



Implementation of The Islamic Legal Maxim *Al-Umūru bi Maqāṣidihā* in Islamic Education Curriculum Planning

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Abstract

This study aims to analyze the implementation of the Islamic legal maxim *al-umūru bi maqāṣidihā* in the curriculum planning of Islamic education at Islamic Boarding School Imam Muslim Al-Atsary Kediri. The research employed a qualitative approach with a case study design. Data were collected through in-depth interviews, participatory observation, and documentation involving pesantren leaders, curriculum administrators, and teachers. The findings reveal that the curriculum planning process is systematically oriented toward *maqāṣid*-based educational objectives, particularly in shaping Islamic character, strengthening religious understanding, and developing students' da'wah orientation. The implementation of the maxim is reflected in the determination of learning objectives, selection of curriculum materials, structuring of educational levels, and formulation of student achievement targets aligned with Islamic values. The study also identifies a strong integration between formal curriculum and hidden curriculum through habituation, discipline, and pesantren culture as media for value internalization. Theoretically, this research contributes to the development of Islamic Education Management by strengthening curriculum planning frameworks based on *qawā'id fiqhiyyah* and *maqāṣid al-sharī'ah*. Practically, the findings suggest that Islamic educational institutions should position goal orientation as the primary foundation in curriculum development to ensure coherent, value-based, and holistic educational outcomes.

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Introduction

Curriculum planning is a strategic component in determining the direction, quality, and success of education, particularly in the context of Islamic education, which is not only oriented toward the transfer of knowledge but also the formation of values and character (Alfaris & Maryono, 2026; Khalili et al., 2022). In the development of contemporary Islamic education, the curriculum is understood as a system that reflects the Islamic worldview, educational objectives, and institutional responses to social dynamics and the advancement of knowledge (Mazlan & Lateh, 2021). Several studies indicate that the success of Islamic education is highly dependent on the ability of institutions to manage the curriculum in a planned, adaptive, and goal-oriented manner aligned with the substantive objectives of Islamic education (Yusuf, 2020; Rathi et al., 2023). Therefore, curriculum planning functions not merely as an administrative tool but also as a strategic instrument in realizing the integration of intellectual, spiritual, and moral dimensions of learners.

However, in practice, curriculum management in Islamic educational institutions, particularly pesantren and non-formal institutions, still faces several challenges. Some studies reveal that curriculum adaptation is often carried out pragmatically and based on experience, without being supported by a systematic formulation of normative objectives (Amalia et al., 2025; Hanif et al., 2024). Moreover, the flexibility of the curriculum, which is a primary characteristic of non-formal institutions, may lead to inconsistencies in development direction if it is not grounded in a clear and structured framework of objectives (Maghfirah, 2024). On the other hand, studies on *maqāṣid al-shaī'ah* as a foundation for education tend to remain conceptual and have not specifically examined its implementation in pesantren curriculum planning (Mubarrak et al., 2025; Winoto, 2022). This condition indicates a gap between the normative framework of Islamic education and the practical management of curriculum in the field.

The urgency of this research becomes more evident when linked to the need for strengthening the normative foundation in Islamic educational policymaking. In the tradition of Islamic jurisprudence, the legal maxim *al-umūru bi maqāṣidihā* emphasizes that every action is determined by its underlying intentions and objectives; thus, every curriculum policy must be oriented toward achieving public benefit (*maṣlaḥah*) in accordance with the principles of *maqāṣid al-shaī'ah* (Mohd Nor et al., 2012). Previous studies have highlighted the importance of integrating values, objectives, and character in Islamic education as key factors in successful learning outcomes (Budyanti et al., 2024; In'Ami & Wekke, 2025; Mulyana, 2023). Nevertheless, there is still a lack of research that explicitly employs Islamic legal maxims as an analytical framework in Islamic education curriculum planning. Therefore, an approach is needed that can operationally and contextually integrate principles of Islamic jurisprudence with educational management practices.

