

INTEGRATION OF MAQĀṢID AL-SHARĪ‘AH IN THE ISLAMIC LEGAL EDUCATION CURRICULUM

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ABSTRACT

This study aims to investigate the incorporation of Maqāṣid al-Sharī‘ah into the Islamic law education curriculum to reinforce the basis of justice and the applicability of Islamic law in contemporary society. This study employs a qualitative technique, including literature analysis and interviews with scholars and practitioners of Islamic law. The study's findings suggest that including Maqāṣid al-Sharī‘ah into the Islamic law curriculum may enhance students' comprehension of the overarching aims of Islamic law, namely the safeguarding of religion, life, intellect, lineage, and property. Maqāṣid principles in Islamic law education assist students learn theory and also make them think critically and be flexible when faced with new problems. In conclusion, including Maqāṣid al-Sharī‘ah into the curriculum of Islamic law education is essential for cultivating legal practitioners who comprehend social justice and can apply Islamic law more effectively in contemporary society.

Keywords: Maqāṣid al-Sharī‘ah, Kurikulum, Pendidikan, Hukum Islam

INTRODUCTION

Teaching Islamic law in Indonesia is very important for the future generation since it helps them learn and use Islamic legal ideas in their everyday lives. As time goes on and globalisation brings more problems, it becomes increasingly important to make sure that Islamic law education is in line with the changing social, cultural, and economic situations. A significant strategy that must be used in Islamic law education is the incorporation of Maqāṣid al-Sharī‘ah within the curriculum. Maqāṣid al-Sharī‘ah, which means the goals or purposes of Islamic law, gives us a bigger picture of what the rules in Islam are meant to do and what they imply. In this setting, Maqāṣid al-Sharī‘ah functions as both a framework for comprehending fiqh and a basis for the evolution of Islamic law that meets the requirements of contemporary society. (N.M. Raus, K.E. Hashim & S.M.M. Rashid, 2023).

In every Islamic legal system, the five major goals of Maqāṣid al-Sharī‘ah must be protected: religion (dīn), life (nafs), intellect (‘aql), lineage (nasl), and property (māl). In Islam, these five things, called darūriyyāt al-khams (the five basic necessities), are the most important things to think about while making a legal judgement or policy. By comprehending and incorporating Maqāṣid al-Sharī‘ah into Islamic law education, students may acquire knowledge of Islamic law not just as a collection of normative regulations but as a legal framework that emphasises the collective welfare of mankind. Additionally, a more comprehensive comprehension of the objectives of Islamic law can assist students in cultivating critical and analytical thinking abilities, which are vital for confronting modern legal issues. (T.O. Sanusi, 2025).

The Islamic law education system in Indonesia has a lot of room to add Maqāṣid al-Sharī‘ah to its curriculum. In reality, nevertheless, this integration hasn't been

extensively used. In higher education, most Islamic law curricula still concentrate on teaching the normative parts of fiqh and positive law. The concepts of Maqāṣid al-Sharī'ah, on the other hand, don't get enough attention. This may be attributable to many aspects, including a deficiency in comprehending the significance of Maqāṣid al-Sharī'ah within Islamic law education, as well as constraints in its adaptation to prevailing social and cultural issues. This research seeks to investigate the successful integration of Maqāṣid al-Sharī'ah into the Islamic law education curriculum in Indonesia, along with the accompanying advantages and problems. (J. Auda, 2021).

Integrating Maqāṣid al-Sharī'ah into the Islamic law curriculum is essential not only for imparting the theoretical framework of Islamic law but also for cultivating students' character and their comprehension of justice and humanity. Maqāṣid al-Sharī'ah is the basis for Islamic law, which aims to preserve and respect the five essential aspects of human existence. Integrating Maqāṣid al-Sharī'ah into Islamic law education enables students to see law not just as a collection of regulations, but as an instrument for safeguarding individual rights and promoting social welfare.

