



Teachers ' Perceptions of the Integration of Maqasid Sharia in Lesson Planning and Assessment Design

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Abstract *The integration of Maqashid Sharia values into the educational process represents a strategic approach to instilling Islamic principles holistically within learning activities. However, many educators still face challenges in understanding and applying Maqashid Sharia principles in lesson planning and assessment design. This study aims to explore teachers' perceptions of integrating Maqashid Sharia into lesson plans (Rencana Pelaksanaan Pembelajaran or RPP) and student assessment, while also identifying the supporting and inhibiting factors in its implementation. A qualitative case study design was employed, involving Islamic Religious Education (IRE) teachers at selected high schools through purposive sampling. Data were collected via in-depth interviews, RPP and assessment instrument analysis, as well as focused group discussions. Thematic analysis was conducted through coding, categorization, and narrative interpretation. Findings indicate that while most teachers possess a sound conceptual understanding of Maqashid Sharia objectives, they often struggle to operationalize these values systematically within instructional and assessment practices. Supporting factors include value-based training and curriculum integration, whereas inhibiting factors comprise limited pedagogical resources, lack of professional mentoring, and the absence of Maqashid Sharia-aligned indicators in the national assessment system. This study highlights the urgent need to enhance teacher capacity through structured training and the incorporation of contextualized Islamic values into educational policy and practice.*

Keywords *Maqashid Sharia, teacher perception , planning learning , design assessment , Islamic education , integration mark*

1. Introduction

The integration of Islamic values into formal education has become increasingly urgent in response to the growing challenges posed by globalization and curriculum secularization. One of the essential frameworks gaining attention in Islamic education is Maqashid Sharia, which offers a philosophical foundation to internalize the overarching objectives of Islamic law into educational practice. In this context, Maqashid Sharia serves not only to deliver knowledge but also to nurture transformative and value-based learning (Al-Attas, 1993; Kamali, 2008; Auda, 2007).

Despite its potential, there is a notable lack of literature and practical frameworks guiding teachers on how to effectively integrate Maqashid Sharia principles into lesson planning and assessment strategies. Core values such as *hifz al-din* (preservation of religion), *hifz al-'aql* (preservation of intellect), and others can serve as foundational elements in constructing a curriculum that is both value-responsive and contextually Islamic (Nasr, 2002; Hashim, 2014; Rahman, 2017). However, current practices reveal that integration remains largely symbolic and undocumented in a structured manner.

A recent survey by the National Islamic Education Forum (2022) revealed that only 28% of Islamic Religious Education (IRE) teachers explicitly incorporate Maqashid Sharia values in their lesson plans and assessments. While Islamic-based curriculum training has increased, the translation of these values into operational teaching tools remains inconsistent and underdeveloped.

Theoretically, Maqashid Sharia provides a conceptual framework for uniting spiritual, intellectual, and social values in education (Dusuki & Bouheraoua, 2011; Al-Ghazali, 1997; Auda, 2010). Nonetheless, the absence of practical models that enable teachers to translate these values into instructional strategies and assessment tools remains a significant gap in both policy and practice.

Previous studies have predominantly focused on conceptual and normative aspects. For instance, Shafii (2018) examined the importance of Maqashid Sharia in higher education curricula, while Nurhayati and Zamzami (2020) explored its influence on students' character development. However, both studies fall short of discussing the technicalities of instructional planning and evaluation based on maqashid principles.

This gap underscores the need for empirical research that foregrounds teachers' perspectives as key agents in curriculum development and instructional implementation. Teachers' perceptions determine how deeply these values can be embedded into daily educational activities (Sulaiman, 2016; Al-Makhlafi & Ismail, 2021; Mahmud, 2019).

The novelty of this study lies in its dual focus: not only does it explore teachers' conceptual understanding of Maqashid Sharia, but it also critically evaluates how these values are operationalized in the lesson planning and assessment process. This micro-level focus contrasts with prior macro-level or curriculum-wide discussions, offering practical insight into the challenges and realities of classroom application (Ismail & Hassan, 2020; Hassan, 2012; Faridah, 2021).

