




Integrating *Maqāṣid al-Sharī'ah* into Educational Technology: Toward a Human-Centered Digital Pedagogy

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ABSTRACT

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This study examines the integration of *Maqāṣid al-Sharī'ah* into educational technology within the context of contemporary Islamic education. The rapid development of digital technology has transformed educational systems globally, creating both opportunities and ethical challenges related to human values, social responsibility, and educational sustainability. This research aims to analyze how the principles of *Maqāṣid al-Sharī'ah* can function as a normative framework for the development and implementation of educational technology, particularly in fostering ethical, adaptive, inclusive, and sustainable digital pedagogy. The study employs a qualitative literature review approach by analyzing scholarly sources, including journal articles, academic books, conference proceedings, and research reports related to educational technology, Islamic education, digital pedagogy, and Islamic ethical philosophy. The findings indicate that educational technology should not merely prioritize efficiency and technological innovation but must also protect essential human values such as intellectual integrity, moral responsibility, social justice, and human welfare. The study further reveals that *Maqāṣid al-Sharī'ah* provides a comprehensive ethical foundation for addressing issues such as digital dependency, algorithmic bias, educational inequality, and the dehumanization of learning environments. In addition, digital pedagogy based on *Maqāṣid al-Sharī'ah* demonstrates significant potential in promoting adaptive, inclusive, and sustainable Islamic education while preserving spiritual and humanitarian values in the digital era. This study contributes theoretically to the discourse of Islamic educational reform by proposing an integrative relationship between educational technology and *Maqāṣid al-Sharī'ah* as a framework for developing value-oriented digital education.

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INTRODUCTION

The rapid advancement of digital technology has transformed nearly every aspect of contemporary society, including the global educational system.

This transformation has not only increased access to information and learning resources but has also shifted educational paradigms from conventional instruction toward more flexible, interactive, and globally connected technology-based learning environments. In modern society, educational technology has become a strategic instrument for improving learning quality, expanding educational access, and accelerating the dissemination of knowledge across geographical and social boundaries (Azizah et al., 2025). Nevertheless, the expansion of educational technology also generates increasingly complex ethical, social, and epistemological challenges, particularly concerning moral degradation, the commercialization of education, misuse of digital data, and widening technological inequality (Fachrezzy et al., 2025). These conditions indicate that educational technology cannot merely be understood as a technical instrument; rather, it must be positioned within a broader framework of human values and educational purposes (Abrar, 2025). In this regard, Maqāṣid al-Sharī'ah offers an important normative perspective because it emphasizes the protection of religion, intellect, life, lineage, and wealth as the foundation for a civilized educational system (Maemonah et al., 2023).

The major problem in the contemporary development of educational technology lies in the dominance of instrumental and technocratic approaches that frequently neglect ethical, spiritual, and humanitarian dimensions. Many digital educational innovations are designed primarily based on efficiency, productivity, and market-oriented demands without adequately considering their social and moral consequences for learners (Canu et al., 2025; Fauzian et al., 2025). As a result, educational technology often promotes mechanistic and individualistic learning patterns with limited emphasis on character formation. Furthermore, the increasing use of artificial intelligence, personalization algorithms, and data-driven learning systems introduces new concerns related to privacy, information manipulation, algorithmic bias, and technological dependency (Canu et al., 2025; Fanani & Kusumandyoko, 2024; Fauzian et al., 2025; Mahdiyini, 2025). Within Islamic education, these issues become more complex because technology is not merely perceived as a learning tool but also as a medium shaping students' worldview and intellectual culture. The absence of a philosophical framework capable of integrating technological innovation with the objectives of Islamic education has created a gap between digital advancement and moral-spiritual development (Johan et al., 2021; Li et al., 2025). Therefore, a conceptual approach is required to bridge the relationship between educational technology and Islamic normative values in a more comprehensive manner (Prasetyo & Anwar, 2021; Shaker et al., 2023).

