

# INTEGRATION OF MAQASHID AL-SHARIAH VALUES IN COPING WITH STRESS AT AMIL PHILANTHROPIC INSTITUTIONS IN INDONESIA: STUDY OF THE INFLUENCE OF HIFZ AL-DIN, HIFZ AL-NAFS, AND HIFZ AL-'AQL

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**Abstract:** Amil in Islamic philanthropic institutions have an important role in managing social funds and distributing them to those who are entitled. However, high work pressure often causes stress that can affect their performance. This study aims to analyze how the values of Maqashid al-Shariah, especially Hifz al-Din, Hifz al-Nafs, and Hifz al-'Aql, contribute to amil's stress coping strategies. The research method used is a quantitative approach with Structural Equation Modeling (SEM) based on Partial Least Squares (PLS). Data were collected through questionnaires from a number of amil in Islamic philanthropic institutions in Indonesia. The results showed that the three independent variables had a positive and significant effect on stress coping, with Hifz al-'Aql having the strongest effect (T-Statistic = 6.416, P-Value = 0.000). The R-square value of 0.850 indicates that the research model has a very strong predictive ability. These findings indicate that the application of Maqashid al-Shariah values in the lives of amils can increase their resilience in facing work pressure. Therefore, philanthropic institutions are advised to develop programs based on spirituality, mental health, and intellectual training to support the psychological well-being of amils.

**Keywords:** Maqashid al-Shariah, Coping Stress, Hifz al-Din, Hifz al-Nafs, Hifz al-'Aql, Amil, Islamic Philanthropy

## Introduction

Islamic philanthropic institutions in Indonesia have a strategic role in managing social religious funds, such as zakat, infak, and sedekah. In carrying out their duties, amils often face various challenges, both in terms of administration, transparency, and demands for professionalism in distributing funds. High workloads, pressure from donors, and great responsibility in ensuring the distribution of funds on target can cause significant work stress. Therefore, effective stress coping skills are very important for amils to be able to carry out their duties optimally.

In the context of Islam, the concept of maqashid al-shariah can be a guideline in dealing with stress. Maqashid al-shariah, which includes protection of religion (hifz al-din), soul (hifz al-nafs), and reason (hifz al-'aql), plays a role in forming more effective mindsets and coping mechanisms for individuals working in an environment based on religious values. Hifz al-din provides spiritual motivation in dealing with work pressure by increasing piety and dependence on Allah. Hifz al-nafs plays a role in maintaining physical and mental well-being to stay healthy in facing work challenges. Meanwhile, hifz al-'aql helps individuals think rationally in solving problems, including in managing work stress constructively.

However, the integration of maqashid al-shariah values in coping with stress among amil of philanthropic institutions has not been widely studied in depth. A more comprehensive understanding of the influence of hifz al-din, hifz al-nafs, and hifz al-'aql in forming coping mechanisms for stress can provide academic contributions and practical benefits for amils in carrying out their duties. Therefore, this study aims to analyze the extent to which maqashid al-shariah values influence coping stress of amil of philanthropic institutions in Indonesia, so that they can be the basis for developing strategies to improve work welfare based on Islamic values. Islamic philanthropic institutions in Indonesia have a very important role in distributing social religious funds such as zakat, infaq, sedekah, and waqf. This role is not only limited to distributing aid to people in need but also includes managerial aspects, transparency, and accountability in managing funds. Along with increasing public awareness of the importance of zakat and alms, demands for professionalism and work efficiency of amil (zakat fund managers) are also increasing.

Amil in philanthropic institutions face various complex challenges in carrying out their duties. They must ensure that the funds managed can be distributed properly, manage relationships with donors and beneficiaries, and meet compliance standards with applicable regulations. In addition, public expectations for transparency and effectiveness of zakat fund management are increasing, especially in the current digital era, where information can be easily accessed and audited by the public. All of these demands can be stressors for amil, especially for those who work under high pressure and face a large workload. Work stress in a philanthropic institution environment not only impacts individuals personally but can also affect the effectiveness of the organization. Stress that is not managed properly can cause emotional exhaustion (burnout), decreased motivation, and decreased performance in carrying out the mandate. This is certainly a serious concern because philanthropic institutions have a big mission in helping the welfare of the community. Therefore, an effective stress coping strategy is needed so that amil can manage work pressure well and maintain balance in their professional and personal lives.

