ISLAMIC EDUCATION INNOVATION MANAGEMENT TO IMPROVE THE QUALITY AND COMPETITIVENESS OF MAQASHID SHARIAH-BASED INSTITUTIONS

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Abstrak

Artikel ini mengkaji literatur secara komprehensif strategi sistematis manajemen inovasi pendidikan Islam yang berorientasi pada prinsip maqashid syariah guna meningkatkan mutu pembelajaran dan daya saing lembaga pendidikan Islam di Indonesia. Metode yang digunakan yaitu kajian pustaka dengan sintesis teori, temuan penelitian, dan praktik inovatif berbasis maqashid syariah sebanyak 23 artikel. Basis data literatur yang digunakan adalah dari google scholar dan scopus yang membahas manajemen inovasi, pendidikan Islam, maqashid syariah, serta tantangan dan peluang pendidikan di era digital. Fokus pengumpulan data diarahkan pada literatur 5 tahun terakhir. Hasil kajian terhadap 23 artikel menunjukkan bahwa manajemen inovasi pendidikan Islam umumnya mencakup tahapan identifikasi kebutuhan, perancangan strategi, implementasi, evaluasi, dan replikasi program, yang dalam banyak literatur diarahkan oleh prinsip maqashid syariah sebagai fondasi etik dan strategis. Tren inovasi yang banyak dibahas meliputi pengembangan kurikulum berbasis kompetensi dan nilai Islam, pemanfaatan teknologi digital, model pembelajaran aktif, serta penguatan tata kelola kelembagaan, disertai dorongan pengembangan karakter Islami dan kewirausahaan syariah untuk memperkuat kualitas lulusan secara holistik. Meskipun literatur mengidentifikasi sejumlah tantangan konseptual dan struktural, sintesis kajian menunjukkan bahwa inovasi berbasis maqashid syariah memiliki potensi besar untuk meningkatkan mutu dan daya saing lembaga pendidikan Islam. Kontribusi paper ini terletak pada upaya mengintegrasikan temuan-temuan tersebut ke dalam satu kerangka teoretik yang lebih sistematis, menawarkan pemetaan konseptual baru mengenai bagaimana inovasi dapat diarahkan oleh maqashid syariah sebagai strategi penguatan mutu dan keunggulan kompetitif lembaga pendidikan Islam di era modern.

Kata kunci: Daya Saing Lembaga; Maqashid Syariah; Manajemen Inovasi; Pendidikan Islam.

Abstract

This article comprehensively reviews the literature on systematic strategies for managing Islamic educational innovations aligned with the principles of sharia *maqashid* to improve learning quality and the competitiveness of Islamic educational institutions in Indonesia. The method used is a literature review with theoretical synthesis, research findings, and innovative practices grounded in Sharia *maqashid*, drawing on 23 articles. The literature databases used are Google Scholar and Scopus, which cover innovation management, Islamic education, sharia *maqashid*, and educational challenges and opportunities in the

digital era. The focus of data collection is on literature published in the last 5 years. A study of 23 articles shows that the management of Islamic educational innovation generally includes the stages of identifying needs, designing strategies, implementing, evaluating, and replicating programs, which, in much of the literature, are guided by the principles of *maqashid* sharia as an ethical and strategic foundation. The widely discussed innovation trends include developing a curriculum grounded in Islamic competencies and values, leveraging digital technology, adopting active learning models, and strengthening institutional governance, while encouraging Islamic character development and sharia entrepreneurship to improve the quality of graduates holistically. Although the literature identifies several conceptual and structural challenges, a synthesis of studies indicates that innovations grounded in sharia *maqashid* have significant potential to enhance the quality and competitiveness of Islamic educational institutions. The contribution of this paper lies in integrating these findings into a more systematic theoretical framework, offering a new conceptual mapping of how the Sharia *maqashid* can direct innovation as a strategy to strengthen the quality and competitive advantage of Islamic educational institutions in the modern era.

Keywords: Institutional Competitiveness; Sharia *Maqashid*; Innovation Management; Islamic Education.

