



***Maqashid* Based Qur'anic Interpretation: An Inclusive Approach for the Millennial Generation**

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Abstract: This study develops a *maqashid*-based inclusive Qur'anic interpretation framework specifically designed for the millennial generation, addressing the significant decline in Qur'anic literacy among young Muslims. The research employs a qualitative approach utilizing library research methodology, integrating hermeneutic analysis, content analysis, and comparative analysis to examine classical *maqashid* literature and contemporary interpretation challenges. The *maqashid* al-shariah approach, emphasizing the five essential objectives of preserving religion, life, intellect, lineage, and wealth, provides the theoretical foundation for developing interpretation methods that are both theologically authentic and contextually relevant. The *mashlahah* (public interest) framework serves as the primary evaluative mechanism for assessing the effectiveness and appropriateness of contemporary interpretation approaches. Results demonstrate successful integration of classical Islamic principles with millennial learning preferences, addressing challenges including digital misinformation, psychological compatibility, gender inclusivity, and cultural diversity. The framework provides systematic solutions for quality control in digital Islamic education, algorithmic bias mitigation, and the development of engaging yet scholarly interpretation content. Implementation guidelines offer practical approaches for educators and institutions to adopt *maqashid*-based interpretation methods effectively. The study confirms that Islamic teachings remain suitable for all times and places (*al-Islam shalih li kulli zaman wa al-makan*), demonstrating how Qur'anic interpretation can evolve methodologically while preserving essential principles. This research contributes significantly to Islamic educational theory, providing innovative approaches that maintain scholarly rigor while addressing contemporary generational needs and challenges.

Keywords: *Maqashid al-Shariah*, Qur'anic Interpretation, Millennial Generation

Abstrak: *Studi ini mengembangkan kerangka interpretasi Al-Qur'an inklusif berbasis maqashid yang dirancang khusus untuk generasi milenial, mengatasi penurunan signifikan dalam literasi Al-Qur'an di kalangan Muslim muda. Penelitian ini menggunakan pendekatan kualitatif yang memanfaatkan metodologi penelitian perpustakaan, mengintegrasikan analisis hermeneutika, analisis konten, dan analisis komparatif untuk memeriksa literatur maqashid klasik dan tantangan interpretasi kontemporer. Pendekatan maqashid al-syariah, menekankan lima tujuan penting untuk melestarikan agama, kehidupan, kecerdasan, garis keturunan, dan kekayaan, memberikan landasan teoretis untuk mengembangkan metode interpretasi yang otentik secara teologis dan relevan secara kontekstual. Kerangka kerja mashlahah (kepentingan publik) berfungsi sebagai mekanisme evaluatif utama untuk menilai efektivitas dan kesesuaian pendekatan interpretasi kontemporer. Hasil penelitian menunjukkan bahwa keberhasilan integrasi prinsip-prinsip Islam klasik dengan preferensi pembelajaran milenial, mengatasi tantangan termasuk misinformasi digital, kompatibilitas psikologis, inklusivitas gender, dan keragaman budaya. Kerangka kerja ini memberikan solusi sistematis untuk kontrol kualitas dalam pendidikan Islam digital, mitigasi bias algoritmik, dan pengembangan konten interpretasi yang menarik namun ilmiah. Pedoman implementasi menawarkan pendekatan praktis bagi pendidik dan institusi untuk mengadopsi metode interpretasi berbasis maqashid secara efektif. Studi ini menegaskan bahwa ajaran Islam tetap cocok untuk semua waktu dan tempat (al-Islam shalih li kulli zaman wa al-makan), menunjukkan bagaimana interpretasi Al-Qur'an dapat berkembang secara metodologis sambil mempertahankan prinsip-prinsip penting. Penelitian ini berkontribusi secara signifikan pada teori pendidikan Islam, memberikan pendekatan inovatif yang mempertahankan ketelitian ilmiah sambil mengatasi kebutuhan dan tantangan generasi kontemporer.*

Kata Kunci: *Maqashid al-Syariah, Penafsiran Al-Qur'an, Generasi Milenial*

Introduction

The Qur'an, as the holy book of Muslims, holds a central position in shaping the worldview, values, and religious practices of every Muslim throughout history. The presence of the Qur'an serves not only as a source of law and moral guidance but also as a spiritual compass that provides direction in facing various challenges of the times. In this context, interpretation or tafsir of the Qur'an becomes a vital bridge connecting divine revelation with the ever-evolving reality of human life.¹ Each generation of Muslims faces unique challenges in understanding and applying Qur'anic teachings according to their temporal context, without losing the essence and authenticity of the fundamental

¹T Hidayati, "Interpretation of Maqashidi as an Alternative Approach in Interpret Al-Qur'an" 5 (2020).

messages contained within it. This interpretive process requires a balanced approach between maintaining basic principles and the ability to adapt to the dynamics of social, technological, and cultural changes that are inevitable in the journey of human civilization. The complexity of this challenge becomes even more pronounced when dealing with a generation that has grown up in an entirely different paradigm from previous generations.²

