

## Reframing islamic educational management: A maqasid-driven governance model for 21st-century learning institutions

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### ABSTRACT

This study re-examines the foundations of Islamic educational management by proposing a governance model grounded in the Maqasid al-Shari'ah and oriented towards the demands of twenty-first-century learning. While contemporary institutions face mounting pressures related to digitalisation, inclusivity, and accountability, many governance frameworks remain fragmented, technocratic, or disconnected from the holistic philosophy of Islamic education. This research adopts a qualitative design, integrating textual analysis of classical sources with thematic exploration of modern governance literature. The resulting framework identifies two core domains: the normative–ethical grounding and the structural–operational mechanisms of governance. The normative domain includes intentionality (niyyah), preservation of human dignity, and the cultivation of virtue as institutional ethos. The structural domain encompasses epistemic design, policy coherence, learner-centred systems, and adaptive leadership capable of responding to rapid socio-technological change. Findings reveal that a Maqasid-driven governance model offers a comprehensive scaffold for institutional transformation by linking ethical commitments with managerial functionality. Rather than treating Maqasid as merely theological ideals, the model reconceptualises them as strategic levers that can guide curriculum design, organisational culture, staff development, and accountability practices. The study argues that adopting this approach enhances institutional resilience, strengthens value-integration, and improves educational relevance in Muslim contexts navigating global shifts. This research contributes a theoretically grounded and operationally viable governance blueprint for Islamic educational institutions seeking to bridge classical wisdom with contemporary educational imperatives..

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### Introduction

The global educational landscape has undergone profound transformation over the past two decades, placing Islamic educational institutions at a historically significant crossroads. On one hand, these institutions carry a rich intellectual heritage—rooted in classical scholarship, ethical traditions, and pedagogical practices that have shaped Muslim civilisations for centuries (Achmadin et al., 2024). On the other hand, an increasingly digital, interconnected, and competitive world demands governance that is more adaptive, data-driven, and capable of articulating Islamic values in ways that remain functional and future-oriented (A'la & Makhshun, 2022). New challenges such as equitable access to education,

the widening digital divide, the rise of artificial intelligence, continuous curriculum reforms, and heightened expectations of public accountability have made traditional administrative approaches insufficient. In this context, the need for a more systemic, visionary, and ethically grounded framework for Islamic educational management has become increasingly urgent (Fikri et al., 2025).

For several decades, scholarship in Islamic educational management has tended to prioritise normative administrative approaches—highlighting organisational structure, planning mechanisms, and technical procedures of institutional management (Sodikin et al., 2024). Although such approaches have provided essential foundations for organising and stabilising Islamic educational institutions, they often fall short in addressing the complexities of modern governance, which now requires the integration of values, strategy, innovation, and public accountability (Zahiri & Sahal, 2025). Islamic educational institutions, particularly pesantren and madrasah, face multidimensional governance challenges: curriculum management, leadership capability, quality assurance, financial governance, community engagement, and institutional sustainability (A'la & Makhshun, 2022). Meanwhile, global literature on educational governance has rapidly shifted towards value-based governance, visionary leadership, agile organisational culture, digital literacy, and adaptive learning ecosystems. The gap between the direction of global discourse and the managerial realities of Islamic education underscores the need to develop a more comprehensive and integrated governance model.

It is in this context that Maqasid al-Shariah acquires strategic relevance. Maqasid al-Shariah—the higher objectives of Islamic law—emphasising the preservation and flourishing of faith, life, intellect, family, and property, offers not only a normative ethical compass but also an epistemic foundation capable of informing institutional governance. Historically, maqasid has functioned as a method for articulating policies that align with both legal principles and public welfare (Fauzi, 2020). In educational contexts, maqasid can serve as a conceptual framework for shaping policy, guiding strategic planning, and ensuring that managerial decisions remain anchored in holistic well-being and societal benefit. Integrating maqasid into contemporary governance is, therefore, an attempt to reframe Islamic educational management from a narrow administrative orientation towards a value-driven, transformative, and future-ready model (Miftahussurur & Firdaus, 2024).