INTRODUCTION

The development of science and technology encourages Islamic educational institutions to continue to adapt through innovations that are relevant to the needs of the times (OECD, 2020) (BPS, 2023). In the realm of education management, innovation is no longer seen as an option, but as the primary strategy to ensure the sustainability of the quality of the institution (Schwab, 2017). Various studies have suggested that Islamic educational innovation often runs partially, is not integrated with the vision of the institution, and does not rely on Islamic epistemological values (Jannah et al., 2024). Some research highlights the need for an innovative approach that is not only effective managerially, but also in line with Sharia principles that can maintain the benefits of students and the wider community (Permana et al., 2021).

However, the literature on Islamic educational innovation management tends to emphasize the technical aspect more (Hallaq, 2012). This creates an important gap, because Islamic education cannot be separated from the framework of sharia *maqashid,* which aims to protect religion, soul, intellect, descendants, and property (Yusup & Marzani, 2018). Existing studies have generally not studied in depth how sharia *maqashid* can function as a strategic framework in designing, managing, and evaluating educational innovations, so that the innovations born are not only efficient, but also spiritually and socially meaningful (Mishra & Koehler, 2006).

Innovation in Islamic education will lose its direction if a solid value paradigm does not support it. Rogers, (2003) emphasized that the goal of Islamic education should be oriented towards the formation of meaningful people, not just the improvement of technical competence. Meanwhile, Kamali, (2008) shows that the framework of sharia *maqashid* can be a normative as well as methodological basis

in formulating innovation policies that maintain a balance between the demands of modernity and the principle of benefit. Another study by Hallaq, (2012) shows that educational institutions that integrate *maqashid values* in their innovation management tend to be able to produce programs that are more sustainable, relevant, and adaptive. These findings further affirm the urgency of presenting an Islamic educational innovation model that not only focuses on technical transformation but is also rooted in sharia principles as an ethical and strategic foundation (Aulia, 2025).

Several previous studies also tend to separate innovation practices from the goal of increasing institutional competitiveness (Sudarmin & Widiara, 2021). The focus of the research is still on improving the quality of learning or strengthening religious character, while the relationship between sharia *maqashid*-based innovation and institutional competitiveness has not been explicitly mapped (Lestari et al., 2023). This void raises questions about how Islamic educational institutions can build a competitive advantage that remains based on sharia values, while being relevant to the demands of the increasingly competitive modern education market (Maulidi, 2024). Another gap seen in the literature is the lack of integrative studies that combine innovation management perspectives, education quality, and sharia *maqashid* in one analytical framework (Ananda et al., 2024). Rosmawati's research (2025) only discusses two variables separately, but has not constructed a comprehensive theoretical model to explain their relationship.

This opens the door to a more holistic discussion that not only fills the literary gap but also provides a new direction for the management of Islamic educational institutions. This research aims to review and formulate literature on the systematic strategy for Islamic education innovation management based on sharia *maqashid* to improve the quality of learning and the competitiveness of Islamic educational institutions in Indonesia.

METHOD

The research method in this article uses a systematic literature review to review and synthesize the scientific literature. The primary data in this article come from various sources in the scientific literature, including reference books and national and international journal articles (from Google Scholar and Scopus) that discuss innovation management, Islamic education, sharia *maqashid*, as well as educational challenges and opportunities in the digital era. The focus of data collection is on the literature of the last 5 years to ensure up-to-date information and current trends, and to capture the post-pandemic trend of digitalization in education policies, while still accommodating classical literature on sharia maqashid as a normative framework. From the initial 127 articles, the selection process involved title and abstract screening, leaving 65 for further evaluation. After

comprehensive feasibility checks, 23 main articles were identified and analyzed in this study.

The selected literature was then analyzed using thematic and narrative analysis approaches. The analysis process was carried out using manual coding techniques using a three-layer approach: open coding, axial coding, and selective coding. Each unit of meaning that emerged from the study's results was categorized by theme similarity, then grouped into five main phases consistently found in the literature: need identification, strategy design, implementation, evaluation, and replication. Each phase is then mapped with the principles of *maqashid* sharia to ensure that the process of Islamic educational innovation is not only technical but also rooted in Islamic spiritual and ethical values.

