MAQASID SYARIAH AND THE ETHICAL TURN IN ISLAMIC EDUCATIONAL MANAGEMENT

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Abstract: This article examines the ethical turn in Islamic educational management by positioning Maqasid Syariah as an operational ethical framework rather than a purely normative or legal construct. Responding to the limitations of technocratic and performance-driven governance models, the study argues that contemporary Islamic educational institutions require a value-oriented approach capable of integrating managerial effectiveness with moral responsibility. Using a conceptual and analytical methodology, the article synthesises classical and contemporary Maqasid scholarship with theories of ethical and values-based educational management. The analysis demonstrates that Maqasid Syariah functions as an ethical architecture that reorients managerial decision-making towards human dignity, intellectual development, social justice, and long-term sustainability. The study further illustrates how this ethical framework can be operationalised across key domains of educational management, including leadership, human resource management, curriculum governance, quality assurance, and financial stewardship. By embedding ethical considerations into routine managerial processes, Maqasid Syariah enables Islamic educational institutions to navigate modern governance demands without compromising their moral and educational missions. The article contributes to the literature by bridging the gap between normative Islamic ethics and practical management, offering a conceptual foundation for ethically coherent and contextually responsive educational governance.

INTRODUCTION

Contemporary debates in educational management increasingly point to a paradigmatic shift from technocratic and performance-driven models towards approaches that foreground ethics, values, and moral responsibility. This shift, often described in the literature as the ethical turn, reflects growing dissatisfaction with managerial frameworks that prioritise efficiency, accountability metrics, and measurable outputs while neglecting the moral purposes of education (Abdul-Jabbar & Makki, 2024; Abidin, 2020). In educational settings, management is no longer viewed merely as an administrative function, but as a form of ethical practice in which decisions shape human development, institutional culture, and the social consequences of schooling. As such, the ethical dimension of management has moved from the periphery to the centre of educational leadership and governance debates (A. H. Abdullah et al., 2025).

This ethical turn is particularly significant in the context of Islamic education. Islamic educational institutions—including madrasahs, Islamic schools, and pesantren—operate at the intersection of two powerful and often competing imperatives. On the one hand, they are increasingly required to comply with modern governance standards such as transparency, accountability, performance evaluation, digitalisation, and international benchmarking (Bush, 2020; OECD, 2022). On the other hand, these institutions are normatively committed to preserving religious values, cultivating moral character, and promoting holistic human development grounded in Islamic ethical principles. The tension between these imperatives frequently results in managerial practices that are administratively compliant yet ethically underarticulated, or ethically expressive but organisationally (Azra, 2016; Muhaimin, 2006).

Existing research suggests that many of the challenges faced by Islamic educational institutions stem not only from limited resources or structural constraints, but from the absence of a coherent ethical framework capable of guiding managerial decision-making in complex institutional environments (Arifin, 2013; Tilaar, 2000). In practice, modern management models are often adopted in an instrumental and imitative manner, with little critical reflection on their ethical assumptions or compatibility with Islamic educational values. Consequently, teachers may be treated as bureaucratic functionaries, students as service recipients, and curricula as accreditation artefacts rather than moral and intellectual pathways. This condition resonates with what educational theorists describe as moral drift, namely the gradual erosion of ethical orientation in educational practice under the pressures of modernity and managerialism (M.M, 2025; Waggoner & Walker, 2018).

Against this backdrop, the search for an ethical framework that is both normatively grounded and managerially operational has become increasingly urgent. Within the Islamic intellectual tradition, Maqasid Syariah commonly understood as the higher objectives or purposes of Islamic law offers a promising conceptual resource. Classical scholars such as al-Juwayni and al-Ghazali emphasised that the entire structure of Syariah is oriented towards the preservation of human welfare, dignity, and social harmony (Al-Ghazali, 2006; Kamali, 1999). Later systematised by al-Shatibi, Maqasid Syariah articulated a purposive understanding of Islamic norms that foregrounds protection of religion, life, intellect, lineage, and property as foundational values (Al-Syathibi, 2004). Importantly, these objectives are not limited to legal reasoning, but reflect a broader ethical vision of human flourishing.

