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The Role of Malaysian Islamic Educational Institutions in Promoting Psychological Wellbeing: A Maqasid-Based Approach

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ABSTRACT

This paper addresses a conceptual and operational gap in Malaysian Islamic educational institutions, where administrative practices tend to prioritize narrow academic performance over psychological resilience and support. The study grounds student wellbeing within *Maqasid al-Shariah*, specifically the preservation of life (*hifdh al-nafs*) and intellect (*hifdh al-aql*). It proposes a Structural Maqasidic Wellbeing Framework for institutional application. Using a qualitative descriptive-analytical design, the study combines document analysis of educational policies with thematic interpretation of Shariah principles. The findings indicate that sustainable student wellbeing requires an integrated system comprising regulatory policies, educational empowerment, and preventive psychological support. The framework helps educational institutions move beyond purely academic measures toward a broader conception of human flourishing, positioning Islamic educational institutions as preventive environments that support student resilience and align with United Nations Sustainable Development Goal 3.

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INTRODUCTION

Modern educational literature emphasizes that schools and universities must move beyond delivering traditional curricula to creating supportive environments that foster balanced human development. This orientation aligns closely with the Islamic worldview, which views educational institutions as an extension of the prophetic mission to nurture and purify the human soul. However, empirical research within the Malaysian educational context has documented significant levels of anxiety, psychological distress, and academic stress among students, highlighting the urgent need for greater institutional attention to psychological well-being.[1] Consequently, emotional and psychological care must be treated as an integral and inseparable part of the educational process rather than an instructional luxury.

In light of rapid digital transformations, empirical evidence shows that technological pressure—such as excessive screen exposure and online social comparison-directly contributes to psychological distress, cognitive fatigue, and emotional strain among students.[2] While these documented challenges affect broader educational settings, they provide a vital context for Malaysian Islamic educational institutions to address emerging socio-digital risks. Consequently, there is an urgent need to align academic performance requirements with preventive psychological protection. Contemporary maqasidic scholarship[3] and related educational literature[4] affirm that mental health care directly serves the objectives of preserving life (*hifdh al-nafs*) and intellect (*hifdh al-aql*), reinforcing the institutional role of Islamic education[5] In building student psychological immunity.

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[1] Ahmed M. Abdel-Khalek and Mustafa Tekke, "The Association between Religiosity, Well-Being, and Mental Health among College Students from Malaysia," *Revista Mexicana de Psicología* 36, no. 1 (2019): 5–16; Jia En Lee, Mei Ling Goh, and Sook Fern Yeo, "Mental Health Awareness of Secondary Schools Students: Mediating Roles of Knowledge on Mental Health, Knowledge on Professional Help, and Attitude towards Mental Health," *Heliyon* 9, no. 3 (2023): e14512, https://doi.org/10.1016/j.heliyon.2023.e14512.

[2] María Carmen Martínez-Murciano and David Pérez-Jorge, "Effects of Excessive Video Game and Social Networking Use on Mental Well-Being and Academic Performance of University Students: A Systematic Analysis," *Social Sciences & Humanities Open* 12 (2025): 102200, https://doi.org/10.1016/j.ssaho.2025.102200; Alba Madrid-Cagigal et al., "Digital Mental Health Interventions for University Students with Mental Health Difficulties: A Systematic Review and Meta-Analysis," *Early Intervention in Psychiatry* 19, no. 3 (2025): e70017, https://doi.org/10.1111/eip.70017.

[3] Ulfah Mansurah Zainudin et al., "Thematic Analysis of Research Studies on Maqasid Shariah and Mental Health," *Journal of Fatwa Management and Research* 28, no. 1 (2023): 46–47, https://doi.org/10.33102/jfatwa.vol28no1.505; Muneer Ali Abdul Rab et al., "Alternatives for Psychological Illness Treatment and Prevention in Malaysia from the Perspective of Shariah," *Malaysian Journal of Syariah and Law* 12, no. 3 (2024): 633–651, https://doi.org/10.33102/mjsl.vol12no3.927; Duwayne Terblanche and S. Abrahams, "Integrating Maqāṣid al-Sharīʿah into Islamic Psychology: Towards a Holistic Approach to Mental Health and Well-Being," *AL-WASATIYYAH: IPSA Journal of Islamic and Arabic Studies* 3, no. 3 (2024): 114–149, https://doi.org/10.58409/ipsajias.v3i3.37.

[4] Muhammad Zuhdi and Kustiwan Syarief, "Constructing the Concept of Student Well-Being within Indonesian Islamic Higher Education," *Religions* 14, no. 9 (2023): 1140, https://doi.org/10.3390/rel14091140; Nurlela Nurlela, Abdul Gafur Arifin, and Abas Hidayat, "Impact of Islamic Psychoeducation in Facing the Challenges of Digital Education Practices: Student and Lecturer Perceptions," *International Journal of Learning, Teaching and Educational Research* 24, no. 2 (2025): 560–585, https://doi.org/10.26803/ijlter.24.2.28; Fitriah M. Suud and Tri Na'imah, "The Effect of Positive Thinking Training on Academic Stress of Muslim Students in Thesis Writing: A Quasi-Experimental Study," *International Journal of Adolescence and Youth* 28, no. 1 (2023): 2270051, https://doi.org/10.1080/02673843.2023.2270051.

