Journal of Practice Learning and Educational Development
https://digitalpress.gaes-edu.com/index.php/jpled
E-ISSN: 2809-1205
Vol 6, No. 3 (2026) 3214-3227
DOI: 10.58737/jpled.v6i3.1159

Submitted: 23-01-2026
Revised: 22-08-2026
Accepted: 27-08-2026

Maqashid Syariah and the Moral Development of Students: Bridging Traditional Islamic Values with Modern Character Education

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Abstract

This study explores the integration of Maqashid Syariah (Islamic law objectives) in modern character education, aiming to bridge traditional Islamic values with contemporary educational practices. The research employs a qualitative approach, utilizing a literature review to analyze various sources, including classical Islamic texts and modern academic articles. The results reveal that while Maqashid Syariah is often linked to Islamic jurisprudence, its potential role in character education has been underexplored. The study identifies key concepts within Maqashid Syariah—such as the protection of religion, life, intellect, lineage, and property—and demonstrates how these can be mapped onto moral development frameworks. The discussion emphasizes the need for a curriculum that incorporates these principles to create well-rounded individuals who are not only intellectually capable but also ethically grounded. The findings suggest that a Maqashid-based character education framework can help address modern moral challenges by promoting values such as integrity, empathy, and justice, which are essential for social cohesion. The study concludes by proposing a model that integrates Maqashid Syariah into education systems, offering a holistic approach that balances intellectual, moral, and social development, thus fostering a generation equipped to navigate both modernity and tradition effectively.

Keywords: Maqashid Syariah, Character Education, Moral Development, Islamic Education

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Introduction

Character education plays a crucial role in shaping a generation with high moral standards and good character. In the context of Islamic education, character education is not only aimed at developing intellectual skills (Syarnubi Syarnubi et al., 2021), but also at instilling moral and ethical values in line with the principles of Islam (Sutomo, 2014). One relevant approach for student character development is by referring to *maqashid syariah*—the broader objectives of Islamic law, which encompass not only aspects of worship but also social, economic, and moral dimensions (Ismail, Mujani, Rahman, et al., 2018). This approach is rooted not only in classical Islamic tradition but can also be adapted in modern educational contexts that emphasize the importance of character development (Said et al., 2025; Taja et al., 2021). Therefore, understanding the relationship between *maqashid syariah* and character education is crucial, as it can serve as a foundation for creating an education system that produces not only intelligent individuals but also morally upright ones.

Today, the education sector faces findings regarding the moral quality of students that still require attention, despite continuous educational innovations aimed at developing students' character

(Maimakova et al., 2024; Ristiana et al., 2025; Seider et al., 2013). One factor contributing to this issue is the lack of deep integration of Islamic values in character education (Arizona et al., 2025; Bahri et al., 2022). In Indonesia, for example, although Islamic values should be an integral part of the education system, character education based on Islamic teachings often does not receive adequate attention (Alimah, 2020). This creates a significant gap between the goals of character education and its implementation in the field, where many students not only lack character development but also lack a deep understanding of the moral values embedded in Islamic teachings (Abdullah et al., 2019; Hidayat et al., 2022). This gap is further exacerbated by social changes and technological advancements that affect the character of the younger generation, which is increasingly focused on individual achievement rather than concern for society.

The basic concept of *maqashid syariah* focuses on the protection of five essential aspects of human life: religion, life, intellect, lineage, and property (Baharuddin et al., 2016; Herawati, 2024; Saidon et al., 2017). These five aspects form the foundation of Islamic legal objectives in building a just, prosperous, and moral society (Rusli et al., 2024; Suzuki et al., 2018). This concept leads to the understanding that a balanced life requires not only the fulfillment of physical and intellectual needs but also the preservation of high moral values (Alosaimi et al., 2024; Halstead J. M, 2017). Character education based on *maqashid syariah* aims to shape individuals who not only understand religious teachings but also apply these values in their daily lives (Rahmat et al., 2016). This concept, which began with the thoughts of classical scholars such as Imam al-Ghazali and al-Shatibi, has continued to evolve, with many countries and educational institutions in the Islamic world attempting to adapt the principles of *maqashid syariah* into their educational curricula (Anwa et al., 2021; Mubarrak et al., 2025; Yusuf, 2020). However, significant challenges remain in adapting and implementing *maqashid syariah* in the context of modern and relevant character education.

