

IMPLEMENTATION OF *MAQĀṢID AL-SYARĪ'AH* CONCEPT IN HUMAN RESOURCE MANAGEMENT AT MUHAMMADIYAH BOARDING SCHOOL KI BAGUS HADIKUSUMO JAMPANG BOGOR

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ABSTRACT

This research is motivated by the author's academic anxiety of a gap about human resource management in Islamic educational institutions, the gap is viewed from two indicators, first: the ten best nominations for inspirational teachers at the high school level or equivalent in 2022 by the Ministry of Education and Culture none of them come from Islamic educational institutions, second: of the ten highest UTBK result scores in 2022 are dominated by schools from general education institutions, only two schools represent Islamic educational institutions. One of the postulates other than the Qur'an and Sunnah that forms the philosophical basis of human resource management is built from the perspective of *maqāṣid al-syarī'ah*. The research aims to analyze, describe and find the concept of human resource management of Islamic educational institutions from the perspective of *maqāṣid al-syarī'ah*. This research answers two main problems, namely the conception and implications of *maqāṣid al-syarī'ah* in human resource management. To find the results of the study, researchers use a type of qualitative research with a case study approach. The results of this study construct this resource management with *maqāṣid al-syarī'ah* which consists of five perspectives, namely: *ḥifẓ al-dīn* (optimization of religiosity), *ḥifẓ al-nafs* (optimization of psychic and physical), *ḥifẓ al-aql* (optimization of reason), *ḥifẓ al-māl* (optimization of wealth) and *ḥifẓ al-'irdh* (optimization of honor/ self-esteem), from this perspective the theory of human resource management *maqashidi* is built with five main components, namely: *Mutadayyin* (religion), *ḍaki* (intelligent), *munazzam* (managerial), *matīn* (morality) *al-khuluq* (morality) *mutamayyiz* (performance/achievement).

KEYWORDS

Maqāṣid Al-Syarī'ah; Human Resources; Islamic Education Institute



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How to cite:

E-ISSN:

Published by:

Munir, et al. (2023). Implementation of *Maqāṣid Al-Syarī'ah* Concept in Human Resource Management at Muhammadiyah Boarding School Ki Bagus Hadikusumo Jampang Bogor. *Journal Eduvest*. 3(9), 1742-1753
2775-3727

<https://greenpublisher.id/>

INTRODUCTION

Human existence as one of the creature entities that Allah SWT has brought to this earth has a special position, prestigious self-esteem and high bargaining among other created beings. The privileges that Allah SWT has given to humans are the basic capital to make humans the most important, noblest and most influential creatures. This basic capital is as described by Allah SWT in Surah An-Nahl verse 78.

The perfection of creation and the basic capital that Allah swt has bestowed on humans is intended so that humans can carry out their positive roles as follows: first: *khairu ummah* (visionary and breaker from backwardness, backwardness towards progress and civilization), this is stated in al-Imran's letter verse 10. second: *muṣliḥūn* (reformer of civilization), is as explained by Allah SWT in letter Hud verse 88. third: *khalīfatullah fil arḍ* (leader of the universe) as contained in letter Al-Baqarah verse 30. fourth: *al-karamah and afdaliyah* (glory and excellence) implied in the letter Al-Isra' verse 70. waratsatul arḍ (heir to natural resources), this is implied in the letter Al-Anbiya' verse 105 and Al-A'raf verse 128. fifth: *hamalatul amanah dīnul Islam* (bearer of religious trust), as described by Allah swt letter Al-Ahzab verse 72.

Human beings will not be able to carry out their roles as *khalīfatullah fil arḍ* or others without being given the basic capital in the form of the potentials of the five senses and the perfection of creation. Humans, whether referred to in the terminology *insan/al-nās/basyār* or others, have the same task, namely to be grateful for these features by developing them and raising their level of quality so that they can become more value and a source of strength compared to other humans. It is an inevitability that human resources must become quality and competitive human beings so that they can carry out the roles and mandates that have been given to them. The quality of human resources he meant was not only specifically mastery of science, technology and other sources of information, but also *Ilahiyah* spiritual intelligence derived from spiritual interaction between man and his God, or social intelligence which is the actualization of a man's religious responsibility to his environment, as well as emotional intelligence which is a balance between intellectual intelligence and spiritual intelligence and social, which at the highest level with these intelligences man is referred to as "*insan kamil*" (Haluty, 2014; Langgulung, 2004).

