



Integrating Maqāṣid Al-Sharī‘ah Into Islamic Education: A Framework For Contemporary Learning

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ABSTRACT

The study aims to formulate a maqāṣid-based educational framework that connects the preservation of religion, life, intellect, lineage, and wealth with students' spiritual, intellectual, personal, social, and practical development. A conceptual literature-based approach was employed by examining classical and contemporary scholarship on maqāṣid al-sharī‘ah, Islamic education, curriculum development, critical thinking, character education, and contemporary learning. The conceptual analysis indicates that maqāṣid can function as an integrative framework through which Islamic education moves from knowledge transmission toward purposeful, contextual, and value-oriented learning. The proposed framework consists of five dimensions: spiritual responsibility, human well-being, intellectual development, social and family responsibility, and economic responsibility. These dimensions can be operationalised through inquiry-based learning, contextual problem solving, reflective learning, ethical discussion, and authentic assessment. The study contributes a practical conceptual framework for connecting Islamic legal objectives with contemporary educational purposes. It implies that maqāṣid-based Islamic education can strengthen students' ability to connect religious knowledge with real-life challenges while maintaining the normative foundations of Islamic learning.

Keyword: Maqāṣid al-Sharī‘ah, Islamic education, contemporary learning.

1. INTRODUCTION

Islamic education has historically aimed not only to transmit religious knowledge but also to cultivate human beings who possess sound faith, intellectual capability, moral character, and social responsibility (M. Wahyu Hidayat & Janan, 2023). However, contemporary educational environments have become increasingly complex (Nur Iffah



Qoyyumillah et al., 2025). Students encounter rapid technological development, digital information, cultural diversity, changing patterns of communication, economic uncertainty, environmental challenges, and new forms of social interaction (Choudhary et al., 2021). These developments require educational institutions to reconsider how religious knowledge can remain meaningful while responding to contemporary realities (Naim et al., 2022). Islamic education therefore needs an educational framework capable of preserving its religious foundations while enabling learners to interpret, evaluate, and respond responsibly to changing circumstances (Rustandi & Kusnawan, 2023).

One of the most significant conceptual resources available within Islamic intellectual tradition is *Maqāṣid al-Sharīʿah*, commonly understood as the higher purposes and objectives underlying Islamic law (Asma bint Sulaiman Al-Fayez, n.d.). Classical scholarship developed *maqāṣid* as a means of understanding the purposes, wisdom, and benefits embedded in the *Sharīʿah* (Mustaqim, 2019). Among the most widely discussed objectives are the preservation of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-naḥs*), intellect (*ḥifẓ al-ʿaql*), lineage (*ḥifẓ al-nasl*), and wealth (*ḥifẓ al-māl*). Contemporary *maqāṣid* scholarship has further emphasised the dynamic relationship between Islamic legal principles, human welfare, contextual reasoning, and changing social conditions (Mustaqim, 2019). Rather than viewing Islamic law merely as a collection of individual rules, *maqāṣid* provides a framework for understanding the purposes and consequences of those rules.

The relevance of *maqāṣid* to education lies in its orientation toward human flourishing and responsible action. Education itself is a purposeful process (Moneim & Moneim, 2018). It seeks to develop knowledge, attitudes, skills, character, and the ability to participate constructively in society. Consequently, *maqāṣid* can provide an Islamic normative foundation for determining not only what students should know but also what kind of human beings education should help them become (Begum et al., 2025). Recent research has increasingly explored this relationship. Studies have examined *maqāṣid* as a framework for character formation, critical thinking, curriculum development, and



contemporary Islamic learning. A recent study, for example, argues that maqāṣid can be integrated into Islamic education to support character development and contextual learning, while another study identifies maqāṣid as a promising framework for developing critical-thinking skills in Islamic higher education (Nurdi, 2026).

Nevertheless, an important conceptual problem remains. In much Islamic educational discourse, maqāṣid is frequently presented as a theoretical principle or as a general statement concerning the objectives of Sharī‘ah. Its translation into concrete educational processes is less systematically developed (Sanusi, 2025). It is relatively easy to state that Islamic education should protect religion, intellect, life, family, and wealth. It is more difficult to explain how these objectives should influence curriculum design, classroom interaction, learning activities, student competencies, and assessment. Without such operationalisation, maqāṣid risks remaining a normative slogan rather than becoming an educational framework that can guide actual learning (Sanusi, 2025).