The research gap in this study lies in the lack of research that directly connects *maqashid syariah* with student character development in modern education. Although many studies have discussed *maqashid syariah* and Islamic education in general, such as research on the integration of *maqashid syariah* into the National Education Policy to ensure balanced and comprehensive individual development (Ismail, Mujani, Rahman, et al., 2018), the principles of *maqashid syariah* in guiding the creation of holistic and practical strategies for addressing safety issues in education (Ismail, Mujani, & Rahman, 2018), guidelines for implementing education based on *maqashid syariah* across educational levels, from primary school to higher education (Ayuk Witria Ningsih et al., 2025), *normative maqashid syariah principles in formulating policies for bullying prevention* (Janah & Hasan, 2025), and mapping issues in Islamic education based on *Maqâs}id al-Sharî'ah* (Mufti & Rambe, 2019). there is limited research focused on the application of *maqashid syariah* in character education in schools or educational institutions. This gap highlights the importance of research that explores how the basic principles of *maqashid syariah* can be applied to shape students' character in today's educational world. Additionally, this gap emphasizes the need for research that not only views *maqashid syariah* from a theoretical perspective but also considers its practical implementation and evaluation in the field, as well as how this approach can bridge the gap between traditional Islamic values and the needs of modern education.

The novelty of this research lies in the development of a character education model that combines *maqashid syariah* with a modern character education approach. This research will make a significant contribution to the development of a more applicable Islamic education curriculum by integrating the concept of *maqashid syariah* as a foundation for shaping students' character. Through this research, it is expected that more effective ways to teach moral values in education will be discovered, as well as provide insights into how character education based on *maqashid syariah* can prepare a generation that is not only intellectually intelligent but also excels in ethics and morality. Thus, the novelty of this research not only lies in combining two major concepts in education but also in creating a conceptual education model that can address the moral challenges faced by the younger generation in this modern era.

Methods

a. Research Design

The research design used in this study is a qualitative approach with a literature review method. A qualitative approach was chosen because the focus of this research is to gain a deep understanding of the relationship between *maqashid syariah* and character education, as well as to identify how these two concepts can be integrated into the modern education system. The literature review method allows the researcher to collect and analyze various relevant sources, such as books, scholarly articles, journals, and classical works in Islamic thought (Le et al., 2024; Rowley & Slack, 2004). By using this method, this study aims to identify and examine the ideas from various sources related to *maqashid syariah* and character education, as well as explore how these concepts have been applied in the educational context within the Islamic world. The qualitative approach and literature review method enable the researcher to gain deeper insights into the relevant theories, principles, and practices without conducting experiments or direct field observations (Furlong & Lester, 2023; Moresi et al., 2022).

b. Data Sources

The data sources used in this research consist of both primary and secondary data. Primary data includes texts or major works directly related to *maqashid syariah* and character education. These works are primary sources in understanding the concepts of *maqashid syariah* in education. Secondary data is obtained from various journals, scholarly articles, modern books, and previous studies discussing the application of *maqashid syariah* in character education in the contemporary era. This secondary data provides a broader perspective on the implementation of the theory in the context of modern education, as well as insights into the challenges and successes faced in adapting *maqashid syariah* within the current educational system. Both types of data will be used to build a comprehensive understanding of the research topic.

c. Research Ethics and Data Collection Techniques

In this study, research ethics are of utmost importance, especially because it involves a literature review using various published sources (Aspers & Corte, 2019; Gillan et al., 2014). The researcher ensures academic integrity by providing proper attribution to avoid plagiarism and ensuring accurate citations for all referenced works (Gureyev & Mazov, 2022; Zimba & Gasparyan, 2021). Data collection techniques are carried out through two main methods: documentation study and literature search. Documentation study involves examining relevant documents, such as educational policies that integrate Islamic values into their curricula. The literature search is conducted by seeking scholarly articles, books, and recent journals that discuss the implementation of character education based on *maqashid syariah*. All data obtained from these two methods will be analyzed to identify patterns and relationships relevant to the research focus.

