

Analysis of Fiqh Learning Outcomes of the Independent Curriculum Phase E Based on Maqasid al-Syariah Imam al-Ghazali's Perspective

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Abstract

The change in the national education paradigm through the implementation of the Independent Curriculum requires the transformation of fiqh learning to be more adaptive to the dynamics of the times and not just transmit normative texts. This study aims to evaluate the philosophical orientation in the Fiqh Learning Outcomes Phase E document of the Independent Curriculum in order to fill the gap of previous studies that generally partially analyzed the material. Through a qualitative approach based on library research, this study applies content analysis techniques to primary documents using the framework of maqasid al-sharia from the perspective of Imam al-Ghazali. The results of the study found that the CP formulation has substantially represented the five essential protective elements (al-kulliyat al-khamsah). Nevertheless, theoretical studies underline that normative text construction has the potential to reduce the essence of maqasid if it is simply understood doctrinally-textually. These findings imply that the implementation of curriculum documents requires a more holistic, contextual, and benefit-oriented pedagogical reconstruction of fiqh. The limitations of this research are rooted in the focus of the study that purely analyzes the text of normative documents without touching the reality of practicality. Therefore, it is recommended for future researchers to examine the effectiveness of the pedagogical implementation of this curriculum empirically in the classroom.

Keywords

Learning Outcomes, Independent Curriculum, Maqasid al-Syariah



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INTRODUCTION

The Independent Curriculum is a curriculum design that emphasizes diversity in intracurricular learning with the coverage of essential materials. So that students can have in-depth mastery of the material and optimal competence. This curriculum is flexible for teachers to select and arrange teaching materials that are in accordance with student learning outcomes. Students can learn adaptively, contextually, and oriented towards character development. In this case, the Independent Curriculum presents the strengthening of the Pancasila Profile as an integral part through project-based learning, thereby providing space for students to develop their interdisciplinary competencies holistically. Specifically in the field of Islamic Religious Education, as part of fiqh, the Independent Curriculum is not only directed to build theoretical religious understanding but also to foster students' ability to apply

Islamic values in daily life (Fatmala et al., 2025).

The implementation of this Curriculum is basically a systematic response to the challenges of equitable distribution of education quality in Indonesia, such as students' low literacy and numeracy skills, as well as differences in regional and social developments related to the quality of education. Therefore, the Independent Curriculum is designed to improve learning through changes in learning materials, learning methods, and teaching speed to meet the educational needs of students (Anggraini et al., 2022). Curriculum development is important because the process is systematic to adjust the objectives, content, process, and evaluation of learning to the needs of students and the demands of the times. With a systematic process in meeting the needs of education, student growth, social needs and evaluation needs. Learning Outcomes from Learning Outcomes in the context of Islamic Religious Education, especially fiqh not only aim to improve students' cognitive abilities but also to enable students to apply their knowledge in their social lives (Diah et al., 2023).

Fiqh learning plays a strategic role in Islamic education because fiqh learning aims to form character, support the soul, and assist students in understanding Islamic laws related to social life. The topic of fiqh consists of issues related to worship, problems of social transactions, and socio-religious issues that need to be pondered and decided critically, based on the sources of Islamic law. In the Independent Curriculum, learning results in the concept of fiqh are presented progressively based on the stages of student development starting from basic worship to reaching the high school level. In Phase E, students will learn about the sources of Islamic law and the importance of how the five basic principles of Islamic law should be protected and maintained (*al-kulliyat al-khamsah*) namely religion, life, intellect, descent, and property (Trianita et al., 2024). Current topics such as insurance, banking, and cooperatives in Islam have also been adopted as learning materials where students must have analytical and contextual skills in understanding Islamic Law.

