

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

Muhammad Eko Arief Wijaksono¹, Moh. Affan², Zarkoni³, Hasan Baharun⁴

^{1,3,4}Universitas Nurul Jadid

²Institut Badri Mashduqi

First author email : EkoArief42@gmail.com

Abstract

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 52 scholarly sources published between 2015 and 2025, including peer-reviewed journal articles, academic books, conference proceedings, and research reports related to educational technology, Islamic education, digital pedagogy, and Islamic ethical philosophy. Sources were selected based on their relevance to digital learning, Islamic educational values, and the application of *Maqāṣid al-Sharī'ah* in contemporary educational contexts. The findings identify a *Maqāṣid-based* Digital Pedagogy Framework consisting of four interconnected dimensions: ethical technology use (*ḥifẓ al-dīn and ḥifẓ al-ʿaql*), inclusive and equitable access (*ḥifẓ al-nafs and ḥifẓ al-māl*), learner well-being and digital responsibility, and sustainable educational innovation. The framework demonstrates that educational technology should not merely prioritize efficiency and technological advancement but must also protect intellectual integrity, moral responsibility, social justice, and human welfare. Furthermore, the study shows that the application of *Maqāṣid al-Sharī'ah* can address contemporary challenges such as digital dependency, algorithmic bias, educational inequality, and the dehumanization of learning environments. This study contributes to the discourse on Islamic educational reform by proposing an operational framework that integrates educational technology with *Maqāṣid al-Sharī'ah*, thereby supporting the development of value-oriented, adaptive, inclusive, and sustainable digital education in the contemporary era.

Keywords: *Maqāṣid al-Sharī'ah*, educational technology, digital pedagogy.

Abstrak

Penelitian ini mengkaji integrasi *Maqāṣid al-Sharī'ah* dalam teknologi pendidikan pada konteks pendidikan Islam kontemporer. Perkembangan pesat teknologi digital telah mentransformasi sistem pendidikan secara global, menciptakan berbagai peluang sekaligus tantangan etis yang berkaitan dengan nilai-nilai kemanusiaan, tanggung jawab sosial, dan keberlanjutan pendidikan. Penelitian ini bertujuan untuk menganalisis bagaimana prinsip-prinsip *Maqāṣid al-Sharī'ah* dapat berfungsi sebagai kerangka normatif dalam pengembangan dan implementasi teknologi

pendidikan, khususnya dalam mendorong pedagogi digital yang etis, adaptif, inklusif, dan berkelanjutan. Penelitian ini menggunakan pendekatan qualitative literature review dengan menganalisis 52 sumber ilmiah yang diterbitkan pada rentang tahun 2015–2025, yang meliputi artikel jurnal bereputasi, buku akademik, prosiding konferensi, dan laporan penelitian yang berkaitan dengan teknologi pendidikan, pendidikan Islam, pedagogi digital, serta filsafat etika Islam. Sumber-sumber tersebut dipilih berdasarkan relevansinya terhadap pembelajaran digital, nilai-nilai pendidikan Islam, dan penerapan Maqāsid al-Sharī'ah dalam konteks pendidikan kontemporer. Hasil penelitian mengidentifikasi sebuah Kerangka Pedagogi Digital Berbasis Maqāsid yang terdiri atas empat dimensi yang saling terhubung, yaitu: penggunaan teknologi yang etis (ḥifẓ al-dīn dan ḥifẓ al-'aql), akses pendidikan yang inklusif dan berkeadilan (ḥifẓ al-nafs dan ḥifẓ al-māl), kesejahteraan peserta didik dan tanggung jawab digital, serta inovasi pendidikan yang berkelanjutan. Kerangka ini menunjukkan bahwa teknologi pendidikan tidak hanya perlu berorientasi pada efisiensi dan kemajuan teknologi, tetapi juga harus melindungi integritas intelektual, tanggung jawab moral, keadilan sosial, dan kemaslahatan manusia. Selain itu, penelitian ini menunjukkan bahwa penerapan Maqāsid al-Sharī'ah mampu memberikan solusi terhadap berbagai tantangan kontemporer seperti ketergantungan digital, bias algoritma, kesenjangan pendidikan, dan dehumanisasi lingkungan pembelajaran. Penelitian ini berkontribusi pada pengembangan wacana reformasi pendidikan Islam dengan menawarkan kerangka operasional yang mengintegrasikan teknologi pendidikan dan Maqāsid al-Sharī'ah, sehingga dapat mendukung pengembangan pendidikan digital yang berorientasi pada nilai, adaptif, inklusif, dan berkelanjutan di era kontemporer.