RESULTS AND DISCUSSION
Stages of Islamic Education Innovation Management in Literature

The literature review of 23 articles shows a consensus that the management of Islamic educational innovation should be guided by a systematic, gradual model rooted in sharia values. A synthesis of various research by Judijanto et al., (2024) Muslimatun, (2022) Shofyan et al., (2024) shows that an effective innovation cycle includes five main stages, namely identification of needs, strategy design, implementation of innovation, evaluation and improvement, and replication and development. This model serves not only as a technical framework, but also as a process of continuous *islāh* (improvement) to maintain a balance between the spiritual, intellectual, and social dimensions in Islamic education (Fatmawati et al., 2024).

The first stage, the identification of needs, is carried out through the principle *of syūrā* (deliberation) by taking into account the local conditions of the institution and the surrounding community (Zaenurrosyid et al., 2024). The needs analysis not only includes technological and infrastructure aspects, but also includes strengthening the morals, learning ethos, and spirituality of teachers and students so that the innovations carried out always maintain *ḥifẓ al-dīn* (religious preservation) and *ḥifẓ al-nafs* (protection of the soul) (Salim et al., 2025). The second stage, the design of an innovation strategy, demands integrating the concept of *tawḥīd al-'ilm* (the unification of religious science and world science). The innovative Islamic curriculum must connect science, technology, and moral values so that there is no dichotomy between worldly and *ukhrawi* knowledge (Wedi et al., 2025). The application of blended learning or e-learning, for example, is directed to expand access to *'ilm al-nāfi'* (practical knowledge) and foster spiritual awareness of Allah as the source of all knowledge (Mukarom et al., 2024) (Sudarmin & Widiara, 2021).

The third stage, innovation implementation, focuses on implementing strategies through participatory and inclusive pilot projects (Kasman et al., 2024).

This process actualizes *the values of maqāṣid al-syarī'ah*, especially *ḥifẓ al-nasl* (generational maintenance) and *ḥifẓ al-māl* (wealth management), through the strengthening of Islamic character education (Mahsusi et al., 2024). Educational innovation not only develops intellectual abilities, but also fosters ethical awareness, social responsibility, and independence of students (Susanti et al., 2024). The fourth stage, evaluation and refinement, is carried out in the spirit *of muhāsabah* (self-introspection). Evaluation in Islamic education does not only measure academic success, but also spiritual and moral success (Wang et al., 2023). Measurement can be carried out through a rubric of moral or spiritual performance indicators to assess the extent to which Islamic values are internalized in students' behavior and the organizational culture of educational institutions (Fian et al., 2025).

The fifth stage, replication and development of innovation, ensures the sustainability of best practices through contextual adjustments according to the geographical, social, and cultural characteristics of each institution (Zheng et al., 2025). The principle *of kaffah* (comprehensive) is a guide so that innovation can be applied across regions without losing the substance of Islamic values (Nisa, 2024). In this framework, the management of Islamic educational innovation is not only an instrument of institutional modernization, but also a means of *ta'dīb*, namely the formation of adab, morals, and divine consciousness that makes innovation function as worship and a form of actualization of the *khalifah fil-ardh* (Siregar et al., 2025). The stages of Islamic education innovation management are explained in Figure 1.

Langkah-langkah Menuju Inovasi Pendidikan Islam

Replikasi dan Pengembangan
Memperluas inovasi ke lembaga lain dan terus mengembangkannya untuk memenuhi kebutuhan yang berkembang.

Evaluasi dan Penyempurnaan
Menilai dampak inovasi terhadap kompetensi siswa dan kualitas lembaga.

Implementasi Inovasi
Melakukan uji coba inovasi di lembaga pendidikan Islam untuk menguji efektivitasnya.

Perancangan Strategi
Mengembangkan strategi inovatif yang menggabungkan prinsip-prinsip syariah dan teknologi modern.