Based on this background, this study aims to analyse the implementation of the Islamic legal maxim *al-umūru bi maqāṣidihā* in the curriculum planning of

Islamic education. The focus of the research is directed toward analyzing the foundational objectives of curriculum planning, identifying forms of implementation of the maxim in curriculum policies, and examining how the orientation of *maqāṣid* serves as the basis for determining learning objectives, selecting materials, defining educational levels, and setting student achievement targets. The selection of this research locus is based on the characteristics of the pesantren, which demonstrates a strong orientation toward the integration of 'aqidah values, mastery of Islamic sciences, and the development of Islamic character through a structured curriculum system.

The contribution of this article lies in strengthening the theoretical framework of Islamic education management based on Islamic legal maxims, particularly in the aspect of curriculum planning. This study not only expands the conceptual discourse on *maqāṣid al-sharī'ah* in education but also provides empirical evidence regarding the operationalization of the maxim *al-umūru bi maqāṣidhā* in the institutional practices of pesantren. Therefore, this article is expected to serve as a reference in developing an integrative, normative, and contextual model of Islamic education curriculum planning, as well as to make a significant contribution to the advancement of contemporary Islamic Education Management scholarship.

Methods

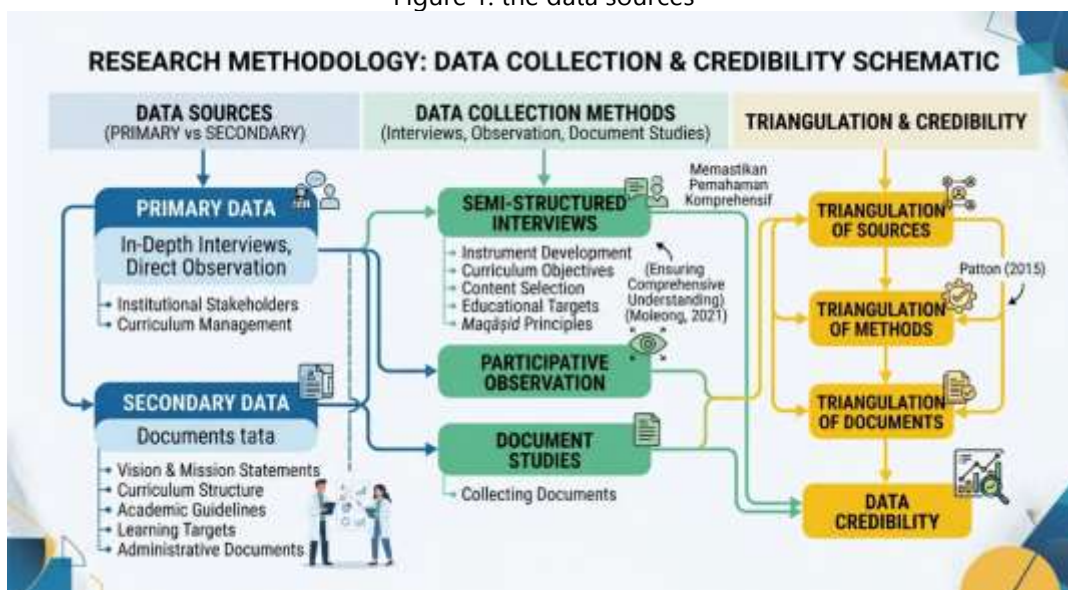
This study employed a qualitative approach using a case study design to examine the implementation of the fiqh principle *al-umūru bi maqāṣidhā* in the curriculum planning of Islamic education at Imam Muslim Al-Atsary Islamic Collage Kediri. A qualitative case study was selected because it enables an in-depth exploration of social phenomena, institutional practices, and meaning construction within a natural setting (Creswell, 2014). This approach was considered relevant for understanding the normative orientation underlying curriculum planning policies in Islamic boarding schools, particularly those related to educational objectives and *maqāṣid*-based considerations. Through the case study model, the research focused on exploring the interaction between institutional values, curriculum planning practices, and the implementation of Islamic legal principles within the pesantren context (Yin, 2018).

The research was conducted which used selected purposively due to its strong emphasis on Islamic creed, mastery of syar'i sciences, and character education through a structured curriculum system. The research subjects consisted of pesantren leaders, curriculum administrators, and teachers who were directly involved in curriculum formulation and implementation. Informants were determined using purposive sampling techniques, considering their authority, experience, and active participation in curriculum planning processes. This technique enabled the researcher to obtain rich and relevant data aligned with the objectives of the study.

