

Application of Maqasid Shariah in Religious Institutions in Southern Thailand: A Study at the Islamic Religious Council of Pattani Province (MAIWP)

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To Link this Article: <http://dx.doi.org/10.6007/IJARPED/v14-i3/25903> DOI:10.6007/IJARPED/v14-i3/25903

Published Online: 07 July 2025

Abstract

This study explores the application of Maqasid Shariah principles within Islamic religious institutions in Southern Thailand, particularly among the Muslim minority community. As a core framework for understanding the objectives of Islamic law, Maqasid Shariah encompasses the protection of religion, life, intellect, lineage, and property. Institutions such as mosques, traditional Islamic schools (pondok), and the Provincial Islamic Councils play a critical role in upholding these values within a complex and often challenging socio-religious environment. The research employs a mixed-methods approach, combining quantitative data gathered through surveys distributed to institutional administrators with qualitative insights obtained through in-depth interviews with religious leaders and institutional officials. The findings indicate that the principles of Maqasid Shariah are being gradually integrated into areas such as education, welfare, and community development. However, implementation efforts continue to face obstacles, including limited resources, restrictive government policies, and operational constraints. The study proposes strategic improvements to strengthen the role of religious institutions in advancing the comprehensive objectives of Shariah, particularly in the context of Southern Thailand's Muslim minority population.

Keywords: Maqasid Shariah, Religious Institutions, Southern Thailand, Muslim Minority, Shariah Application

Introduction

Southern Thailand is home to the country's largest Muslim population, particularly concentrated in the provinces of Pattani, Yala, and Narathiwat. It is estimated that over 80% of the population in these regions are Muslims of Malay-Patani ethnic origin. According to data from the Bureau of Registration and Administration (BORA), the total population across these three provinces in 2024 was approximately 2.1 million people, comprising 1,040,575 males and 1,061,296 females. The majority of the population adheres to Islam (82.62%),

followed by Buddhism (16.94%), with small numbers practicing Christianity and Hinduism (0.44%).

Although this region falls under the administration of Thailand's central government, which is rooted in a predominantly Buddhist political system, the Muslim communities in Southern Thailand have continued to uphold strong Islamic traditions. These include the pondok-based religious education system, mosque administration and governance, as well as religious affairs managed through the Provincial Islamic Councils.

In this context, religious institutions play a vital role in shaping, guiding, and stabilizing the social fabric of the minority Muslim community. Through various initiatives in education, welfare, and moral support, these institutions serve as key channels for promoting Islamic values grounded in Shariah principles. However, given the ongoing socio-political challenges faced in the three southern provinces of Thailand, the Provincial Islamic Councils (MAIW) have been granted official authority by the government to oversee religious affairs and contribute to regional stability. Nevertheless, to ensure that Shariah values are effectively translated into practical implementation, more detailed and locally grounded research is essential.

Maqasid Shariah refers to the overarching objectives that Islamic law seeks to achieve namely, the preservation of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-ʿaql*), lineage (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*). Within the context of the Provincial Islamic Councils (MAIW), these principles are expected to be reflected through various services such as family law administration, education, community welfare, human development, and social justice. However, the actual implementation of these principles within religious institutions in Southern Thailand remains largely underexplored in a systematic manner.

This study, therefore, focuses on examining how MAIW in Southern Thailand applies Maqasid Shariah values in its service delivery and institutional management. It also assesses the effectiveness of this implementation in addressing contemporary societal challenges and explores the potential of these institutions in enhancing the well-being of the Muslim minority community in a non-Muslim majority country.

Literature Review

The Concept of Maqasid Shariah: Traditional and Contemporary Perspectives

The concept of *Maqasid Shariah* was first developed systematically by Imam al-Ghazali (1993), who outlined five primary objectives of Islamic law: the preservation of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-ʿaql*), lineage (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*). This foundational framework was later expanded and refined by al-Shatibi (1997) in his seminal work *al-Muwāfaqāt fī Uṣūl al-Syarīʿah*, where he emphasized that the purpose of Shariah law is to realize *maṣlaḥah* (benefit) and prevent *mafsadah* (harm).

In the contemporary era, leading scholars such as Ahmad al-Raysuni (2005) have further reinforced the concept of *Maqasid Shariah* as a methodological framework for modern *ijtihād* (independent legal reasoning). Al-Raysuni emphasizes that Maqasid should be viewed as a dynamic set of principles capable of addressing the evolving challenges faced by the Muslim ummah today.