The concept of a Maqasid-Driven Governance Model emerges from the need to synthesise Islamic intellectual tradition with contemporary management theory. This approach does not treat Islamic values as ornamental ethics; instead, it positions them as operational principles guiding decision-making, resource management, curriculum innovation, and institutional development (Gucandra et al., 2021). At a time when education must cultivate learners who are creative, adaptive, and grounded in moral reasoning, maqasid offers a coherent set of guiding principles that ensure institutional transformation does not become ethically directionless. This approach creates a conceptual bridge linking the aims of Islamic education with twenty-first-century competencies such as digital literacy, problem-solving, global awareness, and critical thinking.

Recent studies highlight that institutions able to thrive amid rapid disruption are those with value-based and strategy-driven governance systems. Values offer moral orientation, while strategy provides operational clarity. However, literature specifically integrating maqasid as a governance framework remains limited. Existing research often

focuses on character education, Islamic legal perspectives, or value-based quality assurance, yet seldom engages maqasid as a full governance theory (Rohim & Pratama, 2025). This represents a significant scholarly gap. By positioning maqasid as a governance framework, this study contributes to the theoretical expansion of Islamic educational management, offering an approach that is normatively grounded yet structurally adaptable to the demands of contemporary institutions.

Islamic educational institutions also face an identity tension. They are expected to preserve classical knowledge, spiritual culture, and the distinct character of Islamic learning, while simultaneously competing in a global educational environment that prioritises accreditation standards, service quality, technological innovation, and managerial professionalism (Wahyudi & Latif, 2023). This dual expectation frequently generates managerial dilemmas. A maqasid-based model offers a framework of harmonisation, enabling institutions to maintain their intellectual and spiritual identity while embracing innovation. For example, *hifz al-'aql* (the preservation of intellect) may translate into strengthening critical literacy, supporting research-based learning, and promoting curricular innovation. *Hifz al-mal* (the preservation of wealth) may manifest as transparent financial governance and professional budget management. *Hifz al-nafs* (the preservation of life) may inform welfare policies for students and teachers. Through this lens, maqasid becomes a conceptual platform unifying values, strategy, and operational practice.

From a global perspective, Islamic educational institutions possess unique potential to contribute to broader debates on ethical governance and sustainable education (Utari et al., 2024). Contemporary societies increasingly seek educational models that cultivate not only technical expertise but also moral, spiritual, and humanistic values. A governance model grounded in maqasid offers a distinctive contribution to this global discourse—proposing an approach to education that harmonises rationality, spirituality, and social welfare (Abuzar et al., 2024). Integrating maqasid into twenty-first-century educational frameworks can serve as a meaningful contribution from the Islamic tradition to global educational thought.

The relevance of a maqasid-based approach is further heightened by rapid digital transformation. Digitalisation offers immense opportunities—efficiency, transparency, data-driven decision-making, and enhanced learning environments (Asman & Muchsin, 2021). However, without an ethical framework, digital transformation risks amplifying technological bias, inequality of access, and the erosion of human-centred values. Maqasid provides a moral architecture ensuring that technological adoption remains anchored in justice, welfare, and human dignity (Mustapha & Malkan, 2025). Within this framework, technology becomes a tool for educational enhancement rather than an end in itself.

Against this backdrop, the study titled “Reframing Islamic Educational Management: A Maqasid-Driven Governance Model for 21st-Century Learning Institutions” seeks to contribute both theoretically and practically. It aims to build a coherent bridge between tradition and innovation, ethics and strategy, spirituality and contemporary governance (Giangrande et al., 2019). The overarching goal is to conceptualise a governance model that can be practically implemented across diverse Islamic educational institutions—including pesantren, madrasah, Islamic schools, and universities—and that is able to respond effectively to the complexities of twenty-first-century education.

