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RECONSTRUCTING DIGITAL LEARNING ETHICS IN ISLAMIC RELIGIOUS EDUCATION THROUGH THE INTEGRATION OF *MAQĀṢID AL-SHARĪ'AH* AND HUMA BETANG VALUES

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Abstract: *The rapid expansion of digital technologies has transformed Islamic Religious Education by generating ethical challenges such as cyberbullying, misinformation, online hostility, declining empathy, and irresponsible digital behavior. While previous studies have examined Maqāṣid al-Sharī'ah, local wisdom traditions, and digital ethics separately, their integration as a framework for digital learning ethics remains underexplored. This study aims to reconstruct digital learning ethics in Islamic Religious Education through the integration of Maqāṣid al-Sharī'ah and Huma Betang values. Employing a qualitative library research design, the study utilized thematic content analysis, comparative analysis, and hermeneutical interpretation. The corpus comprised 63 scholarly sources, including classical Islamic legal and maqāṣid texts, contemporary studies on Islamic ethics, research on Huma Betang philosophy, and empirical studies on digital ethics and Islamic education. The findings indicate that contemporary digital challenges cannot be adequately addressed through legal compliance alone. Although Maqāṣid al-Sharī'ah and Huma Betang differ in their epistemological foundations, they converge in promoting justice, human dignity, compassion, collective welfare, cooperation, and social responsibility. The study proposes Cultural Maqāṣidization as a conceptual framework explaining how Islamic ethical objectives are translated into culturally grounded educational practices through local wisdom. This framework contributes to Islamic ethics, maqāṣid studies, and Islamic Religious Education by advancing a culturally mediated model of digital learning ethics that is both normatively grounded and contextually relevant.*

Keywords: *digital learning ethics; Islamic Religious Education; Maqāṣid al-Sharī'ah; Huma Betang; cultural maqāṣidization.*

INTRODUCTION

The rapid advancement of digital technology has fundamentally reshaped contemporary educational practices, influencing not only how knowledge is accessed and disseminated but also how learners construct meaning and engage with others (Niyozov & Memon, 2011). Within the context of Islamic Religious Education (IRE), digital platforms have broadened educational access and expanded opportunities for learning beyond conventional classroom settings (Schunk & Zimmerman, 2023; Suwito & Wazis, 2025). At the same time, however, these developments have introduced a range of ethical concerns that were less visible in traditional learning environments (Marshall, 2024). Students increasingly encounter challenges such as cyberbullying, misinformation, hate speech, digital polarization, algorithmically curated content, privacy vulnerabilities, and diminishing empathy in virtual interactions (Bhanudas, 2023; Belmer, 2023; Coleman & Derry, 2023). Consequently, digital transformation should be understood not only as a technological shift but also as an ethical challenge that compels educational institutions to reconsider the ways moral development is nurtured within digitally mediated learning spaces (Wareham, 2022).

Recent studies have underscored the urgency of addressing these concerns. Research conducted in Indonesian educational settings documents a rising incidence of cyberbullying among students, increasing exposure to misinformation and hostile online interactions, and a gradual decline in ethical awareness in social media engagement (Belmer, 2023; Coleman & Derry, 2023). Cogswell et al. (2022) further contend that inadequate digital literacy and limited ethical guidance contribute to the spread of misleading information and irresponsible online conduct among young people. Although digital learning environments provide unprecedented opportunities for educational innovation, they simultaneously generate moral vulnerabilities that challenge the traditional mission of Islamic Religious Education, particularly in cultivating character, social responsibility, and sound ethical judgment.

These developments have renewed scholarly attention to the ethical dimensions of Islamic law and education. In recent years, *Maqāṣid al-Sharī'ah* has been increasingly recognized as a conceptual framework capable of redirecting Islamic legal thought toward broader ethical objectives, including human welfare, justice, dignity, compassion, and social responsibility (Auda, 2008; Kamali, 2021; Zaprukhan, 2018). Rather than limiting Islamic law to questions of legal conformity, the *maqāṣid* approach emphasizes the moral purposes that underlie legal norms and offers a flexible orientation for engaging emerging social realities. Such an approach is particularly relevant in digital learning environments, where many ethical dilemmas extend beyond the scope of formal legal prescriptions and require deeper forms of moral reasoning.