The study utilized both primary and secondary data sources. Primary data were obtained through in-depth interviews and direct observations involving

institutional stakeholders responsible for curriculum management. Secondary data included institutional documents such as the pesantren's vision and mission statements, curriculum structure, academic guidelines, learning targets, and other supporting administrative documents. Data collection was conducted through semi-structured interviews, participatory observation, and documentation studies to ensure a comprehensive understanding of the research phenomenon (Moleong, 2021). The interview instruments were developed based on indicators related to curriculum objectives, curriculum content selection, educational targets, and the implementation of *maqāṣid*-oriented planning principles. To maintain data credibility, triangulation techniques involving sources, methods, and documentation were applied throughout the research process (Patton, 2015).

Figure 1. the data sources



Data analysis was conducted qualitatively using the interactive analysis model proposed by Miles, Huberman, and Saldaña (2014), which consists of data reduction, data display, and conclusion drawing. The analysis process focused on identifying the relationship between curriculum planning practices and the orientation of educational objectives through the perspective of the *fiqh* principle *al-umūru bi maqāṣidihā*. Data interpretation was carried out continuously throughout the research process to capture patterns, meanings, and institutional considerations embedded within curriculum policies. In addition, the validity of the findings was strengthened through member checking with key informants to ensure the consistency and accuracy of interpretations derived from the field data.

Finding and Discussion

Finding

General Overview of Imam Muslim Al-Atsary Islamic Collage

It is an Islamic educational institution operating under the auspices of the Imam Muslim Al-Atsary Foundation, located in Kediri City, East Java. This pesantren functions as a center for education, da'wah, and student development

based on the values of Ahlussunnah wal Jama'ah, with a strong orientation toward strengthening 'aqidah, mastering Islamic sciences ('ulūm shar'iyyah), and fostering Islamic character. As an educational institution, the pesantren not only provides diniyah learning but also integrates formal education and various developmental programs such as Qur'anic memorization (tahfidz al-Qur'an), early childhood education, Islamic elementary education, and pesantren-based secondary-level education. In addition, institutional development is supported by social and da'wah activities conducted through several strategic divisions under the foundation. This condition demonstrates that the pesantren functions not merely as a traditional educational institution, but also as an integrated Islamic educational system that continuously combines academic, spiritual, social, and character-building dimensions.

Historically, It was established as part of an Islamic da'wah and educational movement oriented toward disseminating Islamic understanding in accordance with the *manhaj salaf*. The establishment of the institution was motivated by the community's need for an educational institution emphasizing the purity of 'aqidah and worship practices based on the understanding of the *salaf al-ṣāliḥ*. This orientation is reflected in the pesantren's vision, which aspires to produce a generation of Muslims with noble character, proper understanding of Islamic teachings, and the ability to implement Islamic values in daily life. The institutional mission is translated into strengthening Islamic-based formal education, cultivating disciplined and responsible character, developing both academic and non-academic competencies, and instilling a spirit of nationalism. Thus, the vision and mission of the pesantren indicate that the entire educational process is directed toward achieving the substantive objectives of Islamic education, integrating knowledge, faith, and practice in a holistic manner.

Within its institutional structure divides its management system into several strategic divisions, namely Lajnah Tarbiyah, Lajnah Dakwah, Lajnah Baitul Maal, and Lajnah Usaha. Lajnah Tarbiyah serves as the central body for developing formal and non-formal education, overseeing various educational levels ranging from preschool and kindergarten (PG/TK), integrated Islamic elementary school, Madrasah Salafiyah Wustha, to the Pondok Pesantren Tahfidzul Qur'an. This structure indicates that the pesantren's educational system is designed progressively and continuously according to students' developmental stages. Meanwhile, Lajnah Dakwah plays a role in strengthening community development through regular Islamic studies, halaqah, tabligh akbar, and digital da'wah via social media platforms. In addition, Lajnah Baitul Maal holds a strategic function in supporting educational sustainability through the management of scholarships, social assistance, and funding for student development programs. The integration among these divisions demonstrates an institutional system that focuses not only on academic aspects but also on strengthening da'wah, social welfare, and the sustainability of Islamic education comprehensively.

