

MAQĀSHID-BASED SOCIO-EMOTIONAL LEARNING: INTEGRATING SURAH *AL-MĀ'ŪN* WITH PSYCHOSOCIAL AND ECOLOGICAL THEORIES IN ISLAMIC EDUCATION

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Abstract

This article aims to construct a conceptual model of holistic education that integrates universal values in Surah Al-Mā'ūn (Q.S. 107) with Erikson's psychosocial development theory and Bronfenbrenner's ecological theory. Using a qualitative approach and in-depth literature review, this study conducts a maqāshidī interpretation analysis of Surah Al-Mā'ūn based on the book *At-Tahrīr wa at-Tanwīr* by Ibn 'Āsyūr. The results of the analysis show that this surah not only contains socio-spiritual criticism, but also contains four pillars of structured educational values: (1) active social concern (*al-mā'ūn*), (2) inclusive justice for the vulnerable, (3) integrity and sincerity in worship, and (4) eschatological awareness as the basis of ethics. These values are then synergistically mapped into Erikson's stages of psychosocial development (the how) and Bronfenbrenner's layers of ecological systems (the where), with maqāshid serving as the philosophical-teleological foundation (the why). This synthesis produces the "Maqāshid-Based Socio-Emotional Learning (SEL)" model, which offers an operational framework for developing a coherent, contextual, and character-building-oriented curriculum, pedagogy, and school ecosystem. This article makes a significant contribution to the discourse on interdisciplinary education by bridging the fields of Qur'anic interpretation, developmental psychology, and educational ecology, as well as offering solutions to the crisis of meaning and alienation of values in contemporary education.

Keywords: *maqāshid*, surah *al-mā'ūn*, erikson's theory, bronfenbrenner's theory, holistic education, value-based sel, scientific integration.

Abstrak

Artikel ini bertujuan untuk membangun model konseptual pendidikan holistik yang mengintegrasikan nilai-nilai universal dalam Surah Al-Mā'ūn (Q.S. Al-Mā'ūn [107]) dengan teori perkembangan psikososial Erikson dan teori ekologi Bronfenbrenner. Dengan menggunakan pendekatan kualitatif dan kajian pustaka mendalam, penelitian ini melakukan analisis tafsir maqāshidī terhadap Surah Al-Mā'ūn berdasarkan kitab *At-Tahrīr wa at-Tanwīr* karya Ibn 'Āsyūr. Hasil analisis menunjukkan bahwa surah ini tidak hanya memuat kritik sosial-spiritual, tetapi juga mengandung empat pilar nilai pendidikan yang terstruktur, yaitu: (1) kepedulian sosial yang aktif (*al-mā'ūn*), (2) keadilan inklusif bagi kelompok rentan, (3) integritas dan keikhlasan dalam beribadah,



serta (4) kesadaran eskatologis sebagai landasan etika. Nilai-nilai tersebut kemudian dipetakan secara sinergis ke dalam tahapan perkembangan psikososial Erikson (bagaimana proses perkembangan berlangsung) dan lapisan sistem ekologi Bronfenbrenner (di mana proses perkembangan terjadi), dengan maqāsid al-syarī‘ah berfungsi sebagai landasan filosofis dan teleologis (mengapa pendidikan perlu diarahkan pada tujuan tertentu). Sintesis ini menghasilkan model “Pembelajaran Sosial-Emosional berbasis Maqāsid”, yang menawarkan kerangka operasional bagi pengembangan kurikulum, pedagogi, dan ekosistem sekolah yang koheren, kontekstual, serta berorientasi pada pembentukan karakter. Artikel ini memberikan kontribusi signifikan terhadap diskursus pendidikan interdisipliner dengan menjembatani bidang tafsir Al-Qur’an, psikologi perkembangan, dan ekologi pendidikan, sekaligus menawarkan solusi terhadap krisis makna dan keterasingan nilai dalam pendidikan kontemporer.