Identifikasi Kebutuhan
Analisis kebutuhan pendidikan Islam dengan mempertimbangkan kondisi lokal dan prinsip-prinsip syariah.
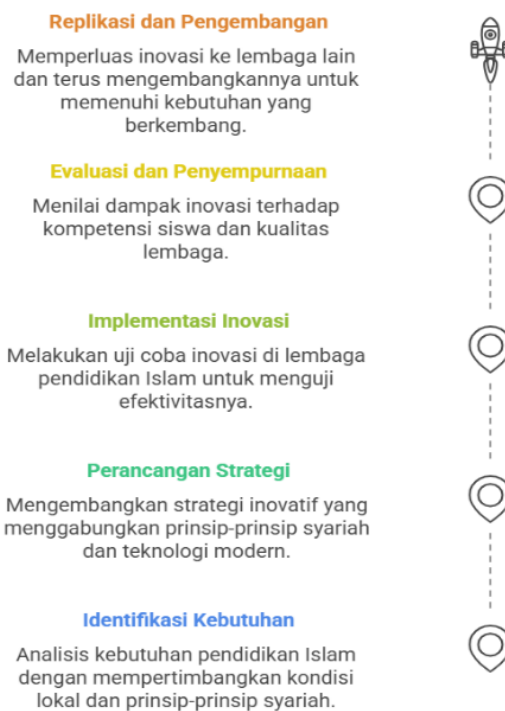
Figure 1. Islamic Education Innovation Steps

Thus, the five-stage model of Islamic educational innovation management based on *maqāṣid al-syarī'ah* brings together technical rigor and spiritual depth. It serves as a bridge between managerial efficiency and Sharia values, ensuring that any changes in the Islamic education system are not only practical and adaptive to the times, but also theologically, ethically, and humanely meaningful.

Integration of Sharia *Maqashid* as a Strategic Framework

A study of 23 articles shows that sharia *maqashid* occupies a central position as a strategic framework for the management of Islamic educational innovation at the philosophical, conceptual, and operational levels. The literature outlines that the integration of sharia *maqashid* is not only understood as a normative foundation that maintains the authenticity of Islamic values, but also as a strategic guideline that guides the direction of decision-making in the innovation process (Zheng et al., 2025). Most articles emphasize that Islamic educational innovation must maintain the five principles of sharia *maqashid*: *hifz al-din, hifz al-nafs, hifz al-aql, hifz al-nasl,* and *hifz al-mal*. *Hifz al-din* serves as a spiritual foundation that ensures that any renewal of the curriculum, method, or learning media maintains the integrity of Islamic values (Alkandari et al., 2023). This can be seen in the literature that encourages the formation of an integrative curriculum, the strengthening of Islamic character education, and the development of a learning environment that is religious but still adaptive to modern technology (Mukarom et al., 2024).

Meanwhile, the principle of *hifz al-nafs* is widely discussed in the literature that highlights the importance of innovation in realizing the comfort, safety, and welfare of students (Wedi et al., 2025). Its implementation includes the development of Islamic guidance and counseling services, more humane institutional governance, and a learning model that pays attention to mental health and the ethics of digital interaction (Zheng et al., 2025). The principle of *hifz al-aql* appears as the most dominant pillar in several articles because it is directly related to the quality of the learning process oriented to the development of intelligence, digital literacy, and critical thinking skills (Mahsusi et al., 2024). Many studies affirm that Islamic educational innovation must be able to combine Islamic epistemology with modern pedagogical approaches such as project-based learning, STEAM, collaborative models, and digital technology integration (Ahmad et al., 2025).

The principle of *hifz al-nasl* is presented in the literature as a moral orientation that leads to innovation, producing students with character and morals who can sustain family and community values (Salim et al., 2025). Innovations in strengthening character education, Islamic family education, and community involvement are themes that often appear (Muslimatun, 2022). In the literature, *Hifz al-mal* is more closely associated with the governance of Islamic educational institutions that are accountable, efficient, and sustainability-oriented (Mahsusi et al., 2024). Some articles show that *hifz al-mal* innovations include transparency in financial management and the efficient use of resources. To strengthen the picture of the integration of sharia *maqashid* in the literature, the following presents a summary of the findings in Table 1.