Maqasid al-shari'ah is a concept used to gain insight into the goals, wisdom, and values of public interest in Islamic law. Imam al-Ghazali not only regarded maqasid al-shari'ah as an established form of law, but also as a way to protect human welfare, especially regarding religion, life, intellect, heredity, and property, the five virtues of human life. According to Al-Ghazali, maintaining these five principles is *maslahah*, while any action that harms the five principles is considered *mafsadah*, and therefore should be avoided. (Sutisna et al., 2021). Therefore, calling Islamic law a tool to achieve the common welfare, prevent losses, and reorganize the human condition to be more moral, just, and harmonious, is part of maqasid al-shari'ah. Mastery of fiqh texts alone does not reduce the relevance of this approach in analyzing the results of fiqh learning because it serves as an indicator of how much fiqh learning emphasizes the moral, social, and spiritual characteristics of learners. In analyzing the learning results, it can be seen that the approach that has been carried out is still relevant to fiqh learning, which can show the level of importance of the moral, social, and spiritual aspects of learners based on the substantive goals of fiqh.

The change in the national education paradigm has had a very significant impact on all religious education institutions through the implementation of the Independent Curriculum, which is based on the spirit of freedom of thought and the strengthening of the contextual character of students. This policy relies on granting autonomy to institutions and improving the ability of educators to be able to design learning methods that are motivating and not bureaucratic. In this system, it is required to produce a generation that is intellectually intelligent as well as faithful and noble, where the subject of fiqh plays a very strategic role. The curriculum that is designed to be more flexible focuses on essential materials and project-based learning to foster character that is in line with the profile of Pancasila

students. This reality directs educational institutions to the urgency of implementing adaptive fiqh learning strategies so that the noble goals of Islamic education can be realized effectively.

Several researchers have previously expressed their thoughts on the implementation of the independent curriculum in Islamic education, most of them have different thoughts so that in their thoughts it is only related to the importance of updating learning strategies. A small number of others are against and understand that structural barriers are more dominant in their implementation, such as the results of the research (Khandziq & Achadi, 2023) entitled, Implementation of the independent learning curriculum in fiqh subjects, research (Indriany et al., 2025) Analysis of the independent curriculum in fiqh subjects in grade VII at madrasah tsanawiyah, research (Ningsih et al., 2024) Islamic education based on maqasid sharia: Building a learning system oriented towards the welfare of the people, and research (Haj et al., 2024) Implementation of the Independent Curriculum in Class X Fiqh Learning at MAN 1 Jombang, research (Trianita et al., 2024) Analysis of the Characteristics of Fiqh Materials at Various Levels of Education in the Independent Curriculum. Some of the above research is research related to the dynamics of the implementation of the Independent Curriculum and the maqasid sharia approach to fiqh learning.

The content analysis conducted by Amanda Trianita et al. revealed that the content of fiqh learning in the Merdeka curriculum is progressively arranged in accordance with the psychological, sociological, philosophical, and technological development of students with a focus on contextual and applicative learning. The study also shows that the study of fiqh has significance in the formation of students' character, morals, and religious awareness in daily life. In the achievement of fiqh learning, the Phase E curriculum has the goal of students getting Islamic law learning based on (al-kulliyat al-khamsah), namely students can maintain religion, life, intellect, descent, and property (Trianita et al., 2024). However, the study only focuses on the general characteristics of fiqh material, and does not specifically emphasize the learning of fiqh phase E with the maqasid al-shari'ah approach from the perspective of Imam al-Ghazali. Therefore, there is a need to conduct further studies on the substantive direction of the fiqh learning process in the Independent Curriculum from the perspective of maqasid al-sharia.

The issues of implementation, strategies and characteristics of fiqh learning in the Independent Curriculum have been discussed in previous studies. Taking into account the arguments mentioned above, it is necessary to analyze the learning of Phase E, from the perspective of Maqasid al-Sharia. As contained in the Independent Curriculum, to determine whether the orientation of fiqh learning Phase E still reflects the values of general welfare and the substantive goals of Islamic law. This study is designed to analyze fiqh learning Phase E from the perspective of maqasid al-shari'ah from the perspective of Imam al-Ghazali. To test the relevance of orientation in fiqh learning to the formation of students' character, morality, and social awareness.