d. Data Analysis and Research Validity

The steps in this research involve several systematic stages. First, the researcher will identify relevant literature sources, including database searches, keyword searches, and citation tracking using tools such as Publish or Perish and scopus database (Adam et al., 2022; Teare & Taks, 2020). Once the data is collected, analysis will be conducted using content analysis techniques to explore and identify major themes (Puppis, 2019) related to *maqashid syariah* and character education. This content analysis aims to examine the content of the literature sources in a structured manner to uncover an understanding of how *maqashid syariah* can be applied in character education and how the two concepts can mutually support the formation of a morally upright generation. The content analysis process will involve categorizing and mapping emerging topics from the literature, which will then lead to conclusions regarding the relevance and application of these concepts in education. This technique allows the researcher to obtain more comprehensive and structured findings, providing a deeper understanding of the application of *maqashid syariah* in character education in contemporary Islamic education.

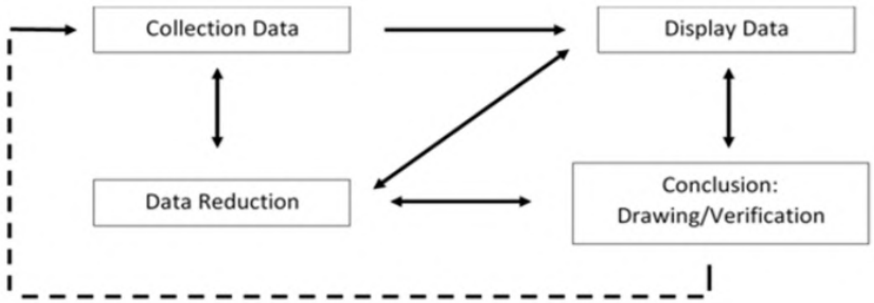


Figure 1. Data Analysis Technique Based on the Interactive M. B. Miles and A. M. Huberman (1994)

e. Presentation of Results and Research Validity

The next step is to visualize the results of the analysis using software such as VOSviewer, which allows the researcher to identify and illustrate the relationships between keywords and major concepts in the literature. In this visualization, the researcher can show the frequency of certain keywords and how the concept of *maqashid syariah* relates to the formation of moral character. VOSviewer also helps the researcher group the literature based on theme similarities, providing a clearer picture of existing research trends and directions. After visualizing the data, the next step is to validate the findings by comparing the results of the literature analysis with previous research findings to ensure consistency and validity. The researcher must also note any limitations of the study and potential biases that may exist in the data collection process, as well as consider the implications of the findings for the development of students' moral character within the context of modern Islamic education.

Results and Discussions

Based on the visualization from bibliometric analysis using VOSviewer, which illustrates the keyword networks in two distinct research topics, the first image relates to moral development across 350 articles, while the second focuses on maqashid syariah in 130 articles. The first image shows the relationships between various concepts in the context of human development, specifically related to moral development research. Dominant keywords include "human," "qualitative research," "adolescent," "sustainable development," and "moral sensitivity." This suggests that research is primarily focused on moral development within the human context and sustainability, often approaching these topics through social aspects, human behavior, and qualitative research. However, despite some keywords related to moral development, this image does not show a direct connection between maqashid syariah concepts and moral development. Keywords tied to moral development are more related to psychological and general human behavior aspects. While there is a focus on behavior and the environmental influence on moral development, no clear emphasis or relationship is found with aspects related to maqashid syariah. This indicates that the field of moral development is often associated with Western psychological theories, rather than being integrated with more contextual Islamic values.