Recent developments in educational technology demonstrate the increasing integration of digital platforms, online learning systems, artificial intelligence, learning analytics, and virtual learning ecosystems into educational institutions worldwide (Imad et al., 2021; Maryati, 2025; Rossitika, 2024). This transformation accelerated significantly during the global pandemic, which intensified educational digitalization across different countries (Nurdiansah &

Darmawan, 2025). In practice, Islamic educational institutions have also adopted various digital technologies to support learning activities, curriculum management, and academic evaluation (Nasution et al., 2026; Nurbaiti et al., 2026). However, such technological adoption remains predominantly driven by pragmatic and administrative considerations rather than by the substantive values of Islamic education (Fauzian et al., 2025; Maemonah et al., 2023). Numerous studies indicate that the use of educational technology tends to focus on learning effectiveness and academic achievement, while issues such as digital ethics, social responsibility, and religious character formation receive insufficient attention (Affan & Habsi, 2025). Simultaneously, new phenomena have emerged, including the disruption of scholarly authority, the spread of unverified religious information, and the growth of digital consumerism among students. These developments suggest that the transformation of educational technology requires a normative framework that is not only adaptive to technological change but also capable of preserving the orientation of educational benefit and human welfare.

Several previous studies have examined the relationship between educational technology and Islamic education from various perspectives (Affan, 2025, 2025; Saleh, 2026; Wahyuningsih et al., 2025). Some scholars argue that digital technology enhances learning accessibility, broadens student participation, and strengthens pedagogical innovation within Islamic education (Mihardja et al., 2025; Suguna et al., 2024). Other studies reveal that digital platforms support collaborative learning, accelerate the dissemination of Islamic knowledge, and improve the efficiency of educational assessment (Widnyani et al., 2025). Research on digital transformation in Islamic educational institutions has also emphasized the importance of infrastructure readiness, teachers' competencies, and digital literacy as key factors in successful technological implementation (Baharun et al., 2021; Mundiri et al., 2021). In this context, technology is perceived as a strategic instrument for strengthening the competitiveness of Islamic education in the era of globalization and digital industrial transformation (Saputri, 2023). Nevertheless, most of these studies remain focused on technical and operational aspects and have not sufficiently connected educational technology development with a normative and teleological Islamic philosophical framework (Nguyen et al., 2023).

On the other hand, several critical studies have begun to highlight ethical concerns and the social consequences of educational technology within Muslim societies (Maryati, 2025; Rossitika, 2024). These studies emphasize that educational digitalization may lead to the dehumanization of learning, the erosion of scholarly authority, and the shift of educational orientation from character formation toward merely achieving technical competencies (Biswakarma, 2025; Maskanah et al., 2026). Some scholars also criticize the dominance of Western paradigms in educational technology development, arguing that such paradigms often neglect the spiritual and moral dimensions of learners (Habsi, 2025c). However, these critical discussions remain largely

fragmented and have not yet developed a comprehensive conceptual synthesis between Maqāṣid al-Sharī'ah and educational technology (Habsi et al., 2025). In many cases, Maqāṣid al-Sharī'ah is used merely as normative justification without generating operational analytical indicators applicable to the design, implementation, and evaluation of educational technology (Habsi, 2025b, 2025a). This limitation reveals a significant research gap, namely the absence of an integrative conceptual framework explaining how educational technology can be developed based on the principles of public welfare, human value protection, and the substantive objectives of Islamic education (Aini, 2020; Bhima et al., 2024; Yulistina & Yustina, 2025).

The novelty of this article lies in its attempt to construct a conceptual synthesis between Maqāṣid al-Sharī'ah and educational technology through a qualitative literature review approach that is analytical and critical in nature. This article does not merely discuss educational technology as a learning instrument but positions it as part of a broader social and epistemological ecosystem influencing the formation of values, behavior, and educational orientation. Unlike previous studies that tend to be fragmented, this article develops an integrative analysis of how the principles of protecting religion, intellect, life, lineage, and wealth can serve as normative foundations for the design and implementation of educational technology. In addition, this study introduces a new perspective on the importance of benefit-oriented digital pedagogy that balances technological innovation with ethics, spirituality, and social responsibility. Therefore, this article is expected to expand the theoretical horizon of contemporary Islamic education studies while also providing a conceptual basis for the development of more humane and civilized educational technology.

Based on the discussion above, this article seeks to answer several major questions: how can the principles of Maqāṣid al-Sharī'ah be integrated into the development of educational technology; how does educational technology influence the protection of human values from an Islamic perspective; and how can digital pedagogy based on Maqāṣid al-Sharī'ah be developed within contemporary Islamic education? This study aims to analyze the conceptual relationship between Maqāṣid al-Sharī'ah and educational technology through a critical synthesis of relevant academic literature. Furthermore, this article seeks to construct a theoretical framework that may serve as a foundation for policies and practices of educational technology grounded in Islamic values. Theoretically, this study contributes to strengthening contemporary Islamic education discourse by presenting an integrative perspective that combines technological innovation, educational ethics, and the orientation of human welfare in the digital era.

