Integrating Maqashid Shari'a on Cultural Responsiveness to Constructing Academic Culture

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Keywords:	ABSTRACT
maqashid shari'a, cultural responsivenss, construction academic culture	This study aims to develop a culturally responsive instrument based on the principles of Maqashid Syariah to address the cultural identity crisis among students at the State Islamic University of Indonesia. Focusing on the integration of five essential safeguards (faith, life, reason, progeny, and wealth) with a hierarchical culturally responsive model, this study specifically examines how the levels of needs, requirements, and embellishments (tahsiniyyah) can map the inclusive attitudes of students. Using the Systematic Literature Review (SLR) methodology, this study synthesizes existing literature to build a comprehensive framework. The results of the study indicate successful integration, where Maqashid Syariah provides a strong ethical and transcendental foundation for measuring cultural responsiveness, going beyond mere social skills to embody the practice of universal Islamic values such as compassion and modesty. This instrument offers a nuanced and spiritually grounded alternative to conventional secular scales, allowing for a more holistic evaluation of how students navigate cultural plurality while remaining rooted in their religious and local wisdom.

Kata Kunci:	ABSTRAK
maqashid syari'ah, respon budaya, konstruksi budaya akademik	Penelitian ini bertujuan untuk mengembangkan instrumen yang responsif secara budaya berdasarkan prinsip maqashid syariah untuk mengatasi krisis identitas budaya di kalangan mahasiswa. Berfokus pada integrasi lima perlindungan penting (iman, kehidupan, akal, keturunan, dan kekayaan) dengan model responsif budaya hierarkis, penelitian ini secara khusus mengkaji bagaimana tingkat kebutuhan, persyaratan, dan hiasan (tahsiniyyah) dapat memetakan sikap inklusif mahasiswa. Dengan menggunakan metodologi Tinjauan Pustaka Sistematis (SLR), penelitian ini mensintesis literatur yang ada untuk membangun kerangka kerja yang komprehensif. Hasil penelitian menunjukkan integrasi yang sukses, di mana Maqashid Syariah memberikan landasan etis dan transendental yang kuat untuk mengukur responsif budaya, melampaui sekadar keterampilan sosial untuk mewujudkan praktik nilai-nilai Islam universal seperti kasih sayang dan kesederhanaan. Instrumen ini menawarkan alternatif yang bernuansa dan berlandaskan spiritualitas terhadap skala sekuler konvensional.

INTRODUCTION

Students at State Islamic Universities (PTKIN) are currently facing a profound cultural identity crisis characterized by a tendency to adopt a global and digital lifestyle that is not in line with Islamic values. Cultural responsiveness is defined as a strategic competency that enables students to effectively navigate interactions in complex "cultural interfaces" (Tuna, 2022). This phenomenon is clearly visible in the behavior of students who instantly imitate Western or East Asian lifestyle trends and permissive digital ethics while increasingly marginalizing polite local cultural values (Fakhruddin et al., 2025). This reality analysis shows that without a strong identity filter, students lose the ability to reflect on their own traditions when confronted with dominant foreign knowledge systems (Tuna, 2024).On the other hand, while some scholars argue that the adoption of digital culture is an important part of adapting to "Education 5.0," critics argue that without "ethical considerations," such adoption actually erodes national character (Sassin, 2020; Wahyuni et al., 2025). In conclusion, there is an urgent need to reimagine students' cultural responses to ensure they remain rooted in Islamic identity and local wisdom.

The fragility of cultural resilience among students is thought to stem from a significant mismatch between understanding religious doctrine and practical navigation of social plurality. Ideally, education should function as a humanization process in which students are positioned as active subjects capable of critical reflection and autonomous decision-making (Mujahid & Aderus, 2022). The low response to polite local etiquette in PTKIN is often caused by the narrow perception that tradition is something old-fashioned, while foreign digital culture is seen as the only symbol of modernity (Zeng et al., 2024). Analysis of this phenomenon proves that many students lack the "cultural capital" and intercultural literacy necessary to filter external influences independently (Darussalam et al., 2025). Although Rogers' humanistic theory emphasizes the freedom of self-actualization, in the context of religious education, this freedom must remain within the corridor of high moral responsibility (Mujahid & Aderus, 2022).Consequently, strengthening cultural responses requires a framework that is not only technical but also has a deep philosophical foundation as a guide to behavior.

