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ISLAMIC RELIGIOUS EDUCATION CURRICULUM MODEL BASED ON MAQASHID SYARIAH INTELLIGENCE, INNOVATION OF COGNITIVE APPROACH AND REAL ACTION IN CAMPUS ENVIRONMENT

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ABSTRACT

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This study aims to develop a curriculum model for Islamic Religious Education (PAI) based on Maqashid Syariah intelligence as an innovation in cognitive and applied learning approaches in higher education environments. The current PAI curriculum is considered to be predominantly normative-doctrinal, lacking in touching on contextual and problematic aspects of modern student life. The Maqashid Syariah approach that includes protection of religion, soul, mind, descendants, and property can be used as a framework for integrating Islamic values with contemporary challenges. This study uses a qualitative approach with literature study methods and field studies through interviews with lecturers and students. The results show that the curriculum based on Maqashid Syariah intelligence is able to increase critical awareness, social values, and reflective abilities of students in responding to current issues. The implications of these findings open up new space for the development of a relevant, progressive, and solution-oriented PAI curriculum.

INTRODUCTION

Islamic Religious Education (PAI) in higher education has an important role in shaping the character and integrity of students as agents of change. However, the challenges of the times such as moral crisis, radicalism, pragmatism, and hedonism demand a curriculum that is more than just memorizing and understanding classical texts. Therefore, innovation in the PAI curriculum is needed that is able to touch the intellectual, spiritual, and social aspects of

students simultaneously.

Maqashid Syariah as the main objective of Islamic law offers a systemic and contextual framework of thinking. Five main objectives—hifzh al-din (religion), hifzh al-nafs (soul), hifzh al-'aql (reason), hifzh al-nasl (descendants), and hifzh al-mal (property)—can be used as the basis for developing a curriculum that is responsive to the needs of the times. Therefore, this study attempts to formulate a model of Islamic Religious Education curriculum based on Maqashid Syariah intelligence to be applied in a campus environment. Islamic Religious Education (PAI) in higher education plays a central role in shaping the character of students as academics who are not only intellectually superior, but also have spiritual awareness and social responsibility. In the context of contemporary society that is full of moral complexity, identity crises, and the challenges of globalization, Islamic Religious Education should be able to become the main pillar in building students' personal and social integrity. However, the reality that occurs shows a gap between the Islamic Religious Education material taught in class and the needs and realities of students' lives in the campus environment.

In general, the PAI curriculum in various universities still tends to use a normative-doctrinal approach. Learning often focuses on aspects of ritual, law, and memorization of verses or hadiths, without being contextualized in depth with actual issues that are relevant to the lives of modern students, such as moral crises, social conflicts, intolerance, and even environmental degradation Zuhdi, Muhammad (2024). As a result, PAI is often perceived as a complementary or administrative course, not as a shaper of student identity. This is reinforced by the results of Malik's research (2017) which shows that most students do not see PAI as a spiritual need, but rather as a curricular obligation.

Moreover, some lecturers also admit that the learning methods used in Islamic Religious Education do not encourage active interaction, critical thinking, or reflection of Islamic values towards social reality. The one-way lecture model, minimal student involvement, and the absence of space for discussion of contemporary issues make Islamic Religious Education learning less aware of students. In fact, students as part of the millennial and Z generations need interactive, reflective learning models that are directly related to their lives and future. This condition raises a number of crucial problems: (1) Lack of relevance of the Islamic Religious Education curriculum to the needs of the times, (2) Low emotional and intellectual involvement of students in learning, and (3) The

absence of a pedagogical approach that is able to ground Islamic values in real practice. In line with that, Sulaiman (2019) stated that one of the main obstacles to the Islamic Religious Education curriculum is pedagogical stagnation that does not follow the social and psychological changes of students Rahmawati, Eka (2020).