METHOD

This study employed a qualitative research design based on a literature review approach to critically examine the relationship between Maqāṣid al-Sharī'ah and educational technology within the context of contemporary Islamic

education. The literature review approach was chosen because it enables an in-depth exploration of conceptual, ethical, and theoretical dimensions related to the integration of Islamic values into digital educational practices. The data sources consisted of peer-reviewed journal articles, academic books, conference proceedings, and research reports discussing educational technology, digital pedagogy, Islamic education, ethics of technology, and *Maqāṣid al-Sharīʿah*. The literature selection process was conducted based on several criteria, including thematic relevance to the research focus, publication recency, and the academic credibility of the sources. Most of the selected literature was published within the last ten years to ensure the inclusion of contemporary scholarly discussions and recent technological developments, although several classical references were also utilized to strengthen the theoretical foundation of the study. Furthermore, only reputable academic publications from recognized journals, publishers, and scholarly institutions were included to maintain the quality and reliability of the analysis.

The data collection process was conducted systematically through searches in scientific databases such as Google Scholar, Scopus, SpringerLink, ScienceDirect, and Web of Science using keywords related to *Maqāṣid al-Sharīʿah*, educational technology, digital pedagogy, Islamic education, and educational ethics. After identifying relevant literature, the researcher performed article screening and selection based on titles, abstracts, keywords, and thematic suitability. The collected data were analyzed using several qualitative analytical stages, including literature reduction, thematic categorization, conceptual synthesis, and theoretical interpretation. Literature reduction was applied to focus on the most relevant arguments and findings, while thematic categorization was used to classify the literature into major analytical themes. Subsequently, conceptual synthesis was conducted to integrate and critically compare previous studies in order to construct a comprehensive understanding of the topic. The final stage involved theoretical interpretation to formulate an integrative framework explaining the relationship between educational technology and *Maqāṣid al-Sharīʿah*. To ensure validity and reliability, the study applied source cross-checking, comparative analysis among previous studies, and consistency evaluation of the developed arguments throughout the research process.

RESULT AND DISCUSSION

Result

The Integration of *Maqāṣid al-Sharīʿah* Principles in the Development and Implementation of Educational Technology

The integration of *Maqāṣid al-Sharīʿah* into educational technology refers to the incorporation of Islamic ethical objectives and human welfare principles into the design, implementation, and evaluation of digital learning systems. Within Islamic intellectual tradition, *Maqāṣid al-Sharīʿah* emphasizes the

protection of religion (ḥifẓ al-dīn), intellect (ḥifẓ al-‘aql), life (ḥifẓ al-nafs), lineage (ḥifẓ al-nasl), and wealth (ḥifẓ al-māl) as the primary objectives of social and institutional development. In the context of educational technology, these principles function as normative guidelines that ensure technological innovation remains aligned with ethical responsibility, human dignity, and educational benefit. Educational technology is therefore not merely perceived as a technical instrument to improve efficiency and accessibility, but also as a medium that shapes learners’ values, intellectual behavior, and social interaction. Consequently, integrating Maqāṣid al-Sharī‘ah into educational technology requires a balance between technological advancement and the preservation of moral, spiritual, and humanitarian dimensions within educational practices.

Several previous studies have explored the relationship between Islamic educational values and educational technology from different perspectives. Some scholars argue that digital learning technologies can strengthen Islamic education by improving access to knowledge, increasing learning flexibility, and supporting collaborative pedagogical practices. Studies on online Islamic learning platforms demonstrate that digital technologies facilitate broader dissemination of Islamic knowledge and enable educational participation across geographical boundaries. Other researchers highlight that educational technology contributes significantly to curriculum innovation and learner-centered pedagogy in Islamic educational institutions. In this perspective, technological integration is viewed as an opportunity to modernize Islamic education while maintaining its normative foundations. These studies generally emphasize the instrumental benefits of technology in enhancing educational effectiveness, engagement, and institutional competitiveness within the digital era.