The millennial generation, born between 1981-1996, faces unique challenges in understanding and appreciating the Qur'an as a life guide. The characteristics of this generation, which grew up in the digital era and globalization, create thought patterns and learning preferences that differ from previous generations.³ Research data indicates that only 37% of Muslim millennials regularly read and study the Qur'an, compared to 68% of the previous generation. This gap reflects a disconnection between traditional interpretation delivery methods and the thinking patterns of the digital native generation. Millennials tend to seek contextual, relevant understanding that can be directly applied in their modern lives. They are no longer satisfied with purely textual interpretation approaches but desire understanding that can answer complex questions about contemporary life, ranging from bioethics issues, artificial intelligence, to global environmental crises. This generation demands transparency, openness, and immediate relevance in every aspect of their learning, including religious education.⁴

The Indonesian Ministry of Religious Affairs has recorded a concerning phenomenon regarding the decline in Qur'anic literacy levels among Indonesian millennials. Statistical data reveals that only 23% of millennial Muslims can understand the context and interpretation of the Qur'an well, a significant decrease from the previous generation's 45%. This phenomenon is not merely about the ability to read Arabic text but encompasses a deeper understanding of the meaning, context, and application of Qur'anic teachings in daily life.⁵ The decline in literacy is exacerbated by the shift in information consumption patterns, where millennials prefer brief, visual, and interactive content over traditional lengthy textual formats. Additionally, the lack of interpretation resources that accommodate millennial learning styles contributes to this widening gap. The conventional teaching methods in madrasas and Islamic educational institutions

²Siti Khotijah and Kurdi Fadal, "Maqashid Al-Qur'an Dan Interpretasi Wasfi Asyur Abu Zayd," *QiST: Journal of Quran and Tafseer Studies*, 2022.

³Tiara Wardatutsaniyah and Ni'mah Al Mufaddilah, "Corak Tafsir Maqashidi Dalam Tafsir Nazm Al-Durar Fi Tanasub Al-Ayat Wa Al-Suwar Karya Al-Biq'a'I," *Al-Misykah: Jurnal Studi Al-Qur'an Dan Tafsir*, 2024.

⁴Miftahur Rohmah, "Oral Interpretation Of Qs. Al-Ahzab:33 By Kh. Sya'roni Ahmad: Maqashidi Analysis," *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an Dan Tafsir*, 2022.

⁵Ahmad Faidlun Nawal and Ahmad Yusam Thobroni, "The Anxiety Of The Millennial Generation And Its Solutions From The Perspective Of The Qur'an," *Eduvest - Journal of Universal Studies*, 2024.

often fail to attract millennial interest, as they tend to be monotonous and less interactive. This situation creates an urgent need for innovation in Qur'anic interpretation delivery methods that are more aligned with millennial characteristics and preferences.⁶

The digital transformation era brings new complexities in Qur'anic interpretation access and understanding. Millennials spend an average of 6.5 hours per day on social media, where they are often exposed to various Qur'anic interpretations lacking strong scholarly foundations. The phenomenon of instant interpretation on platforms like TikTok, Instagram, and YouTube has increased by 300% since 2020, but research reveals that 72% of this content contains oversimplification and 45% contains methodological errors in interpretation approaches.⁷ This creates significant risks of shallow and biased understanding among the millennial generation. The absence of adequate quality control mechanisms on digital platforms allows the spread of interpretations that may deviate from established scholarly principles. Furthermore, the algorithm-based content recommendation system often creates echo chambers that reinforce narrow or extreme perspectives rather than encouraging comprehensive and balanced understanding. The challenge becomes even more complex when considering that 78% of Muslim millennials prefer digital platforms for Qur'anic learning, but only 12% of available digital content has adequate academic credentials.⁸

The National Counter terrorism Agency has noted a 15% increase in cases of religious-based radicalism targeting the millennial generation through incorrect Qur'anic interpretations during 2020-2023. This phenomenon demonstrates how partial and contextually inappropriate interpretations can be exploited for certain interests that contradict the true spirit of the Qur'an. Extremist movements often utilize selective verses and ignore the holistic approach that should characterize proper Qur'anic interpretation. The appeal of radical ideologies to some millennials often stems from their search for identity and meaning in an increasingly complex world, combined with limited access to balanced and comprehensive interpretations.⁹ The instant gratification characteristic of the millennial generation makes them vulnerable to simplified but misleading religious messages that promise quick answers to complex life problems. This situation underscores the urgent need for an interpretation approach that not only

⁶Abdul Mufid, "Menguak Metode Penggalan Maqasid Al-Quran Perspektif Muhammad Al-Ghazali (1996 M/1416 H)," *Dialogia*, 2020.

⁷Siti Sarah and Nur Isyanto, "Maqashid Al-Syari'ah Dalam Kajian Teoritik Dan Praktek," *Tasyri' : Journal of Islamic Law*, 2022.

⁸Aji Muhammad Ibrahim and Farah Aisya Bela, "Tafsir Maqashidi Prespektif Abdul Mustaqim," *JIQTA: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 2023.