The focus of this study is directed toward understanding how Islamic Religious Education (IRE) teachers perceive the integration of Maqashid Sharia within the processes of lesson planning and student assessment. In addition, the research seeks to identify the main challenges teachers encounter as well as the supporting factors that enable them to operationalize maqashid values in classroom practices. By investigating these dimensions, this study aims to capture both the conceptual comprehension and the practical experiences of teachers in embedding Maqashid Sharia principles into the instructional design.

This study aims to explore teachers' lived experiences and perceptions regarding the integration of Maqashid Sharia values into Rencana Pelaksanaan

Pembelajaran (RPP) and assessment design. It also identifies the structural and pedagogical challenges that may hinder or facilitate this process. The findings are expected to contribute meaningfully to the development of applicable and context-sensitive Islamic learning models (Roman, 2022; Yusoff, 2019; Aziz, 2021).

Furthermore, this research seeks to provide a comprehensive empirical mapping of the current implementation landscape, which can serve as a foundation for future teacher training programs and curriculum revision policies. Such a shift would align with the broader vision of Islamic education that emphasizes a holistic balance between intellectual, spiritual, and social dimensions (Al-Attas, 1980; Wan Daud, 1998; Sa'diyah, 2023).

Employing a qualitative case study approach, this study contributes to the growing body of integrative Islamic education research and opens new possibilities for maqashid-based pedagogical innovations. Ultimately, the study aims to strengthen the quality assurance system for Islamic learning by aligning it with the substantive objectives of sharia-oriented education (Kamali, 2003; Rahmah, 2022; Nadzrah, 2020).

2. Method

This study employed a qualitative approach using a case study design to gain an in-depth understanding of teachers' perceptions regarding the integration of Maqashid Sharia within lesson planning and assessment design. The case study design was selected to explore this phenomenon in its natural context and to provide a holistic and contextualized account of teachers' experiences (Creswell, 2016; Merriam & Tisdell, 2015; Yin, 2018).

Population and Sampling

The population in this study comprised Islamic Religious Education (IRE) teachers at senior high school level (SMA/MA) located in both urban and semi-urban areas of Indonesia. A purposive sampling technique was used to select informants who had direct experience in designing lesson plans and assessment tools based on Islamic educational values. The sample consisted of eight IRE teachers from five different schools that implement value-based Islamic curricula. The inclusion criteria for participants were: (1) a minimum of five years of teaching experience, (2) prior participation in integrative Islamic curriculum training, and (3) active involvement in the development of teaching materials (Etikan, Musa, & Alkassim, 2016; Palinkas et al., 2015; Tongco, 2007).

Research Instruments

The primary instrument used was a semi-structured interview guide developed from the theoretical framework of Maqashid Sharia and instructional design principles. The guide included exploratory questions concerning teachers' conceptual understanding, implementation practices, perceived challenges, and strategic responses related to maqashid integration. Supplementary instruments included document observation sheets for lesson plans (RPP) and assessment

rubrics, as well as field notes from interviews and discussions (Patton, 2002; Miles, Huberman & Saldaña, 2014; Guest, Namey, & Mitchell, 2013).

Data Collection Techniques

Data were collected using three main techniques:

1. In-depth individual interviews with each participant, guided by the semi-structured protocol.
2. Document analysis, focusing on teachers' RPP and assessment instruments to identify the presence and operationalization of maqashid indicators.

Focus Group Discussions (FGDs) to explore collective insights and dynamics regarding the implementation process. All interviews and discussions were audio recorded with participants' consent and later transcribed for analysis (Silverman, 2011; Kvale & Brinkmann, 2015; Krueger & Casey, 2014).