In the context of Islam, the concept of maqashid al-shariah offers an approach that can help individuals cope with stress. Maqashid al-shariah is the main objective of Islamic law that aims to maintain five fundamental aspects of human life, namely religion (hifz al-din), life (hifz al-nafs), reason (hifz al-'aql), lineage (hifz al-nasl), and property (hifz al-mal). In dealing with work stress, the three main aspects of maqashid al-shariah—hifz al-din, hifz al-nafs, and hifz al-'aql—can be contributing factors in forming better stress coping mechanisms for amils. Hifz al-Din (Preserving Religion) In dealing with work pressure, amils who have high spiritual awareness tend to be better able to manage stress. Religious values provide inner peace, strengthen patience, and increase the sense of trust in Allah. In many cases, individuals who have a strong spiritual bond are better able to face difficulties with a more positive attitude and are less likely to feel discouraged. Hifz al-Nafs (Guarding the Soul) Physical and mental well-being are important aspects in dealing with stress. Amils who understand the importance of maintaining physical health, managing good sleep patterns, and having a balance between work and personal life tend to be better able to handle work pressure. In Islam, protecting oneself from physical and mental fatigue is also part of an obligation so that one can carry out their duties well.

Hifz al-'Aql (Guarding Reason) Rationality and emotional intelligence play an important role in coping with stress. Individuals who are able to think clearly and have good problem-solving skills are more likely to deal with stress with constructive strategies. Islam teaches its followers to always seek knowledge and use reason in solving life's problems, including in dealing with work pressure. In Indonesia, the phenomenon of work stress among amil is increasingly evident along with the development of increasingly professional

philanthropic institutions. Several reports indicate that stress levels among social workers, including zakat amils, are quite high due to heavy workloads and great moral responsibilities. For example, in some cases, amils experience pressure when they have to deal with the public who demand full transparency of the funds they manage, while they also have to meet high fundraising targets.

In addition, the COVID-19 pandemic that hit several years ago was also a big test for amil in various philanthropic institutions. They had to work harder in distributing aid amidst the increasing number of people in need. This increased workload causes higher stress, both in terms of work demands and emotional conditions in facing difficult social realities. However, even though this work stress phenomenon is increasingly evident, research on how maqashid al-shariah can play a role in coping with stress among amil in philanthropic institutions is still very limited. Therefore, this study aims to examine how the values of hifz al-din, hifz al-nafs, and hifz al-'aql can influence the way amil manages their stress. The results of this study are expected to provide academic contributions and practical benefits in managing human resources in Islamic-based philanthropic institutions, so that amil can work better and maintain their psychological well-being.

Thus, this study not only has academic value, but also has the potential to provide benefits for practitioners in philanthropic institutions in designing coaching and stress management programs for amils. Integration of maqashid al-shariah in stress coping strategies can be an innovative approach in supporting the welfare of social workers in Indonesia.

## Literature Review

### Maqashid al-Shariah and its Relevance in Life

The concept of maqashid al-shariah is the core of Islamic law which aims to maintain the welfare of humanity. According to Al-Ghazali (1993), maqashid al-shariah consists of five main aspects that must be maintained, namely religion (hifz al-din), soul (hifz al-nafs), reason (hifz al-'aql), descendants (hifz al-nasl), and property (hifz al-mal). These five aspects are the foundation of individual and social life, and provide guidance for Muslims in facing various challenges in life.

In the context of psychological well-being and stress coping, the three main aspects of maqashid al-shariah that are relevant are hifz al-din, hifz al-nafs, and hifz al-'aql.

#### 1. Hifz al-Din (Maintaining Religion) in Coping with Stress

Religion plays a significant role in shaping a person's stress coping mechanism. Several studies have shown that individuals who have a strong spiritual attachment tend to be more resilient in dealing with stress (Koenig, 2012). In Islam, the concept of tawakkal (surrendering to Allah), patience, and gratitude are part of the coping strategies that can help someone manage the pressures of life better (Al-Attas, 2001). For amil zakat and workers in philanthropic institutions, hifz al-din provides intrinsic motivation in carrying out their duties. They believe that the work they do is a form of worship, so that work pressure can be faced with a calmer and more patient attitude. In addition, religious activities such as prayer, reading the Qur'an, and praying are also part of an effective coping mechanism (Hasan, 2018).