Previous studies by Trianita et al. (2024) have shown that the fiqh material in the Independent Curriculum is arranged contextually to shape the character of students. However, the study only focused on the characteristics of the material in general and did not touch on the Learning Outcomes (CP) of Fiqh Phase E using the maqasid al-shari'ah approach. Therefore, this research was specifically carried out to fill this gap, namely to examine the substantive direction of fiqh learning in Phase E based on the philosophical framework of maqasid al-syariah from the perspective of Imam al-Ghazali. Therefore, it is hoped that this study can be useful in developing a fiqh learning model that not only emphasizes cognition and norms, but also emphasizes the moral, social, and spiritual aspects of students based on the Islamic educational objectives of the Independent Curriculum.

METHODS

This type of research is literature research (*library research*), because the source or research material is literature manuscripts such as books, newspapers, magazines, journals or scientific works and data that is considered relevant to the discussion of this research using qualitative research methods (Pahleviannur et al., 2022).

Qualitative data sources are displays in the form of spoken or written words observed by researchers, and objects observed in detail (Pahleviannur et al., 2022). The content analysis process in this study is carried out through three systematic and sequential stages. First, data reduction, which is classifying the essential material contained explicitly and implicitly in the Phase E Learning Outcomes document. Third, drawing conclusions, namely formulating the substantive orientation of the curriculum based on the results of the mapping that have been critically analyzed. This structured procedure is carried out in a disciplined manner by the researcher as the main instrument, which directly reads, examines, and interprets normative texts to ensure the depth of substantive analysis of the curriculum text. Thus, in relation to this research, the researcher uses a literature approach, namely a literature study from the primary document of the object of research, namely the Learning Achievement Manuscript (CP) of Fiqh Phase E of the Independent Curriculum, as well as a framework for analyzing the thinking of the Sharia maqasid Imam al-Ghazali with content analysis techniques.

FINDINGS AND DISCUSSION

Fiqh Learning Achievement Concept Phase E

Learning Outcomes (CP) is a formulation of minimum competencies that must be achieved by students in each phase of development within the framework of the national education system. Based on the regulatory document from the ministry, it was found that this achievement is not just a list of memorization of normative materials, but an integrative constellation that combines the dimensions of knowledge, skills, and attitudes in a complete and comprehensive manner (Dinn et al., 2024). The shift from a rigid basic competency format to a learning outcomes format represents a paradigm shift that gives educators more freedom to adapt pedagogical approaches in the classroom (Chasanah et al., 2024). Thus, learning that is oriented towards mastering essential and contextual competencies is at the core of the educational curriculum transformation process.

In the context of the Merdeka curriculum introduced by the Ministry of Education and Culture since 2022 as a refinement of the 2013 curriculum, The design of the Islamic religious education curriculum is no longer structured based on strict class level limitations, but is progressively constructed based on the phases of students' cognitive maturity (Indriany et al., 2025). The main competency instruments are no longer represented through Core Competencies and Basic Competencies, but have been transformed into Learning Outcomes that integrate the dimensions of attitudes, knowledge, and skills into one complete narrative (Imam et al., 2024). The Learning Outcomes of the Independent Curriculum is designed as an educational system that emphasizes diversity in intracurricular learning with a focus on mastering essential materials in depth.

Entering the upper secondary education level, Fiqh Learning Outcomes in Phase E which is intended for students in class X of Madrasah Aliyah and high school have a more complex scope than the previous phases. The orientation of the material at this level does not only dwell on the repetition of the concept of worship Mahdha basic, but it has demanded the ability to think integratively between the fiqh of worship, the fiqh of muamalah, and the solution of dynamic contemporary fiqh issues

(Trianita et al., 2024). Adolescent cognitive maturity at this stage requires high-level thinking stimulation to respond to various dynamics of modern civilization, such as the challenges of digital transactions, online loans, to socio-religious phenomena in the era of technological disruption (Andika et al., 2025). Students are no longer directed just as passive recipients of doctrine, but are prepared to reason critically in understanding the rationality and sociological wisdom behind each fiqh provision.

Structurally, the essential dimensions and elements of the Fiqh Learning Outcomes Phase E include the expansion of the knowledge of fiqh muamalah which is directed at the needs of contemporary interaction. This is based on the need to equip a generation of Muslim students with adaptive Islamic legal literacy and be able to solve the complexity of socio-economic traffic in the 21st century (Abidin et al., 2025). In addition, these instructional elements are designed to encourage students to achieve a comprehensive religious awareness, where the understanding of halal and haram is understood as an instrument for maintaining social justice and harmony of life (Mushthofa et al., 2025). The integration between spiritual obedience and social concern is the main pillar in the formation of students' Islamic character as a whole.