Kata kunci: Maqāsid al-Sharī'ah, teknologi pendidikan, pedagogi digital.

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 environments¹. 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 boundaries². 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 purposes³. In this regard, Maqāsid 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 system⁴.

¹ Fachrezzy, F., Games, D., & Rahman, H.. *Applying Resource-Based View for Competitive Advantage in the it Industry : A Case Study on PT Metro Indonesian Software*. 6 2317–2329.

<https://doi.org/https://doi.org/10.38035/jemsi.v6i4>

² Azizah, R. N., Putri, M. W., & Ulyantika, S. N.. *Epistemology of Islamic Educational Planning : An Analysis of Principles , Goals , and Values*. 04 3134–3146.

³ Abrar, M.. *Jurnal Seumubeuet : Jurnal Pendidikan Islam. Pendidikan Islam Dalam Perspektif Epistemologi Islam : Tantangan dan Peluang Abad 21*. 44–59.

⁴ Maemonah, M., Zuhri, H., Masturin, M., Syafii, A., Maemonah, M., Zuhri, H., Masturin, M., Syafii, A., & Aziz, H. *Contestation of Islamic educational institutions in Indonesia : Content analysis on social media*. *Contestation of Islamic educational institutions in Indonesia : Content analysis on social media*. Cogent Education, 10 <https://doi.org/10.1080/2331186X.2022.2164019>

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 learners⁵. 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 dependency⁶. 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 culture⁷. 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 development⁸.

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 worldwide⁹. This transformation accelerated significantly during the global pandemic, which intensified educational digitalization across different countries¹⁰. In practice, Islamic educational institutions have also adopted various digital technologies to support learning activities, curriculum management, and academic evaluation¹¹. However, such technological adoption remains predominantly driven by pragmatic and administrative considerations rather than by the substantive values of Islamic education¹². 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 welfare¹³.

Several previous studies have examined the relationship between educational technology and Islamic education from various perspectives¹⁴. Some scholars argue that digital technology enhances learning accessibility, broadens student participation, and strengthens pedagogical innovation within Islamic education¹⁵. Other studies reveal that digital platforms support collaborative learning, accelerate the dissemination of Islamic

⁵ Canu, U., Dzia, E., & Ubaidillah, M. A. Reconstructing the Paradigm of Islamic Education : Harmonizing Theocentrism and Anthropocentrism. 4 856–869.

⁶ Canu et al., 2025; Fanani & Kusumandyoko, 2024; Fauzian et al., 2025; Mahdiyini, 2025

⁷ Prasetyo & Anwar, 2021; Shaker et al., 2023

⁸ Johan, M., Budiadnyana, G. N., Admiral, Asbari, M., & Novitasari, D. Kepemimpinan Karismatik dalam Perspektif Karyawan UMKM: dari Motivasi Intrinsik hingga Tacit Knowledge Sharing. *Edumaspu: Jurnal Pendidikan*, 5 598–613. <https://ummaspu.e-journal.id/maspujlr/article/view/1303>

⁹ Imad et al., 2021; Maryati, 2025; Rossitika, 2024

¹⁰ Nurdiansah & Darmawan, 2025

¹¹ Nasution et al., 2026; Nurbaiti et al., 2026

¹² Fauzian et al., 2025; Maemonah et al., 2023

¹³ Affan, M., & Habsi, M. Da'wah strategy bil hal in islamic education institutions: a case study of entrepreneurship-based islamic boarding schools. *As-Sulthan Journal of Education*, 2, 304–312.

¹⁴ Affan, 2025, 2025; Saleh, 2026; Wahyuningsih et al., 2025

¹⁵ Mihardja, E. J., Murtadha, H. A., Ihsan, M., Ayu, D., Sari, P., & Insan, H. Based Entrepreneurship at Gunung Padang Site , Cianjur Dari Potensi Alam ke Potensi Usaha : Menyiapkan Kewirausahaan Geowisata di Situs Gunung Padang Cianjur. 5, 140–147.

knowledge, and improve the efficiency of educational assessment¹⁶. 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 implementation¹⁷. 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 transformation¹⁸. 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 framework¹⁹.