The utilization of Maqashid Syariah is identified as an urgent need to function as an ethical compass in evaluating and responding to evolving cultural dynamics. Maqashid Syariah essentially functions as a philosophical framework of Islamic law that aims to realize the public interest (maslahah) through protecting the pillars of universal life (Bin et al., 2025). For example, the pillar of hifzh al-'aql (protection of reason) can be operationalized by students to filter out harmful digital content, ensuring they only adopt influences that bring intellectual benefit (Shalghoum et al., 2025). Analysis of this instrument shows that Maqasid is able to map students' social actions from the level of basic needs to higher ethical dimensions (Nurkahenah, 2025).This approach aligns with the trend in higher education to adopt religious moderation as a method to protect students from extremism and cultural exclusivism (Bin et al., 2025).Therefore, Maqashid Syariah offers a strong methodological foundation for measuring and directing the quality of human social relations in the global era.
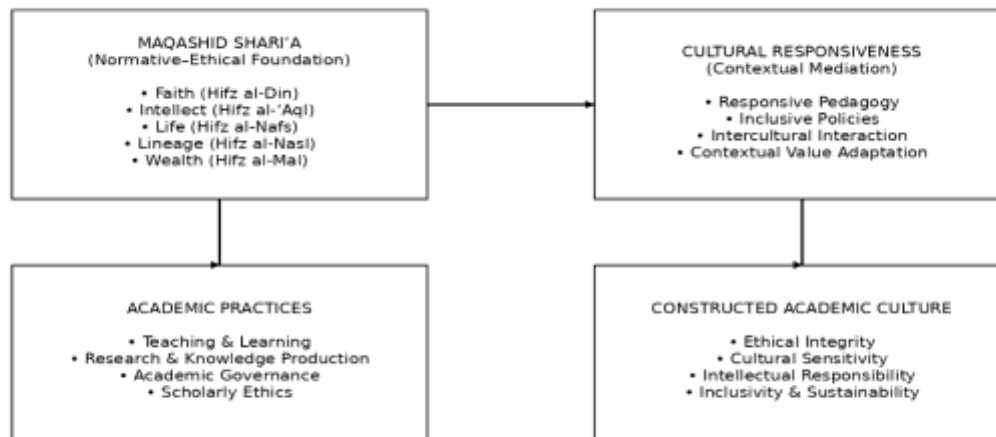
The relevance of Maqashid Syariah lies in its potential to shape the character of students who are inclusive and tolerant while remaining steadfast in upholding the principles of Islamic politeness. Education that is responsive to plurality serves as a navigation instrument for complex cultural and religious dimensions to prevent social alienation (Nisa, 2025). In the context of PTKIN, students who internalize the pillar of hifzh al-diin (protection of religion) will instinctively prefer polite local wisdom because it is considered more in line with their spiritual integrity (Uhr et al., 2025). This potential analysis proves that inclusive character grows stronger when educational materials are aligned with the cultural realities that students face every day (Haris, 2025). While some experts place more emphasis on pure digital literacy, commitment to the exemplary values of historical figures such as Abu Bakr as-Siddiq has been shown to have a greater impact on students' discipline and perseverance (Asrori et al., 2025) .In short, Maqashid Syariah has significant potential as a preventive solution to the degradation of local culture in Islamic campus environments.

METHODS

This study uses a systematic review through the Systematic Literature Review (SLR) method to integrate the concept of Maqashid Syariah with indicators of students' cultural responses. The SLR method allows researchers to systematically explore and synthesize various literature sources to build a comprehensive scientific framework (Shahama et al., 2022). In practice, the data will be classified based on the five components of *Maqashid hifzh al-din, al-nafs, al-'aql, al-nasl, and al-mal* and linked to the parameters of cultural behavior in higher education. Analysis through this stage ensures that each finding is based on scientifically verifiable reasoning and covers a broad spectrum of literature(Hady et al., 2025) .While qualitative case studies provide depth at a single point, the SLR approach offers a holistic picture capable of deconstructing cultural unpreparedness for technological change (Turrif'ah, 2014) .In conclusion, this systematic study will produce a new theoretical model in the form of a cultural response guide based on Maqashid Syariah that is relevant for modern students.