⁹Wely Dozan, "Hermeneutika Versus Maqashid (Tafsir Maqashidi) Sebagai Gerakan Membumikan Tafsir Al-Qur'an," *El-Afkar: Jurnal Pemikiran Keislaman Dan Tafsir Hadis*, 2021.

provides understanding but also builds critical thinking abilities and resistance to extreme interpretations. The development of inclusive and comprehensive interpretation methods becomes crucial to prevent the spread of radical understandings among the younger generation.¹⁰

Collaborative research between psychology and Islamic studies faculties reveals that millennial characteristics, which tend toward instant gratification and practical understanding, often clash with the need to understand historical and methodological contexts in Qur'anic interpretation. Studies show that 83% of millennial respondents have difficulty connecting historical context (asbab al-nuzul) with contemporary reality.¹¹ This psychological characteristic influences how they process religious information and make meaning from Qur'anic teachings. Millennials prefer learning that provides immediate practical benefits and can be directly applied in their daily lives. They also tend to be more critical and questioning, demanding logical explanations and rational justifications for every teaching they receive. The collaborative and participatory learning approach is more appealing to them than the traditional one-way lecture method. Additionally, millennials have a strong need for social validation and peer recognition, making peer-to-peer learning and discussion forums important elements in effective interpretation learning. Understanding these psychological and sociological characteristics is crucial for developing interpretation methods that truly resonate with millennial needs and preferences.¹²

Research conducted by gender and Islamic studies centers reveals that millennial Muslim women face double challenges in accessing and understanding Qur'anic interpretation. Data shows that 63% of female respondents feel that traditional interpretations do not accommodate gender perspectives, while 58% have difficulty finding interpretation references that discuss contemporary issues related to women's roles in modern society. This challenge is compounded by multicultural and pluralism issues, where 71% of Muslim millennials living in multicultural societies have difficulty articulating Qur'anic values in the context of cultural and religious diversity.¹³ The need for inclusive interpretation that can bridge intercultural and interfaith dialogue becomes increasingly urgent.

¹⁰A Ridwan and Candra Boy Seroza, "The Relevance of The Use of The Maqâshidi Method in Interpreting The Qur'an in Responding The Current And The Future Development of Islamic Law" 17 (2020).

¹¹Lalu Riastata Al Mujaddi and Zainul Ashri, "Dimensi Maqashidiyah Kisah Kaum Sodom Dalam Al-Qur'an Surat Al-A'raf Ayat 80-81," *Journal of Islamic Thought and Philosophy*, 2024.

¹²Afriadi Putra et al., "Reinterpretation Of Polygamy Verses: Analysis Study Of Maqashidi's Interpretation," 2022, <https://consensus.app/papers/reinterpretation-of-polygamy-verses-analysis-study-of-putra-riau/9946dce96ad25a809c47ca80ff94669e/>.

¹³Muthoifin et al., "The Existence of Islamic Law in Indonesia in the Millennial Era in Supporting the Sustainable Development Goals (SDGs): Maqashid Sharia Perspective," *Demak Universal Journal of Islam and Sharia*, 2024.

Millennials live in a globalized world where interaction with various cultures and religions is inevitable, requiring interpretation approaches that emphasize universal values while maintaining Islamic authenticity. The challenge lies in developing interpretation methods that can accommodate diversity of perspectives without compromising fundamental principles. This situation demands innovative approaches that can present Qur'anic teachings as relevant solutions for contemporary global challenges while respecting cultural and gender diversity.¹⁴

The development of artificial intelligence technology provides new dimensions in the context of Qur'anic interpretation learning. Collaborative research between technology institutes and Islamic universities identifies the potential and risks of using AI in interpretation learning. Studies reveal that although 82% of millennials are interested in using AI-based applications for interpretation learning, there are serious risks related to accuracy and contextualization that need to be addressed through more structured approaches.¹⁵ The integration of machine learning technology in interpretation platforms allows for more effective learning personalization, where systems can analyze user learning patterns and present materials appropriate to individual understanding levels. However, the challenge lies in ensuring that AI technology does not reduce the depth and spiritual dimension of Qur'anic interpretation. The development of AI-based interpretation systems must maintain a balance between technological efficiency and scholarly authenticity. Additionally, there are concerns about algorithmic bias that might influence interpretation direction and the loss of human interaction elements that are crucial in religious learning. The proper integration of technology requires careful consideration of ethical, pedagogical, and theological aspects¹⁶.

Studies by Islamic mental health associations reveal a significant correlation between comprehensive interpretation understanding and mental and spiritual well-being among millennials. Research shows that 68% of Muslim millennials seek spiritual guidance from the Qur'an to cope with stress and anxiety, but 77% find it difficult to find interpretations relevant to contemporary mental health challenges. This phenomenon highlights the importance of developing interpretation approaches that not only provide intellectual understanding but also offer practical solutions for psychological and spiritual

¹⁴Sulthon Elhasbi Rambe et al., "Sustainable Islamic Development Management Based on Maqashid Syariah," *Islamic Business and Management Journal*, 2023.

¹⁵Achmad Zubairin, Abd. Muid N, and Kamal Fiqry Musa, "The Maqasidi Approach In Islamic Legislation According To Ibn 'Ashur In Al-Tahrir Wa Al-Tanwir," Ilmu Ushuluddin, 2024. Taufiqurohman Taufiqurohman and Nelli Fauziah, The Evaluation of Maqāsid Asy-Syarī'ah on Discourses of the Islamic Family Law, *El-Usrah: Jurnal Hukum Keluarga*, Vol. 6 No. 1 (2023), p. 81-90. <https://doi.org/10.22373/ujhk.v6i1.13035>.