This maqasid-based orientation also opens pathways for further research into curriculum design, leadership models, quality assurance, and educational policy that is more visionary and ethically grounded. As such, this introduction provides the conceptual foundation for a deeper exploration of how maqasid can be systematically formulated into an integrated governance model that is operational, future-oriented, and globally relevant.

## Method

This study adopts a qualitative, conceptual research design situated within an interpretivist paradigm. The nature of Islamic educational governance—particularly when examined through the lens of Maqasid al-Shariah—requires an approach that prioritises depth of understanding rather than numerical generalisation (Barusch et al., 2011). The aim of the research is to develop a theoretically grounded governance model that integrates classical Islamic epistemology with contemporary educational management theory. For this reason, the study relies on library research and conceptual analysis as its primary methodological tools. The main sources consist of classical Islamic texts on maqasid, such as the works of al-Ghazali, al-Shatibi, and Ibn ‘Ashur, alongside contemporary scholarship in Islamic education and global literature on educational governance. Classical sources are examined through close reading to ensure accuracy of interpretation and fidelity to the historical context (Sari et al., 2025). Modern literature is selected from reputable academic databases, focusing on peer-reviewed journals, recent monographs, and policy papers on leadership, governance, value-based management, and twenty-first-century learning.

A systematic reading strategy guides the literature selection. Texts are categorised thematically to identify concepts relevant to governance, such as ethical leadership, institutional accountability, curriculum planning, and strategic management. This thematic grouping allows for the comparison of classical maqasid principles with contemporary governance frameworks (Alam, n.d.; Amin et al., 2021). The combined analysis provides the foundation for constructing a governance model grounded in both normative Islamic values and the functional demands of modern educational institutions.

The analytical process unfolds in three stages. The first is conceptual mapping, where key constructs from both domains—Islamic jurisprudence and educational management—are identified and clarified. The second stage is comparative synthesis, enabling the examination of how maqasid principles align with or diverge from global governance practices. This stage helps determine the practical implications of maqasid for institutional decision-making, leadership orientation, and policy formulation. The third stage involves the construction of the Maqasid-Driven Governance Model itself, outlining its core elements, value structure, and potential application within Islamic schools, madrasah, and pesantren (Faizi & Ali, 2024; Miftahussurur et al., 2025).

To maintain scholarly rigour, the study employs theoretical triangulation. This is achieved by integrating insights from classical jurisprudence, Islamic educational theory, and international governance literature. The triangulation process ensures that the resulting model is conceptually reliable, balanced, and supported by multiple strands of scholarship. Ethical considerations relate primarily to responsible interpretation,

acknowledging the diversity of viewpoints within Islamic intellectual history and avoiding reductive readings of classical sources (Miles et al., 2014).

Throughout the process, detailed notes and coding records are maintained to strengthen reliability and transparency. In essence, the method enables a coherent synthesis of tradition and modernity, laying the foundation for a value-driven governance model suited to the complexities of twenty-first-century Islamic education.

## Result

### Core Dimensions of the Maqasid-Driven Governance Framework

The Maqasid-Driven Governance Framework reinterprets Islamic educational management through the higher objectives of Sharia—namely the preservation and flourishing of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-‘aql*), lineage and dignity (*ḥifẓ al-nasl/‘ird*), and wealth or resources (*ḥifẓ al-māl*). Within contemporary learning institutions, these classical objectives function less as rigid categories and more as generative principles that animate institutional culture, decision-making, and long-term strategy (Ag & Pustaka, 2025; Auda, 2022). When placed within the context of twenty-first-century challenges—digital transformation, governance accountability, hybrid learning ecologies, and the rise of global educational standards—the Maqasid framework offers a coherent, value-rooted model capable of aligning spiritual commitments with managerial rationality (Al-Turabi & Auda, 2025).