The review was guided by a central question concerning how Maqashid Shari'a principles can be meaningfully integrated into culturally responsive frameworks to foster a sustainable, value-oriented academic culture. Clear conceptual boundaries were established by mapping key constructs, including the core dimensions of Maqashid Shari'a, cultural responsiveness, and academic culture, ensuring analytical focus while maintaining interdisciplinary openness. The review process involved systematic searching across major academic databases, followed by multi-stage screening, critical appraisal, and thematic coding of selected studies. Through an integrative synthesis, Maqashid Shari'a was positioned as a moral–philosophical foundation, while cultural responsiveness functioned as a contextual and pedagogical mediator. This synthesis culminated in the construction of a conceptual thinking model that frames academic culture as a dynamic outcome of ethical intentionality, cultural sensitivity, and intellectual development. The proposed model provides a conceptual pathway for higher education institutions seeking to align Islamic value systems with culturally responsive academic practices in diverse educational contexts. The methodological used find in this step below:

Diagram 1 Conceptual Framework

RESULT AND DISCUSSION

1. Maqashid Sharia as an Ethical Foundation and Social Evaluation Instrument

Maqashid Syariah essentially functions as a philosophical framework of Islamic law, which aims to realize the public interest (maslahah) for humanity through the protection of the pillars of universal life. In the context of behavioral evaluation, the pillars of hifzh al-diin (protection of religion) and hifzh al-'aql (protection of reason) are operationalized as indicators to measure the extent to which a person respects the right to worship of others and his intellectual openness to differences. The application of these principles is evident in the trend in Islamic higher education in Indonesia to adopt interfaith literacy as a method to protect students from radical ideologies. Analysis of the use of Maqashid as a measurement instrument shows that this approach can map students' social actions at three levels of need, starting from basic needs to higher ethical dimensions. This approach is in line with efforts to strengthen character based on local wisdom, which aims to align universal religious values with cultural practices in society. In conclusion, Maqashid Syariah provides a strong methodological basis for measuring the quality of human social relations within the framework of religious moderation.

2. Manifestation of Cultural Responsiveness in Navigating Student Plurality

Cultural responsiveness serves as a strategic competency that enables students to navigate interactions in complex "cultural interfaces." Conceptually, this responsiveness involves students' ability to reflect on their own cultural identity while respecting the

knowledge systems and traditions of other groups. This can be observed in the multicultural attitudes of students in Islamic boarding schools or secondary schools who are able to foster harmony amidst ethnic and socio-cultural diversity. High cultural responsiveness among students contributes directly to the creation of an inclusive learning environment and minimizes the potential for identity conflicts. On the other hand, the successful internalization of this responsiveness depends heavily on how educational institutions reconstruct the curriculum and teachers' professional knowledge to respond to diversity. Therefore, measuring cultural responsiveness through structured instruments is very important to evaluate the effectiveness of education in producing moderate graduates.

3. Multicultural Environments and the Role of Education in Shaping Inclusive Character

The multicultural environment in education demands a strategic role from educational institutions to shape the inclusive character of students in order to maintain harmony amidst diverse identities. Theoretically, education that is responsive to plurality serves as a navigational instrument for complex cultural and religious dimensions, thereby encouraging interfaith literacy and preventing exclusivism. For example, the transformation of local wisdom values in Serang and the integration of the Matanggauk tradition in Tolitoli show how local values are used as the main foundation in building student character in schools. Analysis of these practices demonstrates that students' inclusive character grows stronger when religious and social education materials are aligned with the cultural realities they encounter in their daily lives. Furthermore, inclusive character formation is influenced by the distribution of "cultural capital" and a model of cultural autonomy that ensures minority groups receive equal recognition in the education system. In conclusion, the role of education in a multicultural ecosystem is to synthesize universal doctrines, inclusive policies, and local wisdom to produce a student profile that is tolerant and culturally responsive.