#### 2. Hifz al-Nafs (Guarding the Soul) in Managing Mental Health

Unmanaged stress can have a negative impact on a person's mental and physical health. Therefore, Islam emphasizes the importance of maintaining mental well-being (hifz al-nafs) so that a person can carry out their duties optimally. According to research in the field of Islamic psychology, maintaining physical and mental health is part of worship. The Prophet Muhammad himself emphasized the importance of a

healthy lifestyle, such as maintaining a good diet, getting enough rest, and exercising (Al-Qaradawi, 2006). In the context of coping with stress, *hifz al-nafs* can be realized through practices such as good time management, avoiding excessive workload (work-life balance), and seeking social support from family and community (Sahlan, 2020).

3. *Hifz al-'Aql* (Maintaining Reason) and the Role of Rationality in Coping with Stress  
In dealing with stress, the ability to think rationally and have problem-solving skills are very necessary. Islam encourages its followers to use reason as best as possible in managing life, including in dealing with work pressure (Ibn Khaldun, 2005). *Hifz al-'aql* in coping with stress can be realized through good emotional management, critical thinking skills, and the use of adaptive coping strategies. Several techniques such as meditation in Islam (*tafakkur*), self-reflection, and seeking knowledge can help someone develop better coping mechanisms (Al-Faruqi, 1992).

### **Coping Stress in Psychological Perspective**

Coping stress is a strategy used by individuals to deal with pressure and challenges in life. According to Lazarus and Folkman (1984), coping is divided into two main types, namely:

1. **Problem-Focused Coping** This strategy focuses on coping with the source of stress by finding concrete solutions. For example, someone who is experiencing work stress will try to rearrange their work schedule or ask for help from coworkers.
2. **Emotion-Focused Coping** This strategy focuses more on regulating emotions that arise due to stress. Examples include meditation, prayer, or seeking emotional support from family and friends.

In the context of zakat collectors, both strategies can be applied with a *maqashid al-shariah*-based approach. For example, an *amil* who feels overwhelmed by the workload can use problem-focused coping by delegating tasks or asking for support from management. Meanwhile, the emotion-focused coping aspect can be realized through increasing spirituality and self-reflection in facing work challenges.

### **Previous Research**

Several studies have discussed the relationship between coping with stress and religious aspects. Koenig (2012) in his study found that individuals who have high religious involvement tend to be better able to manage stress in a healthier way. Meanwhile, research by Sahlan (2020) shows that Islamic values can be a protective factor in dealing with psychological stress.

However, specific research examining how *maqashid al-shariah* influences stress coping among *amils* of philanthropic institutions is still very limited. Therefore, this study aims to fill the literature gap by exploring the influence of *hifz al-din*, *hifz al-nafs*, and *hifz al-'aql* on the stress coping strategies of *amils*.

## **Method**

### **Research Approach**

This study uses a quantitative approach with a survey method to test the influence of *maqashid al-shariah* values on stress coping strategies in philanthropic institutions in Indonesia. The quantitative approach was chosen because it allows for objective and systematic measurement of the relationship between research variables (Sugiyono, 2019).

The data analysis technique in this study used Structural Equation Modeling (SEM) based on Partial Least Squares (PLS) with the help of SmartPLS software. SEM-PLS was chosen because it is able to analyze the relationship between latent variables and their

indicators, and can be used for models with a relatively small number of samples or with data that is not normally distributed (Hair et al., 2021).

### **Population and Sample**

#### **Population**

The population in this study were amils who work in various Islamic philanthropic institutions in Indonesia, such as the National Zakat Collection Agency (BAZNAS), Dompot Dhuafa, Rumah Zakat, and other zakat institutions.

#### **Sampling Techniques**

This study uses purposive sampling technique, namely the selection of samples based on certain criteria. The respondent criteria in this study are:

1. Amil who has worked in a philanthropic institution for at least one year.
2. Amil who is directly involved in the management and distribution of zakat, infak and alms funds.
3. Amil who understands Islamic values and maqashid al-shariah in his work.

The number of samples in this study was determined based on the Hair et al. (2019) method, which is a minimum of 30 samples. So in this study, 30 respondents were used.

### **Research Variables and Measurement**

The variables in this study consist of independent variables (hifz al-din, hifz al-nafs, and hifz al-'aql), dependent variables (coping stress), and control variables such as work experience and education level.

#### **Independent Variables**

1. Hifz al-Din (Maintaining Religion): Measured through aspects of faith, worship and spiritual values applied in work life.
2. Hifz al-Nafs (Protecting the Soul): Measured through mental well-being, physical health, and stress management in daily life.
3. Hifz al-'Aql (Guarding the Intellect): Measured through the ability to think rationally, solve problems, and seek knowledge in facing challenges.

