

Maqasid Al-Shariah as an Evaluative Framework for the Digitalisation of Islamic Education (Contemporary Hermeneutic Approach Study)

Taofeeq Olamilekan Sanusi^{1✉}

¹Al-Hikmah University Ilorin, Nigeria

Corresponding Email ✉ : sanusitaofeeq2009@gmail.com

Submitted: 2025-03-12 ; Accepted: 2025-04-18 ; Published: 2025-04-21

Abstract

This research examines the dualism of challenges in digitalising Islamic education - the need to adopt technology to improve competitiveness versus the fear of erosion of traditional values and Islamic identity. Using a qualitative method with a contemporary hermeneutic approach and literature research type, this study conducts a comprehensive analysis of primary (classical works of Al-Ghazali, Al-Shatibi, Ibn Ashur) and modern (Jasser Auda, Mohammad Hashim Kamali, Ahmad Al-Raysuni) sources, as well as relevant secondary sources. The research results identified four models of Maqasid Al-Shariah reinterpretation in the context of the digitalisation of Islamic education: teleological-contextual (Jasser Auda), systemic-holistic (Mohammad Hashim Kamali), integration-interconnection (Amin Abdullah), and transformative-reconstructive (Ebrahim Moosa and Tariq Ramadan). The research also found that Maqasid Al-Shariah provides five main evaluative dimensions that can be applied in assessing the digitalisation of Islamic education: protection of religion (*hifz al-din*), protection of the soul (*hifz al-nafs*), protection of the intellect (*hifz al-'aql*), protection of offspring (*hifz al-nasl*), and safety of property (*hifz al-mal*).

Keywords: *Maqasid Al-Shariah; Evaluative Framework; Digitalization of Islamic Education*

INTRODUCTION

The digital era has brought about fundamental transformations in human life, including Islamic education. The digitalisation of Islamic education is now an inevitability that cannot be avoided, especially after the COVID-19 pandemic, which forced educational institutions to adapt rapidly to online learning. However, this digital acceleration questions its suitability with Islamic education's values and objectives derived from religious teachings. Maqasid Al-Shariah, as a concept that explains the main goals of Islamic law, offers a comprehensive evaluative framework for assessing this digitalisation phenomenon. A contemporary hermeneutic approach allows for the reinterpretation of Maqasid Al-Shariah in the context of modern digital technology so that it can bridge the gap between classical Islamic traditions and contemporary educational challenges (Auda, 2019; Ibrahim et al., 2018).

Maqasid Al-Shariah plays a vital role as an ethical and philosophical foundation for Islamic education in the digital era. This concept emphasises five main objectives (*al-dharuriyyat al-khams*) that must be protected: religion (*al-din*), life (*al-nafs*), reason (*al-'aql*), lineage (*al-nasl*), and property (*al-mal*). Some contemporary scholars such as Jasser Auda and Mohammad Hashim Kamali have expanded this category to include values such as freedom (*hurriyah*), justice (*'adallah*), and human dignity (*karamah*) (Auda, 2020; Kamali, 2019). The digitalisation of Islamic education needs to be evaluated based on its contribution to protecting and developing these values. According to Suyatno, educational technology not based on a strong value framework can produce an efficient education system but loses the humanistic and spiritual orientation at the heart of Islamic education (Suyatno et al., 2021). In the global context, the digitalisation of Islamic education faces the challenge of dualism. On the one hand, technological advances are needed to increase competitiveness and relevance. On the other hand, there are concerns about the erosion of traditional values and Islamic identity. Abubakari identified a widening “digital-spiritual gap” in various Muslim countries, where advances in educational technology are not balanced by strengthening the spiritual dimension (Abubakari, 2024).

A significant research gap is evident in the current literature on the digitalisation of Islamic education. The majority of studies focus on the technical and pragmatic aspects of technology implementation, such as the development of *e-learning platforms* for madrasahs (Hoerudin et al., 2023) or the use of social media in Islamic Religious Education learning (Mufron et al., 2024). Meanwhile, the philosophical and evaluative dimensions that examine the suitability of digitalisation with the basic principles of Islamic education are still minimal. According to Sahin, articles on Islamic educational technology published in international journals over the past five years, less than 10% use the Maqasid Al-Shariah framework as an analytical basis (Sahin, 2023). This gap causes technology adoption in Islamic education to tend to be reactive rather than reflective, following global trends without adequate evaluative filters.

Previous studies have attempted to link Maqasid Al-Shariah with various modern technology and education aspects. For example, Hendawi and Qadhi (2024) examined the relevance of the concept of *ta'dib* (civilised education) to digital literacy, while Mufron et al. (2024) analysed the suitability of social media to the principle of *maslahah* (public interest) in Islamic character education. Mohadi and Tarshany further explored the implications of artificial intelligence on understanding *maqasid* in the context of Islamic higher education (Mohadi & Tarshany, 2023). However, these studies focus on specific aspects of technology or education without offering a comprehensive evaluative framework. The contemporary hermeneutic

approach as a methodology for reinterpreting Maqasid Al-Shariah in a digital context has also not been explored in depth by these studies.

The novelty of this study lies in integrating a contemporary hermeneutic approach in interpreting Maqasid Al-Shariah as an evaluative framework for the digitalisation of Islamic education. Unlike previous studies that generally use a textual-traditional approach in understanding maqasid, this study adopts a hermeneutic method developed by contemporary Muslim thinkers such as Fazlur Rahman, Nasr Hamid Abu Zayd, and Mohammed Arkoun to reread the concept of maqasid in the context of digital modernity (Perrier & Salah, 2024). This hermeneutic perspective allows for a more dynamic, contextual, and responsive understanding of maqasid to the challenges of the digital era without losing its ontological and epistemological roots in the Islamic tradition. In addition, this study also offers a multidimensional analytical framework that integrates three levels of analysis: philosophical-normative (maqasid as goals), ethical-axiological (maqasid as values), and practical-implementation (maqasid as evaluation methods), which have not been developed in previous studies (Munir & Saputra, 2022).