[5] Zubair bin Amir Nur Rashid et al., "Aplikasi Maqasid Syariah dalam Sistem Pendidikan di Malaysia: Pembelajaran Abad Ke-21," *International Journal of Business, Economics and Law* 18, no. 6 (2019): 81–90.

Reviewing relevant literature reveals three distinct academic trends. The first trend focuses on the epistemological foundations of Islamic education.[6] For instance, Negara[7] re-examined the Islamic worldview as a conceptual basis for educational goals, demonstrating how it safeguards educational identity against purely materialistic influences. However, this theoretical orientation remains largely descriptive and lacks operational mechanisms for implementing student well-being policies in everyday institutional practice.

The second trend in the literature addresses educational administration and institutional policy. Amzat et al.[8]examined how leadership styles among Malaysian Islamic school principals affect teacher commitment and job loyalty, with teacher psychological well-being serving as a mediating factor. Their findings showed that leadership style directly influences teacher wellbeing and the educational environment, with implications for educational quality and student outcomes. However, the study focuses primarily on staff wellbeing and commitment. It does not translate leadership policies into organizational frameworks or operational indicators derived from *Maqasid* al-Shariah to protect students from contemporary psychological disorders.

Similarly, Tahir et al.[9] examined administrative stressors and Islamic coping strategies among Muslim primary school principals in Malaysia. The study identified pressures arising mainly from managing students' academic achievement and teachers' capabilities. While these findings highlight significant administrative burdens, they also indicate how academic demands, administrative responsibilities, and emerging socio-digital pressures may affect the educational environment and the psychological well-being of educators and students alike. This underscores the need to move beyond individual coping strategies towards institutional approaches that integrate Islamic principles and *Maqasid al-Shariah* to promote and protect psychological well-being.

The third trend encompasses psychological and Shariah-based studies on student well-being. Rani et al. examined the role of spiritual intelligence, Islamic values, and the concept of human beings as vicegerents (khulafa) in enhancing the psychological and emotional well-being of Malaysian university students. Their findings indicated that Quranic supplications and remembrances (*adhkar*) improved emotional control, helped prevent anxiety and stress, and enhanced communication and academic focus. Although the study provided an effective spiritual and therapeutic intervention for psychological pressures, it did not translate this preventive approach into a permanent and systematic institutional framework or operational performance indicators within the plans, curricula, and policies of Islamic educational

[6] Muhamad Restu Fauzi and Muhammad Chirzin, "Epistemology of Islamic Education in the Qur'an and Its Urgency in the Development of Islamic Education," *Nadwa: Jurnal Pendidikan Islam* 17, no. 1 (2023): 74–91, https://doi.org/10.21580/nw.2023.17.1.15069.

[7] Achmad Husaen Sastra Negara, "The Islamic Worldview as the Epistemological Foundation of Islamic Educational Philosophy," *Journal of Islamic Education and Ethics* 4, no. 1 (2026): 35, https://doi.org/10.18196/jiee.v4i1.129.

[8] Ismail Hussein Amzat et al., "Principal Leadership Style and Teacher Commitment Mediated by Teacher Wellbeing in Islamic Schools in Malaysia," *Malaysian Online Journal of Educational Management* 11, no. 2 (2023): 32–33, https://mojem.um.edu.my/index.php/MOJEM/article/view/43139.

[9] Lokman Mohd Tahir et al., "Administrative Stressors and Islamic Coping Strategies Among Muslim Primary Principals in Malaysia: A Mixed Method Study," *Community Mental Health Journal* 54 (2017): 649, https://doi.org/10.1007/s10597-017-0206-8.

institutions. Other outcomes also remained unexplored, providing a basis for the present study to develop an integrated institutional framework.

In the broader Asian context, empirical studies in Indonesian Islamic boarding schools and secondary schools provide further evidence on student well-being. Khamida et al. examined the relationship between spiritual well-being and subjective well-being among 109 female students residing at Al-Amanah Islamic Boarding School in East Java, Indonesia. Using a cross-sectional design, the study found that 71.6% of students reported moderate levels of spiritual well-being, while 83.5% reported positive subjective well-being ($p = 0.024$). However, the study remained focused on establishing relationships among individual-level variables within a single institution. It did not develop an institutional framework to translate spiritual well-being into systematic policies, organizational responsibilities, preventive mechanisms, or operational indicators that can be incorporated into the broader educational system.[10]

Similarly, Nawas, Darmawan, and Maadad investigated the relationship between psychological and social well-being and learning outcomes across Indonesian general and Islamic schools. Using multigroup structural equation modeling with 1,319 students (including 593 from Islamic schools), they showed that happiness was positively associated with learning, whereas bullying was negatively associated with achievement. While highlighting institutional characteristics, the study focused primarily on learning outcomes. It did not examine the maqasidic foundations of psychological wellbeing, nor did it construct an integrated institutional model that specifies the policies, mechanisms, and responsibilities by which Islamic educational institutions can systematically prevent psychological disorders and promote students' wellbeing.[11]