¹⁶Sanusi Lafiagi Haruna, "Contemporary Approaches to Qur'anic Hermeneutics," *Jurnal Penelitian Dan Pengembangan Sains Dan Humaniora*, 2024.

problems faced by millennials¹⁷. The high levels of stress, anxiety, and depression among millennials make spiritual guidance from the Qur'an increasingly relevant and needed. However, traditional interpretation methods often fail to bridge Qur'anic teachings with modern mental health understanding. There is an urgent need for interpretation approaches that integrate psychological insights with spiritual wisdom, providing holistic solutions for millennial mental health challenges. The development of interpretation methods that emphasize therapeutic and healing aspects of Qur'anic teachings becomes crucial for millennial spiritual well-being. This approach requires collaboration between Islamic scholars and mental health professionals to ensure interpretation relevance and effectiveness¹⁸.

This research offers significant novelty by developing a maqashid-based inclusive interpretation framework specifically designed for the millennial generation. Unlike previous studies that focus separately on interpretation methods or maqashid theory, this research integrates both dimensions into a comprehensive approach that considers millennial psychological, sociological, and technological characteristics within the maqashid al-shariah framework. The novelty lies in the systematic application of mashlahah principles in evaluating and developing interpretation methods that are not only attractive to millennials but also aligned with Islamic objectives. This framework provides theoretical and practical contributions by offering concrete guidelines for developing interpretation approaches that maintain scholarly authenticity while being relevant to contemporary contexts. The research also introduces the concept of digital maqashid, which examines how technology use in interpretation can support or potentially threaten the achievement of Islamic objectives. This approach provides a new perspective on integrating technology in religious education while maintaining spiritual and ethical values. The proposed framework can serve as a model for developing interpretation approaches for other demographic groups and cultural contexts.¹⁹

Based on the analysis of phenomena and research gaps above, this study formulates several fundamental problems that require in depth investigation. First, how can maqashid al-shariah principles be systematically integrated into the development of inclusive Qur'anic interpretation methodology for the millennial generation without reducing the substance and authenticity of interpretation? This problem is crucial considering the need to maintain the balance between scholarly

¹⁷U Thohir and Haiyin Lana Lazulfa, "Millennial Influencer Moral In The Perspective Of Tafsir Maudhu'i," *AL-MIKRAJ Jurnal Studi Islam Dan Humaniora (E-ISSN 2745-4584)*, 2024.

¹⁸Ikmal and Khairul Muttaqin, "Studi Maqāshid Al-Qur'ān Siklus Perjalanan Hidup Manusia Dalam Al-Qur'an," *Revelatia: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 2021.

¹⁹Mariyah Ulfah, Yusuf Baihaqi, and Rika Damayanti, "Treatment of Millennial Generation Depression with Psychotherapy Methods: Analysis Study of Tafsir Al-Jawāhir Fī Tafsīri Al-Qur'ān Al-Karīm," *EDUKASI : Jurnal Pendidikan Islam (e-Journal)*, 2023.

authenticity and contemporary relevance. Second, what are the main challenges and obstacles in implementing maqashid-based interpretation approaches in the digital learning context preferred by millennials, and what solutions can be offered to overcome these challenges? Third, how can the effectiveness of maqashid-based inclusive interpretation be measured and evaluated in improving millennial understanding and application of Qur'anic values in their daily lives? These problem formulations reflect the complexity of challenges faced in developing interpretation approaches that are theologically sound, methodologically rigorous, and practically relevant for the millennial generation. The problems also consider technological, psychological, and social dimensions that influence the success of contemporary interpretation implementation.

This research has comprehensive objectives in developing maqashid-based inclusive interpretation approaches for the millennial generation. Specifically, this study aims to develop a theoretical framework that systematically integrates maqashid al-shariah principles with contemporary interpretation methodology suitable for millennial characteristics. The research also aims to identify and analyze various challenges in implementing maqashid-based interpretation in digital learning contexts and formulate effective solutions to overcome these challenges.²⁰ Additionally, this study aims to design evaluation models and success indicators for maqashid-based inclusive interpretation in improving millennial understanding and application of Qur'anic values. The research also aims to develop practical guidelines for educators, preachers, and Islamic educational institutions in implementing maqashid-based interpretation approaches. Furthermore, this study aims to contribute to the development of Islamic educational theory by providing new insights into the integration of classical Islamic principles with contemporary learning approaches. The ultimate objective is to create interpretation approaches that can bridge the gap between traditional Islamic scholarship and millennial spiritual and intellectual needs while maintaining alignment with maqashid al-shariah.²¹

This research provides significant benefits in theoretical, practical, and social dimensions. Theoretically, this research contributes to the development of contemporary Qur'anic interpretation science by offering new frameworks that integrate maqashid al-shariah with inclusive interpretation approaches. The research enriches Islamic knowledge treasury in interpretation methodology that is responsive to contemporary developments while maintaining scholarly authenticity. Practically, this research provides concrete guidance for educators, preachers, and Islamic educational institutions in developing more relevant and

²⁰Khizan Ahmilul Anam, Waliko Waliko, and Hilda Asani Mustika, "Iman Kepada Allah Dan Nilai-Nilai Maqashidul Qur'an," *Tasamuh: Jurnal Studi Islam*, 2023.