Meanwhile, Mohammad Hashim Kamali (2008), a prominent contemporary scholar known for his extensive writings on *Maqasid Shariah* and Islamic reformist thought, places greater emphasis on the role of Maqasid as a foundation for social development and public policy. Specifically, in the context of pluralistic and modern nation-states, Kamali argues that Maqasid Shariah should serve as the central framework for formulating policies aimed at enhancing societal well-being. He highlights the importance of values such as social justice, equitable distribution of wealth, and the protection of individual rights. In his well-known book *Islamic Law*, Kamali outlines how modern governments should uphold Maqasid principles in their policy planning particularly in areas such as education, healthcare, economic development, and environmental protection.

According to Kamali, *Maqasid Shariah* can serve as a guiding framework not only for addressing the spiritual needs of Muslims but also for enhancing their overall quality of life. In pluralistic nations such as Malaysia and Indonesia where societies are composed of diverse ethnic and religious groups Maqasid holds significant potential as a foundation for shaping policies that promote harmony among different communities. The present author agrees with this theoretical perspective, particularly in efforts to foster social cohesion in Southern Thailand, where communities also comprise varied ethnic backgrounds.

At the same time, Kamali critiques rigid approaches to the application of traditional Islamic laws, arguing that such approaches are often ill-suited to the complexities of contemporary realities. He stresses that the principles of Maqasid should prioritize universal human values that are inclusive and can be embraced by people of all faiths and cultures.

Jasser Auda (2007) introduced a contemporary approach to *Maqasid Shariah* that emphasizes principles which are dynamic, systematic, and context sensitive. He advocates for Islamic religious institutions to establish governance structures rooted in *maqāṣidiyyah* a Maqasid-based framework focusing on outcomes and impact rather than merely adhering to procedural compliance.

Auda's thought is particularly relevant in the context of the Provincial Islamic Councils (MAIW) in Southern Thailand, which need to shift from a procedure-oriented model to functioning as strategic think tanks that guide the development of the Muslim community. According to Auda, *Maqasid Shariah* should not be viewed solely as a mechanism to preserve traditional values, but as a dynamic and forward-thinking framework designed to build a society that is just, prosperous, and humane.

In this regard, MAIW must take on the role of reform leader in the management and delivery of Islamic institutional services at the local level. This includes formulating strategic plans grounded in Maqasid-oriented policymaking, and evaluating the effectiveness of programs not just by the number of activities conducted, but by the extent to which these programs uphold the five essential objectives of *Maqasid Shariah*. Therefore, Auda's framework serves as a key theoretical foundation for this study.

The Application of Maqasid Shariah in Islamic Religious Institutions

The application of *Maqasid Shariah* in the management and governance of Islamic institutions has gained increasing attention among scholars and policymakers. Jasser Auda emphasizes that contemporary Islamic institutions should not remain confined to a literalist approach in implementing Shariah rulings. Instead, core Islamic principles such as justice (*'adl*), compassion, and the preservation of human dignity should form the foundation of institutional governance and service delivery. These principles should be interpreted and applied through the lens of *Maqasid Shariah*, which serves as a key framework for evaluating institutional policies and their societal impact.

In the context of Islamic religious education institutions in Southern Thailand, Arifin (2020) highlights the importance of integrating *Maqasid Shariah* into both educational theory and practice. The goal is to nurture individuals who are well-balanced in terms of intellect, spirituality, and ethics. A curriculum grounded in *Maqasid Shariah* should not merely focus on knowledge transmission, but also embed core values and shape the character of students so they can meaningfully contribute to their families and the broader well-being of society.

In addition, a study by Lahsasna (2013) in the context of Islamic finance institutions demonstrates that these organizations also adopt the *Maqasid Shariah* framework to ensure that their financial operations align with both the social and economic needs of the Muslim community, in accordance with Shariah principles. Similarly, Ningsih (2014) asserts that Islamic education based on *Maqasid Shariah* holds great potential in fostering a learning system oriented towards community well-being. The integration of *Maqasid* values into various aspects of education including curriculum design, teaching methods, and institutional management can produce individuals who excel not only academically, but who also possess strong moral character and the capacity to contribute meaningfully to the betterment of society.

However, realizing this vision requires strong commitment and coordinated collaboration among educators, religious scholars, government authorities, and the broader community. With a holistic and sustained approach, Islamic education based on *Maqasid Shariah* holds the potential to cultivate a generation that is equipped to face contemporary challenges and contribute meaningfully to the development of the ummah.

From the author's perspective, this study provides an opportunity for the Provincial Islamic Councils (MAIW) to take on a more proactive role in shaping a values-based educational system that promotes community well-being and is grounded in Shariah principles. Overall, the *Maqasid Shariah* oriented approach adopted by MAIW introduces a new dimension to service delivery and policy management not merely to ensure literal compliance with Shariah, but to realize its deeper objectives across various aspects of modern life.