Keywords: *maqāshid, surah al-mā‘ūn, teori erikson, teori bronfenbrenner, pendidikan holistik, pembelajaran sosial berbasis nilai, integrasi ilmiah*

Introduction

Education, at its core, is not merely a process of knowledge transmission, but a human endeavor aimed at humanizing people and developing human potential in its entirety physical, emotional, social, intellectual, and spiritual within the context of community and the universe (Miller, 2019). However, the reality of 21st-century education is marked by a paradox: amidst technological advancements and unlimited access to information, the world of education is actually facing a multidimensional crisis, particularly a crisis of character, social inequality, and the erosion of human values (UNESCO, 2022). The report notes that approximately 70% of education systems across various countries still fail to effectively integrate values education into the core curriculum. In Indonesia, although character education has become a national policy, its implementation is often partial, symbolic, and disconnected from a deep spiritual framework of values. A survey by the Indonesian Ministry of Education (2023) indicates that only 30% of schools possess an integrative framework linking religious values with modern developmental theories. Consequently, a generation is emerging that is cognitively intelligent yet often experiences value disorientation, lacks empathy, and exhibits minimal social engagement a condition that Biesta (2020) refers to as a “crisis of meaning” in modern education.

In the context of education in the Muslim world, this challenge is further complicated by the dichotomy and tension between adopting secular Western educational theories and practices and preserving the rich and holistic heritage of Islamic values (Halstead, 2020). Educational systems are often trapped in a simplistic choice: whether to be “modern” by abandoning tradition, or to be “traditional” by ignoring contemporary scientific developments. This is where the urgency to develop an integrative-interdisciplinary educational approach capable of bridging this gap becomes particularly pressing.

Surah Al-Mā‘ūn (Q.S. 107) offers a strong and relevant foundation of values for addressing the contemporary education crisis. This surah, which is often

understood merely as a rebuke to those who are negligent in their prayers, actually contains a profound socio-existential message regarding the relationship between faith, justice, and social concern. Through the *maqāshidī* exegetical approach developed by Ibn ‘Āsyūr (d. 1973) in his magnum opus, *At-Tahrīr wa at-Tanwīr*, Surah Al-Mā‘ūn can be read as a “proclamation” of universal educational values organically connected to the five objectives of Sharia (*al-kulliyāt al-khams*). Ibn ‘Āsyūr’s *maqāshidī* approach does not stop at textual-semantic analysis but goes further to uncover the *ḥikmah* (wisdom) and social-educative purposes behind the text, making it highly relevant for contextualization within the modern educational world.

On the other hand, modern educational psychology has produced a number of comprehensive theories for understanding human development. Erik H. Erikson’s (1963) theory of psychosocial development provides a framework for understanding how an individual’s psychological and social capacities develop throughout life through the resolution of identity crises. Meanwhile, Urie Bronfenbrenner’s (1979) ecological theory of development offers a systemic lens for understanding how various layers of the environment from the family to national policy shape and are influenced by individual development. These two theories, although rooted in Western paradigms, hold great potential for integration with an Islamic value framework, provided this is done with a critical and adaptive approach.

Various previous studies have explored *maqāshid*-based interpretations in Islamic education and have separately examined psychosocial and ecological theories in educational development. However, there has been little research that integrates these various perspectives into a coherent pedagogical model, particularly one grounded in Qur’anic exegesis (*tafsīr*). Although research on Islamic education and modern psychological theories continues to evolve, studies that seek to integrate *maqāshid*-based interpretations of the Qur’an with psychosocial and ecological frameworks into a systematic and operational model remain very limited. This study fills that gap by proposing an integrative conceptual framework that bridges Islamic epistemology with contemporary educational theories.

Therefore, the main research question of this article is: How can the educational values in Surah Al-Mā‘ūn, from the *maqāshidī* perspective of Ibn ‘Āsyūr, be synergistically integrated with Erikson’s psychosocial development theory and Bronfenbrenner’s ecological theory to construct a holistic, contextual, and value-oriented educational model? This tripartite integration is proposed not as a forced syncretism, but as a mutually enriching creative synthesis, in which *maqāshid* serves as the foundation of values (the why), Erikson’s theory as a developmental map (the how), and Bronfenbrenner’s theory as a contextual map (the where). This synthesis is expected to yield a relevant operational model,

particularly within the framework of Socio-Emotional Learning (SEL), to address the crisis of character and the alienation of values in contemporary education.

Methodology

This study is a qualitative study with a conceptual-theoretical design. The approach used is an interdisciplinary one that integrates the study of Qur'anic exegesis, educational psychology, and the philosophy of education. Given the nature of this research, which focuses on tracing and synthesizing ideas from various literatures, this study does not involve human subjects (informants) or a specific field location. Instead, the justification for selecting this method is based on the urgency to dissect, compare, and reconstruct abstract concepts from Islamic epistemology and Western psychology into a pedagogical framework that is theoretically applicable.