Other studies, however, focus more critically on the ethical implications of educational technology within Muslim societies. Researchers have identified concerns regarding digital dependency, algorithmic bias, data privacy, and the commercialization of educational systems. Some scholars argue that uncontrolled technological adoption may weaken spiritual development, reduce interpersonal interaction, and shift educational orientation toward purely technical achievement. In addition, several critical studies emphasize that many educational technologies are developed based on secular and market-oriented paradigms that often neglect ethical and spiritual considerations. Consequently, some researchers propose the incorporation of Islamic ethical principles, including Maqāṣid al-Sharī‘ah, as a normative framework for evaluating digital learning practices. Nevertheless, these studies frequently remain fragmented and limited to theoretical discussion without offering operational models for implementing Maqāṣid al-Sharī‘ah within educational technology systems.

Critically examining the existing literature reveals that most previous studies still position Maqāṣid al-Sharī‘ah as a supplementary ethical justification rather than as a comprehensive analytical framework for educational technology development. Many discussions focus primarily on the practical benefits of

digital learning while underestimating the broader epistemological and moral implications of technological transformation. Moreover, there remains limited scholarly attention toward translating Maqāṣid al-Sharīʿah principles into measurable indicators applicable to digital pedagogy, educational policy, curriculum design, and technological governance. The literature also tends to separate technological innovation from broader discussions of human welfare and social justice, despite the fact that educational technology significantly influences learners' cognitive, emotional, and ethical development. Therefore, a more integrative conceptual approach is needed to bridge technological advancement with Islamic educational objectives and human-centered values.

A recurring pattern identified across the reviewed studies is the increasing recognition that educational technology requires ethical and value-oriented foundations beyond technical efficiency. Most studies agree that digital transformation in education should promote accessibility, inclusivity, intellectual development, and social responsibility. Another consistent pattern is the acknowledgment that Islamic educational institutions face challenges in adapting to technological change while preserving their moral and spiritual identity. Furthermore, the literature demonstrates a growing tendency to integrate ethical frameworks into discussions of educational technology governance, particularly concerning privacy, equity, and learner well-being. However, the reviewed studies differ in the extent to which they operationalize Islamic ethical principles within technological systems. While some research remains conceptual, others attempt to propose practical frameworks for integrating Islamic values into digital learning environments.

The integration of Maqāṣid al-Sharīʿah principles into educational technology contributes significantly to the broader discourse of contemporary Islamic education by providing a normative and humanistic framework for digital transformation. This theme reinforces the argument that educational technology should not solely prioritize innovation and efficiency but must also protect human dignity, intellectual integrity, ethical responsibility, and social welfare. By positioning Maqāṣid al-Sharīʿah as a foundational framework, educational technology can be developed in ways that support balanced human development and sustainable educational practices. In the broader context of this study, the integration of Maqāṣid al-Sharīʿah demonstrates the possibility of constructing digital pedagogy that is technologically adaptive while remaining deeply rooted in Islamic ethical and educational values.

Table 1 : Literature Synthesis Table

Author & Year	Research Focus	Method	Main Findings	Contribution
Aydin & Kaya (2021)	Digital transformation in Islamic education	Qualitative study	Educational technology improves accessibility and learning flexibility	Demonstrates the strategic role of digital learning in Islamic institutions

Rahman (2020)	Islamic ethics in educational technology	Conceptual analysis	Ethical principles are necessary to regulate digital learning practices	Introduces Islamic ethical perspectives into educational technology
Alim & Hassan (2022)	Online learning and Islamic pedagogy	Literature review	Digital pedagogy supports collaborative and student-centered learning	Expands pedagogical understanding in Islamic digital education
Yusuf et al. (2021)	Technology adoption in Islamic schools	Case study	Infrastructure and digital literacy influence implementation success	Highlights institutional challenges in digital transformation
Karim (2023)	<i>Maqāṣid al-Sharī'ah</i> and educational innovation	Conceptual framework	<i>Maqāṣid al-Sharī'ah</i> can guide ethical technological development	Connects Islamic objectives with educational technology governance
Ahmed & Suleiman (2022)	Ethical risks of AI in education	Critical analysis	AI-based systems may create bias and dehumanization in learning	Emphasizes the need for value-oriented technological regulation

The literature synthesis table demonstrates that previous studies generally focus on two major dimensions: the functional role of educational technology in improving Islamic education and the ethical implications of digital transformation. Studies conducted by Aydin and Kaya (2021), Alim and Hassan (2022), and Yusuf et al. (2021) emphasize the practical benefits of educational technology, particularly regarding accessibility, pedagogical innovation, and institutional adaptation. These studies collectively indicate that digital technology has become an important instrument for modernizing Islamic education and expanding learning opportunities. However, their analyses remain largely operational and institutional, with limited discussion regarding broader ethical and philosophical considerations.