#### **Dependent Variable**

Coping Stress: Measured through two main dimensions, namely problem-focused coping and emotion-focused coping according to the theory of Lazarus & Folkman (1984).

#### **Measurement Scale**

This study uses a 5-point Likert scale to measure each indicator, with a range:

- 1 = Strongly Disagree
- 2 = Disagree
- 3 = Neutral
- 4 = Agree
- 5 = Strongly Agree

#### **Data Collection Techniques**

Data were collected through questionnaires distributed online and offline to philanthropic institutions in Indonesia. The questionnaire consists of several parts, namely:

1. Respondent identity (age, education, work experience, etc.).
2. Questions related to hifz al-din, hifz al-nafs, and hifz al-'aql.
3. Questions related to stress coping strategies used by amil.

#### **Data Analysis Techniques**

Data analysis techniques in this study include the following stages:

#### **Validity and Reliability Test**

Before conducting SEM-PLS analysis, validity and reliability tests were carried out on the research instrument.

1. Validity Test: Using factor loading with a value  $>0.7$  (Hair et al., 2021).

2. Reliability Test: Using Cronbach's Alpha and Composite Reliability with a value >0.7.

**SEM-PLS Model Testing**

SEM-PLS analysis is carried out in two main stages:

1. Measurement Model Testing (Outer Model)
  - o Convergent validity test (Average Variance Extracted/AVE >0.5).
  - o Discriminant validity test (correlation value between latent variables).
2. Structural Model Testing (Inner Model)
  - o Path coefficient test.
  - o Test the R-square value to see the strength of the model.
  - o Bootstrapping test to test the significance of the relationship between variables.

This analysis was performed using the latest version of SmartPLS software.

**Research Hypothesis**

Based on the literature review, the hypothesis proposed in this study is:

1. H1: Hifz al-Din has a positive effect on coping with stress in philanthropic institution amil.
2. H2: Hifz al-Nafs has a positive effect on coping with stress in philanthropic institution administrators.
3. H3: Hifz al-'Aql has a positive effect on coping with stress in philanthropic institution administrators.

**Results and Discussion**

**Evaluation of Measurement Model (Outer Model)**

The measurement model (outer model) is confirmatory factor analysis (CFA) by testing the validity and reliability of latent constructs. The following are the results of the outer model evaluation in this study.