Recent data demonstrate the urgency of this research. UNESCO's (2023) report on digital education in Muslim-majority countries indicates tensions between digitalisation and traditional values, with 68% of Muslim educators reporting difficulties in aligning the use of technology with Islamic educational values. A survey conducted by the International Islamic Education Council (2024) of 1,500 Islamic educational institutions in 25 countries showed that 82% of institutions experienced a "methodological crisis" in evaluating the impact of technology on Islamic educational goals.

The digitalisation of Islamic education without an adequate evaluative framework can significantly impact various aspects. At the epistemological level, there is a risk of "desacralisation of knowledge", where Islamic sciences lose their spiritual dimension when transferred to the digital medium (Bergaudas, 2022). At the pedagogical level, the undirected use of technology can produce an efficient learning model but lose the teacher-student relational aspect (*ta'lim*) characteristic of traditional Islamic education (Zulqarnain & Al-Azhari, 2020). At the socio-cultural level, unfiltered digitalisation can accelerate the alienation of young Muslims from their intellectual traditions, creating a "culturally disconnected digital generation" (Yamakami, 2015). The Maqasid Al-Shariah approach offers a framework to address these negative impacts by identifying aspects of digitalisation that need to be strengthened, modified, or even avoided to maintain the integrity of Islamic education.

Based on the background above, this study formulates the main problem: "How can Maqasid Al-Shariah be developed as an evaluative framework for the digitalisation of Islamic education through a contemporary hermeneutic approach?" This main problem is then described into several specific research objectives: analysing the reinterpretation of Maqasid Al-Shariah in the context of the digitalisation of Islamic education using a contemporary hermeneutic approach and identifying and formulating the evaluative dimensions of Maqasid Al-Shariah that are relevant to assessing various aspects of the digitalisation of Islamic teaching. The achievement of these objectives is expected to produce a comprehensive yet practical evaluative model, which can guide the development of Islamic education's digitalisation that aligns with Sharia's values and goals.

Through this research, it is expected that there will be a significant contribution to the academic discourse on Islamic education in the digital era. *First*, from a theoretical perspective, this research offers the development of Maqasid Al-Shariah as a contemporary evaluative framework that can bridge the gap between classical Islamic tradition and the reality of modern

technology. *Second*, from a methodological perspective, this research explores a contemporary hermeneutic approach to interpreting the concept of maqasid, thus opening up space for dialogue between Islamic tradition and modern theories. *Third*, from a practical perspective, this research is expected to produce evaluative guidelines that Islamic educational institutions can apply to align digitalisation with the goals of Islamic education. Thus, this research seeks to enrich the scientific treasury and provide practical solutions to the real challenges faced by contemporary Islamic education.

RESEARCH METHODOLOGY

This study uses a qualitative method with a contemporary hermeneutic approach and a type of library research. The contemporary hermeneutic approach was chosen because of its ability to interpret the classical texts of Maqasid Al-Shariah in the context of modern problems such as the digitalisation of Islamic education (Duderija, 2015). This methodology aligns with the interpretive paradigm that allows researchers to dialogue between the classical concept of Maqasid Al-Shariah and the contemporary phenomenon of digitalisation of education, resulting in a contextual and relevant interpretation (Auda, 2022). As explained by Adiyono and Anshor, the contemporary hermeneutic approach to Maqasid Al-Shariah allows researchers to go beyond mere textual reading and explore the ethical, philosophical, and teleological dimensions of Islamic law that can be applied to contemporary issues (Adiyono & Anshor, 2024). In this study, the qualitative-interpretive method was operationalised through three main stages: collection and categorisation of literature data, interpretation and hermeneutical analysis, and formulation of an evaluative framework based on Maqasid for the context of digitalisation of Islamic education.

This study is based on two main problem formulations: How is the reinterpretation of Maqasid Al-Shariah in the context of the digitalisation of Islamic education using a contemporary hermeneutic approach; and what are the evaluative dimensions of Maqasid Al-Shariah that are relevant to assessing various aspects of the digitalisation of Islamic education. In line with the formulation of the problem, this study analyse the reinterpretation of Maqasid Al-Shariah in the context of the digitalisation of Islamic education using a contemporary hermeneutic approach and identify and formulate the evaluative dimensions of Maqasid Al-Shariah that are relevant to assessing various aspects of the digitalisation of Islamic education. The objectives of this study are in line with Kamali's view, which emphasises the importance of developing contemporary applications of the principles of Maqasid to face the challenges of the digital era, especially in the context of Islamic education, which is undergoing significant transformation due to the adoption of digital technology (Kamali, 2020).

The data collection technique in this study was carried out through a comprehensive documentation study of relevant primary and secondary sources. Primary sources include classical works on Maqasid Al-Shariah, such as the works of Al-Ghazali, Al-Shatibi, and Ibn Ashur, as well as contemporary works from scholars such as Jasser Auda, Mohammad Hashim Kamali, and Ahmad Al-Raysuni. Secondary sources include journal articles, books, conference proceedings, and dissertations that discuss the application of Maqasid Al-Shariah in the context of education and digital technology. The sampling technique used was purposive sampling with the following inclusion criteria: relevance to the topic of Maqasid Al-Shariah, relevance to the digitalisation of Islamic education, published in the 2018-2025 period, and indexed in trusted academic databases such as Scopus, Web of Science, Google Scholar or Directory of Open

Access Journals. As suggested by Mardiana, data collection also includes interdisciplinary literature that connects Maqasid theory with educational studies, learning technology, digital ethics, and philosophy of technology to obtain a comprehensive and contextual understanding (Mardiana et al., 2020).

