The Contributing Dimensions and Elements of Maqasid al-Sharia to the Well-Being in *Pesantren*

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Abstract

This research aims to identify the factors that contribute to well-being in Islamic boarding schools (*pesantren*) using the six-dimensional *Maqasid al-Sharia* approach, specifically by exploring the key elements of *Maqasid al-Sharia*. This research uses mixed-methods. The qualitative analysis was employed through interviews with *kiai, ustadz/ustadzah*, supervisors, and *pesantren* owners. Quantitative research was carried out by distributing online surveys, and SPSS was used to determine the internal consistency and the most critical dimensions based on Cronbach's alpha value and mean score. Through in-depth interviews, it was found that there are 56 elements of well-being in the six dimensions of *Maqasid al-Sharia*. The author also found that safeguarding religion and safeguarding intellect are the two most vital dimensions in *pesantren*. However, all six dimensions play a critical role in supporting the well-being in *pesantren*. In practical terms, this model provides policy makers and leaders at the *pesantren* level with guidance on implementing holistic well-being through curriculum development, character building and organizational policy. Methodologically, the study illustrates the usefulness of qualitative conceptualization, supplemented by quantitative prioritization, in developing culturally grounded models of Islamic well-being. Further studies are recommended to confirm and extend the model across other Islamic educational settings

Keywords: *pesantren, Maqasid al-Sharia,* well-being*, dimensions, elements.*

Introduction

The Islamic Boarding Schools (*pesantren*) and the education system in Indonesia are two entities that cannot be separated, considering that Indonesia is known as a predominantly religious nation (Halomoan et al., 2023). *Pesantren* are considered Islamic educational institutions that strive to foster moral values, compassion, and love of religion and homeland. The concept of education in *pesantren* provides ample and optimal time for all human resources to apply Islamic religious values, as students live together (Baharun, 2017). *Pesantren* have become legally stronger since the enactment of *Pesantren* Law Number 18 of 2019, which encourages *pesantren* to advance in various aspects, including religious, ritual, educational, economic and social aspects, to produce a well-being environment. Based on data from the Ministry of Religious Affairs of the Republic of Indonesia in 2022, statistically, the number of *pesantren* throughout Indonesia has reached around 36,600. Meanwhile, the number of active students is 3.4 million, and the number of teachers (*kiai/ustadz/ustadzah*) is 370,000 (Ramadhani, 2022).

Well-being in *pesantren* is something that all *pesantren* stakeholders must give special attention to for the development and progress of *pesantren*. Well-being is the main agenda for every policy maker in a community (Schleicher et al., 2018). Therefore, in this context, it is crucial to understand the key elements that contribute to ensuring well-being in the *pesantren* environment.

From a sharia perspective, Kader (2021) used two terms to describe well-being: *Sa'adah* (happiness) and *Hayatan Tayyibah* (a good life). He states that well-being results from integrating *sa'adah* with *Maqasid al-Sharia*, encompassing spiritual, psychological, material, social and intellectual aspects. Meanwhile, Mukhtar et al. (2014) stated that *hayatan tayyibah* is the substance of *Maqasid al-Sharia* itself. Azid and Asutay (2007); Bennett and Iqbal (2013) and Kusuma and Ryandono (2016) use the term *maslahah* to describe well-being in the Islamic context. Mohammed and Mansor (2021) use the term *falah*, which means striving

to achieve well-being in this world and the hereafter. Furthermore, Yusof et al., (2019)) state that welfare in Islam improves human quality, encompassing spiritual-religious-ethical and material-physical dimensions. Therefore, in this context, *pesantren*, as Islamic educational institutions, certainly have an interest in implementing welfare within the context of *Maqasid al-Sharia* as a foundation for carrying out their activities.

The author uses as a reference the six dimensions of *Maqasid al-Sharia* (higher objectives of sharia), namely safeguardingfaith *(Hifzu al-Din),* safeguarding self *(Hifzu al-Nafs),* safeguarding intellect *(Hifzu al-'Aql),* safeguarding posterity *(Hifzu al-Nasl),* safeguarding wealth *(Hifzu al-Mal),* and safeguarding honor *(Hifzu al-'Ird),* where each dimension of *maqasid* has elements as a measure of well-being in a community. Hasan and Ali (2018) stated that the first five dimensions of *Maqasid al-Sharia* were proposed by Al-Ghazali, while the sixth dimension, namely Safeguarding honor, was first proposed by Shihab al-Din al-Qarafi (d. 1285CE).

Maqasid means purposes, intents, objectives, principles, goals, or ends. Thus, *Maqasid al-Sharia* can be defined as the purpose behind the existence of sharia, or Islamic law, or the higher objective of the lawgiver (the wisdom behind the rulings). This is a comprehensive concept that aims to protect and ensure the public interest *(maslahah)* in all aspects of human life (Al-Raysuni, 2005; Azid & Asutay, 2007; Dusuki & Abozaid, 2007; Bennett & Iqbal, 2013; Mohamad et al., 2020; Mergaliyev et al., 2021). Sharia and well-being are critical issues that need to be paid attention to by all parties, especially *pesantren*, considering that sharia is a rule in Islam that regulates all aspects of life, including economics, morals, politics and culture (Iqbal, 1997; Chong & Liu, 2009; Hearn et al., 2012). This research aims to conceptualize the elements of the *Maqasid al-Sharia* dimension used to measure well-being from a *pesantren* perspective.

Previous studies have tried to define well-being from a sharia perspective. Rasool et al. (2020) and Kader (2021) define well-being using two phrases from the Qur'an: *hayatan tayyibah* (a good life) and *sa'adah* (happiness), which encompass both psychological and physical aspects. Meanwhile, Kasri and Ahmed (2015) use the terminology of *maslahah* and falah as two concepts closely tied to the definition of well-being from the sharia perspective. According to Yusof et al., (2019), from an Islamic viewpoint, well-being enhances all facets of life, raising its quality in the material, physical, spiritual, religious and ethical dimensions, as well as upholding social justice. Furthermore, Kasri and Ahmed (2015), Rasool et al. (2020), and Kader (2021) detailed the elements of the *Maqasid al-Sharia* dimensions, which are used as a measure of well-being.