Data was collected through in-depth library research using thematic documentation techniques. The data collection process focused on identifying documentary sources relevant to the scope of the study. To ensure the validity and depth of the analysis, data sources were classified into two main categories: primary and secondary. Primary sources from the field of Islamic studies emphasize Qur'anic exegesis and the framework of *maqāshid al-shari'ah*, specifically referencing the works *At-Tahrīr wa at-Tanwīr* and *Maqāshid al-Syarī'ah al-Islāmiyyah* by Ibn 'Āsyūr. Furthermore, primary sources from the discipline of psychology examining theories of development and social environmental relations are drawn from the seminal works *Childhood and Society* by Erikson and *The Ecology of Human Development* by Bronfenbrenner. As supplementary material, secondary sources are utilized to strengthen the contextualization of the application and comparative analysis of the literature, which includes various journals, books, institutional reports (such as those from UNESCO), and scientific articles relevant to the study of values education and Socio-Emotional Learning (SEL).

Data analysis was conducted using content analysis and hermeneutic analysis to capture the philosophical essence underlying the primary texts. The analytical framework used in this study is based on a tripartite integration: the *maqāshid* approach serves as the foundation for ontological and axiological values, Erikson's theory is used as a lens to dissect the stages of an individual's psychological capacities, and Bronfenbrenner's theory is employed to map the layers of environmental system interactions. The reduced data is then synthesized to formulate a coherent *maqāshid*-based conceptual model of Socio-Emotional Learning (SEL).

Pedagogical Conceptual Framework: Synthesizing the Epistemology of Al-Mā'ūn, Erikson, and Bronfenbrenner

The paradigm of holistic and integrative education emerged as a critical response to the reductionism in modern education systems that place too much

emphasis on cognitive-instrumental aspects. Biesta (2020) defines holistic education as an effort to avoid “learnification” or the reduction of education to a mere technical learning process by restoring the three fundamental goals of education: qualification, socialization, and subjectivation. In a broader context, holistic education is understood as an approach that consciously seeks to fully develop human potential in intellectual, physical, emotional, social, aesthetic, and spiritual dimensions. In relation to community and nature (Miller, 2019). UNESCO (2022) emphasizes that 21st-century education must shift from a subject-centered model to a human-centered model.

The application and holistic-integrative relevance in this study serve as a critical and constructive lens. Critically, the three theories are used to analyze the weaknesses of a fragmented values education approach. Constructively, this integration serves as the “glue” that unites the three main theoretical pillars of the research. The *maqāshid* values provide the ethical content and goals, Erikson’s theory provides a developmental framework, and Bronfenbrenner’s theory provides a contextual framework.

Maqāshid al-Syarī‘ah, which literally means “the objectives of Islamic law,” has evolved from a discipline within *usul al-fiqh* into a universal philosophical framework for guiding the lives of Muslim individuals and societies toward the public good. Al-Shatibi (d. 1388) defined *maqāshid* as the meanings and wisdom that the Lawgiver took into account in His legal provisions (Al-Shatibi, trans. 2019). In contemporary developments, Jasser Auda (2019) offers a systemic approach by introducing characteristics such as holism, openness, and interdisciplinarity. Its relevance as a theoretical framework for education lies in its ability to provide a coherent, revelation-based “map of objectives” that can guide the entire educational process toward the development of well-rounded individuals who contribute to the betterment of the world.

Classically, the main components of *maqāshid* are structured into three hierarchies: *dharuriyyāt* (primary), *hajiyyāt* (secondary), and *tahsiniyyāt* (tertiary). *Dharuriyyat* encompasses five fundamental objectives (*al-kulliyāt al-khams*): the preservation of religion, life, intellect, lineage, and property (Al-Raysuni, 2020). This model has been expanded to include objectives such as environmental preservation (Auda, 2019). In the context of education, Shah (2022) developed the “*Maqasid al-Tarbiyyah*” framework, which maps the five *dharuriyyat* into educational domains. This model is holistic and integrative because it rejects the separation between “worldly” and “otherworldly” education. The application of *Maqāshid al-Syarī‘ah* in the context of this research is twofold: as an analytical framework and as a synthetic framework. First, as an analytical framework, the *maqāshid* are used to extract and categorize educational values in Surah Al-Mā‘ūn. Second, as a synthetic framework, the *maqāshid* function as a “conceptual umbrella” that enables integration with Erikson’s and Bronfenbrenner’s theories. For example, the value of *al-mā‘ūn* (social concern) extracted from *al-Mā‘ūn* can

serve as a value component that needs to be developed at each stage of Erikson's psychosocial development and requires support from various layers of Bronfenbrenner's ecological system. Thus, maqāshid provides ethical direction and meaning for the developmental process within the context of the environmental system.