Table 1. The Developmental Models of Cultural Responsiveness

Level	Indicators
Denial	Believing that one's own cultural beliefs, values, and

	behavioral patterns are the only correct ones.2. Showing no interest in cultural differences.3. Lacking awareness of, or ability to differentiate between, cultures in the world.
Defense	Maintaining the belief that one's own culture is superior to other cultures.2. Feeling threatened by the existence of different cultures.3. Associating other cultures with negative stereotypes.
Minimization	Minimizing cultural differences based on beliefs in transcendent or physical universalism.2. Assuming that deep down all people are culturally the same.3. Attempting to change others' behavior to fit one's own cultural expectations.
Acceptance	Recognizing one's own culture as one among many possible and complex worldviews.2. Viewing people from other cultures as different but equal.3. Identifying how cultural differences influence everyday human interactions.
Adaptation	Demonstrating the ability to perceive and behave appropriately within other cultural contexts.2. Adjusting communication styles according to cultural situations.3. Showing empathy by taking perspectives from other cultures.
Integration	Integrating multiple cultural frames of reference in evaluating situations.2. Shifting flexibly between cultural perspectives in decision-making.3. Functioning effectively within diverse cultural contexts without losing personal identity.

Source: Chen & Starosta (2000)

Table 2. Construction of Maqashid Shari'a Indicator

No	Dimension (Maqashid Shari'a)	Level of Need	Indicator / Statement
1	Hifzh al-Diin (Preservation of Faith)	Dharuriyyah	Belief in every individual's fundamental right to worship according to their faith without interference.
2			Respect for the presence of diverse religious facilities on campus as a form of basic human rights protection.
3			Consistency in maintaining personal religious obligations despite academic busyness.
4		Hajjiyyah	Actively seeking religious literature that promotes moderation and social tolerance.
5			Using digital media to deepen religious understanding in an inclusive manner.

6			Supporting religious education curricula that emphasize cross-cultural dialogue.
7		Tahsiniyyah	Speaking politely and avoiding expressions that may offend religious or cultural symbols.
8			Appreciating positive values in other traditions without compromising core beliefs.
9			Remaining calm and not being provoked by sensitive religious issues on social media.
10	Hifzh al-Nafs (Preservation of Life)	Dharuriyyah	Ensuring basic food and health needs are met to support academic continuity.
11			Commitment to avoiding actions that may threaten the physical safety of others.
12			Reporting bullying or violence to campus authorities when witnessed.
13		Hajjiyyah	Understanding emotional challenges faced by peers experiencing cultural shock.
14			Actively managing stress to maintain mental stability in a new environment.
15			Supporting campus programs that promote students' psychological well-being.
16		Tahsiniyyah	Demonstrating friendliness and positive social interaction across backgrounds.
17			Providing moral support to sick peers regardless of regional or cultural background.
18			Respecting others' personal space as an expression of human dignity.
19	Hifzh al-'Aql (Preservation of Intellect)	Dharuriyyah	Avoiding drugs and harmful substances that damage cognitive function.
20			Viewing higher education as a fundamental necessity for intellectual development.
21			Maintaining learning focus as a responsibility for preserving intellect.
22		Hajjiyyah	Verifying cultural and religious information to avoid misinformation.
23			Interest in learning diverse cultural perspectives to address social problems.
24			Learning other regional languages or dialects to enhance communication.
25		Tahsiniyyah	Respecting differences of opinion without imposing personal arguments.
26			Upholding academic integrity by avoiding plagiarism and cheating.
27			Demonstrating humility when sharing