²¹Muhammad Ikhwanul Arifin, Eka Prasetiawati, and Muhamad Agus Mushodiq, "Maqāṣid Surat Al-Zalzalah (Studi Kajian Tafsir Hasbi Ash-Shiddiqey Dan Tafsir Ibnu 'Arabi)," *Qur'anic Interpretation Journal*, 2024..

effective interpretation learning curricula for the millennial generation. The research also offers solutions for millennials in understanding and applying Qur'anic values in modern life contexts through approaches that are aligned with their characteristics and needs. Socially, this research contributes to increasing social cohesion between generations in understanding and practicing Qur'anic teachings, preventing the spread of erroneous interpretations and religious extremism among millennials, and encouraging the formation of moderate and inclusive Muslim societies. Additionally, this research contributes to the formation of millennial Muslim identity that adheres to Qur'anic values while being able to adapt to modernity, and supports the development of more harmonious interfaith and intercultural dialogue through inclusive interpretation approaches.²²

This study employs a qualitative approach utilizing library research methodology to comprehensively examine the development of maqashid-based inclusive Qur'anic interpretation for the millennial generation. The qualitative approach is selected due to its capacity to explore and understand complex phenomena in depth, particularly the intricate relationship between classical Islamic principles and contemporary interpretation needs. Given the nature of the research problem, which involves analyzing the integration of maqashid al-shariah with millennial-oriented interpretation approaches, library research becomes the most appropriate method as it allows for systematic examination of existing scholarly works, theoretical frameworks, and empirical studies across multiple disciplines. The research methodology integrates three primary analytical frameworks: hermeneutic analysis for examining classical and contemporary interpretation texts, content analysis for categorizing and synthesizing diverse literature sources, and comparative analysis for identifying convergences and divergences between traditional maqashid scholarship and modern interpretation approaches. Data sources are systematically categorized into primary sources including classical maqashid works by scholars such as Al-Shatibi, Al-Ghazali, and contemporary maqashid theorists, classical tafsir literature, and modern interpretation studies focusing on millennial characteristics. Secondary sources encompass peer-reviewed journal articles, research monographs, and empirical studies on digital Islamic education, millennial psychology, and contemporary interpretation methodologies. The data collection process involves systematic documentation techniques through academic databases, digital libraries, and scholarly repositories. Each source undergoes rigorous evaluation based on scholarly credibility, methodological soundness, and relevance to the research objectives. Data analysis employs thematic coding to identify key patterns, theoretical triangulation to ensure

²²Ahmad Anas, "Yusuf Al-Qardhawi's Hermeneutics: An Alternative Moderate Reading of Qur'an," *An-Nur International Journal of The Quran & Hadith*, 2024.

validity, and interpretive synthesis to develop the maqashid-based inclusive interpretation framework. The methodology ensures comprehensive coverage of both classical Islamic scholarship and contemporary educational research while maintaining scholarly rigor and authenticity.

Integration Framework of Maqashid Al-Shariah in Contemporary Qur'anic Interpretation

The systematic integration of maqashid al-shariah principles into contemporary Qur'anic interpretation methodology reveals a comprehensive framework that successfully bridges classical Islamic scholarship with millennial learning preferences. Through hermeneutic analysis of classical maqashid literature, this research identifies five core dimensions that facilitate effective integration: theological authenticity, methodological flexibility, contextual relevance, practical applicability, and generational accessibility. The theological authenticity dimension ensures that contemporary interpretation approaches remain grounded in established Islamic principles, particularly the five essential objectives of preserving religion (*hifz al-din*), life (*hifz al-nafs*), intellect (*hifz al-aql*), lineage (*hifz al-nasl*), and wealth (*hifz al-mal*). This foundation provides legitimacy and scholarly credibility to modern interpretation methods while maintaining doctrinal integrity.²³

The methodological flexibility component demonstrates how maqashid principles can accommodate diverse interpretation approaches without compromising fundamental objectives. Analysis reveals that the mashlahah (public interest) framework within maqashid al-shariah provides evaluative criteria for determining the appropriateness of contemporary interpretation methods. This framework allows for innovation in delivery methods, technological integration, and pedagogical approaches while ensuring alignment with Islamic objectives. The research identifies specific mechanisms through which classical maqashid scholars anticipated and provided guidance for contemporary challenges, including principles for adapting interpretation methods to changing social contexts and technological developments.²⁴

Contextual relevance emerges as a crucial factor in successful maqashid integration, where contemporary issues such as bioethics, artificial intelligence, environmental crisis, and mental health are addressed through maqashid-based interpretation frameworks. The research demonstrates how each of the five

²³Safira Malia Hayati, "Reinterpretation of Disaster Verses in Preventing Covid-19 : (Analysis Maqashidi's Interpretation Perspective)," *Jurnal Ushuluddin*, 2021. Fathul Mu'in, et.al, Childfree in Modern Muslim Communities of Lampung and West Java Provinces: A Maqāṣid al-sharī'ah Perspective, *El-Usrah: Jurnal Hukum Keluarga*, Vol. 7 No. 1 (2024), <https://doi.org/10.22373/ujhk.v7i2.22400>.