Table 1. Mapping of Sharia Maqashid Integration

Principles of Maqashid Syariah	The Dominance of Discussion in Literature	Examples of Educational Innovation Focus
Hifz al-Din	Strengthening Islamic values and character as the basis for innovation	Integrative curriculum, value learning, moral revitalization
Hifz al-Nafs	Welfare, comfort, and safety of students	Islamic counseling, digital mental health, and humanist school culture
Hifz al-Aql	Intellectual development and digital literacy	Islamic STEAM, PjBL, critical thinking, e-learning
Hifz al-Nasl	Formation of sustainable generations and moral resilience	Family education, community collaboration, and moral education
Hifz al-Mal	Efficiency, accountability, and sustainability of the institution	Sharia entrepreneurship, accountable governance, and resource management

The literature reviewed shows that the integration of sharia *maqashid* has shifted from being just an ethical foundation to a tool of strategic analysis to

formulate policies and direct the dynamics of Islamic educational innovation. This approach allows Islamic educational institutions to develop innovative models that are not only relevant to the demands of the Industrial Revolution 4.0 but also aligned with their mission of forming human beings. This study emphasizes that *maqashid* sharia serves as an axis that unites values-based and evidence-based innovation, resulting in practices that are more comprehensive, sustainable, and offer competitive added value. Thus, integrating sharia *maqashid* serves as a strategic framework that enables Islamic education to achieve quality and competitiveness without losing its epistemological identity and fundamental values.

Trends in the Field of Innovation in Islamic Education

A study of 23 articles shows that innovation in Islamic education is developing across various fields, including curriculum, pedagogy, learning technology, institutional governance, and the strengthening of the values of character and sharia entrepreneurship (Ajani, 2024). This trend reflects a shift in Islamic education from traditional approaches to more adaptive, integrative, and aligned models with the needs of the digital age. The literature shows that innovation at the curriculum level is the most dominant area, characterized by increased curriculum development, an integrative curriculum that combines religious science and modern science, and a thematic curriculum grounded in sharia maqashid values (Navarro-Newball, 2023). This change is driven by global demand for students with strong religious literacy and 21st-century competencies, such as creativity, critical thinking, effective communication, and technological literacy (Proietti, 2025).

In the field of pedagogy, the innovations that most often emerge are the application of active, collaborative, and project-based learning models, such as Project-Based Learning (PjBL), Problem-Based Learning, Islamic STEAM, and research-based learning (Stylianidis et al., 2024). This trend is supported by articles that emphasize the need to transform teaching methods from teacher-centered to student-centered learning patterns (Mahsusi et al., 2024). The learning model not only improves cognitive quality, but also forms Islamic character through reflection activities, collaborative work, and problem-solving based on ethical values (Fatmawati et al., 2024). The literature also notes that technology integration has become a very prominent trend, especially since the development of e-learning, mobile learning, and digital application-based learning platforms (Mbatha, 2024). This technological innovation not only facilitates access to information, but also expands the scope of pedagogical interaction through synchronous and asynchronous learning (Kasman et al., 2024).

In addition, the trend of institutional governance innovation shows the growing implementation of School-Based Management (SBM), integrated quality management, digital-based accreditation systems, and transformative leadership approaches in Islamic educational institutions (Milicevic et al., 2024). The focus is

not only on improving operational efficiency, but also on strengthening a transparent, participatory, and sustainable Islamic organizational culture. The strengthening of character education and sharia entrepreneurship is also a significant trend, highlighted in the literature as a response to the need for institutions to form students with noble character (Shofyan et al., 2024). Sharia-based entrepreneurship programs, Islamic business labs, and business project-based learning are examples of innovations that are widely discussed (Wang et al., 2023). To clarify the thematic trends in the literature, the following table presents a mapping of innovation trends based on the analysis of 23 articles in Table 2.

Table 2. Islamic Education Innovation Trends

Innovation Field	Focus on Renewal in the Literature	Examples
Curriculum Development	Integration of Islamic values with 21st-century competencies	Integrative curriculum of religions, *maqashid* sharia curriculum
Pedagogical Innovation	Active and creative learning	PjBL, Islamic STEAM, Problem-Based Learning, research-based learning
Learning Technology	Digitization and automation of learning	E-learning, LMS, mobile learning, video learning, AI-education
Institutional Governance	Quality management and autonomy based on Islamic values	SBM, TQM, digital accreditation system, transformative leadership
Sharia Character Education and Entrepreneurship	Strengthening spiritual, moral, and economic independence	Integrative moral education, Sharia entrepreneurship laboratory, business project

From the table, it can be seen that innovation in Islamic education does not focus solely on academic aspects but also on character, governance, and technology. This shows that universities, schools, and Islamic boarding schools are developing a more comprehensive innovation model to improve the quality and competitiveness of institutions. This innovative trend also demonstrates the continuity between Islamic values and the demands of modernity, where innovation does not simply keep pace with technological developments but is also rooted in the principles of sharia *maqashid* to ensure that renewal remains in harmony with the holistic goals of Islamic education.