In other words, Islamic law education based on Maqāṣid al-Sharī'ah would stress moral, ethical, and social justice issues that affect every part of life, from the individual to the group to the country. Islamic law must also be able to evolve with the times in the areas of technology, economy, and society in order to deal with the complicated problems of contemporary life. This also gives a good reason to include Maqāṣid al-Sharī'ah in the Islamic law curriculum. Maqāṣid al-Sharī'ah, as a more general way of thinking, allows Islamic law to grow and change with the times and the demands of society, without losing sight of the core ideals of Islamic law. Consequently, Islamic law education grounded on Maqāṣid al-Sharī'ah aims to cultivate legal practitioners who not only comprehend Islamic legal texts normatively but also possess the capacity to apply them to contemporary issues. (D. Jasin, S. Raime, A. Misron, N.S. Abd. Rahman, 2025)

The Islamic law curriculum, together with Maqāṣid al-Sharī'ah, might make learning better and make Islamic law more useful to society. Maqāṣid al-Sharī'ah says that the main purpose of Islamic law is to make people better and keep them from hurting each other. Thus, including Maqāṣid al-Sharī'ah into Islamic law education may help students comprehend that law encompasses not just compliance with regulations but also its potential to facilitate justice, welfare, and the common good. With this method, students should learn to see the law in a more complete way, taking into account moral, social, and cultural factors. (M. Masuwd, S. Alrumayh, N. Abdulghani, Y. Touré, et al, 2025).

But there are problems that come up when trying to include Maqāṣid al-Sharī'ah in the Islamic law curriculum. One significant problem is reconciling the commitment to ancient Islamic law texts with the need to address social and cultural changes. In this context, Islamic law education is crucial for cultivating legal practitioners capable of critical and innovative thought in the evolution of Islamic law. Students of Islamic law must be instructed not just to concentrate on current legislation but also to acquire the competencies necessary to formulate legal solutions that address societal requirements and contemporary challenges. (A.W. Ningsih, H.N. Permatasari, & P. Anjani, 2025).

In conclusion, this research seeks to significantly enhance the advancement of Islamic law education in Indonesia by examining the incorporation of Maqāṣid al-Sharī'ah into the curriculum, along with the accompanying advantages and problems. It is hoped that a more relevant, flexible, and long-lasting Islamic law education system may be created. This system would turn out graduates who not only know Islamic law inside and out, but also know why it exists and what it means, and who can use it in other situations.

METHOD

This research employs a qualitative methodology using a case study design to investigate the incorporation of Maqāṣid al-Sharī'ah within the Islamic law education curriculum. Primary data were collected via comprehensive interviews with academics, lecturers, and practitioners of Islamic law engaged in the formulation and execution of Islamic law education curriculum at many institutions in Indonesia. Moreover, secondary data were gathered from literature reviews, curriculum papers, and pertinent teaching resources to evaluate the degree of integration of the Maqāṣid al-Sharī'ah idea within Islamic law education. The data analysis method used is thematic analysis, which groups interview data and literature into main themes that have to do with understanding Maqāṣid al-Sharī'ah, how it is used in the curriculum, how it affects students' character, and how Islamic law is still important. Triangulation is used to validate data by contrasting results from interviews, documents, and literature. This research examines the Islamic law education curriculum in Indonesia, particularly in programmes that have included Maqāṣid al-Sharī'ah. This study does not include the use of Maqāṣid al-Sharī'ah at the practitioner or judicial level, but is limited to the educational domain. (P. Sidik, 2023).

RESULT AND DISCUSSION

1. Maqāṣid al-Sharī'ah as the Foundation of Justice in Islamic Law

Maqāṣid al-Sharī'ah, which comes from the Arabic term for "goal" or "purpose," is a basic idea in Islamic law that provides the basis for justice and the well-being of all people. Maqāṣid al-Sharī'ah, as part of Islamic law, is all about protecting five fundamental requirements, or darūriyyāt al-khams: religion, life, intellect, lineage, and property. These five factors help us decide whether a legislation or judgement is fair or not. So, Maqāṣid al-Sharī'ah gives advice on how to carry out Islamic law in a way that not only enforces laws but also helps achieve bigger societal goals like justice, welfare, and the preservation of human rights. (A. Karim Atho'ul, 2024).

Incorporating Maqāṣid al-Sharī'ah into Islamic law education profoundly enhances students' understanding of Islamic law. In this situation, students are not only taught to see law as a set of fiqh norms, but they are also encouraged to reflect about why the law exists. In other words, people no longer see Islamic law as simply a series of rules to observe; they see it as a way to achieve social justice and the good of the society. In Islamic criminal law, punishments serve not just to penalise transgressions but

primarily to safeguard society and rectify the resultant damage. (S. Mahmud, & S. Rahmi, 2023).