The curriculum characteristics implemented is demonstrate a strong educational orientation toward the integration of Islamic values, moral development, and balanced academic achievement. At the preschool and

kindergarten level (PG/TK), the curriculum is designed using an early childhood education approach based on tawhīd values, habituation of worship practices, and character formation through a learning-by-playing concept. At the SDI Plus Imam Muslim level, the curriculum integrates the Kurikulum Merdeka with diniyah subjects such as 'aqīdah, fiqh, ḥadīth, tafsīr, and Arabic language instruction within a gender-separated full-day school system for male (banin) and female (banat) students. Meanwhile, the curriculum of Madrasah Salafiyah Wustha emphasizes strengthening Islamic sciences, Qur'anic memorization, Arabic language habituation, and character development based on dormitory life. At the Pondok Pesantren Tahfidzul Qur'an level, the curriculum focuses on achieving a mutqin memorization of all 30 juz of the Qur'an, mastery of Islamic sciences, character development, and the implementation of the mulāzamah system in the learning process. Overall, the curriculum structure reflects a systematic integration of cognitive, spiritual, moral, and social skill dimensions within the framework of Islamic education based on the manhaj salaf.

The Foundation of Curriculum Planning Objectives from the Perspective of the Maxim *al-Umūru bi Maqāṣidihā*

In the study of Islamic Education, objectives constitute a fundamental element that determines the direction, content, and implementation strategies of the curriculum. The objectives of Islamic education are not merely oriented toward achieving cognitive aspects, but also encompass the formation of affective and psychomotor dimensions grounded in Islamic spiritual and moral values (Alfaris & Maryono, 2026). This perspective is consistent with the view of Syed Muhammad Naquib Al-Attas (1991), who emphasized that Islamic education aims to develop a civilized human being, namely an individual who possesses balance between knowledge, faith, and righteous action. In the context of curriculum planning, objectives function as both normative and operational guidelines in determining competencies, learning materials, instructional strategies, and the direction of student development (Hamalik, 2013). Therefore, curriculum objectives in Islamic education are not neutral in nature, but are deeply embedded with tawhīd-oriented and transcendental values that connect educational activities with the responsibility of servitude to Allah.

The Islamic legal maxim *al-umūru bi maqāṣidihā* provides an epistemological foundation asserting that every action and policy is determined by the objectives underlying it (Alfaris & Maryono, 2026). This maxim, rooted in the prophetic tradition concerning the importance of intention narrated by Umar ibn al-Khattab, emphasizes that the quality of an activity is not solely measured by its outward form but also by the orientation and purpose that underlie it (Al-Zuhayli, 2006). From the perspective of education, curriculum planning cannot merely be understood as an administrative and technical process, but rather as a normative activity that must be directed toward achieving educational benefit (*maṣlahah*) in Islamic education (Bin Zakaria et al., 2025; Tiya, 2025). This view is strengthened by Jasser Auda (2008), who developed a systems approach to *maqāṣid al-sharī'ah* through the principles of multidimensionality, flexibility, and

orientation toward public welfare. Consequently, curriculum objectives should be designed to support the protection and development of the five essential principles of Islamic law (*al-ḍarūriyyāt al-khams*), namely religion, life, intellect, lineage, and property.

Tabel 1. The Foundation of Curriculum Planning

According to	Statement	Analysis
Alfaris & Maryono (2026)	The Islamic legal maxim <i>al-umūru bi maqāṣidihā</i> provides an epistemological foundation asserting that every action and policy is determined by the objectives underlying it.	This maxim establishes intention and purpose as the fundamental basis for determining the direction and normative legitimacy of any action or policy.
Al-Zuhayli (2006)	Rooted in the prophetic tradition concerning the importance of intention narrated by Umar ibn al-Khattab, this maxim emphasizes that the quality of an activity is not solely measured by its outward form, but also by the orientation and purpose underlying it.	The evaluation of a social or institutional activity relies on its core essence and underlying purpose rather than merely fulfilling administrative formalities.
Bin Zakaria et al. (2025); Tiya (2025)	From the perspective of education, curriculum planning cannot merely be understood as a technical-administrative process, but rather as a normative activity that must be directed toward achieving educational benefit (<i>maṣlaḥah</i>) in Islamic education.	Curriculum planning in Islamic education serves as a moral and normative instrument designed to bring comprehensive well-being (<i>maṣlaḥah</i>) to students and society.
Jasser Auda (2008)	Developed a systems approach to <i>maqāṣid al-sharī'ah</i> through the principles of multidimensionality, flexibility, and orientation toward public welfare. Consequently, curriculum objectives should be designed to support the protection and development of the five essential principles of Islamic law (<i>al-ḍarūriyyāt al-khams</i>): religion, life, intellect, lineage, and property.	A dynamic and broad-minded curriculum must holistically integrate <i>maqāṣid al-sharī'ah</i> to safeguard and nurture the five fundamental human rights and principles of life.