This problem becomes more important when Islamic education encounters contemporary learning demands. Students are increasingly expected to demonstrate critical thinking, problem-solving, collaboration, communication, creativity, ethical awareness, and digital literacy. Islamic education should not simply respond to these demands by adopting educational trends without an Islamic conceptual foundation. Conversely, Islamic education should not preserve traditional knowledge transmission in a way that prevents students from applying religious knowledge to contemporary problems. The challenge is therefore to establish a relationship between the normative objectives of Sharī‘ah and contemporary educational competencies.

The central argument of this article is that Maqāṣid al-Sharī‘ah can function not only as an object of Islamic Studies but also as a framework for designing the purposes, competencies, learning processes, and assessment of Islamic education. This argument changes the position of maqāṣid from something students merely learn about into a way through which students learn to think and act. For example, *ḥifẓ al-‘aql* can be translated



into educational practices that develop critical and reflective thinking; *ḥifẓ al-nafs* can inform learning concerned with physical and psychological well-being; *ḥifẓ al-māl* can support responsible economic literacy; and *ḥifẓ al-dīn* can be connected with meaningful religious literacy and ethical spiritual development. Such translations should not be understood as replacing the classical meanings of *maqāṣid* but as educational applications of their underlying purposes.

The novelty of this study lies in proposing an integrated framework that connects the five widely recognised dimensions of *maqāṣid* with five corresponding educational domains: spiritual responsibility, human well-being, intellectual development, social and family responsibility, and economic responsibility. The framework further connects these domains with contemporary pedagogical practices, including inquiry-based learning, contextual problem solving, reflective learning, ethical discussion, collaborative learning, and authentic assessment. Recent studies have begun to propose similar integrations, including the application of *maqāṣid* to Islamic education curricula and the development of *maqāṣid*-based thinking in Fiqh learning. However, these studies also indicate the need for more systematic operationalisation of *maqāṣid*-based thinking and learning.

Accordingly, this article aims to develop a conceptual framework for integrating *Maqāṣid al-Sharī'ah* into Islamic education for contemporary learning. Specifically, it seeks to: (1) clarify the educational significance of *maqāṣid*; (2) translate its major dimensions into educational objectives and student competencies; (3) identify pedagogical practices that can operationalise *maqāṣid*-oriented learning; and (4) formulate an assessment orientation for evaluating students' intellectual, ethical, spiritual, and social development. The article contributes to Islamic education by offering a bridge between classical Islamic legal thought and contemporary educational practice. It argues that the relevance of *maqāṣid* is not limited to determining legal rulings but extends to shaping educational processes that enable learners to understand religious knowledge, reason about contemporary problems, and pursue individual and collective well-being.



2. METHOD

Research Design

This study employed a conceptual literature-based research approach. The study was designed to develop a theoretical and pedagogical framework rather than to measure the effectiveness of a particular educational intervention. No original interviews, questionnaires, observations, experiments, or student achievement data were collected. The analysis therefore focuses on the conceptual relationship between Maqāṣid al-Sharī‘ah and the purposes and practices of Islamic education (Sugiyono, 2020).

A conceptual approach is appropriate because the primary objective of the study is framework development. The study seeks to answer a conceptual question: How can the objectives of Sharī‘ah be translated into educational purposes and learning practices that are relevant to contemporary learners?

Sources and Conceptual Scope

The analysis draws on two major categories of literature. The first consists of classical and contemporary scholarship on Maqāṣid al-Sharī‘ah, including discussions of the objectives of Sharī‘ah, public benefit (*maṣlaḥah*), human welfare, legal reasoning, and contextual interpretation. The second consists of scholarship on Islamic education, curriculum development, critical thinking, character education, student-centred learning, and contemporary educational challenges.

Classical maqāṣid scholarship provides the normative foundation of the framework, while contemporary educational literature provides concepts for translating those objectives into educational practice. The framework therefore does not attempt to reinterpret the entire theory of maqāṣid. Instead, it focuses on its educational implications.

Conceptual Development Procedure



The framework was developed through four stages: First, identification of educational purposes. The study examined the relationship between the objectives of Shari'ah and the broader purposes of education. The analysis focused on the question of what forms of human development are implied by the preservation of religion, life, intellect, lineage, and wealth.