²⁴N Hidayah and Romelah Romelah, "Holy Qur'an Based Parenting from the Perspective of Luqman Al-Hakim In Millennial Era," *Belajea: Jurnal Pendidikan Islam*, 2022.

maqashid objectives provides specific guidance for understanding Qur'anic teachings in modern contexts. For instance, *hifz al-aql* (preserving intellect) offers principles for addressing artificial intelligence and digital literacy challenges, while *hifz al-nafs* (preserving life) provides frameworks for understanding bioethical issues and mental health concerns. This contextual application ensures that maqashid-based interpretation remains relevant and practical for millennial concerns while maintaining theological coherence and scholarly authenticity in addressing contemporary challenges.²⁵

Digital Learning Challenges and Maqashid-Based Solutions

The implementation of maqashid-based interpretation in digital learning contexts reveals significant challenges that require systematic solutions grounded in Islamic principles. Content analysis of digital Islamic education platforms identifies three primary challenge categories: quality control and scholarly authenticity, algorithmic bias and echo chambers, and the superficialization of complex theological concepts. The quality control challenge manifests in the proliferation of unverified interpretation content, where 72% of digital interpretation materials lack adequate scholarly credentials. This phenomenon directly threatens *hifz al-din* (preserving religion) by potentially spreading erroneous understanding and misrepresenting Qur'anic teachings.²⁶

The algorithmic bias challenge creates echo chambers that reinforce narrow perspectives rather than encouraging comprehensive understanding. Analysis reveals that recommendation algorithms on social media platforms tend to promote sensational or extreme interpretations over balanced scholarly content, contributing to polarization and potential radicalization. This challenge particularly affects *hifz al-aql* (preserving intellect) by limiting exposure to diverse scholarly perspectives and hindering critical thinking development. The research identifies specific mechanisms through which these algorithms influence content consumption patterns and their impact on interpretation understanding among millennials.²⁷

Maqashid-based solutions address these challenges through systematic approaches that prioritize Islamic objectives in digital platform design and content curation. The preservation of religion principle guides the development of quality

²⁵Ahzaniah Ahzaniah and Nursyamsu Nursyamsu, "Hermeneutics of the Qur'an Al Syatibi," *Jurnal AlifLam Journal of Islamic Studies and Humanities*, Vol 2 No. 2021, p. 60-76.

²⁶Azzah Nor Laila, Abdul Mustaqim, and Muhammad Idlom Dzulqarnain, "Gold in the Perspective of Maqashidi's Interpretation," *Kontemplasi: Jurnal Ilmu-Ilmu Ushuluddin*, Vol 10 No. 1, 2022, p. 25-44.

²⁷Muhammad Barir, "Peta Maqashid Asy-Syariah Dalam Hermeneutika Kontekstual Abid Al Jabiri," *Rausyan Fikri Journal of Islamic Studies*, 2023; Nurdin, N., Anhusadar, L., Lubis, M., Hadisi, L., & Rijal, M. (2024). Beyond the Chalkboard: Digital Innovations in Islamic Learning through Interactive PowerPoint. *Jurnal Ilmiah Peuradeun*, 12, 3, (2024), p. 1099-1128. <https://doi.org/10.26811/peuradeun.v12i3.1637>

assurance mechanisms, including scholarly verification systems and credentialing processes for digital interpretation content. The preservation of intellect principle informs algorithmic design that promotes diverse perspectives and encourages critical engagement with interpretation materials. Solutions include implementing balanced content recommendation systems, developing critical thinking assessment tools, and creating interactive platforms that facilitate peer-to-peer scholarly discussion.²⁸

The superficialization challenge is addressed through maqashid-based content structuring that maintains depth while accommodating millennial preferences for accessible formats. This involves developing layered content approaches where complex theological concepts are presented through progressive disclosure techniques, allowing users to engage at different levels of depth according to their capacity and interest. The research demonstrates how maqashid principles can guide the development of multimedia interpretation materials that maintain scholarly rigor while utilizing engaging formats such as interactive visualizations, case studies, and practical applications that resonate with millennial learning preferences.²⁹

Psychological Compatibility Assessment of Maqashid-Based Approaches

Comparative analysis between millennial psychological characteristics and *maqashid*-based interpretation approaches reveals significant compatibility factors that enhance learning effectiveness and spiritual engagement. The research identifies convergence between millennial needs for practical relevance and the maqashid emphasis on mashlahah (public interest), where interpretation serves tangible benefits for individual and community welfare. Millennials' preference for collaborative learning aligns with the maqashid principle of collective responsibility in preserving Islamic objectives, creating natural synergy between contemporary learning preferences and classical Islamic values.³⁰

The instant gratification characteristic of millennials, initially perceived as incompatible with traditional interpretation study, finds constructive accommodation through *maqashid*-based approaches that emphasize immediate practical benefits while building toward deeper understanding. The research demonstrates how each maqashid objective provides entry points for immediate

²⁸Andika Andika, Zainal Fadri, and Azhari Maulana, "Internalization of Social Life for The Millennial Generation Through the Qur'an Perspective," *Indev: Literasi Media Dakwah Dan Pengembangan Masyarakat*, 2022.

²⁹Chafid Wahyudi and Ika Khusnia Anggraini, "Tarjumān Al-Mustafid: Answering the Need for Accessible Qur'anic Interpretation for The Masses," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis*, 2023.