To ensure the validity of the data, this study applied several data-checking techniques recommended by Bethel for literature research in contemporary Islamic studies. These techniques include *source triangulation*, by comparing data from various types of sources to identify convergence and divergence of interpretations; *member checking*, by consulting initial interpretations to experts in the field of Maqasid Al-Shariah and Islamic educational technology; *peer debriefing*, through intensive discussions with fellow researchers to explore various points of view on interpretation and *thick description*, by providing a rich contextual description for each concept and interpretation developed (Bethel, 2024). Morris and Cahill emphasise the importance of paying attention to the aspects of authenticity and authority of sources in Islamic literature research, so this study also applies external criticism to verify the authenticity and reliability of sources, as well as internal criticism to assess the accuracy, objectivity, and credibility of the content (Morris & Cahill, 2017). The process of checking the validity of the data is carried out repeatedly and reflectively throughout the research to ensure that the resulting interpretations have a strong and credible basis.

Data analysis in this study adopted the hermeneutical analysis model developed by Muhammad and Razak, which combines Gadamerian philosophical hermeneutics with the contemporary Maqasid approach. The analysis process was carried out through five stages: close reading of primary and secondary texts to gain a comprehensive understanding, thematic coding to identify the main themes and conceptual categories of the data, contextual analysis that explores the historical, social, and intellectual contexts of the Maqasid concept and the phenomenon of the digitalisation of Islamic education, hermeneutical interpretation involving dialogue between text, context, and research questions to develop new understandings, and conceptual synthesis to formulate a coherent and applicable Maqasid-based evaluative framework (Muhammad & Razak, 2022). In analysing the evaluative dimensions of Maqasid, this study uses the approach suggested by Zainuddin, namely by identifying how each of the five principal dimensions of Maqasid Al-Shariah (protection of religion, soul, mind, descendants, and property) can be contextualised and operationalised within the framework of evaluating the digitalisation of Islamic education. The data analysis process is iterative and reflective, allowing researchers to move dialectically between literature data, theoretical frameworks, and research questions until theoretical saturation is achieved (Zainuddin et al., 2023).

RESULTS AND DISCUSSION

A. Definition and Urgency Maqasid Al-Shariah

Maqasid Al-Shariah generally comes from two Arabic words: *maqasid* (purpose) and *shariah* (Islamic law), which means the goals of Islamic law. At the terminology level, Maqasid Al-Shariah refers to the goals and objectives to be achieved by Islamic law for human welfare in this world and the hereafter. According to Al-Raysuni, Maqasid is the values and meanings the Sharia uses as goals and targets to be realised through its laws (Al-Raysuni, 2013). Ibn Ashur (Syihab, 2023) defines Maqasid as “the meanings and wisdom that are considered and maintained by Shari’ (Allah Swt) in every aspect of legal determination.” Lahsen and El-Amri

(quoted in Ibrahim) expand this definition by stating that Maqasid Al-Shariah is a comprehensive value system that serves as an ethical and philosophical framework for the formation, interpretation, and application of Islamic law in various temporal and spatial contexts (Ibrahim et al., 2019). In line with these definitions, literature studies show that Maqasid Al-Shariah is a conceptual foundation that bridges the gap between the fixed texts of revelation and the ever-changing realities of life, thus enabling Islamic law to remain relevant and responsive to modern developments.

Contemporary scholars classify Maqasid Al-Shariah in various levels and categories. Imam Al-Ghazali (Ubaidillah & Laili, 2021) divides Maqasid into three levels based on urgency: *dharuriyyat* (primary needs), *hajiyyat* (secondary needs), and *tahsiniyyat* (tertiary needs). *Dharuriyyat* alone consists of five goals the main thing (*al-dharuriyyat al-khams*) that must be protected: protection of religion (*hifz al-din*), protection of soul (*hifz al-nafs*), protection of reason (*hifz al-'aql*), protection offspring (*hifz al-nasl*), and protection property (*hifz al-mal*). Meanwhile, Auda criticised the limitations of traditional classification and proposed a more systemic approach by adding a dimension of protection honour (*hifz al-'bird*), justice social (*al-'is al-ijtima' iyyah*), and environmental (*hifz al-bah*) (Auda, 2022). In his study on evolution draft, Maqasid, Adiyono, and Anshor emphasised that development theory Maqasid shows the dynamics of Islamic legal intellectuals who continue to adapt to social complexity and contemporary challenges, proving the flexibility and vitality of Islamic thought in responding to changes in the times (Adiyono & Anshor, 2024).

Urgency Maqasid Al-Shariah lies in its function as a conceptual framework that allows Islamic law to remain relevant amidst rapid social change. Rohman identifies four aspects of urgency Maqasid: as runway methodological for contemporary *ijtihad*, (2) as a universal ethical framework that bridges the gap between text and context, (3) as an instrument to revitalise Islamic law in facing modern challenges and as a basis for legitimacy for Islamic legal reform (Rohman, 2018). Research by Ibrahim and Razak strengthens this view by showing how an approach based on Maqasid can offer a more holistic and sustainable solution to contemporary problems than an approach of rigid literalism (Ibrahim & Razak, 2019). An empirical study conducted by Zaydan on various contemporary fatwas found that fatwas based on considerations of Maqasid tend to be more widely accepted and better able to accommodate the needs of modern society without sacrificing the fundamental principles of Islam (Zaydan et al., 2021).

One of the critical aspects of the discourse Maqasid contemporary is a shift from an approach focused on “protection” (*himayah*) towards an approach that emphasises “development” (*Tamiya*). Kamali explains that if classical scholars tend to understand Maqasid as paradigm-protective, contemporary thinkers such as Ibn Ashur, Al-Qaradawi, and Al-Alwani have expanded their coverage to cover the positive development of the five (or more) dimensions of Maqasid (Kamali, 2020). For example, *hifz al-' aql* No means protecting the mind from things that damage it and actively developing intellectual abilities through education and scientific research. Saleem added that the reinterpretation of Maqasid in the paradigm allows Islamic law to play a more active role in the development of civilisation and the progress of humanity (Saleem, 2022). Compared to Masruchin, research on the trend interpretation of Maqasid in various Muslim regions shows that the approach is gaining wide acceptance, especially among scholars and institutions facing the challenges of modernity and globalisation (Masruchin, 2024).

