

Planning in Islamic Management as an Instrument to Achieve Maqashid Syariah from the Perspective of Hadith Studies

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ABSTRACT

Planning is one of the fundamental functions in Islamic management and plays a strategic role in directing organizational activities so that they run effectively and efficiently in accordance with sharia values. From an Islamic perspective, planning is not solely oriented toward the achievement of worldly goals, but is also aimed at realizing the maqāṣid al-sharī'ah, namely the protection of religion (ḥifẓ al-dīn), life (ḥifẓ al-nafs), intellect (ḥifẓ al-'aql), lineage (ḥifẓ al-nasl), and wealth (ḥifẓ al-māl). This article aims to analyze the concept of planning in Islamic management as an instrument for achieving the maqāṣid al-sharī'ah through the perspective of hadith studies. The research method employed is library research with a qualitative-descriptive approach, conducted through the exploration and analysis of the hadiths of the Prophet Muhammad (peace be upon him) related to the principles of planning, prudence, time management, and strategy in various aspects of life. The findings indicate that the Prophet's hadiths, both implicitly and explicitly, contain principles of planning that are systematic, visionary, and oriented toward public benefit (maṣlaḥah), such as the importance of intention, preparation, prioritization, and consideration of long-term impacts. These principles are consistent with the objectives of the maqāṣid al-sharī'ah and can serve as a normative foundation for contemporary Islamic management practices. Therefore, planning in Islamic management functions not only as a technical managerial tool but also as a strategic instrument for realizing the welfare of the ummah in accordance with the guidance of the Prophet's hadiths.

Perencanaan dalam Manajemen Islam sebagai Instrumen untuk Mencapai Maqashid Syariah dari Perspektif Studi Hadis

ABSTRAK

Perencanaan merupakan salah satu fungsi fundamental dalam manajemen Islam dan memiliki peran strategis dalam mengarahkan aktivitas organisasi agar berjalan secara efektif dan efisien sesuai dengan nilai-nilai syariah. Dalam perspektif Islam, perencanaan tidak hanya berorientasi pada pencapaian tujuan duniawi, tetapi juga diarahkan untuk mewujudkan maqāṣid al-sharī'ah, yaitu perlindungan terhadap agama (ḥifẓ al-dīn), jiwa (ḥifẓ al-nafs), akal (ḥifẓ al-'aql), keturunan (ḥifẓ al-nasl), dan harta (ḥifẓ al-māl). Artikel ini bertujuan untuk menganalisis konsep perencanaan dalam manajemen Islam sebagai instrumen untuk mencapai maqāṣid al-sharī'ah melalui

Kata kunci:

Perencanaan, Manajemen Islami, Maqashid Syariah, Hadis, Kesejahteraan Masyarakat.



perspektif studi hadis. Metode penelitian yang digunakan adalah studi kepustakaan (*library research*) dengan pendekatan kualitatif-deskriptif, yang dilakukan melalui penelusuran dan analisis hadis-hadis Nabi Muhammad ﷺ yang berkaitan dengan prinsip-prinsip perencanaan, kehati-hatian, manajemen waktu, dan strategi dalam berbagai aspek kehidupan. Hasil penelitian menunjukkan bahwa hadis-hadis Nabi, baik secara implisit maupun eksplisit, mengandung prinsip-prinsip perencanaan yang sistematis, visioner, dan berorientasi pada kemaslahatan umum (*maṣlahah*), seperti pentingnya niat, persiapan, penentuan prioritas, serta pertimbangan dampak jangka panjang. Prinsip-prinsip tersebut selaras dengan tujuan *maqāṣid al-sharī'ah* dan dapat dijadikan sebagai landasan normatif dalam praktik manajemen Islam kontemporer. Dengan demikian, perencanaan dalam manajemen Islam tidak hanya berfungsi sebagai alat manajerial teknis, tetapi juga sebagai instrumen strategis dalam mewujudkan kesejahteraan umat sesuai dengan tuntunan hadis Nabi.

A. INTRODUCTION

Planning is a fundamental function in the managerial process because it sets direction, goals, policies, strategies, and the operational steps required to achieve desired outcomes. In the tradition of modern management, planning is viewed as the initial step that determines the effectiveness of the entire management cycle; without systematic planning, organizational activities tend to be reactive, unmeasurable, and insufficiently responsive to environmental changes. This assertion is supported by the organizational performance literature, which links long-term performance to the quality of strategic planning (Dasmadi et al., 2024).