Maqāshid and Values of Surah Al-Mā'ūn from the Perspective of Ibn 'Āsyūr

Surah Al-Mā'ūn, which was revealed in the context of a socially unequal Makkah, constitutes a sharp prophetic critique of religious and social hypocrisy. Ibn 'Āsyūr, through his maqāshidī approach, emphasizes that the message of this surah is universal and tied to the noble objectives of Sharia. The following is an in-depth analysis of each verse with an emphasis on linguistic aspects and maqāshid.

Verse 1: *Ara-ayta alladzī yukadzibu bi al-dīn* (have you considered the person who denies the Judgment?).

Ibn 'Āsyūr interprets the word *al-dīn* in this context specifically as *al-jazā* (retribution) or *yaum al-dīn* (the Day of Judgment). This rhetorical question aims to awaken the listeners' existential awareness regarding those who deny the reality of the Hereafter and moral accountability. It is this denial, according to Ibn 'Āsyūr, that constitutes the *al-'illah al-ūlā* (primary cause) of all the social deviations mentioned in the subsequent verses. From the perspective of maqāshid, this verse directly addresses *ḥifẓ al-dīn* (the preservation of religion), particularly regarding the doctrinal aspect of divine justice (*al-'adālah al-ilāhiyyah*). Belief in the Day of Reckoning is the foundation of intrinsic motivation for ethical behavior, even in the absence of social oversight.

Verse 2: *Fa dzālik alladzī yadu'u al-yatīm* (It is he who pushes aside the orphan).

The verb *yadu'u* derives from the root *da-'a-wa*, which conveys the meaning of rejecting, driving away, or treating someone harshly and with contempt. The letter *fā'* at the beginning of the verse indicates a strong causal relationship: denying the religion (verse 1) logically results in violence against the weak (verse 2). This behavior constitutes a clear violation of two maqāshid simultaneously: *ḥifẓ al-nafs* (protecting the soul or psychological well-being of orphans from trauma) and *ḥifẓ al-nasl* (preserving the lineage by ensuring the next generation grows up in protection and affection). Protection of orphans, within the framework of maqāshid, is not merely a charitable act, but an indicator of social health and collective faith.

Verse 3: *Wa lā yahuddu 'alā tha'āmi al-miskīn* (and does not urge others to feed the needy)

The word *yahuddu* derives from *ḥadda-yahuddu*, which means to urge, encourage, or inspire. This verse not only criticizes those who do not give, but more profoundly, it criticizes those who lack the compassion and social solidarity to encourage others to do good. This reflects spiritual aridity and the death of social instinct. From the perspective of *maqāshid*, this verse is closely related to *ḥifẓ al-*

nafs (ensuring that the basic or physiological needs of the poor are met) and *ḥifẓ al-māl* (encouraging the distribution and utilization of wealth for the social good). Wealth that is not channeled to alleviate poverty is considered “stagnant” wealth that does not fulfill its function according to Islamic law.

Verse 4-6: So woe to those who pray but are heedless of their prayer; those who are all show

Criticizing three forms of deviation in prayer: the prayer of the wretched (*al-mushallīn*), the heedless (*sāhūn*), and those who pray for show (*yurā’ūn*). Ibn ‘Āsyūr distinguishes interpretations based on the context of revelation (Makkiyah or Madaniyah). Essentially, these three verses highlight spiritual ailments that undermine the core of worship: the absence of sincerity, devotion, and awareness of meaning. Within the framework of maqāshid, this is the heart of awareness cannot serve as a source of moral energy for doing good in social life. In other words, there is a dialectical relationship between the proper preservation of religion (*ḥifẓ al-dīn*) and the fulfillment of the other maqāshid (*ḥifẓ al-nafs*, *al-‘aql*, *al-nasl*, *al-māl*).