However, in the context of the quality of human resources in Islamic education institutions, the authors see a gap between philosophical idealism and pramatism. from Islamic educational institutions, second: of the ten highest UTBK results in 2022 dominated by schools from general education institutions, only two schools represent Islamic educational institutions.

The narrative above illustrates how normative idealism about how human resources and Islamic educational institutions should be with the current reality conditions which shows a gap that requires the importance of a deep and comprehensive study of how human resource management in Islamic educational institutions is able to assume its strategic roles, because of the three aspects in education management both inputs, The process and output that are the keywords

of success are how the quality of human resources. Quality human resources will be able to deliver Islamic educational institutions to become superior, sustainable and competitive institutions. One of the human resource management that can be used as a philosophical basis is constructed from the basic sources of Islamic teachings other than the Qur'an and Sunnah, namely with the perspective of *maqāṣid al-syarī'ah*.

Why does the *maqāṣid al-syarī'ah* perspective become very important to be an alternativetifepistemological and axiological philosophy after the Qur'an and Sunnah in human resource management? The concept implemented for administrators, educators and education staff, is the urgency analysis: 1. Gives directions on how to formulatenand curriculum structure and learning output based on *maqāṣid al-syarī'ah* which is aligned with the learning achievements of students. 2. become a perspective in carrying out the teaching and learning process withwhen priority is based on *maqāṣid al-syarī'ah*. 3. opening opportunities for educators to carry out ijihad (innovation and creativity) in teaching and learning activities based on a deep and broad understanding of *maqāṣid al-syarī'ah*. 4. how to manage human resources holistically with the hope of becoming qualified and quality human resources with five goals from *maqāṣid al-syarī'ah* perspective.

One of the Islamic educational institutions that internalizes and implements the *maqāṣid al-syarī'ah* concept in human resource management is the Muhammadiyah Boarding School Ki Bagus Hadikusumo Jampang Bogor, West Java. The typical character model of the applied human resource management system is based on the five main components of maqashidi human resources, namely: *mutadayyin* (religious), *ḍaki* (smart), *munazzam* (management) *maṭīn al-khuluq* (morality) *mutamayyiz* (performance/ achievement) with the main indicators namely *aqidah*, *shahihah*, moderate, noble character and motivator, competent and visionary, trustworthy and efficient, as well as exemplary and professional. Therefore, the research aims to analyze, describe and find the concept of human resource man-agement of Islamic educational institutions from the perspective of *maqāṣid al-syarī'ah*.

RESEARCH METHOD

This study uses a qualitative approach because the data is obtained by collecting data consisting of narratives (sentences) and words or opinions (Miles & Huberman, 1994). While the type of qualitative research is descriptive with a case study approach at the Muhammadiyah Boarding School Ki Bagus Hadikusumo.

Sources of research data are: first, the main data source is obtained by conducting interviews or participating observations with the integration of research activities in the form of seeing, hearing and asking questions, second, additional data sources obtained from relevant written sources in the form of scientific journals, books and also data sources additions originating from school documents, school management archives and other official documents.

This study uses data analysis on an ongoing basis from the beginning to the end of the study using techniques such as those proposed by James P. Spradley (1979) with four stages in conducting data analysis, namely: 1) domain analysis (determining domains), 2) taxonomic analysis (building a taxonomy), 3) component

analysis (conducting componential analysis), 4) theme analysis (formulating themes).

Meanwhile, as a test of the validity of the data, researchers conducted a credibility test by triangulating sources, techniques, time and theory (Moleong, 2007; Murdiyanto, 2020; Patton, 2015; Sidiq & Choiri, 2019).

RESULT AND DISCUSSION

Human Resource Management

The discourse on the terminology of human resource management "human resource management" was introduced in the late 1980s which became a new perspective of personnel management "personnel management", this was intended to provide a broader, deeper, strategic and dynamic interpretation and perspective on the theme -themes regarding the function of personnel management which is more effective in management, for example in the perspective of human resource management such as motivating rather than negative control, being more proactive than just reactive, solving problems by discussion or deliberation not blind doctrination (Mercer et al., 2010).