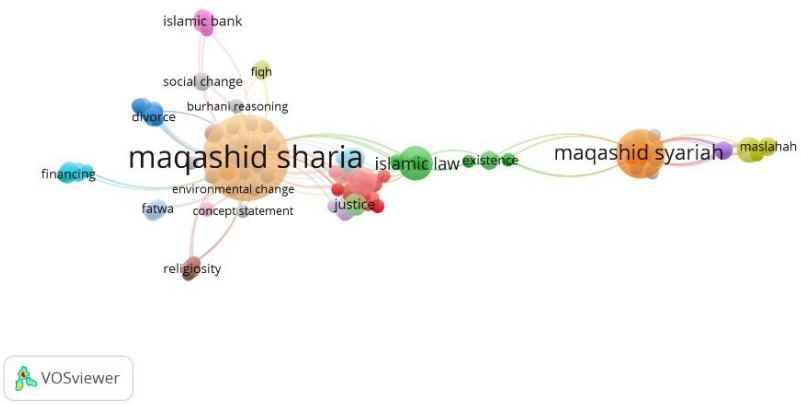


Image 2. Visualization created using VOSviewer based on 350 articles from the Scopus database on the theme of maqashid syariah.

The second image, related to maqashid syariah, reveals that research in this domain focuses on Islamic legal aspects such as "Islamic bank," "justice," "social change," and "environmental change." Key terms like "maqashid syariah," "maslahah," and "fiqh" dominate. This indicates that the primary focus of research in this area is the understanding of Islamic law and its application in social justice, Islamic finance, and environmental changes. The research is more concerned with legal and ethical aspects of Islam but does not show a direct connection with moral development in a broader sense, let alone with global moral development.

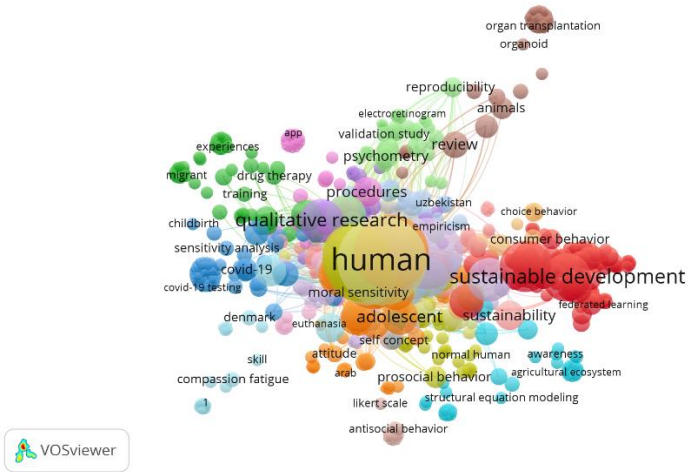


Image 3. Visualization created using VOSviewer based on 130 articles from the Scopus database on the theme of moral development

Looking at these two images, it can be concluded that there is little research that integrates these two concepts. While there are studies related to moral development in the human context and research on maqashid syariah, these two topics have not been extensively explored in relation to each other. This presents an opportunity for further research to attempt linking maqashid syariah with moral development concepts, whether in social, legal, or educational contexts. Research in this area should emphasize how maqashid syariah can contribute to moral development theories, especially in the context of Muslim societies, to foster moral values based on Sharia principles. This is crucial because it could enrich our understanding of moral development in diverse societies and provide a new perspective in moral theory that is more contextual and aligned with specific cultural and religious values.

1. The Concept of Maqashid Syariah in Education

The main findings of the research (based on thematic synthesis of articles from Scopus-indexed journals) indicate that maqāṣid al-syarī'ah (maqashid syariah) can be operationalized as an educational goal framework that reorients education from mere cognitive achievement to holistic human development (moral, spiritual, intellectual, and social). Integrating maqashid values into the curriculum and learning experiences is not positioned as an "additional burden" but as a guiding principle that permeates all subjects and institutional practices, ensuring that education forms the moral resilience of students against destructive social practices (e.g., corruption, abuse of power) while preserving the human dimension in the modernization of education (Sulayman, 2014). Additionally, applying these values contributes to the preservation of the human dimension in the process of educational modernization, ensuring that intellectual development does not neglect the moral and social aspects crucial for balanced and sustainable character building.