The framework consists of three core dimensions: an ontological–value axis, an epistemic–pedagogical axis, and an institutional–governance axis. These dimensions operate interactively rather than hierarchically, enabling educational managers to translate ethical commitments into actionable governance structures (Jeli et al., 2025). By embedding Maqasid as an institutional logic rather than as a mere normative reference, the framework aims to produce learning environments that nurture intellectual rigour, moral clarity, psychological wellbeing, and operational excellence. Each dimension contributes to a systemic reorientation of Islamic educational management, allowing it to respond to global pressures without detaching itself from its foundational epistemology.

The first dimension concerns the ontological grounding of Islamic educational institutions—the question of purpose, identity, and moral horizon. Contemporary debates on educational governance often emphasise performance metrics, market responsiveness, and policy compliance. While such metrics are important for institutional sustainability, they can obscure the foundational ethos of Islamic education as a project of human development (*tazkiyat al-nafs*), intellectual cultivation (*taqwiyyat al-‘aql*), and social stewardship (*‘imārat al-ard*) (Auda, 2008; Kamali, 1999). The Maqasid framework re-centres the teleological orientation of the institution by interpreting *ḥifẓ al-dīn* and *ḥifẓ al-nafs* as guiding principles for institutional culture.

Within this dimension, governance decisions begin with questions of ethical coherence rather than administrative convenience. This approach does not imply the abandonment of modern managerial tools; instead, it situates them within a value ecosystem that protects the moral psychology of learners and educators. For instance, strategic planning processes are guided by an ethos of trustworthiness (*amānah*), benevolence (*iḥsān*), and accountability (*muḥāsabah*), echoing classical insights from works such as *al-Muwāfaqāt* by al-Shāṭibī and *Iḥyā’ ‘Ulūm al-Dīn* by al-Ghazālī (Alfiyanto et al., 2024; Al-Ghazali, 2006). By grounding institutional purpose in Maqasid, educational managers gain a coherent lens for navigating tensions between tradition and modernity. This includes balancing spiritual development with STEM-oriented curricula, integrating ethical reasoning into digital pedagogy, and fostering an institutional climate where learners experience both intellectual challenge and emotional safety (Drozd, 2020). The ontological–value dimension thus provides a moral compass that informs every subsequent governance decision.

The second dimension addresses the epistemic architecture of the institution—the way knowledge is defined, organised, and transmitted. In classical Islamic thought, intellect (*‘aql*) is safeguarded not only through the acquisition of knowledge but also through the cultivation of

wisdom, discipline, and ethical discernment (Sengupta-Irving & Royston, 2020). Contemporary Islamic educational management must expand this principle to engage critically with twenty-first-century knowledge systems, including artificial intelligence, data literacy, and global citizenship education.

A Maqasid-driven approach interprets *ḥifẓ al-‘aql* not merely as a prohibition against intellectual harm but as a mandate for epistemic flourishing. This requires designing curricula that stimulate inquiry, integrate interdisciplinary frameworks, and develop ethical reasoning within scientific and technological fields. It also demands pedagogical models that recognise the holistic nature of human learning—cognitive, affective, social, and spiritual domains (Agusra et al., 2025). Within this dimension, hybrid learning ecosystems are viewed not as technological disruptions but as opportunities for enhancing epistemic depth. Digital tools can support *‘ilm* (knowledge) and *fahm* (understanding) when employed within an ethical framework that prioritises learner wellbeing and intellectual integrity. At the same time, the Maqasid framework counters potential risks posed by digital overload, misinformation, or algorithmic biases by embedding critical thinking and spiritual grounding into pedagogical design (Habib, 2025). The epistemic–pedagogical dimension thus translates Maqasid into concrete educational processes: curriculum alignment, assessment models, teacher professional development, and classroom ethics. By doing so, it synthesises heritage and innovation—classical *turāth* with modern pedagogical science—in a manner that produces resilient, reflective, and creative learners.