In the context of pesantren, the normative foundation of curriculum objectives possesses distinctive characteristics because it is rooted in the integration of Islamic scholarly traditions, moral formation, and worship-oriented education (Auda, 2008). Pesantren function not only as educational institutions but also as centers for transmitting Islamic values and shaping students' character (Alfaris & Maryono, 2025; Najib & Afifi, 2022). This perspective aligns with the view of Al-Ghazali, who asserted that the purpose of education is to draw individuals closer to Allah and to attain happiness in both worldly and eternal life (Al-Ghazali, 2005). In practice, this orientation is reflected in pesantren curricula

that emphasize sincerity, the blessing of knowledge (*barakah al-‘ilm*), discipline in worship, and service to society (Assilmi & Tanjung, 2024; Tiya, 2025). Research findings indicate that the institution has developed a curriculum system oriented toward strengthening ‘*aqīdah*, mastery of Islamic sciences, Islamic character formation, and habituation of worship practices across all educational levels. This demonstrates that curriculum objectives within the *pesantren* are not solely academic in nature but also normative-religious, functioning to shape knowledgeable and morally upright individuals.

The relevance of the maxim *al-umūru bi maqāṣidihā* to the formulation of educational objectives can be observed in how curriculum policies are developed based on clear and systematic *maqāṣid*-oriented goals (Alfaris & Maryono, 2026). In the theory of *maqāṣid al-sharī‘ah*, the primary objectives of Islamic law include the protection of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-‘aql*), lineage (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*) (Ibn Ashur, 1425). This perspective was further reinforced by Ibrahim ibn Musa Al-Shatibi (2003), who stated that *maqāṣid* function not only as the objectives of Islamic law but also as foundational principles guiding all human activities, including education. Within the context, the orientation toward *maqāṣid* is reflected in various curriculum policies such as strengthening Qur’anic memorization, moral development, habituation of worship, development of academic competencies, and the cultivation of independent and disciplined character. Thus, curriculum objectives are directed not merely toward academic achievement but also toward fostering individual and social welfare in a holistic manner.

An analysis of the alignment between curriculum objectives and the principle of intention within the Islamic legal maxim demonstrates that the entire curriculum planning process possesses a strong spiritual orientation. The principle of intention in *al-umūru bi maqāṣidihā* serves as the normative basis for determining the direction of education, ensuring that curriculum objectives are not purely pragmatic but are instead directed toward worship values and devotion to Allah. According to Ibn Rajab al-Hanbali, intention constitutes the essence of every action and determines the spiritual value of human deeds (Ibn Rajab al-Hanbali, 1997). In the educational context, this is reflected in the coherence between the institutional vision, learning materials, student development systems, and curriculum achievement targets oriented toward forming a generation of knowledgeable and morally upright Muslims (Rahayu et al., 2023). Therefore, the implementation of the maxim *al-umūru bi maqāṣidihā* in *pesantren* curriculum planning demonstrates that the objectives of Islamic education must be built upon the orientation of *maqāṣid*, spiritual values, and long-term public welfare as the primary foundations for the development of contemporary Islamic Education Management