In modern scholarship, Maqasid Syariah has been increasingly recognised as a dynamic and adaptive framework capable of responding to contemporary social challenges. Thinkers such as Ibn Ashur and Auda have expanded the scope of Maqasid beyond classical legal categories,

emphasising values such as justice, human dignity, freedom, and social development (Auda, 2008; Ibn'Ashur, 2001). This expansion has enabled Maqasid to be applied in diverse fields, including public policy, economics, governance, and human development. However, despite this growing body of literature, the application of Maqasid Syariah to educational management remains underdeveloped and largely conceptual (M. A. Abdullah, 2023).

Most existing studies on Maqasid and education focus on normative aspirations—such as moral formation, religious identity, or character education without translating these ideals into concrete managerial principles and decision-making frameworks (Auda, 2022). As a result, Maqasid Syariah is frequently invoked as an ethical slogan rather than employed as an analytical tool capable of shaping institutional governance, leadership practices, human resource management, or quality assurance systems. This gap between ethical ideals and managerial practice represents a significant lacuna in the literature on Islamic educational management (Abdurrahman, 2020).

At the same time, developments in mainstream educational management scholarship point to a growing convergence with ethical concerns long emphasised within the Islamic tradition. Research on values-based leadership, ethical governance, and human-centred management highlights the importance of moral purpose, relational trust, and social responsibility in educational institutions (Hatim et al., 2025; Saleh, 2022). Nevertheless, much of this literature is grounded in secular moral philosophy and does not adequately engage with religiously rooted ethical frameworks. Consequently, Islamic educational institutions often face a conceptual dilemma: whether to adopt secular ethical models that may not fully resonate with their normative commitments, or to rely on traditional religious discourses that lack managerial operationalization (Agusra et al., 2025).

This article argues that Maqasid Syariah can serve as a robust ethical framework for addressing this dilemma and facilitating an ethical turn in Islamic educational management. Rather than treating Maqasid as a set of abstract theological principles, the article conceptualises Maqasid Syariah as a value-based managerial framework that informs institutional vision, leadership, organisational culture, and evaluative practices. By focusing on purposes rather than procedures, Maqasid provides an ethical orientation that enables educational managers to navigate competing demands while remaining anchored in Islamic moral values.

The central aim of this article is to explore how Maqasid Syariah can be operationalised as an ethical framework within Islamic educational management, and how such an approach contributes to the broader discourse on ethical governance in education. Employing a conceptual and analytical methodology, the article synthesises classical and contemporary Maqasid

scholarship with theories of ethical and values-based management in education. It seeks to demonstrate that Maqasid Syariah is not merely compatible with modern management principles, but offers a distinctive contribution by integrating moral intentionality, human dignity, and social responsibility into the core of managerial practice.

The contribution of this study lies in repositioning Maqasid Syariah from a predominantly normative construct to an operational ethical framework for educational management. By doing so, the article advances the literature on Islamic educational management and provides a conceptual bridge between Islamic ethical thought and contemporary management theory. Ultimately, this ethical turn is not proposed as a rejection of modern managerial tools, but as a reorientation that ensures such tools serve the higher purposes of education: the cultivation of moral integrity, intellectual flourishing, and social well-being within Islamic educational institutions.

RESEARCH METHODOLOGY

This study employs a qualitative conceptual research design aimed at developing an ethical framework for Islamic educational management through the lens of Maqasid Syariah. Rather than generating empirical data, the research is positioned within normative–analytical inquiry, which is commonly used in educational philosophy, ethics, and management studies to refine concepts, interrogate theoretical assumptions, and construct integrative frameworks (Creswell, 2013). This methodological choice is appropriate given the article's objective to reposition Maqasid Syariah as an operational ethical framework rather than to test predefined hypotheses.

The primary methodological approach is systematic conceptual analysis, combining classical Islamic scholarship on Maqasid Syariah with contemporary literature on ethical and values-based educational management. Conceptual analysis is employed to clarify key constructs such as ethics, management, and Maqasid while examining their internal coherence, normative assumptions, and practical implications within institutional contexts (Alaslan, 2022; Amrullah & Mutholingah, 2025). This approach allows the study to move beyond descriptive accounts of Maqasid towards a structured understanding of how ethical objectives can inform managerial reasoning and decision-making in Islamic educational institutions.

Data sources for this study consist of two main bodies of literature. The first includes classical and modern works on Maqasid Syariah, particularly those that conceptualise Maqasid as purposive, dynamic, and socially oriented, such as the writings of al-Shatibi, Ibn Ashur, and contemporary scholars like Kamali and Auda (Al-Syathibi, 2004; Auda, 2022; Ibn'Ashur, 2001;

Kamali, 1999). These sources provide the normative and philosophical foundations of the ethical framework. The second body of literature comprises peer-reviewed studies in educational management, ethical leadership, and values-based governance, drawn from international journals and authoritative academic texts (Leithwood & Seashore-Louis, 2011). This dual-literature strategy enables an integrative dialogue between Islamic ethical thought and modern management theory.