Because prior scholarship across philosophical, administrative, and psychological traditions addresses scattered elements without providing a unified framework, theoretical and methodological gaps persist in integrating Islamic and psychological insights. The primary research problem lies in the absence of a clear maqasidic institutional conception that defines the mechanisms required to promote student wellbeing and to transform it into an operational system. Addressing this problem is essential, given growing rates of anxiety, depression, and psychological stress among students, which confirm the need to adopt more comprehensive and sustainable institutional interventions in the field of supporting students' mental health and general well-being.[12]

Malaysian field studies confirm positive correlations among university students

[10] Khamida, Ah Yusuf, Rizki Fitryasari, Siti Nur Hasina, and Riza Ayu Tohari Putri, "The Relationship of Spiritual Well-being with Subjective Well-being Students in Islamic Boarding School," *Malaysian Journal of Medicine and Health Sciences* 19, no. SUPP8 (2023): 93–98.

[11] Abu Nawas, I Gusti Ngurah Darmawan, and Nina Maadad, "Beyond Universal Models: Contextual Pathways Linking Student Psychological and Social Well-Being to English Learning in Indonesia's General and Islamic Schools," *Psychology in the Schools* 63, no. 7 (2026): 1132–1146, https://doi.org/10.1002/pits.23412.

[12] Joanne Deborah Worsley, Andy Pennington, and Rhiannon Corcoran, "Supporting Mental Health and Wellbeing of University and College Students: A Systematic Review of Review-Level Evidence of Interventions," *PLOS ONE* 17, no. 7 (2022): e0266725, https://doi.org/10.1371/journal.pone.0266725; M. Al-Alawi et al., "The Association between Religiosity, Well-Being, and Mental Health among College Students from Malaysia," *Journal of Religion and Health* 60, no. 3 (2021): 1542, https://doi.org/10.1007/s10943-020-01123-x.

between religiosity, psychological well-being, and mental health, emphasizing the role of religious resources in reinforcing emotional stability. While scholarship on secondary Islamic education notes faith-based influences on personal growth, existing literature lacks frameworks for integrating these spiritual resources into governance. Specifically, there is limited systematic discussion of how to incorporate maqasid-based principles into institutional policies, preventive governance, and everyday practices in Malaysian Islamic schools. This reveals a gap between recognizing religious values and structuring a maqasid-based operational model. Although preserving life (*hifdh al-nafs*) and intellect (*hifdh al-aql*) provide a sound foundation, their application remains uncrystallized into institutional indicators deployable within Islamic educational policies and programs in Malaysia.

Based on this problem, the research questions are: (1) What are the maqasidic foundations that establish psychological wellbeing as a Shariah-based right and a core function within Islamic educational institutions? (2) How can an integrated maqasidic institutional framework be constructed to translate Shariah objectives into practical policies applicable within Malaysian Islamic educational settings?

Accordingly, the study aims to: (1) Reveal the maqasidic foundations establishing psychological wellbeing as an inherent Shariah right and institutional function. (2) Construct a proposed maqasidic institutional framework that transforms Shariah objectives into applicable mechanisms and policies. Crucially, the novelty of this study lies in integrating maqasidic, psychological, and institutional dimensions into a unified framework that moves beyond abstract treatment by translating Shariah objectives into actionable institutional policies, procedural mechanisms, and core performance indicators. The framework contributes theoretically by grounding student wellbeing in Islamic educational thought and, practically, by guiding policy formulation and implementation in contemporary Malaysian Islamic educational settings.

RESEARCH METHOD

This study adopts a qualitative, document-based conceptual design utilizing a descriptive-analytical approach to examine Malaysian Islamic educational policies and practices from contemporary maqasidic and psychological perspectives. To ensure conceptual clarity and institutional applicability, the analytical framework encompasses both school-level (primary and secondary) and higher-education (university and college) settings. While student wellbeing challenges vary in developmental complexity across these levels, the framework establishes an overarching maqasidic governance structure that defines universal policy, empowerment, and preventive support pillars, while allowing operational indicators to be adapted to context. This approach enables analysis of existing institutional practices to identify key considerations that can be integrated into a proposed operational framework to promote psychological well-being.

The study also employs a maqasidic deductive approach to derive principles that link psychological well-being to the preservation of life (*hifdh al-nafs*) and intellect (*hifdh al-aql*). Drawing on classical legal texts and contemporary scholarship, both objectives are examined in terms of existence (*al-wujud*) and non-existence (*al-adam*). Within this deduction, *hifdh al-nafs* addresses indicators of psychological safety and harm prevention, while *hifdh al-aql*

focuses on cognitive wellbeing and emotional stability. These maqasidic indicators are then compared and conceptually aligned with contemporary approaches to psychological prevention.

Material selection was guided by a structured review of literature and official policy documents focused on Islamic education, *Maqasid al-Shariah*, educational policy, and psychological well-being. Sources lacking direct relevance to the Malaysian educational context were excluded. Documented insights were synthesized alongside maqasidic deduction to establish the core dimensions of the operational framework. In this way, the proposed framework is derived from an analysis of the educational and institutional context and is informed by the maqasidic and psychological perspectives adopted in the study.