Based on this, the author needs to explore the elements of the six dimensions of well-being in the context of *pesantren* more deeply, as they have unique characteristics compared to other forms of organization. In the context of well-being in schools, research conducted by Hamshari et al., (2024) used quantitative methods to determine the symptoms of depression and anxiety among school teenagers in the West Bank region, Palestine, focusing on the impact of electronic device use on students' mental well-being. Mostafazadeh et al., (2024) found that nutrition literacy has a significant positive impact on eating behavior, which in turn affects well-being and promotes better health. This research was conducted on nursing students at Ardabil University of Medical Sciences. However, there has been no specific and explicit research aimed at conceptualizing the well-being elements of *Maqasid al-Sharia* from the perspective of *pesantren*. Therefore, the author wants to explore the research question 'What are the elements in the dimensions of well-being of *Maqasid al-Sharia* from *pesantren*'s perspective?' Elements of the six dimensions of well-being in *pesantren* may differ from previous research. The author also believes it is necessary to determine which dimensions have a higher priority than others, so the second research question is:

'What are the very critical dimensions of the well-being of *Maqasid al-Sharia* from *pesantren*'s perspective?'

This paper is divided into several sections. Section Two explains the literature on the concept of well-being from the *Maqasid al-Sharia* perspective, along with its elements and dimensions. Section Three describes the research design in this study, namely an explanation of the data collection process, methodology and data analysis. Then it is followed by explaining the findings and discussion. The final section describes the conclusions and suggestions for future researchers.

Literature Review

Previous studies, both quantitative and qualitative, have attempted to investigate which elements in the *Maqasid al-Sharia* dimensions serve as measures of well-being in community groups. Research conducted by Lamido (2020) employed a critical review approach to in-depth analysis of both classical and contemporary *Maqasid al-Sharia* literature. This study proposes *Maqasid al-Sharia* as a framework for economic development, explaining each element in *Maqasid al-Sharia* that supports economic development from the perspective of bringing benefits and eliminating harm. However, this research is limited to a literature review that is not empirical, thus failing to test the practical implementation of *Maqasid al-Sharia* in the context of poverty alleviation. Therefore, research with concrete operational indicators is needed. By surveying 685 poor Muslim households in nine cities, including North Jakarta, East Jakarta, Central Jakarta, West Jakarta, South Jakarta, Depok, Tangerang, Bogor and Bekasi, Kasri and Ahmed, (2015) stated that the five dimensions of *Maqasid al-Sharia*, as the five dimensions of well-being, are used as a tool to assess the socio-economic development of Muslim communities in a country. Each dimension has operational indicators (elements) that are used to measure socio-economic development. However, this study did not specifically examine well-being based on

Maqasid al-Sharia in specific groups with distinct characteristics, such as *pesantren*.

Tahir (2015) employs a historical approach to examine socio-economic reforms aligned with the *Maqasid al-Sharia* (Islamic principles) implemented by Umar bin Abdul Aziz. This research is limited to historical studies, so further research is needed to contextualize Umar bin Abdul Aziz's socio-economic reforms in modern conditions. Hamshari et al. (2024) used quantitative techniques to identify the symptoms of depression and anxiety among school-aged teens in the West Bank area of Palestine, emphasizing the influence of electronic device use on students' mental well-being. This study found that students who used electronic devices for a shorter duration were less likely to be depressed. However, this study did not specifically discuss Islamic boarding schools and *Maqasid al-Sharia*, focusing instead on mental well-being. Using a cross-sectional correlational study, Mostafazadeh et al. (2024) discovered that eating habits are positively impacted by nutrition literacy, which in turn affects health and well-being.

Using a content analysis approach of classical and contemporary Islamic texts on well-being and economic ethics, Kader (2021) proposed a conceptual model of well-being by integrating happiness *(sa'adah)* with the five objectives of sharia: safeguarding religion, self, intellect, descendants and wealth, thus achieving physical, psychological, familial, spiritual, social and intellectual well-being. The *Maqasid al-Sharia* approach can be used to measure the performance of the Islamic financial sector not only from a growth perspective but also in the context of fulfilling human resource needs. However, this study does not explicitly explain the composite well-being index that policy makers can use as a reference. Research conducted by Ibrahim et al. (2011) adds one more dimension to *Maqasid al-Sharia*, namely the Safeguarding honor, where two vital measures in safeguarding honor are preserving individual privacy rights and not sharing the disgrace of others. To fill the research gap in finding well-being in the context of Islamic boarding schools using an

exploratory sequential mixed-method study, this research aims to conceptualize the operational indicators (elements) of the six dimensions of *Maqasid al-Sharia* to measure well-being in the *pesantren* context, which may have differences or additional elements from previous research studies.

Islamically, *Maqasid al-Sharia* offers an integrative conceptualization of holistic well-being, combining the classical concepts of *hayatan tayyibah* (good life) and *sa'adah* (happiness) (Mukhtar et al., 2014; Kader, 2021). This synthesis reconciles the spiritual, psychological, social and material aspects of existence through six main aims: the protection of religion, life, intellect, lineage, wealth and honor. With that, each dimension is the right and duty for human prosperity here and in the hereafter. In education-oriented settings, notably in Islamic boarding schools (*pesantren*), those objectives manifest in daily life through religious teaching, social living, and the cultivation of character and responsibility. However, there is still limited evidence of well-being in such religious or academic settings. Previous work on student well-being in schools (Hamshari et al., 2024) and higher education institutions (Mostafazadeh et al., 2024) highlights the significance of factors such as mental health, nutrition, and the knowledge environment for human well-being. Yet, it does not include an Islamic epistemological basis. Such being the case, this paper aims to fill this gap by introducing well-being within the *Maqasid al-Sharia* framework and by implementing it in a *pesantren*-specific socio-spiritual ecosystem where moral reason serves as the foundation for intellectual and spiritual growth.