The analytical procedure follows three interrelated stages. First, a thematic mapping of ethical principles embedded in Maqasid Syariah is conducted, focusing on core values such as protection of human dignity, justice, responsibility, and sustainability. These themes are derived through close reading and comparative interpretation of classical and contemporary Maqasid texts. Second, these ethical themes are examined in relation to key domains of educational management, including institutional vision, leadership, human resource management, curriculum governance, and quality assurance (Alamsyah et al., 2023; Alazmi & Bush, 2024). This stage involves an interpretive alignment process, identifying points of convergence between Maqasid-based ethics and established principles of ethical educational management. Third, the findings are synthesised into a conceptual framework that illustrates how Maqasid Syariah can function as an ethical compass guiding managerial practice, rather than as a prescriptive legal doctrine.

To enhance analytical rigour, the study applies critical hermeneutic interpretation, particularly when engaging with classical Islamic texts (Mahbubi, 2025). This approach acknowledges the historical context of foundational sources while allowing for contextual reinterpretation in light of contemporary educational challenges (Hallaq, 2009). In parallel, contemporary management theories are critically assessed to avoid unreflective adoption of secular ethical models that may conflict with the normative commitments of Islamic education. The result is a balanced framework that is normatively grounded yet contextually adaptive.

As a conceptual study, this research does not seek generalisability in the statistical sense. Instead, its validity lies in theoretical plausibility, coherence, and applicability (Ahyar et al., 2024). The proposed framework is intended to be transferable across various Islamic educational contexts, offering a heuristic tool for scholars, policymakers, and educational leaders. Limitations of the study include the absence of empirical validation, which is acknowledged as an avenue for future research. Subsequent studies may employ qualitative case studies or mixed-method approaches to examine how the Maqasid-based ethical framework operates in practice within specific institutional settings.

RESULT AND DISCUSSION
Maqasid Syariah as an Ethical Architecture for Islamic Educational Management

In much of the existing literature, ethics in educational management is treated as an ancillary concern, often subsumed under leadership styles or professional conduct codes. However, the ethical turn in educational management scholarship suggests that ethics should be understood as constitutive of management itself, not as an external (Ahmad et al., 2025; Alamsyah et al., 2023). Management decisions inherently involve moral choices: prioritising certain goals over others, allocating limited resources, and shaping institutional cultures that affect human lives. From this perspective, the absence of an explicit ethical architecture leaves educational institutions vulnerable to technocratic reductionism, where effectiveness is measured narrowly through performance indicators and compliance mechanisms (Abidin, 2020; Ali et al., 2024).

Maqasid Syariah offers an alternative ethical architecture grounded in purposiveness rather than proceduralism. Classical scholars consistently emphasised that Syariah is oriented towards the realisation of human welfare *(maslahah)* and the prevention of harm (*mafsadah),* a principle that transcends legal formalism (Mahsun et al., 2022; Syahputra et al., 2025). When translated into the domain of educational management, this purposive orientation shifts the evaluative focus from whether managerial procedures are correctly followed to whether institutional actions meaningfully contribute to human flourishing (Darwanto et al., 2024). This shift is emblematic of the ethical turn: management is judged not only by how efficiently it operates, but by what kind of human beings and social relations it produces.

One of the most significant contributions of Maqasid Syariah as an ethical architecture lies in its capacity to integrate moral intentionality into managerial reasoning. In Islamic ethical thought, intention (*niyyah*) is inseparable from action, and outcomes are assessed in light of both means and purposes. Applied to educational management, this principle challenges instrumental approaches that justify ethically questionable practices on the grounds of efficiency or competitiveness (Gumanti, 2018; Oladapo & Rahman, 2016). For example, policies that intensify academic pressure to improve institutional rankings may be procedurally legitimate, yet ethically problematic if they undermine student wellbeing or intellectual integrity. A Maqasid-based ethical architecture requires managers to interrogate such decisions through the lens of purpose, asking whether they align with the preservation of intellect *(hifz al-'aql)*, human dignity, and social responsibility (A'la & Makhshun, 2022; Shofi et al., 2023).