Maqāṣid al-Sharī'ah contributes to a comprehensive comprehension of justice within Islamic law. Maqāṣid ideas assert that justice in Islamic law encompasses not only individual justice but also societal justice that engages all strata of society. In this context, Islamic law must be capable of addressing prevailing societal issues, including economic disparity, discrimination, and breaches of human rights. Maqāṣid al-Sharī'ah teaches that the law should change and adapt to the needs of the times and the people who live in them, but it should never lose sight of its basic principles. (T. Supriyadi, 2024).

For instance, the concept of safeguarding property and life serves as the basis for assessing justice within the realms of economic and criminal law. Maqāṣid al-Sharī'ah stresses fairness in the way resources are shared in economic law. It also stays away from behaviours that hurt certain people, such as usury (*riba*) and fraud. In criminal law, Maqāṣid al-Sharī'ah emphasises the safeguarding of human life by mandating that sanctions be rehabilitative rather than only punitive.

But there are problems with using Maqāṣid al-Sharī'ah in Islamic law. One of the biggest problems is figuring out how to apply the fundamental ideas of maqāṣid to the changes that are happening in society and culture today. In the context of globalisation and pluralism, it is essential to reconcile the implementation of traditional Islamic law with the dynamic requirements of society. Consequently, the study of Islamic law that incorporates Maqāṣid al-Sharī'ah is crucial for cultivating legal practitioners who not only comprehend the theoretical framework but also possess the ability to judiciously apply the principles of maqāṣid in a relevant and contextualised way. (G. Hirza, 2025).

So, Maqāṣid al-Sharī'ah is not just the basis for executing Islamic law; it is also what makes the legal system fair, responsive, and in line with the wider purpose of Islamic law, which is the well-being of all people. The incorporation of maqāṣid ideas into the Islamic law education curriculum enhances students' comprehension of authentic justice, including moral, social, and legal dimensions in their whole.

2. Holistic Approach in Islamic Law Education

A holistic approach in Islamic law education is trying to understand Islamic law in its whole, taking into account many aspects including moral, social, economic, and cultural values. This method tries to help people understand better how Islamic law may be used in daily life, both alone and with others. Holistic Islamic law education does not only teach the theory or rules of Islamic law; it also stresses the need of comprehending its ultimate aims, which are social justice and the well-being of the society. This method helps students see Islamic law as more than just a list of regulations to obey. (K. Sarim, K. Karimullah & Gümüşhane University Team. 2024). It also helps them see it as a system that includes moral principles and bigger societal purposes. As a result, Islamic law education does not just concentrate on the *fiqh* aspect or normative rules. It also teaches students how Islamic law works to attain maqāṣid al-Sharī'ah, which involves protecting religion, life, intellect, lineage, and property. This means that

Islamic law may be used to get justice that is fair, open, and sensitive to the needs of society. (M. Masdin, 2025).

By using a holistic approach in Islamic law education, students may grasp how law fits into the bigger picture of human existence. For instance, in the economic environment, students learn not only about the rules that regulate transactions but also about the principles of fairness in resource distribution. This is in line with Islamic teachings on the prohibition of usury (riba) and the significance of social justice. In the social environment, comprehensive Islamic law education fosters students' comprehension of the law's function in preserving societal harmony by emphasising the preservation of human rights, collective welfare, and the settlement of conflicts via peaceful means. This method also gives students the analytical and critical abilities they need to use Islamic law in a variety of difficult and complicated circumstances. They are taught to comprehend the social, political, and cultural settings as well as the legal texts so that Islamic law may be used in a manner that is more relevant and flexible. For example, when talking about modern issues like women's rights, freedom of religion, and pluralism, the holistic approach helps students figure out how to apply the basic ideas of Islamic law to today's world without losing the idea of justice that is at the heart of it. (N. Abdullah & N.H. Zulkifli, 2021).

Nonetheless, the implementation of a comprehensive approach in Islamic law education has several problems. One of the biggest problems is how to harmonise the universal basic principles of Islamic law with the changes and improvements in society throughout time. In this environment, Islamic law education must allow students to think critically and creatively so that they may come up with legal solutions that not only obey the scriptures but also meet the changing demands of society. This comprehensive approach also requires educators to foster an atmosphere conducive to the interplay between theory and practice. (F.S. Mutmainah, N., Muharir, & D.K. Kasih, 2024).

Students will learn more about how Islamic law relates to many parts of life via case studies, critical conversations, and addressing real-world problems. So, a complete education in Islamic law not only makes people who can become lawyers, but it also makes people who can transform society by knowing that the law is not only about regulations but also about making sure that everyone is treated fairly and has what they need. The comprehensive method in Islamic law education greatly helps to make Islamic law more flexible, open, and sensitive to the requirements of the times. Islamic law education may create a generation that not only knows the law but also wants to achieve real social justice by including moral, social, economic, and cultural dimensions in the curriculum.