From an Islamic perspective, planning has normative and transcendent dimensions: beyond worldly objectives such as efficiency and effectiveness, planning must be directed toward realizing the objectives of the Sharia (*maqāṣid al-sharī'ah*). The *maqāṣid* classically formulated as the preservation of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-naḥs*), intellect (*ḥifẓ al-'aql*), lineage (*ḥifẓ al-naṣl*), and wealth (*ḥifẓ al-māl*) serve as an ethical and normative evaluative framework for public policy and organizational practice. A *maqāṣid*-based approach provides additional criteria for planning: not merely “are the objectives achieved?” but also “are the objectives and the means of achieving them aligned with Sharia-defined public interest (*maṣlahah*)?” Several recent studies emphasize that organizational performance measurement integrating *maqāṣid* yields a more balanced assessment across economic, social, and ethical dimensions (Subekti, 2024).

Islamic normative sources—the Qur'an and the Sunnah serve as the legitimating basis for integrating *maqāṣid* into managerial practice. From the hadith perspective, there are principles that affirm a balance between effort (*ikhtiar*) and reliance upon God (*tawakkul*). The well-known hadith, “*اعقلها وتوكل*” (“Tie your camel and then place your trust [in God]”), indicates that taking preventive action and making preparations are part of Islamic practical ethics; implicitly, this supports the importance of planning as a form of rational responsibility before entrusting outcomes to God. This principle is relevant when planning is understood as a systematic effort to prevent harm and maximize benefit (HR. al-Tirmidhi no. 2517).

The implementation of *maqāṣid*-based planning has proven relevant across various contemporary domains: Islamic financial planning that advances holistic well-being; planning within religious organizations that balances devotional goals and social service; and public

service planning (e.g., hajj/umrah management, zakat institutions) that prioritizes the protection of beneficiaries' welfare. Indonesian and international studies reveal several key findings: (1) planning that integrates maqāṣid tends to produce more inclusive and sustainable policies; (2) the maqāṣid framework can be translated into organizational performance indicators; and (3) systematic hadith studies help channel ethical values into practical planning tools. These findings open opportunities to develop operational planning models that adopt maqāṣid indicators (Anista, 2024; Sudarto et al., 2023; Dasmadi et al., 2024).

Despite the rapid growth of literature on maqāṣid and Islamic management, several relevant research gaps remain. First, the translationalization of maqāṣid principles into operational planning instruments (such as performance indicators, risk matrices, and monitoring & evaluation procedures) is still relatively fragmented; many studies generate concepts without formalizing cross-sector operational toolkits. Second, hadith studies that elaborate normative principles for each stage of planning (vision–mission, environmental analysis, goal formulation, resource allocation, and M&E) still require rigorous hermeneutical methods and sanad criticism to avoid overly loose normative generalizations (Subekti, 2024).

Based on the foregoing, this study focuses on: (1) tracing relevant hadith foundations to justify and formulate planning principles within the framework of Islamic management; and (2) pursuing conceptual and practical efforts to integrate maqāṣid into organizational planning stages so that planning is not merely technical but also instrumental in achieving Sharia-based public interest (*maṣlaḥah shar'īyyah*). The ultimate aim is to produce a theoretical contribution in the form of a maqāṣid-based planning model supported by hadith-based reasoning, along with operational guidelines that can be further tested through case studies of educational institutions, socio-religious organizations, or Sharia-compliant business entities.

B. RESEARCH METHODS

This study employs a qualitative approach with a contextual–descriptive study design, aiming to explain and interpret how the concept of planning in Islamic management is used as an instrument to achieve maqāṣid al-sharī'ah based on ḥadīth studies and managerial practices (Creswell & Poth, 2020; Sugiyono, 2022). A qualitative approach is chosen because it focuses on an in-depth understanding of meanings, values, and socio-religious processes that are not easily measured quantitatively (Miles et al., 2020; Denzin & Lincoln, 2023).