Alongside this development, a growing body of scholarship has highlighted the continuing significance of local wisdom traditions as valuable resources for ethical education. Among these traditions, Huma Betang, the indigenous philosophy of the Dayak community in Central Kalimantan, represents an important moral framework. Previous studies identify values such as *handep* (mutual cooperation), *hapakat* (deliberative

consensus), *kasabar* (mutual respect), *Belom Bahadat* (ethical and lawful living), and *Isen Mulang* (perseverance in pursuing the common good) as foundational principles that sustain social harmony, communal responsibility, and intercultural coexistence (Karliani et al., 2018; Rico et al., 2022a; Sion & Affandi, 2024). These values continue to shape character education, social interaction, and digital learning initiatives in educational institutions throughout Central Kalimantan, as reported by Herman et al. (2022) and Sion & Affandi (2024).

This study seeks to reconstruct the ethical foundation of Islamic Religious Education (IRE) by integrating *Maqāṣid al-Shari'ah*, the higher objectives of Islamic law, with *Huma Betang*, the communal philosophy of the Dayak people. The research aims to develop a model of moral education that remains faithful to divine purpose while drawing on local wisdom as a medium for ethical contextualization (Bagley, 2015). By reinterpreting *fiqh* as a moral discourse rather than a purely legal system, the study demonstrates how Islamic ethics can engage cultural diversity and digital transformation without losing its theological coherence (Wakhidah et al., 2025). Ultimately, it bridges normative Islamic thought with anthropological insight, proposing a contextual model of ethical education that unites universal principles with the particularities of lived cultural experience (Asrori et al., 2025; Varyda et al., 2025).

Despite the growing body of literature in these areas, significant gaps remain. First, studies on *Maqāṣid al-Shari'ah* have predominantly concentrated on legal reform, ethical theory, and jurisprudential reasoning, while giving limited attention to the specific challenges of digital learning ethics within Islamic Religious Education (Auda, 2008; Kamali, 2021; Ahmad Rizki Mubarak, 2023). Second, research on *Huma Betang* has largely focused on cultural preservation, multicultural coexistence, social harmony, and character formation, with relatively little consideration of its potential contribution to contemporary Islamic ethical discourse (Karliani et al., 2018). Third, existing studies on digital ethics in education tend to emphasize digital citizenship, technological competence, or responsible online behavior without systematically exploring the integration of Islamic teleological ethics and indigenous moral traditions as complementary ethical resources (Belmer, 2023).

In addition, much of the existing scholarship assumes a natural compatibility between Islamic ethical principles and local wisdom traditions without critically examining their differing epistemological foundations, sources of authority, and modes of ethical reasoning (Elmi et al., 2018; Sion & Affandi, 2024). As a result, the mechanisms through which universal Islamic ethical objectives are translated into culturally grounded educational practices remain insufficiently conceptualized (Herman et al., 2022). This limitation becomes particularly apparent in discussions of digital ethical education, where normative principles are often articulated at an abstract level without adequate explanation of how they can be transformed into pedagogically meaningful and culturally resonant practices (Wakhidah et al., 2025).

This study examines the reconstruction of digital learning ethics in Islamic Religious Education through the integration of *Maqāṣid al-Shari'ah* and *Huma Betang* values. Rather than treating Islamic ethics and local wisdom as separate domains, it explores how their

interaction can generate a contextual ethical framework for addressing contemporary digital challenges while remaining grounded in Islamic normative commitments. Using ethical values as its primary unit of analysis, the study investigates the convergences and distinctions between Islamic teleological ethics and indigenous moral traditions and their implications for digital ethical education.

