusive curriculum to teach the rights of women and children, enabling students to understand principles of justice and human rights as part of Islamic teachings.

The practical implementation of this curriculum model can be observed through socio-ecological projects carried out in Islamic schools and green pesantren. Activities such as tree planting, school garden management, waste-bank development, and environmental advocacy programs serve as concrete learning media through which students can internalize values of sustainability, collaboration, and social responsibility. Green pesantren represent a model of integrating religious

and ecological education, where worship practices, religious learning, and environmental projects operate simultaneously, creating a holistic and contextual learning experience (Muhyidin, et al., 2025). Impact evaluation is conducted through indicators of students' behavioral changes toward the environment and society, ensuring that learning outcomes are measured not only through theoretical understanding but also through the ability to apply maqasid values in real life.

The integration of these values into the PAI curriculum is realized through a conceptual model encompassing syllabus design, instructional methods, and project-based evaluation. The curriculum is designed to bridge the gap between theory and practice, strengthen collaboration with non-governmental organizations, government institutions, and local communities, and ensure that Islamic education remains relevant to contemporary challenges. Thus, the maqasid al-shariah based reconstruction of the PAI curriculum unites sustainability, social justice, and moral reinforcement, shaping holistic learners who are faithful, intelligent, environmentally conscious, and capable of contributing to the development of a just and sustainable society.

Discussion

The analysis of the main findings regarding the integration of maqasid al-shariah principles in Islamic education indicates that the application of maqasid al-shariah such as *hifz al-din*, *hifz al-nafs*, *hifz al-'aql*, *hifz al-mal*, *hifz al-nasl*, *hifz al-bi'ah*, and *hifz al-'ird* has established a normative framework that enables the PAI curriculum to teach not only rituals but also moral, social, and ecological values. From the perspective of classical maqasid theory as articulated by al-Ghazali and al-Shatibi, the goal of Islamic education is to uphold public welfare through the protection of fundamental values. Jasser Auda's contemporary approach emphasizes the relevance of maqasid in the global context, including environmental protection and human rights. This analysis demonstrates that maqasid-based education is not merely an ideal but can be realized through concrete practices such as socio-ecological projects, sharia-based financial literacy, character education, and inclusive

programs that teach social justice and gender equality.

Furthermore, these findings are analyzed within the framework of contemporary education. Islamic education based on maqasid al-shariah enables PAI to become a medium for socio-ecological transformation. A curriculum that integrates sustainability values (*hifz al-bi'ah*) and social justice (*hifz al-'ird*) aligns with integral education and character education theories, which emphasize the simultaneous development of cognitive, affective, and psychomotor competencies. Project-based and experiential evaluation supports the achievement of these competencies, ensuring that learners not only understand concepts but are also able to apply maqasid values in daily life. For example, tree-planting activities and school garden management not only foster ecological awareness but also develop collaboration, leadership, and social responsibility aligned with national education goals and the Merdeka Curriculum.

In Indonesia, beyond referencing MUI fatwas, innovative practices such as green pesantren and eco-mosques demonstrate that maqasid based curricula can be implemented effectively in real settings. This indicates that Indonesia has the potential to become a model of contextual and innovative Islamic education by integrating shariah principles with contemporary socio-ecological challenges. However, the implementation of a maqasid based curriculum faces significant challenges. Extractive economic sectors such as mining and palm oil plantations create conflicts between development interests and environmental protection, making full implementation of *hifz al-bi'ah* difficult (Syafi'i, 2018). National education policy politics and development priorities also influence the extent to which maqasid can be integrated into the curriculum (Dianing Banyu Asih, 2025). In addition, gaps between government regulations and religious fatwas create operational challenges (Joni, et al., 2025), while fatwas provide normative guidance, practical implementation depends on teacher capacity, community awareness, and institutional support. This analysis affirms that to effectively realize maqasid-based education, adaptive and collaborative implementation strategies are required, including

teacher training, resource provision, and evaluative monitoring.

On the other hand, opportunities for developing maqasid based education are highly promising. The integration of maqasid principles into Islamic school curricula enables the strengthening of learning oriented toward sustainability, social justice, and morality. Collaboration with environmental NGOs opens space for practical projects, teacher training, and community programs that support contextual learning. In addition, the development of sharia-based green financing can provide means and funding for innovative curriculum implementation, strengthen school capacities, and expand socio-ecological impact. This analysis demonstrates that maqasid-based Islamic education holds great potential to become a socio-ecological transformation agent, bridging the gap between religious values and contemporary needs, and shaping students who are competent, ethical, and socially and environmentally conscious.