On the other hand, several critical studies have begun to highlight ethical concerns and the social consequences of educational technology within Muslim societies²⁰. 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^{21,22}. However, these critical discussions remain largely fragmented and have not yet developed a comprehensive conceptual synthesis between Maqāṣid al-Sharī‘ah and educational technology²³. 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 technology²⁴. 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 education²⁵.

The novelty of this article lies in developing a more systematic conceptual framework that specifically integrates Maqāṣid al-Sharī‘ah into the field of educational technology. While previous studies, including Karim, have acknowledged that Maqāṣid al-Sharī‘ah can serve as an ethical foundation for technological development, their discussions remain largely normative and do not explicitly explain how the principles of protecting religion (ḥifẓ al-dīn), intellect (ḥifẓ al-‘aql), life (ḥifẓ al-nafs), lineage (ḥifẓ al-nasl), and wealth (ḥifẓ al-māl) can be translated into educational technology design, implementation, and evaluation. This article goes beyond general ethical justification by constructing an integrative analytical framework that positions educational technology within a broader social, pedagogical, and epistemological ecosystem. Through a critical qualitative literature review, this study synthesizes contemporary discussions on digital pedagogy, Islamic educational philosophy, and educational technology to formulate a

¹⁶ Widnyani, N. M., Riyanto, A. A., Rosyidah, E., Made, N., & Lisnawati, A. Resource-Based View, Dynamic Capabilities, and Entrepreneurial Orientation: Their Impact on MSME Performance and Sustainable Competitive Advantage of MSMEs in Bali. 10, 206–217.

¹⁷ Baharun, H., Hefniy, H., Silviani, S., Maarif, M. A., & Wibowo, A. Knowledge Sharing Management: Strategy for Improving the Quality of Human Resources. AL-TANZIM: Jurnal Manajemen Pendidikan Islam, 5129–139. <https://doi.org/10.33650/al-tanzim.v5i1.1831>

¹⁸ Saputri, S. A. S. Strategi Digital Marketing dalam Meningkatkan School Branding di SMA Yadika 6 Pondok Aren.

¹⁹ Nguyen, H. T. T., Song, H., Pham, T., & Freeman, S. Dynamic capabilities in tourism businesses: antecedents and outcomes. In *Review of Managerial Science*. Springer Berlin Heidelberg. <https://doi.org/10.1007/s11846-022-00567-z>

²⁰ Maryati, 2025; Rossitika, 2024

²¹ Habsi, 2025c

²² Biswakarma, 2025; Maskanah et al., 2026

²³ Habsi et al., 2025

²⁴ Habsi, 2025b, 2025a

²⁵ Aini, 2020; Bhima et al., 2024; Yulistina & Yustina, 2025

Maqāṣid-oriented approach that can serve as a conceptual reference for value-based, inclusive, and sustainable digital education. Therefore, this article contributes not only to the theoretical discourse on Islamic educational reform but also to the development of a more operational framework for aligning technological innovation with the objectives of Islamic education.

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? Although previous studies, including Karim, have highlighted the relevance of Maqāṣid al-Sharī'ah as an ethical foundation for technological development, their discussions remain largely general and normative, with limited attention to the specific context of educational technology. Moreover, these studies have not sufficiently elaborated how the principles of ḥifẓ al-dīn (protection of religion), ḥifẓ al-'aql (protection of intellect), ḥifẓ al-nafs (protection of life), ḥifẓ al-nasl (protection of lineage), and ḥifẓ al-māl (protection of wealth) can be translated into analytical dimensions applicable to the design, implementation, and evaluation of digital learning systems. Therefore, this study aims to analyze the conceptual relationship between Maqāṣid al-Sharī'ah and educational technology through a critical synthesis of relevant academic literature while developing an integrative framework that specifically addresses digital pedagogy within contemporary Islamic education. 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, thereby extending previous scholarship from a general ethical discussion toward a more operational and educationally oriented framework.

