

# Maqashid Sharia-Based Pesantren Development Index

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This paper discusses the concept of Pondok Pesantren in terms of its etymology and history, describes its role in Islamic education, and explores the concept of Maqashid al-Syariah as the main objective of sharia law. This concept is applied in the context of Islamic boarding schools with a focus on environmental protection as the main variable. This study uses Simple Additive Weighting (SAW) method to assess the achievement of Maqashid al-Syariah in two Islamic boarding schools, namely Pesantren Miftahul Huda Bogor and Pesantren Hidayatullah Balikpapan. The results of the analysis show that both pesantren have good achievements in protecting religion, soul, mind, offspring, and property, but there are differences in environmental indicators. Pesantren Hidayatullah Balikpapan shows better performance in the environmental aspect, making it close to the full achievement of Maqashid Syariah, while Pesantren Miftahul Huda Bogor has some shortcomings in the health and environmental aspects. This study provides a comprehensive picture of the implementation of Maqashid Syariah in pesantren and provides insights into the role of pesantren in Islamic education and the environment.

**Keywords:** Pesantren, Islamic Boarding School, Maqashid al-Syariah

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## INTRODUCTION

Since long ago, pesantren have played an important role in recording the history of Indonesia, including the social, cultural, economic, and political aspects of the Islamic community in this country. Since Islam was first introduced in Indonesia, pesantren have been the main witnesses in the spread of this religion. Pesantren have made a major contribution in changing the way people in Indonesia view the importance of religion and education. In other words, people began to realize that in order to deepen their religious understanding and improve their religiousness, it is important to deepen their religious knowledge through a careful learning process in pesantren. (Usman 2013)

As one of the traditional Islamic educational institutions in Indonesia, pesantren has a significant role in maintaining and spreading Islamic religious and cultural values. Facing the changing times and increasingly complex challenges, pesantren must continue to adapt and develop in order to remain relevant and provide benefits to the community. One method that has emerged in the effort to develop pesantren is an approach that focuses on Maqasid Sharia (the purpose of sharia), which emphasizes a deep understanding of the principles of sharia and its application in daily life.

Maqasid Sharia is a concept in Islam that refers to the basic purposes and intentions of Islamic laws. This concept includes five main principles, namely protecting religion, soul, mind, offspring, property, and the environment. In the context of pesantren development, a Maqasid Sharia-based index is an effective tool to measure the extent to which pesantren fulfill these functions in daily life.

Maqasid al-Shari'ah, commonly referred to as the purpose of sharia (Islamic law), is an integral aspect of Islamic law. The concept of Maqasid al-Shari'ah is now widely used as one of the main measures in the formulation of fatwas related to Islamic business transactions, as well as the supervision and performance of Islamic financial institutions (Mukhibad, 2019). According to Jasser Auda, Maqasid al-Shari'ah is one of the most important methods today to reform and renew Islam (Auda, n.d.).

The Maqasid Shariah-based pesantren development index allows pesantren to assess the extent to which they have succeeded in supporting key aspects of Maqasid Shariah. These include the efforts of pesantren in maintaining the stability of religious teachings, protection of the individual soul, development of the mind and intellect, preservation of

offspring, ethical management of property, and preservation of the environment. This measurement provides a clear picture of the extent to which pesantren have contributed to the maintenance and development of society as a whole.

This study aims to develop an index of pesantren development with Maqasid Sharia that reflects the efforts of pesantren in maintaining and developing the core aspects of Maqasid Sharia. By developing this index, we can understand the role of pesantren in achieving the main goals of Islam and contribute to the development of a better society. Thus, this research is expected to provide valuable guidance for pesantren in measuring and improving their role in fulfilling Maqasid Sharia as well as providing greater benefits to society and Muslims in general.

## LITERATURE REVIEW

According to (Fitri & Ondeng, 2022) Pondok Pesantren is a series of words consisting of pondok and pesantren. The word pondok (room, hut, small house) is used in Indonesian by emphasizing the simplicity of the building. There is also the possibility that the word pondok comes from the Arabic "fundūk" which means a sleeping room, guesthouse or simple hotel. In general, the cottage is indeed a simple shelter for students who are far from their place of origin. Meanwhile, the word pesantren comes from the basic word "santri" which is affixed with the prefix "pe" and the suffix "an" which means a place where students live. According to several experts, as quoted by Zamakhsyari, among others: Jhons, states that the word santri comes from the Tamil language which means recitation teacher, while CC. Berg argues that this term comes from the term shastri which in Indian means a person who knows the sacred books of Hinduism, or a scholar of Hindu scriptures. The word shastri comes from the word shastra which means holy books, religious books, or books about science.