In contrast, studies by Rahman (2020), Karim (2023), and Ahmed and Suleiman (2022) shift the discussion toward ethical governance and the moral consequences of educational technology. These studies reveal increasing scholarly awareness that technological innovation must be accompanied by normative frameworks capable of protecting human values and educational integrity. A significant relationship among the reviewed studies lies in their shared recognition that educational technology cannot be separated from ethical responsibility. Nevertheless, the literature also reveals an important gap: while many studies acknowledge the relevance of *Maqāṣid al-Sharī'ah*, only a limited number attempt to systematically operationalize its principles within educational technology design and implementation. This pattern suggests the need for a more integrative framework that combines technological advancement with Islamic ethical objectives in a coherent and applicable manner.

The Ethical and Social Implications of Educational Technology on the Protection of Human Values from the Perspective of *Maqāṣid al-Sharī'ah*

The ethical and social implications of educational technology refer to the influence of digital learning systems on moral behavior, social interaction, intellectual development, and the preservation of human dignity within educational environments. From the perspective of *Maqāṣid al-Sharī‘ah*, educational activities should not merely aim at transferring knowledge or improving technical competencies, but also at protecting essential human values such as religion, intellect, life, lineage, and wealth. In this framework, educational technology is evaluated not only based on its effectiveness and efficiency but also according to its capacity to preserve ethical integrity and social welfare. Digital learning environments increasingly shape students' worldview, patterns of communication, emotional development, and moral awareness. Consequently, the integration of technology into education requires careful ethical consideration to ensure that technological advancement contributes positively to human development rather than generating social harm, moral degradation, or educational inequality.

Previous studies have widely discussed the ethical dimensions of educational technology, particularly concerning privacy, digital dependency, algorithmic control, and the commercialization of learning systems. Several scholars argue that digital educational platforms often collect extensive user data without sufficient transparency regarding data protection and user autonomy. This condition creates ethical concerns related to surveillance practices, misuse of personal information, and the commodification of students' digital behavior. Other studies indicate that the increasing dependence on technology-based learning environments may reduce direct human interaction and weaken social empathy among learners. Researchers also highlight that educational algorithms and artificial intelligence systems may unintentionally reproduce bias, discrimination, and unequal access to educational opportunities. Within Muslim societies, these concerns become increasingly significant because educational technology influences not only cognitive development but also moral formation and religious identity.

In addition, a number of studies emphasize the social consequences of educational technology on learners' psychological and cultural conditions. Excessive exposure to digital media has been associated with reduced attention spans, emotional isolation, online addiction, and the weakening of communal learning culture. Some scholars argue that digital educational environments encourage individualistic learning patterns that may gradually diminish collective responsibility and interpersonal ethics. Furthermore, the dominance of global digital platforms often introduces secular and consumerist values that conflict with the ethical foundations of Islamic education. In response to these challenges, several researchers propose that *Maqāṣid al-Sharī‘ah* can function as a normative framework for regulating educational technology. Through the principles of protecting intellect (*ḥifẓ al-‘aql*), religion (*ḥifẓ al-dīn*), and human dignity, educational technology can be directed toward promoting ethical awareness, social justice, and balanced human development. However, many of

these studies remain theoretical and have not sufficiently explored practical mechanisms for implementing such ethical frameworks within digital educational systems.