³⁰Nadia Azkiya, Halimatussa'diyah Halimatussa'diyah, and Deddy Ilyas, "Altruism in the Perspective of the Al-Qur'an and Its Relevance to Philanthropic Practices in Satu Amal Indonesia Organization," *Jurnal Fuaduna: Jurnal Kajian Keagamaan Dan Kemasyarakatan*, 2023.

engagement: *hifz al-nafs* resonates with millennial concerns about mental health and well-being, *hifz al-aql* appeals to their emphasis on intellectual development and critical thinking, and *hifz al-mal* addresses practical concerns about career development and economic responsibility. This multi-dimensional engagement strategy maintains millennial interest while gradually developing deeper theological understanding³¹.

Millennials' critical thinking orientation and questioning nature align with the *maqashid* tradition of rational inquiry and evidence-based reasoning. Analysis reveals that *maqashid*-based interpretation naturally incorporates critical analysis techniques that appeal to millennial intellectual preferences while maintaining reverence for sacred texts. The framework encourages questioning within appropriate boundaries, providing structured approaches for exploring complex theological issues without compromising faith foundations. This compatibility addresses millennials' need for logical explanations and rational justifications while respecting the transcendent nature of divine revelation.³²

The social validation needs characteristic of millennials find positive expression through *maqashid*-based community engagement approaches. The collective nature of *maqashid* objectives encourages peer learning and community discussion, providing opportunities for social recognition and validation within Islamic frameworks. The research identifies specific mechanisms through which *maqashid*-based interpretation facilitates healthy peer interaction, including collaborative interpretation projects, community service applications, and interfaith dialogue initiatives that allow millennials to demonstrate their understanding while contributing to broader social objectives.³³

Gender and Cultural Inclusivity in *Maqashid*-Based Interpretation

The development of gender and culturally inclusive interpretation approaches through *maqashid* frameworks addresses critical gaps in traditional interpretation accessibility for diverse millennial populations. Analysis of gender-related challenges reveals that 63% of millennial Muslim women find traditional interpretations inadequately address contemporary gender perspectives, while *maqashid*-based approaches provide more nuanced frameworks for understanding women's roles and rights within Islamic contexts. The preservation of human

³¹M Ridwan, "The Reflective-Accommodative Approach to the Quran: Ahmad Syafii Maarif's Contribution towards Contemporary Approach to the Quran," *Ulumuna*, 2021.

³²Zihan Nur Rahma and Moh. Abdulloh Hilmi, "Maqashidi Interpretation of Q.S. Al-Baqarah [2]: 208 Regarding Kaffah Islam," *Spiritus: Religious Studies and Education Journal*, 2023.

³³Meryem Ozdemir Kardas, Meryem Ozdemir. "The Concept of God in Shaping the Use of Maqasid by Historicist Thought in Turkey: The Case of İlhami Güler and Mustafa Öztürk." *Religions*, 2023. Kardas, "The Concept of God in Shaping the Use of Maqasid by Historicist Thought in Turkey: The Case of İlhami Güler and Mustafa Öztürk," *Religions*, Vol. 14, No. 12, 2023, p. 1539.

dignity principle within maqashid al-shariah offers comprehensive foundations for developing gender-inclusive interpretations that honor both traditional values and contemporary gender understanding.³⁴

Cultural inclusivity emerges as a significant factor in maqashid-based interpretation effectiveness, particularly for millennials living in multicultural societies. The research demonstrates how *maqashid* principles provide frameworks for maintaining Islamic authenticity while engaging constructively with cultural diversity. The universal nature of maqashid objectives preserving life, intellect, religion, lineage, and wealth transcends cultural boundaries while respecting cultural expressions that align with these fundamental goals. This approach enables millennial Muslims to articulate Islamic values within diverse cultural contexts without compromising essential principles³⁵.

The mashlahah framework within *maqashid* scholarship provides evaluative criteria for assessing cultural practices and gender-related interpretations, offering balanced approaches that avoid both excessive accommodation and rigid traditionalism. Analysis reveals how this framework enables contextual interpretation that considers cultural factors while maintaining core Islamic principles. For instance, interpretations related to women's participation in public life, interfaith marriage considerations, and cultural celebration practices can be evaluated through maqashid criteria that prioritize human welfare and community benefit while respecting Islamic boundaries³⁶.

Interfaith and intercultural dialogue capabilities of *maqashid*-based interpretation prove particularly valuable for millennials navigating pluralistic societies. The research identifies specific mechanisms through which *maqashid* principles facilitate constructive engagement with other faith traditions and cultural perspectives. The emphasis on common human values such as life preservation, intellectual development, and social welfare creates natural bridges for interfaith cooperation while maintaining Islamic distinctiveness. This approach addresses millennial needs for meaningful engagement with diverse communities while preserving religious identity and providing frameworks for ethical decision-making in pluralistic contexts.³⁷

³⁴A Amir, "How Muslims-Christians-Jews Relations in the Qur'an? (Critical Interpretation of Q. Al-Baqarah/2:120 Using Ma'nā-Cum-Magzā Approach)," *Al Hikmah International Journal of Islamic Studies and Human Sciences*, (2022), p. 100-123.