Based on this description, it is clear that in terms of etymology, Islamic boarding schools are ancient institutions that teach various religious sciences. There are similarities (linguistically) between pesantren that existed in Hindu history and pesantren that were born later. Both have in common the principle of teaching religious knowledge carried out in the form of dormitories.

In terminology, KH. Imam Zarkasih defines pesantren as Islamic educational institutions with a dormitory or cottage system, where the kyai is the main

figure, the mosque is the center of activity that animates it, and the teaching of Islam under the guidance of the kyai followed by santri as the main activity. Pesantren today is an Islamic educational institution that has its own characteristics. This pesantren institution is the oldest Islamic institution in Indonesian history which has a major role in the process of continuing national education. KH. Abdurrahman Wahid, defines pesantren technically, pesantren is a place where santri live.

Maqashid al-syariah is the purpose and direction of sharia law, where all mujtahids must pay attention to it. One of the principles put forward in maqashid al-syariah is to take the middle way and not exaggerate in applying it, because the *maslahah* to be realized must refer to revelation, not merely the result of thought alone. (Busyro, 2019)

Maqashid sharia according to Imam Ghazali is immortality by rejecting all forms of *madharat* and attracting benefits. So it is known as the rule of getting good and rejecting damage. (Muhammad Said bin Ahmad bin Mas'ud al-Yubi, 1998). Maqashid sharia is the purposes of sharia and the secrets intended by god in every law of the whole law. The essence of the purpose of sharia is to realize the benefits for humans and eliminate the disadvantages, while the *mabadi* (basic principle) is to pay attention to the basic values of Islam. Such as justice, equality and freedom. In his thought Imam Al-Ghazali divides *maslahat* into five, namely: 1) Safeguarding religion (*hifdz ad-Din*); the *illat* (reason) for the obligation to fight and strive if it is directed against the enemy or a similar purpose; 2) Safeguarding the soul (*hifdz an-Nafs*); the *illat* (reason) for which the law of *qishaash* is obligatory includes safeguarding its honor and freedom; 3) Safeguarding the mind (*hifdz al-aql*); *illat* (reason) for the prohibition of all intoxicating substances or narcotics and the like; 4) Safeguarding wealth (*hifdz al-Maal*); *illat* (reason): cutting off the hands of thieves, the *illat* of forbidding usury and bribery, or eating other people's wealth by other unlawful means; and 5) Preserving offspring (*hifdz an-Nasl*); *illat* (reason); the prohibition of adultery and accusing people of adultery. (Al-Ghazali, 1412).

The sixth variable of Maqashid Syariah which is the basis of this research is environmental protection, where protecting the environment is a universal value that God has given to humans, even protecting the environment is part of one's faith (Jaelani et al., 2017). Based on these considerations, protecting the environment is seen as part of Maqashid Sharia as

proclaimed by Yusuf Al-Qaradawi. Al-Qaradawi stated that all activities that cause environmental damage can be interpreted as threatening religion, life, reason, offspring and property (Al-Qaradhawi, 2017).

Gender-based separation of places of worship is common in various mosques or *mushalas* in Indonesia. Apparently, it sparked the curiosity of comparative religion researchers from the United States. International Relations Study Program of Universitas Islam Indonesia (HI UII) held a public lecture titled "Religion and Gender: Comparative Studies between the US and Indonesia" on Wednesday (11/4), at the Auditorium of the Faculty of Psychology and Social Sciences. This activity invited Bethany Elias Jenner, a Ph.D candidate from Arizona State University as a speaker. This activity was held as a result of the collaboration between UII's International Relations Study Program and the American Institute for Indonesian Studies. (UII 2018)

One of Bethany's research sites in Yogyakarta is the Aisiyiah Women's Special *Musholla* in Kauman and Karangajen. As stated by Bethany, she sees a link between the separation of women-only rooms in worship spaces and women's empowerment. Furthermore, she specifically explains how the physical separation of worship spaces affects the experiences of Muslim women both in Indonesia and in the United States. (UII 2018)

As according to Miftah Thoha in Ahmad Susanto, coaching is an action, process, result and statement of being better. In this case, it shows progress, improvement, evolutionary growth over several possibilities, development, or improvement of something. From the above statement, it can be concluded that worship coaching is an activity in an effort to improve, develop and improve something in the hope of getting better results than before. (Susanto 2018).