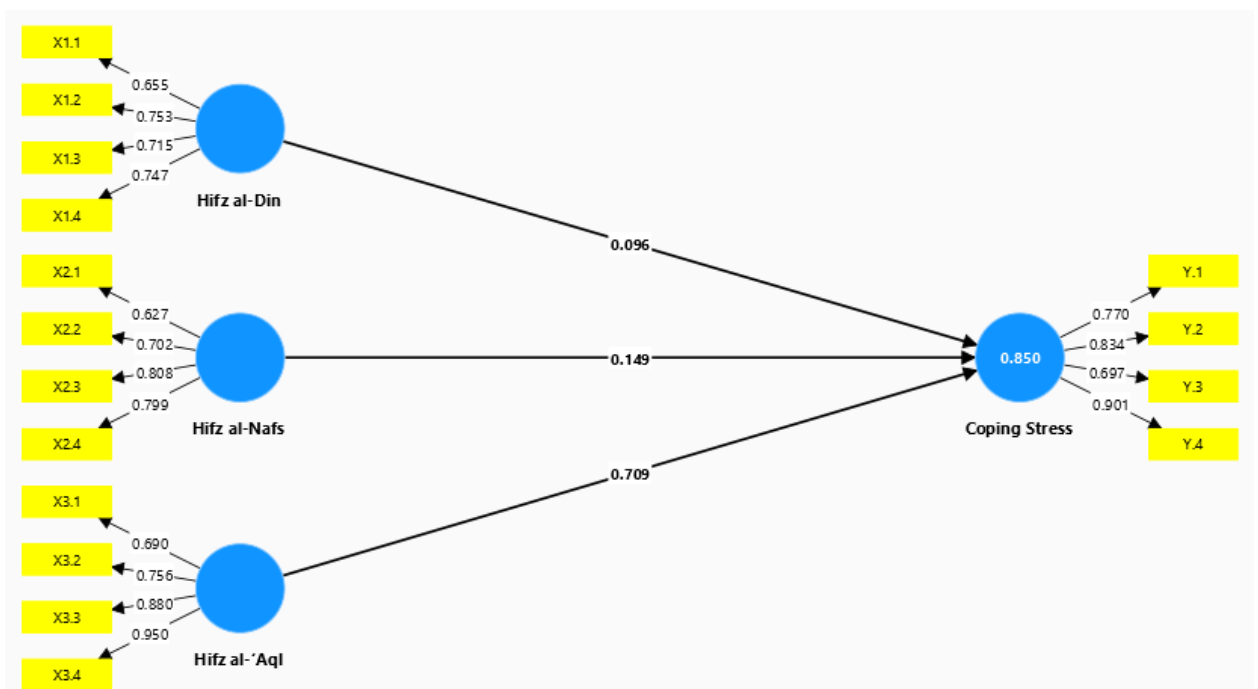


Figure 4.1. Outer Model

**Convergent Validity**

The convergent validity of the measurement model with the reflective indicator model is assessed based on the correlation between the item score/component score and the construct score calculated using PLS. The following are the results of the convergent validity measurement model test using loading factors:

**Table 4.1**  
**Results of Instrument Validity Test Using Loading Factor**

	Coping with Stress	Hifz al-Din	The Mindfulness of the Self	The Mind of the Aql
1.1		0.755		
1.2		0.753		
1.3		0.715		
1.4		0.747		
2.1			0.727	
2.2			0.702	
2.3			0.808	
2.4			0.799	
3.1				0.790
3.2				0.756
3.3				0.880
3.4				0.950
	0.770			

.1				
.2	0.834			
.3	0.697			
.4	0.901			

Source :Primary data processed (2025)

Based on Table 4.1 above, it can be seen that all loading factor values have passed the limit of 0.7 so that it can be concluded that each indicator in this study is valid. Therefore, these indicators can be used to measure research variables.

**Reliability Test**

An instrument can be said to be reliable by looking at the value of Average Variance Extracted more than 0.5, Cronbach Alpha more than 0.6 and Composite Reliability more than 0.7. The following are the results of reliability calculations through Average Variance Extracted (AVE), Cronbach Alpha and Composite Reliability can be seen in the following table:

**Table 4.2**  
Calculation of AVE, Cronbach Alpha, and Composite Reliability

	Cronbach's alpha	Composite reliability (rho_a)	Composite reliability (rho_c)	Average variance extracted (AVE)
Coping with Stress	0.877	0.887	0.879	0.647
Hifz al-Din	0.811	0.812	0.810	0.517
The Mindfulness of the Self	0.826	0.834	0.826	0.545
The Mind of the Aql	0.893	0.908	0.894	0.681

Source :Primary data processed (2025)

The reliability of a research instrument can be tested by looking at the Cronbach's Alpha and Composite Reliability (CR) values. The criteria for good reliability are if the Cronbach's Alpha and Composite Reliability values are more than 0.7 (Hair et al., 2021). The test results show that: The Coping Stress variable has a Cronbach's Alpha of 0.877 and a Composite Reliability (rho\_c) of 0.879, indicating that this instrument is very reliable. The Hifz al-Din variable has a Cronbach's Alpha of 0.811 and a Composite Reliability of 0.810,