Ayat 7: *Wa yamma’ūna al-mā’ūn* (and forbid common kindnesses)

Ibn ‘Āsyūr interprets the term *al-mā’ūn* broadly, encompassing all forms of beneficial social assistance, ranging from lending everyday items and providing labor to paying zakat. A reluctance to help is the epitome of stinginess (*bukhl*) and social selfishness (*anāniyyah*). This verse clearly affirms the principle of *ḥifẓ al-māl* that upholds social justice. Wealth must serve a social function (*al-māl li al-maslahah al-‘āmmah*). Withholding even the smallest form of assistance can damage social bonds (*ḥifẓ al-nasl*) and the community’s psychological well-being (*ḥifẓ al-nafs al-ijtimā’ī*).

From the above analysis, four interrelated core educational values can be identified: (1) Active social concern (*al-mā’ūn*) that goes beyond passive sympathy; (2) Justice and social inclusion for the vulnerable (orphans, the poor); (3) Integrity and sincerity (*al-ṣidq wa al-ikhhlās*) as consistency between values, beliefs, and behavior; and (4) Eschatological awareness as a transcendent ethical motivation.

Erikson’s Psychosocial Development: Mapping “The How”

Erik H. Erikson’s (1963) Psychosocial Development Theory provides a lifelong framework for understanding the dynamics of identity and individual relationships within a social context. This theory is based on the principle of epigenesis, in which each stage represents a critical period with specific developmental tasks centered on a bipolar dilemma. The eight stages are: Trust vs. Mistrust, Autonomy vs. Shame and Doubt, Initiative vs. Guilt, Industry vs.

Inferiority, Identity vs. Role Confusion, Intimacy vs. Isolation, Generativity vs. Stagnation, and Ego Integrity vs. Despair. This theory has been further developed, for example by Marcia (1966) with identity statuses, and recent research emphasizes a more fluid and contextual nature of development (Kroger, 2020).

Erikson's theory provides a framework for the eight stages of lifelong development, in which each stage presents a psychosocial crisis that must be resolved in order to develop basic virtues. Integrating the values of Al-Mā'ūn into this framework enables educators to design interventions that are appropriate for students' developmental capacities.

Stage 1: Trust vs. Mistrust (ages 0–1.5 years).

In this most fundamental stage, infants learn whether the world is trustworthy through the consistency of the care they receive. The value of eschatological awareness can be instilled indirectly through warm and consistent care, which serves as the foundation for the development of basic trust. Responsive and loving care serves as a child's initial reflection of Allah's attributes of Ar-Rahman and Ar-Rahim, which will later form the basis for belief in divine justice in the afterlife. The fundamental strength that develops is hope.

Stage 2: Autonomy vs. Shame and Doubt (ages 1.5–3 years).

At this stage, children begin to learn independence and self-control. The concept of fairness can be introduced simply through the practice of sharing toys ("this is for you, this is for your friend"), which fosters an early awareness of others' rights. The ability to exercise self-restraint and share lays the foundation for the future development of distributive justice. The fundamental strength that develops is will (determination or volition).

Stage 3: Initiative vs. Guilt (ages 3–5).

Children begin to ask many questions, use their imagination, and take the initiative in activities. Social care values can be developed through role-playing that involves helping activities, such as playing "doctor" who treats a "patient" (a doll), or "teacher" who teaches "students." These games develop empathy and the initiative to help. The core strength that develops is purpose.

Stage 4: Industry vs. Inferiority (Productivity vs. Inferiority, ages 6–11).

Children develop a sense of competence through schoolwork and relationships with peers. Values of active compassion and justice can be internalized through classroom projects such as a "recycling bank" for donations, a "peer mentoring" program, or learning about social heroes who defend the vulnerable. Academic and social achievements are directed toward tangible contributions. The core strength that develops is competence.

Stage 5: Identity vs. Role Confusion (ages 12–18).

Adolescents actively seek their identity through the exploration of values, beliefs, and social roles. The values of integrity and sincerity become particularly relevant. Philosophical discussions about "being oneself amidst peer pressure," reflections on intrinsic motivation in charitable acts, and the exploration of an

authentic Islamic identity can help foster a strong moral identity. The core strength that develops is fidelity.

Stage 6: Intimacy vs. Isolation (Early Adulthood, ages 18–40).