Method

Research Design

Most of the previous research on the elements of well-being in the view of *Maqasid al-Sharia* has primarily focused on sustainable
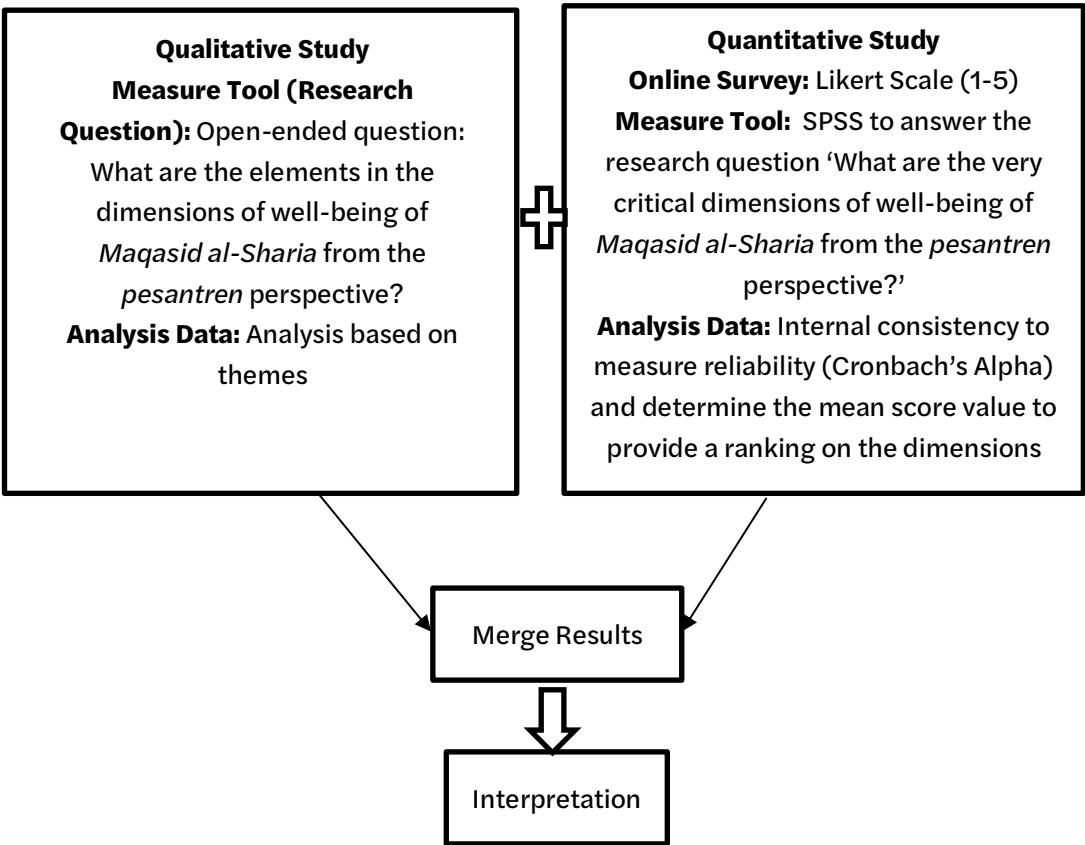
development, the agricultural sector, and socio-economic development, such as research conducted by Kasri and Ahmed (2015), Tahir (2015), Yusof et al. (2019), Lamido (2020), and Rasool et al. (2020). The complexity of a phenomenon necessitates the use of various methodologies to explore its elements in research (Byrne & Humble, 2007). So, the author needs to investigate the concept of well-being in the *pesantren* context. This research employs qualitative methods to gather elements from the six dimensions of *Maqasid al-Sharia*, utilizing grounded theory. Each element is placed in its respective dimension.

Since there is no conceptual clarity regarding *Maqasid al-Sharia* well-being from the *pesantren*'s perspective, this research employs a grounded theory methodology to explore elements of well-being within the six dimensions of *Maqasid al-Sharia* from this perspective. The use of grounded theory in this research aims to complement the inadequate theoretical explanation of well-being in *Maqasid al-Sharia* from the perspective of *pesantren*. As stated by Charmaz and Belgrave (2015), grounded theory is used to explain an event that did not previously exist or a phenomenon that lacks a complete theoretical explanation.

Each respondent was contacted by telephone and WhatsApp to ask about their readiness. Interviews were saved in the form of recording files to make it easier for researchers to understand all the information provided by respondents comprehensively. As recommended by Yumna (2019), three methods of qualitative data analysis—data reduction, data presentation, and conclusion—were used to examine the interview transcript data qualitatively. Following that, the explanation of the interview results in this research is presented in narrative form, and the conclusions are summarized in a table that outlines the operational indicators of well-being in *pesantren*. The next step was to use quantitative methods to determine which elements and dimensions are more important than others. Creating a sequence for each dimension is crucial in providing the policy maker in *pesantren* with an understanding

of which dimensions need to be prioritized. Figure 1 illustrates the research design employed by the author.

Figure 1. *Mixed Method Research Design*

Qualitative Study	Quantitative Study
Measure Tool (Research Question): Open-ended question: What are the elements in the dimensions of well-being of *Maqasid al-Sharia* from the *pesantren* perspective? **Analysis Data:** Analysis based on themes	**Online Survey:** Likert Scale (1-5) **Measure Tool:** SPSS to answer the research question 'What are the very critical dimensions of well-being of *Maqasid al-Sharia* from the *pesantren* perspective?' **Analysis Data:** Internal consistency to measure reliability (Cronbach's Alpha) and determine the mean score value to provide a ranking on the dimensions

Merge Results

Interpretation

Sampling Procedures and Data Collection

In this research, the qualitative method employed was interviews with *pesantren* administrators, supervisors, *kiai, ustadz/ustadzah,* and the *pesantren* owners, who reside in the *pesantren* with the students. Respondents with a minimum of five years of experience were used as the research sample. This selection was made because respondents who have

been managing students for at least five years already know the ins and outs, as well as the problems faced by students and the *pesantren*. Apart from that, they are also involved in decision making regarding the organization of full-time student activities. Before starting the interview related to the problem in the research, the interviewer began with demographic questions such as gender and characteristics of the *pesantren*. The questions were then followed by open-ended questions to elicit comprehensive answers from respondents. Open-ended questions were chosen because they allowed respondents to answer without restriction and provided an opportunity for them to explain their answers freely, thereby conveying their views on the interview topic (Tarnoto et al., 2023). Apart from that, open-ended questions can also help explore knowledge gaps by highlighting important points and personal experiences of respondents (Chintakrindi et al., 2022).