The research context includes: (1) the study of ḥadīth texts (collections of ḥadīths relevant to principles of planning, organizational management, and ethics), and (2) Islamic educational, economic, and religious organizations (e.g., pesantren, zakat/waqf institutions, or Islamic school management) as case studies to examine planning practices that refer to maqāṣid (Kamali, 2021; Nursyahbani, 2024).

Data Sources

1. Primary Data

Semi-structured interviews with key informants—ulama/ḥadīth scholars, Islamic management practitioners (Islamic school principals, managers of zakat/waqf institutions, managers of Islamic organizations), and maqāṣid scholars.

2. Documentary Data

Collections of ḥadīths (classical ḥadīth compilations and modern editions with commentaries/tafsīr), organizational policies, organizational planning documents, annual

reports, and scholarly literature (articles and books) on maqāṣid, Islamic management, and planning.

3. Secondary Data

Library research on maqāṣid, the integration of maqāṣid into planning, and recent methodological studies (Zed, 2021).

Informant Sampling Techniques

1. Purposive Sampling is used to select informants with relevant knowledge and experience (e.g., ulama with expertise in ḥadīth studies and/or maqāṣid scholars; institutional leaders implementing Sharia-based planning).
2. Snowball Sampling may be employed, if necessary, to identify additional informants based on recommendations from key informants. The number of informants is determined according to the principle of data saturation (data collection ceases when no significant new findings emerge) (Miles et al., 2020; Guest et al., 2020).

Research Instruments

1. Semi-Structured Interview Guide

Covering topics such as understanding of maqāṣid, the role of planning in Islamic organizations, ḥadīth references used, examples of practices, constraints and solutions, and success indicators aligned with maqāṣid.

2. Document Analysis Protocol

Used to examine ḥadīth texts (sanad/matn context, authenticity classification, maqāṣid-oriented interpretation) and organizational documents (vision–mission statements, long-term plans, SOPs).

3. Field Notes

To record observations and the researcher’s reflections during interviews and site visits. To ensure quality, the interview guide and document analysis protocol are pilot-tested with 1–2 informants (Kvale & Brinkmann, 2021).

Data Analysis

Data analysis follows the systematic steps of thematic analysis: (1) repeated reading of transcripts and documents for familiarization; (2) generating initial codes (open coding); (3) grouping codes into categories/themes; (4) reviewing and refining themes; (5) defining and naming themes; and (6) writing findings and interpretations that link empirical results to the maqāṣid framework and ḥadīth studies. This approach is chosen for its flexibility and suitability in building conceptual models from qualitative data (Braun & Clarke, 2021; Kiger & Varpio, 2020).

C. RESULT AND DISCUSSION

Islamic Educational Management

Islamic Educational Management is the process of managing all educational resources in a planned, organized, directed, and sustainable manner, grounded in Islamic values, in order to achieve the objectives of Islamic education effectively and efficiently. Islamic education does not merely aim to produce individuals who are intellectually capable, but also seeks to form human beings who are faithful, pious, and possess noble character in accordance with the guidance of the Qur’an and the Sunnah.

In the contemporary context, Islamic educational management is understood as the integration of modern management principles with Islamic normative values such as *amānah* (trustworthiness), justice, *shūrā* (consultation), *ihsān* (excellence), and *maṣlahah* (public interest). Therefore, the management of Islamic educational institutions should not be purely technocratic, but must be oriented toward character formation and the realization of the objectives of Islamic law (*maqāṣid al-sharī'ah*) (Mulyadi, 2021).

Foundations of Islamic Educational Management

1. Theological Foundation

The primary foundation of Islamic educational management is derived from the Qur'an and the Hadith. The Qur'an encourages Muslims to work in an orderly, professional, and responsible manner. The Hadith of the Prophet Muhammad ﷺ emphasizes the importance of trust (*amānah*) and planning in all activities, including educational management. These values serve as the moral and ethical foundation of Islamic educational management (Hamdi, 2022).

2. Philosophical Foundation

Philosophically, Islamic educational management is rooted in a holistic Islamic worldview that views human beings as both physical and spiritual entities as well as social individuals. Islamic education is managed to develop the full potential of human beings (*insān kāmil*), thus its management must be humanistic and value-oriented (Syaifuddin, 2020).