Discussion

Implementation of the Maxim *al-Umūru bi Maqāṣidihā* in Curriculum Planning

The implementation of the Islamic legal *maxim al-umūru bi maqāṣidihā* in curriculum planning demonstrates that all educational policies are formulated based on clear and structured goal orientations (*maqāṣid*). This maxim places objectives as the primary foundation in determining policy direction, learning materials, instructional systems, and indicators of educational success. The perspective is closely aligned with the view of Syed Muhammad Naquib Al-Attas (1991), who emphasized that Islamic education must be directed toward the formation of civilized and morally grounded human beings. In the context of Islamic education, these educational orientations are not limited to academic achievement alone but also encompass the formation of character, adab, and Islamic identity among students (Alfaris & Maryono, 2026). Research findings reveal that the curriculum planning process in the pesantren is conducted through a normative-theological approach by positioning the da'wah vision of Ahlus Sunnah wal Jama'ah as the foundational basis of all educational activities. Consequently, the curriculum is not viewed merely as an administrative instrument, but rather as a means of human development directed toward achieving public welfare (*maṣlaḥah*) and the objectives of Islamic law (*maqāṣid al-shaī'ah*).

The implementation of the maxim *al-umūru bi maqāṣidihā* is clearly reflected in the process of determining learning objectives. Educational goals at Imam Muslim Institution are formulated hierarchically, beginning from the Play Group and Kindergarten levels up to the Tahfidz program equivalent to senior high school, with the principal orientation of producing Muslim generations who possess good character, Islamic knowledge, and da'wah readiness. This finding is consistent with the objective-based curriculum theory developed by Ralph Tyler (1949), which positions educational objectives as the starting point of the entire educational process. From the perspective of Islamic education, these objectives are closely related to the concept of *al-ghāyah*, which regards the formation of civilized individuals (*insān kamil*) as the central purpose of education, as emphasized by Syed Muhammad Naquib Al-Attas (1991). This study demonstrates that learning objectives function not only as academic targets but also as instruments for internalizing spiritual and moral values in accordance with the principles of *maqāṣid al-shaī'ah* as conceptualized by Jasser Auda (2008). Thus, the orientation of intention (*maqāṣid*) becomes the epistemological foundation determining the direction of the pesantren's educational system as a whole.

Beyond the formulation of learning objectives, the implementation of the maxim *al-umūru bi maqāṣidihā* is also evident in the selection of curriculum materials. Learning materials are selected based on their compatibility with the values of *tawḥīd*, the *manhaj salaf*, and the objectives of Islamic character formation. Research findings indicate that the pesantren categorizes learning

materials into diniyah and general subjects; however, both categories are consistently directed toward supporting the primary objectives of Islamic education. The selection of classical Islamic texts (*kitab*), fiqh materials, and worship habituation programs is conducted selectively based on considerations of public benefit (*maṣlaḥah*) and the preservation of authentic Islamic understanding. This approach is consistent with the concept of the Islamization of knowledge proposed by Ismail Raji (Al-Faruqi, 1982), which emphasizes the integration of knowledge with Islamic values and principles. In the perspective of goal-oriented curriculum theory, all educational materials are positioned as instruments for achieving educational objectives (Ornstein & Hunkins, 2018). Therefore, the pesantren curriculum functions not merely to transfer knowledge, but also to shape students' mindsets, behavior, and religious identity comprehensively.

The implementation of the principle *al-umūru bi maqāṣidihā* is further reflected in the determination of educational levels and student achievement targets. The educational structure at Pondok Pesantren Imam Muslim is arranged progressively, beginning with foundational habituation at the early childhood level and continuing toward strengthening identity and deepening Islamic sciences at higher levels of education. This hierarchical structure demonstrates the application of the principle of *tadarruj* in Islamic education, namely a gradual developmental process adapted to students' stages of growth and development, as emphasized by Al-Ghazali (2005). Furthermore, indicators of educational success are not measured solely through academic achievement but place greater emphasis on the internalization of morals, discipline, *adab*, and the ability to maintain Islamic values in everyday life. These findings reinforce character education theories proposed by Marvin Berkowitz and Melinda Bier (2005), which position moral formation as the core of education. Accordingly, the achievement targets established for students in this pesantren reflect harmony between educational objectives, the values of *maqāṣid al-shaī'ah*, and the principle of intention embedded in the maxim *al-umūru bi maqāṣidihā*.