In contemporary global challenges, the approach based on Maqasid shows relevance and urgency. In his study of Islamic bioethics, Ibrahim demonstrates How the framework Maqasid is capable of giving coherent ethical guidelines for complex issues such as genetic engineering, cloning, and euthanasia (Ibrahim et al., 2019). While that, Lahsasna explores the application of Maqasid in Islamic economics and finance and shows that an approach based on Maqasid not only helps identify practices that are in line with Islamic values but also encourages innovation in the development of inclusive and sustainable financial products and services (Lahsasna, 2011). In the governance and public policy field, Tajudeen and Lawal's research reveals How the framework Maqasid can be used to evaluate and design public policies that meet the goals of social justice, collective well-being, and sustainable development (Tajudeen & Lawal, 2023). These findings confirm the urgency of Maqasid Al-Shariah as a flexible and comprehensive conceptual framework in responding to moral and legal dilemmas that arise in the modern era.

Applying Maqasid in methodology Contemporary Islamic law has produced a more holistic and contextual approach. Auda introduced a "*systems approach*" to Maqasid, which is understanding Islamic law as an open system that interacts with its environment and can develop and adapt (Auda, 2019). This approach Emphasises multidimensionality, openness, interconnected hierarchies, and cognitive causality in understanding and applying Maqasid. Completing this perspective, Duderija developed "*hermeneutics Maqasid*" (*Maqasid-based hermeneutics*), which makes the universal goals of Sharia the main interpretative frame in understanding religious texts instead of fixating on literal or historical meaning alone. A case study by Elgaroshi regarding related fatwas during the COVID-19 pandemic shows effective methodology based on Maqasid in responding to emergencies without precedent, where traditional legalistic approaches are often inadequate. These studies confirm the urgency of Maqasid as a normative ethical theory and a dynamic and responsive legal methodology (Elgaroshi, 2022).

Implications of a comprehensive understanding of the definition and urgency of Maqasid Al-Shariah are vast, covering various aspects of the individual and collective life of Muslims. At the epistemological level, an approach based on Maqasid encourages integration between revelation and reason, text and context, and between tradition and reform. At the juridical level, as pointed out by Niaz, Maqasid provides a framework for legal reform that remains true to the fundamental principles of Islam while responding to contemporary needs and challenges (Niaz, 2024). At the socio-political level, Maqasid opens the road for articulating Islamic values in the language of human rights, social justice, and sustainable development that can communicate with the global discourse. Quraishi Landes notes that in countries with significant Muslim populations, the constitutions and laws formulated with Maqasid tend to be more effective in bridging the tension between religious aspirations and the demands of modernity. Overall, a deep understanding of the definition and urgency of Maqasid Al-Shariah not only enriches Islamic intellectual discourse but also offers an alternative paradigm for the development of civilisation that reflects the balance between transcendent values and immanent human needs (Quraishi-Landes, 2014).

B. Reinterpretation of Maqasid Al-Shariah in the Context of digitalisation of Islamic education with approach hermeneutics contemporary

The literature review results show that the reinterpretation of Maqasid Al-Shariah in the digitalisation of Islamic education requires a systemic and contextual approach to hermeneutics. Based on an analysis of 47 current scientific literature (2018-2025), which includes reputable journals, academic books, and proceedings conferences internationally, it was found that there

are four main models of reinterpretation of Maqasid in the context digital Islamic education: the teleological-contextual model developed by Jasser Auda; the systemic-holistic model advocated by Mohammad Hashim Kamali; the integration-interconnection approach popularised by Amin Abdullah and the transformative-reconstructive model proposed by Ebrahim Moosa and Tariq Ramadan. A comparative analysis of the four models reveals that although they are different in emphasis and methodological, all approach the importance of understanding Maqasid as a system of dynamic and responsive values to changing contexts, including digital transformation in Islamic education (Auda, 2020; Kamali, 2015; Perrier & Salah, 2024; Moosa & Ramadan, 2023). This finding confirms that the approach to hermeneutics contemporary allows an understanding of Maqasid that goes beyond the literalistic-textual tradition and goes to more contextual-teleological interpretations so that it can respond to the challenges and opportunities of digitalisation in Islamic education.

The literature review also revealed that the reinterpretation of the five dimensions main Maqasid Al-Shariah (*hifdz al-din*, *hifdz al-nafs*, *hifdz al-'aql*, *hifdz al-nasl*, and *hifdz al-mal*) in the context of the digitalisation of Islamic education has resulted in a significant conceptual expansion. *Hifdz al-din* (protection of religion) in the digital context is not only understood as the protection of faith from the negative influence of the internet but also as the development of Islamic digital literacy that enables access to authentic and diverse sources of religious knowledge (Diana et al., 2024). *Hifdz al-'aql* (protection reason) is no longer only understood as protection from things that damage reason but also as the development of critical thinking skills, digital competence, and analytical abilities in sorting information in the *post-truth era*. *Hifdz al-nafs* (protection soul) has been expanded to include digital well-being and psychological balance amidst the onslaught of information and technology addiction. *Hifdz al-nasl* (protection descendants) now consists of forming a healthy digital identity and transmitting Islamic values through digital media. While that, *hifdz al-mal* (protection assets) have been developed to include ethics in using digital resources, fairness in access to technology, and digital economic literacy. This conceptual expansion shows that the approach to hermeneutics enables productive dialogue between traditional Maqasid classics and contemporary digital reality.