Second, conceptual translation. Each maqāsid dimension was translated into an educational domain. This translation was performed cautiously to avoid equating legal objectives directly with educational outcomes. Instead, the study identified educational values and competencies that are reasonably connected to the broader purposes represented by each objective.

Third, pedagogical operationalisation. The resulting educational domains were connected with contemporary learning practices, including inquiry, problem solving, reflection, discussion, collaboration, and contextual application.

Fourth, assessment orientation. The study identified possible evidence through which maqāsid-oriented learning could be evaluated. The proposed assessment does not attempt to measure a student's level of "maqāsid" directly. Rather, it evaluates observable knowledge, reasoning, ethical behaviour, decision-making, and application of Islamic values. The framework is therefore conceptual and should be empirically tested before claims are made concerning its effectiveness.

3. RESULTS AND DISCUSSION

3.1 Maqāsid al-Shari'ah as an Educational Framework

The conceptual analysis indicates that Maqāsid al-Shari'ah can provide Islamic education with a coherent framework for connecting religious knowledge and human development. Instead of treating education as the accumulation of information, a



maqāṣid-oriented approach asks a more fundamental question: What is the purpose of acquiring and applying knowledge?

This question is particularly important in contemporary education. Students may possess extensive access to information without necessarily possessing the ability to evaluate it, apply it ethically, or understand its consequences. A maqāṣid perspective provides a normative orientation by placing knowledge within the broader objective of human welfare and responsible action.

The proposed framework consists of five educational dimensions:

Maqāṣid dimension	Educational orientation	Examples of student development
<i>Ḥifẓ al-Dīn</i>	Spiritual and religious development	religious literacy, worship, ethical commitment
<i>Ḥifẓ al-Nafs</i>	Human well-being	health awareness, self-care, empathy, safety
<i>Ḥifẓ al-‘Aql</i>	Intellectual development	critical thinking, inquiry, reflection, reasoning
<i>Ḥifẓ al-Nasl</i>	Family and social responsibility	family ethics, social responsibility, respect
<i>Ḥifẓ al-Māl</i>	Economic responsibility	financial literacy, honesty, responsible consumption

This structure should not be understood as a rigid one-to-one correspondence. The five objectives are interconnected. Protecting the intellect, for example, contributes to religious understanding, while protecting life and wealth contributes to individual and social well-being. The value of the framework therefore lies in its integrative character.



Recent educational research similarly suggests that maqāṣid can serve as a value framework for curriculum and character development. A 2026 study on Islamic Religious Education curriculum development argues that integrating philosophical foundations with maqāṣid can orient curriculum toward holistic development, critical thinking, and social responsibility.

The present framework extends this discussion by moving from the question of curriculum values to the question of **learning processes**. A curriculum may contain maqāṣid-related values, but students need opportunities to reason, discuss, solve problems, and reflect on how those values apply to actual situations.

3.2 Ḥifẓ al-Dīn: From Religious Knowledge to Meaningful Religious Learning

The first dimension is *ḥifẓ al-dīn*, commonly translated as the preservation of religion. In Islamic education, this objective should not be reduced to increasing the amount of religious information memorised by students. Preservation of religion also requires meaningful understanding, ethical commitment, and the ability to practise religious principles appropriately (Fraile et al., 2018).

A maqāṣid-oriented approach therefore encourages teachers to move from purely transmissive learning toward learning that connects religious texts with their purposes and applications (Soraya & Wibowo, 2021). For example, learning about honesty should not stop at defining *ṣidq*. Students can analyse situations involving academic dishonesty, misinformation, online deception, or commercial fraud and examine how Islamic teachings respond to these situations.

This approach is compatible with contemporary discussions of inquiry-based Islamic learning. Recent research on Qur'an-Hadith learning suggests that learning based on *tafakkur* and *tadabbur* can be connected to students' critical-thinking development.

The teacher therefore becomes not merely a transmitter of religious information but also a facilitator who helps students understand the relationship between textual guidance, moral purpose, and real-life application.



3.3 *Ḥifẓ al-Nafs*: Education for Human Well-Being

The second dimension, *ḥifẓ al-naḥs*, concerns the preservation and protection of human life. In educational contexts, this objective can be connected with students' physical, psychological, social, and environmental well-being (Latifa et al., 2022). A maqāṣid-based Islamic education should therefore recognise that learning cannot be separated from the conditions in which students live. Issues such as bullying, violence, unhealthy lifestyles, psychological pressure, unsafe digital behaviour, and environmental risks can become legitimate educational concerns when examined through the broader purpose of protecting human welfare.