Metode Penelitian

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-Sharī'ah, educational technology, digital pedagogy, Islamic education, and educational ethics. After identifying relevant literature, the researcher conducted a screening process based on titles, abstracts, keywords, and thematic relevance to the research objectives. The selected documents were then subjected to qualitative content analysis. The analysis began with open coding, in which key concepts, arguments, and findings related to educational technology and Maqāṣid al-Sharī'ah were identified and labeled. These initial codes were subsequently grouped through axial coding into broader thematic categories, including ethical technology use, protection of intellectual development, social justice and educational access, digital responsibility, and sustainable educational innovation. Following this stage, thematic patterns across the literature were compared and synthesized to identify conceptual relationships and recurring scholarly perspectives. The resulting themes were then interpreted through the lens of Maqāṣid al-Sharī'ah to construct an integrative analytical framework explaining the relationship between educational technology and Islamic

educational values. To enhance the trustworthiness of the study, several validation strategies were employed. First, source triangulation was conducted by comparing findings from different types of academic publications, including journal articles, books, conference proceedings, and research reports. Second, theoretical triangulation was applied by examining the literature through multiple perspectives, including Islamic educational philosophy, digital pedagogy, and educational technology studies. Third, an audit trail was maintained by documenting the literature selection process, coding procedures, thematic development, and analytical decisions throughout the study. Finally, consistency checks were performed to ensure that the interpretations and conclusions remained aligned with the evidence presented in the reviewed literature. These procedures were intended to strengthen the credibility, dependability, and confirmability of the research findings.

RESULT AND DISCUSSION

Result

The Integration of *Maqāṣid al-Sharī'ah* Principles in the Development and Implementation of Educational Technology

The integration of Maqāṣid al-Sharī'ah 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-Sharī'ah emphasizes the protection of religion ²⁶, intellect ²⁷, life ²⁸, lineage ²⁹, and wealth ³⁰ 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

²⁶ ḥifz al-dīn

²⁷ ḥifz al-'aql

²⁸ ḥifz al-nafs

²⁹ ḥifz al-nasl

³⁰ ḥifz al-māl

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.

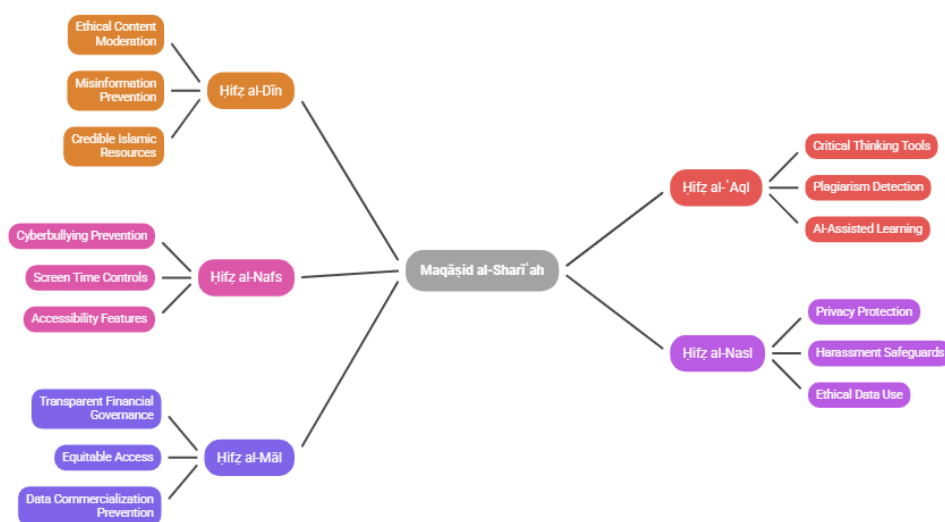
Critically examining the existing literature reveals that most previous studies still position *Maqāṣid al-Sharī'ah* as a supplementary ethical justification rather than as a comprehensive analytical framework for educational technology development. Many discussions focus primarily on the practical benefits of digital learning while underestimating the broader epistemological and moral implications of technological transformation. Moreover, there remains limited scholarly attention toward translating *Maqāṣid al-Sharī'ah* 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.

Operationalizing *Maqāṣid al-Sharī'ah* in Educational Technology

To address the limitations identified in previous studies, this research proposes an operational framework that translates the five dimensions of *Maqāṣid al-Sharī'ah* into practical indicators for the design, implementation, and governance of educational technology. First, *ḥifẓ al-dīn* (protection of religion) can be implemented through the development of digital learning environments that support ethical content moderation, prevent the dissemination of misinformation and religious extremism, and facilitate access to credible Islamic learning resources. Educational platforms should also incorporate digital ethics guidelines that encourage responsible online behavior and respect for religious diversity. Second, *ḥifẓ al-'aql* (protection of intellect) can be operationalized through technologies that promote critical thinking, information literacy, and intellectual integrity. This includes the use of plagiarism detection systems, AI-assisted learning tools that encourage analytical reasoning rather than passive dependence, and learning analytics designed to support cognitive development rather than merely measuring academic performance. Third, *ḥifẓ al-nafs* (protection of life and well-being) may be reflected in features that protect learners' psychological and physical well-being. Examples include mechanisms to prevent cyberbullying, controls to reduce excessive screen time, digital wellness monitoring, and inclusive accessibility features for learners with disabilities. Educational technology should contribute to a safe and healthy learning environment. Fourth, *ḥifẓ al-nasl* (protection of lineage, dignity, and human