Grounded theory is a methodology for collecting data systematically and simultaneously and then analyzing the data to produce a concept (Charmaz & Belgrave, 2015). Data saturation is considered to have been achieved, or the sample size is appropriate, if no new concepts from the well-being model emerge from the *pesantren* perspective. According to Guest et al., (2006), data saturation is used to ensure an adequate sample size. By coding, classifying and categorizing data according to emerging themes, researchers can identify patterns and themes. The author successfully conducted interviews with seventeen respondents, and the characteristics of *pesantren* obtained from the interviews are explained in Figure 2.

The author describes the number of respondents based on the characteristics of the *pesantren* that are fostered and managed. Fifty-three per cent of respondents (53%) were from *pesantren*, with a focus on memorizing the Qur'an (*tahfizh*). Five were from *pesantren*, focusing on the Islamic Classical Book, and three were from *pesantren*, focusing on bilingualism (English and Arabic Languages). Of the seventeen respondents, three are *pesantren* owners (the heads of the foundation),

four are supervisors *(kiai/mudir 'am)*, and ten are *ustadz/ustadzah.* The respondents to the interviews were from three Indonesian provinces: South East Sulawesi, DI Yogyakarta and West Nusa Tenggara. The primary rationale for selecting these three destinations was their representation of the Indonesian area and accessibility. These provinces encompass Indonesia's eastern, central and western regions. For instance, the Indonesia Family Life Survey (IFLS) performed research using samples from South Sulawesi, DI Yogyakarta and West Nusa Tenggara (Lubis, 2021).

Figure 2. *Number of Respondents Based on Characteristics of Pesantren*
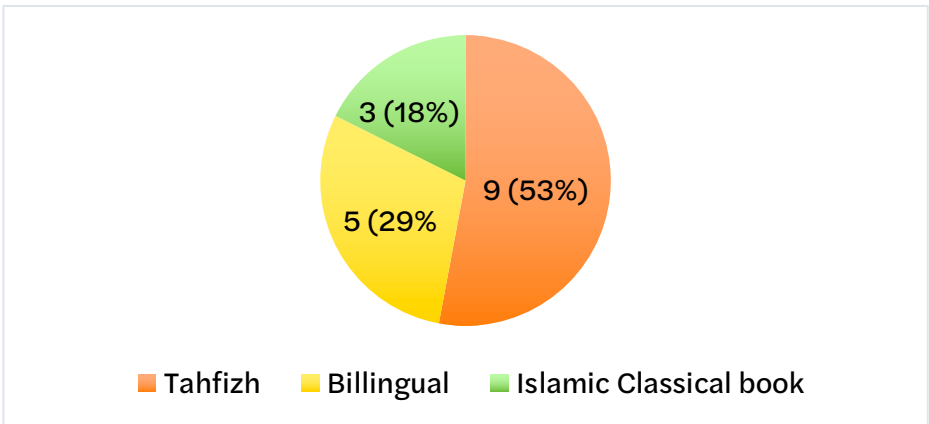
In the second stage, a purposive sampling method was used in this study. A quantitative method was employed using the interview results obtained from distributing online questionnaires to *pesantren* supervisors*, kiais, ustadz and ustadzah* who are directly involved in *pesantren* activities. The indicative items of the questionnaire were formulated on the qualitative findings and consolidated with the supporting literature on *Maqasid al-Sharia* and well-being. Fifty-six items resulted from the in-depth interview data with *kiai*, teachers and *pesantren* administrators that reflected six dimensions of *Maqasid al-*

Sharia well-being. These items were then converted into indicators using a five-point Likert scale. All items were piloted with seventeen respondents, who had also taken part in the qualitative phase, to check the face and content validity of each item. The first section of the survey asks about the demographics of the respondents. Demographic questions include background information, age, highest level of education, gender, name of the *pesantren*, location of the *pesantren*, and characteristics of the *pesantren*. The Likert scale, which ranges from 1 to 5, is used in this study to gauge respondents' answers to the questions. Surveys are presented in a concise and straightforward format to minimize errors in answering. To determine the reliability of the online survey using a Likert scale, the internal consistency of the six dimensions of well-being was tested using Cronbach's alpha.

This method is used to determine the degree of correlation between indicators within a variable (Cronbach & Meehl, 1955). According to Hair et al. (2014), the ideal Cronbach's alpha value is higher than 0.7. A Cronbach's alpha value of more than 0.7 gives the author confidence that each element is truly measuring the variables. After that, the author normalizes the data to find out which variables are most crucial for achieving well-being in *pesantren*. To obtain a comprehensive understanding, the online survey criteria included all parties involved in managing *pesantren*, such as supervisors, administrators, staff, the heads of *pesantren* and the owners. The author obtained 67 respondents from the online questionnaire. According to Hair et al., (2018), research that uses purely exploratory factor analysis alone cannot be conducted with fewer than fifty respondents, and 50–100 respondents is still acceptable. The quantitative phase of this study aims to validate and determine other priority dimensions, so a sample size of 67 is considered adequate.

Table 1 presents the survey respondents categorized by age, sex, education level and position in the *pesantren*. Of the 67 respondents, 43 (64%) were aged 20–30 years, 20 (30%) were aged 31–40 years, and 4 (6%) were aged 41–50 years, with a composition of 39 men and 28

women. Based on education level, the majority of respondents were undergraduates, comprising 52 people (77.6%), followed by four with diplomas (6%), nine with Master's degrees (13.4%), and two with PhDs. (3%). Meanwhile, based on positions, 43 people (64.2%) are teachers, 21 people (31.3%) are administrative staff, two people (3%) are supervisors, and two people (3%) are *pesantren* owners.

Table 1. *Respondents According to Age, Gender, Education Level, and Position*

Respondents	Number	Per cent (%)
Gender:		
Male	39	58.2
Female	24	35.8
Age:		
20–30	43	64
31–40	20	30
41–50	4	6
Educational Level:		
Diploma	4	6.0
Undergraduate	52	77.6
Masters	9	13.4
PhD	2	3.0
Positions:		
Teacher *(ustadz/ah)*	43	64.2
Administration staff	21	31.3
Supervisor *(kiai)*	2	3.0

Pesantren owner	2	3.0
Total	**67**	**100**

Figure 3 explains the respondents' distribution based on the *pesantren*'s location. In this study, the author obtained responses from twenty districts/cities across Indonesia, comprising 67 respondents.