The pedagogical implication is that students should be encouraged to analyse the consequences of their actions. For example, when discussing Islamic ethics, teachers can present cases involving cyberbullying or harmful online communication. Students can examine not only whether an action violates a particular rule but also how it affects dignity, psychological safety, social relationships, and human well-being. Such learning transforms maqāṣid from an abstract concept into a framework for ethical reasoning.

3.4 *Ḥifẓ al-ʿAql*: Developing Critical and Reflective Thinking

Among the five dimensions, *ḥifẓ al-ʿaql* has particularly strong relevance to contemporary education. The preservation of intellect implies the importance of knowledge, reasoning, intellectual development, and protection from factors that undermine sound judgement. In contemporary digital environments, students encounter enormous quantities of information (Dr. Awil Hashi, 2024). Islamic education therefore needs to develop learners who can distinguish evidence from unsupported claims, compare arguments, identify assumptions, and make reasoned decisions.

The proposed framework translates *ḥifẓ al-ʿaql* into five educational competencies: identifying claims and questions, examining evidence, comparing alternative interpretations, reasoning from evidence to conclusions and reflecting on the limits of one's knowledge.



This orientation is consistent with recent research identifying maqāṣid as a promising framework for critical-thinking development in Islamic higher education. A recent study found that students may possess considerable conceptual knowledge of maqāṣid while showing more moderate ability to apply maqāṣid principles to academic and real-life situations, suggesting the need for more practical and active pedagogical strategies.

3.5 Ḥifẓ al-Nasl: Family and Social Responsibility

The fourth dimension, *ḥifẓ al-nasl*, is traditionally associated with the preservation of lineage and family. In contemporary education, this objective can be translated into learning about family responsibility, interpersonal ethics, social relationships, and the protection of future generations (Asma bint Sulaiman Al-Fayez, n.d.). Students face changing patterns of family interaction, digital communication, and social relationships. Islamic education can use these realities as contexts for developing ethical judgement.

For example, students may discuss responsibilities between parents and children, respectful communication within families, responsible use of social media, marriage and family responsibility, protection of children, the impact of harmful digital content on young people.

The purpose is not simply to provide students with legal information but to help them understand why Islamic norms seek to protect family relationships and human dignity. This also demonstrates why maqāṣid-based education should be contextual. The objective remains grounded in Islamic tradition, while the learning context changes according to students' social realities.

3.6 Ḥifẓ al-Māl: Economic and Financial Responsibility

The fifth dimension, *ḥifẓ al-māl*, concerns the preservation and responsible use of wealth. In education, this can support the development of financial literacy and ethical economic behaviour (Shohib, 2022). Contemporary students increasingly participate in digital economic activities, including online shopping, electronic payments, digital subscriptions, and various forms of online financial interaction. Islamic education can



provide a valuable context for examining these practices through concepts such as *ribā*, *gharar*, *tadlīs*, *amānah*, fairness, and responsible consumption.

A maqāṣid-oriented approach encourages students to understand not only the formal legal category but also the underlying purpose of protecting property and preventing harm. For example, students can analyse a digital transaction and identify the parties involved, the object of the transaction, the form of agreement, possible uncertainty, possible exploitation, rights and responsibilities and the broader social consequences. This method transforms Fiqh from a memorisation-oriented subject into a field of applied reasoning.

3.7 From Maqāṣid Principles to Contemporary Learning Practices

The five dimensions of the framework require corresponding pedagogical practices. The study proposes five major practices: Inquiry-Based Learning, Students begin with a question or problem and investigate relevant Islamic sources, scholarly interpretations, and contemporary circumstances. Contextual Problem Solving, Students examine real or realistic situations in which Islamic principles need to be applied. Examples include digital transactions, environmental issues, family relationships, or online communication. Reflective Learning, Students are asked to explain how their understanding has changed and what ethical responsibilities follow from the knowledge they acquire. Dialogic and Collaborative Learning, Students compare interpretations and practise respectful disagreement. The goal is not to eliminate disagreement but to develop the ability to reason responsibly across differences. Authentic Assessment, Students demonstrate their learning through products and performances rather than relying exclusively on written recall tests.