Overall, the findings of this study indicate that the implementation of the maxim *al-umūru bi maqāṣidihā* in curriculum planning produces an educational system that is directed, consistent, and value-oriented. All curriculum components, including objectives, learning materials, educational stages, and evaluation systems, are designed to support the achievement of Islamic character formation and the strengthening of students' religious identity. These findings reinforce the perspective that the curriculum of Islamic education cannot be separated from normative and spiritual dimensions, as every educational policy fundamentally represents an effort to realize human welfare and benefit. Furthermore, this study contributes theoretically to the development of Islamic Education Management based on *qawā'id fihiyyah*, particularly by positioning the maxim *al-umūru bi maqāṣidihā* as a normative framework for curriculum planning in contemporary pesantren education.

Theoretical Contribution of Curriculum Planning Based on Islamic Legal Maxims

The findings of this study indicate that curriculum planning is systematically developed by positioning the maxim *al-umūru bi maqāṣidihā* as the fundamental principle underlying the entire educational process. This maxim is not merely understood as a normative jurisprudential concept, but is operationalized into educational policies that integrate objectives, learning materials, educational levels, and student achievement targets in a cohesive manner (Alfaris & Maryono, 2026; Munawwarah & Darlis, 2025). The research findings reveal a consistent integrative pattern in which learning objectives are directed toward character formation, learning materials are selected based on their relevance to those objectives, educational stages are arranged progressively according to students' developmental levels, and evaluation is focused on the internalization of values in everyday life. This pattern aligns with integrative curriculum theory, which emphasizes the interconnectedness between educational objectives, content, learning processes, and evaluation systems (Ornstein & Hunkins, 2018). From the perspective of Islamic education, these findings further reinforce the concept of holistic Islamic education proposed by Syed Muhammad Naquib al-Attas (1991), which views education as a process of forming the *insān kāmil* through the integration of intellectual, spiritual, and moral dimensions. Therefore, this study supports the assumption that a *maqāṣid*-based curriculum produces a more coherent and value-oriented educational system compared to fragmented curriculum approaches.

Based on the synthesis of empirical findings, this research formulates a conceptual model of curriculum planning grounded in the maxim *al-umūru bi maqāṣidihā*. This model positions *maqāṣid* as the core of all educational activities, thereby ensuring that all curriculum policies are teleological and oriented toward the ultimate objectives of Islamic education. Within this framework, educational objectives function not only as directions for learning activities but also as standards for evaluating all curriculum components. Research findings demonstrate that the graduate profile is designed to produce students who possess Islamic character, strong religious understanding, and readiness to carry out da'wah functions within society. This perspective is consistent with the concept of *final cause* in educational theory developed by Ralph Tyler (1949) and Hilda Taba (1962), which positions educational objectives as the primary determinants of curriculum content and instructional methods. Furthermore, this study identified both vertical and horizontal systemic alignment within the curriculum structure. Vertically, there is continuity between educational stages ranging from early childhood education to the Tahfidz program, while horizontally there is alignment between learning objectives, instructional materials, methods, and evaluation systems within each educational level. These findings strengthen the theory of constructive alignment proposed by John Biggs (1996), which emphasizes the importance of consistency between objectives, learning activities, and evaluation systems.

Another important contribution of this study lies in the ability of the *maqāṣid*-based curriculum model to operationalize Islamic legal values into everyday educational practices. The findings indicate that the principles of *maqāṣid* do not remain confined to conceptual discourse or curriculum documents, but are manifested in various concrete activities such as the habituation of *qailulah* (midday rest), discipline in Islamic dress codes, the cultivation of *adab*, and regulations governing students' daily lives. All of these regulations are positioned as *wasīlah* (means) to achieve the broader educational objective of Islamic character formation. This approach is consistent with the theory of praxis in education developed by Paulo Freire (1970), which emphasizes the integration of theory and practice within educational processes. In the context of Islamic education, this also reflects the principle that knowledge must be manifested in righteous action and actual behavior. In addition, the study found that the hidden curriculum functions as a primary medium for value internalization through habituation, exemplary conduct, and the pesantren social environment. These findings support the social learning theory of Albert Bandura (1977), which explains that behavior is shaped through processes of observation and social interaction. Consequently, the success of character education in the pesantren is determined not only by formal instructional materials but also by the consistency of the educational culture and environment systematically developed within the institution.