In an effort to answer these problems, the Maqashid Syariah approach can be a transformative solution. Maqashid Syariah, as a philosophy and framework of thought in Islamic law, is oriented towards the protection and maintenance of five main aspects of human life: religion (hifzh al-din), soul (hifzh al-nafs), reason (hifzh al-'aql), descendants (hifzh al-nasl), and property (hifzh al-mal)⁵. This approach emphasizes the importance of benefits (maslahah) and avoiding damage (mafsadah), so it is very relevant to form a contextual and functional curriculum amidst global challenges.

Through the integration of Maqashid Syariah into the Islamic Religious Education curriculum, students are not only invited to understand Islamic teachings textually, but are also encouraged to think critically about the values and goals of these teachings in modern life. In other words, this approach develops Maqashid intelligence, namely the ability to understand the essence of sharia reflectively and applicatively. This intelligence involves the ability to weigh a problem based on the principles of maslahat and maqashid, not just legal textualism.

Furthermore, the PAI curriculum based on Maqashid intelligence also opens up space for project-based learning approaches, critical discussions, and social reflections that allow students to translate Islamic values into real actions, both in the context of campus and society. This kind of approach is not only cognitive, but also touches on the affective and psychomotor domains of students. For example, learning that is linked to environmental issues, economic justice, human rights, and religious moderation can be an integral part of the process of internalizing Islamic values. Based on this background, this study aims to formulate a PAI curriculum model based on Maqashid Syariah intelligence as a learning innovation that is oriented towards strengthening values, contextual understanding, and developing awareness of real action among college students. This study is expected to provide conceptual and practical contributions in efforts to reform the PAI curriculum in the era of digital and social transformation.

RESEARCH METHOD

In this investigation, literature-based research methodology was utilized. Literature-based research is a type of research that involves literature as its subject. These are the main components of the literature study research approach that should be noted: Firstly, the author is presented directly

with text and numerical data Sugiono (2018: 90)

Second, library material is considered a second source, which indicates that the author did not gain knowledge directly from the first party in that field, but rather from a second party. Fourth, materials collected from libraries are not limited by space or time, and data or information has been 'created'. In accordance with the previous research, that is, data collection methods, considerations include reading various books, articles, and other materials.

RESULT AND DISCUSSION

RESULT

In addition, researchers also conducted observations of the learning process and analysis of applicable curriculum documents. From field findings, it can be concluded that the PAI curriculum currently used has the following characteristics:

1. Monolithic Material Structure: Most of the material is still structured based on traditional syllabus such as Fiqh, Aqidah, Morals, and History, without contextual mapping of actual issues.
2. Minimal Social Integration: Islamic values have not been linked to real problems in society such as poverty, the environment, identity conflicts, or human rights issues.
3. Verbalistic Learning Approach: Learning strategies are dominated by lectures and written evaluations; there is little room for reflection, critical discussion, or social projects based on maqashid values.

Most students stated that Islamic Religious Education was only theoretical and "did not touch on real life", as expressed by one respondent: "I understand the concept of halal-haram, but I was not taught how Islamic values can touch on environmental issues or social justice."

From the perspective of an academic and practitioner of Islamic education, this phenomenon shows an epistemological gap between the Islamic knowledge taught and the social reality faced by students. The Islamic Education curriculum not only experiences methodological stagnation, but also experiences value dysfunction, namely the loss of the dimension of action and social transformation which is the essence of maqashid sharia.

We need to understand that the main objective of Maqashid Syariah is not merely to maintain legal norms, but to instill the principle of maslahah (benefit) in all aspects of life. As stated by Auda (2008), maqashid must be understood systematically and adaptively, so that it can become a living paradigm in a rapidly changing society.

In the perspective of Islamic educational philosophy, this shows a failure in building transformative education. Paulo Freire emphasized that education is truly a process of liberation, not freezing. Students are not only taught what to know, but also why it is important, and how to implement it ethically in the real world.