Furthermore, Maqasid Syariah provides a hierarchical yet flexible value structure that is particularly suited to complex educational environments. The classical articulation of Maqasid often expressed through the protection of religion, life, intellect, lineage, and property should not be understood as a static checklist, but as an interrelated system of values that guide

prioritisation in decision-making (Amalia, 2018; KAMALI, 2008). In educational management, this hierarchy enables leaders to navigate competing demands without resorting to arbitrary choices. For instance, financial sustainability *(hifz al-mal)* is a legitimate managerial concern, but it cannot ethically override the protection of intellectual integrity or student wellbeing. This value-based prioritisation contrasts sharply with market-oriented governance models, where financial and reputational considerations often dominate managerial agendas (Aşkun & Erkoyuncu, 2023; Bingham et al., 2005).

The ethical architecture of Maqasid Syariah also redefines accountability in educational management. In dominant managerial paradigms, accountability is largely external and procedural, focusing on compliance with regulations, audits, and performance benchmarks (Arruda Filho et al., 2019; Krasny et al., 2014). While such mechanisms are not inherently problematic, their ethical limitation lies in their narrow conception of responsibility. A Maqasid-oriented framework expands accountability to include moral and social dimensions. Educational leaders are accountable not only to regulators and stakeholders, but also to the ethical consequences of their decisions on learners, educators, and the wider community (Bush, 2020; Mahmud, 2025). This expanded accountability resonates with Islamic ethical notions of trusteeship (*amanah*), where authority is inseparable from responsibility for the wellbeing of others.

Another important dimension of Maqasid Syariah as an ethical architecture is its emphasis on human dignity and relational ethics. Contemporary critiques of managerialism in education highlight the dehumanising effects of excessive bureaucratisation, where teachers and students are reduced to units of performance (Biesta, 2020; Saleh, 2022). Maqasid-based ethics resist this reduction by foregrounding the intrinsic worth of the human person. In management terms, this implies institutional cultures that respect professional autonomy, encourage ethical deliberation, and foster trust-based relationships. The preservation of intellect (hifz al-'aql), for example, entails creating environments where critical inquiry and academic honesty are valued over superficial achievement, while the preservation of life and wellbeing (hifz al-nafs) requires policies that safeguard psychological and emotional health alongside physical safety (Vygotsky & Cole, 1978; Wulandari & Septian, 2020).

Importantly, positioning Maqasid Syariah as an ethical architecture does not entail a rejection of modern management tools or organisational rationality. Rather, it enables a critical appropriation of such tools within a morally coherent framework. Concepts such as strategic planning, quality assurance, and performance evaluation can be ethically enriched when guided by Maqasid principles. Strategic plans, for instance, are not merely roadmaps for institutional

growth, but moral documents that articulate long-term commitments to educational purpose and social contribution (Ningsih et al., 2024; Pahutar et al., 2024). Quality assurance processes, similarly, are reframed as mechanisms for ensuring that educational practices remain aligned with ethical objectives, rather than as compliance exercises detached from substantive educational values (Almuhaideb & Saeed, 2020).

From a theoretical perspective, this reconceptualisation contributes to the literature on Islamic educational management by bridging a long-standing divide between normative Islamic thought and practical governance concerns (Siswahyuningsih et al., 2025). Much previous scholarship has either remained at the level of moral exhortation or focused narrowly on administrative efficiency. By articulating Maqasid Syariah as an ethical architecture, this study demonstrates how Islamic ethical principles can inform the internal logic of management itself. This approach aligns with broader developments in management theory that advocate values-based and purpose-driven organisations, yet it does so from within an Islamic epistemological framework.

In the context of the ethical turn, Maqasid Syariah thus functions not as an alternative ideology imposed upon management, but as a foundational ethical grammar that shapes how management is understood and practised. It offers Islamic educational institutions a coherent moral compass capable of guiding decision-making amid competing pressures, while remaining sufficiently flexible to engage with contemporary governance challenges. By embedding ethical purposiveness at the heart of management, Maqasid Syariah enables a form of educational governance that is not only effective, but also morally intelligible and socially responsible.

Operationalising the Ethical Turn in Islamic Educational Management

While the conceptual positioning of Maqasid Syariah as an ethical architecture establishes the normative foundation of the ethical turn, its academic and practical significance ultimately depends on the possibility of operationalisation. Ethical frameworks often face criticism for remaining abstract and aspirational, failing to influence everyday managerial practice (Rukmanda et al., 2025). This section demonstrates that Maqasid Syariah, when understood as a purposive and value-oriented system, can be translated into concrete managerial domains within Islamic educational institutions. In doing so, the ethical turn becomes not merely a philosophical stance, but a practical reorientation of management logic (Avelar et al., 2019).