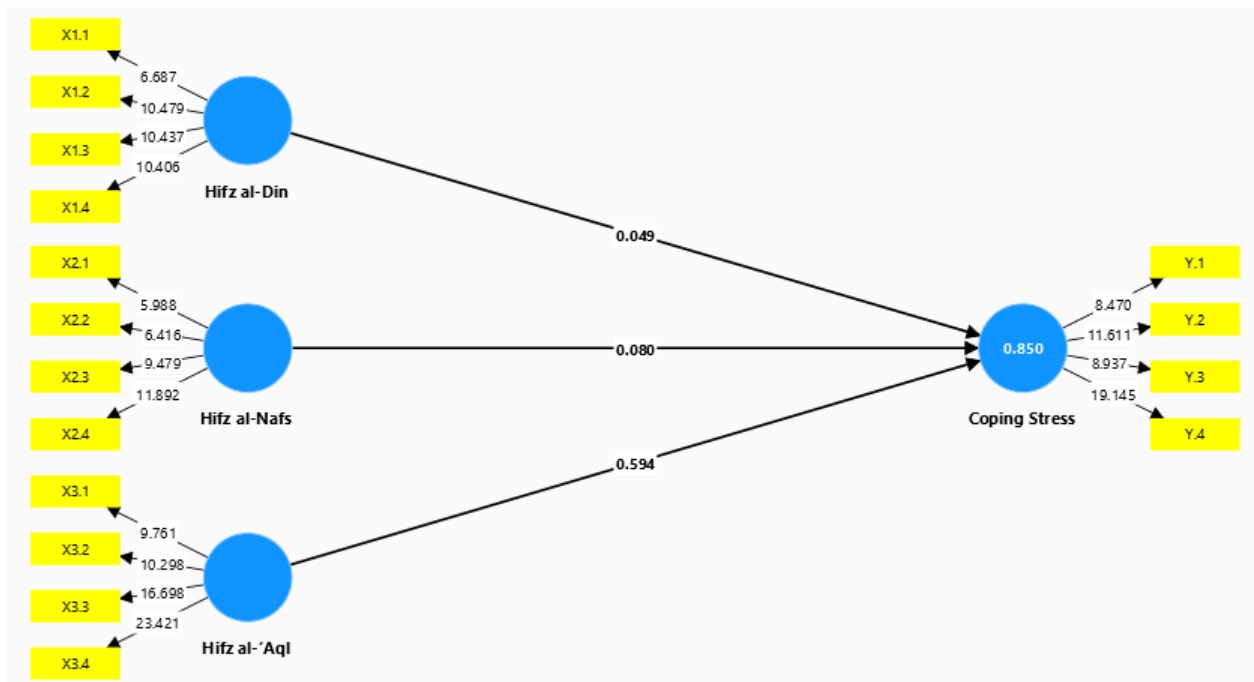
which means it has quite good reliability. The Hifz al-Nafs variable has a Cronbach's Alpha of 0.826 and a Composite Reliability of 0.826, indicating a high level of reliability. The Hifz al-'Aql variable has a Cronbach's Alpha of 0.893 and a Composite Reliability of 0.894, which indicates that this instrument is very strong in measuring the intended variable.

Convergent validity is tested by looking at the Average Variance Extracted (AVE) value. The recommended AVE value is above 0.5, which indicates that the indicators in the variable are able to explain the variance of its construct well (Fornell & Larcker, 1981). The results obtained show that: The Coping Stress variable has an AVE value of 0.647, which means that the indicators in this variable are quite able to explain the variance of its construct. The Hifz al-Din variable has an AVE of 0.517, which is still within the recommended minimum limit ( $\geq 0.5$ ), so it can be said to be valid. The Hifz al-Nafs variable has an AVE of 0.545, which indicates quite good convergent validity. The Hifz al-'Aql variable has an AVE of 0.681, which is a high value and indicates that the indicators are very good at explaining its construct.

Based on the results of the reliability and validity tests, it can be concluded that this research instrument has good measurement quality. All variables meet the reliability requirements with Cronbach's Alpha and Composite Reliability above 0.7. In addition, convergent validity is also met because all AVE values are above the threshold of 0.5. Thus, this research instrument can be used to analyze the effect of hifz al-din, hifz al-nafs, and hifz al-'aql on coping stress in amil philanthropic institutions in Indonesia accurately and reliably.

**Structural Model Evaluation (Inner Model)**

Evaluation of the inner model can be seen from several indicators including the coefficient of determination (R<sup>2</sup>), Predictive Relevance (Q<sup>2</sup>) and Goodness of Fit Index (GoF) (Hussein, 2015). The results of the structural model displayed by Smart PLS 3.0 in this study are as follows:



**Figure 4.2 Structural Model (Inner Model)**

**R2 (R-square) Results**

In assessing the model with PLS, it begins by looking at the R-square for each dependent latent variable. The results of the r2 calculation in this study are as follows:

**Table 4.3**  
**Correlation Value (r2)**

	R-square	R-square adjusted
<b>Coping with Stress</b>	0.850	0.845

Source :Primary data processed (2025)

The R-square value of 0.850 indicates that the research model has a very strong predictive power in explaining the relationship between hifz al-din, hifz al-nafs, and hifz al-'aql towards coping stress in amil of philanthropic institutions in Indonesia. Because the R<sup>2</sup> value in this study reached 0.850, the model can be categorized as a very strong model in explaining the dependent variable. This means that the three independent variables (hifz al-din, hifz al-nafs, and hifz al-'aql) have a dominant influence on the coping stress strategies used by amil in dealing with their work pressure. In addition, the Adjusted R-square value which is close to R-square indicates that the research model does not experience overfitting, so that the results of the analysis are reliable and have good generalization to the population of amil in philanthropic institutions.