The Concept of Maqasid al-Shari'ah Thought by Imam al-Ghazali as a Framework of Analysis

Etymologically and terminologically, Maqasid al-Syari'ah is a fundamental concept that occupies a central position in the basic philosophy of Islamic law. (Syihab, 2023). This concept places the realization of benefits for humanity and the rejection of harm as the highest goal of the descent of the Shari'a (Rini et al., 2025). Based on historical studies, it is found that the Maqasid It has undergone a long evolution, from the pioneering of classical scholars to further development by contemporary scholars to respond to the complexity of the problems of the times. This is as emphasized by ushul fiqh experts that the understanding of religious law cannot be separated from its substantive purpose, but must always be imbued with universal values of human protection (Qomaria & Ali, 2024).

Formula Maqasid al-Syari'ah found its most monumental systematic form through the thought of Imam al-Ghazali, especially in his works *Al-Mustashfa min 'Ilm al-Ushul*. He constructed the foundation of sharia protection into five main elements that must be maintained (*al-kulliyyat al-khamsah*), namely religious care (*hifzh al-din*), psychiatric care (*hifzh al-nafs*), care of the mind (*hifzh al-'aql*), hereditary care (*hifzh al-nasl*), and property care (*Hifzh Al-Mal*) (Sutisna et al., 2021). Al-Ghazali maps this benefit structure hierarchically into three levels, namely primary needs, secondary needs, and tertiary needs. This classification is designed to ensure that every provision of sharia is always based on the preservation of human dignity as a whole (Abdussalam & Abdullah, 2022).

Implementation of thinking Maqasid al-Syari'ah al-Ghazali's perspective has strong relevance when applied to the realm of Islamic education, especially in the implementation of fiqh learning in schools and madrassas (Hanafie & Khojir, 2023). This is based on the argument that the dimension of protecting critical reason and protecting faith is an absolute prerequisite in designing learning that frees students from the shackles of blind taklid (Abidin et al., 2025). In the context of implementation in the classroom, the benefit-oriented design of fiqh education has been proven to shift the pedagogical pattern from dogmatic to textual transmission to be more analytical and adaptive to social realities (Khandziq & Achadi, 2023).

The choice of this theoretical framework is based on the academic fact that al-Ghazali is a formulator who laid the philosophical foundation for the goals of Islamic law in a hierarchical and structured manner in the history of classical ushul fiqh (Sutisna et al., 2021). By using the five pillars *al-kulliyyat al-khamsah* As an analytical lens in mapping the extent to which the content of the fiqh curriculum elements is able to translate sharia idealism into student graduation competencies in a

measurable manner. This approach is believed to be able to reveal the depth of meaning from the formation of student profiles with Islamic character (Ningsih et al., 2024). al-Ghazali's analysis contributes an extraordinarily precise analytical framework to validate whether the formulation of fiqh achievements in aliyah madrassas has succeeded in protecting the dignity of its students holistically.

Hifz al-Din, Maintenance of the Religious Dimension in CP Fiqh Phase E

Concept hifz al-din (religious observance) occupies the position as the first and most fundamental element in the hierarchy Maqasid al-Syari'ah perspective of Imam al-Ghazali. Based on this classical thought structure, it is found that the maintenance of religion includes the protection of the purity of the faith, the continuity of the implementation of worship, and the internalization of transcendental values into all aspects of human life (Sutisna et al., 2021). This is based on the argument that the existence of religion is dharuriyyat or urgent primary needs, so that if not heeded, it will give birth to moral collapse and social chaos (Qomaria & Ali, 2024). Considered appropriate and appropriate, the maintenance of this religious dimension is the main foundation that underlies the other four essential protections in order to achieve the essential benefits.