honor) can be implemented through strong privacy protection policies, safeguards against online harassment, and regulations governing the ethical use of learner data. Learning Management Systems (LMS) should ensure the confidentiality of student information, protect minors from inappropriate content, and establish clear standards for respectful digital interaction. Fifth, *ḥifẓ al-māl* (protection of wealth and economic rights) can be translated into transparent financial governance within educational technology systems. This includes protecting users from exploitative monetization practices, ensuring transparency in subscription fees, preventing unauthorized data commercialization, and promoting equitable access to educational resources through affordable or open-access digital platforms. The analysis indicates that these five dimensions are interconnected and collectively form a Maqāṣid-oriented framework for educational technology governance. Rather than treating technology as a value-neutral instrument, this framework positions educational technology as a socio-ethical system that must balance innovation, educational effectiveness, human welfare, and Islamic ethical principles. Accordingly, digital pedagogy informed by Maqāṣid al-Sharī‘ah offers a practical foundation for developing educational technologies that are not only technologically advanced but also ethically responsible, inclusive, and sustainable.

Image 1 : Operationalizing Maqasid al-Shariáh in Educational Technology



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-Sharī'ah* 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-Sharī'ah* 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-Sharī'ah* 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 ³¹	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 ³²	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 ³³	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. ³⁴	Technology adoption in Islamic schools	Case study	Infrastructure and digital literacy influence implementation success	Highlights institutional challenges in digital transformation
Karim ³⁵	<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 ³⁶	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 ³⁷, Alim and Hassan ³⁸, and Yusuf et al. ³⁹ emphasize the

³¹ 2021

³² 2020

³³ 2022

³⁴ 2021

³⁵ 2023

³⁶ 2022

³⁷ 2021

³⁸ 2022

³⁹ 2021

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 Rahman⁴⁰, Karim⁴¹, and Ahmed and Suleiman⁴² 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 Maqāsid 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 Maqāsid 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 Maqāsid 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

⁴⁰ 2020

⁴¹ 2023

⁴² 2022

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 intellect⁴³, religion⁴⁴, 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 *maṣlaḥah* 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.

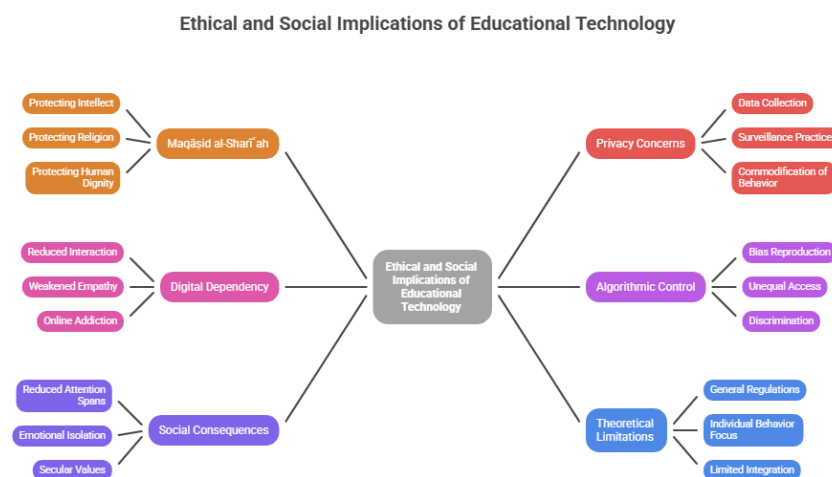
The reviewed literature demonstrates several consistent patterns concerning the ethical and social implications of educational technology. First, there is broad agreement that digital learning technologies significantly influence learners' moral behavior, social interaction, and intellectual development 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.

⁴³ ḥifz al-‘aql

⁴⁴ ḥifz al-dīn

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-Sharīʿah, 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-Sharīʿah 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-Sharīʿah 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-Sharīʿah, 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 ⁴⁵, religion ⁴⁶, 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.