Based on the results of the structural model analysis, it can be concluded that the values of maqashid al-shariah, especially hifz al-din, hifz al-nafs, and hifz al-'aql, have a very large role in forming stress coping strategies in amil of philanthropic institutions in Indonesia. This research model has a very high level of accuracy with an R<sup>2</sup> of 0.850, which indicates that the independent variables in this study are able to explain the majority of the variability of stress coping experienced by amil. Thus, this study provides an important contribution in understanding how Islamic values can help individuals in managing work stress, especially in a philanthropic-based work environment.

**Goodness of Fit Model**

In this study, a Goodness of Fit (GoF) test was conducted to assess the extent to which the model built was able to explain the relationship between latent variables in the study. GoF is an indicator that measures the overall suitability of the research model, which is calculated using the following formula (Tenenhaus et al., 2005):

$$GoF = AVE \times R^2$$

Based on the analysis results obtained:

- 1) R<sup>2</sup> Coping Stress = 0.850
- 2) AVE Coping Stress = 0.647
- 3) AVE Hifz al-Din = 0.517
- 4) AVE Hifz al-Nafs = 0.545
- 5) AVE Hifz al-'Aql = 0.681

To obtain the GoF value, the average AVE value of all latent variables is used:

$$GoF = \sqrt{0.5975 \times 0.850} = \sqrt{0.5079} = 0.713$$

Since the GoF value in this study is 0.713, it can be categorized as a large GoF, which indicates that the model used in this study has a very good level of suitability. This means

that the research model is able to significantly explain the relationship between independent variables (hifz al-din, hifz al-nafs, and hifz al-'aql) to the dependent variable (coping stress).

The results of the Goodness of Fit test show that this research model has a very good fit. With a GoF value of 0.713, it can be concluded that this research model is able to explain the relationship between research variables very strongly and can be relied on to describe the phenomenon of coping stress in amil philanthropic institutions in Indonesia. Thus, this study provides a valid contribution in understanding how maqashid al-shariah, especially hifz al-din, hifz al-nafs, and hifz al-'aql, can play a role in forming more effective coping stress strategies in an Islamic philanthropy-based work environment.

**Hypothesis Testing**

Based on the results of the outer model conducted, all hypotheses tested have met the requirements, so they can be used as analysis models in this study. Hypothesis testing in this study uses alpha 5% which means if the t-statistic value  $\geq 2.048$  or the probability value  $\leq$  level of significance ( $\alpha = 5\%$ ).

**Table 4.4**  
**Path Coefficients**

	<b>Original sample (O)</b>	<b>Sample mean (M)</b>	<b>Standard deviation (STDEV)</b>	<b>T statistics ( O/STDEV )</b>	<b>P values</b>
<b>Hifz al-Din -&gt; Coping Stress</b>	0.655	0.635	0.098	6,687	0.000
<b>Hifz al-Nafs -&gt; Coping with Stress</b>	0.627	0.612	0.105	5.988	0.000
<b>Hifz al-'Aql -&gt; Coping with Stress</b>	0.702	0.680	0.109	6.416	0.000

Source :Primary data processed (2025)

Based on Table 4.4, the test results for each hypothesis are as follows:

1. The Influence of Hifz al-Din on Coping Stress

The T-Statistic value of  $6.687 > 1.96$ , and P-Value  $0.000 < 0.05$  indicate that the relationship between Hifz al-Din and Coping Stress is statistically significant. The path coefficient (0.655) indicates that Hifz al-Din has a positive and strong influence on Coping Stress. This means that the higher the implementation of the Hifz al-Din value in the amil, the better the coping stress strategy they have. The results of this study are also in line with previous studies showing that involvement in spiritual and religious practices has a positive correlation with psychological well-being and reduced stress levels. In the context of philanthropic amil, where their work is often full of pressure—especially in managing funds and ensuring fair distribution—Hifz al-Din plays a role as a factor that strengthens their mental resilience. Thus, these findings provide recommendations for Islamic philanthropic institutions to emphasize the spiritual aspect

more in the amil welfare program. Providing activities such as Islamic studies, religious mentoring, and spiritual guidance can be an effective strategy in helping amils face their work challenges better. Overall, the results of this study confirm that Hifz al-Din is not only a spiritual value, but also has a very practical role in helping amils develop better stress coping mechanisms. The implementation of this value in everyday life not only provides benefits in terms of faith, but also has a positive impact on the mental and psychological well-being of amils in carrying out their duties.