Maroning (2019) provides an in-depth discussion on the role of the Provincial Islamic Councils (MAIW) in managing marriage, divorce, and reconciliation affairs among the Muslim community in Thailand, within the framework of national legislation. He highlights the crucial role MAIW plays in ensuring that matters related to Islamic family law are carried out in accordance with Shariah principles. This study is particularly significant as it demonstrates the

practical application of *Maqasid* values such as *hifz al-nafs* (preservation of life) and *hifz al-nasl* (preservation of lineage) through institutional mechanisms like *shulh* (mediation), *ta'liq* (conditional divorce), and the appointment of a *wali hakim* (legal guardian).

Furthermore, Maroning emphasizes that MAIW functions not only as a regulatory body in matrimonial matters, but also as a mediator and provider of social protection through marriage counselling and family advisory services. This illustrates that *Maqasid* principles are not applied solely in legal terms, but also extend to psychological and emotional dimensions. MAIW's ability to adapt the implementation of Islamic law to socio-political challenges in Thailand such as the limited legal recognition of Islamic law by the central government makes these findings highly relevant to the objectives of this study.

Meanwhile, Iswanda (2012) focuses on the role and position of the *kadi syarie* (Shariah judge) in resolving family-related issues at the local level. The *kadi* is viewed as a complement to the services provided by the Provincial Islamic Councils (MAIW), playing a moral and authoritative role within the community. This study highlights how *Maqasid Shariah* principles particularly justice and family well-being are embodied through legal rulings and the institutional role of local MAIW offices.

Interestingly, Iswanda (2012) finds that the effectiveness of a *kadi* does not necessarily depend on formal recognition by the central government, but rather on the community's trust in the individual's scholarly integrity and moral authority. This indicates that *Maqasid Shariah* can be effectively realized within the structure of Islamic society through informal institutions, as long as they hold social legitimacy and are grounded in the principle of *maṣlaḥah* (public interest).

The implication of this study is the need for MAIW to strengthen the institutional position of *kadi* and management personnel, integrating them into formal structures to ensure that services are delivered more systematically and with greater impact.

In another study, Prachuab and Hayeema (2017) identify strategic management of religious institutions as a key challenge. They argue that the absence of long-term development plans and clearly defined performance indicators has hindered the systematic integration of *Maqasid* values within Islamic education systems. They recommend that institutions such as MAIW develop strategies rooted in *Maqasid Shariah*, particularly in the areas of Islamic education and teacher management. The authors emphasize the need to establish a progressive and sustainable Islamic education policy, with *hifz al-'aql* (preservation of intellect) as a foundational principle for curriculum development.

Based on these findings, the present study observes that traditional local education systems remain overly reliant on rote memorization and classical texts, without equipping students with the skills needed to address contemporary challenges. Therefore, this research is highly significant in demonstrating the urgent need for MAIW to reform local Islamic education curricula and implement professional training for teachers aligning both with current needs and the principles of *Maqasid Shariah*.

Research Methodology

This study adopts a mixed-methods approach, combining both quantitative and qualitative data to obtain a comprehensive understanding of the application of *Maqasid Shariah* within Islamic institutions in Southern Thailand. This approach was chosen to integrate both library-based research and field investigation in order to achieve the research objectives in a holistic manner.

Given that the study is grounded in Islamic legal theory and thought, a library research method was employed to examine various sources of Islamic jurisprudence, including *uṣūl al-fiqh* (principles of Islamic jurisprudence) and *fiqh* (Islamic legal rulings). The researcher focused on scholarly publications related to the *Maqasid Shariah* approach, drawing from the intellectual contributions of both classical and contemporary scholars.

The primary data sources for this study include classical and modern texts on Islamic jurisprudence, literature on *Maqasid Shariah*, expert commentaries, and discussions pertaining to pluralistic societies. These sources encompass theses, academic publications, journal articles, conference papers, websites, news excerpts, and other relevant scholarly materials.

In addition, the study integrates field research through interviews, which serve as an important supplementary source of data. These interviews involved key personnel from Islamic institutions, religious leaders, and scholars in the three main provinces of Southern Thailand.

Research Design, Location, and Target Group

This study employs a mixed-methods approach, combining both quantitative and qualitative methods to develop a comprehensive understanding of the application of *Maqasid Shariah* within religious institutions. The research design is exploratory-descriptive in nature, aiming to examine how *Maqasid* values are implemented in the core functions of religious institutions, particularly in areas such as education, administration, and social development.