In the context of national Islamic education, the manifestation of the principle hifz al-din is comprehensively recorded in the formulation of Fiqh Learning Outcomes Phase E. This is as stated in the curriculum which formulates a variety of instructional elements starting from worship fiqh Mahdha, fiqh muamalah, to the formation of spiritual competence directed at maintaining the religious dimension of students (Dinn et al., 2024). The achievement document shows that students are not only required to have a purely cognitive understanding, but are also directed to believe in the truth of sharia as part of their religious beliefs (Mushthofa et al., 2025). Thus, the formulation of the Independent Curriculum is a proactive protection of religion through the binding of students' critical reasoning with deep theological awareness.

Fiqh learning Phase E, which includes the discourse of taharah, prayer, fasting, zakat, and hajj administration, makes a real contribution to the formation of solid religious obedience. In addition, the study of these pillars of worship is not positioned simply as a transfer of declarative knowledge, but is aligned with the concept of Ta'abbud (total servitude) which is at the core of the mission hifz al-din itself (Cahyani et al., 2025). The instructional process in fiqh learning is designed to lead to proficiency tathbiq al-ahkam (application of law), in which learners are encouraged to manifest their ritual observance into the form of religious character that colors sociocultural life (Trianita et al., 2024).

Hifz al-Nafs, Protection of Life and Life in Curriculum Orientation

Concept hifz al-nafs occupy the position of the second element in the hierarchy Maqasid al-Syari'ah according to Imam al-Ghazali, right after the protection of the existence of religion. Based on a search of classical ushul fiqh literature, it is found that the preservation of the soul is not solely interpreted narrowly as physical protection from death, but includes the protection of dignity, survival of life, and human psychological and social health comprehensively (Sutisna et al., 2021). This is based on the philosophical foundation that the survival of human civilization is highly dependent on the guarantee of life security which is categorized as a necessity dharuriyyat or primary. Therefore, Islamic law places human life as a sacred entity that cannot be compromised by any authority (Abdussalam & Abdullah, 2022). This foundation of existential protection is an absolute foothold for any formulation of legal norms so that it always favors the sustainability and dignity of human life.

The description of the principle hifz al-nafs is firmly integrated into the overall scientific edifice of fiqh, which stretches from Islamic criminal discourse to contemporary medical ethics. Fiqh spectrum Squirt (criminal law) explicitly prohibits all forms of murder or persecution, which is then accompanied

by the establishment of legal instruments Qishash and Düsseldorf to ensure justice for victims of violence (Rini et al., 2025). In addition, the construction of contemporary Islamic law has evolved to respond to various dilemmas of modern life problems, such as legal problems surrounding abortion, the prohibition of euthanasia, and the protection of the right to life for vulnerable groups (Syihab, 2023). This is as emphasized by scholars that fiqh law is not just a list of prohibitions, but a systematic legal design that is mandated to protect the human soul from various threats (Karuniawan & Moh, 2024).

In the context of national education regulations, the manifestation of this life guard is recorded quite representative in the formulation of Fiqh Learning Outcomes Phase E which focuses on the social ethical awareness of students. The formulation of the curriculum document contains strategic instructional elements that require students to understand the essence of soul protection, such as healthy adolescent social ethics, good communication, and health jurisprudence that rejects the practice of physical exploitation (Dinn et al., 2024). This curriculum orientation is designed so that it does not stop at the realm of mere normative knowledge, but is transformed into life skills that can be actualized by students in responding to social problems in the real world (Mushthofa et al., 2025). Thus, fiqh education at the high school level is projected as a protective instrument that actively fortifies the younger generation from various destructive behaviors that threaten their physical and psychological safety.

The maqasid al-shari'ah approach actually offers a holistic evaluative perspective to ensure that the fiqh education syllabus continues to provide an affirmative defense of the existential problems of adolescents. This comprehensive approach to the orientation of humanity has good pedagogical implications, where Fiqh learning Phase E absolutely demands a shift in teaching strategies from the cognitive-normative realm to an affective and transformative approach.