The first finding reinforces a value-based curriculum model integrating maqashid (protection of religion, soul, intellect, lineage, and property) into all subjects to strengthen the moral foundation and wholeness development of students (Sulayman, 2014). The second finding highlights that maqashid can serve as an ethical boundary and governance compass when higher education is driven by market logic/commodification; commercialization of educational programs is considered "possible" as long as they are designed for the public welfare and still protect these five fundamentals (Othman et al., 2017). The third finding suggests that a "broader maqashid paradigm" helps reconcile tensions between traditionalizing (preserving the authority of tradition) and futuring (utilizing technology—including AI-based verification—in religious studies), ensuring that innovation does not break epistemic chains and remains aligned with Shariah goals (Bin Jamil, 2024). The fourth finding (more operational in pedagogy) states that strengthening ijtihad/HOTS (higher-order thinking skills) in fiqh learning can be accelerated through problem-based learning (PBL), as PBL forces students to relate usul-fiqh devices, maqashid, and contextual analysis to formulate more reasoned and applicable legal reasoning (Bin Jamil, 2024).

This research shows that maqashid syariah effectively functions as a "goal architecture" bridging normative (values, wisdom/maslahah) and technical levels (curriculum design, teaching strategies, and institutional policies). At the theoretical level, the integration of maqashid strengthens the argument that Islamic education is not just about the transmission of knowledge, but is directed at the formation of good human beings (good citizens) through the protection and development of essential human elements (din, nafs, 'aql, nasl, mal) (Othman et al., 2017). Compared to the general "character education" framework, maqashid's contribution lies in its teleological consistency: values are not merely social norms but are rooted in Shariah objectives that can be derived into cross-subject curriculum indicators (as exemplified by the value integration model in the curriculum (Sulayman, 2014). Moreover, expanding the maqashid paradigm in hadith studies shows that maqashid also functions as a mediating theory between tradition conservation and technological innovation—providing a conceptual foundation for "modernizing" educational practices without losing goal orientation (Bin Jamil, 2024). Thus, maqashid syariah offers a balanced, relevant educational model while maintaining goal orientation, both in traditional Islamic education and in addressing the challenges of modernization.

Implications for education generally include: (1) Curriculum designers need to map learning outcomes (cognitive, affective, psychomotor) to the maqashid dimensions so that value integration is not symbolic but measurable through authentic outcomes and assessments (Sulayman, 2014). Higher education providers can use maqashid as a framework for quality assurance and governance to assess whether industry partnerships, fee-based programs, and digitalization still uphold public welfare and do not reduce education to mere commodities (Othman et al., 2017). Pedagogical development—especially in fiqh/usul—needs to mainstream PBL and contextual case studies so that ijtihad/HOTS grows alongside an understanding of maqashid and ethical reasoning (Bin Jamil, 2024). Religious education digital transformation (e.g., using AI for verification) should be framed with a broader

maqashid to ensure innovation progresses with clear epistemic and ethical guidelines, not just technical efficiency (Bin Jamil, 2024). Thus, maqashid-based education can address the moral and character challenges facing the younger generation in the modern era while preserving high moral and human dimensions.

2. Mapping Maqashid Syariah to Moral Development and Modern Character Education

Mapping Maqashid Syariah to Moral Development and Modern Character Education The conceptual mapping results show that Maqashid Syariah can function as a "goal framework" (telos) that structures both moral development and the modern character education agenda into a coherent learning achievement model. The five main objectives—hifz al-din, al-nafs, al-'aql, al-nasl, and al-mal—are mapped into three domains of moral development: cognitive (moral reasoning), affective (moral emotion and empathy), and behavioral (moral action and habituation). This mapping generates cross-concepts linking each maqasid with modern character competencies such as integrity, responsibility, empathy, justice, resilience, and critical literacy. Specifically, hifz al-'aql corresponds with the development of critical thinking skills, moral reasoning, and ethical decision-making; hifz al-nafs with honoring human dignity through care, safety, and self-regulation; hifz al-mal with trustworthiness, honesty, and equitable resource management; hifz al-nasl with relational ethics (family, peer interactions, and social responsibility across gender/age); and hifz al-din with developing meaning orientation, sincerity of intent, and value consistency. These findings align with the value-based curriculum model that places maqasid as the foundation for moral-spiritual-intellectual integration for wholeness development (Sulayman, 2014) and with the definition of character as a set of psychological characteristics enabling individuals to act as moral agents (Berkowitz, 2011). Thus, maqashid serves as a taxonomy of goals that can translate the "moral knowing–moral feeling–moral action" principle in character education into directed and auditable learning outcomes, without reducing its transcendent dimension. Additionally, the mapping confirms that maqashid's achievement is not viewed merely as normative content, but as a developmental process that occurs through social interaction, dialogue, and collaborative learning; this is consistent with the finding that moral development is communicative and intersubjective. By viewing maqashid as both goals and processes, character education can combine virtue development with enhancing students' reflective capacities.