The third dimension concerns governance structures, resource management, and institutional systems. While the first two dimensions deal with purpose and knowledge, this dimension ensures that institutional operations embody those values. This is where *ḥifẓ al-māl*, *ḥifẓ al-nasl*, and organisational accountability converge (Mahdi et al., 2025). A Maqasid-driven governance system emphasises transparent financial management, ethical use of digital technologies, fair distribution of institutional resources, and policies that protect dignity, inclusivity, and learner safeguarding (Mustapha & Malkan, 2025). These governance practices are not peripheral; they are considered expressions of institutional integrity. Strategies such as participatory decision-making, evidence-based policy development, and continuous quality assurance serve as operational mechanisms for realising Maqasid.

Crucially, the framework encourages the formation of institutional cultures where staff and learners feel valued, respected, and entrusted with responsibility. Protecting dignity (*ḥifẓ al-‘ird*) includes safeguarding learners against discrimination, abuse, or psychological harm, while preserving lineage (*ḥifẓ al-nasl*) extends to ensuring inclusive education, family engagement, and community outreach (Shamsuddin, 2024). These governance commitments align Islamic institutions with global standards such as the SDGs, UNESCO’s Education 2030 agenda, and contemporary quality assurance frameworks—yet without compromising their identity. The institutional–governance dimension also responds to modern challenges: digital ethics, sustainability, risk management, and crisis preparedness. By aligning such concerns with Maqasid principles, Islamic institutions gain a governance paradigm that is both future-oriented and ethically grounded (Agnes et al., 2022).

While each dimension operates independently, their true strength lies in their integration. Purpose informs knowledge; knowledge shapes policy; policy sustains purpose. The Maqasid-Driven Governance Framework therefore functions as a dynamic ecosystem, not a rigid hierarchy. It accommodates diversity among institutions—*madrasah*, *pesantren*, Islamic universities—while providing a unifying foundation for ethical and managerial excellence. Through this multidimensional model, Islamic educational institutions can navigate the complexities of contemporary global education while maintaining moral coherence, intellectual depth, and operational integrity.

## Dynamic Interplay of Values, Knowledge, and Governance in Maqasid-Driven Institutional Transformation

The Maqasid-driven governance framework gains its full meaning when the core dimensions—values, knowledge, and institutional structures—are seen not as separate components but as forces that interact continuously within the life of an educational institution. Islamic educational governance is not merely an administrative exercise; it is a living system where spiritual purpose, intellectual architecture, and managerial responsibility converge (Mohd Zain et al., 2024). Understanding how these dimensions interplay provides clearer insight into how institutions grounded in Islamic tradition can navigate contemporary challenges without losing coherence.

In this dynamic, institutional values form the initial pulse of transformation. Many schools and Islamic learning centres articulate values in mission statements, yet these often remain ceremonial slogans with limited practical influence. A Maqasid-driven institution treats values not as ornaments but as operational logic (Muttaqin, 2021). Ethical commitments such as trust, compassion, responsibility, and dignity are translated into everyday norms that guide behaviour across the institutional community. Decisions concerning student discipline, teacher development, parental engagement, or community outreach are interpreted through the lens of *ḥifẓ al-dīn* and *ḥifẓ al-nafs*, ensuring that spiritual wellbeing and humane treatment remain constant points of reference (Barge & Loges, 2003). When such values are consistently embodied by institutional leaders, they begin to shape a culture where individuals feel respected, protected, and motivated to contribute meaningfully to the community.

The epistemic dimension interacts closely with this value orientation. Knowledge, within the Maqasid framework, is not simply the content of teaching but the very foundation upon which institutional priorities are established. Protecting and flourishing the intellect (*ḥifẓ al-‘aql*) demands that curriculum, assessment, and pedagogical strategy cultivate both intellectual rigour and ethical reasoning (Moneim, 2018). This means that modern fields—technology, data literacy, environmental science—are integrated with classical Islamic thought in a manner that preserves the integrity of both. The institution’s understanding of knowledge naturally influences policy decisions, including how resources are allocated, how digital technologies are evaluated, and how teachers are supported (Masyhari & Jamil, 2024). A curriculum informed by Maqasid becomes a strategic compass that shapes long-term planning, external partnerships, and quality assurance mechanisms (Sanusi, 2025).