Employing qualitative library research, thematic content analysis, and hermeneutical interpretation, this study introduces Cultural Maqāṣidization as its principal theoretical contribution (Kruger, 2010). Cultural Maqāṣidization refers to the process through which the higher objectives of Islamic law are embodied in culturally grounded educational and ethical practices through indigenous moral traditions (Ahmad & Wakhidah, 2025). Unlike contextualization, indigenization, or cultural adaptation, this concept emphasizes the reciprocal relationship between divine ethical objectives and local wisdom in shaping socially meaningful moral frameworks (M. A. Abdullah, 2021). Through this perspective, the study develops a culturally mediated model of digital learning ethics that brings revelation, ethical reasoning, and indigenous wisdom into a coherent framework for contemporary Islamic Religious Education (Zaprul Khan, 2018).

This article ultimately argues that the integration of *Maqāṣid al-Sharī'ah* and Huma Betang offers a robust normative and pedagogical foundation for responding to the ethical challenges of digital modernity (Asrori et al., 2025; Guan et al., 2024). By bringing together Islamic teleological ethics, indigenous moral philosophy, and contemporary educational concerns, the study contributes to ongoing debates in Islamic ethics, *maqāṣid* studies, digital learning ethics, and Islamic Religious Education (Sounaye, 2011). More importantly, it advances a conceptual framework that is both normatively grounded and contextually responsive to the realities of culturally diverse and technologically interconnected societies.

RESEARCH METHOD

This research employed a qualitative library-based approach conducted over three months, from August to November 2025 (Patton, 2014). This study examines the conceptual integration of *Maqāṣid al-Sharī'ah* and Huma Betang values as an ethical foundation for Islamic education in the context of digital transformation. A qualitative approach was employed to interpret ethical principles, textual meanings, and educational implications through the perspectives of Islamic education, anthropology, and Islamic legal theory.

Anchored in an interdisciplinary framework, this research drew upon three theoretical perspectives: Islamic Religious Education (IRE), anthropology, and Islamic law (M. A. Abdullah, 2021). The educational perspective provided a basis for analyzing moral pedagogy within Islamic learning contexts (Tuna, 2024). The anthropological perspective facilitated the interpretation of *Huma Betang* as a cultural-ethical system that emphasizes communal harmony and mutual respect (Rico et al., 2022). Meanwhile, *Maqāṣid al-Sharī'ah* served as the normative compass for evaluating ethical coherence and moral direction (Bustamam et al., 2011). Together, these perspectives enabled a comprehensive

understanding of how theology, culture, and education converge within Islamic ethical discourse.

The study relied exclusively on secondary data collected through an extensive review of classical Islamic legal texts, contemporary interpretations of *Maqāṣid al-Sharī'ah*, ethnographic studies of *Huma Betang*, and peer-reviewed publications on digital ethics and Islamic pedagogy. Sixty-three documents met the inclusion criteria: (1) sources published in English, Arabic, or Indonesian between 2000 and 2025; (2) works addressing Islamic ethics, *Maqāṣid al-Sharī'ah*, or *Huma Betang*; and (3) publications with recognized academic rigor and relevance. Non-academic writings and unpublished theses were excluded to maintain methodological consistency and scholarly validity.

The unit of analysis in this study is ethical values, defined as normative principles that guide human conduct toward justice, compassion, collective welfare, and moral responsibility. These values are understood as frameworks shaping behavior, social relations, and educational practices within cultural and religious contexts. The analysis focuses on three interrelated dimensions: ethical principles derived from *Maqāṣid al-Sharī'ah*, indigenous moral values embedded in the Huma Betang philosophy, and ethical values associated with digital learning environments. Examining these dimensions enables a systematic analysis of how Islamic ethical objectives and local wisdom contribute to the reconstruction of digital learning ethics within contemporary Islamic Religious Education.

First, it examines ethical values derived from *Maqāṣid al-Sharī'ah* as articulated in the classical works of al-Ghazālī (*Iḥyā' 'Ulūm al-Dīn*), al-Shāṭibī (*al-Muwāfaqāt fī Uṣūl al-Sharī'ah*), and Ibn 'Āshūr (*Maqāṣid al-Sharī'ah al-Islāmiyyah*), as well as contemporary interpretations by Auda (2008) and Kamali (2021). These values include 'adl (justice), raḥmah (compassion), *maṣlahah* (public welfare), karāmah insāniyyah (human dignity), and the five protective objectives (*ḥifẓ al-dīn, al-naḥs, al-'aql, al-nasl, al-māl*).