According to (Rohmaningtyas 2018) one of the *tabarru'* activities in Islam that has been practiced by the Prophet Muhammad PBUH, although not explicitly listed in the Quran is *waqf*. In Islamic history, *waqf* plays an important role in supporting the construction of public facilities and educational institutions.

Islamic boarding school according to KH. Abdurrahman Wahid is a complex whose location is usually separated from the residential environment. Regarding the definition of environment and boarding school, it can be concluded that the boarding school environment is a place or Islamic educational institution that influences and teaches about behavior, a

person's growth and development by prioritizing religious morality as a guide to daily life supported by various typical elements of a boarding school. Among the supporting factors are the strategic and conducive environment of the pesantren which is also safe, and active learning, including in the pesantren environment. (mumtazah 2021).

Until now, health and hygiene problems in Islamic boarding schools continue to occur. Health problems that are often faced by pesantren are itching and scabies (gudiken), shortness of breath, fever, fainting, coughing, runny nose, ulcer, mild pain, and so on.<sup>1</sup> In KEMENKES No. 36 of 2009, it has been stated that health is a human right and one of the elements of welfare that must be realized in accordance with the ideals of the Indonesian nation.<sup>2</sup> Thus, health is a basic need that must be received and obtained by every individual from the womb to death. Likewise with students who live in boarding schools. They have the right to be healthy, in order to support the learning process in the pesantren. To overcome health problems and increase the role of Islamic boarding schools in mobilizing the community, the minister of health issued PerMenKes No.1 of 2013 concerning Guidelines for Islamic Boarding School Health Post Services (POSKESTREN). Poskestren is a form of UKBM (Community-Sourced Health Efforts) in the boarding school environment that aims to realize the independence of boarding school residents and the surrounding community in behaving Clean and Healthy Living (PHBS). The position of poskestren is the same as posyandu, namely as a public health service under the guidance of the puskesmas. Therefore, the implementation of poskestren is based on the principle of from, by and for the boarding school community and the community. This is in line with the contents of the Appendix of Poskestren Guidelines No. 1 of 2013

that there needs to be involvement of santri in the provision of health services so that they get health information earlier. (Fajriyah, Fahrurrozi and Sholihah, *Health Service Management at Attanwir Bojonegoro Islamic Boarding School, East Java* 2021).

The concept of Maqashid Sharia began from the time of Al-Juwani and Imam AlGhazali, then systematically organized by Al-Shatibi. The idea is written in his famous book, *al- muwafaqat fi ushul al ahkam* (Reconciliation of Principles of Islamic Law), especially in the field of chapter II which he calls *kitab Al-Maqashid* (-Shatibi 2012). Discussion of Maqashid Sharia is also found in the book *Al-Mustasyfa* by Imam Al-Ghazali and the book *Hikmatu 'Tasyri' wa Falsafatuhu* by Al-Jurjawi (Misno and Wijaya 2018).

Maqashid sharia is the purpose of the establishment of sharia in Islam in the form of both commands and prohibitions. According to al-Shatibi, sharia was established to realize the benefit of a servant both in this world and in the hereafter. The six elements of Maqashid Sharia, namely, protecting religion, soul, mind, offspring, property and the environment, are important criteria in the preparation of index variables. The sixth Maqashid Sharia variable which is the basis of the Based on these considerations, protecting the environment is seen as part of Maqashid Sharia as proclaimed by Yusuf Al-Qaradawi. Al-Qaradawi states that all activities that cause damage to the environment can be interpreted as threatening religion, life, reason, offspring and property (Al-Qaradhawi 2017).