The focus is on forming deep, intimate relationships (friendship, partnership, marriage). The value of active social concern is manifested in the ability to build relationships that are caring, loyal, and mutually supportive. In the Islamic context, the concept of *mawaddah wa rahmah* within the family serves as a tangible practice of care. The value of integrity is also tested in maintaining commitment and honesty within relationships. The core strength that develops is love.

Stage 7: Generativity vs. Stagnation (Generativity vs. Stagnation, middle adulthood, ages 40–65).

The focus is on contributing to and leaving a legacy for the next generation. This marks the pinnacle of the realization of the values of active social concern and justice. Individuals may engage in mentoring younger generations, strategic philanthropy, advocating for inclusive social policies, or more structured community service. The value of justice is realized in efforts to create a fairer system for the underprivileged. The core strength that develops is care.

Stage 8: Ego Integrity vs. Despair (Ego Integrity vs. Despair, late adulthood over 65 years old).

A stage of reflection on the life that has been lived. The values of integrity and sincerity reach their peak in the form of self-acceptance and life wisdom. Individuals who have internalized the values of *Al-Mā'ūn* throughout their lives can reflect on their contributions with gratitude and peace. Eschatological awareness becomes very concrete in preparing oneself to face death with complete trust in God. The fundamental strength that develops is wisdom.

This integration prevents a “one-size-fits-all” approach to values education and ensures that values are taught when an individual’s cognitive-emotional capacity is ready to understand them. Erikson’s theory is not without its critics, such as empirical limitations, cultural biases, and assumptions of linearity (Arnett, 2015). However, it is precisely these criticisms that open up opportunities for synergistic integration with other frameworks. The relationship with other variables is highly significant. First, the relationship with Bronfenbrenner’s Ecological Theory—to be discussed next—is complementary and multilevel. While Erikson focuses on an individual’s internal development over time, Bronfenbrenner maps the external systems that shape their context. Second, the relationship with *Maqāshid* values is substantial and directive. Erikson’s theory provides the developmental process, while the values of *Al-Mā'ūn* provide the content and ethical purpose. This integration produces a value-oriented model of psychosocial development, particularly within the educational context.

Bronfenbrenner’s Ecological Systems Model: Designing “The Where”

Urie Bronfenbrenner's Ecological Theory of Development (1979) revolutionized our understanding of human development by situating the individual within a dynamic network of environmental systems. The initial model mapped the environment into five layers: microsystem, mesosystem, exosystem, macrosystem, and chronosystem. The evolution of this thinking led to the Process-Person-Context-Time (PPCT) model, which emphasizes proximal processes as the primary drivers of development (Tudge et al., 2016).

The internalization of values does not occur in a vacuum but is shaped and shaped by a series of interconnected environmental systems. Bronfenbrenner's theory (in its evolution toward the PPCT model: Process-Person-Context-Time) provides a framework for designing a coherent educational ecosystem. The application of this theory has given rise to models such as the "whole-school" approach to character education and SEL (Social and Emotional Learning), which argues that programs integrated into the entire school culture and community are more effective (Greenberg et al., 2017). Another model is the "bioecological model," used to analyze inclusive education (Downes & Cefai, 2019). In this study, ecological theory is employed to analyze and design a coherent learning environment for the internalization of the values of Al-Mā'ūn. For example, the value of social care requires support from the microsystem (classroom activities), mesosystem (school-family-community partnerships), exosystem (government policies), and macrosystem (values of mutual aid and religion), and culminates in the chronosystem, which shapes environmental patterns and traditions within the sociohistorical context of life lessons. By mapping the support from each layer of the system, values education becomes a collective and systemic responsibility, not just the burden of the teacher in the classroom.

Microsystem (Direct): The family and school environment. Example: Parents model caring behavior by taking their children to visit an orphanage. Teachers design project-based learning activities on poverty issues in the local community.

Mesosystem (Relationships between microsystem): Strong partnerships between schools, families, and the community. Example: Schools organize "Social Awareness Day," involving parents and local community leaders in community service activities.

Exosystem (Indirect): Influential policies and institutions. Example: Local government policies supporting inclusive school programs or providing incentives for companies that support CSR programs in education for the underprivileged.

Macrosystem (Culture and Ideology): Dominant cultural and religious values. Example: The values of mutual cooperation and zakat in Indonesian culture can be reinforced as a philosophical foundation for fostering social awareness in schools.