This study identifies five key findings, with the primary priority being the role of hifz al-'aql as the main bridge between Shariah goals and modern moral development theory. Strengthening 'aql (reasoning, weighing maslahah–mafsadah, and ethical-critical literacy) shifts character education from procedural compliance to the competence of a "moral agent" capable of making decisions in complex situations; this framework aligns with the definition of character as psychological traits that motivate and enable moral actions (Berkowitz, 2011). The second priority is hifz al-din as a source of meaning orientation and moral motivation; it functions as a "compass" that maintains value consistency when students face social pressure, commodification of knowledge, or ethical relativism in the public sphere. The third priority is hifz al-nafs, emerging as the basis for care ethics and dignity, overseeing empathy competencies, self-protection, and emotional regulation so that moral actions go beyond good intentions and become effective. The fourth priority is hifz al-nasl, which stands out in the relational ethics dimension: respect for family, child protection, politeness, and social responsibility across generations—dimensions often translated in contemporary character education as community care, citizenship, and interaction ethics. The fifth priority is hifz al-mal, mapping honesty, trustworthiness, and distributive justice issues into integrity education, financial literacy, and awareness of inequality. This order does not diminish the importance of other maqasid but emphasizes that the development of ethical reasoning ('aql) is a prerequisite for ensuring that other dimensions do not fall into formalistic morality but become habits and the culture of the school. This finding also suggests that strengthening 'aql should be combined with a comprehensive school climate, as the character education principle emphasizes a holistic approach (core values, modeling, caring community, and opportunities to do good) (Lickona, 1996). In the context of civic education, literature also affirms that moral, character, and

citizenship education outputs overlap and reinforce each other, making their integration more productive than curriculum separation.

The most important finding—the centrality of hifz al-'aql—becomes stronger when compared with moral development theory emphasizing the communicative and intersubjective nature of moral development. In this perspective, moral maturity arises not only from the internalization of norms but from participation in dialogue, negotiating meaning, and social learning that enables students to revise their moral judgments through interaction (Mammen & Paulus, 2023). The maqashid mapping places 'aql as the "deliberative axis" that activates the other maqasid: religious values (din) give a horizon of meaning, but 'aql organizes reasoning; the commitment to protect the soul (nafs) provides sensitivity, but 'aql directs action considerations; relational ethics (nasl) provide social context, but 'aql helps assess consequences; and trust in wealth (mal) provides practical space, but 'aql helps evaluate justice. This pattern is consistent with the idea that schools need to build character as the capacity to act morally in the world, not just to know values (Berkowitz, 2011). Literature on moral-character education also emphasizes the interconnection with citizenship education; their outputs overlap and strengthen each other when schools provide opportunities for ethical deliberation and social responsibility practices (Wolfgang Althof & Marvin W. Berkowitz, 2006). From the perspective of Islamic education, the value-based curriculum model integrating maqashid also emphasizes holistic human development (Sulayman, 2014), while the "broader maqashid paradigm" is positioned as a way to reconcile tradition and future agendas when education faces technological change and 21st-century competency demands (Bin Jamil, 2024). Theoretically, maqashid adds a teleological dimension: Shariah goals are understood as achieving public welfare and social well-being, transcending legal-formal compliance, thus making education a meaningful ethical-public project (Mergaliyev et al., 2021). In higher education, critiques of knowledge commodification highlight the need to return educational objectives to maqashid so that academic orientation is not reduced to mere market concerns (Othman et al., 2017). This framework strengthens the claim that mapping maqashid is not just a religious label for character education but an analytical tool to assess whether educational practices generate virtues and social responsibility.