⁴⁵ *ḥifẓ al-‘aql*

⁴⁶ *ḥifẓ al-dīn*

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.

Based on the synthesis of the reviewed literature, this study proposes a *Maqāṣid-oriented* digital pedagogy model that integrates the five fundamental objectives of Maqāṣid al-Sharī'ah into the instructional design, implementation, and evaluation of digital learning. Unlike previous studies that primarily discuss digital pedagogy at a conceptual level, this model offers a practical framework for aligning technological innovation with Islamic educational values. The model consists of five interconnected dimensions that collectively support adaptive, inclusive, and sustainable learning within contemporary Islamic education. The first dimension is ethical orientation based on *ḥifẓ al-dīn* (protection of religion). In digital learning environments, this dimension emphasizes the cultivation of ethical awareness, responsible technology use, and adherence to moral principles throughout the learning process. Educators are encouraged to establish clear standards regarding academic integrity, responsible digital communication, verification of online information, and respect for religious and cultural diversity. Thus, technology functions not only as a medium of instruction but also as a means of strengthening ethical and spiritual consciousness. The second dimension is intellectual development based on *ḥifẓ al-'aql* (protection of intellect). This dimension focuses on developing critical thinking, analytical reasoning, creativity, and digital literacy through technology-enhanced learning activities. Digital platforms, collaborative learning tools, educational simulations, and artificial intelligence applications can be utilized to encourage inquiry-based learning and active knowledge construction. The emphasis is not merely on information acquisition but on strengthening learners' capacity to evaluate information critically and make informed decisions in increasingly complex digital environments. The third dimension is learner well-being based on *ḥifẓ al-*

nafs (protection of life). This dimension highlights the importance of creating safe, healthy, and supportive digital learning environments. Educational institutions should ensure that digital learning systems include measures to prevent cyberbullying, reduce excessive digital exposure, support mental well-being, and provide equitable access for learners with diverse needs and abilities. In this framework, educational technology is expected to contribute positively to learners' physical, psychological, and social welfare.

The fourth dimension is digital citizenship and human dignity based on *hifz al-nasl* (protection of lineage and human dignity). Within digital pedagogy, this principle is reflected in the protection of privacy, ethical online interaction, responsible use of personal data, and the promotion of respectful communication among learners. Educational technology should support the development of digital citizenship competencies that encourage accountability, empathy, and respect for human dignity in virtual learning environments. The fifth dimension is sustainability and economic justice based on *hifz al-māl* (protection of wealth). This dimension emphasizes equitable access to educational technology, transparency in the use of digital educational services, and the prevention of exploitative practices related to learner data and commercial interests. Educational institutions are encouraged to utilize affordable and accessible technological solutions, promote open educational resources, and ensure that digital transformation does not create new forms of educational inequality. Taken together, these five dimensions demonstrate that digital pedagogy based on *Maqāṣid al-Sharī'ah* extends beyond technological adaptation and instructional effectiveness. Rather, it represents a holistic educational framework that integrates ethical responsibility, intellectual development, learner well-being, human dignity, and social sustainability into digital learning practices. Through this model, the transformation of digital pedagogy can contribute not only to educational innovation but also to the realization of the broader objectives of Islamic education in fostering human welfare and balanced development in the digital era.

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-Sharī'ah 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-Sharī'ah into educational technology provides a comprehensive ethical framework for guiding digital transformation in contemporary Islamic education. The findings indicate that educational technology should not be viewed solely as a technical tool for improving learning efficiency and accessibility but also as a medium that influences intellectual development, moral responsibility, human dignity, and social welfare. In this regard, the principles of ḥifẓ al-dīn, ḥifẓ al-ʿaql, ḥifẓ al-nafs, ḥifẓ al-nasl, and ḥifẓ al-māl offer a normative foundation for the design, implementation, and governance of educational

technology. This study further identifies a Maqāsid-oriented digital pedagogy model that integrates ethical orientation, intellectual development, learner well-being, digital citizenship, and educational sustainability into digital learning practices. The proposed framework demonstrates that the successful implementation of educational technology depends not only on technological infrastructure but also on the incorporation of value-based educational principles that support inclusivity, adaptability, and long-term human development. Theoretically, this study contributes to the discourse of contemporary Islamic education by extending the application of Maqāsid al-Sharī'ah from a general ethical perspective toward a more operational framework for educational technology and digital pedagogy. Nevertheless, this study is limited to a conceptual literature review and does not empirically examine the implementation of the proposed framework. Therefore, future research is recommended to test and validate the framework within specific educational settings, learning management systems, and digital learning environments to assess its practical effectiveness and applicability.