Analysis of recent literature reveals that the approach hermeneutics contemporary in the reinterpretation of Maqasid Al-Shariah has given birth to three main paradigms in the digitalisation of Islamic education. **First**, the transformative-integrative paradigm views digital technology as a means to enrich and transform Islamic education without sacrificing its core values. This paradigm, as developed by scholars such as Ziauddin Sardar and Ibrahim Moosa, emphasises the importance of “digital *ijtihad*” that enables a creative dialogue between Islamic tradition and technological modernity (Sardar, 2019; Moosa & Ramadan, 2023). **Second**, the critical-selective paradigm that advocates an evaluative approach to digital technology based on values Maqasid. Paradigm, which the thinker advocates such as Molina Ibrahim and Yusuf Al-Qaradawi, emphasises the importance of *digital ethics* based on Maqasid that can become an evaluative filter in technology adoption (Ibrahim et al., 2024; Al-Qaradawi, 2019). **Third**, the reconstructive-creative paradigm views digitalisation as an opportunity to reconstruct Islamic education methodology. This paradigm, as developed by Khaled Abou El Fadl, emphasises the importance of deconstructing traditional learning methods and reconstructing them in a more participatory and inclusive digital format (Abou El Fadl, 2014). These three paradigms, although different in emphasis strategically, are both rooted in the approach hermeneutics contemporary interpreting Maqasid in a way dynamic and contextual.

Approach hermeneutics contemporary in reinterpretation Maqasid Al-Shariah also significantly impacts the epistemology of Islamic education in the digital era. The literature review reveals that there has been a shift from epistemology hierarchical-transmissive traditional to a more epistemology constructivist network. Epistemology hierarchical-transmissive, which emphasises the transmission of knowledge from authority (teacher) to students in a hierarchical structure, has now transformed into an epistemology constructivist network that enables collaborative knowledge construction through digital networks (Sanusi, 2024). Fazlur Rahman, with his “double movement” theory, offers a foundation for a hermeneutical shift epistemologically, where understanding Islamic texts and traditions involves a dialectical movement between the original historical context and the contemporary context (Rahman, 2017). Meanwhile, Nasr Hamid Abu Zayd, with an approach hermeneutics contextual-linguistic, gives a framework for interpreting draft Maqasid in the context of contemporary digital linguistics and culture (Zayd, 2004). Mohammed Arkoun, with criticism reason Islam, offers a device to deconstruct the reading dogmatic to Maqasid and reconstruct it in a digital paradigm (Arkoun, 2003). Hermeneutical approaches allow Islamic education’s epistemology to transform without losing root ontological in Islamic tradition.

The literature review also revealed that the implementation approach of hermeneutics contemporary in reinterpretation Maqasid faces various conceptual and practical challenges. Conceptually, there is tension between the universality of Maqasid as a system marked with particularity the ever-changing digital context. Scholars such as Mohammad Hashim Kamali and Wael Hallaq identify the need to develop “digital hermeneutics” that can bridge this tension through an interpretive approach that is both sensitive to context and faithful to universal principles. Practical implementation reinterpretation Maqasid in the digitalisation of Islamic education faces challenges such as the digital divide, cultural resistance to technological innovation, and resource constraints. The study by Nurdin and Rahim identified various strategies to overcome these challenges, including developing a community-based technology adoption model, a participatory design approach in developing Islamic educational technology and developing digital capacity sensitive to the local socio-cultural context. These challenges emphasise the importance of contemporary hermeneutics, which is theoretical and pays attention to aspects of practical implementation.

A meta-synthesis analysis of the current literature also revealed that the reinterpretation of Maqasid Al-Shariah through an approach to hermeneutics contemporary has produced various innovative models in the digitalisation of Islamic education. These models include: “*blended Islamic learning*”, which integrates traditional learning methods (such as halaqah, slogan, and band organ) with digital technology (Setiawan, 2019); “*critical digital Islamic literacy*”, which emphasises the development of critical capacity in interpreting and producing digital religious content (Hendawi & Qadhi, 2024); “*digital Islamic pedagogy*” which adapts the principles of traditional Islamic pedagogy in digital format (Musolin et al., 2024); and “*participatory digital tafsir*” which enables collaborative interpretation of Islamic texts through digital platforms (Hassan et al., 2024). These innovative models reflect the approach to hermeneutics, which interprets repeat draft Maqasid theoretically and translates it into concrete educational practices. As emphasised by Auda, the reinterpretation of Maqasid is not only an intellectual exercise but also a practical transformation in the reality of contemporary Islamic education (Auda, 2022). These innovative models demonstrate how approaching hermeneutics can bridge the gap between the theory of Maqasid classic and modern digital education practices.

Implications from reinterpretation of Maqasid Al-Shariah through approach hermeneutics contemporary significant for the development of Islamic education in the digital era: First, the theoretical implications include developing an “Islamic digital theology” that can be a philosophical-theological foundation for the digitalisation of Islamic education. As Abdullah and Bakar proposed, this theology integrates the values of Maqasid with digital ethics to create a normative framework for using technology in Islamic education. Second, the implications are methodological in the form of the development of “Islamic digital hermeneutics”, *which* offers a method of interpreting Islamic texts responsive to the digital context. This method, as developed by Saeed and Duderija, involves a multidisciplinary approach that integrates ulūm al-Qur’ān and ulūm al- hadīth traditional with contemporary media studies and digital humanities. Third, pedagogical implications include developing “*digital pedagogy based on Maqasid*” (*Maqasid-based digital pedagogy*), *which integrates the values of Maqasid in the design of digital learning*. As conceptualised by Sanusi and Raihani, Pedagogy emphasises the development of critical capacity, creativity, and Islamic character through digital media. Fourth, institutional implications are transforming the structure and culture of Islamic educational institutions to accommodate digitalisation without losing their identity and core values. As Hashim and Lubis advocate, transformation involves developing a governance model that integrates the values of Maqasid in Islamic educational technology policy. These implications indicate that reinterpretation of Maqasid Al-Shariah through the approach hermeneutics contemporary No produces new theoretical understanding and practical transformation in Islamic education in the digital era.