Table 1.
Mapping Maqashid Syariah in Moral Development

Domain Maqashid	Kompetensi Karakter (Modern)	Domain Perkembangan Moral	Indikator Perilaku Siswa (Contoh)	Konteks Implementasi
Hifz al-Din	Integritas, akuntabilitas, moral commitment	Moral identity, moral action	Konsisten jujur; menepati janji; berani menolak kecurangan	Budaya sekolah, keteladanan guru
Hifz al-Nafs	Empati, non-violence, self-regulation	Moral emotion, prosocial behavior	Tidak membully; menolong teman; mampu mengelola emosi	Program anti-bullying, restorative practice
Hifz al-'Aql	Critical-ethical thinking, epistemic humility	Moral reasoning, moral judgment	Memverifikasi informasi; diskusi etika; menilai konsekuensi tindakan	Literasi digital-etika, pbl etis
Hifz al-Nasl	Adab relasi, respect, dignity	Social moral norms, responsibility	Menjaga batas relasi; menghormati martabat; etika pergaulan	Pendidikan seksualitas berbasis adab, kebijakan perlindungan anak

Hifz al-Mal	Amanah, fairness, anti-corruption	Moral action, moral habit	Tidak mencontek/korupsi kecil; disiplin; transparan	Proyek kewirausahaan etis, literasi finansial

This research's implications are curricular, pedagogical, and institutional. At the curriculum level, the mapping can be translated into a character achievement matrix: (1) ethical reasoning, critical literacy, and decision-making skills indicators for hifz al-'aql; (2) integrity, meaning orientation, and consistency of intent indicators for hifz al-din; (3) care, safety, and self-regulation indicators for hifz al-nafs; (4) relational responsibility, etiquette, and ethics of interaction indicators (including relational literacy in the digital space) for hifz al-nasl; and (5) trustworthiness, anti-corruption, and distributive justice indicators for hifz al-mal. At the pedagogical level, the most immediate consequence is the need to shift learning from normative lectures to interaction-based strategies: moral dilemma discussions, service learning, collaborative projects, and consistent teacher modeling. This recommendation aligns with the synthesis of effective character education practices that emphasize the role of models, service opportunities, student empowerment, and parent-school partnerships as well as the principle of comprehensive school implementation (Lickona, 1996). At the institutional level, the mapping provides an ethical audit basis for school/university policies, such as assessing whether academic culture, discipline systems, and resource management support public welfare, not just efficiency. Future empirical research is needed to test the validity of the indicators, develop assessment instruments (rubrics, reflective portfolios, school climate surveys), and evaluate long-term impacts on students' prosocial behavior and citizenship. Additionally, because moral-character-citizenship overlap, maqashid-based implementation can be designed across subjects to prevent fragmentation (e.g., integration in civic education, digital literacy, and religious education). Practically, teacher capacity needs to be strengthened through facilitation training for dialogue and formative assessment, not just material preparation. In higher education, the maqashid framework can also respond to commodification trends by reaffirming the goal of knowledge and professionalism as public service.

3. Implementation & Evaluation Model for Integrating Maqashid into Character Education Practice

The key findings of this research show that the integrative implementation-evaluation model based on Maqashid al-Shariah can be practically operationalized in character education practices through three interconnected components: (1) mapping character achievements to Maqashid objectives (e.g., protection of religion/values, soul, intellect, lineage/relations, and property/trust), (2) strengthening school ecology (curriculum–learning–culture–parent/community partnerships), and (3) evaluating processes and outcomes distinguishing between "running programs" and "programs running according to plan." The most visible impact is seen in the consistency of daily behaviors (discipline, trustworthiness, empathy, and self-control) across classroom and school activities; while changes in more "cognitive" aspects (e.g., articulating moral reasoning) tend to follow after routines and value cultures are formed (Brown et al., 2023).