Daftar Pustaka

- Abrar, M.. *Jurnal Seumubeuet : Jurnal Pendidikan Islam Pendidikan Islam Dalam Perspektif Epistemologi Islam : Tantangan dan Peluang Abad 21*. 44–59.
- Affan, M. Prophetic Transformational Leadership in Islamic Education: Building Human Resource Development in the 21st Century. *Daar El-Makrifah: Journal of Islamic Religious Education*, 1, 1–11.
- Affan, M., & Habsi, M. Da'wah strategy bil hal in islamic education institutions: a case study of entrepreneurship-based islamic boarding schools. *As-Sulthan Journal of Education*, 2, 304–312.
- Aini, M. Q. Homepage: <http://e-journal.staima-alhikam.ac.id/index.php/mpi>. *E-Journal.Staima-Alhikam.Ac.Id/Index.Php/Mpi*, 1 184–199.
- Arifin, S. (2017). Model integrasi ilmu umum dan ilmu agama di PTAIN. *JURNAL AHSANA MEDIA: Jurnal Pemikiran, Pendidikan dan Penelitian Ke-Islaman*, 1(01).
- Arifin, S. (2017). Mengurai Basis Filosofis Pendidikan Islam. *Kariman: Jurnal Pendidikan Keislaman*, 5(2), 1-18.
- Arifin, S., & Syaiful, A. (2020). Urgensi parenting education berbasis e-learning di era digital. *Kariman: Jurnal Pendidikan Keislaman*, 8(1), 41-54
- Azizah, R. N., Putri, M. W., & Ulyantika, S. N.. *Epistemology of Islamic Educational Planning : An Analysis of Principles , Goals , and Values*. 04 3134–3146.
- Baharun, H., Hefniy, H., Silviani, S., Maarif, M. A., & Wibowo, A. Knowledge Sharing Management: Strategy for Improving the Quality of Human Resources. *AL-TANZIM: Jurnal Manajemen Pendidikan Islam*, 5129–139. <https://doi.org/10.33650/al-tanzim.v5i1.1831>
- Bhima, D., Hadian, S., Safwandy, M., & Nursobah, A. *The Study of Tajweed and Its Influence on Quranic Reading Proficiency*. 4, 78–86.
- Canu, U., Dzia, E., & Ubaidillah, M. A. *Reconstructing the Paradigm of Islamic Education : Harmonizing Theocentrism and Anthropocentrism*. 4 856–869.
- Fanani, M. R., & Kusumandyoko, T. C.. Pengembangan Konten Instagram Sebagai Media Promosi Pondok Pesantren Sabilillah Surabaya. *Jurnal Barik*, 6 79–89. <https://ejournal.unesa.ac.id/index.php/JDKV/>
- Fauzian, R., Saepudin, J., & Saehudin, S.. *Transformative Epistemology in Advancing Contemporary Islamic Education : Knowledge Reconstruction Integrative-Nuraniyah Perspective*. 3 144–157.