The study is centered on the Provincial Islamic Council of Pattani, which serves as the key institution responsible for managing Islamic religious affairs in the region. This location was selected due to the council's significant role in shaping policies, structuring religious governance, and implementing programs that directly impact the Muslim community in Pattani.

The study's respondents include senior officers and staff members of the council, specifically those involved in the planning and execution of religious activities at the provincial level.

Data Collection and Analysis Methods

This study employs two primary methods for data collection and analysis.

First, a library-based research method was conducted to gather foundational information related to *uṣūl al-fiqh* (principles of Islamic jurisprudence), classical and contemporary *fiqh*, *Maqasid Shariah*, and official documentation related to Islamic religious institutions in Thailand and other countries with minority Muslim communities. The study

also refers to project papers related to economics, public administration, and Islamic education in Pattani.

Second, interviews were used as the main technique for field data collection. Both structured and unstructured interviews were conducted with eight key figures from Islamic religious institutions in Thailand, including the head of the Pattani Provincial Islamic Council (MAIWP), *kadi*, imams, and officers from various departments. This method allowed the researcher to obtain direct and in-depth insights into fatwa services and the *Maqasid*-based approaches practiced within these institutions.

For data analysis, two approaches were applied: inductive analysis and comparative analysis. The inductive approach enabled the researcher to draw general conclusions from specific data gathered through the interviews, particularly in evaluating how *Maqasid Shariah* principles are applied to address societal issues.

Meanwhile, the comparative method was used to assess similarities and differences in approaches among different institutions and individuals, with the aim of understanding the level of comprehension and implementation of *Maqasid Shariah* in the local context. The combination of these two methods enhances the validity and reliability of the study's findings and enables the researcher to formulate meaningful conclusions regarding the implementation of *Maqasid Shariah* in the administration of Islamic law in Southern Thailand particularly with reference to its five core components: the preservation of religion (*hifz al-din*), life (*hifz al-nafs*), intellect (*hifz al-aql*), lineage (*hifz al-nasl*), and property (*hifz al-mal*).

Research Findings

This study aims to assess the extent to which the theoretical framework of *Maqasid Shariah* has been applied within the services and administrative functions of the Pattani Provincial Islamic Council (MAIWP) in Southern Thailand.

The primary sources that underpin these findings include studies by Maroning, Iswanda, Prachuab, and Hayeema, as well as official documents from MAIWP and interviews conducted with its staff. These sources provide the foundation for observations and critical analysis of the council's functions particularly the role of the *kadi syarie* institution in upholding key *Maqasid Shariah* principles, such as the preservation of religion (*hifz al-din*), life (*hifz al-nafs*), intellect (*hifz al-aql*), lineage (*hifz al-nasl*), and property (*hifz al-mal*).

In addition, several supplementary studies were consulted as secondary references to enrich the discussion and offer broader comparative insight into how *Maqasid Shariah* is implemented within religious institutions in the study area.

Application of Maqasid Shariah in Marriage Services and Islamic Family Issues

Statistical data indicates that the divorce rate across the three southern provinces of Thailand is at an alarming level, with a consistent upward trend in divorce cases over the years. A report compiled by the Pattani Provincial Islamic Council (MAIWP) in 2022 revealed that, between 2017 and 2022, a total of 11,230 applications related to divorce issues were recorded in the Pattani province alone.

This figure has been analyzed by the researcher and categorized over a six-year period into three main types of issues, as outlined in the table below:

Table 1

Number of Family-Related Cases in Pattani (2017–2022)

Year / Case Category	2017	2018	2019	2020	2021	2022	Jumlah
Reconciliation	722	826	821	832	766	710	4677
Divorce	394	634	617	676	589	534	3444
Annulment (Fasakh)	523	614	619	630	547	176	3109

Source: Department of Family Dispute Resolution, MAIWP

Although the number of reconciled couples appears to be higher than the number of finalized divorce cases, the figures still indicate that divorce remains a significant concern especially when viewed from the perspective of family well-being. Divorce affects not only the emotional state of both spouses but also has psychological implications for children and close family members who are indirectly impacted. This situation, in turn, prompts Islamic religious institutions to provide support services such as counseling and financial assistance, as many affected individuals may face a sudden loss of support systems and struggle to meet basic needs such as food, clothing, and shelter.