Second, it examines ethical values embedded in Huma Betang philosophy as documented in ethnographic studies of Dayak communities in Central Kalimantan (Sion & Affandi, 2024; Karlani et al., 2018; Rico et al., 2022a; Elmi et al., 2018). These values include *handep* (mutual cooperation), *hapakat* (deliberative justice), *hinting* (honesty and integrity), *kasabar* (mutual respect and tolerance), *Belom Bahadat* (ethical and lawful living), and *Isen Mulang* (perseverance in pursuing the common good).

Third, it examines the points of convergence and divergence between these two ethical systems, including their epistemological foundations (revelation versus communal experience), their sources of authority (divine law versus cultural tradition), and their implications for pedagogical practice in digital Islamic education.

This study does not examine a specific educational institution, digital platform, or group of students empirically. Nor does it assess the effectiveness of any particular curriculum or intervention. Rather, it analyzes how ethical values from Islamic and indigenous traditions can be conceptually integrated into the normative framework of Islamic Religious Education for digital contexts. The unit of analysis is therefore the ethical value as a

conceptual entity, not the social practice or institutional setting in which it may be embedded.

Data were analyzed using thematic content analysis with CAQDAS software to ensure systematic organization and transparency. Each document was examined and coded according to its relevance to Islamic legal thought, local ethical wisdom, and digital education. The coding process involved identifying key ethical themes, connecting related categories, and synthesizing them into broader theoretical insights, ensuring analytical rigor and consistency.

Interpretation was guided by a hermeneutical framework inspired by Gadamer & Risser (1979) and Paul Ricoeur (1975), emphasizing a dialogical relationship between text (Islamic ethical sources) and context (local cultural wisdom) (Bowen, 2003b; Farozah et al., 2025). This interpretive stance facilitated a dynamic exchange between theological universality and cultural particularity (Suwito & Wazis, 2025). To strengthen the credibility of findings, methodological triangulation was conducted by cross-verifying insights from classical texts, contemporary works, and ethnographic sources. Peer debriefing with three scholars specializing in Islamic education, anthropology, and legal theory was also undertaken to validate interpretive accuracy.

As this study relied entirely on library research, no human participants were involved. The analysis adhered to academic integrity standards, including accurate citation, respect for intellectual property, and sensitivity toward both Islamic and Dayak epistemological traditions. By combining thematic and hermeneutical analysis, the study achieved conceptual coherence and interpretive depth, providing a framework for understanding how *Maqāṣid al-Sharī'ah* and Huma Betang can be integrated to reconstruct Islamic educational ethics in the digital age.

RESULT AND DISCUSSION

Reconstructing Contemporary Fiqh through *Maqāṣid al-Sharī'ah*

The thematic analysis of 63 selected documents identified four dominant patterns related to digital ethics, Islamic legal reasoning, and educational transformation. Of the 63 documents analyzed, 41 discussed ethical challenges associated with digital environments, including cyberbullying, misinformation, online hostility, declining empathy, algorithmic influence, and irresponsible social media engagement. Thirty six documents emphasized *Maqāṣid al-Sharī'ah* as a purposive framework for ethical reasoning, while 28 addressed its application in educational, social, and citizenship contexts. In addition, 18 documents examined local wisdom traditions as ethical resources for contemporary education (Pabbajah et al., 2021; Rico et al., 2022; Dewi Sawitri, 2024; Belmer, 2023).

The thematic analysis of the selected literature generated several recurring themes concerning the relationship between contemporary fiqh, digital ethics, and educational transformation. Table 1 presents the principal themes identified during the coding process, together with their frequency of occurrence and substantive focus.