The Potential of Sharia-Based *Maqashi*d Innovation to Improve Quality and Competitiveness

The results of the study of 23 articles show that innovations based on sharia maqashid have strategic potential to improve the quality and competitiveness of Islamic educational institutions, mainly because the *maqashid* framework provides integration between values, vision, and institutional development orientations

(Kasman et al., 2024). The literature confirms that the orientation of sharia maqashid expands the meaning of innovation from mere technological modernization to a transformation rooted in the five fundamental goals of sharia (Judijanto et al., 2024). By making *Hifz al-Din* a foundation, educational innovation is directed not only to improve learning efficiency but also to ensure the sustainability of students' spirituality, character, and Islamic identity (Zaenurrosyid et al., 2024). Several articles show that institutions that implement an integrative curriculum based on Islamic values tend to produce graduates with a competency profile that is more morally stable and consistent with the needs of contemporary society, which is a competitive advantage that is difficult for non-Islamic institutions to replicate (Zheng et al., 2025).

The *hifz al-aql* principle makes a significant contribution to efforts to improve the quality of education, as related articles emphasize that *maqashid*-based innovations encourage the development of rational intelligence, digital literacy, and higher-level thinking skills (Milicevic et al., 2024). The integration of *hifz al-aql* values into learning models such as Islamic STEAM, PjBL, and blended learning enables learners to gain a more holistic learning experience by combining the exploration of science, technology, and ethical values (Navarro-Newball, 2023). Literature findings show that this approach can increase graduates' competitiveness while strengthening the institution's reputation as an adaptive, creative, and future-oriented institution.

Hifz al-nafs and hifz al-nasl are important pillars in building a safe, humane, and sustainable learning climate. Articles that discuss this aspect show that *maqashid*-based innovations have positive implications for improving the psychological well-being of learners, the quality of social relationships, and the moral resilience of the younger generation (Zaenurrosyid et al., 2024). Educational institutions that adopt this approach are considered to have a higher level of public trust because they are considered able to form noble character, maintain family values, and instill digital ethics, which are factors that greatly determine the competitiveness of institutions in the midst of increasing cases of moral degradation and misuse of technology in the educational environment (Fian et al., 2025).

The *hifz al-mal* principle also opens up space for innovation in the field of governance, especially in building educational institutions that are financially sustainable, efficient in resource management, and transparent in budget management (Mahsusi et al., 2024). The literature shows that the adoption of sharia-based management, Islamic entrepreneurship, and collaborative financing models (such as *waqf*-based education) increases the resilience of institutions to economic changes and uncertainties (Wedi et al., 2025). Educational institutions that successfully implement *maqashid*-based governance innovations tend to have more stable operational capacity, higher quality educational services, and higher adaptability to global demands (Ahmad et al., 2025).

Overall, the literature synthesis shows that innovation based on sharia *maqashid* provides multi-layered competitive advantages: spiritual (values), intellectual (competence), social (public trust), and institutional (sustainability) (Shofyan et al., 2024). This approach makes innovation a process that is not only responsive to external changes, but also aligned with the moral and philosophical orientation of Islamic education (Zheng et al., 2025). Thus, innovation grounded in sharia *maqashid* has excellent potential to serve as a strategic model for improving the quality, relevance, and competitiveness of Islamic educational institutions at the local and global levels.