A study by Maroning offers an in-depth examination of the Islamic family administration structure under the Pattani Provincial Islamic Council (MAIWP). He emphasizes that, despite operating within a national administrative system that does not fully recognize Shariah law in the judicial sector, MAIWP has managed to sustain effective Islamic family governance through the structured management of marriage, divorce, and reconciliation. This includes not only the formal registration process, but also efforts in guidance, education, and the protection of women's and children's rights within the family institution.

In his study, Maroning illustrates how the Pattani Provincial Islamic Council (MAIWP) employs *sulh* (mediation) as a primary method for resolving marital conflicts. This approach aligns with the *maqasid* of *hifz al-nasl* (preservation of lineage), as it seeks to safeguard the stability of the family unit and prevent unnecessary breakdowns. The *sulh* system goes beyond legal rulings to also consider emotional, cultural, and psychological aspects of the couple's situation. MAIWP officers trained as *sulh* facilitators often serve not only as mediators, but also as moral and spiritual advisors—reflecting the *maqasid* of *hifz al-nafs* (preservation of life and emotional well-being).

In practice, Maroning notes an increase in the effectiveness of divorce resolution after *sulh* was introduced as a mandatory step in the divorce process. Local statistics reveal that over 40% of couples who underwent *sulh* sessions chose to reconcile, highlighting the positive social impact of applying *maqasid* principles in the Pattani context. Furthermore, MAIWP's emphasis on the issue of guardianship (*wali*) in marriage also demonstrates its commitment to the *maqasid* framework. In cases where a woman does not have a legal guardian from her lineage, MAIWP has institutionalized the appointment of a *wali hakim* (judicial guardian),

justified through *maqasid*-based reasoning focused on preserving the dignity of women and ensuring the legal and moral legitimacy of the marriage.

According to Rushdy, a family mediator at MAIWP, the council has received numerous requests from the local Muslim community regarding marriages conducted without a legally recognized guardian (*wali*). This issue often arises in cases where children are born out of wedlock and lack a legal guardian such as a father or male relative. In response to such cases, MAIWP appoints a *wali hakim* (judicial guardian) to oversee the situation and issue an official marriage certificate for brides who do not have a close male guardian.

The author was able to analyze MAIWP's legal service delivery through the lens of three core categories within *Maqasid Shariah*: *daruriyat* (essentials), *hajiyyat* (needs), and *tahsiniyyat* (enhancements).

Daruriyat (Essential Necessities)

In this context, MAIWP's decision not to legally associate a child born out of wedlock with the biological father is aimed at preserving *hifz al-nasl* (the protection of lineage). Assigning lineage to the biological father in such cases could lead to confusion within society and undermine both the social structure and the integrity of Islamic legal principles. This measure is essential in preventing legal and social ambiguities, particularly in matters concerning inheritance and guardianship.

The protection of lineage holds significance not only within the framework of family relationships but also carries broader implications in Islamic law. It affects key areas such as the distribution of inheritance, legal guardianship in marriage, and the determination of rightful entitlements under Shariah.

By upholding this principle, MAIWP seeks to ensure that Islamic rulings are applied correctly and consistently, without compromising the foundational objectives of Shariah.

Hajiyyat (Complementary Needs)

The appointment of a *wali hakim* (judicial guardian) by MAIWP in cases involving children born out of wedlock represents a practical measure in fulfilling the category of *hajiyyāt* needs that aim to ease hardship, though not to the level of dire necessity. This initiative facilitates the ability of individuals in such circumstances to enter into a valid marriage under Islamic law. Without a legally recognized guardian, they would face significant obstacles in formalizing their marriage, which could, in turn, affect their social status and acceptance within the community.

This approach reflects the flexibility of Islamic legal principles in offering practical solutions to real societal challenges, while still upholding the core principles and requirements prescribed by Shariah.

Tahsiniyyat (Enhancement Needs)

From the perspective of *tahsiniyyāt*, MAIWP places emphasis on protecting the dignity and honour of individuals particularly by maintaining confidentiality and offering psychological support to mitigate the negative impact on children born out of wedlock and their families. These efforts reflect a commitment to promoting holistic community well-being by upholding Islamic moral and ethical values.