Table 1. Main Themes Identified in the Literature on Contemporary Fiqh and Digital Ethics

Theme	Number of Documents	Main Issues Identified
Digital ethical challenges	41	Cyberbullying, misinformation, hate speech, digital polarization, declining empathy
Maqāṣid based ethical reasoning	36	Justice, welfare, dignity, compassion, ethical objectives
Educational and citizenship applications	28	Moral education, digital citizenship, social responsibility
Local wisdom and ethics	18	Indigenous values, character education, social cohesion

This table summarizes the principal themes derived from thematic analysis of 63 selected documents. The themes are categorized into four areas: digital ethical challenges, maqāṣid-based ethical reasoning, educational and citizenship applications, and local wisdom and ethics. The number of documents in each category reflects the relative prevalence of these themes across the reviewed literature on contemporary fiqh and digital ethics.

Across the analyzed sources, discussions of fiqh were predominantly framed in terms of legal compliance, textual interpretation, and normative regulation (Imron et al., 2024). References to digital ethical issues appeared most frequently in studies addressing Islamic education, digital citizenship, and social media practices. The most commonly identified concerns were misinformation, cyberbullying, hate speech, online polarization, and declining social empathy.

The coding process also identified recurring ethical themes within the maqāṣid literature. The concepts most frequently associated with contemporary ethical discourse were *maṣlahah* (public welfare), *karāmah insāniyyah* (human dignity), *‘adl* (justice), and *rahmah* (compassion), particularly in studies drawing upon the works of al Ghazālī, al Shāṭibī, Ibn ‘Ashūr, and contemporary maqāṣid scholars (Zaprul Khan, 2018; Abu-Shamsieh, 2020).

The analyzed documents further showed that contemporary maqāṣid scholarship increasingly applies purposive reasoning to emerging social issues. Educational ethics, digital citizenship, social welfare, artificial intelligence, online radicalization, and digital governance were among the most frequently discussed themes in recent maqāṣid based studies (Akhter, 2021).

The results demonstrate a growing disconnect between the ethical demands of contemporary digital society and approaches to fiqh that remain primarily oriented toward

legal compliance. While legal norms continue to provide an important framework for regulating conduct, the reviewed literature indicates that legal prescriptions alone are insufficient for addressing the moral complexity of digitally mediated life. Challenges such as cyberbullying, misinformation, online hostility, digital fragmentation, and algorithmically amplified content require ethical capacities that extend beyond rule compliance and include empathy, responsibility, critical reflection, and moral discernment (Oktafia & Mawardi, 2017; Zaprul Khan, 2018).

This pattern reflects a broader intellectual shift within contemporary Islamic thought toward recovering the ethical purposes underlying Islamic law. From a *maqāṣid* perspective, such a development is expected because Islamic law is fundamentally oriented toward the realization of human welfare, justice, dignity, and compassion rather than the mere enforcement of legal rules (Auda, 2008). The findings therefore support the argument that the continued relevance of *fiqh* depends on its ability to respond to changing social realities while remaining grounded in its normative foundations (M. A. Abdullah, 2021).

The significance of this shift becomes particularly apparent within contemporary educational settings. Recent empirical studies consistently report increasing student exposure to misinformation, online harassment, hate speech, and digital polarization (Belmer, 2023). These conditions suggest that Islamic Religious Education can no longer focus exclusively on questions of legal permissibility (Farozah et al., 2025). Instead, it must cultivate ethical reasoning that enables learners to navigate complex digital environments responsibly and critically.

The findings further indicate that *Maqāṣid al-Shari'ah* provides a coherent ethical framework for addressing contemporary digital challenges (J. S. Abdullah et al., 2025). The principle of *ḥifẓ al-'aql* offers an ethical basis for confronting misinformation, disinformation, and manipulative digital content through the protection of intellectual integrity. Similarly, *ḥifẓ al-nafs* provides moral guidance for addressing cyberbullying, online harassment, and psychological harm, while *'adl* offers normative direction for responding to algorithmic bias, digital exclusion, and inequalities in access to information technologies (Mubarok, 2023; Lestianingsih et al., 2024; Varyda et al., 2025).