Operationalising the ethical turn begins with a reconceptualisation of leadership and institutional vision. In conventional managerial paradigms, leadership effectiveness is frequently assessed through measurable outcomes such as organisational growth, efficiency, and external reputation. Although these indicators are not irrelevant, they are ethically insufficient when

detached from educational purpose. A Maqasid-based approach reframes leadership as moral stewardship, where leaders act as trustees (*umana'*) responsible for safeguarding the intellectual, moral, and social development of learners (Bagus, 2020; Harsoyo, 2022). Institutional vision, therefore, is not reduced to strategic ambition, but articulated as a purposive commitment to human flourishing. This orientation aligns with ethical leadership theories that emphasise integrity, care, and responsibility, while grounding them in an Islamic moral epistemology rather than a purely secular one (Alamsyah et al., 2023).

Human resource management represents a second critical domain in which the ethical turn can be operationalised. Teachers and educational staff are often managed through bureaucratic systems that prioritise compliance, workload efficiency, and performance metrics. Such approaches risk instrumentalising educators and eroding professional autonomy (Zahara et al., 2025). Through the lens of Maqasid Syariah, human resources are reimagined as moral and intellectual capital (Skipton Leonard & Lang, 2010). The preservation of intellect *(hifz al-'aql)* implies sustained investment in teachers' professional and ethical development, while the preservation of human dignity requires fair evaluation systems, participatory decision-making, and supportive organisational cultures. In this framework, professional development is not merely a technical upgrade, but a moral investment in those entrusted with shaping future generations.

Curriculum governance further illustrates the practical implications of the ethical turn. Under market-oriented education reforms, curricula are often shaped by employability metrics, standardised testing, and institutional branding. While responsiveness to societal needs is important, excessive instrumentalisation risks hollowing out the formative purpose of education (Abdul-Jabbar & Makki, 2024; Shobirin et al., 2025). A Maqasid-oriented ethical framework restores curriculum governance to its foundational role as a moral and intellectual pathway. Managerial decisions regarding curriculum design, assessment policies, and learning environments are evaluated not only by alignment with standards, but by their contribution to intellectual integrity, ethical reasoning, and social responsibility (Oji, 2015). In this sense, curriculum management becomes an ethical practice, ensuring that knowledge serves wisdom rather than mere credential accumulation.

The ethical turn is also evident in approaches to quality assurance and evaluation. Dominant models of educational quality tend to rely heavily on quantifiable indicators, audits, and rankings. While such mechanisms provide useful information, they often fail to capture ethical dimensions such as student wellbeing, institutional integrity, and the moral climate of learning environments (Arif et al., 2023; Elihami et al., 2025). Maqasid Syariah introduces a

multidimensional evaluative perspective. Alongside quantitative indicators, managers are encouraged to pose ethically oriented considerations concerning the extent to which institutional policies protect students' psychological and intellectual wellbeing, as well as whether evaluation systems recognise integrity and social contribution rather than merely privileging performance outcomes. By embedding such ethical considerations into quality assurance processes, the ethical turn reconfigures evaluation from a procedural compliance exercise into a reflective moral practice (Abidin, 2020; Siswahyuningsih et al., 2025).

Financial and resource management constitute another arena where the ethical turn challenges prevailing assumptions. Financial sustainability is a legitimate and necessary concern for educational institutions, particularly in competitive environments. However, Maqasid-based ethics insist that financial considerations remain subordinate to educational purpose. The preservation of wealth (hifz al-mal) is interpreted not as profit maximisation, but as responsible stewardship of resources for the common good (Fadli & Helmi, 2024; Gumanti, 2018). Managerial decisions regarding budgeting, partnerships, and resource allocation are therefore evaluated in terms of transparency, fairness, and long-term educational impact. This approach counters the commodification of education and reinforces public trust in Islamic educational institutions.

Collectively, these operational domains illustrate that the ethical turn informed by Maqasid Syariah is not an abstract moral appeal, but a systematic reorientation of managerial reasoning. Ethics becomes embedded in routine decision-making processes, shaping priorities, criteria, and institutional culture (Epstein et al., 2015; Siler, 2020). This integration distinguishes Maqasid-based management from both purely technocratic governance and purely moralistic discourse. It offers a middle path in which ethical values guide managerial practice without undermining organisational effectiveness.