Learning models that only stop at the cognitive dimension are unable to produce complete spiritual and social awareness. Religious education should be a "dialogue space" between text and context, between revelation and reality, not just a repetition of doctrine. In this case, the concept of maqashid intelligence appears as a middle way that bridges Islamic idealism with the pragmatism of modern life.

Initial Implementation of Maqashid-Based Curriculum Model

As an implementative effort, researchers developed an alternative curriculum framework that integrates the five dimensions of maqashid with contextual themes, for example:

Maqasid	Contextual Themes
Hifzh al-Din	Religious Moderation and Tolerance
Hifzh al-Nafs	Student Mental Health
Hifzh al-'Aql	Digital Ethics and Information Literacy
Hifzh al-Nasl	Gender, Family, and Sexuality in Islam
Hifzh al-Mal	Digital Economy and Social Justice

This model was tested in 2 Islamic Religious Education classes through a project-based learning and reflective dialogue approach. Students were asked to raise a real issue and examine how Islam (through maqashid) provides a framework for solutions to the issue. The results showed improvements in:

- Interest in learning (80% of respondents stated that they were more interested in taking PAI)
- Emotional and social engagement (more active and reflective discussions)
- Application of Islamic values in real actions, such as digital environmental campaigns, Islamic financial literacy movements, and health education based on Islamic ethics.

Islamic Education, I see that the integration efforts of the PAI curriculum based on maqashid intelligence not only enrich the academic substance, but also open a new path for the reconstruction of dynamic, humanistic, and solution-oriented Islamic epistemology. This model is not just a methodological innovation, but also a form of curriculum *ijtihad*, namely the renewal of thinking in the realm of religious education substantially.

A curriculum that is not sensitive to changes in the times will lose its meaning. On the contrary, a curriculum that is rooted in maqashid will always have relevance because it touches the essence of human needs across time and space. Therefore, this model is very worthy of being widely adopted and further developed through cross-disciplinary collaboration, especially between education, Islamic law, and social sciences.

DISCUSSION

Relevance of Islamic Education Curriculum Model Based on Maqashid Syariah Intelligence

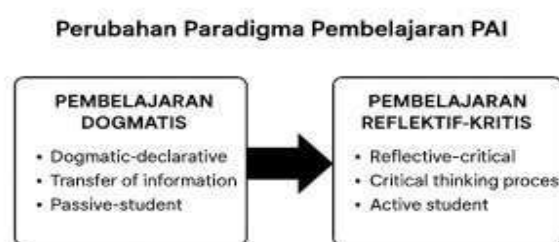
The results of the study show that the PAI curriculum approach based on Maqashid Syariah intelligence has high urgency and relevance in responding to the stagnation of Islamic religious learning in universities. This is in line with Jasser Auda's idea that Maqashid Syariah is not only a legal instrument, but also a comprehensive thinking system (thinking paradigm) that is responsive to the dynamics of life¹.

In practice, this model provides a new direction in designing a curriculum that does not only focus on what to know, but also why it matters and how to act. This means that the curriculum does not stop at the cognitive domain, but integrates affect and action as one unit. This is what Bloom calls holistic learning, which touches on three main domains: cognitive, affective, and psychomotor.

By making the five dimensions of maqashid as the pillars of the curriculum, Islamic Religious Education learning becomes more meaningful because it touches on aspects of real life that are close to students. For example, the discussion of hifzh al-nafs is linked to the issue of student mental health, while hifzh al-'aql is contextualized with media literacy and social media ethics. This shifts the paradigm from "religious teaching" to "value-based education" that is contextual and solution-oriented.

Changes in the Paradigm of Islamic Religious Education Learning

The Maqashid Syariah-based curriculum also encourages a shift from dogmatic learning to reflective and critical learning. This is in line with the concept of reflective learning proposed by Dewey, where the learning process is not just a transfer of information, but a journey of critical thinking that results in self- and social transformation.