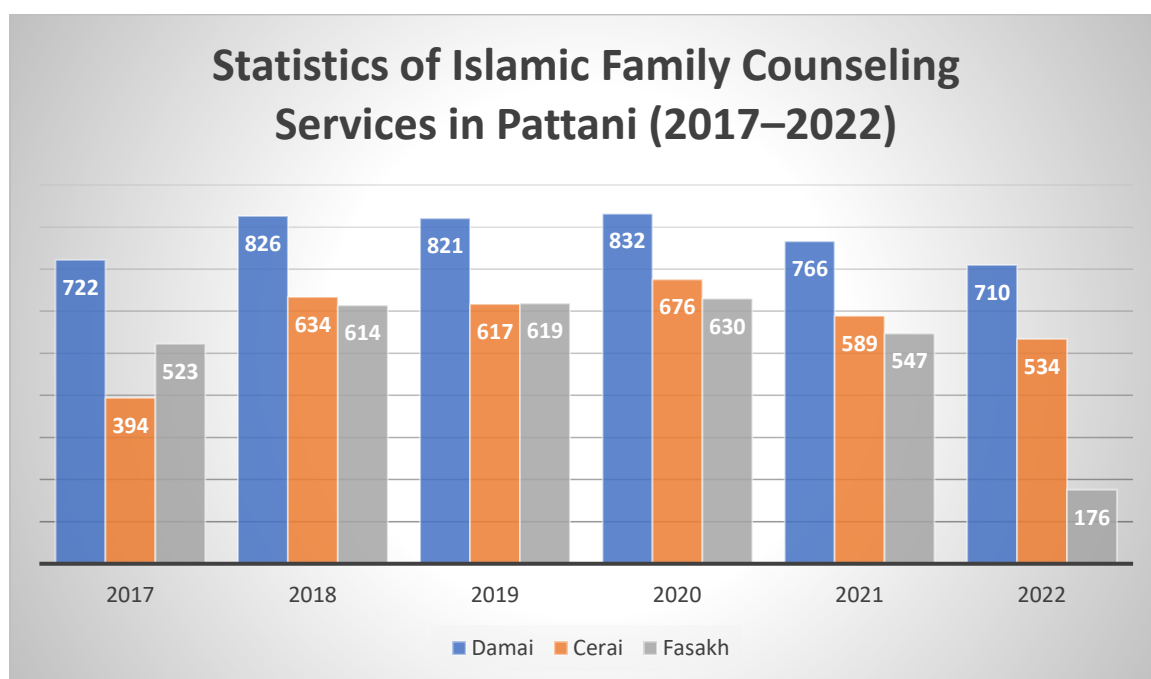
In marriage-related matters, *transfer of guardianship* cases often arise when a marriage is intended without the consent of the legal guardian (*wali*), especially in situations where the father refuses to grant permission due to objections toward the prospective groom or other personal reasons. In such cases, the couple usually seeks alternative solutions to ensure that their marriage remains valid under Shariah.

Accordingly, complaints are often submitted to institutions like MAIWP for family counseling and advisory services. If the conflict cannot be resolved through the mediation services provided by MAIWP and no mutual agreement is reached, the matter is then referred to the civil court for further legal action.

The following statistics reflect the advisory and counseling activities carried out by MAIWP concerning household disputes. These services aim to prevent and reduce conflict within the family institution.

Table 2

Statistics of Islamic Family Counseling Cases in Pattani, 2017–2022



Sources: *Isra News Agency*, Investigative Report of Thailand

This is where the flexibility of Islamic law is wisely exercised through the authority of MAIWP, without compromising the core principles of Shariah. From a legal standpoint, the author notes that MAIWP serves as a mediator between the Muslim community and the Thai authorities, particularly in aligning Islamic family regulations with the requirements of the Thai Islamic Administration Act. This illustrates that MAIWP is not merely an enforcement body, but also acts strategically as a guardian of *maqasid al-shariah* within the broader political and bureaucratic framework.

It can therefore be concluded that MAIWP's management and services not only represent a procedural application of *maqasid al-shariah*, but also provide family counselling and guidance in line with *maqasid* principles especially *hifz al-nasl* (preservation of lineage)

and *hifz al-nafs* (preservation of life). The use of *sulh* (amicable conflict resolution) has become a key instrument in addressing marital disputes, reducing divorce rates, and ensuring the emotional and social well-being of both spouses and their children.

In light of this, the author recommends that MAIWP further strengthen training programs, documentation systems, and public awareness regarding *maqasid*-based values. This includes the need to develop a dedicated *maqasid al-shariah*-based module or standard operating procedures (SOP) for resolving family-related issues, as well as the establishment of a social impact monitoring system one that moves beyond legal records to reflect the actual well-being of families and communities.

Application of Maqasid al-Shariah in MAIWP's Bureau of Learning and Education

According to the responsibilities and jurisdiction outlined in MAIWP's foundational enactment, one of the institution's core functions is carried out through its Bureau of Learning and Education, which serves as a supporting body to the President of MAIWP in matters related to community education and learning. This initiative aims to guide the public particularly the Muslim community toward an educational path grounded in a strong Islamic spiritual philosophy and value system.