			knowledge with others.
28	Hifzh al-Nasl (Preservation of Lineage)	Dharuriyyah	Maintaining social boundaries aligned with religious norms and personal honor.
29			Avoiding behaviors that may harm family reputation and cultural identity.
30			Supporting campus policies that prevent sexual harassment.
31		Hajjiyyah	Developing strong moral character to serve as a role model.
32			Filtering cultural influences that conflict with family moral principles.
33			Learning about women's and children's rights for future social responsibility.
34		Tahsiniyyah	Showing respect toward lecturers and staff as parental figures.
35			Maintaining harmonious social relationships to create a family-like campus environment.
36			Demonstrating pride in positive cultural values aligned with Sharia principles (ABS-SBK).
37	Hifzh al-Maal (Preservation of Wealth)	Dharuriyyah	Refraining from taking or using others' property without permission.
38			Fulfilling financial obligations and debts responsibly.
39			Rejecting bribery and fraudulent practices in campus administration.
40		Hajjiyyah	Managing personal finances wisely to avoid consumptive behavior.
41			Interest in applying Sharia economics and digital philanthropy principles.
42			Demanding transparency and accountability in student organization fund management.
43		Tahsiniyyah	Voluntarily sharing wealth to help peers facing financial difficulties.
44			Taking responsibility for maintaining campus public facilities as shared assets.
45			Avoiding excessive display of luxury to maintain social empathy.

Sources:(Bin et al., 2025)

The results of the study show that students' cultural responsiveness can be hierarchically categorized into three levels of Maqashid Syariah Dharuriyyah, Hajjiyyah, and Tahsiniyyah to map the depth of their inclusive awareness.

Theoretically, the Dharuriyyah level measures compliance with the protection of basic rights, Hajjiyyah on the quality of cross-cultural interactions, while Tahsiniyyah focuses on achieving ethics or noble morals in a plural society (Shalghoum et al., 2025). For example, students who reach the Tahsiniyyah level not only respect differences, but actively integrate religious values with local wisdom to create social harmony in their environment (Ethnographic Study on the Relationship between Islamic Religious Education and Local Traditions in the Farmer Community in Tanjungkerta Village, Kroya District, Indramayu Regency). Analysis of these findings indicates that students' ability to achieve the highest level in this instrument is greatly influenced by the extent to which Islamic religious education is able to transform the values of Rahmatan lil 'Alamin into real practice (Sanusi, 2025). On the other hand, the sociology of education emphasizes that the achievement of this category is also influenced by the "cultural capital" possessed by students, where sociocultural background can facilitate or hinder the achievement of a certain level of responsiveness (Hultqvist & Lidegran, 2021). Thus, this Maqashid Syariah-based categorization successfully provides a precise picture of students' position in the spectrum of cultural responsiveness, starting from the stage of fulfilling basic rights to the stage of ethical idealism.

The manifestation of hifzh al-nafs (protection of the soul) and hifzh al-'aql (protection of the mind) in the inclusive attitudes of students shows that cultural responsiveness is not merely a social competence, but a form of practicing transcendental values. Theoretically, the protection of the soul is operationalized as empathy for human safety, while the protection of reason is manifested through intellectual openness in accepting diverse perspectives without judgment (Sanusi, 2025). For example, students demonstrate an inclusive attitude by actively engaging in dialogue to understand the cultural background of their peers and rejecting all forms of bullying or stigma that demeans human dignity. Analysis of this behavior shows that the protection of reason functions as a navigation instrument to address the dimensions of religious and cultural plurality critically but harmoniously in the educational environment (Tuna, 2024). On the other hand, previous research shows that the formation of this inclusive attitude is also influenced by the reconstruction of teachers'

professional knowledge in integrating cultural studies to rethink multicultural education (Watkins et al., 2022). Therefore, the manifestation of the protection of the soul and mind in this instrument strengthens the finding that the inclusive character of students is born from a combination between religious-based ethical awareness and critical understanding of sociocultural reality.

Analysis of this integration shows that students' cultural awareness is no longer abstract, but rather measurable through their ability to navigate plurality while remaining grounded in the universal humanitarian values of Islam (Watkins et al., 2022). On the other hand, the multicultural education perspective emphasizes that the success of this cultural reflection is highly dependent on students' navigation in the "cultural interface" space which demands a deep understanding of the politics of knowledge (Steele et al., 2025). Thus, the integration of Maqashid in local ethnography marks a paradigm shift in education towards a more responsive model, where religion and culture synergize in strengthening the inclusive character of higher education. Comparative analysis shows that the superiority of the Maqashid Syariah instrument lies in the integration of transcendental values into students' social behavior, which is often neglected in the conventional secular cultural responsiveness scale (Hasibuan, 2017). Theoretically, this instrument distinguishes responsiveness not merely as technical skills, but as a manifestation of benefit (maslahah) through the protection of the five main pillars (al-daruriyat al-khams) that touch the outer and inner dimensions of humans.