RESULT AND DISCUSSION

The Maqasidic Rooting of Psychological Wellbeing in Islamic Educational Institutions

Contemporary literature establishes psychological well-being as a primary indicator of institutional quality. Empirical studies show that supportive school environments enhance academic achievement, learning motivation, and socio-emotional adaptation.[13], whereas stressful environments-whether in primary/secondary schools or university contexts-are associated with high rates of anxiety, depression, burnout, and a weak sense of belonging to the educational institution.[14] While conventional literature often treats student wellbeing through utilitarian frameworks, the Islamic worldview establishes mental health as a Shariah-based objective directly linked to *Maqasid al-Shariah*.

Foundational jurisprudence structures essential human interests around five universals: religion, life, intellect, lineage, and wealth. As articulated by Imam al-Ghazali: "Everything that includes the preservation of these five fundamentals is a benefit (*maslahah*), and everything that causes these fundamentals to be lost is a detriment (*mafsadah*), and repelling it is a benefit.[15]. Taken together, these empirical studies provide important evidence on the psychological well-being of learners. At the same time, the proposed maqasidic framework extends this body of research by situating these findings within a broader institutional and Shariah-based framework that connects psychological well-being with hifdh al-nafs and hifdh al-aql, and translates these principles into institutional dimensions and preventive

[13] Sophie Maxwell et al., "The Impact of School Climate and School Identification on Academic Achievement: Multilevel Modeling with Student and Teacher Data," *Frontiers in Psychology* 8, no. 2069 (2017): 2–3, 12–13, https://doi.org/10.3389/fpsyg.2017.02069; M.-T. Wang and Jessica L. Degol, "School Climate: A Review of the Construct, Measurement, and Impact on Student Outcomes," *Educational Psychology Review* 28, no. 2 (2016): 315–320, 325–330, https://doi.org/10.1007/s10648-015-9319-1; Vi Ly and Dianne A. Vella-Brodrick, "Effects of School-led Greenspace Interventions on Mental, Physical and Social Wellbeing in Children and Adolescents: A Systematic Review," *Educational Psychology Review* 36, no. 4 (2024): 133, https://doi.org/10.1007/s10648-024-09963-1; Pedro Dias et al., "The Role of Socio-Emotional Security on School Engagement and Academic Achievement: Systematic Literature Review," *Frontiers in Education* 9 (2024): 1437297, https://doi.org/10.3389/feduc.2024.1437297.

[14] Cahit Erdem and Metin Kaya, "The Relationship Between School and Classroom Climate, and Academic Achievement: A Meta-Analysis," *School Psychology International* 45, no. 4 (2023): 435–440, https://doi.org/10.1177/01430343231202923.

[15] Abu Hamid Muhammad bin Muhammad al-Ghazali, *Al-Mustasfa*, ed. Muhammad Abd al-Salam Abd al-Shafi, 1st ed. (Beirut: Dar Al-Kotob Al-Ilmiyah, 1993), 174.

mechanisms.

Building on this classical grounding, psychological stability is an essential prerequisite for maintaining life (*hifdh al-nafs*) and intellect (*hifdh al-aql*) across the aspects of existence (*al-wujud*) and non-existence (*al-adam*). A human being cannot fulfill educational, social, and devotional duties without emotional stability.[16], aligning with Imam al-Shatibi's principle that compliance with religious obligation (*al-taklif*) requires psychological readiness without hardship that leads to cessation.[17]

Furthermore, contemporary maqasidic scholarship expands preservation to encompass human flourishing; from the perspective of existence, preservation encompasses the development of latent potentials, as argued by Abdel-Majid Al-Najjar.[18], while preservation from non-existence requires warding off psychological harms. This aligns with Izz al-Din bin Abd al-Salam's classification of worldly interests, which includes the attainment of joy and the avoidance of distress as legitimate requirements for human rectitude and sound action.[19]

Chronic anxiety, depression, emotional collapse, and loss of meaning represent actual harms directly threatening the preservation of life and intellect, necessitating institutional intervention to repel them.[20], in implementation of the universal jurisprudential maxim: "Harm is to be removed."[21] Theoretically, this maqasidic understanding aligns with positive psychology's focus on resilience and human flourishing rather than merely treating disorders. However, the Islamic vision uniquely integrates spiritual purification (*tazkiyah*), linking tranquility to faith, trust (*tawakkul*), contentment (*rida*), patience (*sabr*), and the pursuit of reward (*ihtisab*). As Ibn Qayyim al-Jawziyyah explained, complete psychological healing occurs when the heart is focused on faith, with serenity (al-sakinah) enabling individuals to face trials with steadfastness.[22] Therefore, psychological well-being in the Islamic vision is not a transient emotional state but rather the fruit of an integrated balance among spiritual, intellectual, psychological, and social dimensions.[23]

This demonstrates the intrinsic connection between Shariah objectives and student well-being. While conventional literature frames wellbeing in terms of socio-emotional

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[16] Hatice Tuba Akbayram and Hamit Sirri Keten, "The Relationship between Religion, Spirituality, Psychological Well-Being, Psychological Resilience, Life Satisfaction of Medical Students in the Gaziantep, Turkey," *Journal of Religion and Health* 63 (2024): 2847–2859, https://doi.org/10.1007/s10943-024-02027-2.