Hifz al-'Aql, The Development of Critical Reason as a Learning Goal

Concept Hifz Al-'AQL (maintenance of reason) occupies the position of the essential third element in the constellation of the hierarchy Maqasid al-Syari'ah Imam al-Ghazali. Based on a study of classical ushul fiqh literature, it is found that the protection of reason is not only interpreted as a prohibition on consuming khamar or addictive substances, but also includes the obligation to study knowledge in order to maintain the function of reason so that it is always clear and rational (Sutisna et al., 2021). In the view of Islamic epistemology, human intellectual capacity is not just a biological instrument for ordinary thinking, but a mandate that must be maintained and developed optimally (Abidin et al., 2025).

The relationship between the principle of safeguarding reason and religious science finds its manifestation in the discourse of the ijtihad tradition and the methodology of legal reasoning (Istinbath Al-Ahkam) in the discipline of fiqh. This is as understood by Islamic legal experts that the process of learning fiqh essentially requires students to not only memorize the dogmas of the past, but are required to examine 'Illat al-Hukm (the reason for the determination of the law) along with the sociological wisdom behind each sharia decree (Karuniawan & Moh, 2024). This tradition of analytical thinking that is oriented towards the development of ratio sharpness is a tangible manifestation of the spirit of *Smash* it in al-Din, which is an intellectual endeavor that continuously encourages Muslims to explore the depth of religious meaning in the midst of civilizational changes (Syihab, 2023). Thus, the real architecture of fiqh education is tasked with inheriting a logical frame of thought that educates the Muslim generation to be able to distinguish between misguided thinking and rational truth independently.

In the context of the formulation of contemporary madrasah education policies, this vision of

intellectual protection is comprehensively recorded in the Fiqh Learning Outcomes Phase E document of the Independent Curriculum. The competency elements in the curriculum explicitly require the development of students' critical reasoning skills, which are manifested through a series of indicators such as the expertise of postulate analysis, cross-sectarian argumentation comparison, to simulation of ijtihad problem solving in contemporary muamalah cases (Dinn et al., 2024). In addition, the design of the Independent Curriculum through CP Fiqih strategically encourages students to metamorphose into contextual fiqh thinkers, instead of simply becoming legal consumers who always depend on the information they are fed (Trianita et al., 2024). Therefore, the competency narrative enshrined in this learning achievement represents the determination to fortify the intellect of the younger generation through the mastery of intelligent and analytical sharia literacy.

Hifz al-Nasl, Social and Reproductive Dimensions in Fiqh Phase E

Concept Hifz Al-Nasl (hereditary preservation) is positioned as the fourth element in the hierarchy Maqasid al-Syari'ah Imam al-Ghazali. Based on an examination of the structure of Islamic law, it is found that this principle includes absolute protection of the continuity of human descent through the regulation of legal marriage institutions, the prohibition of adultery that damages the nasab, and the maintenance of the integrity of the family with dignity (Sutisna et al., 2021). This is as affirmed by ushul fiqh scholars that in a broader perspective, Hifz Al-Nasl not only talking about biological sustainability, but also reaching the social dimension for the formation of an orderly, moral, and generationally sustainable society (Sutisna et al., 2021).

Further elaboration of Hifz al-Nasl proves that this dimension of protection is not only reproductive-biological, but also penetrates into the socio-cultural relations of society. The legal constellation in fiqh munakahat (marriage), fiqh mawaris (inheritance), and fiqh hadhanah (childcare) management boil down to one common philosophical goal, namely the protection of offspring and the formation of an Islamic social order (Abidin et al., 2025). In the context of the dynamics of modern civilization, this Islamic family law framework is always required to provide solutions to various contemporary issues that threaten the existence of generations, such as the rise of early marriage, domestic violence, and neglect of child custody. Thus, the construction of fiqh based on benefits appears as an instrument of social engineering that proactively protects the human dignity of Muslims.

The relevance of the principle of safeguarding descendants is manifested in a structured manner in the formulation of Fiqh Learning Outcomes Phase E of the Independent Curriculum. It is based on a national curriculum regulatory document that contains strategic instructional elements, where the material is related to the boundaries of interaction Mahram, the principles of Islamic association, and social ethics for adolescents are oriented towards the formation of moral resilience of students (Afiyah et al., 2024). In addition, a deeper analysis of these learning outcomes reveals pedagogical demands for students not only to understand reproductive law and social ethics as normative textual knowledge, but also to be able to implement them in the context of real life as Muslim adolescents (Mushthofa et al., 2025). Therefore, the competency narrative carried out by CP Phase E philosophically is tasked with internalizing morals Hifz Al-Nasl into the sociocultural identity of each student.