Dr. Syahabuddin Wamomg, Deputy Director of the Learning Division at MAIWP, informed the author about various annual initiatives undertaken by the Bureau of Learning and Education (PdP MAIWP). Among the regular programs carried out each year are:

- Publication of Friday sermon reading materials;
- Traditional Islamic text (*kitab kuning*) studies at the central mosque in each province;
- Pre-marriage courses;
- Basic religious instruction (*fardu ain*) classes for new Muslim converts;
- Publication of basic *fiqh* (Islamic jurisprudence) guides;
- Monitoring the content of religious subjects taught in educational institutions;
- Capacity building for mosque management.

According to him, "MAIWP's publications are divided into three categories: annual series, monthly series, and special publications based on specific programs or training courses, as shown in the table below."

Table 3

Book Publications by the MAIWP Education Bureau

No	Publication Title	Annual Release	Monthly Release	Released During Courses	Book Compiler
1	Mosque Youth Enriching the Community	✓			Ma'Husein Haji Abdurrahman
2	Mosque Practice Guide	✓			MAIWP Education Bureau
3	Funeral Management Guide	✓			MAIWP Education Bureau
4	Guide for Imam, Khatib, and Bilal	✓			MAIWP Education Bureau
5	Selected Ramadan Sermons	✓			MAIWP Education Bureau
6	Zakat Management and Its Wisdom	✓			Dr. Shihabuddin Wamong
7	Imam Lecture (Fiqh of Marriage)		✓		Dr. Shihabuddin Wamong
8	Leadership in Islam		✓		MAIWP Education Bureau
9	Vaccine			✓	MAIWP Education Bureau
10	Hijrah and Its Teachings			✓	MAIWP Education Bureau
11	Summary of Isra and Mi'raj			✓	MAIWP Education Bureau
12	How to Prevent Infectious Diseases			✓	MAIWP Education Bureau

Source: Exclusive interview with Tuan Guru Dr. Syhabuddin Wamong, Deputy Director of the MAIWP Learning Division.

The methods used in these programs include book publication, lectures, and Q&A sessions. These activities are continuously adapted to meet the evolving needs of the community and current developments. He emphasized that MAIWP is in great need of young talent from the new generation to help advance and sustain these initiatives. The educational efforts of the MAIWP Education Bureau have proven highly beneficial to the local community.

The author was able to analyze the services provided by the MAIWP Bureau of Learning and Education through the lens of the three primary categories of *Maqasid al-Shariah*: daruriyyat (essentials), hajiyyat (complementary needs), and tahsiniyyat (enhancements).

Daruriyyat (Essential Needs)

The services provided by MAIWP aim to fulfill the fundamental needs of the community in terms of religious faith and intellectual development. The publication of Friday sermon booklets is a crucial initiative to ensure that religious messages are delivered accurately and consistently, thereby safeguarding the community's faith (*aqidah*) and

religious practices. Pre-marriage courses equip couples with essential knowledge to build strong Muslim families and preserve lineage, aligning with the *maqasid shariah* objective of protecting *nasab* (family lineage). In addition, mosque-based and online religious classes ensure that the community continues to receive regular Islamic education, contributing to the preservation of both intellect (*'aql*) and faith (*din*).

Hajiyyat (Complementary Needs)

Under the category of *hajiyyat*, MAIWP has published a range of practical guidebooks, including the *Mosque Management Handbook*, *Funeral Management Guide*, and *Guidelines for Imams, Khatibs, and Bilals*. These resources provide essential guidance to both the general public and mosque administrators, enabling them to carry out their responsibilities accurately and effectively. This initiative helps ensure that mosque operations and religious practices are conducted properly and efficiently.

In addition, zakat management is handled with great care to ensure that wealth (*al-mal*) is distributed to those in genuine need, thereby helping to alleviate poverty and hardship within the community.

The *Fardu Ain* course for new Muslim converts is also an important initiative, designed to help them understand and practice Islam in a complete and meaningful way. It facilitates a smoother and more confident transition into their new life as Muslims.

Tahsiniyyat (Enhancement Needs)

The *tahsiniyyat* category emphasizes the enrichment of educational quality and the cultivation of strong moral values. It is recommended that MAIWP introduce more innovative educational initiatives, such as Imam training sessions and Islamic leadership courses. These programs are not only designed to impart knowledge, but also to instill noble moral and ethical values within the community. Such efforts are essential for making Islamic practices more appealing, accessible, and relevant to modern society. The focus on innovation in Islamic education also helps ensure that future generations remain engaged and committed to learning about their religion.