These practices are consistent with emerging research arguing that maqāṣid-based learning should move beyond memorisation toward inquiry, problem solving, and reflective learning.

3.8 Contribution and Implications of the Framework



First, conceptually, it positions Maqāṣid al-Sharī‘ah as an educational framework rather than merely an object of study. This expands the educational significance of maqāṣid from legal theory toward curriculum purposes, learning competencies, and pedagogical processes. Second, pedagogically, it provides a pathway for connecting Islamic knowledge with contemporary learning. The five maqāṣid dimensions can be transformed into educational domains and developed through inquiry, contextual problem solving, dialogue, reflection, and authentic assessment. Third, methodologically, the framework offers possible indicators for future empirical research. Researchers can examine whether students exposed to maqāṣid-based learning demonstrate stronger contextual reasoning, ethical decision-making, critical thinking, and application of Islamic principles than students receiving conventional instruction.

The framework also has implications for curriculum developers. Rather than adding maqāṣid as another independent topic, curriculum designers can use maqāṣid to connect existing Islamic Studies subjects with broader educational objectives. Qur'an and Hadith, Fiqh, Akidah Akhlak, Islamic History, and Arabic can all provide contexts in which students examine the relationship between knowledge, purpose, and responsible action. Recent research has similarly begun to explore maqāṣid-based curriculum development and its relationship with critical thinking and moderate character formation.

3.9 Limitations and Future Research

This study has several limitations. First, it is conceptual and does not provide empirical evidence concerning the effectiveness of the proposed framework. Second, the translation of maqāṣid into educational domains involves interpretive decisions that require further scholarly examination. Third, educational contexts differ across countries, institutions, curricula, and cultural environments. Therefore, the framework should not be treated as a universal instructional model that can be implemented without adaptation.



Future research should empirically test the framework in different educational contexts. Qualitative studies could investigate how teachers interpret and implement maqāṣid-based learning. Classroom studies could examine student discussions, written work, and problem-solving processes. Quantitative research could develop instruments for measuring maqāṣid-oriented thinking, critical reasoning, and ethical decision-making. Mixed-methods research could examine both measurable learning outcomes and students' experiences of applying maqāṣid to contemporary problems.

An important direction for future research is also the development of reliable assessment instruments. Researchers should distinguish between students' knowledge of maqāṣid and their ability to use maqāṣid as a framework for reasoning. Knowing the five objectives does not necessarily mean that a student can apply them appropriately to complex contemporary situations.

4. CONCLUSION

This article has proposed a conceptual framework for integrating Maqāṣid al-Sharī'ah into Islamic education for contemporary learning. The central argument is that maqāṣid should not be positioned solely as a theoretical topic within Islamic legal studies but can also function as a normative and pedagogical framework for determining educational purposes, developing student competencies, designing learning activities, and constructing meaningful assessment.

The framework connects five major maqāṣid dimensions – *ḥifẓ al-dīn*, *ḥifẓ al-naḥs*, *ḥifẓ al-ʿaql*, *ḥifẓ al-nasl*, and *ḥifẓ al-māl* – with five educational orientations: spiritual responsibility, human well-being, intellectual development, family and social responsibility, and economic responsibility. These orientations can be developed through inquiry-based learning, contextual problem solving, reflective learning, dialogic interaction, and authentic assessment.



The proposed learning cycle of Encounter → Question → Investigate → Deliberate → Apply → Reflect provides a practical mechanism for translating maqāṣid from abstract principles into learning processes. Through this approach, students are encouraged not merely to memorise religious concepts but to understand their purposes, examine their relevance, consider consequences, and apply them responsibly to contemporary problems.

The contribution of the framework is therefore to bridge classical Islamic legal thought and contemporary educational practice. It offers Islamic educators a way to preserve the normative foundations of Islamic learning while developing students' critical thinking, ethical judgement, contextual understanding, and social responsibility.

Nevertheless, the framework remains conceptual and requires empirical testing. Future studies should examine its implementation across different educational settings and develop reliable instruments for assessing maqāṣid-oriented reasoning and behaviour. If empirically validated, maqāṣid-based Islamic education may provide a meaningful pathway for developing learners who are simultaneously religiously grounded, intellectually capable, ethically responsible, and responsive to contemporary challenges.



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