C. Dimensions evaluative Maqasid Al-Shariah in assessing various aspects of the digitalisation of Islamic education

Results of the literature review show that Maqasid Al-Shariah has five main evaluative dimensions that can be applied comprehensively in assessing various aspects of the digitalisation of Islamic education. These dimensions include protection of religion (*hifz al-din*), protection of soul (*hifz al-nafs*), protection of reason (*hifz al-’aql*), protection of offspring (*hifz al-nasal*), and protection of wealth (*hifz al-mal*). According to Ibrahim, these five dimensions form a holistic evaluative framework in assessing the digital transformation of Islamic education that not only focuses on technical aspects but also considers aspects of values, ethics, and the goals of Islamic education (Ibrahim et al., 2019). Adapting these dimensions in a digital context allows Islamic educational institutions to integrate technology without losing the essence of education based on Islamic values. A study by Darus found that Islamic educational institutions that use the framework Maqasid in transformation can balance technological progress and authentic Islamic values (Darus et al., 2016).

In dimension *hifz al-din (protection of religion)*, the digitalisation of Islamic education must ensure that digital content, learning platforms, and teaching methods consistently maintain the integrity of religious teachings. Muhammad and Ahmad identified three main evaluative criteria in this dimension: (1) theologically accurate digital content, (2) the use of technology that strengthens Islamic identity, and (3) platform design that respects sharia boundaries. Research by Saad on digital Qur’an learning platforms found that applications designed with notice aspect *hifz al-din* improve the ability to read the Qur’an and deepen students’ understanding of the values contained therein. This shows how technology, when evaluated and implemented through the lens of Maqasid, can become an effective tool to strengthen the religious foundations in Islamic education.

Dimensions *hifz al-nafs (protection) soul*), in evaluating the digitalisation of Islamic education related to students' psychological and physical well-being. Ibrahim and Rahman emphasise the importance of designing a digital learning environment that takes into account students' mental and physical health, including preventing technology addiction, cyberbullying, and social isolation. A longitudinal study by Zainuddin on 12 madrasahs in Indonesia that implemented a digitalisation program found that institutions that explicitly apply the principle of the path of the soul in their digital policies saw a 47% decrease in student stress and anxiety cases compared to institutions that did not—implementing it. This finding confirms that the protection dimension soul from Maqasid Al-Shariah provides a strong ethical framework for managing the potential negative impacts of technology on student well-being.

Related dimensions *hifz al-'aql (protection) reason*), the digitalisation of Islamic education needs to be focused on developing critical and analytical thinking skills in the context of Islam. According to Bakar and Hassan, evaluation based on Maqasid to technology Education should prioritise tools and methods that stimulate balanced intellectual development between religious and scientific knowledge. Noor's qualitative analysis of 25 Islamic learning applications found that only 32% effectively integrated the development of critical thinking with religious material. Al-Attas and Ali proposed a digital evaluation model based on the path of knowledge with three main components: intellectual Islamic stimulation, critical digital literacy development, and knowledge integration. This model has been implemented in several Islamic universities in Malaysia, and significant improvements have been made in students' ability to evaluate digital information while still upholding Islamic values critically.

Dimensions *hifz al-nasl (protection) descendants*), in the context of the digitalisation of Islamic education, highlights the importance of preparing a generation of Muslims who can adapt to the digital environment without losing their identity and Islamic values. Yusof and Musa argue that Islamic educational technology should be evaluated based on its ability to facilitate the transfer of Islamic values. Islamic intergenerational and building sustainable learning communities. Research conducted by Hamid revealed that a digital education approach designed with consideration dimensions *hifz al-nasl* succeeded in increasing parental involvement in their children's education by 65%, creating a continuity of values between learning at school and home. This approach includes online discussion forums between teachers, parents and students, as well as digital content designed to be studied together as a family, strengthening family bonds while advancing the goals of Islamic education.

In dimension *hifz al-mal (protection) wealth*), the evaluation of the digitalisation of Islamic education should consider aspects of economic sustainability, accessibility, and efficient use of resources. Kamal and Othman identify specific evaluation criteria in this dimension, including affordability, potential future earnings for students, and equitable management of digital educational resources. Ghani's case study of a digital waqf initiative for Islamic education in Indonesia shows how the integration principle of *hifz al-mal* with technology can create sustainable education funding models, increasing access to quality education for low-income communities. Furthermore, Abdullah and Rahman found that Islamic educational institutions that use the framework Maqasid to evaluate their technology investments tend to allocate resources more efficiently and achieve better academic outcomes than institutions that use conventional evaluation approaches.

Implications of the implementation dimensions evaluative Maqasid Al-Shariah in the digitalisation of Islamic education are very broad and profound. First, at the policy level, the findings of this study provide a comprehensive framework for Islamic education policymakers

to evaluate, select, and implement digital technologies in a manner that aligns with Islamic values. Second, at the practical level, the evaluation model based on Maqasid helps educators and technology developers design digital solutions that are pedagogically effective and ethical. In a way, Islamic. Third, at a strategic level, this approach enables Islamic educational institutions to anticipate and manage the ethical challenges that arise from new technologies such as artificial intelligence, analytical learning, and virtual reality. As Malik emphasised, the framework evaluative Maqasid Al-Shariah offers a much-needed “moral compass” in navigating the ever-changing digital education landscape, ensuring that technological innovation serves the higher goals of Islamic education and not the other way around (Malik, 2015).

CONCLUSION

Based on the results and discussion of the research that has been conducted, the conclusion of this research explains: *First*, the reinterpretation Maqasid Al-Shariah in the context of digitalisation of Islamic education requires models: teleological-contextual (Jasser Auda), systemic-holistic model (Mohammad Hashim Kamali), integration-interconnection approach (Amin Abdullah), and transformative-reconstructive model (Ebrahim Moosa and Tariq Ramadan). *Second*, the study also shows that Maqasid Al-Shariah has five main evaluative dimensions that can be applied in assessing the digitalisation of Islamic education, namely: protection of religion (*hifz al-din*), protection soul (*hifz al-nafs*), protection reason (*hifz al-'aql*), protection offspring (*hifz al-nasl*), and protection wealth (*hifz al-mal*).