Figure 3. *Distribution of Respondents by Pesantren Location*
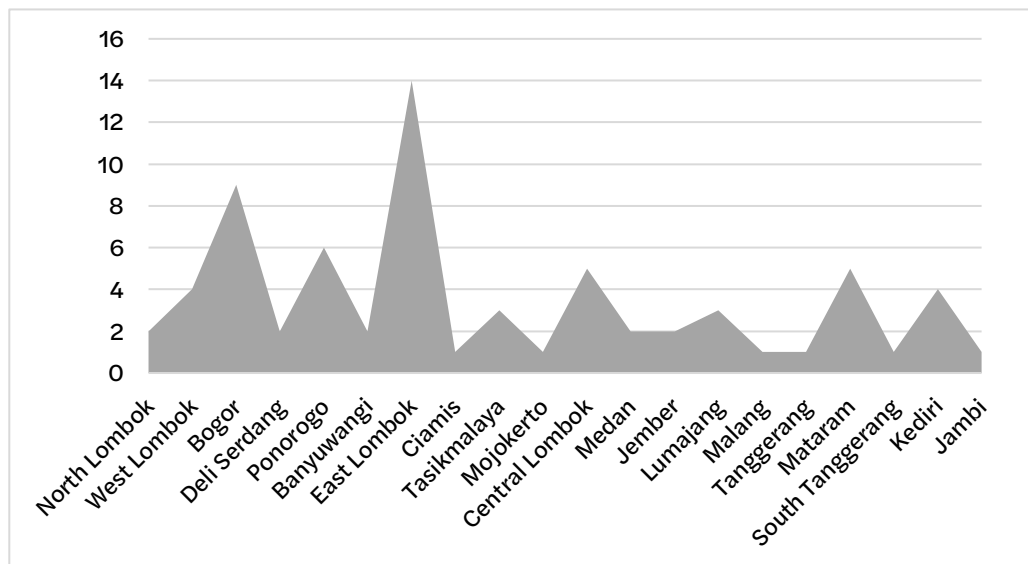
Results and Discussion

In the first stage, the author will present the results of the qualitative study (interviews) in terms of the dimensions and elements (operational indicators) of *Maqasid al-Sharia* which contribute to the well-being in the *pesantren*. The author will then explain the ranking of each dimension in the quantitative study. The study used an exploratory sequential mixed-methods design that qualitatively and quantitatively connected on purpose, sequentially and mutually supportive. The qualitative stage

informed the development of the measurement instrument. At the same time, the quantitative phase tested those patterns and generated the qualitative patterning exercises on a larger set of responses. Namely, the qualitative results from an in-depth interview with the *pesantren*'s leader, teacher and administrator were translated into quantitative indicators that guided the development of the question items. The latter dimension of the classification was then quantitatively investigated to identify its weight and interaction in the *pesantren*'s *Maqasid al-Sharia* well-being architecture. The two phases are methodologically and conceptually integrated, thus increasing the trustworthiness of the mixed-method approach.

Qualitative Study Results: Six Dimensions of Maqasid al-Sharia

The six dimensions of *Maqasid al-Sharia* are: safeguarding religion (*Hifzu al-Din*), safeguarding life (*Hifzu al-Nafs*), safeguarding intellect (*Hifzu al-'Aql*), safeguarding posterity *(Hifzu al -Nasl),* safeguarding wealth (*Hifzu al-Mal*) and safeguarding honor *(Hifzu al-'Ird).*

Safeguarding Religion

Respondents in this study stated that well-being in the context of safeguarding religion in *pesantren* is an inherent characteristic of *pesantren*. *Pesantren*, regardless of their characteristics, must prioritize well-being in the context of safeguarding religion. This must be implemented in existing programs and activities. Kasri and Ahmed (2015) state that safeguarding religion is important in assessing socio-economic development. Humans have a spiritual mission in life, so safeguarding religion is an important aspect of life. From the *pesantren*'s perspective, respondents in this study also stated similar things and provided additional indicators that describe the distinctive characteristics of *pesantren* as shown by the verbatim quotes from respondents in Table 2.

The quotes use the letter P and a number indicating the respondent number. Anonymity is achieved by using pseudonyms.

Table 2. *Excerpts of Respondents on Safeguarding Religion*

No	Pseudonym	Verbatim Statement
1	P2	'Well, from a religious perspective, perhaps the most important thing to do is train students to improve their perspective on well-being, we have to train them how to be *Qana'ah* and grateful. So, perhaps that's the most important thing: what is instilled in the students. Secondly, this is usually my experience: if you want students to be prosperous in terms of religion, there should be a regular religious program to provide well-being for their hearts or comfort in their faith. For example, there is a collective *Zikr,* and it must be instilled in the students that what calms their souls is only by remembering Allah, right? Well, as the *pesantren* of the Nahdlatul Ulama do, for example, they perform *Mujahadah Kubro* once a month.'
2	P6	'In my opinion, in the context of safeguarding religion eh, students are taught not only to increase knowledge but also to maintain morals and manners. In *pesantren*, the implementation of manners is highly respected, starting from the manner towards fellow students and *adab* towards *ustadz* and *ustadzah*. In my *pesantren*, there is usually routine adab teaching, namely by studying the books of *akhlaqul banin* and *akhlaqul banat,* which refer to the morals of boys and girls. When it comes to congregational prayers and sunnah prayers, yes, that must be there, in *pesantren*.'