[17] Abu Ishaq al-Shatibi, *Al-Muwafaqat*, ed. Mashhur bin Hasan Al Salman, 1st ed. (Cairo: Dar Ibn Affan, 1997), 2:212–215.

[18] Abdel-Majid Al-Najjar, *Maqasid al-Shariah bi-Ab'ad Jadidah*, 2nd ed. (Beirut: Dar al-Gharb al-Islami, 2008), 84-88.

[19] Izz al-Din Abd al-Aziz bin Abd al-Salam, *Qawa'id al-Ahkam fi Masalih al-Anam* (Cairo: Maktabat al-Kulliyat al-Azhariyah, 1991), 1:13–18.

[20] Watni Marpaung, Noor Azizah, and Putra Apriadi Siregar, "Islamic Education, Depression, Religiosity, and the Effects of Religion Moderation of Muslim Students," *HTS Teologiese Studies/Theological Studies* 80, no. 1 (2024): a9271, https://doi.org/10.4102/hts.v80i1.9271.

[21] Jalal al-Din Abd al-Rahman al-Suyuti, *Al-Ashbah wa al-Naza'ir fi Qawa'id wa Furu' Fiqh al-Shafi'iyah* (Beirut: Dar Al-Kotob Al-Ilmiyah, 1983), 83.

[22] Abu Abd Allah Muhammad bin Abi Bakr (Ibn Qayyim al-Jawziyyah), *Ighathat al-Lahfan min Masayid al-Shaytan*, ed. Muhammad Uzair Shams (Mecca: Dar Alam Al-Fawa'id, 2011), 1:42–49.

[23] Zuraida Ahmad Sabki et al., "Religious Coping Among Muslim University Students: Psychometric Evaluation of the Brief RCOPE-Malay," *Afkar: Jurnal Akidah dan Pemikiran Islam* 27, no. 2 (2025): 69–106, https://doi.org/10.22452/afkar.vol27no2.3.

performance, Islamic scholarship establishes psychological care as a core maqasidic duty tied to *hifdh al-nafs* and *hifdh al-aql*. Historically, Islamic educational settings integrated cognitive instruction with spiritual purification (*tazkiyah*). Badr al-Din bin Jama'ah emphasized that scholars must care for the learner's emotional state, avoid embarrassment, and show gentleness toward learning difficulties, considering the comforting of the student's heart and the preservation of his psychological security to be among the most binding requirements of education and teaching.[24] Then these functions shifted to varying degrees to Islamic schools, institutes, and universities, which maintained, at least in theory, the principle of integration between knowledge and purification.

Psychological well-being is a core institutional function rather than an optional administrative service. From an Islamic perspective, the learner is a holistic human being with intersecting cognitive, emotional, and spiritual needs. If institutions foster intellectual capability (*an aspect of existence), they must equally preserve emotional balance and human dignity (an aspect of non-existence*). Consequently, the evaluation of institutional quality must extend beyond academic achievement metrics to encompass psychological safety, anti-bullying policies, and stress reduction. This moral and Shariah-based duty aligns with the prophetic principle of public accountability: "Each of you is a shepherd, and each of you is responsible for his flock."[25] establishing school leaders as guardians of student safety.

Furthermore, maqasidic grounding expands psychological prevention from reactive crisis management to proactive environment design, cultivating resilience through faith-based values and counseling channels. Four interconnected maqasidic pillars emerge from this analysis: (1) incorporating wellbeing into *hifdh al-nafs* and *hifdh al-aql* across existence and non-existence; (2) recognizing psychological safety as a valid Shariah-based interest (*maslahah*); (3) upholding Islamic education's historical foundation in holistic purification (*tazkiyah*); and (4) establishing institutional responsibility to maintain safe, supportive environments. Together, these foundations bridge Shariah principles with contemporary educational practice to safeguard human dignity.

The Proposed Maqasidic Institutional Framework for Activating Psychological Well-being in Malaysian Islamic Educational Institutions

The promotion of psychological well-being and security within Islamic educational institutions cannot be reduced to fragmented counseling initiatives or isolated educational programs. Rather, it requires a structural transformation in the philosophy of educational governance. To ensure operational clarity, this proposed framework addresses educational governance at an overarching, macro-institutional level applicable across Malaysian Islamic educational institutions. While school environments and higher education settings differ in administrative governance and operational complexities, the framework establishes unified maqasidic principles for policy formulation, educational empowerment, and preventive

[24] Badr al-Din Muhammad bin Ibrahim (Ibn Jama'ah), *Tadhkirat al-Sami' wa al-Mutakallim fi Adab al-Alim wa al-Muta'allim* (Beirut: Dar Al-Kotob Al-Ilmiyah, 2004), 67–72.