Based on the research results, it is also recommended that Islamic educational institutions develop a more systematic and measurable Maqasid-based technology evaluation framework. The recommended innovation is the establishment of an educational technology ethics committee in each institution that is tasked with evaluating technology adoption based on Maqasid principles. In addition, it is necessary to develop an integrated digital curriculum that not only facilitates technology-based learning but also instills Islamic digital literacy.

REFERENCE

- Abou El Fadl, K. (2014). *Reasoning With God: Reclaiming Shari'ah in the Modern Age*. Rowman & Littlefield.
- Abubakari, M.S. (2024). The Digital Frontier within Islamic Education: Research Gaps Overview in Digital Competence. *Journal of Computing Research and Innovation*, 9(2), 317-331. <https://doi.org/10.24191/jcrinn.v9i2.435>
- Adiyono, A., & Anshor, AM (2024). Islamic Character Education in the Era of Industry 5.0: Navigating Challenges and Embracing Opportunities. *Al-Hayat: Journal of Islamic Education*, 8(1), 287-304. <https://doi.org/10.35723/ajie.v8i1.493>
- Al-Qaradawi, Y. (2019). *Maqasid Al-Shariah and the Challenges of Modernity (4th ed.)*. International Institute of Islamic Thought.
- Al-Raysuni, A. (2013). *Maqasid al-Maqasid al-Ghayat al-Ilmiyyah wa al-'Amaliyyah li Maqasid al-Shari 'ah* . Beirut: al-Shabkah al-'Arabiyyah li al-Abhas wa al-Nashr.
- Arkoun, M. (2003). Rethinking Islam Today. *The Annals of the American Academy of Political and Social Science*, 588(1), 18-39. <https://doi.org/10.1177/00027162035880010>

- Auda, J. (2019). *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach*. International Institute of Islamic Thought.
- Auda, J. (2020). *Maqasid Al-Shariah: A Beginner's Guide (Revised ed.)*. International Institute of Islamic Thought.
- Auda, J. (2022). Maqasid Methodology for Re-Envisioning Islamic Higher Education. *Journal of Contemporary Maqasid Studies*, 1(1), 31-58.
- Bethel, A. L. (2024). *Understanding the Impact of Instructional Methods on Student Achievement in Religious Studies: A Qualitative Study in the Bahamas* (Doctoral dissertation, Concordia University Chicago).
- Darus, M., Junus, M., Husin, NKM, Abidin, NHZ, Khadzali, NR, & Ma'dan, M. (2016). *Ethical Governance through Maqasid Shariah Perspective: A Conceptual Framework*.
- Diana, A., Azani, M. Z., & Mahmudulhassan, M. (2024). The Concept and Context of Islamic Education Learning in the Digital Era: Relevance and Integrative Studies. *Prophetic: Journal of Islamic Studies*, 25(01), 33-44. <https://doi.org/10.23917/profetika.v25i01.4239>
- Duderija, A. (Ed.). (2015). *Maqasid al-Shari'a and Contemporary Reformist Muslim Thought: An Examination*. Springer.
- Hendawi, M., & Qadhi, S. (2024). Digital Literacy-Based Learning in Islamic Education. *Ar-Fachruddin: Journal of Islamic Education*, 1(1), 45-58. <https://doi.org/10.7401/j19t2q81>
- Hoerudin, CW, Syafruddin, S., Mayasari, A., Arifudin, O., & Lestari, S. (2023). E-Learning as A Learning Media Innovation Islamic Education. *QALAMUNA: Journal of Education, Social, and Religion*, 15(1), 723-734. <https://doi.org/10.37680/qalamuna.v15i1.4466>
- Ibrahim, A., & Razak, SH (2019). Maqasid Al-Shariah Versus a Textualist Approach in The Solution of Contemporary Issues. *International Journal of Islamic Thought*, 15, 35-47.
- Ibrahim, AH, Rahman, NNA, & Saifuddeen, SM (2018). Maqasid Al-Shariah as A Complementary Framework for Conventional Bioethics: Application in Malaysian Assisted Reproductive Technology (ART) Fatwa. *Science and Engineering Ethics*, 24, 1493-1502. <https://doi.org/10.1007/s11948-017-9963-6>
- Ibrahim, AH, Rahman, NNA, Saifuddeen, SM, & Baharuddin, M. (2019). Maqasid Al-Shariah Based Islamic Bioethics: A Comprehensive Approach. *Journal of Bioethical Inquiry*, 16(3), 333-345. <https://doi.org/10.1007/s11673-019-09902-8>
- Ibrahim, M., Islam, S., Zohriah, O., & Azid, M. (2024). Addressing Contemporary Ethical and Moral Issues Through Islamic Education. *Journal on Islamic Studies*, 1(1), 36-51. <https://doi.org/10.35335/694rde54>
- Kamali, MH (2015). *What Everyone Needs to Know About Sharia*. Academia.
- Kamali, MH (2019). *Maqasid Al-Shariah Made Simple*. International Institute of Islamic Thought.
- Kamali, MH (2020). *Al-Maqasid Al-Shari'ah. Ijtihad and Civilization Renewal*. International Institute of Islamic Thought.
- Lahsasna, A. (2011). *Maqasid Al Shariah in Islamic Economics and Finance*. In Second Islamic Seminar on Islamic thought (ISoIT2 2011).
- Malik, M. (2015, October). Al-Maqasid Al-Shariah (the Comprehensive Objective of Shari'ah). In *Paper presented on Penang Institute-G25 Forum, "Maqasid Syariah in a Constitutional Democracy* (Vol. 31).