The most important aspect of safeguarding religion is to instill an Islamic world view; namely, teaching students a way of thinking about well-being from an Islamic perspective, so that whether they are rich or poor, healthy or sick, they remain calm and patient. Research conducted by Rasool and Salleh, (2014) stated that not having religious knowledge can also be considered a form of poverty from a non-poverty measurement perspective. There are characteristics of *pesantren* that other institutions do not possess in the dimension of safeguarding religion; namely, the rules regarding the obligation to perform congregational prayers, Sunnah prayers, and the requirement to memorize the Qur'an for *Tahfizh Pesantren*. From the interviews the author conducted, the author then provides important elements in safeguarding religion, as in the following Table 3:

Table 3. *Elements of Safeguarding Religion*

No.	Safeguarding Religion
1	Five daily prayers and Friday prayer
2	Sunnah prayer
3	Learning moral and Adab
4	Wearing hijab (women)
5	Reciting the Qur'an
6	Learning the classical Islamic books and *fiqh*
7	Learning about tauhid, *qana'ah*, and *syukur*
8	Motivation *(taujih)* after the congregational prayer
9	Regular religious programs *(mujahadah kubro)*

10	Seeking God's forgiveness for wrongdoings *(istighfar)*

Safeguarding life

Pesantren, as an Islamic educational institution, must pay attention to the well-being of students in the context of safeguarding their lives. The respondents we interviewed provided many important elements in this dimension, such as the consumption of halal food and healthy drinks, the availability of clean water for drinking and washing clothes, bathroom cleanliness, comfortable room space, good and supportive friends, and having rest time. We show several quotes from respondents verbatim in Table 4:

Table 4. *The Excerpts of Respondents on Safeguarding Life*

No	Pseudonym	Verbatim Statement
1	P9	'If the problem is that students are sick, it's best to handle it if the *pesantren* school is already established from an economic perspective. Perhaps the most important thing to build is a kind of *pesantren* health center, so we can employ nurses. If that's not possible, we can bring in nurses or doctors, for example, weekly. We can do this when the *pesantren* are economically established, right? Well, the health center can collaborate with the *Puskesmas* in the area. Well, one way to get the fastest treatment is to create a health center that collaborates with the Community Health Center around *pesantren* or with the Health Service, for

example, so that we can be comfortable in treating sick students.'

| 2 | P12 | 'If a student is sick, ideally, there should be a clinic with professional staff. Health workers like that are ideally in *pesantren*. If a student is sick, they can be treated properly, even if there aren't. Health care facilities near *pesantren* require cooperation to provide adequate health care for students, even for minor illnesses, as we often overlook the potential for these conditions to escalate into more severe ones. Well, ideally, that's what I think, in *pesantren*, there should be at least one health worker in the clinic.' |

In addition, students must also get used to a healthy living through implementing health care practices in *pesantren*. In supporting the life preservation dimension, *pesantren* also need to provide a sports center as a place for students to exercise. Research conducted by Ibrahim et al. (2011), Kasri and Ahmed (2015), Yusof et al. (2019), Lamido (2020) and Kader, (2021) also emphasized the importance of accessing healthy food and health care in the context of safeguarding life. One of our respondents also emphasized the importance of rotating students in a single room on a scheduled basis. Students' room-mates should be changed on a scheduled basis, for example, once a year at each grade level so that they can socialize with new friends and improve their social life, which is related to their overall well-being and mental health. Other respondents stated that rotating room-mates was not a significant concern. In the end, we display the elements in the dimension of safeguarding life in the following Table 5:

Table 5. *Elements of Safeguarding Life*

No	Safeguarding life
1	Consumption of food and nutrition
2	Access to health care
3	Access to clean water and a clean bathroom
4	Having good relations with others
5	Comfort and peaceful boarding
6	A regular change of room-mates
7	Rest time management
8	Not over capacity student
9	Sport center
10	Having adequate clothing
11	Awareness of health
12	*Pesantren* health center
13	The existence of a counselling service unit

Safeguarding intellect

Safeguarding intellect is certainly an important priority for *pesantren* as Islamic educational institutions. Shamsudin et al., (2018) emphasize the need to improve and acquire new skills in the context of safeguarding intellect when building and developing financial institutions. From a *pesantren* perspective, based on the interviews we conducted, several important elements need to be implemented to improve the well-being of all resources in *pesantren*, especially students. These elements

include the advancement of knowledge and improvement, as well as motivational programs. Additionally, there are rules from *pesantren* relating to the allocation of independent study time. Apart from that, students also need to be taught to be independent. Respondents emphasized the importance of sex education in the *pesantren* environment, considering that students live 24 hours with their friends. The author shows several quotes from respondents verbatim, as shown in Table 6:

Table 6. *The Excerpts of Respondents on Safeguarding the Intellect*

No	Pseudonym	Verbatim Statement
1	P2	'Some groups of people think that there are still many students who are not technologically literate because the educational approach in *pesantren* is still traditional. At *pesantren*, we emphasize the importance of mastering IT. Apart from that, in *pesantren*, there are many programs to improve soft skills, as students are taught to live independently. Here, their leadership spirit is well-honed. All activities to improve soft skills and hard skills in *pesantren* must be accompanied by competent teachers.'
2	P5	'Ok, regarding the issue of sexual harassment, for example, in my opinion, perhaps the simplest thing we have to do is how do we provide sex education to students, don't let them be ignorant about the issue of sexuality, yes, it is necessary for students who are already teenagers, there must be sexual education for them. We have to provide understanding about the dangers of sex.'''

Alfredo et al. (2022) stated that sexual violence that occurs in *pesantren* could be caused by a lack of preventive action taken by *pesantren*. They need to carry out transformations that are in line with current developments and follow Islamic teachings in providing sex education. Research conducted by Sriyanti et al., (2023) emphasizes the need for systematic prevention of sexual deviations in *pesantren*s, such as homosexuality, namely through reconstructing regulations and providing counselling service units for *pesantren*. The provision of this counselling service unit is also relevant to the results of our interviews with several respondents. We have placed it in the Safeguarding life section because this counselling service unit is a place for students to consult regarding all life problems in *pesantren*s. The following are elements of safeguarding intellect from the *pesantren* perspective.