From the results of the initial implementation of this model, it can be seen that students become more active and emotionally involved because they feel that the values they learn are relevant to their lives. This is important because, according to research results by Rahmawati (2020), generation Z students have characteristics that are more responsive to learning that is exploratory, actual, and involves interactive discussions.

Furthermore, this approach provides space for agents of change to grow within students. Maqashid-based learning allows students to interpret Islam not only as a normative system, but as an ethical inspiration for making changes. In this context, religious education is no longer passive, but becomes a medium for social empowerment.

Implications for National Curriculum Development

The implementation of this model also has significant implications for the design of the national PAI curriculum. The curriculum needs to be developed in a transdisciplinary manner, not only referring to the traditional structure of Islamic science, but also opening itself to contemporary issues and modern pedagogical approaches. As stated by Al-Attas, Islamic education must be able to form civilized humans (*insan adabi*), namely individuals who are spiritually, intellectually, and socially complete.

In this context, the Islamic Religious Education curriculum must reflect the awareness of maqashid by presenting materials that are axiological, not merely ontological. This means that students not only understand what Islam is, but also how its values impact social life, justice, and the environment.

The maqashid-based PAI curriculum is not only a local innovation, but can be a model for global Islamic education because it is adaptive, cross-culturally relevant, and respects plurality of thought. This is very important to build moderate Islamic awareness and *rahmatan lil 'alamin* in the context of a multicultural campus society.

Challenges and Recommendations

Although this model offers great potential, its implementation also faces a number of challenges. Among them are the limited human resources of lecturers in understanding and applying

the concept of maqashid pedagogically, resistance to change, and the absence of national standards in value-based contextual curriculum design. Therefore, special training is needed for lecturers and curriculum developers to understand the philosophy of maqashid in depth and be able to apply it in learning planning.

The next recommendation is the integration between the formal curriculum and co-curricular activities, so that the maqashid values are not only taught, but also brought to life in daily campus life through social activities, student research, and real action movements based on values.

This study concludes that the Islamic Religious Education (PAI) curriculum model based on Maqashid Syariah intelligence is a paradigmatic innovation that is relevant, contextual, and strategic in responding to the challenges of religious learning in the university environment. Field findings and theoretical analysis show that the current conventional PAI curriculum is still dominated by a normative-verbalistic approach that does not touch on the applicative and transformative aspects. This causes low student attraction and involvement in the overall Islamic religious learning process.

The curriculum model developed in this study places five dimensions of maqashid (hifzh al-din, hifzh al-nafs, hifzh al-'aql, hifzh al-nasl, and hifzh al-mal) as the main conceptual framework. These dimensions are not only the theme of the study, but are also used as the basis for compiling learning outcomes, materials, strategies, and learning evaluations. The results of the initial implementation showed an increase in learning interest, reflective thinking skills, and student involvement in real actions based on Islamic values.

CONCLUSION

This model is a form of integration between classical Islamic epistemology and modern pedagogical approaches. Maqashid intelligence is understood not as rote knowledge, but as living ethics that must be instilled through dialogical, critical, and contextual learning. This approach is in line with the holistic vision of Islamic education and aims to form insan kamil—a person who is spiritually, intellectually, and socially intelligent.

On the other hand, this model also presents its own challenges, especially related to the readiness of lecturers in implementing this approach consistently and in depth. The absence of national standards on maqashid-based curriculum is also a structural obstacle that needs to be addressed immediately. Therefore, developing lecturer capacity, preparing implementation guidelines, and policy advocacy at the institutional and national levels are the next strategic steps.

Academically, this research provides an important contribution to the development of contextual and solution-oriented Islamic curriculum theory. In the context of higher education, this

model is not only worthy of further testing, but also of being replicated in the realm of national policy as part of the reconstruction of Islamic education that is responsive to the dynamics of the times. Thus, the PAI curriculum not only produces graduates who know religious laws, but are also able to become agents of social change rooted in the values of maqashid sharia.

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