The findings of this study also carry significant implications for the development of Islamic Education Management, particularly in the areas of strategic planning and strengthening the normative framework of contemporary curricula. The research demonstrates that Islamic educational management cannot merely adopt modern management theories oriented toward efficiency, but must also integrate Islamic normative values as the basis for decision-making processes. This perspective aligns with the concept of value-based management proposed by Tony Bush (2011) and Bela H. Banathy (1992), which positions values as the primary foundation of institutional governance. In the case of Imam Muslim Al-Atsary Islamic Collage Kediri, all curriculum policies, institutional regulations, and educational activities function as instruments for achieving da'wah objectives and Islamic character formation. These findings also reinforce critiques advanced by Michael (Apple, 2004) and J. Mark Halstead (2004) concerning modern curricula that tend to be secular and overly oriented toward technical competencies while neglecting the moral and spiritual dimensions of learners. By positioning the maxim *al-umūru bi maqāṣidihā* as the foundation of curriculum planning, the curriculum becomes more meaningful because every component possesses a clear value orientation. Accordingly, this study contributes theoretically to strengthening normative curriculum theory, which positions values and morality as central elements in curriculum design.

In the context of contemporary challenges facing Islamic education, such as globalization, secularization, and the moral crisis among younger generations, the *maqāṣid*-based curriculum model identified in this study possesses strong relevance. The curriculum's emphasis on character formation and the

internalization of religious values provides a response to the increasing problem of moral degradation among students. Research conducted by Marvin Berkowitz and Melinda Bier (2005) demonstrated that character education grounded in religious values has significant impacts on social behavior and the development of positive school culture. Furthermore, the integration of religious and general sciences within a unified value framework indicates that the dichotomy of knowledge can be overcome through an integrative curriculum approach, as developed in the Islamization of knowledge movement proposed by Ismail Raji Al-Faruqi, (1982). The gradual and student-development-oriented approach implemented within the pesantren also corresponds with the paradigm of student-centered learning in modern education (Wright, 2011). Nevertheless, future challenges remain concerning how to integrate *maqāṣid* values with the demands of twenty-first-century competencies without losing the normative identity of Islamic education. Overall, the findings of this study support the hypothesis that curriculum planning based on Islamic legal maxims possesses strong relevance in addressing the challenges of contemporary Islamic education while simultaneously enriching the development of Islamic Education Management theory grounded in *qawā'id fiqhīyyah*.

Conclusion

This study found that the implementation of the Islamic legal maxim *al-umūru bi maqāṣidhā* in curriculum planning is carried out systematically and integratively across all curriculum components, including the determination of learning objectives, selection of learning materials, structuring of educational levels, and establishment of student achievement targets. Goal orientation serves as the primary foundation for every educational policy implemented within the institution, ensuring that the curriculum is directed not only toward cognitive achievement but also toward character formation, the internalization of Islamic values, and the strengthening of *da'wah* orientation. The findings reveal that educational objectives are formulated normatively and theologically based on the pesantren's vision and are operationally translated into all educational activities. This demonstrates a close relationship between the principle of intention embedded in the maxim *al-umūru bi maqāṣidhā* and the practice of curriculum planning in Islamic education. Therefore, this study confirms that the quality of curriculum within Islamic education is strongly influenced by the clarity of the goal orientation underlying the entire educational process.

Nevertheless, this study has several limitations. First, the research was conducted in only one pesantren-based educational institution; therefore, the generalization of the findings to all Islamic educational institutions remains limited. Second, the qualitative case-study approach employed in this research relies heavily on the interpretations of both researchers and informants, which creates the possibility of subjectivity within the analytical process. Consequently, future research is recommended to broaden the scope of study by examining various models of Islamic educational institutions, both formal and non-formal, in

order to obtain a more comprehensive understanding of the implementation of Islamic legal maxims in curriculum development. In addition, future studies should employ more diverse methodological approaches, such as mixed methods, to empirically measure the influence of *maqāṣid* orientation on character formation and student learning outcomes. Further studies concerning the integration of other Islamic legal maxims into educational management are also important in order to enrich the development of adaptive, systematic, and welfare-oriented theories and practices of Islamic education curriculum development.

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