To clarify this operationalisation, Table 1 summarises the relationship between key domains of Islamic educational management, relevant Maqasid principles, ethical orientations, and practical managerial implications.

Table 1. Summarises The Relationship

Management Domain	Relevant Maqasid Orientation	Ethical Focus	Managerial Implications
Institutional Vision and Leadership	Protection of religion and human dignity (*hifz al-din*, *karamah al-insan*)	Moral stewardship and purpose-driven leadership	Vision grounded in educational purpose; leadership as ethical trusteeship rather than technical control
Human Resource Management	Protection of intellect and dignity (*hifz al-'aql*)	Professional integrity and wellbeing	Fair evaluation, ethical professional development, participatory decision-making

Curriculum Governance	Protection of intellect and social responsibility	Intellectual integrity and moral formation	Curriculum as formative pathway, not merely accreditation or employability instrument
Quality Assurance and Evaluation	Prevention of harm and promotion of welfare	Moral accountability and reflective evaluation	Multidimensional evaluation including wellbeing, integrity, and ethical climate
Financial and Resource Management	Protection of wealth (*hifz al-mal*)	Responsible stewardship and justice	Transparent budgeting, equitable resource allocation, prioritisation of educational mission

From a theoretical standpoint, this operationalisation strengthens the contribution of Maqasid Syariah to educational management scholarship. It demonstrates that Islamic ethical principles can inform not only aspirations but also institutional mechanisms and managerial routines. In doing so, it responds to critiques that religious ethics lack practical applicability in modern organisational contexts. Instead, Maqasid Syariah is shown to function as a living ethical framework capable of engaging with complexity, competition, and change.

In the broader discourse on the ethical turn in educational management, this Maqasid-based approach offers a distinctive contribution. It aligns with global calls for values-based and human-centred governance, while providing a normative foundation rooted in Islamic intellectual tradition. The ethical turn, therefore, is not framed as a reactionary rejection of modernity, but as a constructive reorientation that integrates ethical purpose with managerial competence. For Islamic educational institutions navigating contemporary challenges, Maqasid Syariah offers both moral clarity and practical guidance, enabling management practices that are effective, accountable, and ethically coherent.

CONCLUSION

This article has argued that Maqasid Syariah provides a robust ethical foundation for the ongoing ethical turn in Islamic educational management. Responding to the limitations of technocratic and performance-driven governance models, the study repositioned Maqasid Syariah not as a normative or legalistic doctrine, but as an ethical architecture capable of guiding managerial reasoning, institutional priorities, and evaluative practices. By foregrounding purpose, human dignity, and moral responsibility, Maqasid Syariah offers a value-oriented framework that addresses both the ethical and organisational challenges facing Islamic educational institutions in contemporary contexts.

The conceptual analysis demonstrated that Maqasid Syariah functions as an internal logic of management rather than an external moral constraint. Its purposive orientation enables educational leaders to assess decisions based on their contribution to intellectual development, wellbeing, justice, and long-term sustainability. In doing so, the framework redefines accountability beyond procedural compliance, expanding it to include moral stewardship and social responsibility. This reconceptualisation aligns Islamic educational management with broader developments in values-based and human-centred management, while remaining grounded in Islamic ethical epistemology.

The article further illustrated how the ethical turn informed by Maqasid Syariah can be operationalised across key managerial domains, including leadership, human resource management, curriculum governance, quality assurance, and financial stewardship. These applications demonstrate that ethical considerations can be embedded into routine managerial processes without undermining organisational effectiveness. Instead, the Maqasid-based approach enhances coherence between institutional practice and educational purpose, countering the fragmentation often produced by uncritical adoption of market-oriented management models.

The primary contribution of this study lies in advancing Islamic educational management scholarship by bridging the gap between normative Islamic ethics and practical governance concerns. By articulating Maqasid Syariah as an operational ethical framework, the article offers a conceptual tool that is both theoretically grounded and practically relevant. Nevertheless, as a conceptual inquiry, the study is limited by the absence of empirical validation. Future research may extend this work through qualitative case studies or mixed-method investigations to examine how Maqasid-based ethical management is enacted in diverse institutional settings. Such studies would further strengthen the applicability of Maqasid Syariah as a living ethical framework for educational governance in an increasingly complex and value-contested educational landscape.

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