[25] Muhammad bin Ismail al-Bukhari, *Sahih al-Bukhari* (Beirut: Dar Tawq al-Najah, 2001), Kitab al-Jumu'ah, Bab al-Jumu'ah fi al-Qura wa al-Mudun, hadith no. 893; Abu al-Husayn Muslim bin al-Hajjaj al-Naysaburi, *Sahih Muslim*, ed. Muhammad Fuad Abd al-Baqi (Cairo: Matba'at Isa al-Babi al-Halabi, 1955; repr., Beirut: Dar Ihya al-Turath al-Arabi), hadith no. 1829.

support. This macro-level approach provides a cohesive conceptual foundation while allowing procedural mechanisms and operational indicators to be flexibly adapted to specific administrative realities and developmental needs, thereby moving Shariah objectives from theoretical grounding to "institutional operationalization" that is measurable and evaluable. This transformation is crucial in the contemporary Malaysian context, given increasing academic pressures and emotional disorders among students.

Accordingly, this research proposes an integrative framework titled "The Structural Maqasidic Wellbeing Framework," which transforms Shariah objectives-particularly the preservation of life (*hifdh al-nafs*) and intellect (*hifdh al-aql*)-into educational policies, organizational mechanisms, and performance indicators applicable within the educational environment. This framework builds on the contemporary expansion of Maqasid science, which encompasses human development and preventive preservation. It also integrates positive psychology literature that links supportive environments to academic and social flourishing.[26], alongside research confirming the impact of school climate and psychological well-being on improving institutional performance.[27]

Diagnosing the Institutional Gap and Benchmarking

Contemporary literature on Malaysian education indicates a gap between declared policy orientations and their implementation in educational practice, as reflected in studies of policy implementation and institutional practices in the Malaysian context.[28] Academic achievement indicators still dominate institutional evaluation, imposing administrative burdens that negatively affect teacher wellbeing. In contrast, interest in measuring school climate and psychological well-being has emerged as a key mediating variable linking leadership styles with teacher commitment.

This is reflected in efforts to develop standardized tools to measure psychological distress, anxiety, depression, perceived stress, life satisfaction, belonging, social connectedness, and engagement, thereby assessing learners' psychological and social well-being in Asian school environments,[29]which can be operationalized within the core pillars of the proposed Maqasidic framework. However, this trend remains nascent, indicating limited integration of well-being indicators into quality systems relative to traditional academic metrics, thereby constraining the educational ecosystem's capacity to respond to organizational pressures stemming from rapid policy changes.[30]

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[26] Martin E. P. Seligman, *Flourish: A Visionary New Understanding of Happiness and Well-Being* (New York: Free Press, 2011), 24–26.

[27] Ismail Hussein Amzat, Saidah Na'ilah Masrum, Talatu Salihu Ahmadu, Alyahmadi Hamed, and Sarah Najwa Mohd Amirrudin, "Principal Leadership Style and Teacher Commitment Mediated by Teacher Wellbeing in Islamic Schools in Malaysia," *Malaysian Online Journal of Educational Management* 11, no. 2 (2023): 39–40. https://mojem.um.edu.my/index.php/MOJEM/article/view/43139.

[28] Nik Abd Rahman Nik Yaacob, Yahya Don, and Mohd Faiz Mohd Yaakob, "Educational Policy Implementation: Adaptation Differences among Secondary School Teachers in Malaysia," *Journal of Education and e-Learning Research* 7, no. 2 (2020): 174–176, 178, https://doi.org/10.20448/journal.509.2020.72.174.180.

[29] Lee et al., "Mental Health Awareness of Secondary School Students," e14512.

[30] Azlin Norhaini Mansor, Mohd Zabil Ikhsan Mohamed Nasaruddin, and Aida Hanim A. Hamid, "The Effects of School Climate on Sixth Form Teachers' Self-Efficacy in Malaysia," *Sustainability* 13, no. 4 (2021): 1–2, 7–9, https://doi.org/10.3390/su13042011; Tie-Seng Te, Hutkemri Zulnaidi, and Norfaezah Md Khalid, "Initial Validation of a Newly Developed School-Related Well-Being Instrument: A Rasch Model Approach,"

Recent literature indicates that integrating psychological counseling based on the Islamic vision within the institutional structure contributes to improving emotional adaptation and reducing levels of psychological burnout.[31] Furthermore, benchmarking reveals that institutions adopting supportive environments and preventive systems enhance positive school climate and achieve greater stability in academic and behavioral performance. This has been confirmed by recent meta-analysis studies.[32], which demonstrated a positive correlation between school climate quality, learning outcomes, and school identification. Crucially, these relationships are closely connected to psychological well-being, as a supportive school climate and strong school identification contribute to learners' emotional stability and psychological safety, thereby creating conditions conducive to psychological well-being and positive learning outcomes.