- Habsi, M. Integrating Green Economy and Local Wisdom: A Multidisciplinary Strategy for Achieving Sustainable Development in Indonesia. *DAAR EL-KAMIL: Multidisciplinary Journal*, 1, 29–38.
- Habsi, M. The Use of Social Media in Islamic Education: Opportunities and Challenges in Enhancing Students' Trust and Engagement. *DAAR EL-MAKRIFAH: Journal of Islamic Religious Education*, 1 31–40.
- Habsi, M., Hefniy, H., & Munawaroh, M.. Optimization of Social Media Management in Enhancing the Brand Image of Islamic Boarding Schools. *Journal of Educational Management Research*, 4 1934–1946.
- Imad, F., Alshubakie, A., & Taha, M. M.. *The Total Quality Management and Its Relationship in Raising the Educational Level in the Iraqi Universities*. 20 615–623. <https://doi.org/10.17051/ilkonline.2021.05.66>
- Li, X., Alwadi, B. M., Ahmad, A., Dukhaykh, S., & Khan, I. *Igniting success : how growth mindset fuels academic achievement through self-belief and strategic effort*.
- Maemonah, M., Zuhri, H., Masturin, M., Syafii, A., Maemonah, M., Zuhri, H., Masturin, M., Syafii, A., & Aziz, H. Contestation of Islamic educational institutions in Indonesia : Content analysis on social media Contestation of Islamic educational institutions in Indonesia : Content analysis on social media. *Cogent Education*, 10 <https://doi.org/10.1080/2331186X.2022.2164019>
- Mahdiyini, K. Al. *Cognitive Justice in Islamic Education : Decolonizing Pedagogical Practices through Tarbawi Tafsir of QS . Al-Alaqa : 1-5*. 10200–220.
- Maryati, S. *Kepemimpinan Transformasional Kepala Madrasah dalam Meningkatkan Mutu Pendidikan Islam di Era Digital*. 8910–920.
- Maskanah, M., Adiyono, A., Muhammad, N., Al-Matari, A. S., & Waziroh, I. Beyond Digitalization: AI-Driven Administrative Management and Its Impact on School Quality Improvement. *Muallimun: Jurnal Kajian Pendidikan Dan Keguruan*, 61–14.
- Mundiri, A., Baharun, H., Wahid, A. H., Zamroni, Ramadhani, K., Imamah, L., & Zakiyah, U. Digital Branding in Increasing Civic Engagement; A Public Relation Strategy in the Battle of Perceptions. *Proceedings of the First International Conference on Science, Technology, Engineering and Industrial Revolution* 536 61–64. <https://doi.org/10.2991/assehr.k.210312.010>
- Nasution, A., Subur, A., & Hasibuan, Z. E.. THE IMPLEMENTATION OF ISLAMIC EDUCATION IN DEVELOPING TEACHERS' CHARACTER: A QUALITATIVE STUDY OF ISLAMIC EDUCATION TEACHERS AT SMP NEGERI 2 PADANGSIDIMPUAN. *Multidisciplinary Indonesian Center Journal* 3 816–822.
- Nurbaiti, D., Muzaki, I. A., & Mustofa, T. PENGGUNAAN TEKNOLOGI DALAM PEMBELAJARAN PENDIDIKAN AGAMA ISLAM KELAS VIII DI SMP ISLAM TELUKJAMBE KARAWANG: The Use of Technology in Islamic Religious Education Learning for Grade VIII Students at Islamic Junior High School Telukjambe Karawang. *TA'LIMUNA: Jurnal Pendidikan Islam*, 15, 65–77.
- Nurdiansah, I. D., & Darmawan, D. *Academic Procrastination among Students : Psychological Factor Contributions of Academic Stress , Self-Efficacy , and Self-Control*. 17 899–912. <https://doi.org/10.37680/qalamuna.v17i2.7314>
- Prasetyo, M. A. M., & Anwar, K. Karakteristik Komunikasi Interpersonal serta Relevansinya dengan Kepemimpinan Transformasional. *Jurnal Komunikasi Pendidikan*, 5, 25. <https://doi.org/10.32585/jkp.v5i1.1042>
- Saleh, M. Imam Al-Ghazali's Views on Management of Moral Education in The Book of Ihya'Ulumuddin. *Al-Ghazalia: Journal of Islamic Thought and Education*, 1 57–73.
- Shaker, T., Islam, U., & Indonesia, I.. *Islam in education : how marginalizing Islamic*

- curriculum from Egypt ' s national education has contributed to religious extremism. 8*
139–155. <https://doi.org/10.18326/attarbiyah.v8i2.139-155>
- Suguna, M., Sreenivasan, A., Ravi, L., Devarajan, M., Suresh, M., Almazyad, A. S., Xiong, G., Ali, I., Mohamed, A. W., Lim, W. M., Bansal, S., Kumar, S., Singh, S., Nangia, P., Zaenal Asikin, M., & Fadilah, M. O. Entrepreneurial education and its role in fostering sustainable communities. *Jurnal Syntax Admiration*, 14 1–13. <https://doi.org/10.46799/jsa.v5i1.1023>
- Wahyuningsih, F., Hakki, S., & Susanti, R. Preaching Through Social Media in Islamic Religious Education: Analysis of Effectiveness and Challenges in Increasing Religious Awareness. *Journal of Higher Education and Academic Advancement*, 2 400–410.
- Yulistina, I., & Yustina, Y. *Paradigma Pendidikan Islam dalam Arus Modernisasi : Tinjauan Filosofis dan Historis. 01*, 18–26.