The term human resources has several equivalent uses such as human resources (Munir & Saputra, 2022), personnel management, personnel management, hunting management, labor management, personnel administration and industrial relations (Mamik & Syarif, 2016).

The use of the term human resources is not much different from the diction of human resources in general, but the term human comes from Arabic which is oriented towards the achievement of *insan kamil* (a perfect human being, a whole person or a whole man concept) (Rahmawati, 2020), or a real human being if there are rabbaniyah, scientific/knowledge, social, political, artistic, economic and other noble values in him (Koni et al., 2021).

The conclusion of *insan* diction is how to look at humans as: first: an individual approach, meaning individual beings with all the potential and features they have, second: individuals who need a community for cooperation and collaboration in presenting mutual benefit, third: creatures with all the perfections of creation of mind, spirit, soul and feelings, fourth: beings with noble duties, meaning that their presence in the world does not only stop at being a servant, but must become the leader of this universe, carrying out obligations both vertically to Allah SWT or horizontally to others. fifth: the individual as an object that can be developed and upgraded to bring goodness both personally and institutionally.

From the three perspectives above, there is relevance between the terminology chosen by the author, namely human resources and *maqāṣid al-syarī'ah* which is a perspective in human resource management, the linkage can be described as follows:

1. *Hifz al-dīn* (guarding religion), humans as creatures that are objects of Islamic sharia have an obligation to practice their religion either personally or in groups, either as individuals or managers of a particular agency. The obligation to protect religion is a task that must be carried out and is primary and fundamental by humans.
2. *Hifz al-naḥs* (maintaining the soul, body and spirit), humans as one of the creatures that Allah swt has given life with physically and spiritually, with effective management of human resources are expected to be able to optimize

this physical and spiritual for the totality of obedience to Him. The physical and spirit that Allah swt has given to creatures should be managed properly and correctly.

3. *Hifz al-aql* (guarding the mind), humans as one of the creatures equipped with the guidance of reason/instinct, must be able to maintain and develop it with various useful activities. Managerial design is needed in managing human resources both in terms of competency standards that are academic or knowledge, skills, career development, work productivity and performance appraisal.
4. *Hifz al-māl* (keep the treasure). Among human terminology is a living creature that has reason and mind. With the human mind being able to manage its activities in an orderly, directed and measurable manner, more specifically reason has a strategic role in managing human finances or assets. The urgency of human resource management from a *maqāṣid al-syarī'ah* perspective is in line with human existence which is required to be able to manage, maintain and develop their assets/wealth/wealth to bring benefit.
5. *Hifz al-'irdh* (maintaining honor/esteem), human beings are creatures that Allah swt glorifies and prioritizes among other creatures, this honor is directly proportional to the quality of obedience and submission to Him, it is a necessity in human resource management is how to present a concept that guarantees the care and development of honor/ self-esteem.

Scope of Human Resource Management

Human resource management is intended to obtain reliable and professional human resources with a managerial scope or cycle that includes: 1. planning, 2. training, development and assessment, 3. appreciation and recognition, 4. participation and involvement, 5. communication and information (Guest, 1987). Human resource management that is well managed is believed to boost reliable individual performance to support the achievement of productive corporate performance to achieve the desired goals together (Munir & Suryadi, 2022).

Maqāṣid Al-Syarī'ah

Maqāṣid al-syarī'ah terminologically explained by several scholars including according to (Al-Ghazali, 1993) that the noble aim of Islamic law to be passed down to mankind is in the context of ensuring the realization of five benefits for mankind, namely safeguarding their religion, soul, mind, lineage and property as well as all matters related to ensuring the continuity and maintenance of the five points above.

The definition of *maqāṣid al-syarī'ah* is clarified by (Aşur, 2011) namely a collection of wisdom created by Allah SWT which is contained in all Islamic teachings, so that it can be ascertained that every Islamic teaching has wisdom and benefit for humans, whether explicitly implied or not.