Teachers hold particular significance in this epistemic network. They are situated not merely as transmitters of information but as mediators of meaning and character formation. Their role demands pedagogical skill, reflective practice, and ethical sensitivity. A Maqasid-aligned governance model therefore invests deeply in teacher development, recognising that strengthening teachers strengthens the entire intellectual life of the institution. The way teachers are supported, assessed, and empowered becomes a direct reflection of how seriously the institution treats its obligation to safeguard and elevate *‘aql*. As values and knowledge begin to influence institutional direction, governance structures function as the mechanisms that translate principles into operational systems. Governance is where the ideals of Maqasid meet the practical realities of budgets, staffing, regulations, and strategic planning. The principles of *ḥifẓ al-māl*, *ḥifẓ al-nasl*, and *ḥifẓ al-‘ird* enter into policies concerning financial transparency, student wellbeing, data protection, inclusivity, and institutional accountability (Auda, 2025). Decisions concerning resource management or digital infrastructure are evaluated not only for efficiency but for their ethical and communal implications. The use of *shūrā*—consultative decision-making—ensures that diverse perspectives contribute to governance, helping institutions maintain transparency and shared responsibility.

When governance is shaped by Maqasid, institutional procedures support ethical practice rather than contradict it. Safeguarding policies protect learners from harm; financial management reflects stewardship rather than mere calculation; digital protocols preserve dignity; and staff

evaluation systems prioritise growth and integrity over bureaucratic compliance (Othman et al., 2017). These structures ensure that the ethical commitments at the foundational level are sustained at the operational level.

The interaction among these three dimensions forms an ecosystem of institutional flourishing. No decision stands alone; each is assessed for its impact on spiritual growth, intellectual development, community trust, and long-term sustainability (Ghofururrohim et al., 2024). A disciplinary policy, for example, is not judged solely by its deterrent effect but also by its capacity to protect dignity, nurture character, and model justice. A technological innovation is evaluated not merely for its potential to boost efficiency but for its contribution to student wellbeing, epistemic clarity, and ethical safeguarding. The Maqasid framework thus dissolves the artificial boundary between ethics and management, making both mutually reinforcing.

This holistic orientation also enables Islamic institutions to respond coherently to emerging global challenges. Digital transformation, for instance, is approached as a matter of protecting intellect, dignity, and communal ethics rather than simply acquiring new devices. Environmental sustainability is interpreted through the lens of preserving life and resources (Hassan et al., 2010). Mental health crises among learners are addressed through the principles of compassion, dignity, and wellbeing. Artificial intelligence is analysed not only as an instructional tool but as a system requiring moral oversight. Through this approach, institutions become capable of navigating complex pressures without surrendering their epistemic identity or spiritual mission.

The narrative arc of this section emphasises that the Maqasid-driven model does not function as a static checklist. Instead, it acts as a dynamic interpretive matrix that shapes how Islamic educational institutions think, plan, act, and evolve. By drawing value commitments into the realm of governance and linking epistemic vision with operational policy, the framework ensures that institutional transformation remains ethically coherent, pedagogically meaningful, and strategically sustainable. Through this integrated orientation, Islamic educational institutions position themselves not only as preservers of tradition but as innovative, future-ready.

## Discussion

The findings of this study indicate that the Maqasid-driven governance model functions not merely as an ethical ornament within Islamic educational management, but as a deep structural logic that shapes institutional behaviour, policy direction, and cultural transformation. The first major implication emerging from the results concerns the shifting orientation of leadership and governance practice—from an administrative, compliance-driven mode toward a value-centred, epistemically grounded, and community-responsive framework (Hussain & Ahmed, 2025). This shift becomes visible when leaders prioritise the higher objectives of Sharia not as abstract moralities but as strategic anchors guiding organisational routines, interactions, and long-term planning. The empirical patterns show that institutions adopting this framework demonstrate more consistency between their stated values and their operational behaviour, suggesting a higher level of institutional coherence.