If the conventional scale only measures Indonesian values in an empirical-general manner without a theological basis, this Maqashid-based instrument is able to capture the nuances of religiosity in cross-cultural interactions, such as measuring respect for the right to worship as an integral part of religious protection (hifzh al-diin) (Ahmad et al., 2025). In On the other hand, although Western frameworks such as the concept of "cultural interface" are very effective in mapping the political navigation of knowledge between indigenous and non-indigenous cultures, it still requires adaptation of religious values to be optimally applied in the Islamic education ecosystem (Bin et al., 2025). As a result, the Maqashid Syariah instrument proved to be superior in

providing holistic evaluation standards, making it a more representative measuring tool for measuring cultural responsiveness in the context of a religious and multicultural society.

The urgency of transcendental integration in shaping student character is driven by the pressing need to align spiritual values with the challenges of diversity in the increasingly complex higher education ecosystem. Theoretically, this integration is important because the Maqashid Syariah framework provides a strong moral foundation for realizing the Rahmatan lil 'Alamin profile which prioritizes peace, tranquility, and universal compassion for fellow creatures (Shalghoum et al., 2025). For example, students who have a strong transcendental foundation tend to view differences in identity not as a trigger for conflict, but as a space to practice religious moderation through mutually respectful dialogue. Analysis of this behavior shows that Maqashid values such as protection of religion (hifzh al-diin) and reason (hifzh al-'aql) function as an internal compass that guides students to navigate the dimensions of plurality critically and wisely (Tuna, 2024). On the other hand, the effectiveness of this inclusive character formation also depends greatly on the extent to which educational institutions are able to transform local wisdom values into character values that are relevant to the socio-cultural realities of students(Yani et al., 2025). In conclusion, transcendental integration in the Maqashid Syariah instruments explains why students have a more stable level of cultural responsiveness because their character is rooted in spiritual beliefs that value humanity.

A strategic plan for implementing a Maqashid-Responsive curriculum is needed as a concrete step to optimize student inclusivity by strengthening universal welfare values in higher education. This implementation must refer to an operational framework that integrates the protection of the five main pillars (al-daruriyat al-khams) into co-curricular programs to ensure social justice and harmony in the campus environment (Cliff et al., 2022). As a practical step, universities can adopt a model of transforming local wisdom values into teaching materials to build student characters who are sensitive to the sociocultural realities around them (Ma & Juhaidi, 2025). Analysis of this plan shows that the synergy between the transcendental values of Maqashid and

local ethnographic materials will create a learning ecosystem that is not only inclusive, but also able to internalize religious values in real cultural practices (Nurkahenah, 2025). However, the success of this action is highly dependent on the readiness of lecturers to reconstruct their professional knowledge to be able to navigate the "cultural interface" effectively in multicultural learning process (Asrori et al., 2025). Therefore, transforming the curriculum into Maqashid-Responsive is an urgent strategic action to create a student profile that is moderate and responsive to global dynamics.

CONCLUTION

This study should be use to developing a culturally responsive instrument based on the principles of Maqashid Syariah to address the cultural identity crisis among students at State Islamic Universities in Indonesia. By integrating the hierarchical framework of Dharuriyyah, Hajjiyyah, and Tahsiniyyah across five key safeguards faith, life, intellect, progeny, and wealth this instrument provides a holistic and spiritually grounded tool for assessing and cultivating inclusive attitudes in a multicultural environment. This approach not only offers a more nuanced and religiously contextual alternative to conventional secular scales, but also equips educational institutions with a strategic model for nurturing students who are rooted in Islamic values and adaptively engage with global cultural diversity.

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