Discussion

The results of the study show that Islamic education innovation management based on sharia *maqashid* is in line with the theory of educational innovation (Radjak et al., 2024), which emphasizes that educational change is effective only when it combines the dimensions of moral purpose, knowledge creation, and coherence-making. In the context of Islamic education, the moral purpose becomes stronger because it is framed by the sharia *maqashid* as an action orientation (Khan et al., 2023). The literature shows that hifz al-din functions as a moral compass that keeps innovation from merely following global trends, while remaining rooted in the values of monotheism, morals, and manners (Mañero et al., 2024). This theory intersects with the idea (Zaenurrosyid et al., 2024) of *ta'dib*, which emphasizes that Islamic education must instill discipline in the intellect, soul, and behavior. Thus, the educational innovations developed are not only aimed at improving efficiency but also at shaping students' moral integrity.

The integration of technology in Islamic educational innovation shows compatibility with the TPACK (Technological Pedagogical and Content Knowledge) framework (Fian et al., 2025), which emphasizes the importance of synergy between technology, pedagogy, and content. In Islamic educational literature, this framework finds its relevance in the principle of *hifz al-aql*, as technology is positioned as a means to strengthen digital literacy, critical thinking skills, and creativity (El-Hamamsy et al., 2024). However, the *maqashid*-based approach provides an additional dimension that does not appear in TPACK theory, ethical values, and moral limitations in the use of technology (Ferk Savec, 2025). This brings together modernity and spirituality, as stated by Pingali, (2021), who affirms that technology must be used wisely so as not to uproot humans from the ethical and cosmological roots of Islam.

In the realm of institutional governance, innovation grounded in sharia *maqashid* aligns with the theory of New Public Management (NPM), which emphasizes efficiency, accountability, and decentralization. However, Islamic education extends this concept through the principle of *hifz al-mal*, which ensures that the management of institutions is not only administratively effective, but also ethical and based on sharia values (Li et al., 2025). This approach is strengthened by

quality management theory, which places continuous improvement as the core of institutional transformation (Krishnan et al., 2023). Some articles show that institutions that implement Islamic value-based TQM have a higher level of public trust because management actions are seen as part of the mandate and moral responsibility (*amanah* and *mas'uliyyah*) (Permana et al., 2021). Thus, the integration of maqashid creates a governance model that is not only technocratically superior, but also spiritually credible.

At the level of character development and institutional sustainability, innovation based on sharia *maqashid* intersects with the theory of human flourishing by Ananda et al., (2024). The principles of *hifz al-nafs* and *hifz al-nasl* show that the duties of Islamic educational institutions are not only to improve cognition, but also to ensure psychological safety, moral resilience, and the sustainability of intergenerational values (Sudarmin & Widiara, 2021). The literature shows that this approach can create a more humane, resilient, and collaborative learning environment. This provides a competitive advantage for Islamic educational institutions, as institutions that develop students holistically tend to be more trusted by the community. Thus, modern innovation theory, leadership theory, and Islamic education theory complement each other in explaining how sharia-based *maqashid* innovation can comprehensively improve the quality and competitiveness of institutions.

CONCLUSIONS AND SUGGESTIONS

Islamic education innovation management based on Sharia *maqashid* offers a comprehensive approach to improving the quality and competitiveness of educational institutions. Innovation is not only understood as a technical update but also as a transformation of values and governance grounded in the five principles of sharia *maqashid*. Innovation trends include strengthening integrative curriculum, active pedagogy, digitization of learning, quality-based governance, and character development and Sharia entrepreneurship. Challenges such as technological inequality, disparities in the quality of educators, and the lack of integration of values are evident in the literature, but so are various strategic opportunities, including the potential for sharia *maqashid* to serve as a moral, epistemological, and operational framework for designing adaptive and sustainable innovations. Thus, integrating innovation and sharia *maqashid* creates a holistic, competitive model for the development of Islamic educational institutions.

This study recommends that further research develop a more applicable conceptual model or operational framework for innovation management grounded in Sharia *maqashid*, primarily through comparative studies across institutions or through implementation analyses within different Islamic education madrasas, Islamic boarding schools, and universities. Researchers are also advised to explore aspects that are still under-discussed in the literature, such as the integration of AI

and digital intelligence grounded in Sharia ethics, education financing innovations through productive *waqf,* and evaluation mechanisms aligned with *maqashid* indicators. In addition, education practitioners need to strengthen educators' capacity in innovative pedagogy and value literacy so that innovation is applied not only on a technical level but also in line with the goals of holistic and sustainable Islamic education.

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