Beyond these immediate concerns, the findings suggest that *maqāṣid* reasoning possesses considerable relevance for emerging issues such as artificial intelligence, digital surveillance, and online religious radicalization (Rudnycky, 2021). The principle of human dignity provides an ethical foundation for evaluating automated decision making and large scale data collection, while the objectives of justice and public welfare encourage critical engagement with technological systems that may reproduce social inequalities (Kolb, 2023). In the context of online religious radicalization, *maqāṣid* based reasoning promotes moderation, social harmony, and responsible religious engagement, thereby offering an alternative to exclusionary and polarizing interpretations of religion.

The integration of *maqāṣid* reasoning with Prophetic ethics further strengthens this reconstruction. The Prophetic teaching that “the best among you are those who possess the best character” emphasizes that the ultimate objective of Islamic law is moral

excellence rather than legal conformity alone. Viewed through this ethical lens, fiqh emerges not merely as a regulatory framework but as a dynamic moral discourse that prioritizes compassion, justice, responsibility, and human flourishing. Consequently, the reconstruction of contemporary fiqh through *Maqāṣid al-Shari'ah* represents a movement from legal formalism toward a more ethically responsive framework capable of addressing the complexities of digital modernity.

Ethical Values of Huma Betang and Their Convergence with Maqāṣid Principles

The thematic analysis of 63 selected documents identified six recurring ethical values as the principal moral foundations of Huma Betang philosophy. Of the analyzed sources, 29 documents discussed *bandep* (mutual cooperation), 27 addressed *hapakat* (collective deliberation and consensus), 21 examined *kasabar* (mutual respect and tolerance), 18 highlighted *hinting* (honesty and integrity), while *Belom Babadat* and *Isen Mulang* appeared in 24 and 19 documents respectively as broader ethical orientations governing communal life (Karliani et al., 2018; Elmi et al., 2018; Rico et al., 2022a; Sadiani, 2014).

Across the reviewed literature, these values were consistently associated with social cohesion, conflict resolution, communal responsibility, intercultural coexistence, and character formation. The coding process further identified three dominant domains in which Huma Betang values were applied: social relations, educational practices, and community governance.

The empirical studies included in the review demonstrate the continuing relevance of Huma Betang within contemporary educational contexts. Herman et al., (2022) documented the incorporation of Huma Betang values into digital learning materials and character education programs in Central Kalimantan. Likewise, Sion & Affandi (2024) reported that Huma Betang based educational initiatives contributed to the development of tolerance, cooperation, social responsibility, and intercultural sensitivity among students. Several studies also identified Huma Betang as an important ethical reference for maintaining social harmony in culturally diverse communities (Karliani et al., 2018).

The comparative coding of documents related to Huma Betang and *Maqāṣid al-Shari'ah* identified several overlapping ethical themes. Justice, collective welfare, dignity, solidarity, cooperation, and moral responsibility appeared consistently across both bodies of literature (Ricoeur, 1975). At the same time, the reviewed documents indicated differences concerning their epistemological foundations and sources of authority (Best & Ph, 2025). Whereas *Maqāṣid al-Shari'ah* was consistently associated with revelation, Prophetic teachings, and Islamic legal methodology, Huma Betang was primarily linked to communal experience, cultural memory, and indigenous social practice (Zaprul Khan, 2018).

The thematic coding process generated recurring categories that illustrate the relationship between Huma Betang values and *Maqāṣid al-Shari'ah*. These categories indicate areas of ethical convergence as well as distinctions in their normative foundations and sources of authority. Table 2 presents a synthesis of these findings.