3. Sociological and Juridical Foundation

Islamic educational management also takes into account social contexts and state regulations. In Indonesia, the management of madrasahs, pesantren, and Islamic schools must align with national policies without abandoning distinctive Islamic values. This requires managerial competence that is adaptive to changing times (Ministry of Religious Affairs of the Republic of Indonesia, 2023).

Functions of Islamic Educational Management

1. Planning

Planning in Islamic education is the process of determining educational goals, programs, and strategies oriented toward Islamic values. Planning does not only target academic achievement, but also moral development, strengthening of faith, and the welfare of learners. The principle of sincere intention (*ikhhlāṣ al-niyyah*) and worship-oriented goals distinguishes Islamic educational planning (Lina & Akhmad, 2024).

2. Organizing

Organizing involves task distribution, organizational structure, and coordination among institutional units. In Islam, organizing is based on principles of justice, proportionality, and cooperation (*ta'āwun*). Every element of the educational institution has a strategic role in achieving shared objectives (Fathurrohman, 2021).

3. Actuating (Implementation/Mobilization)

The actuating function emphasizes leadership and motivation. Leaders of Islamic educational institutions are expected to serve as role models (*uswah ḥasanah*) and to motivate educators and staff through spiritual, ethical, and humanistic approaches. Prophetic leadership represents the ideal model in Islamic educational management (Nata, 2022).

4. Controlling (Supervision)

Supervision is conducted to ensure that all activities run according to plans and Islamic values. In Islamic education, supervision is not repressive, but educative and corrective,

fostering awareness that every trust will be accounted for not only administratively, but also morally and spiritually (Wahyudi, 2023).

The main objectives of Islamic educational management are:

1. To achieve effectiveness and efficiency in managing Islamic educational institutions.
2. To produce graduates who are faithful, knowledgeable, and of noble character.
3. To ensure the sustainable continuity of Islamic educational institutions.
4. To position Islamic education as an instrument for achieving *maqāṣid al-sharī'ah*, particularly the preservation of religion, intellect, and future generations (Dasmadi, 2024).

In the era of globalization and digitalization, Islamic educational management faces complex challenges such as technological change, quality competition, and demands for public accountability. Therefore, Islamic educational management must be innovative, adaptive, and professional without abandoning Islamic values.

An integrative approach between modern management and Islamic ethics has become an urgent necessity so that Islamic educational institutions can remain competitive while preserving their religious identity and mission (Syaichoni, 2025).

Islamic Educational Management is a strategic process in managing education based on Islamic values to achieve holistic educational goals. With strong theological, philosophical, and sociological foundations, and the professional application of management functions imbued with worship-oriented values, Islamic educational management becomes a key factor in the success of Islamic educational institutions in shaping generations that are faithful, knowledgeable, and morally upright.

Maqāṣid al-Sharī'ah

Etymologically, *maqāṣid al-sharī'ah* derives from the word *maqṣad* (plural: *maqāṣid*), meaning purpose or objective, and *al-sharī'ah*, meaning the path or divine legal injunctions of Allah. Terminologically, *maqāṣid al-sharī'ah* refers to the fundamental objectives intended by Islamic law in establishing its rulings for the benefit of humanity in both worldly life and the hereafter. Thus, *maqāṣid* does not merely explain “what Islamic law is,” but rather “why the law is established” (al-Raysuni, 2020).

In the development of contemporary Islamic thought, *maqāṣid al-sharī'ah* is viewed as a normative framework that emphasizes public interest (*maṣlaḥah*) and the prevention of harm (*mafsadah*), enabling Islamic law to be applied contextually without losing its substantive values (Auda, 2021).

The primary foundations of *maqāṣid al-sharī'ah* originate from the Qur'an and the Sunnah. Numerous Qur'anic verses affirm that Islamic law was revealed as a mercy to all creation (*raḥmatan li al-'ālamīn*), to uphold justice, remove hardship, and realize human welfare. The Hadith of the Prophet Muhammad ﷺ also demonstrates that Islamic law aims to protect life, intellect, religion, and social order. The principle “there should be neither harm nor reciprocating harm” (*lā ḍarar wa lā ḍirār*) constitutes one of the key foundations of *maqāṣid* (Kamali, 2022).