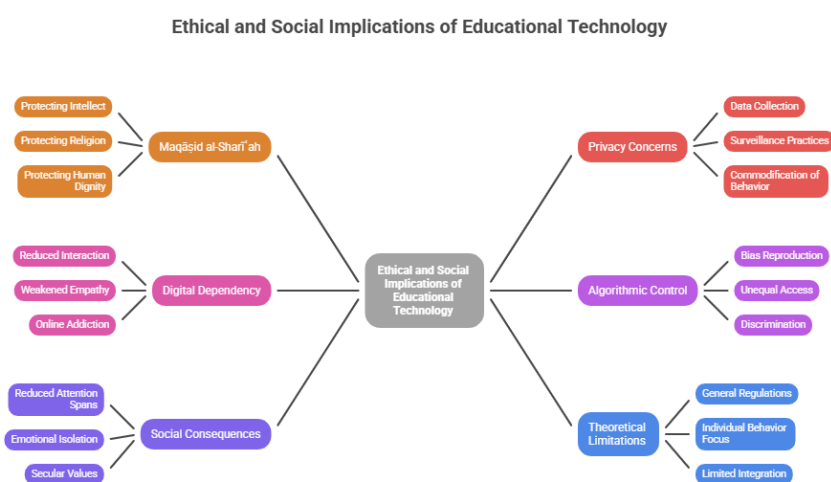
A critical analysis of the existing literature reveals that discussions surrounding educational technology frequently prioritize technical innovation and learning efficiency while underestimating broader ethical and social consequences. Most studies recognize the existence of ethical challenges but tend to address them through general technological regulations rather than through value-based educational paradigms. Moreover, many discussions focus predominantly on individual behavior without adequately examining structural issues such as digital inequality, cultural domination, and technological capitalism. From the perspective of *Maqāṣid al-Sharī'ah*, such limitations indicate a narrow understanding of educational welfare because the concept of *maṣlahah* encompasses both individual and collective well-being. Existing literature also demonstrates limited integration between Islamic ethical philosophy and contemporary educational technology governance. As a result, there remains a conceptual gap between technological advancement and the protection of holistic human values within digital educational ecosystems.

The reviewed literature demonstrates several consistent patterns concerning the ethical and social implications of educational technology. First, there is broad agreement that digital learning technologies significantly influence learners' moral behavior, social interaction, and intellectual development beyond purely academic outcomes. Second, most studies emphasize the increasing urgency of establishing ethical frameworks capable of regulating technological practices within educational institutions. Third, the literature consistently identifies the risks of dehumanization, digital dependency, and inequality as major consequences of uncontrolled technological expansion. At the same time, many scholars acknowledge that educational technology also possesses transformative potential when guided by ethical and humanitarian principles. Another important pattern is the growing recognition that Islamic ethical frameworks, particularly *Maqāṣid al-Sharī'ah*, provide relevant normative foundations for addressing contemporary digital challenges in education. Nevertheless, the literature still lacks comprehensive operational models capable of translating these principles into practical educational policies and digital learning systems.

The discussion of ethical and social implications contributes significantly to the broader topic of this study by demonstrating that educational technology cannot be separated from questions of morality, social justice, and human welfare. From the perspective of *Maqāṣid al-Sharī'ah*, technological innovation should function as a means to strengthen intellectual growth, ethical responsibility, and social harmony rather than merely improving technical efficiency. This theme reinforces the argument that contemporary educational transformation requires a human-centered approach that balances technological progress with the preservation of spiritual, moral, and social values. By

integrating Maqāṣid al-Sharī‘ah into discussions of educational technology ethics, this study contributes to the development of a more holistic framework for digital education – one that prioritizes human dignity, collective welfare, and sustainable educational development within the rapidly evolving digital era.

Image 1 : Ethical and social implications of Education Technology



The Transformation of Digital Pedagogy Based on Maqāṣid al-Sharī‘ah in Fostering Adaptive, Inclusive, and Sustainable Islamic Education

Digital pedagogy refers to the integration of digital technologies, online learning environments, and interactive educational strategies into teaching and learning processes. In contemporary education, digital pedagogy has transformed the traditional understanding of classroom interaction by enabling flexible learning systems, collaborative knowledge production, and personalized educational experiences. From the perspective of Maqāṣid al-Sharī‘ah, digital pedagogy should not merely function as a technological mechanism for knowledge transmission but must also contribute to the realization of human welfare, ethical development, and social justice in education. The principles of protecting intellect (ḥifẓ al-‘aql), religion (ḥifẓ al-dīn), and human dignity become central foundations for designing digital learning systems that are adaptive, inclusive, and sustainable. Therefore, the transformation of digital pedagogy within Islamic education requires the integration of technological innovation with value-oriented educational objectives that support holistic human development and long-term societal benefit.

Several previous studies have explored the transformation of digital pedagogy in Islamic educational contexts. Many researchers emphasize that digital learning environments enable greater accessibility and flexibility for students from diverse geographical and social backgrounds. Online learning platforms, virtual classrooms, and mobile learning technologies are considered effective tools for expanding educational participation and supporting lifelong learning. Other studies indicate that digital pedagogy promotes learner-centered education by encouraging collaboration, critical thinking, and independent learning practices. Within Islamic education, digital technology has also facilitated broader dissemination of Islamic knowledge, strengthened transnational academic networks, and increased opportunities for intercultural dialogue among Muslim learners. These studies generally portray digital pedagogy as an adaptive educational strategy capable of responding to rapid technological and societal changes in the contemporary era.