Table 7. *Elements of Safeguarding the Intellect*

No	Safeguarding intellect
1	Advancement of knowledge and improvement
2	Competent and charismatic teachers
3	Skill/Installing new skills
4	Motivational programs
5	Ability to operate a computer and use the Internet
6	Allocate time for learning and reading.
7	Sex education
8	Not involved in any activities detrimental to the mind

Safeguarding posterity

Based on the information the author gathered from respondents, they emphasized the importance of cadre leadership in student organizations. Students must be taught to live in groups and instilled with a high social spirit. This cadre formation of students makes activities in *pesantren* more active because these students directly become implementers and supervisors by receiving guidance from *ustadz* and *ustadzah*. The student organization is also a major factor in the implementation of programs related to safeguarding posterity, such as environmental protection through routine cleaning programs conducted by the students. Social activities and working together are honed. The students have a shared cleaning schedule to maintain the cleanliness of the environment and have specific regulations for those who fail to fulfil their obligations to protect the environment. Research conducted by Rasool et al. (2020) proposed a well-being framework within the context of *Maqasid al-Sharia*. They stated that the elements necessary for safeguarding posterity are harmony and participation in community activities. Kader (2021) also stated that maintaining social relationships with relatives and friends *(husn al-jiwar)* is an important part of safeguarding posterity. Below, the author presents in Table 8 the elements of the Safeguarding posterity dimension based on the interviews conducted.

Table 8. *Elements of Safeguarding Posterity*

No	Safeguarding posterity
1	Environmental conservation
2	Environmental regeneration
3	Friendship program between students

4	Leadership cadre of student organizations
5	A comprehensive evaluation of student capability development programs
6	Friendliness, care and concern *(husn al-jiwar)*
7	Community outreach and engagement

Safeguarding the Wealth

Regulation of economic activities in *pesantren* is an inseparable part of the sustainable development of *pesantren*. *Pesantren* cannot rely solely on tuition fees from students for program continuity. Therefore, economic empowerment in *pesantren* is crucial. Respondents emphasized several important elements that *pesantren* need to focus on to become economically advanced, including the establishment of a business unit or entity owned by the *pesantren*. Apart from advancing the economy, the existence of business units can also maintain student interaction; they do not need to leave the *pesantren* environment to fulfill their needs. This business unit can take the form of a laundry, food shop, mini bank, or even a factory producing drinking water and all the goods needed by *pesantren*.

Table 9. *Excerpts of Respondents on Safeguarding the Wealth*

No	Pseudonym	Verbatim Statement
1	P14	'When it comes to the well-being of students in an economic context, maybe the first thing to do for students is how to train them to participate in existing businesses or there is some kind of business training or students are trained for financial management because there are many students not being able to manage their finances, what happens, in the end, is that when they come home from *pesantren*, what happens is that the students are identified with poverty, not the students who can look for opportunities in business.'
2	P17	'Personally, in my opinion, financial literacy and financial planning are very necessary and important. Why, because it is a provision not only for the future but also for the present, so that they can manage at least their shopping money so that they don't waste money and then go into debt, especially since there are experiences at our boarding school like that, yes, many children who owe hundreds of thousands of rupiah. Their parents were shocked right before the holidays. This already reflects that the child is not financially intelligent. They need to be educated, they need to be given financial planning training.'

Jazil et al., (2021) researched a *pesantren* in Jember, which has business units in various fields, including agriculture, trade, animal husbandry, mining and plantations. If *pesantren* were economically independent, they would develop rapidly. The author presents several quotes from respondents verbatim, as shown in Table 9 above. The respondents interviewed also mentioned the need to provide savings and investment facilities for students. In this case, *pesantren* can collaborate with Islamic financial institutions or establish *Baitul Mal wa At-Tamwil* (BMT), as is done by the *Pesantren* Sidogiri. Apart from that, students also need to be trained in managing their finances effectively.

Pesantren also need financial planning training and business training. Apart from gaining direct practical experience, students are also equipped with the knowledge necessary to achieve well-being in the context of safeguarding property. The threat of punishment for students who like to steal their friends' belongings is also a special concern for our respondents. No less important, *pesantren* must provide a forum for issuing *zakat*, *infaq*, *shadaqah*, and *waqf* for students, their parents, and the broader society. The author explains the elements in the context of protecting assets in the following Table 10:

Table 10. *Elements of Safeguarding the Wealth*

No	Safeguarding wealth
1	Earning ability from permissible sources (halal)
2	*Pesantren*-owned business entity
3	Business training
4	Financial planning training
5	Restrictions on daily spending

6	Provide an understanding of theft and taking other people's rights
7	Reward and punishment for theft
8	Collaboration with financial institutions
9	Savings and investment
10	Protection of property rights
11	Giving of charity
12	Creation of young entrepreneurs
13	Paying and distributing *Zakat*, *Infaq*, *Sedekah*, and *Waqf*

Safeguarding honor

Concrete steps, in the form of work programs, need to be implemented by *pesantren* to ensure the implementation of safeguarding honor. While students live together, individual privacy rights must be maintained. *Pesantren* needs to enforce clear rules in the context of social boundaries between fellow students. Research conducted by Muafiah et al. (2022) stated that the increase in cases of physical and sexual abuse in *pesantren* needs special attention. This is where the importance of enforcing the rules and setting examples from *kiai* and *ustadz/ustadzah* becomes crucial. The author presents several quotes from respondents verbatim, as shown in Table 11.

Table 11. *Excerpts of Respondents on the Safeguarding Honor*

No	Pseudonym	Verbatim Statement
1	P11	'In my opinion, because *pesantren* students rarely meet the opposite sex, maybe we don't need to be too strict when it comes to separating the opposite sex as long as it is within the limits permitted by Islam. There is no longer a need to implement a system that is too strict and excessive. In modern *pesantren*, LGBT people are rarely seen because they can interact with the opposite sex every day with clear rules according to religious norms.'
2	P12	'To deal with the bullying problem that often occurs, what we have to do is provide punishment. If we deal with students who are still kids, maybe they don't understand how their friends feel psychologically when they are bullied. Therefore, we must provide a deterrent effect through education and punishment. We also instill that bullying each other is not a commendable characteristic, and it is indeed prohibited in the Qur'an.'