The Three Dimensions of the Maqasidic Wellbeing Matrix

The three dimensions of the proposed Maqasidic Wellbeing Matrix emerged from analyzing educational practices in light of *hifdh al-nafs* and *hifdh al-aql*, synthesizing them into a coherent governance structure. These functionally interconnected dimensions operate as an integrated operational system structured as follows:

1. **The Governance and Policy Dimension:** This dimension represents the regulatory level of public policies, stemming from the requirements of preserving life and intellect from the aspect of non-existence (*al-adam*)—meaning the prevention of psychological harm before its occurrence.[33] It encompasses the enactment of a binding institutional charter for psychological well-being, the integration of mental health standards into institutional quality indicators, and the implementation of regulations to combat academic bullying. Operationally, it relies on the legal maxim, "That without which an obligation cannot be fulfilled is itself an obligation," rendering a safe psychological environment a sovereign institutional commitment rather than an administrative choice.
2. **The Educational Empowerment Dimension:** This dimension focuses on operationalizing the preservation of life and intellect from the aspect of existence (*al-wujud*) by developing students' cognitive and emotional capacities within the classroom. It involves redesigning curricula and evaluation methods to reduce pressure, transitioning from punitive testing to gradual formative evaluation, and training teachers in adolescent developmental psychology to base educator-student relationships on care and purification (*tazkiyah*) rather than procedural control alone. Epistemologically, it relies on the Islamic educational worldview, which integrates

Malaysian Online Journal of Educational Sciences 14, no. 1 (2026): 61–63, 71–72; Nik Yaacob, Don, and Mohd Yaakob, "Educational Policy Implementation," 174–176.

[31] G. Hussein Rassool, *Islamic Counselling: An Introduction to Theory and Practice* (London: Routledge, 2016), 112–115; Amzat et al., "Principal Leadership Style," 42.

[32] Cahit Erdem and Metin Kaya, "The Relationship Between School and Classroom Climate, and Academic Achievement: A Meta-Analysis," *School Psychology International* 45, no. 4 (2023), https://doi.org/10.1177/01430343231202923.

[33] Zuraimy Ali et al., "The Importance of Hisbah in Managing Mental Health Issues from the Perspective of Maqasid Shariah," *Russian Law Journal* 11, no. 3 (2023): 122–130, https://doi.org/10.52783/rlj.v11i3.1115.

knowledge with purification to cultivate a balanced human being.

3. **The Preventive Institutional Support Dimension:** This dimension represents the direct execution level and behavioral-clinical wing within the institution, transforming Shariah objectives into tangible preventive services. It includes institutionalizing Islamic psychological counseling units, scheduling daily preventive support programs, implementing early detection tools for anxiety and depression, and implementing interventions that combine modern techniques with purificatory values such as patience (*sabr*), contentment (*rida*), and trust (*tawakkul*).[34] Studies confirm that models integrating psychological and spiritual dimensions achieve superior results in building psychological resilience.

Third: The Systemic Logic of Institutional Integration

These three dimensions do not operate separately or as isolated administrative islands; rather, they operate within a comprehensive, integrative system based on a sequential, causal functional distribution. Governance sets the overarching standards and policies; empowerment translates and implements them into daily classroom and behavioral practices; and preventive support serves as a clinical line of defense to control deviations and disorders, ensuring psychological sustainability. Thereby, the educational institution transforms from a merely rigid apparatus for transmitting knowledge and cramming information into an integrated system for producing a psychologically and cognitively balanced human being.

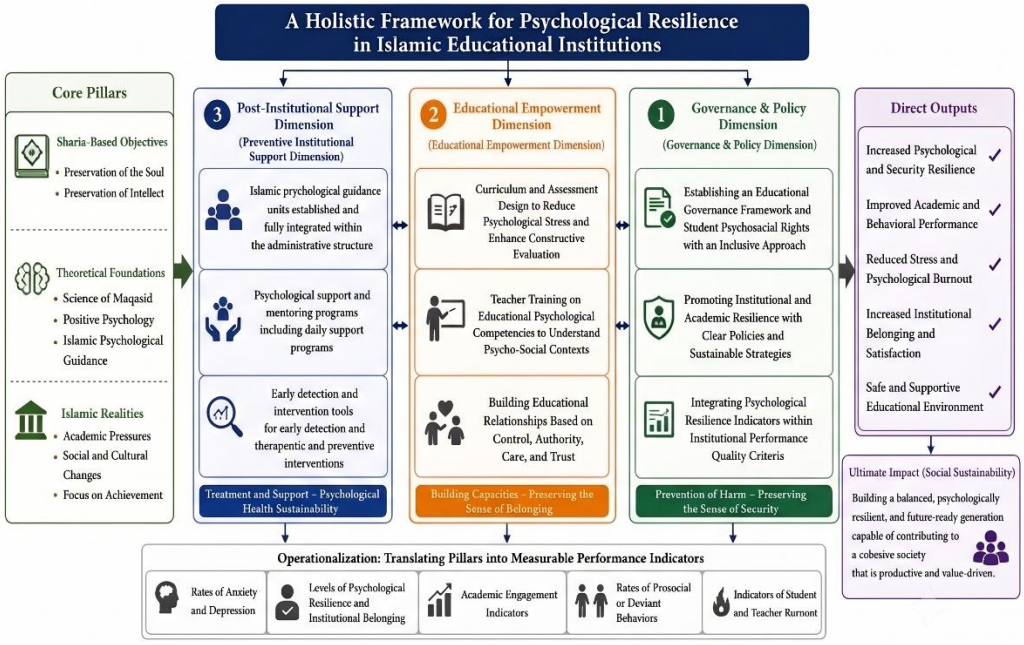


Figure 1. A Proposed Maqasidic Institutional Framework Model for Activating Psychological Resilience and Security within Malaysian Islamic Educational Institutions.