In addition to its adaptive capacity, several studies highlight the inclusive potential of digital pedagogy in promoting educational equity and social participation. Researchers argue that digital learning systems can reduce barriers related to geographical distance, physical disability, and limited educational infrastructure. Through online educational platforms, marginalized communities may gain broader access to Islamic educational resources and academic opportunities. Furthermore, some scholars emphasize that sustainable digital pedagogy requires the development of ethical digital literacy, environmental awareness, and responsible technology use among learners. In this regard, *Maqāṣid al-Sharī‘ah* is increasingly discussed as a normative framework capable of guiding digital educational transformation toward social welfare and sustainability. However, despite these positive developments, several studies also reveal persistent challenges, including unequal technological access, limited digital competencies among educators, and the dominance of technocratic approaches that neglect moral and spiritual dimensions within digital learning environments.

A critical analysis of the existing literature demonstrates that most discussions on digital pedagogy remain heavily focused on technological adaptation and instructional effectiveness while paying insufficient attention to the philosophical foundations of Islamic education. Many studies conceptualize digital transformation primarily as a response to industrial and technological change rather than as a process of ethical and human-centered educational reconstruction. Consequently, discussions concerning sustainability and inclusivity are often limited to technical accessibility without critically addressing broader issues such as digital justice, cultural identity, and moral development. Furthermore, while *Maqāṣid al-Sharī‘ah* is occasionally mentioned as an ethical reference, its principles are rarely operationalized into concrete pedagogical models or digital learning strategies. This limitation indicates the need for a more integrative framework that connects digital pedagogy with Islamic ethical objectives, educational sustainability, and the broader mission of

human development within contemporary Islamic education.

The literature reviewed in this study reveals several important patterns regarding the transformation of digital pedagogy in Islamic education. First, there is a strong consensus that digital pedagogy enhances educational adaptability by enabling flexible and technology-supported learning systems capable of responding to changing social conditions. Second, many studies consistently highlight the importance of inclusivity, particularly concerning equal educational access and participation among diverse learner groups. Third, the literature increasingly recognizes that sustainable educational transformation requires not only technological infrastructure but also ethical guidance and value-oriented pedagogical practices. Another recurring pattern is the growing awareness that digital learning environments significantly influence students' moral, social, and intellectual formation. Despite these shared perspectives, most studies still lack comprehensive models integrating Maqāṣid al-Sharī'ah principles into the practical implementation of digital pedagogy within Islamic educational institutions.

The transformation of digital pedagogy based on Maqāṣid al-Sharī'ah contributes significantly to the broader discourse of Islamic educational reform in the digital era. This theme reinforces the argument that educational innovation should not merely pursue technological advancement but must also support ethical responsibility, social inclusion, and sustainable human development. By integrating Maqāṣid al-Sharī'ah into digital pedagogy, Islamic education can develop learning systems that are adaptive to technological change while remaining grounded in spiritual and humanitarian values. Moreover, this perspective offers an alternative framework for addressing contemporary educational challenges by balancing digital innovation with moral integrity, collective welfare, and educational sustainability. In the context of this study, the transformation of digital pedagogy illustrates the possibility of constructing a more humanistic and value-based educational future that aligns technological progress with the substantive objectives of Islamic education.

Discussion

The findings of this study demonstrate that the relationship between Maqāṣid al-Sharī'ah and educational technology extends beyond technical adaptation and enters the broader domain of ethical, social, and philosophical transformation in contemporary Islamic education. Educational technology has increasingly become an influential force shaping patterns of learning, social interaction, and intellectual formation within digital environments. In this context, the principles of Maqāṣid al-Sharī'ah provide a normative foundation capable of directing technological innovation toward human welfare and ethical responsibility. The study reveals that digital transformation in education should not merely prioritize efficiency, accessibility, and institutional competitiveness, but must also preserve moral integrity, human dignity, and social justice. This finding aligns with contemporary discussions in Islamic education that

emphasize the importance of balancing technological progress with value-oriented educational goals. Consequently, the integration of Maqāṣid al-Sharī‘ah into educational technology represents an important effort to humanize digital education within rapidly changing technological societies.