Discourse on the levelization of *maqāṣid al-syarī'ah* in classical literature is divided into 3 levels, namely *darūriyyāt* (primary), *ḥājiyyāt* (secondary) and *taḥsīniyyāt or tazyiniyyāt* (tertiary) (Al-Gazali, 1993). *Darūriyyāt* (primary) is a diction that is used to classify something that cannot be postponed because its existence is very urgent and urgent both in the context of maintaining and caring for the integrity of the five points of benefit for humans, delay and denial of this level will result in the loss of the existence of the five points of benefit earlier.

Meanwhile, the word *hājīyāt* (secondary) means to describe conditions which, if postponed or denied, do not eliminate the realization of the existence of the five points above, but there are impacts in the form of difficulties. For the term *taḥsīniyāt* or *tazyīniyāt*, it is meant to be a classification of needs that are to support the increase in human prestige in a social order and before their Lord (Al-Buthi, 2010).

Meanwhile, at the *darūriyyāt* (primary) level it defines 5 main objectives that must be preserved and realized, namely *ḥifẓ al-dīn* (optimization of religiosity), *ḥifẓ al-naḥs* (optimization of the soul), *ḥifẓ al-aql* (optimization of reason), *ḥifẓ al-nasl* (optimization of offspring) and *ḥifẓ al-māl* (optimization of wealth) (Al-Gazali, 1993), several *uṣūl fīqh* scholars and contemporary experts such as Al-Juwaini, Al-Qorafi, Ibn Qudamah, Tajuddin Al-Subki, Al-Syaukani, Al-Zarkasyi, Al-Thufi, Ibn Al-Najjar Al-Futuhi, Ibn Badran, Jamaluddin Athiyah, Al-Qaradawi, Jasser Audah added *ḥifẓ al-'irdh* (optimization of honor/esteem) is included in this level (Al-Syātibī, 1997; Audah, 2006; Dadasy, nd; Gharib, 2017; Sari & Al-Khairabadi, 2018).

The concept of leveling like a pyramid is a description of the priorities for the embodiment of problems in humans, but actually between one level and another is mutually reinforcing and providing mutual intervention to produce the perfection of benefit (Al-Syātibī, 1997), the levelization of this concept is also "*al-dawā'ir al-mutadāwilah*" namely the concept of *maslahah* which need to strengthen each other and are connected to one another (Aṭīyyah, 2001), while according to (Audah, 2006) that levelization is not divine revelation which is permanent in nature and must be used as a foundation in making *fīqh* law, but its implementation is based on a priority scale according to the development of the times and the demands of social life.

The Concept of *Maqāṣid Al-Syarī'ah* Implementation

The concept of implementing *maqāṣid al-syarī'ah* or other dictions is that *maslahah* requires a contemporary formula with *ijtihād* methodology (Saputra et al., 2022) which must be pursued by following the criteria that must be considered, namely: 1) *ḥaqīqiyah*, meaning that the *maslahah* component is definitive, authentic, not something manipulative or speculative;; 2) *kulliyah*, the principle of benefit in *maqāṣid al-syarī'ah* is universal in nature and can be felt by humans collectively, not personal in nature or accommodating certain communities, 3) not contradictory with *naṣ qat'ī* (standard and clear textual), meaning is a value of the *maslahah* that is manifested does not conflict with texts that are legally strong (Firdaus, 2018; Ramadan, 2009).

Al-Raisuni (1999) an expert on *maqāṣid al-syarī'ah* from Morocco argued that the concept of *maqāṣid al-syarī'ah* is not just one branch of scholarship, or just a philosophy of Islamic sharia thought which only stops at conceptual and philosophical measurements. However, *maqāṣid al-syarī'ah* is a branch of knowledge that is used as a scientific conceptual basis, as well as an operational concept, knowledge that produces understanding and knowledge of thought as well as an implementative basis for human benefit.

In line with this, Fathi Hasan Malkawi argues that the implementation of *maqāṣid al-syarī'ah* as a branch of knowledge in different aspects of life is a necessity to answer the changing needs of human life, the five global goals which are the core of Islamic sharia are reflected in every dimension of life, legal, political,

economic, social, cultural including education. Manifestations of implementation are not only in micro form, such as maqashid teaching in the curriculum structure or internalized into existing subjects. However, it is much wider at the macro level, implemented in global vision, strategic plans, policies, and others. The universal, global and holistic implications for educational institutions include how human resource management can be managed based on perfect knowledge and experience with qualified out put and out come achievements in terms of *al-dīn* (religion / religion), *al-nafs* (soul), *al-aql* (reason), *al-nasl* (offspring), *al-māl* (treasure) and *al-'irdh* (honor) (Malkāwī, 2020).

