

Educational Administration: Its Relationships with *Maqasid al-Shari`ah*

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Abstract

In Islam, educational administration is not just the study and practice of managing the resources or educational leadership involved in running a school in order to achieve its missions and goals by implementing school curriculum, but it is also a human effort used to manage education that lead to achieve the goals of realizing benefit to mankind, concerning their affairs both in this world and the hereafter. These goals intended are in conformity with the primary objectives of Islamic law called *Maqasid al-Shari`ah*. To realize *Maqasid al-Shari`ah*, intense commitment of individuals and organizations to give rise to *Ta`ah* (obedience to Allah) and *Ubudiyyah* (sense of servanthood to Allah) is demanded. This paper aimed to examines the relationship between *Maqasid al-Shari`ah* and educational administration. In conducting this study, the writer used different types of documents, namely books, research and academic articles, and the *Hadith* as sources of references.

Key words: *Maqasid al-Shari`ah*, educational administration

Introduction

It is safe to say that the most important quality in educational administration and any professions is the passion that comes from our heart. Only development of this kind of attribute, administrative problems that we are facing in our educational system can be sustainably resolved. Problems in educational administration can be viewed in terms of the failure of educational institutions to unify energies within an educational institution towards realization of the predetermined objectives. Thus, the central purpose of educational administration is the coordination of the efforts

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toward the enhancement of the teaching and learning process in an educational institution (Jubran Saleh, 2002).

Problems of educational administration in the context of Islamic private schools in southern Thailand was referred for scoping this study. A number of Islamic private schools in southern Thailand are owned by *Mulnithi* (the foundation). The schools are registered with the education ministry and run by the foundation to serve for public interests, not for benefit sharing. Though the schools belong to the foundation and that they should be rightfully managed by collective board consisting community representatives, but the present structure and administration of the foundation are occupied by family system. Correspondingly, transparency of educational resources management, supporting collective benefit, administration of school personnel and trustworthiness remained to be questionable. In fact, lack of professionalism in school administration caused by several reasons, namely administration executed by family system, centralization of administration, insufficient knowledge in educational administration and lack of central education body to be school mentors (Yala Rajabhat University, 2006). Hence, moral value that has greater implication to the realization of promoting collective benefit is crucial. Educational administration that help promote achieving collective interest must be accompanied by efforts directed to ensure the inner core of human consciousness, justice, responsibility and fair interaction with others human being. Only realizing this kind of moral quality would be in conformity with the *Maqasid al-Shari`ah* (Chapra, 2000). Therefore, a deep understanding of *Maqasid al-Shari`ah* entails intense commitment of every individuals and organizations to justice, brotherhood and social welfare (Abozaid & Dusuki, 2007).

Maqasid al-Shari`ah

There is no quality of complete submission to Allah, except by following the commandments and forbiddances of Allah by ensuring all our actions are in accordance with the *Sunnah* of the Messenger of Allah, the Qur'an and securing

benefit for mankind. Knowledge on *Maqasid al-Shari`ah* is necessary as way to arrive at a sound and reasonable rules and brings benefits to the people. And *Maqasid* is about a deep understanding of the Shariah' text (Al Halawani, 2008). and this is true to the Hadith of Mustafa in which the Messenger of Allah said,

"من يرد الله به خيرًا يفقه في الدين" (متفق عليه)

When Allah wishes good for someone, He bestows upon him the understanding of *Deen*." (Riyad as-Salihin : In-book reference/ Book 13, Hadith 1376).

The primary objective of *Maqasid al-Shari`ah* is to secure benefit for the people, concerning their affairs both in this world and the hereafter and to protect them against corruption and evil. In another word, *Maqasid al-Shari`ah* is considered as the rulings that Allah wanted from His orders and prohibitions to achieve *Ubudiyyah* (sense of servanthood to Allah) and to give rise to survival and well-being of mankind in this world and their success in the hereafter (Al Halawani, 2008) . According to Auda (2008);

"*Maqasid al-Shari`ah* explain the 'wisdoms behind rulings,' such as 'enhancing social cohesion,' which is one of the wisdoms behind charity, being good to one's neighbors, and greeting people with peace. Wisdoms behind rulings also include 'developing consciousness of God,' which is one of the rationales behind regular prayers, fasting, and supplications" (p.4).

Maqasid al-Shari`ah are classified into 3 categories, namely 1) the essential *maqasid (al-maqasidal-daruriyyah)*, which is aimed at protection of religion, life, lineage, intellect and property, 2) the complementary *maqasid (maqasid al-maqasidal-hajiyyah)*, which seek to establish ease and remove hardship, such as the validation of combining and shortening of prayer for traveler and the consideration of equality in status (*kafa'ah*) in marriage and 3) the desirable

maqasid, which seek to attain perfection of human behavior, such as, encourage of cleanliness, giving charity and covering *aurah* (Kamali, 1999).

Educational Administration

In its broadest sense, we can refer administration to the administrative function assumes responsibility for ensuring the implementation of established policies. The scope or nature of such a responsibility can be adapted to specific administration concerned, which can be government administration, business administration, institution administration. The topic of our interest is education administration. The term “Education Administration” is very comprehensive as it is concerned with the formulation, execution and appraisal of educational policies. According to al-Qawzi (1989: 13), educational administration is “the administration of all educational stages, supervision, instruction and empowering all education and teaching activities so as to fulfill the set objectives of school according to previous planning and organizing (as quoted in Jubran Salleh, 2002: 55) . Adah and colleagues (2014) defined it as the arrangement of the human and material resources and programs available for education, and carefully using them systematically for the achievement of educational objectives. If these definitions are to relate to the people concerned in the execution of education to achieve its goals, it requires the involvement of various groups. The first group is the administrators who play a major role in planning, organizing, directing and supervising in the educational institutions. The second group is the teachers who performed as agents of change for their roles of translating educational curriculum into practice. The third group is the pupils who have to be actively involved in educational process for them to grow towards defined objectives. The fourth group is community who need to support

and promote educational operation who will later harvest the product of educational administration.