The order of findings, from most important to least important, can be summarized as follows. First, the success of Maqashid integration is determined by the accuracy of character indicator design and its traceability to teaching strategies and school culture; a holistic value-based curriculum approach has proven more coherent than adding value material without changing practices(Berkowitz, 2011; Sulayman, 2014). Second, evaluation shows that variability in outcomes is more explained by fidelity of implementation (accuracy, intensity, quality of execution, participant response) than by the "program label" itself (Carroll et al., 2007). Third, at the implementation level, indicators such as acceptability–appropriateness–feasibility function as an "early warning system" explaining why certain components are running or stalling before student outcomes appear (Proctor et al., 2011; Weiner J et al., 2017). Fourth, the magnitude of character improvement is within a realistic range and consistent with international synthesis evidence: character education programs tend to produce small-to-medium positive effects,

particularly when relational components, habituation, and school system support are strong (Brown et al., 2023; Joseph A. Durlak et al., 2010). Fifth, in the context of Maqashid, dimensions of "justice–education–public welfare" help simplify communication of objectives to stakeholders and strengthen evaluation accountability, though indicator adaptations are still needed to suit the school context (Tarique et al., 2021).

The most important finding—that Maqashid integration is effective when translated into operational indicators + school ecology + implementation evaluation—aligns with literature emphasizing that successful character education is not just about written curricula, but about engineered learning contexts that are consistent and measurable (Berkowitz, 2011; Brown et al., 2023). Theoretically, Maqashid provides a teleological foundation (goal-oriented/public welfare) compatible with virtue frameworks (McGrath & Brown, 2020) and social-emotional learning approaches emphasizing prosocial habits and self-regulation (Joseph A. Durlak et al., 2010). Compared to other sectors where Maqashid focuses on evaluation-based goal models (e.g., justice–education–public welfare), this research extends the contribution by showing how to "transfer" the Maqashid evaluation logic to schools through pragmatic and auditable implementation measures (Tarique et al., 2021; Weiner J et al., 2017). Thus, this research fills the gap between normative Maqashid discourse and the operational needs of character.

The implications of this study highlight the need for schools and policymakers to view the integration of *Maqashid Syariah* as a system architecture: establishing a map of character indicators based on *Maqashid*, preparing teacher training focused on practical application (rather than just conceptual understanding), and building monitoring mechanisms that separate implementation performance (fidelity and outcomes) from student performance. Practically, concise yet valid evaluation instruments (e.g., measures of acceptability/feasibility, behavior observation rubrics, and activity logs) will accelerate the improvement of the implementation cycle and reduce the "assessment burden" that often weakens the sustainability of the program. From a research perspective, longitudinal testing and cross-school-type studies are necessary to assess the stability of the impacts, as well as comparative studies to determine whether specific *Maqashid* configurations are more effective for particular age groups or social contexts. This approach is relevant to the implementation evaluation agenda, which demands clarity in concepts and measurements so that findings can be replicated and scaled.

Conclusion

From the results and discussion of this journal, it can be concluded that the integration of *maqashid syariah* in character education has great potential to shape a generation that is not only intellectually intelligent but also morally upright. The implementation of *maqashid syariah*, which encompasses five fundamental aspects (religion, life, intellect, lineage, and property), serves as an important foundation in the moral development of students. The mapping of this concept shows that *maqashid syariah* can be operationalized as an educational goal framework that aligns moral character development with broader and more relevant education in a modern context. This study also identifies a research gap regarding the linkage between *maqashid syariah* and character education, despite many previous studies discussing each concept separately. The novelty of this research lies in the development of a *maqashid syariah*-based character education model that can be applied to the Islamic education curriculum, aimed at strengthening moral and ethical values among students. Methodologically, the qualitative approach through a literature review provides in-depth insights into the concepts of *maqashid syariah* and their application in character education. The literature analysis results indicate that the principles of *maqashid syariah* can serve as a solid foundation for developing a curriculum that emphasizes not only intellectual aspects but also moral and social ones, with a focus on shaping individuals with high ethical and social awareness. In practice, this study also emphasizes the importance of mapping character indicators based on *maqashid*, strengthening the supporting school ecosystem, and implementing effective evaluation mechanisms. Therefore, *maqashid syariah*-based education can address the moral and

character challenges faced by the younger generation in the modern era, while still maintaining high human and moral dimensions.

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Acknowledgment

The authors would like to express their deepest gratitude to all parties who have provided support and contributions to this research. We would like to thank Bandung Islamic University for providing the facilities and support for the execution of this research. Our sincere thanks also go to the experts and researchers whose works have provided valuable guidance and insights for this study.