3. The Development of Relevant and Adaptive Islamic Law

As society changes quickly and the world becomes more connected, it has become more vital to produce Islamic law that is both relevant and adaptable. Islamic law, historically recognised for its inflexibility in the application of fiqh norms, nowadays confronts a significant challenge to maintain its relevance and address the requirements of contemporary society. So, it's important to create Islamic legislation

that is adaptable and sensitive to the changing circumstances without losing sight of the basic principles of shariah. One important thing about the formation of Islamic law is how it may change to fit the changing social, political, and cultural situations. Globalisation is currently a problem for many nations, including Indonesia. It impacts many parts of life, such as the economy, technology, and interactions between people of different faiths. So, Islamic law has to change to fit the demands of society as they change, but it can't lose the essential ideals of maqāṣid al-Sharī'ah, which include justice, welfare, and the preservation of human rights. (S.H. Dasmadi, Y. Junchuc, N. Wahyuningtyasd, & R.S. Wedadjatie, 2024).

The formulation of relevant Islamic law starts with an enhanced comprehension of the fundamental objectives of Islamic law itself. Islamic law is not only a collection of fiqh principles; it is also a system that protects five basic things: religion, life, intellect, lineage, and property. Within this framework, Islamic law governs not just religious ceremonies but also social, economic, and political matters. For example, in today's economy, Islamic law has to control business deals that not only follow shariah rules but also deal with new problems like usury (riba), speculation, and social inequity. (I. Athief, 2025).

Conversely, the adaptation of Islamic law to contemporary developments is also associated with the use of current technology and innovation. In the digital age, for instance, technology has become more vital for settling disagreements, organising zakat, and running Islamic banking. Digital technology in Islamic law, such online zakat or digital fatwas, gives Islamic law a lot of chances to stay useful for a world that is becoming more connected and digital. In this context, developing adaptable Islamic law implies being able to keep up with new technologies while still upholding the moral ideals and fairness that are part of shariah. (H. Rane, 2023).

Also, the flexible application of Islamic law is necessary for its adaptive evolution in different places and situations. For example, in a nation like Indonesia that has a lot of different cultures and religions, Islamic law has to be adapted to fit the requirements and social reality of the people there, while still keeping the basic principles of Islamic law. This will help develop a legal system that fits with both the texts and the way society works and changes. This evolution also involves a way of looking at Islamic law that respects the norms of plurality and religious freedom while also upholding the values of democracy and human rights. (N. Shalghoum, N. Yahya, M. Masuwd, M. S. Alrumayh, Y. Aryanti, 2025).

Nonetheless, the evolution of relevant and adaptable Islamic law faces significant hurdles. One of the biggest problems is how to find a balance between following the rules of ancient fiqh literature and responding to the needs of the times. In this light, Islamic law education plays a significant role in training legal practitioners who can think critically and creatively in establishing Islamic law. Students of Islamic law need to learn how to come up with legal solutions that fit the demands of today's society and times, not only how to follow the rules that are already in place. In general, it is important to keep Islamic law contemporary and flexible so that it may continue to be a

fair way to control social life without being stuck in narrow and dogmatic interpretations. Islamic law may keep helping to make society fair and improve the lives of people if it is open to change and progress.

CONCLUSION

This research illustrates that the incorporation of Maqāṣid al-Sharī'ah into the Islamic law education curriculum in Indonesia had considerable potential to enhance students' comprehension of the overarching objectives and philosophy of Islamic law, extending beyond mere fiqh regulations. Interviews and curriculum analysis show that the principles of Maqāṣid al-Sharī'ah have not yet been fully and consistently put into practice in Islamic law programmes. However, more and more people are realising how important it is to use maqāṣid to achieve more complete social justice. This study suggests that incorporating Maqāṣid al-Sharī'ah can facilitate the creation of an Islamic law education system that is more attuned to the challenges of modern society, emphasising the protection of the five fundamental elements: religion, life, intellect, lineage, and property. This will not only make the curriculum more interesting, but it will also provide students the critical thinking skills they need to use Islamic law in a more flexible social and cultural setting. Creating a curriculum that includes Maqāṣid al-Sharī'ah would help lawyers who know more than only the law. They will also know more about social justice and the well-being of people.

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