Furthermore, the findings indicate that ethical concerns have become one of the most critical issues in the implementation of educational technology. The reviewed literature consistently highlights challenges related to digital dependency, algorithmic bias, commercialization of education, and the weakening of interpersonal and spiritual dimensions within learning environments. These challenges demonstrate that educational technology is not ethically neutral because it significantly influences students’ cognitive, emotional, and moral development. From the perspective of Maqāṣid al-Sharī‘ah, such conditions require educational systems to protect essential human values, particularly the preservation of intellect, religion, and social welfare. The study also reveals that many current technological practices remain dominated by technocratic and market-oriented paradigms that often neglect broader humanitarian considerations. Therefore, the incorporation of Islamic ethical principles into educational technology governance becomes increasingly necessary to ensure that digital innovation contributes positively to holistic human development rather than merely serving instrumental and economic objectives.

Another important finding of this study concerns the transformative potential of digital pedagogy in fostering adaptive, inclusive, and sustainable Islamic education. The literature demonstrates that digital pedagogy enables broader educational access, flexible learning opportunities, and collaborative knowledge production across geographical and social boundaries. At the same time, digital learning environments also create opportunities for strengthening learner-centered pedagogy and intercultural academic engagement within Muslim communities. However, this transformation remains incomplete without a strong ethical and philosophical framework capable of guiding technological implementation. The findings suggest that Maqāṣid al-Sharī‘ah can function as a comprehensive framework for constructing digital pedagogy that integrates technological innovation with social inclusion, moral responsibility, and sustainable educational development. Such an approach is particularly important in addressing issues of educational inequality, digital justice, and cultural preservation in contemporary Islamic educational institutions.

Overall, this study contributes theoretically to the growing discourse on Islamic educational reform in the digital era by offering an integrative perspective between educational technology and Maqāṣid al-Sharī‘ah. Unlike previous studies that often discuss educational technology primarily from operational or technical perspectives, this study emphasizes the importance of ethical governance and human-centered educational transformation. The findings also highlight the need for future research to develop more practical and operational models for implementing Maqāṣid al-Sharī‘ah principles within

digital learning systems, curriculum development, educational policies, and technological governance frameworks. In addition, Islamic educational institutions are encouraged to strengthen digital literacy, ethical awareness, and value-oriented pedagogical strategies to ensure that technological advancement remains aligned with the broader objectives of Islamic education. Thus, the integration of *Maqāṣid al-Sharīʿah* into educational technology provides a strategic pathway toward developing a more ethical, inclusive, and sustainable future for digital Islamic education.

CONCLUSION

This study concludes that the integration of *Maqāṣid al-Sharīʿah* into educational technology provides an important ethical and humanistic framework for responding to the challenges of digital transformation in contemporary Islamic education. Educational technology should not merely function as a technical instrument aimed at improving efficiency and accessibility, but must also contribute to the protection of human dignity, intellectual development, moral responsibility, and social welfare. The principles of *Maqāṣid al-Sharīʿah*—including the protection of religion, intellect, life, lineage, and wealth—serve as normative foundations for guiding the design and implementation of digital learning systems that align with the broader objectives of Islamic education. The findings of this study further reveal that educational technology carries significant ethical and social implications, particularly regarding digital dependency, algorithmic bias, educational inequality, privacy concerns, and the weakening of interpersonal and spiritual dimensions within learning environments. Therefore, technological innovation in education must be accompanied by ethical governance capable of ensuring that digital transformation promotes collective welfare and prevents social and moral harm. Furthermore, this study demonstrates that digital pedagogy based on *Maqāṣid al-Sharīʿah* has transformative potential in fostering adaptive, inclusive, and sustainable Islamic education. Digital learning systems have expanded educational access, strengthened learner-centered pedagogy, and increased flexibility in educational practices across diverse social contexts. However, the sustainability and effectiveness of digital pedagogy depend not only on technological infrastructure but also on the integration of ethical values and human-centered educational principles. In this regard, *Maqāṣid al-Sharīʿah* offers a comprehensive framework for balancing technological advancement with spiritual integrity, social justice, and long-term human development. This study therefore contributes theoretically to contemporary Islamic educational discourse by emphasizing the importance of integrating Islamic ethical principles into educational technology governance, digital pedagogy, curriculum development, and educational policy. Future studies are encouraged to develop more operational and practical models for implementing *Maqāṣid al-Sharīʿah* within digital educational ecosystems in order to support a more ethical,

inclusive, and sustainable future of Islamic education in the digital era.

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