This coherence emerges because the Maqasid model demands alignment across three domains: values, knowledge, and governance structures. When this alignment is weak, institutions often experience fragmentation—ethical aspirations do not translate into policies, curricular decisions do not reflect epistemic commitments, and governance mechanisms remain procedural rather than meaningful (Zain & Zakaria, 2022). The results from the field highlight that fragmentation tends to lead to internal contradictions, such as policies that emphasise efficiency but neglect learner dignity, or curriculum reforms that promote innovation without a corresponding ethical orientation. The Maqasid-driven model mitigates these tensions by providing a holistic vocabulary that links ethical purpose with managerial action.

One of the clearest insights emerging from the findings relates to how values become active drivers of organisational culture. Institutional leaders who work with the Maqasid framework tend to shift from a command-and-control approach toward a model of ethical stewardship. Their leadership is grounded not in authority but in credibility—an outcome produced when leaders

embody the values they articulate. This embodiment reinforces trust, and trust, in turn, strengthens institutional stability (Shukor et al., 2024). The data show that when values are integrated into governance decisions—especially those concerning student welfare, staff development, and community engagement—the institution gains a clearer sense of direction and identity. Similar trends are visible in governance discussions where consultative decision-making (shūrā) becomes normalised, allowing multiple perspectives to contribute to ethical and strategic choices (Miftahussurur et al., 2025).

To present these dynamics more clearly, the table below synthesises the relationship between the core dimensions of the framework, their functions, and the observed practical impact within the institutions studied.

**Table 1. Relationship Between Maqasid Core Dimensions and Institutional Outcomes**

Core Dimension	Primary Function in Governance	Observed Institutional Outcomes
<b>Values (Ethical Foundations)</b>	Frame institutional identity and guide behavioural norms across stakeholders.	Increased trust, improved welfare policies, stronger cultural consistency, reduced ethical conflicts.
<b>Knowledge (Epistemic Architecture)</b>	Shape curriculum, teaching approaches, assessment, and intellectual vision.	More integrated curriculum, stronger teacher capacity, consistent pedagogical direction, higher relevance to 21st-century skills.
<b>Governance (Operational Systems)</b>	Translate values and epistemic commitments into policy, procedure, and resource management.	More transparent decision-making, ethical resource allocation, improved safeguarding, stronger organisational accountability.

The table reinforces the argument that the Maqasid framework operates as a systemic model rather than a moral manifesto. Each dimension interacts with the others, creating a dynamic ecosystem in which decisions are evaluated through a multilayered lens. The findings show that this interplay fosters institutional resilience—a key factor in navigating the challenges of modern education, including digital governance, multicultural engagement, and emerging ethical risks associated with technology.

The discussion also highlights the transformative role of knowledge orientation within the Maqasid framework. Protecting the intellect (hifz al-‘aql) is traditionally interpreted as the cultivation of rational capacity and safeguarding individuals from harmful influences. In the context of governance, however, this principle informs decisions related to curriculum innovation, teacher development, technology adoption, and assessment design (Fauzi, 2020). The empirical data show that when institutions embed epistemic clarity into governance, they avoid the pitfalls of incoherent curriculum reform, fragmented digital policies, and superficial pedagogical changes. Instead, they construct a cohesive learning ecosystem where modern disciplines—science, technology, environmental studies—are integrated with Islamic epistemology in ways that preserve intellectual integrity while enhancing relevance.

Teacher development emerges as another important domain where the findings deepen existing theoretical discussions. The results suggest that teachers become key mediators of the Maqasid ethos. Their ability to interpret, embody, and communicate values determines whether the institutional culture becomes genuinely Maqasid-oriented or merely symbolically Islamic. Teachers in the observed institutions reported higher motivation and clarity of purpose when governance policies aligned with ethical commitments (Amin et al., 2021). Likewise, students tended to exhibit stronger engagement when pedagogical practices resonated with both cognitive

and ethical dimensions. This confirms that the Maqasid framework supports not only institutional transformation but also classroom-level change.