[34] Abdel-Khalek and Tekke, "Association between Religiosity, Well-Being, and Mental Health," 5–16.

Figure 1 presents a systematic analytical matrix that summarizes the structural baseline of the proposed Structural Maqasidic Wellbeing Framework for application in Malaysian Islamic educational institutions.

This matrix operationalizes the study's primary analytical findings, translating macro-level Shariah objectives from normative theorization into administrative and educational practice. It illustrates how governing inputs-grounded in the fiqh of revelation and the Malaysian field context-interact across a causal path spanning the framework's three dimensions. This sequence originates with legislation and policy formulation (*preservation from non-existence*), advances through formative empowerment (*preservation from existence*), and culminates in direct preventive support. Furthermore, the matrix establishes behavioral and operational indicators to evaluate the quality of the educational environment, thereby driving direct outcomes and sustainable societal impact. While these three dimensions establish a unified maqasidic structure applicable across Malaysian Islamic schools and higher education institutions, their procedural mechanisms and performance indicators flexibly adapt to the distinct governance frameworks, administrative capacities, and developmental requirements of each educational level.

Fourth: Transforming Objectives into Performance Indicators

This level represents the true and qualitative transition point from the space of normative theorization to the reality of application and operational measurement. The indicators presented at this level are proposed indicators derived from the analytical and maqasidic framework developed in this study, rather than empirically validated measures. This is achieved by measuring the attainment of the objectives of preserving life and intellect through clear quantitative and qualitative indicators proposed within the theoretical framework. Accordingly, the proposed indicators address both psychological and cognitive dimensions, reflecting the objectives of preserving life and intellect within the educational process. These include: evaluating emotional stability and preventive safety by monitoring rates of anxiety and depression among students; measuring levels of psychological satisfaction and institutional belonging; tracking indicators of academic identification and production; monitoring rates of aggressive or withdrawn behavior; and measuring burnout indicators among students and teachers alike. Thereby, within this proposed conceptual framework, the objectives transform from abstract, ambiguous concepts into tools for continuous theoretical measurement, evaluation, and institutional policy improvement.

Fifth: Psychological Wellbeing and Societal Sustainability

This proposed framework directly connects with comprehensive societal sustainability, as educational institutions serve as primary incubators for human capital. Unaddressed psychological distress within academic environments inevitably spills into broader social structures as behavioral disorders and diminished overall productivity. Conversely, operationalizing Shariah objectives within institutional design cultivates psychologically resilient individuals, reinforcing societal stability and sustainable development. Thus, the framework achieves a systematic integration between Islamic objectives and contemporary human sciences within a unified practical model.

Theoretical and Practical Contributions and Research Implications: Theoretically, the study extends *maqasid* scholarship beyond individual rulings to encompass institutional responsibilities for mental health, as articulated in *hifdh al-nafs* and *hifdh al-aql*. In practice, it offers Islamic educational institutions a structured basis for embedding student wellbeing into governance through preventive policies, early screening, counseling support, and inter-agency coordination with religious and health authorities. For future research, this framework provides an empirical baseline for testing institutional applicability, refining operational dimensions, and standardizing measurement indicators.

CONCLUSION

This study establishes the Structural Maqasidic Wellbeing Framework as a theoretical and governance-oriented model for activating psychological wellbeing across Malaysian Islamic educational institutions. By linking higher-order Shariah objectives (*Maqasid*), particularly the preservation of life (*hifdh al-nafs*) and intellect (*hifdh al-aql*), with contemporary institutional governance, the framework translates maqasidic values into policy dimensions, administrative mechanisms, and proposed wellbeing indicators. The analysis indicates that integrating institutional support with measurable psychological and educational indicators provides a conceptual response to identified implementation challenges and offers a structured basis for strengthening emotional stability, psychological safety, and educational engagement among learners and educators.

To advance these conceptual findings, future research should empirically test, validate, and operationalize the framework through appropriate mixed-methods and longitudinal studies across diverse Malaysian school and university settings. Policymakers and educational administrators may further consider adapting the proposed *maqasidic* indicators within institutional quality assurance and continuous evaluation systems. At the same time, professional development initiatives could support educators in integrating wellbeing-oriented governance into daily educational practices. Such follow-up efforts would help determine how the proposed framework can be adapted to the context and empirically assessed to support sustainable psychological well-being and holistic development within Malaysian Islamic educational institutions.

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DISCLOSURE STATEMENT

The first author, Muneer Ali Abdul Rab, conceptualized the study, performed the analysis, and wrote the manuscript. Hamidin Bin Awang, Abdul Manan Ismail, and Ahmad Syukran Baharuddin provided subject matter consultation. Syaryanti Hussin and Baidar Mohammed Mohammed Hasan are in charge of language editing.

USE OF ARTIFICIAL INTELLIGENCE (AI)

AI was used in aspects, including translation (which was subsequently reviewed), text summarization, and figure design. All other work is attributable to the authors.

CONFLICT OF INTEREST

The authors declare no conflict of interest.

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