Hifz al-Mal, Islamic Economic Literacy as a Manifestation of Maqasid

Concept Hifz Al-Mal (preservation of property) is positioned as the fifth element as well as the closing element in the hierarchy Maqasid al-Syari'ah formulated by Imam al-Ghazali. Based on a search of classical ushul fiqh literature, it is found that property protection does not have a capitalistic meaning, but includes efforts to protect, manage, and develop assets in a halal manner and is covered with a sense of social responsibility (Sutisna et al., 2021). This is as affirmed in Islamic law which prohibits all forms

of usury practices, Gharar (uncertainty), and Shirley (gambling), while simultaneously requiring instruments of wealth distribution through zakat, infaq, and alms (Sutisna et al., 2021). Therefore, this principle is not just a defense of material property rights, but a spiritual effort to form a just economic consciousness rooted in divine values. Considered appropriate and appropriate, the maintenance of financial governance is placed in a level of dharuriyyat (primary needs), because the economic bankruptcy of the ummah is believed to lead to the destruction of the civilizational order of society (Abdussalam & Abdullah, 2022).

The actualization of the principle of wealth management systematically builds a solid foundation of Islamic economic literacy through the branch of fiqh studies in the world of education. The construction of this literacy is described in detail in the discipline of muamalah fiqh which regulates the procedures for buying and selling, renting, and debt-receivables, to reach the dynamics of contemporary banking governance and Islamic financial instruments (Syihab, 2023). Islamic economic literacy in this beneficial perspective not only educates the ummah on the mastery of halal and haram texts, but further equips them with analytical skills to actively participate in a fair and sustainable business ecosystem (Karuniawan & Roqib, 2024). Mastering financial literacy based on Islamic law finds its crucial urgency for the younger generation of Muslims, especially when they are faced with a consumptive lifestyle in the digital era and global free market every day.

The relevance of sharia-based economic literacy skills is then manifested in a structured manner in the formulation of the Fiqh Learning Outcomes Phase E document of the Independent Curriculum. In the context of this educational regulation, instructional elements have directed students to master legal buying and selling materials, prohibitions on the exploitation of usury, the obligation to distribute zakat mal, to contemporary fiqh muamalah problems that are closely related to their lives (Dinn et al., 2024). This competency formulation is explicitly designed so that students do not only understand business law normatively, but are oriented so that they are able to apply it in real life in economic transactions as Muslim figures who are literate in sharia literacy (Trianita et al., 2024). Therefore, the competency narrative enshrined in this learning achievement carries out the mandate to transform the madrasah classroom into a formidable Islamic economic simulation laboratory.

Discussion

The integration of the five elements of maqasid al-shari'ah from Imam al-Ghazali's perspective into the anatomy of Fiqh Learning Outcomes Phase E presents a philosophical narrative that is quite harmonious, where the formulation of the curricular document has sought to articulate the vision of the protection of humanity into the matrix of educational competence. However, an in-depth exploration of the content actually reveals a fairly sharp tension between the nobility of the legal text and the reality of the praxis in the classroom.

If carefully dissected, the phenomenon of the reduction of hifz al-din values to mere demands for ritual memorization or stuttering of hifz al-mal material in response to contemporary disruptions, cannot necessarily be judged solely as a managerial failure of the curriculum. This tension is a manifestation of the gap between classical sharia idealism and modern pedagogical realities that are often forced to submit to administrative pragmatism and limited time allocation.

The use of Imam al-Ghazali's classical thought in dismantling the architecture of the modern curriculum actually proves that the philosophical instrument has sharp analytical power and surpasses the indicators of conventional educational evaluation which tend to be mechanistic. The presence of the structure of al-kulliyyat al-khamsah in this study serves as a compass that is able to guide the direction of the navigation of fiqh education, ensuring that the teaching of sharia is not degraded into a mere

collection of dogmas that dry up and lose its human empathy. This emphasizes that the instrument of maqasid al-shari'ah is absolutely necessary to inject life into every draft policy document, so that Islamic education always has a strong resistance to the current of secularization and educational pragmatism.