Muhammadiyah Boarding School Ki Bagus Hadikusumo Jampang Bogor

The MBS Ki Bagus Hadikusumo Islamic Boarding School in Jampang Bogor was established based on the mandate of the 47th Mukhtar Muhammadiyah in Makassar in 2015. Thanks to the support of Muhammadiyah elders, this pesantren was founded in Jampang-Bogor and developed by the Labschool Middle School of the Faculty of Islamic Religion, University of Muhammadiyah Jakarta. MBS Ki Bagus Hadikusumo was officially launched on 5 May 2016, and since then has received a number of batches of students from various regions in Indonesia.

The MBS Ki Bagus Hadikusumo Islamic Boarding School is an Islamic educational institution that seeks to combine the advantages of salafiyah and 'ashriyah Islamic boarding schools. This approach includes mastery of the yellow book/classics and language, science, and leadership.

The MBS Ki Bagus Hadikusumo boarding school is managed by three members of the MBS Mudir Board using a collegial collective approach. The three members of the council also act as the *masyayikh* council. One board member is responsible for the general policies of the lodge, such as curriculum, finances and human resources. Other board members are fully responsible for schooling and cooperation, while other members are in charge of parenting and public relations.

Muhammadiyah Boarding School Ki Bagus Hadikusumo has five main pillars which are the philosophical as well as operational foundations in developing Islamic boarding schools, these pillars become the tagline as well as the jargon that must be internalized by every human resource and students, the following are the pillars: 1. *al-'aqidah al-salimah* (pure faith), 2. *al-'ibadah al-shahihah* (true worship), 3. *al-akhlaq al-karimah* (noble character), 4. *al-'ulūm al-syamilah* (comprehensive knowledge), 5. *al-adwār al-nāfi'ah* (useful role). Human resource management at MBS Ki Bagus Hadikusumo adheres to ten main values which are the spirit of all employee activities, these principles were delivered directly by KH. Ahsin Abdul Wahab, MA as the board of directors for schooling and cooperation, he explained the main values in HR management in Islamic boarding schools, namely: 1. sincerity. 2. struggle. 3. Internalization of Islamic values (discipline, exemplary, transparency,). 4. competency and skill development. 5. Baitul Arqam cadre. 6. leadership involvement and communication patterns. 7. collegial collective, delegation of authority and leadership. 8. internalization of *maqāshid al-syarī'ah* philosophy. 9. Santri regulations also apply to employees. 10. Discipline.

Implementation of Maqāshid Al-Syarī'ah in Human Resource Management at Muhammadiyah Boarding School Ki Bagus Hadikusumo Jampang Bogor

1. Implementation of Maqāshid Al-Syarī'ah in HR Planning at MBS

The operational implementation of Maqashidi's HR planning can be realized in five perspectives; first, *hifz al-dīn* (religious) consists of sincerity of

intention, hard work, integrity, ḥanīf work motivation, spirit of devotion, authentic aqidah, tawassuṭ, progress. secondly, *hifz al-naḥs* (morality) consists of being virtuous, having character, having a noble character and having a good record (in the previous place if you already have work experience elsewhere). third, *hifz al-aql* (smart) consists of proportional thinking, competence, muahhil, commitment, regeneration, philanthropy, expertise, assistance, accompaniment, muhafidz-mutqin. Fourth, *hifz al-māl* (independence & organizer) consists of budgeting efficiency, budgeting rationality and proportional budgeting. fifth, *hifz al-'irdh* (performance & achievement) consists of professionalism, flexibility, morality, contributive, pro-active, progressive, psychological test-based, discipline, endurance and persistence. Ideally, in the Maqashidi SDI planning stage when the recruitment and selection process takes into account the operational implications of both relating to prospective employees, the selection team or policy makers.