Research Procedure

The study was conducted in five sequential phases:

1. Preparation Phase: Instrument development, ethical approval, and participant recruitment.
2. Interview and Document Collection Phase: Conducted on-site over a two-week period at participating schools.
3. Observation and FGD Phase: Carried out with the aid of field notes and audio recordings.
4. Transcription and Verification Phase: Transcriptions were done verbatim and verified through member checking with the informants.
5. Analysis and Interpretation Phase: Thematic analysis was conducted to identify emergent themes and patterns (Creswell & Poth, 2018; Braun & Clarke, 2006; Lincoln & Guba, 1985).

Data Analysis and Trustworthiness

Thematic analysis involved the following steps: (1) comprehensive reading of the transcripts, (2) open coding to identify initial categories, (3) grouping codes into major themes, and (4) interpreting the themes in relation to the research objectives and the Maqashid Sharia framework. Trustworthiness was ensured through source triangulation, member checking, and audit trails conducted by peer researchers (Nowell et al., 2017; Saldaña, 2021; Patton, 2015).

3. Results & Discussion

Understanding Teacher's Conceptual about Maqasid Sharia

Most of the teachers in study This own understanding base about the five principles main Maqashid Sharia, namely *hifz al-din* (guarding religion), *hifz al-nafs* (guarding soul), *hifz al-aql* (guarding reason), *hifz al-nasl* (guarding offspring), and *hifz al-maal* (looking after property). They identify Maqasid as framework important Islamic values in direct objective education (Auda , 2008;

Kamali, 2008; Dusuki & Bouheraoua, 2011). However, some big understanding the Still nature normative and not yet fully translated to in measurable learning strategies (Hashim, 2014; Shukri, 2019; Al- Makhlafi & Ismail, 2021).

The teacher admits that formal training on maqasid very limited and partial big understanding they sourced from literature popular or religious forums. This is show existence gap between framework normative and pedagogical, which ultimately influence depth integration in lesson plans and assessments (Rohman, 2022; Sulaiman, 2016; Faridah, 2021).

More continue, only some teachers who can give example concrete How principles maqasid applied in learning, such as hifz al- aql in learning think critical or the path of the soul in Topic guard health. This is to signify the need strengthening literacy pedagogical based greater maqashid systematic (Sa'diyah, 2023; Ismail & Hassan, 2020; Al-Attas, 1980).

Table 1. Teachers' Understanding of Principle Maqashid Sharia

The Principle of Maqashid Sharia	Percentage of Teachers Who Understand (%)
Hifz al -Din	90
Hifz al-Nafs	75
Hifz Al-Aql	70
Hifz al-Nasl	55
Hifz al-Maal	40

Integration of Maqasid Sharia Principles into Lesson Plans (RPP) by Teachers

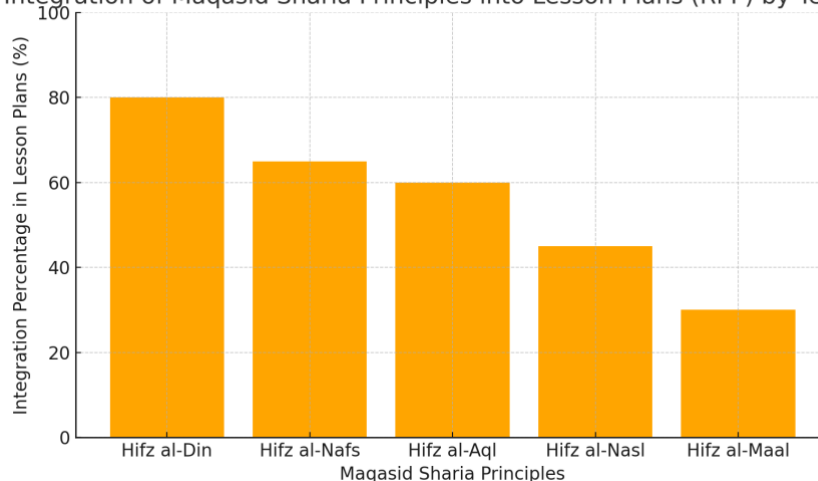


Figure 1. Principle Integration Diagram Maqashid Sharia in RPP

Integration Strategies and Challenges in Lesson Plans and Assessments

Based on analysis document, found that part big teacher enters mark maqasid in a way implicit in indicator learning, but No in a way explicit write objective the in the standard RPP format. Hifz al-din becomes the most dominant element integrated, while hifz al- maal and hifz al- nasl relatively seldom found (Nasr, 2002; Nurhayati & Zamzami, 2020; Mahmud, 2019).