A further theme arising from the analysis concerns resource stewardship, which is shaped by the principle of *ḥifẓ al-māl*. Institutions applying the Maqasid model approach financial governance not simply as budgeting but as ethical stewardship involving transparency, sustainability, and community responsibility. Decisions about digital infrastructure, facilities, and organisational development are made with attention to long-term benefit, environmental responsibility, and equitable access (Anwar & Muhayati, 2021). This contrasts with conventional models where efficiency and cost-saving dominate governance. The findings show that Maqasid-aligned financial governance enhances stakeholders' trust, reduces misuse of resources, and supports clearer institutional planning.

The discussion also identifies a crucial implication for student safeguarding and wellbeing. The principles of *ḥifẓ al-nafs* and *ḥifẓ al-'ird* guide institutions to prioritise dignity, protection, and holistic care. When these principles inform governance policies, the institution develops stronger safeguarding frameworks, mental health support systems, and pastoral care programmes. This aligns ethical responsibilities with contemporary educational challenges where mental health, digital safety, and social pressures require thoughtful intervention. Students in such environments report feeling more secure, respected, and valued—conditions strongly associated with improved academic performance and personal development. Moreover, the findings illustrate how the Maqasid framework enables institutions to respond to emerging twenty-first-century challenges. Whether dealing with AI integration, environmental sustainability, or digital citizenship, the Maqasid serve as interpretive tools that help institutions maintain ethical clarity. This interpretive capacity protects institutions from uncritical adoption of global trends and allows them to pursue innovation without compromising their identity.

In summary, the first stage of the discussion demonstrates that the Maqasid-driven governance model is not a theoretical abstraction but a practical system with observable impact on institutional culture, pedagogical direction, leadership behaviour, and operational practice. It positions Islamic educational institutions as ethical, resilient, and future-responsive learning communities capable of addressing contemporary challenges with clarity, confidence, and moral coherence. The model contributes significantly to the wider field of educational governance by demonstrating how ethical traditions can serve as engines of institutional transformation rather than constraints on modernisation.

## **Conclusion**

The study demonstrates that a Maqasid-driven approach to Islamic educational management provides a coherent, future-oriented, and ethically grounded framework capable of addressing the multidimensional challenges faced by contemporary learning institutions. By reframing governance through the higher objectives of Sharia, institutions move beyond procedural compliance and into a domain of value-led transformation where leadership, policy, curriculum, and organisational culture operate in meaningful alignment. The findings show that when values, knowledge, and governance structures intersect within a Maqasid logic, institutions develop stronger identity, deeper trust, and greater resilience in navigating complex educational landscapes.

The research highlights that the Maqasid framework is not merely a moral reference but a practical governance instrument that shapes decision-making at multiple levels. It supports leaders in adopting models of ethical stewardship, motivates teachers to engage in pedagogical practices rooted in intellectual integrity, and fosters environments where students experience dignity, safety, and holistic development. The integration of epistemic clarity into curriculum and instructional design further demonstrates that Islamic education can remain faithful to its heritage while engaging constructively with twenty-first-century knowledge systems and technological transformations.

Moreover, the model strengthens financial transparency, enhances safeguarding measures, and guides institutions in adopting sustainable, equitable, and community-responsive policies. This ensures that innovation does not occur at the expense of ethical coherence. The study therefore contributes to the broader discussion of educational governance by illustrating how deeply rooted ethical traditions can anchor modern institutional reform and provide a stable foundation for strategic development.

In conclusion, the Maqasid-driven governance model offers a viable and compelling framework for Islamic educational institutions seeking to maintain authenticity while striving for excellence in an increasingly complex global environment. It presents a holistic paradigm that harmonises tradition and innovation, demonstrating that ethical purpose and modern educational practice can operate not in tension but in productive synergy. Future research may deepen this inquiry by exploring how the model can be scaled, adapted across diverse contexts, and integrated with international standards of quality assurance and global educational policy.

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