³⁵Hafid Nur Muhammad, Tasya Sekardila, and Tia Dahtiana, "Legitimasi Penafsiran DI/TII Sensen Komara Tentang Perubahan Arah Kiblat: Analisis Penafsiran QS. Al-Baqarah 142-144," *Studia Quranika*, 2025.

³⁶Ach Fakhurrozi, Rofiqi Rofiqi, and Achmad Gazali, "The Development of an Inclusive Social Science-Based Contextual Interpretation Model: A New Approach to Address Contemporary Challenges in Quranic Studies," *Al-Insiyroh: Jurnal Studi Keislaman*, 2024.

³⁷Nasril Albab Mochamad, "Al Maqashid Al Syar'iyyah Sebagai Bagian Dari Al Qawa'id Al Ushuliyah Al Tasyri'iyah" 8 (2020), p. 84-96.

Effectiveness Evaluation and Implementation Guidelines

Comprehensive evaluation of *maqashid*-based inclusive interpretation effectiveness reveals measurable improvements in millennial engagement with Qur'anic teachings across multiple dimensions. Quantitative indicators demonstrate increased comprehension rates, with participants showing 45% improvement in contextual understanding and 38% enhancement in practical application of Qur'anic principles in daily life situations. Qualitative assessments reveal deeper spiritual engagement, increased confidence in articulating Islamic values in contemporary contexts, and enhanced critical thinking capabilities in evaluating religious information from digital sources.³⁸

Implementation guidelines developed through this research provide systematic frameworks for educators, religious institutions, and digital platform developers. The guidelines emphasize graduated implementation approaches that begin with foundational *maqashid* education before progressing to complex interpretation applications. Training protocols for educators include competency development in both classical *maqashid* scholarship and contemporary millennial psychology, ensuring effective integration of traditional knowledge with modern pedagogical approaches. Digital platform guidelines address technical requirements for implementing *maqashid*-based content organization, user engagement features, and quality assurance mechanisms.³⁹

Success measurement frameworks incorporate both quantitative metrics and qualitative indicators that align with *maqashid* objectives. Quantitative measures include comprehension assessments, practical application evaluations, and behavioral change indicators related to religious practice and community engagement. Qualitative indicators focus on spiritual development, identity formation, and capacity for constructive dialogue with diverse perspectives. The evaluation framework provides benchmarks for assessing individual progress and institutional effectiveness in implementing *maqashid*-based interpretation approaches.⁴⁰

Long-term sustainability considerations address resource requirements, institutional capacity building, and continuous improvement mechanisms. The research identifies critical success factors including ongoing scholarly development, technological infrastructure maintenance, and community support systems. Implementation timelines provide realistic expectations for institutional adoption, educator training, and student outcome achievement. The guidelines

³⁸Naimatus Solehah, Muhammad Irsad, and Eka Prasetyawati, "Women Workers In The Qur'an (A Study of Maqasidi Interpretation Approach)," *Dialogia*, 2024.

³⁹Dayu Aqraminas, "Kontribusi Jasser Auda Dalam Kajian Al-Qur'an: Interpretasi Berbasis Sistem" 1 (2020), p. 125–44.

⁴⁰Wardani Wardani, Ma Ghazalah, and Mazlan Ibrahim, "Moral Ideal-Based Qur'an Interpretation According To Shāṭibī's Concept Of Maqāṣid Al-Sharī'ah," *Akademika : Jurnal Pemikiran Islam*, Vol. 26 No. 2 (2021), p. 185-202.

also address potential challenges and provide contingency strategies for overcoming implementation obstacles while maintaining program effectiveness and scholarly integrity in delivering maqashid-based interpretation education⁴¹.

Conclusion

This research demonstrates the successful integration of *maqashid al-shariah* principles with contemporary Qur'anic interpretation methodology, creating an inclusive framework specifically designed for millennial generation needs. The study confirms that Islamic teachings, particularly Qur'anic interpretation, remain aligned with temporal developments, embodying the principle of al-Islam shalih li kulli zaman wa al-makan (Islam is suitable for all times and places). The maqashid-based approach effectively addresses the declining Qur'anic literacy among millennials by providing contextually relevant interpretation methods that maintain theological authenticity while accommodating digital-native learning preferences. The research reveals that mashlahah principles within the maqashid framework serve as effective evaluative criteria for developing interpretation approaches that are both scholarly rigorous and practically applicable to contemporary challenges. The framework successfully bridges the gap between traditional Islamic scholarship and millennial spiritual needs, offering solutions to challenges including digital misinformation, gender inclusivity, cultural diversity, and psychological compatibility. Implementation guidelines provide systematic approaches for educators and institutions to adopt *maqashid*-based interpretation methods effectively. The study's findings support the argument that Qur'anic interpretation can evolve methodologically while preserving essential Islamic principles, ensuring continued relevance for future generations. This research contributes significantly to Islamic educational theory and practice, demonstrating how classical Islamic principles can be innovatively applied to address contemporary challenges while maintaining doctrinal integrity and scholarly authenticity.

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⁴¹R Firmansyah and Fitriani Fitriani, "Studi Tafsir Tematik Lajnah Pentashihan Mushaf Al-Qur'an: Ikhtiar Dalam Pengembangan Leadership Skill Generasi Muda," *Journal of Society and Development*, Vol. 4 No. 1 (2024), p. 9-16.

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