The concept of *maqāṣid al-sharī'ah* developed gradually within the discipline of *uṣūl al-fiqh*. Al-Ghazālī (d. 505 H) was a classical scholar who formulated *maqāṣid* as the preservation of five essential necessities (*al-ḍarūriyyāt al-khams*). This framework was later refined by al-Shāṭibī (d. 790 H), who systematized *maqāṣid* as a comprehensive approach to understanding

Islamic law (Hallaq, 2020).

In the contemporary era, thinkers such as Ibn ‘Āshūr and Jasser Auda expanded the concept of maqāṣid through systemic, contextual, and multidisciplinary approaches, enabling its application in social, economic, educational, and modern governance fields (Ibn ‘Āshūr, 2021; Auda, 2021).

There are five principal objectives (al-ḍarūriyyāt al-khams):

1. Safeguarding freedom of religion, faith, and the practice of worship as the foundation of human life.
2. Ensuring the right to life, safety, and health, and prohibiting all forms of violence and destruction.
3. Protecting intellectual capacity through education, prohibiting factors that damage the intellect, and promoting the development of knowledge.
4. Preserving future generations through family institutions, moral education, and child protection.
5. Ensuring economic justice, protection of property, and balanced wealth distribution (Auda, 2022).

In the modern context, maqāṣid al-sharī‘ah serves as a paradigm for addressing global challenges such as education, human rights, governance, Islamic economics, and organizational management. The maqāṣid approach enables Islamic law to be adaptive, solution-oriented, and welfare-focused without relinquishing the authority of revealed texts (Syaichoni, 2025).

In the fields of education and Islamic management, maqāṣid provides the basis for determining objectives, policies, and performance evaluation in alignment with Sharia values and the needs of modern society.

Maqāṣid al-Sharī‘ah represents the core and spirit of Islamic law, affirming that Sharia was revealed to protect and realize comprehensive human welfare. Through an understanding of maqāṣid, Islamic law can be applied contextually, humanely, and justly. Therefore, maqāṣid al-sharī‘ah functions as a strategic instrument in the development of Islamic law, education, and management in the contemporary era.

Islamic Management Planning as an Instrument for Achieving Maqāṣid al-Sharī‘ah: A Hadith-Based Perspective

Planning is a fundamental function of management that determines an organization’s direction, objectives, and strategic steps. From an Islamic perspective, planning is not merely technical or administrative, but encompasses theological, ethical, and normative dimensions oriented toward achieving the objectives of Sharia (maqāṣid al-sharī‘ah) (Auda, 2021; Kamali, 2022). Islamic management views planning as a rational human endeavor (ikhtiar) that must align with the will of Allah SWT, grounded in the values of tawḥīd, trustworthiness, justice, and public welfare (Qaradawi, 2020). Consequently, planning in Islamic management becomes a strategic instrument for realizing maqāṣid al-sharī‘ah in education, economics, social affairs, and organizational governance (Ismail & Ali, 2023).

Conceptually, planning in Islamic management can be understood as a systematic process of setting objectives and work steps while considering Sharia values and their impact on human welfare in both this world and the hereafter (Kamali, 2022). This principle aligns with Islamic teachings that encourage foresight, measured action, and avoidance of reckless behavior. The Qur’an emphasizes the importance of planning in QS al-Ḥashr [59]: 18, which commands believers to reflect on what they have prepared for the future (al-Zuhayli, 2020).

From a Hadith perspective, the urgency of planning is evident in the practices of the Prophet Muhammad ﷺ across various aspects of life. The event of the Hijrah from Makkah to Madinah illustrates the Prophet's meticulous strategic planning, including time management, route selection, role distribution, and logistical preparation (al-Būfī, 2021). This affirms that planning is part of the Prophet's Sunnah and reflects a professional and visionary Islamic management model (Syarif, 2022).

The Prophet's Hadith stating, "Tie your camel and then place your trust in Allah" (i'qilhā wa tawakkal), demonstrates the balance between well-planned human effort and spiritual reliance upon Allah SWT (al-Tirmidhī, Hadith no. 2517). In Islamic management, planning represents rational effort that does not contradict tawakkul, but rather serves as a prerequisite for its proper realization (Qaradawi, 2020).