In addition, research by Prachuab & Hayeema highlights weaknesses in the management structure of Islamic education, particularly in institutions outside the formal religious bodies like MAIWP. Although MAIWP bears responsibility for coordinating the curriculum and programs of *pondok* schools and madrasahs, the study found that the principles of *Maqasid Shariah* have yet to be systematically integrated into policy documents, syllabi, and teacher training modules.

Due to the lack of a strategic education plan grounded in *Maqasid Shariah*, the management of *pondok* institutions tends to be reactive and lacks clear learning quality indicators. Furthermore, outdated teacher training has resulted in Islamic educators lacking appropriate pedagogical tools to nurture students who are not only religiously observant but also capable of leading their communities.

An in-depth analysis by Prachuab & Hayeema recommends that MAIWP establish a dedicated unit responsible for redesigning the Islamic education system in the region,

integrating core *maqasid* values such as intellectual freedom, enlightenment through knowledge, and the development of social competencies. This unit could also focus on designing teacher training modules specifically for *pondok* educators, equipping them with a solid understanding of *maqasid* principles and practical ways to apply them within modern teaching and learning contexts.

By comparison, Malaysian states such as Kelantan and Terengganu have begun incorporating elements of critical thinking into their Islamic education systems, demonstrating that integrating *maqasid* principles into education is indeed feasible. MAIWP has the potential to establish cross-border collaborations to strengthen this approach. These findings indicate that the element of *hifz al-'aql* (preservation of intellect) has yet to be fully integrated into the Islamic education system in Pattani.

This study identifies a key weakness in MAIWP's strategic planning namely, the absence of *maqasid shariah* as a central guiding framework. Teacher training and curriculum development remain rooted in traditional models, with limited integration of *maqasid*-based values. Therefore, structural reform is urgently needed to ensure that educational programs produce not only students who are religiously literate but also contextually aware and capable of contributing meaningfully to a pluralistic society.

The author concludes that MAIWP's services have successfully addressed social educational needs through a *Maqasid Shariah*-based approach. However, gaps remain in its strategic planning, particularly in the lack of emphasis on *maqasid* as a core framework. Teacher training and instructional modules continue to follow traditional models and have yet to fully integrate *maqasid* values in a comprehensive manner. Therefore, the author recommends that MAIWP consider introducing more innovative and engaging approaches in Islamic education to sustain public interest. Education should not only meet the basic needs of the community but also enhance their overall quality of life through a holistic learning experience grounded in Islamic principles.

Conclusion

Based on the literature reviewed, it can be concluded that *Maqasid al-Shariah* serves not only as a theoretical framework for Islamic jurisprudence but also as a normative and practical foundation for managing religious institutional services particularly within minority Muslim communities, such as the Islamic Religious Council of Pattani (MAIWP). The five core principles of *maqasid hifz al-din* (preservation of religion), *hifz al-nafs* (preservation of life), *hifz al-'aql* (preservation of intellect), *hifz al-nasl* (preservation of lineage), and *hifz al-mal* (preservation of property) should serve as pillars for policy design, program implementation, and service delivery assessment by MAIWP.

Previous studies by Maroning and Iswanda highlight MAIWP's critical role in family services, particularly in resolving marital disputes through *sulh* (mediation) and context-specific *fatwa*, reflecting the application of *hifz al-nasl* and *hifz al-nafs*. However, these efforts tend to be reactive and lack a structured documentation and monitoring system guided by *maqasid*-based indicators. This limits the ability to systematically evaluate the effectiveness of conflict resolution efforts and hampers evidence-based improvement.

Meanwhile, research by Prachuab, Hayeema, and Putra emphasizes the importance of *hifz al-'aql* in Islamic education promoting critical thinking and aligning Islamic values with contemporary realities. MAIWP, as the coordinating body for *pondok* schools and *madrasahs*, must take more proactive steps to introduce an integrated curriculum that supports *maqasid* principles. This includes engagement with current issues, structured teacher training, and learning modules that holistically support students' intellectual, emotional, and social development.

Literature on Muslim minorities in countries like Cambodia, Myanmar, Indonesia, and Japan further reinforces the notion that religious institutions function not only as centers of worship, but also as civil society actors driving education, welfare, advocacy, and social integration. Hence, MAIWP should view its service delivery not merely through an administrative or religious lens, but also as a vehicle for social change, conflict resolution, and community development rooted in *maqasid*.

In conclusion, this study urges MAIWP to institutionalize a comprehensive *maqasid*-driven approach within its service structure to ensure both the effectiveness and continued relevance of Islamic institutions within minority Muslim contexts today.

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