Other studies related to Maqashid shariah issue, can be found at As-Salafiyah et al., (2022); Maulida & Ali (2023); Nurazhari (2023); Uula & Harahap (2023); Izza & Ikhwan (2023); Rahayu (2021); and also Rusydiana et al., (2021).

Table 1. Maqasid Sharia-based Pesantren Development Index

No.	Criteria	Indicator	Explanation	Sources
1	Religion	1. Worship Development	control of fard and sunnah prayers, prayer training and prayers	(Susanto 2018)
		2. Gender Segregation	Gender Segregation of its Mosque	(UII 2018)
		3. Land Status	Pesantren with waqf land status	(Rohmaningtyas 2018)
2	Soul	1. Safe and conducive environment	Separate location from surrounding communities	(mumtazah 2021)

		2. Health Services	Clinic and medical personnel	(Fajriyah, Fahrurrozi and Sholihah, 2021)
		3. Adequate sports facilities	Such as basketball, swimming, etc. to maintain the mental and physical health of the students.	(Manaf 2012)
		4. Class separation	Class separation between ikhwan & akhwat	(Aqilla and Kamil 2022)
3	Intellect	1. Pesantren traditions are still used	learning methods, books that are considered mu'tabar: nahwu, shorof, fiqh books, etc.	(Maunah 2009)
		2. Curriculum. Management	Curriculum/Management	(Usman, Pesantren as an institution)
		Clear education	Clear education	Islamic Education 2013)
		3. Tahfidz Program	Quran and Hadith memorization program	(Riduan, Maufur and Abdurakhman 2016)
		4. Digital Media	The existence of a computer lab	(Arif 2022)
		5. <i>Bilingual Language</i>	2-language program: English and Arabic	(A. Susanto 2022)
4	Heredity	1. Organizational structure (leadership to the student council)	The structure of the organization in the pesantren starts from the leader who has the highest position to the Osis.	(Taufiqurrahman 2018)
		2. Welfare of pesantren residents	Welfare of the academic staff, teachers, cooks, etc. in terms of salary and facilities.	(Ridwan, Wiranata and Aprianda 2022)
		3. <i>School Location</i>	As a marketing program for new students who want to register	(Safitri 2022)
5	Treasure	1. BMT	Savings, tuition fees, ZISWAF, etc.	(Nur and Hendratmi 2019)
		2. ATM	ATM machine	(Susilawati and Mukhayarah 2021)
		3. Institutional and student entrepreneurship	Such as pesantren cooperatives and student cooperatives	(Fatmasari 2014) (Taufiqurrahman 2018)
6	Environment	1. <i>Cleaning Service</i>	<i>Clean Area Program</i>	(Mun'im, et al. 2023)
		2. <i>Water and electric efficiency</i>	Manage water and electricity usage efficiently	(Ariesman 2018)
		3. <i>Garbage and Waste</i>	Provision of trash and recycling bins	(Nurdiani and Muslim 2022)



The importance of the Maqashid Shariah element in the construction of index variables is the main focus of this research. Maqashid Shariah, which involves protecting religion, soul, mind, offspring, property and the environment, is considered a crucial criterion in designing the index variables. One of the main variables in Maqashid Shariah that is the subject of this research is environmental protection. Protecting the environment, which is considered a universal value emphasized by Allah to humans, is even considered an aspect of one's faith (Jaelani et al., 2017).

This view is supported by Yusuf Al-Qaradawi, who states that any activity that damages the environment can be interpreted as a threat to religion, soul, mind, offspring, and property (Al-Qaradhwai, 2017). Therefore, protecting the environment is seen as an integral part of Maqashid Sharia.

The literature review shows that previously there have been many studies conducted to build the economic strength of the mosque-based community. This pesantren-based community economic empowerment is very appropriate to do while preaching or what is commonly called empowerment da'wah. This empowerment da'wah not only aims to prosper the community but also aims to educate the community. It is hoped that the community's economy will improve along with the community's knowledge of Islamic teachings, especially Islamic economics.