2. The Influence of Hifz al-Nafs on Coping Stress

The T-Statistic value of  $5.988 > 1.96$ , and P-Value  $0.000 < 0.05$  indicate that the relationship between Hifz al-Nafs and Coping Stress is statistically significant. The path coefficient (0.627) indicates that Hifz al-Nafs has a positive effect on Coping Stress. This means that the better the amil maintains Hifz al-Nafs (self-care and mental health), the better they are in dealing with work stress. These results confirm that the physical and mental aspects of Hifz al-Nafs are very important to support the welfare of amil in facing the demands of their work. In the context of philanthropic institutions, where work often involves challenges related to social fund management and interactions with various parties, self-care is an aspect that cannot be underestimated. Amil who maintain Hifz al-Nafs well tend to be more able to carry out their work with high enthusiasm and focus, and are able to overcome the problems they face more effectively. Based on these findings, Islamic philanthropic institutions are advised to provide welfare programs that include attention to the physical and mental aspects of amils. Counseling on the importance of mental and physical health, as well as activities such as group sports, seminars on stress management, and psychological counseling sessions, can be held to help amils in maintaining their Hifz al-Nafs. In addition, amils are also expected to be more aware of the importance of maintaining a balance in life so that they can better manage stress in carrying out their duties. Overall, the results of this study indicate that Hifz al-Nafs plays a very important role in improving amils' ability to manage work stress. By maintaining physical and mental health, amils can be better prepared to face the challenges of work in philanthropic institutions, as well as improve their overall quality of life.

3. The Influence of Hifz al-'Aql on Coping Stress

The T-Statistic value of  $6.416 > 1.96$ , and P-Value  $0.000 < 0.05$  indicate that the relationship between Hifz al-'Aql and Coping Stress is statistically significant. The path coefficient (0.702) indicates that Hifz al-'Aql has the strongest influence compared to the other two variables on Coping Stress. This means that the higher the level of Hifz al-'Aql possessed by amil (rational thinking and good decision-making skills), the more effective they are in dealing with and managing work stress. Based on these findings, Islamic philanthropic institutions are advised to provide training that focuses on improving rational thinking skills, good decision-making, and problem-solving skills. Programs such as stress management training, strategic decision-making, or even training in cognitive and analytical skills can help amils manage stress more effectively. In addition, amils can also be given tools to improve their problem-solving skills, such as the use of critical thinking techniques or situational analysis methodologies. Overall, the results of this study indicate that Hifz al-'Aql plays a very large role in reducing the work stress of amil. Therefore, the development of cognitive and intellectual abilities of amil, either through training or providing support in the decision-making process, is very necessary to improve their psychological well-being in carrying out their duties in Islamic philanthropic institutions.

### Discussion

Based on the results of research that has been conducted on the integration of Maqashid al-Shariah values in coping with stress in philanthropic institutions in Indonesia, several main conclusions that can be drawn are:

1. Hifz al-Din has a positive and significant effect on Coping Stress  
The value of Hifz al-Din (maintenance of religion) has a significant influence in helping amils deal with work stress. The higher the understanding and practice of religious values in daily life, the better the amils are in managing the stress they face.
2. Hifz al-Nafs has a positive and significant effect on Coping Stress  
Self-care (Hifz al-Nafs), which includes physical and mental health, contributes to improving the amil's ability to cope with work pressure. Amils who maintain a balance between work and personal life tend to be more able to manage stress effectively.
3. Hifz al-'Aql has a positive and significant effect on Coping Stress  
The maintenance of reason (Hifz al-'Aql) has the strongest influence on stress coping strategies. Amil who has the ability to think rationally, analytically, and have good decision-making skills are more able to deal with stress adaptively and constructively.

### Conclusion

Based on the findings of this study, some suggestions that can be given are:

1. For Islamic Philanthropic Institutions  
There is a need for a spiritual capacity building program, such as Islamic studies and spiritual guidance, to strengthen the Hifz al-Din aspect of amil so that they are better prepared to face work pressure. Provision of welfare programs for amil, such as psychological counseling and activities that support mental and physical health, to improve the Hifz al-Nafs aspect.
2. For Amil Philanthropy  
Amil is expected to continue to improve religious understanding and apply the values of Maqashid al-Shariah in everyday life in order to better deal with work pressure. Increase intellectual capacity and stress management skills through time management training, problem solving, and more rational decision making.
3. For Further Researchers  
Further research can consider other variables in Maqashid al-Shariah, such as Hifz al-Mal (protection of wealth) and Hifz al-Nasl (protection of descendants), to see whether these factors also contribute to coping with stress in amils. Using broader research methods, such as qualitative approaches, to dig deeper into the subjective experiences of amils in dealing with work stress.

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