When linked to maqāṣid al-sharī'ah, Islamic management planning plays a crucial role in safeguarding the five fundamental objectives of Sharia (al-ḍarūriyyāt al-khams). Systematic planning contributes to the protection of religion, life, intellect, lineage, and wealth through policies and programs oriented toward public welfare (Auda, 2021; Ibn 'Āshūr, 2020).

From the Hadith perspective, the orientation toward welfare (maṣlaḥah) constitutes the primary aim of all planning and policymaking. The Hadith maxim *lā ḍarar wa lā ḍirār* serves as a normative principle that planning must prevent harm and maximize benefit (Kamali, 2022). This principle is highly relevant in modern management, particularly in strategic decision-making with wide-ranging social and organizational impacts (Hassan, 2024).

Contemporary maqāṣid scholars such as Ibn 'Āshūr and Jasser Auda emphasize that maqāṣid al-sharī'ah should serve as the primary framework for policy planning and institutional management. Auda's systems approach views planning as a dynamic, contextual, and goal-oriented process rather than mere formal compliance with regulations (Auda, 2021).

In Islamic education, maqāṣid- and Hadith-based planning forms the foundation for formulating vision, curriculum, instructional strategies, and evaluation. Planning oriented toward maqāṣid does not solely pursue academic achievement, but also emphasizes character formation, spirituality, and social responsibility among learners (Rahman & Fauzi, 2023).

Thus, planning in Islamic management constitutes a strategic instrument for achieving maqāṣid al-sharī'ah. A Hadith-based perspective demonstrates that planning is an integral part of the Prophet's Sunnah, teaching a balance between ikhtiar and tawakkul, rationality and spirituality, thereby enabling Muslims to address modern challenges without losing the essence of Islam (Syarif, 2022; Auda, 2021).

Implementation of Maqāṣid al-Sharī'ah in Islamic Educational Management: A Hadith-Based Perspective

The implementation of maqāṣid al-sharī'ah in Islamic educational management represents a strategic effort to ensure that educational governance is not only oriented toward administrative and academic achievement, but also toward the realization of comprehensive human welfare in accordance with the objectives of Islamic law. Maqāṣid al-sharī'ah affirms that all Sharia provisions are established to protect and develop the five essential human necessities (al-ḍarūriyyāt al-khams): religion, life, intellect, lineage, and wealth (Auda, 2021). In the context of Islamic education, maqāṣid functions as both a normative and ethical framework in the formulation of policies, planning, implementation, and evaluation of

educational management.

Islamic educational management grounded in maqāṣid al-sharī‘ah positions education as a means of worship and civilizational development. Education is not only intended to produce intellectually capable human resources, but also to shape individuals who are faithful, pious, morally upright, and socially responsible (Kamali, 2022). Therefore, the implementation of maqāṣid in Islamic educational management must be integrated across all management functions, from planning and organizing to implementation and supervision.

The preservation of religion (ḥifẓ al-dīn) constitutes the primary objective of Islamic education. Its implementation in educational management is reflected in the formulation of vision, mission, and curricula oriented toward strengthening faith, worship, and moral conduct. From a Hadith perspective, the Prophet Muhammad ﷺ emphasized that all actions depend on intentions (innamā al-a‘māl bi al-niyyāt), underscoring that spiritual orientation must underlie all educational activities (al-Bukhārī, Ṣaḥīḥ al-Bukhārī, no. 1). Islamic educational management must ensure that institutional policies, programs, and culture consistently support the internalization of Islamic values.

The preservation of life (ḥifẓ al-nafs) is realized through educational policies that guarantee safety, health, and well-being for all members of the school community. The Prophet ﷺ prohibited actions that harm oneself or others, as articulated in the principle *lā ḍarar wa lā ḍirār* (Ibn Mājah, Sunan Ibn Mājah, no. 2340). This principle provides a managerial foundation for creating safe, non-violent, child-friendly educational environments that address both physical and mental health.