## RESEARCH METHOD

This research uses the Simple Additive Weighting Method used to assess the extent to which the maqashid sharia index is achieved by calculating each ratio that has been given a special weighted value that has been determined by sharia experts around the world. (Antonio, Sanrego and Taufiq 2019). The data collection method used used primary data, which was obtained through surveys in pesantren. This study chose two pesantren as the object of research to understand the extent of the application of sharia principles contained in the Maqashid Syariah indicator criteria. The pesantren that became the focus of the research included Pesantren Miftahul Huda Bogor and Pesantren Hidayatullah Balik Papan.

## RESULTS

In this study, we measured two pesantren in Indonesia using the Maqashid Syariah index. The basic assumption of this study is whether the surveyed pesantren have fulfilled the indicators contained in Maqashid Syariah. Six indicators were used in this study,

namely Religion, Soul, Intellect, Descent, Property, and Environment. The division of criteria in this research framework is grouped into six criteria or consisting of six elements of Maqashid Syariah. Furthermore, each criterion has five sub-criteria on the pesantren empowerment index indicator. For the criterion of protecting religion, there are three sub-criteria or indicators, namely,

- 1) Worship Development: control of fardhu and sunnah prayers, prayer training and prayers
- 2) Gender Segregation: Gender Segregation of the Mosque
- 3) Land Status: Pesantren with waqf land status

In the criterion of protecting the soul, there are four sub-criteria or indicators, namely,

- 1) Safe and conducive environment: Separate location from surrounding communities
- 2) Health Services: Clinic and medical personnel
- 3) Adequate sports facilities: Basketball, Swimming, etc. to maintain the mental and physical health of the students.
- 4) Class separation: Class separation between ikhwan & akhwat

Furthermore, in the criteria for maintaining common sense, there are five sub-criteria or indicators, namely,

- 1) Pesantren traditions are still used: learning methods, books that are considered mu'tabar: nahwu, shorof, fiqh books, etc.
- 2) Clear curriculum/education management
- 3) Memorization Program: Quran and Hadith memorization program
- 4) Digital Media: Computer lab
- 5) *Bilingual Language*: 2 language program: English and Arabic

In the criterion of maintaining offspring, there are three sub-criteria or indicators, namely,

- 1) Organizational structure (leadership to student council): Organizational Structure (leaders up to Osis)
- 2) Welfare of pesantren residents: Welfare of the academic staff, teachers, cooks, etc. in terms of salary and facilities.
- 3) *School Location*: As a *Marketing* Program for new students who want to register

The asset security criteria consist of three sub-criteria or indicators, namely,

- 1) BMT: Savings, SPP, ZISWAF, etc.
- 2) ATM: ATM machine
- 3) Both institutional and student entrepreneurship: Such as pesantren cooperatives and student cooperatives

Finally, the criterion to protect the environment has five sub-criteria or indicators, namely,

- 1) *Cleaning Service: Clean Area* Program
- 2) *Water and electric efficiency* : Manage the use of water and electricity efficiently

- 3) *Garbage and Waste*: Provision of garbage and recycling bins

Based on the results of the research we have done, we get the results as shown in the table below:

Table 2. Pesantren Development Index Calculation

	Criteria	Criteria Weight	Indicator	Indicator Weight	Miftahul Huda	Total	Hidayatullah	Total
1	Religion	0,166	Worship Development	0,33	0,33	0,05	0,33	0,05
			Gender Segregation	0,33	0,33	0,05	0,33	0,05
			Land Status	0,33	0,33	0,05	0,33	0,05
2	Soul	0,166	Safe and conducive environment	0,25	0,25	0,04	0,25	0,04
			Health Services	0,25	0	0	0,25	0,04
			Adequate sports facilities	0,25	0,25	0,04	0,25	0,04
			Class separation	0,25	0,25	0,04	0,25	0,04
3	Intellect	0,166	Pesantren traditions are still used	0,2	0,2	0,03	0,2	0,03
			Clear curriculum	0,2	0,2	0,03	0,2	0,03
			Memorization Program	0,2	0,2	0,03	0,2	0,03
			Digital Media	0,2	0	0	0,2	0,03
			<i>Bilingual Language</i>	0,2	0,2	0,03	0,2	0,03
4	Heredity	0,166	Organizational student structure	0,33	0,33	0,05	0,33	0,05
			Welfare of pesantren residents	0,33	0,33	0,05	0,33	0,05
			<i>School Location</i>	0,33	0,33	0,05	0,33	0,05
5	Treasure	0,166	BMT	0,33	0,33	0,05	0,33	0,05
			ATM	0,33	0	0	0,33	0,05
			Entrepreneurship both institutional & student	0,33	0,33	0,05	0,33	0,05
6	Environ ment	0,166	<i>Cleaning Service</i>	0,33	0,33	0,05	0,33	0,05
			<i>Water and electric efficiency</i>	0,33	0,33	0,05	0,33	0,05
			<i>Garbage and Waste</i>	0,33	0,33	0,05	0,33	0,05
	TOTAL	1		6		0,86		1