Some of our respondents had different opinions regarding the separation of men and women. Some of them argue that men and women should be separated and not allowed to see each other to avoid dating relationships between members of the opposite sex. However, others argue that they are generally separated, but in some activities under strict supervision, they are allowed to interact. This opinion was expressed

because, according to this respondent, students who have not seen the opposite sex for a long time have a greater potential for contracting homosexuality. After all, it is human nature to like the opposite sex, so this nature should not be ignored at all. However, in general, everyone agrees on the separation of male and female students. Apart from that, what is particularly concerning is the issue of bullying. Students must receive continuous education about the dangers of bullying and have strict supervision and enforcement of rules in addressing bullying problems. These elements are presented in the form of the following Table 12:

Table 12. *Elements of Safeguarding Honor*

No	Safeguarding honor
1	Individual privacy rights
2	Not doing adultery and false accusations.
3	Enforcement of bullying and harassment regulations
4	Separation of men and women in the formal learning process
5	Enforcement of rules based on violation points

Quantitative Study Results: Ranking of Pesantren Well-being

In this research, a combination of quantitative and ranking methods was used to calculate the relative importance of six dimensions of well-being. Earlier methodological antecedents influenced the analytic decision. First, the methodology follows the exploratory sequential design of Antony et al., (2023), in which dimensions derived from qualitative interviews were initially proposed and subsequently quantitatively assessed and ordered using ranking analysis. Their orientation was not towards testing latent constructs but rather towards identifying which

substantive dimensions of a framework were more important. Secondly, it points to the quantitative prioritization method of selection used by Adabre and Chan (2019), which employed mean ranking based on normalization to prioritize the most critical factors in their context. Their approach indicated that rank-ordered normalized means (≥ 0.50) can be an easy and reliable method for identifying key dimensions or factors when working with ordinal data from Likert-type scales. Thus, in light of these methodological bases, this study employed normalization and mean ranking, and the Friedman nonparametric test in SPSS to examine whether there were significant differences among the six *maqasid* dimensions

To test the reliability of the data, the author determined the Cronbach alpha value for each dimension of well-being. The author calculated the Cronbach alpha value using SPSS. A value of more than 0.7 indicates a higher internal consistency (Cronbach & Meehl, 1955). Table 13 presents the Cronbach's alpha value for each dimension, and Table 14 ranks the well-being factors in *pesantren*. The ranking of each dimension is determined based on the mean score. After that, the mean score was normalized using the formula (mean—minimum mean)/(maximum mean—minimum mean). The normalization process was performed according to the approach suggested by Adabre and Chan, (2019), where a normalized value indicates the degree of importance of each factor (normalized ≥ 0.50).

Because the data from this study did not show a normal distribution, a non-parametric test was used. Results of the normality test indicated that, for each of the six dimensions of *Maqasid al-Sharia*-based well-being (Safeguarding Religion, life, intellect, wealth, posterity and honor), the data were not normally distributed. Based on this, the author used the Friedman Test, a non-parametric test, to compare six dimensions within the same group of respondents. The Friedman Test is most appropriate for ordinal and non-normally distributed data, as it makes no normality assumptions (Friedman, 1937)

According to the Friedman Test results, the Chi-Square value of 785.763 and 55 degrees of freedom, with p = 0.000, were obtained, indicating a significant difference among all six dimensions. This shows that the respondents are making differential evaluations of these aspects of well-being, with some being considered more important than others. At a significant level, the results strongly support the idea that the respondents do not prioritize the six dimensions of *Maqasid al-Sharia*-based well-being evenly; rather, they vary, with some dimensions becoming more important to *pesantren*.

Table 13. *Internal Consistency Reliability*

No	Dimensions	Cronbach's Alpha Value
1	Safeguarding religion	0.887
2	Safeguarding life	0.883
3	Safeguarding the intellect	0.886
4	Safeguarding the wealth	0.882
5	Safeguarding posterity	0.883
6	Safeguarding honor	0.888

Table 14. *Ranking of Well-being Factors in Pesantren*

No	Dimensions	Mean	Normalization	Rank
1	Safeguarding religion	4.70	1	1
2	Safeguarding the intellect	4.69	0.99	2
3	Safeguarding life	4.63	0.84	3
4	Safeguarding posterity	4.61	0.80	4
5	Safeguarding honor	4.57	0.71	5
6	Safeguarding the wealth	4.26	0.00	6

In Table 14 above, it can be seen that the most critical well-being factor is safeguarding religion, followed by safeguarding intellect. This is, of course, in line with the characteristics of *pesantren* as religious institutions that operate in the field of education. When viewed based on the mean value, all these dimensions play a crucial role in supporting the progress of *pesantren*. The top five dimensions are the most vital for *pesantren* to focus on. Safeguarding wealth is in sixth place; one of the explanations is that even though some *pesantren* are not yet economically independent, they are still able to run programs by relying on tuition fees from students. Still, they are slower to develop compared to *pesantren* that are economically independent, because *pesantren* that are economically independent can empower students, alumni and the surrounding community, as stated by Jazil et al. (2021).

Conclusion and Future Research

The conceptualization of *Maqasid al-Sharia*-based well-being in this study provides a framework that integrates the spiritual, psychological, social, and material aspects of human well-being. The results contribute to broadening the theoretical implications of *Maqasid al-Sharia* from its conventional legal and economic perception to a comprehensive well-being model. In the process, it has contributed to the wider literature on socio-religious development by showing that well-being within *pesantren* is not limited to an individual or material notion of well-being, but extends to moral/spiritual equilibrium and community peace.

Theoretically, this study provides a basis for *pesantren* leaders and policy makers to develop programs that support the goodness-of-life (Parahyanganian) levels of both students and teachers. The dimensions of religion, life, intellect, wealth, posterity and honor may be used to inform institutional development and curriculum design policies for character education that are rooted in spiritual goals but not out of sync with contemporary understandings of human well-being. By translating *Maqasid al-Sharia* into operational measures of well-being, this study also paves the way for incorporating Islamic tenets into national measures of well-being and education.

Methodologically, this study fosters the application of a sequential mixed-methods approach that moves from qualitative conceptualization to quantitative prioritization and provides a flexible approach for investigating context-bound constructs in Islamic social science. Possible future studies can replicate and extend the current findings using confirmatory methods, as well as a longitudinal research design or comparisons across Islamic educational institutions, to validate and extend the proposed model. These realities will add to *Maqasid al-Sharia*h-based well-being as a theoretical and practical model, since the latter continues to serve as an international theoretical framework that can lead to the institutionalization of a human development model in Muslim society.

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