2. Implementation of *Maqāṣid Al-Syarī'ah* on HR training, development and assessment at MBS.

Implementation of Maqashidi HR training, development and assessment operations from five perspectives; first, *hifz al-dīn* (religious) consisting of the strength of monotheism, faith, belief, blessing, Islamic commitment, progress, *taḡdīd*, submission to Allah swt, intensive study of Islam, study of Muhammadiyah, mentoring, coaching, loyalty, learner, stay away from bid'ah, stay away from khurāfat, stay away from superstition, exemplary, consistency of worship, and sunnah worship. second: *hifz al-naḥs* (morality) which includes cohesiveness, unity of spirit, discipline in various matters, evaluator, educator, adherence to principles and regulations, transparent, accountable, active in development programs, active in activities, lovely, and firm for policy violators organization and applicable norms. Third: *Hifz Al-Aql* (smart) which includes delegation, competence, skills, scientific base, visionary, problem solver, performance transparency in carrying out tupoksi (main tasks and functions), managerial, professional, risk management, coaching, progressive, superior, prestigious, target achievement, administrative, sustainable, mastery of ICT, learners, like new things, sustainable, consistency, performance-based, integration, comprehensive, leader competence as a quality designer Education and organization and maintaining consistency, transparency of employee career paths, spirit of achievement to mentoring, not jumud, creative, modification, facilitator, excelencia, utilization of advances in knowledge and technology and language skills, fourth: *Hifz Al-Māl* (Independence & Organizer) which consists of not manipulative and corrupt, integrity with no corruption and attention to halal-haram, hard work for independence, and scholarship investment, fifth: *Hifz al-'irdh* (performance & achievement) includes obeying regulations, implementative, maintaining organizational spirit, structured cadre, solidity of leadership elements, optimization of quality-based employee performance, solidity in collaboration to realize the vision and mission of the organization, periodic and responsible employee performance appraisal, solidity, quality control, collaborative, teamwork, tawakkal, moral nobility, equality for all, reward and punishment, loyalty, commitment, work performance and Innovative and Creative Leadership.

3. Implementation of *Maqāṣid Al-Syarī'ah* in SDI awards and recognition at MBS

The operational implementation of SDI Maqashidi's appreciation and recognition can be seen from five perspectives; first, *hifz al-dīn* (religious) consisting of fairness, proportionate, adequacy of facilities, responsibility and trustworthiness, second: *hifz al-nafs* (morality) which consists of periodic and quality leadership accountability, attention to the welfare of employee families, granting leave entitlements responsibly, achieving institutional targets, gratitude wa destiny, family quality, healing, holiday and refreshing. third: *hifz al-aql* (smart) includes fulfillment of basic rights, performance allowances, financial management discipline, organizational financial audits by credible institutions, and financial transparency, fourth: *hifz al-māl* (independence & organizer) namely optimizing employee facilities, facilitating coaching facilities for organizational improvement, social security to health for employees, providing entrepreneurial opportunities for employees proportionally, fair financial management and providing performance incentives and appreciation for performance proportionally, fifth: *hifz al-'irdh* (performance & achievement) which includes a reward system, appreciative, fair, transparency and accountability in financial management, recognition of employee performance, and comprehensive assessment of employee performance and the right man in the right place

4. Implementation of *Maqāṣid Al-Syarī'ah* on SDI participation and involvement in MBS

Operational implications of SDI Maqashidi's participation and involvement from five perspectives; first, *hifz al-dīn* (religious) consists of: commitment, enthusiasm, high dedication, strong determination, jiddiyah wal al-mujahadah, hard work, cohesiveness and organizational commitment. second: *hifz al-nafs* (morality) which includes: patient in organizing, positive role, proactive, mingle not 'ujlah, maintain organizational quality, positive contributive, problem solver, empathy, solidarity, protect, compassion, care and motivator. third: *hifz al-aql* (smart) which consists of: drafters, activeness of leaders to be involved in development and operations, consistency, assistance, regeneration, contributive, *fastabiq al-khairat*, focus on goals, declaration of quality assurance, visionary, strategic, involvement external, sharing expiration and knowledge, competence, soft skills, critical thinking, innovation, freedom of thinking, talent development, interest and sacrifice, fourth: *Hifz al-Māl* (Independence & Organizer) which includes: not profit oriented, fundraishing, volunteering, independence and passive income, fifth: *Hifz al-'Irdh* (Performance & Achievement) consisting of: *qudwah hasanah*, social care, sepenanggungan, light-handed, integrated with the team, togetherness, usefulness and appreciation.