The preservation of intellect (ḥifẓ al-‘aql) lies at the core of educational objectives. The implementation of this maqāṣid dimension is evident in curriculum management, instructional methods, and educator development that promote critical, scientific, and ethical thinking. The Prophet’s Hadith encouraging the pursuit of knowledge as an obligation for every Muslim (ṭalab al-‘ilm farīdah) highlights the central responsibility of Islamic educational institutions to develop intellectual capacity (al-Bayhaqī, Shu‘ab al-Īmān, 2020). Accordingly, Islamic educational management must remain adaptive to advances in science and technology without neglecting moral and spiritual values.

The preservation of lineage (ḥifẓ al-nasl) in Islamic educational management is realized through character education, moral development, and the reinforcement of family and ethical values. From a Hadith perspective, the Prophet Muhammad ﷺ emphasized moral education as the primary mission of his prophethood (innamā bu‘ithtu li utammima makārim al-akhlāq) (Mālik ibn Anas, al-Muwaṭṭa‘, no. 1614). Islamic educational management must therefore design developmental programs that foster morally upright individuals with strong social ethics and responsibility for the future of the ummah.

The preservation of wealth (ḥifẓ al-māl) relates to the transparent, accountable, and just management of financial resources and assets within educational institutions. The Prophet ﷺ stated that every leader is a trustee and will be held accountable for his leadership (Muslim, Ṣaḥīḥ Muslim, no. 1829). This principle of *amānah* serves as the ethical foundation for Islamic educational financial management, preventing misuse of funds and ensuring institutional sustainability.

Contemporary maqāṣid thinkers such as Ibn ‘Ashūr and Jasser Auda assert that maqāṣid al-sharī‘ah should serve as the primary paradigm in the governance of modern institutions,

including education. Auda's systems approach conceptualizes educational management as a dynamic, contextual, and welfare-oriented process (Ibn 'Āshūr, 2020). Within this framework, the Prophet's Hadiths are understood not merely textually, but also contextually, to address the challenges of education in the era of globalization and digitalization.

In conclusion, the implementation of *maqāsid al-sharī'ah* in Islamic educational management from a Hadith-based perspective demonstrates that educational governance must integrate managerial professionalism with Islamic spiritual and ethical values. Islamic educational management grounded in *maqāsid* and Hadith is capable of positioning educational institutions as strategic instruments for shaping generations who are faithful, knowledgeable, morally upright, and contributive to the welfare of the ummah and human civilization.

D. CONCLUSION

Planning in Islamic management is a strategic function that plays a fundamental role in realizing the objectives of Islamic law (*maqāsid al-syarī'ah*). Unlike planning in conventional management, which tends to focus on technical effectiveness and efficiency, planning in Islamic management integrates rational, ethical, and spiritual dimensions grounded in the values of *tawḥīd*, *amānah* (trustworthiness), justice, and *maṣlahah* (public welfare). Accordingly, planning is not understood merely as an administrative activity, but as a form of human endeavor (*ikhtiar*) that constitutes an act of worship and carries accountability before Allah SWT.

From the perspective of Hadith studies, planning is an integral part of the Sunnah of the Prophet Muhammad ﷺ. The Prophet's planning practices such as during the Hijrah and in the management of communal affairs demonstrate a balance between well-planned human effort and reliance upon Allah SWT (*tawakkul*). Hadiths concerning intention, trust, the prohibition of causing harm, and leadership responsibility provide a normative foundation that all planning must be oriented toward promoting benefit and preventing harm (*mafsadah*). Thus, planning in Islamic management is not only legally valid from a *Sharī'ah* perspective, but also constitutes a moral and professional obligation.

In relation to *maqāsid al-syarī'ah*, Islamic management planning functions as a primary instrument in safeguarding and realizing the five essential objectives of the *Sharī'ah* (*al-ḍarūriyyāt al-khams*): the protection of religion, life, intellect, lineage, and wealth. *Maqāsid*-based planning enables Islamic institutions and organizations including educational institutions—to formulate visions, policies, and work programs that are not only responsive to contemporary challenges but also remain aligned with *Sharī'ah* values.

In conclusion, planning in Islamic management, when constructed upon the framework of *maqāsid al-syarī'ah* and understood through a Hadith-based perspective, offers a holistic, contextual, and welfare-oriented managerial approach. This planning model is highly relevant for application across various spheres of modern life, particularly in Islamic education, to achieve governance that is professional, ethical, and sustainable without losing the spirit and essence of Islamic teachings.

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