Chronosystem (Time Dimension): Socio-historical changes. Example: The COVID-19 pandemic has heightened awareness of social vulnerability. This moment can be used as a context to strengthen education on the values of solidarity and health equity.

A Maqāshid-Based Socio-Emotional Learning (SEL) Model

The main finding of this study is an integrative conceptual framework termed “Maqāshid-Based Socio-Emotional Learning (SEL).” Empirically, meta-analyses have indeed demonstrated the effectiveness of conventional SEL in improving students’ behavioral competencies and academic achievement (Durlak et al., 2011; Mahoney et al., 2021). However, the model proposed in this study does not merely adopt such frameworks, such as CASEL (2020) or Transformative SEL (Jagers et al., 2019), but rather reconstructs them through the epistemology of Surah Al-Mā‘ūn. In this operational model, the core values of Al-Mā‘ūn are mapped in a measurable way to SEL competencies: social concern is translated into social awareness and relationship skills; the call for justice for the vulnerable resonates with Transformative SEL; while the integrity between worship and social action manifests in self-awareness and self-management. This tripartite integration positions the maqāshid of Sharia as a solid philosophical-teleological foundation, Erikson’s psychosocial theory as a guide to students’ developmental stages, and Bronfenbrenner’s ecological theory as a systemic framework involving the curriculum, school culture, and family-community partnerships.

The scientific interpretation of this model becomes particularly robust when contextualized within the grand theory of Islamic educational psychology proposed by Ghulam Rasool. As an authoritative figure in the discourse of Islamic psychology, Rasool firmly rejects the dichotomy between the scientific and the spiritual, and maintains that true education must simultaneously develop both spiritual and cognitive-social capacities (Rasool, 2021). Within Rasool’s theoretical framework, moral imperatives must not remain as abstract doctrines but must be embodied in observable psychosocial practices. Therefore, this “Maqāshid-Based SEL” model functions as a pedagogical operational mechanism driving the internalization of values: it translates the depth of Ibn ‘Āsyūr’s *maqāshidī* interpretation into psychologically and ecologically measurable mechanisms, meeting the standards of scientific integration proposed by Rasool.

When compared to existing literature, this model offers a sharp novelty in responding to the crisis in character education. The majority of previous research on the application of SEL in Muslim educational institutions tends to be assimilative, merely inserting religious terms into the Western SEL framework without dismantling its philosophical roots, which are inherently secular. On the other hand, studies of *maqāshidī* exegesis particularly regarding the thought of Ibn ‘Āsyūr generally remain confined to textual analysis and normative law, without practical applications in the form of instructional learning designs. The “Maqāshid-

Based SEL” model transcends both of these limitations by offering a transformational synthesis. This model not only authentically contextualizes SEL within the culture of a religious society but also directly addresses the criticism that conventional SEL often lacks a spiritual-transcendental dimension.

Conclusion

The educational values in Surah *Al-Mā‘ūn*, from the *maqāshidī* perspective of Ibn ‘Āsyūr, are distilled into four core principles: active social concern, justice and inclusion for vulnerable groups, integrity and sincerity, and eschatological awareness as an ethical motivation. These four values are organically linked to the five universal objectives of Sharia (*kulliyāt al-khams*), forming a solid ethical-transcendental foundation. Furthermore, this study successfully constructs an integrative model that synergistically combines the three theoretical frameworks. In this model, *maqāshid* serves as the foundation of values (the why), Erikson’s psychosocial development theory provides a map of the stages of individual capacity development (the how), and Bronfenbrenner’s ecological theory maps the environmental systems that shape the context of its implementation (the where). The harmonization of these three elements then gave rise to the concept of *maqāshid*-based Socio-Emotional Learning (SEL), and the values of *Al-Mā‘ūn* are operationalized through validated SEL competencies and practices, developed according to age stages, and supported by a coherent educational ecosystem from the classroom level to macro-level policies. This is expected to serve as a guide for educators and curriculum developers to create learning practices that are purposeful, holistic, contextual, age-appropriate, and deeply rooted in authentic Islamic values, thereby addressing the challenges of the character crisis and the alienation of values in contemporary education.

Future research directions could test the effectiveness of this model through action research in schools or development research to produce *maqāshid*-based SEL learning modules. Thus, efforts to make education a process of humanizing humanity and building a civilized civilization can be realized in a more systematic and well-founded manner.

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