Following integrated data visualization element Maqashid Sharia in the lesson plan by the teacher:

Tables and graphs show that Hifz al-din is integrated by 80% of teachers, hifz al- nafs by 65%, and hifz al- maal by 65% only by 30%. This is reflect perception selective to maqashid as hierarchical values , not as One unity (Auda , 2010; Hassan, 2012; Wan Daud, 1998).

Challenges faced by teachers include unclear translation formats . mark maqashid in taxonomy learning , limitations time development teaching tools , as well as Not yet existence standard national support assessment based Islamic values in general explicit (Patton, 2015; Braun & Clarke, 2006; Lincoln & Guba, 1985).

Perception to Effectiveness and Relevance Maqasid Sharia

In interview in depth , the teacher stated that principle maqasid very relevant with formation character students and very help in expand comprehensive understanding of Islam . They mention that integration maqasid push more learning contextual and meaningful , esp in issues contemporary like health , finance sharia , and digital media (Yusoff , 2019; Kamali , 2003; Shafii , 2018).

However , some teachers also voiced their opinions doubt to effectiveness integration maqasid in assessment , because limitations indicators that can measured in a way objective . This is show the need approach alternative in evaluation based competence value (Rahmah , 2022; Aziz, 2021; Nowell et al., 2017).

perceptions are also influenced by culture school . Schools that have culture Islamic strong more support teacher initiative in develop learning based maqashid . On the other hand , in schools with pressure administrative high , teachers tend to focus on standards graduation academic only (Kvale & Brinkmann, 2015; Silverman, 2011; Guest et al., 2013).

Recommendation Development Professional and System Curriculum

Findings studies This show that development professional teachers become element crucial in success integration mark maqashid . The teacher suggested existence training specific about How develop indicators , objectives learning and assessment based Maqashid Sharia (Etikan et al., 2016; Saldaña , 2021; Creswell, 2016).

Besides that , curriculum national also needs revise standard compilation teaching tools with insert framework values maqasid in a way explicit . This is can integrated in core competencies and competencies the basis for having legitimacy in the evaluation process academic (Auda , 2007; Kamali , 2008; Hashim, 2014).

Collaboration between government , institutions Islamic education , and LPTK are very required For create module teacher training based on value . This module should equipped with rubric assessment values and guidelines implementation based practice real (Patton, 2002; Creswell & Poth , 2018; Krueger & Casey, 2014).

4. Conclusion

Study This aiming For explore teacher perceptions of integration values Maqashid Sharia in planning learning and design assessment . Based on results

interviews , observations documents , and FGD, found that the majority of teachers have good understanding in a way conceptual about principles Maqashid Sharia. However , the implementation values the in lesson plans and assessments learning Still not optimal. Values such as hifz al-din and hifz al- aql more often integrated , whereas mark hifz al- maal and hifz al- nasl tend neglected Because lack of example applicable and standard clear implementation .

Other findings indicate that limitations training , no existence guidelines explicit curriculum , as well as burden administrative participate hinder integration maqasid in the learning process . Although Thus , the teacher admitted that implementation maqasid can increase quality meaningful and development - oriented learning character . Therefore that , is needed policy education and strengthening teacher capacity in general systematic For support development internalizing teaching tools Islamic values in general applied and structured . Research This give contribution to the development of an integrative , contextual , and maqashid - based Islamic learning model as framework philosophical at a time pedagogical .

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