5. Implementation of *Maqāṣid Al-Syarī'ah* on SDI communication and information at MBS

The operational implementation of SDI Maqashidi's communication and information can be seen from five perspectives; first, *hifz al-dīn* (religious) consisting of: ukhuwah, togetherness, helping, exemplary in words and attitudes, friendliness and politeness, second: *hifz al-nafs* (morality) which includes coordination, motivator, firm, calm, conditional, no bullying and SARA, easy, not bureaucratic and not ambiguous, third: *hifz al-aql* (smart) which includes: quality and quality commitment, proportional human

resources and students, collegial collective, blending, discipline, control, visionary, obsessive, shohib al-thumuhah, shani' al-hayah, and shahib al-qarar. fourth: *hifz al-māl* (independence & organizer) which includes: social strata friendly, economic strata friendly, cross subsidies and flexible. Fifth: *Hifz Al-'Irdh* (Performance & Achievement) which consists of: Focus on learning quality, Focus on vision and mission, Discipline, Assertiveness, Excellent Service, Customer Satisfaction, Full of Wisdom, Persuasive, Wise, Consultative, Fast Response, Moderate, Not Frontal, Not Extreme and Neatness.

Maqashidi Human Resources Profile

The author's findings regarding maqashidi human resource management are explained in the following description:

First, *mutadayyin* (religious) has indicators of authentic *aqidah* and *tawassut* (moderate). *Aqidah shahihah* (true faith) is related to a deep belief in *rubūbiyyah*, *ulūhiyyah* and other attributes of Allah SWT, imprinted in the heart, spoken verbally and implemented with the limbs. In its implementation, this Aqeedah is tawasuth or moderate, that is, between the extreme left and right, not exaggerating and not reducing it.

Second, *matīn al-khuluq* (morality) the indicator is noble character and motivator. Noble morality is related to the character of an SDI who is not only pious personally but also pious socially. This is proven by his ability to motivate himself and also the people around him.

Third, *ḍaki* (smart) the indicators are competency and visionary. An SDI must have competence in every activity he does. Not only carrying out what is the mandate and responsibility, but also having a visionary character, namely being able to see the future with careful calculations and act in order to welcome it.

Fourth, *munazzam* (management) indicators are trustworthiness and efficiency. Trust in a managerial context is carrying out duties and responsibilities correctly, both in management and finance. In the financial context, it must also have the nature of efficiency where there are no redundant elements in the use of existing resources.

Fifth, *mutamayyiz* (performance/achievement) indicators are exemplary and professional. Exemplary is the main indicator in this profile, because it is a characteristic of someone who has good performance. Every HR, whether leader or employee, must have exemplary characteristics, which can be seen from their professional performance according to their profession.

Referring to the findings of the *Maqashidi* Human Resources model, the implementation has a very good impact. It is proven by the number of enthusiasts who enter this educational institution continues to increase every year. Likewise, the Muhamadiyah Boarding School (MBS) students have achieved many achievements, both at the local, national and even international levels.

Based on the available data, the number of students at MBS continues to increase every year. This shows that the HR management applied has had an impact on public trust so that they entrust their children's education to MBS. It is hoped that teachers who are *muttadayin* will be able to realize students who are *muttadayin* as well as this has been proven in MBS.

Likewise, the achievements that have been achieved by many MBS students are one of the impacts of human resource management. So that the *Maqashidi* Human Resource Management model is the answer to various problems in human resource management problems.

CONCLUSION

Based on results of study it can be concluded that; (1) human resource management that is well managed is believed to boost reliable individual performance to support the achievement of productive corporate performance to achieve the desired goals together, (2) the concept of Maqashidi Human Resources with profiles: (a) *mutadayyin* (religious), (b) *daki* (smart), (c) *munazzam* (management) (d) *matīn al-khuluq* (morality) 5) *mutamayyiz* (performance/achievement), and (3) *Maqashidi* Human Resources are significantly able to have a positive impact on improving the quality and quality of Islamic education institutions towards sustainable, superior and competitive institutions with indicators in the form of achievement at both the national and international levels as well as increasing the number of students each year.

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