Education administration has a specific characteristic in terms of its purpose, process and product. The purpose of educational administration is not benefit oriented, but rather human development oriented approach. In operating educational administration, combination of two constituents, namely arts and sciences are required and those who have specific profession of educational administration equipped with the two constituents only can successfully run educational institution. The process involved with operating educational institution with required guides education activities, plans, programs, facilities and effective leadership. Product of educational administration should be aligned with its purpose that is to interpret the purpose of education to the educational workers so that they may shape the final product of education, that is the achievement of the pupils, according to the predetermined goals. Effective operation of educational institution to achieve this purpose is essential as this move will enable to equip them with knowledge, skills and proper values so that they will be well-prepared to take on the greater responsibilities and better cope with the future educational institution demands and challenges of globalization.

The Relationship between *Maqasid al-Shari`ah* and Educational Administration

From managerial perspective, it is widely accepted that the principles/theories and functions of administration, from either western and eastern viewpoints or Islamic or non-Islamic ones, was evolved based on the experience of people life. The pattern of their experience is influenced by social, cultural and religious/philosophical context in which they live. For example, people who live in a communist society, their view and practice of educational administration would be affected by communist educational philosophy. Likewise, people who live in Islamic and secular society, their view and scope of practice concerning

educational administration would be influenced by their respective educational philosophy.

Islam is *al-Deen* or religion, it means the way of life and a person who follows and practices Islam called a Muslim, who must adopt to comply with the *Qur'an*, the *Sunnah* and *Shari`ah*. As mentioned earlier, in Muslim society, practice of educational administration for the realization of benefit to mankind and developing a well-balanced growth of people must be guided by Islamic practice derived from the religious precepts of Islam and *Shari`ah*. Thus, our practice concerning educational administration has to be related to and guided by *Maqasid al-Shari`ah* as a necessary precondition to attain our honest goals, which is our well-being in this world and our success in the hereafter (*hasanah fi al-dunya wal al-akhirah*). In addition, any practice aimed at securing *Maqasid al-Shari`ah* is not only an incumbent upon Muslim, but rather a requirement because the successful realization of *Maqasid al-Shari`ah* would introduce the wisdom and beauty of Islam, the religion which is practicable and relevant for all time and place. Thus it can be concluded that *Maqasid al-Shari`ah* can be used as vehicle for improving quality of life as well as sense of servanthood to Allah (*Ubudiyyah*).

For the above mentioned reasons, examining its relationship with the issue at hand, educational administration, becomes one of a pressing concern for this study. Their relationships can be analyzed in term of the influences of *Maqasid al-Shari`ah* on educational administration and their convergent boundary of interest, which are as bellows;

1. *Maqasid al-Shari`ah* is an important subject should be studied because it has methodological implications for educational administration practice. For example, *Maqasid al-Shari`ah* is concerned with what are goals should the Islamic society seek to attain? How can ruling judgement be made

and what mean and how they are used which are likely to be useful in attaining these goals? and how can the goals can be evaluated? This series of question are very useful guide to be applied in educational administration process related to the stage of formulation, execution and appraisal of educational policies.

2. There is a convergent boundary of interest between them. In Muslim society, practice of educational administration is aimed to arrive at the realization of benefit to mankind and developing a well-balanced growth of people and these goals are in conformity with the intention of Islamic law (*Maqasid al-Shari`ah*).

3. As the real intention *al-Shari`ah* is to arrive at protection of religion, life, lineage, intellect and property of people. Thus, the adoption of goal-oriented values based on *Maqasid al-Shari`ah* would results a sense of pleasure, satisfaction, work motivation and security of school members, which are considered as influential factors for school success.

4. As the first stage of educational administration process is concerned with planning and setting of objectives of education and this stage is itself is considered to be *Maqasid al-Shari`ah* (Al Halawani, 2008).

5. Examining *Maqasid al-Shari`ah* in details and studying the engaged approach taken to arrive at ruling judgment based on *Maqasid al-Shari`ah* provide a judgmental method for schools to arrange priority concerns of educational administration.

6. Through *Maqasid al-Shari`ah*, educational institution can extract a solid foundation for educational administration practice such as setting of goals, assignment of works and setting of goals/ works priority. This foundation is applicable for all times and places.

Therefore, it be concluded that any educational institution that can successfully operate their educational administration based on the principles of *Maqasid al-*

Shari`ah, the practice of justice and equality will be certainly prevailed and consequently, this practice will have a far reaching consequence on educational institution development and success.

Conclusion

The effort to associate educational administration with the principles of *Maqasid al-Shari`ah* is essential effort required for any educational institution, since it (this effort) is a precondition to attain honest goals of securing our well-being in this world and success in the hereafter (*hasanah fi al-dunya wal al-akhirah*) . The relationships between educational administration and *Maqasid al-Shari`ah* can be analyzed from the influences of *Maqasid al-Shari`ah* on educational administration and their convergent boundary of interest. It is found from this study that several methodological implications extracted from *Maqasid al-Shari`ah* can be applied to educational administration practice, such as setting of goals and their priority, and evaluation of goals attainment. As *Maqasid al-Shari`ah* is concerned with comprehensive goals at all levels of intention (*maqasid*) , namely essential, complementary and desirable *maqasid*, therefore the attainment of these goals would certainly result a well-balanced growth of individuals in the domain of intellect, emotion, affection, proficiency, religious consciousness and other desirable attributes of being a good Muslim.

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