This transformation, the benefit-oriented fiqh curriculum has implications that require a reshuffle of the way of thinking of the three main actors of Islamic education in Indonesia. First, curriculum policy makers at the national level are mandated to start instituting maqasid as a measurable evaluation indicator, so that any revision of learning outcomes in the future does not lose its philosophical spirit. Second, Fiqh educators at the forefront are challenged to have intellectual courage in carrying out qualified pedagogical engineering, where they must be able to contextualize the discourse of *hifz al-nafs* with the issue of adolescent mental crisis, or link *hifz al-'aql* with the dialectic of contemporary legal case solving. Third, madrasah institutions bear the responsibility to construct an ecosystem of nurturing that is able to integrate spirituality discipline and critical reasoning sharpness synergistically so that the values of sharia protection are truly ingrained in students' daily identities.

Although this academic study has attempted to present a comprehensive philosophical reading, epistemological consciousness demands an honest acknowledgment of a number of inherent limitations that limit the reach of this research. A purely analysis based on the tracing of literature studies and dissecting textual documents has a clear limit in capturing the reality of curriculum implementation in the field which is full of complexity, negotiation, and pedagogical contradictions. In addition, efforts to map the dimensions of maqasid into the elements of CP Fiqih are basically interpretive and depend on the subjectivity of the researcher's reading, thus opening up a wide space for debate to be reviewed by subsequent scholars. Furthermore, the placement of al-Ghazali's perspective as a single lens, despite being recognized as the most systematic formulator of classical maqasid, has not been able to accommodate the breadth of contemporary maqasid discourse as initiated by modern thinkers such as Ibn Ashur or Jasser Auda. However, these methodological and theoretical limitations actually open up a productive academic space to invite further studies that are richer in analytical precision.

Departing from the awareness of these limitations, the research agenda in the future must be formulated in a visionary manner in order to continue the relay of the renewal of the Islamic education curriculum based on the goals of sharia. Future research is highly recommended to begin to penetrate into empirical field studies that are rigidly able to measure the extent to which educators and students truly appreciate the five principles of maqasid in the interaction of Fiqh learning in the classroom. At the same time, a comparative study that clashes the framework of the classical maqasid of al-Ghazali with the epistemology of contemporary maqasid in the style of Jasser Auda in evaluating the national curriculum is believed to give birth to a refreshing discourse debate for modern *ushul fiqh* science. The development of a maqasid-based Fiqh learning model design that is operational, measurable, and ready to be implemented by teachers in the field is also urgent to be born immediately through development research (R&D).

CONCLUSION

The productive impulse between the idealism of the classical heritage of al-Ghazali and the pragmatism of the modern curriculum that emerges in this study succeeds in revealing the substantial essence of contemporary fiqh education. Although the Phase E Learning Outcomes document structurally contains all five essential elements of protection (*al-kulliyat al-khamsah*), its manifestations of praxis in the classroom are often reduced to a routine of dogmatic transmission that is alienated from the pulse of the students' daily lives. This confirms that the philosophical framework

of maqasid al-shari'ah is not only relevant as a sharp analytical scalpel, but also appears affirmative as an absolute moral compass for evaluating to what extent the modern curriculum truly protects the essence of humanity. Thus, this pedagogical gap demands a very radical resolution. Therefore, Islamic education requires a fundamental paradigm shift, namely moving from normative-textual teaching to an entrenched learning ecosystem that is affective, contextual, and transformative. More deeply, the discourse of future fiqh education must be reconstructed as an integrative civilization project, where the sharpness of reason, social sensitivity, and spiritual depth combine synergistically to take care of the essential benefits. Therefore, the revitalization of the maqasid-based curriculum is actually a bright path to give birth to a generation of Muslims who are not only mechanically obedient to the text of sharia, but are able to revive the spirit of justice and universal compassion in the midst of the vortex of civilization of the times.

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