

# Maqasid Al-Shariah as an Evaluative Framework - Cek.docx

*by Pusmedia Publisher*

---

**Submission date:** 17-Mar-2025 07:10AM (UTC-0700)

**Submission ID:** 2612408558

**File name:** Maqasid\_Al-Shariah\_as\_an\_Evaluative\_Framework\_-\_Cek.docx (110.87K)

**Word count:** 3062

**Character count:** 19836



4

Volume x Nomor x (20xx) Pages xx – xx

**Permata : Jurnal Pendidikan Agama Islam**Email Journal : [permata.bbc@gmail.com](mailto:permata.bbc@gmail.com)Web Journal : <https://jurnal.uibbc.ac.id/index.php/permata/index>

---

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

Taofeeq Olamilekan Sanusi<sup>1✉</sup>

<sup>1</sup>Al-Hikmah University Ilorin, Nigeria

E-mail: [sanusitaofeeq2009@gmail.com](mailto:sanusitaofeeq2009@gmail.com)<sup>1</sup>

---

5

Received: 20xx-xx-xx ; Accepted: 20xx-xx-xx ; Published: 20xx-xx-xx

---

### 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.

---

Copyright © 2024 Permata : Jurnal Pendidikan Agama Islam

## 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.

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.

## 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.

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).

## RESULTS AND DISCUSSION

### A. 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.

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.

#### **B. 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.

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.

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.

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.

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.

## 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*).

## REFERENCE

Abou El Fadl, K. (2014). *Reasoning With God: Reclaiming Shari'ah in the Modern Age*. Rowman & Littlefield.

- 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.
- 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>
- 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., & Mahmudhassan, 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>
- 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. 3)* 1).
- 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.
- 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.
- 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.
- 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.
- 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>
- 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.

# Maqasid Al-Shariah as an Evaluative Framework - Cek.docx

## ORIGINALITY REPORT

8%

SIMILARITY INDEX

6%

INTERNET SOURCES

6%

PUBLICATIONS

4%

STUDENT PAPERS

## PRIMARY SOURCES

1	<a href="http://journal.bungabangsacirebon.ac.id">journal.bungabangsacirebon.ac.id</a> Internet Source	1%
2	Submitted to IAIN Bengkulu Student Paper	1%
3	<a href="http://jurnal.ar-raniry.ac.id">jurnal.ar-raniry.ac.id</a> Internet Source	1%
4	Submitted to Marquette University Student Paper	1%
5	Submitted to UIN Maulana Malik Ibrahim Malang Student Paper	1%
6	<a href="http://journal.uinsi.ac.id">journal.uinsi.ac.id</a> Internet Source	1%
7	Amirotu Diana, Mohammad Zakki Azani, Mahmudulhassan M. "THE CONCEPT AND CONTEXT OF ISLAMIC EDUCATION LEARNING IN THE DIGITAL ERA: RELEVANCE AND INTEGRATIVE STUDIES", Profetika: Jurnal Studi Islam, 2024 Publication	<1%
8	"Exploring Islamic Social Work", Springer Science and Business Media LLC, 2022 Publication	<1%
9	<a href="http://journal.ptiq.ac.id">journal.ptiq.ac.id</a> Internet Source	<1%

10 "Islamic Philanthropy", Springer Science and Business Media LLC, 2022 <1 %  
Publication

---

11 Fitra Zahrotul Luqmi, Imam Syafe'i, Iqbal Ahmad Najib, Reza Pahlevi. "Analysis Bibliometrics Review: Metamorphosis Learning Islamic Religious Education in the Digital Era and Independent Learning", RADEN INTAN: Proceedings on Family and Humanity, 2025 <1 %  
Publication

---

12 Qamar Uz Zaman, M. Kabir Hassan, Waheed Akhter, Jennifer Brodmann. "Does the interest tax shield align with maqasid al Shariah in finance?", Borsa Istanbul Review, 2018 <1 %  
Publication

---

13 [core.ac.uk](http://core.ac.uk) <1 %  
Internet Source

---

14 [discovery.researcher.life](http://discovery.researcher.life) <1 %  
Internet Source

---

15 [ejournal.iainbengkulu.ac.id](http://ejournal.iainbengkulu.ac.id) <1 %  
Internet Source

---

Exclude quotes On

Exclude matches Off

Exclude bibliography On