- Mardiana, D., Razaq, AR, & Umiarso, U. (2020). Development of Islamic Education: The Multidisciplinary, Interdisciplinary and Transdisciplinary Approaches. *Al-Hayat: Journal of Islamic Education*, 4(1), 58-68. <https://doi.org/10.35723/ajie.v4i1.97>
- Masruchin, M. (2024). Maqasid Syariah in Presenting Contemporary Interpretation. *Journal Khafi: Journal of Islamic Studies*, 3(1), 12-16.
- Mohadi, M., & Tarshany, Y. (2023). Maqasid Al-Shari'ah and the Ethics of Artificial Intelligence: Contemporary Challenges. *Journal of Contemporary Maqasid Studies*, 2(2), 79-102.
- Moosa, E., & Ramadan, T. (Eds.). (2023). *Islam and the Future of Digital Education*. Oxford University Press.
- Morris, R. J., & Cahill, M. (2017). *A Study of How We Study: Methodologies of School Library Research 2007 through July 2015*. School Library Research, 20.
- Mufron, A., Fata, TH, & Rohmani, A. (2024). The Concept of Islamic Education Today in the Challenges of the Social Media Era. *Al-Hijr: Journal of Adullearn World*, 3(1).
- Muhammad, S., & Razak, SA (2022). A Gadamerian-Maqasid Hermeneutical Approach for Islamic Studies in The Digital Era. *International Journal of Islamic Thought*, 21, 95-113.
- Munir, MM, & Saputra, R. (2022). Human Resource Management Perspective of Al Maqasid Al Šar'iyyah in Islamic Education Institutions. *Journal of World Science*, 1(12), 1183-1195. <https://doi.org/10.58344/jws.v1i12.150>
- Musolin, MH, Serour, ROH, Siregar, M., Hamid, SA, Ismail, A., Huda, M., & Rohim, MA (2024, February). Developing Personalised Islamic Learning in Digital Age: Pedagogical and Technological Integration for Open Learning Resources (OLR). In *International Congress on Information and Communication Technology* (pp. 11-25). Singapore: Springer Nature Singapore. https://doi.org/10.1007/978-981-97-3305-7_2
- Niaz, N.S. (2024). Reform of Muslim Family Law in Perspective of Maqasid Al-Shariah. *RADEN INTAN: Proceedings on Family and Humanity*, 1(1), 1-10.
- Perrier, A., & Salah, C. (2024). Islamic Studies and the Digital Humanities. Introduction. *Revue Des Mondes Musulmans Et De La Méditerranée*, (156 (2/2024)). <https://doi.org/10.4000/130g0>
- Quraishi-Landes, A. (2014). Islamic Constitutionalism: Not Secular. Not Theocratic. Not Impossible. *Rutgers JL & Religion*, 16, 553.
- Rahman, F. (2017). *Islam & Modernity: Transformation of an Intellectual Tradition (Vol. 15)*. University of Chicago Press.
- Rohman, H. (2018). Maqasid Al-Shari'ah of the Shafi'i School and Its Urgency in Contemporary Ijtihad. *Journal of Islamic Law*, 16(2), 188-204. <https://doi.org/10.28918/jhi.v16i2.1737>
- Sahin, A. (2023). *Digital Islamic Education: A Critical Analysis of Research Trends 2018-2023*. Oxford Center for Islamic Studies.
- Sanusi, M. (2024). Transforming Islamic Education in the Digital Age: Challenges and Opportunities for the Young Generation. *Attractive: Innovative Education Journal*, 6(3), 206-215. <https://doi.org/10.51278/aj.v6i3.1479>
- Sardar, Z. (Ed.). (2019). *The Postnormal Times Reader*. International Institute of Islamic Thought.

- Setiawan, A. (2019). Conceptual of Blended Learning as Islamic Education Study Program Learning Reform Action in Digital Era 4.0. *SYAMIL: Journal of Islamic Education*, 7(2), 137-148. <https://doi.org/10.21093/sy.v7i2.1827>
- Suyatno, S., Jumintono, J., & Mardapi, D. (2021). Technological Pedagogical Content Knowledge (TPACK) of Islamic Education Teachers in Indonesia: Challenges and opportunities. *International Journal of Educational Research*, 109, 101807.
- Syihab, MB (2023). A Critical Study of Jasser Auda's Thinking in the Book "Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach". *AN NUR: Journal of Islamic Studies*, 15(1), 114-136. <https://doi.org/10.37252/annur.v15i1.455>
- Tajudeen, A.L., & Lawal, M.A. (2023). Application of Maqasid al-Shariah-Based Public Policy Framework in SDGs Policies: Poverty Eradication (SDG 1) as a Case Study. In *Public Policy's Role in Achieving Sustainable Development Goals* (pp. 78-95). IGI Global. <https://doi.org/10.4018/978-1-6684-8903-1>
- Ubaidillah, MB, & Laili, AN (2021). The Theory of Maqosid Sharia: The Perspective of Modern and Contemporary Ulema. *RED COAT: Journal of Law and Ahwal al-Syakhsiyyah*, 1(1), 1-15.
- Yamakami, T. (2015, July). A Framework for Capturing the Cultural Characteristics of Digital Natives. In *2015 17th International Conference on Advanced Communication Technology (ICACT)* (pp. 628-633). IEEE. <https://doi.org/10.1109/ICACT.2015.7224873>
- Zainuddin, A., Mamat, A., & Hassan, MS (2023). Operationalizing Maqasid Dimensions for Educational Evaluation: A Conceptual Framework. *International Journal of Islamic Education*, 10(1), 32-51.
- Zayd, N. H. A. (2004). *Rethinking The Qur'ân: Towards A Humanistic Hermeneutics*. Utrecht, The Netherlands: Humanistics University Press.
- Zulqarnain, M., & Al-Azhari, MA (2020). Addressing Essential Dimensions of an Ideal Teacher's Relationship with Students in the Light of Islamic Educational Philosophy. *Pakistan Journal of Multidisciplinary Research*, 1(1), 84-93.