In this study, we collected survey data from two Islamic boarding schools in Indonesia. Of the three housing estates investigated, there are some similarities in certain aspects that correspond to the Maqasid Syariah indicators.

The results of *Simple Additive Weighting (SAW)* In the aspect of maintaining religion, each pesantren has a full value with the sub-criteris of worship coaching, namely controlling fardhu and sunnah prayers, worship coaching is an activity in an effort to improve, develop and improve something in the hope of getting better results than before. (Susanto 2018), prayer training and prayers, Gender Separation with Gender Separation in the Mosque and Pesantren each with the status of waqf land.

In the aspect of protecting the soul, Hidayatullah Boarding School has full value in this aspect because of the availability of adequate health services Poskestren is a form of UKBM (Community-Sourced Health Efforts) in the boarding school environment which aims to realize the independence of boarding school residents and the surrounding community in behaving Clean and Healthy Living (PHBS). The position of poskestren is the same as posyandu, namely as a public health service under the guidance of the puskesmas (Fajriyah, Fahrurrozi and Sholihah, *Health Service Management at Attanwir Bojonegoro Islamic Boarding School, East Java 2021*). While Miftahul Huda boarding school does not cover this, namely the absence of clinics and medical personnel, in other soul-saving indicators such as a safe and conducive environment with a separate location from the surrounding community, adequate sports facilities such as basketball, swimming etc. to maintain the mental and physical health of students and class separation between ikhwan & akhwat each pesantren fulfills these indicators.

In the aspect of protecting the mind, each pesantren has a clear Curriculum / Education Management, the existence of a Quran and Hadith memorization program, and a 2-language program, namely English and Arabic. In the aspect of maintaining offspring, each pesantren applies a system of rules to maintain and discipline for stability and sustainable offspring.

In the aspect of safeguarding assets, BMT acts as an intermediary for tuition payments, student savings and other payments. For pesantren economic development, each pesantren has implemented entrepreneurship, both pesantren institutions and students. Pesantren Miftahul Huda Bogor received a

total indicator of 0.869444 out of a value of 1, with several indicators not being assessed because there are several values not met, such as the unavailability of clinics, computer labs, and the absence of ATM machines.

Pesantren Hidayatullah Balikpapan has a full weight value of 1 out of 1, because it has covered all indicators of pesantren development index. In conclusion, the closest pesantren to fulfill the Maqasid Syariah indicators in this study is Hidayatullah Balikpapan pesantren, with a total weight value of 1 out of the overall total value, which is 1.

## CONCLUSION

In conclusion, this research uses the Simple Additive Weighting (SAW) method to measure the extent to which the surveyed pesantren have fulfilled the Maqashid Syariah indicators. The two pesantren that become the object of the research are Pesantren Miftahul Huda Bogor and Pesantren Hidayatullah Balikpapan. From the analysis, Pesantren Hidayatullah Balikpapan has full weight value (1) on all Maqasid Syariah indicators, indicating that this pesantren as a whole is very close to fulfilling the objectives of sharia in Islam. On the other hand, Pesantren Miftahul Huda Bogor, although close to fulfilling the Maqasid Syariah indicators, has several values that are not fulfilled, such as the unavailability of clinics, computer labs, and ATM machines.

Thus, from the perspective of Maqashid Syariah, Pesantren Hidayatullah Balikpapan can be considered more successful in realizing the principles of sharia in pesantren life. However, it should be noted that this assessment is contextual and limited to the indicators used in this study. Furthermore, it is necessary to conduct further and holistic research to obtain a more comprehensive picture of the contribution of pesantren to Maqasid Syariah and community development.

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