Furthermore, this discussion highlights the importance of integrating a maqasid al-shariah based curriculum with innovative pedagogical strategies that emphasize contextual and participatory learning. By combining thematic approaches, collaborative projects, and experiential evaluation, students are able to internalize maqasid values more deeply, including ecological responsibility, social solidarity, and concern for justice. For example, school greening projects not only teach conservation principles but also foster management, leadership, and teamwork skills. This approach aligns with progressive educational theory, which emphasizes learning experiences as the primary basis for the development of character and intellectual abilities (Pardini, et al., 2025).

Moreover, this discussion shows that maqasid-based education can strengthen the role of PAI as a platform for fostering global and moral awareness among students. By connecting religious values to contemporary issues such as climate change, socio-economic inequality, and human rights, Islamic education becomes relevant to 21st-century challenges. The analysis indicates that graduates of PAI programs equipped with a maqasid-based curriculum will be better prepared to make ethical decisions, take proactive action on socio-ecological

issues, and become agents of change within their communities.

Cross-sector collaboration is also essential to support the optimal implementation of a maqasid-based curriculum. Partnerships between schools, government bodies, NGOs, and local communities enable project-based learning to run effectively, ensure educational resources are available, and allow socio-ecological impacts to be measured systematically. This collaborative approach also creates space for innovation, such as the development of sharia-compliant green financing for education, the integration of environmental education into the national curriculum, and the establishment of sustainable Islamic school networks.

Thus, the integration of maqasid values in PAI not only produces graduates with religious knowledge but also learners with strong social, ethical, and ecological competencies. This analysis reinforces the argument that maqasid based Islamic education has strategic capacity to bridge the gap between theory and practice, between religious normative values and modern societal needs, and to shape a generation that is competitive, virtuous, and committed to sustainability and social justice.

The integration of maqasid al-shariah principles into Islamic Education (PAI) forms a normative and practical framework capable of addressing contemporary challenges, including social inequality, ecological crises, and moral degradation. The findings show that the application of *hifz al-din*, *hifz al-nafs*, *hifz al-'aql*, *hifz al-mal*, *hifz al-nasl*, *hifz al-bi'ah*, and *hifz al-'ird* within the curriculum, learning practices, and socio-ecological projects can produce students who are not only academically intelligent but also ethical, environmentally conscious, and committed to social justice (Kholil, 2025). The theoretical analysis affirms the relevance of maqasid to national educational goals, character education, and 21st-century literacy.

However, the implementation of a maqasid-based curriculum faces challenges, such as conflicts with extractive economic activities, limitations in national policy, and gaps between religious fatwas and state regulations. Opportunities for development are evident through the integration of maqasid into Islamic school curricula, collaboration

with environmental NGOs, and innovation in sharia-based green financing. As a recommendation, maqasid based Islamic education needs to be developed through a holistic curriculum model that combines theory and practice, supported by cross-sector partnerships, teacher training programs, project-based assessment, and the strengthening of students' socio-ecological awareness, so that education not only produces knowledge but also forms a generation that is principled, ethical, and capable of contributing to a just and sustainable society.

Conclusions

Based on the analysis of findings and discussion, it can be concluded that the principles of maqasid al-shariah provide a strong normative framework for reconstructing Islamic Education (PAI) in a way that is relevant to contemporary challenges. The application of the principles of *hifz al-din*, *hifz al-nafs*, *hifz al-'aql*, *hifz al-mal*, *hifz al-nasl*, *hifz al-bi'ah*, and *hifz al-'ird* in curriculum design and instructional practices can shape learners who are intelligent, virtuous, ethical, socially responsible, and environmentally conscious. A maqasid based curriculum enables the integration of sustainability, social justice, and character education values, allowing students to apply Islamic moral and ethical principles in real world contexts both within schools and in broader society. Indonesia holds unique potential through innovations such as green pesantren and eco-mosques, which strengthen the concrete implementation of maqasid values. However, successful implementation still faces challenges, such as extractive economic systems, regulatory limitations, and gaps between religious fatwas and national education policies.

As a recommendation, the development of maqasid based PAI should be carried out holistically through curriculum reconstruction, innovative teaching methods, project-based assessment, and cross sector partnerships among schools, government, and NGOs. Teachers and educators must be equipped with training to internalize and apply maqasid principles in daily practice, while educational success should be measured not only by academic competence but

also by students' moral integrity, social awareness, and ecological consciousness. The implications of this study indicate that maqasid based Islamic education can serve as a strategic model for shaping a generation that is ethical, principled, and sustainability oriented, with potential to serve as a reference for Islamic education reform at both national and global levels. Thus, a maqasid based PAI curriculum not only strengthens religious values but also connects education with socially and ecologically just and sustainable development.

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