Table 2. Convergence and Distinction between Huma Betang and *Maqāṣid al-Shari'ah*

Dimension	Huma Betang	<i>Maqāṣid al-Sharī'ah</i>
Source of Authority	Cultural tradition and communal experience	Revelation and Islamic legal methodology
Ethical Orientation	Social harmony and communal coexistence	Human welfare and moral objectives
Core Values	Handep, Hapakat, Kasabar, Belom Bahadat, Isen Mulang	'Adl, Raḥmah, Karāmah, Maṣlahah
Social Function	Community cohesion and conflict resolution	Ethical guidance and public welfare
Educational Role	Character formation and intercultural sensitivity	Moral reasoning and ethical formation

This table provides a comparative synthesis of Huma Betang and *Maqāṣid al-Sharī'ah* across five analytical dimensions: source of authority, ethical orientation, core values, social function, and educational role. The comparison reveals substantial ethical convergence, particularly in relation to justice, collective welfare, human dignity, cooperation, and social responsibility. However, the two traditions differ in their epistemological foundations. Huma Betang derives its legitimacy from cultural tradition and communal experience, whereas *Maqāṣid al-Sharī'ah* is grounded in divine revelation, Prophetic teachings, and Islamic legal methodology. These findings highlight both the potential for ethical dialogue and the importance of recognizing their normative distinctiveness within educational contexts.

The results indicate that Huma Betang functions not merely as a cultural heritage tradition but as a living ethical system that continues to shape educational practices, social interaction, and communal responsibility (Stauner et al., 2020). The recurrence of values such as *handep*, *hapakat*, *kasabar*, *Belom Bahadat*, and *Isen Mulang* across diverse studies suggests that indigenous moral traditions remain influential in guiding ethical conduct within contemporary society (Harvey et al., 2025). This finding is consistent with previous research that identifies Huma Betang as a foundation for social harmony and multicultural coexistence in Central Kalimantan.

What is particularly significant, however, is the pattern of ethical convergence identified between Huma Betang and *Maqāṣid al-Sharī'ah*. The reviewed literature demonstrates that both traditions emphasize justice, collective welfare, dignity, solidarity, and moral responsibility (Dahlberg et al., 2024). Such convergence might be expected given that both ethical systems seek to regulate social relations and promote human flourishing. Nevertheless, the findings also reveal an important distinction that has received limited attention in previous scholarship. Although they share similar ethical aspirations, the two traditions derive their legitimacy from different epistemological foundations. Huma Betang emerges from historical experience, communal deliberation, and cultural practice, whereas

Maqāṣid al-Sharī'ah derives its authority from revelation, Prophetic teachings, and Islamic legal reasoning (Abu-Shamsieh, 2020).

Recognizing both convergence and divergence strengthens the analytical rigor of the proposed framework. Rather than treating Huma Betang as a direct manifestation of Islamic ethical objectives, the findings suggest that the relationship between the two traditions is better understood as an ethical dialogue between distinct normative systems (Subakir et al., 2024). This interpretation responds directly to concerns raised in recent scholarship regarding the tendency to overstate harmony between Islamic ethics and indigenous traditions while overlooking differences in authority, moral priorities, and epistemological grounding (Nur Wakhidah et al., 2024).

The theological significance of this convergence becomes more apparent when examined through Prophetic ethics. The values of cooperation, compassion, justice, and mutual care emphasized in Prophetic traditions closely resonate with the communal ethos embedded within Huma Betang (Rico et al., 2022). The well known Prophetic teaching that believers are like a structure whose parts strengthen one another illustrates an ethical vision that parallels *handep*, while traditions emphasizing mutual concern and social responsibility reflect principles similar to *hapakat* and *kasabar*. In this respect, Prophetic ethics provides a theological framework through which local moral values may be interpreted without diminishing their cultural distinctiveness.

This synthesis gains theological depth when viewed through a *hadith-based approach* (Junaidi, 2023). Prophetic traditions, as recorded in *Ṣaḥīḥ al-Bukhārī* and *Musnad Ahmad*, highlight cooperation (*ta'āwun 'alā al-birr wa al-taqwā*), social justice (*'adl*), and compassion (*rahmah*) as the moral foundations of Islamic society (Gleave, 2020). The Prophet Muhammad stated (Al-Asqalani, n.d.), “The believer for another believer is like a building whose parts support one another,” illustrating a cooperative ethos that mirrors *handep* in Dayak ethics (Deweer, 2022). Similarly, the saying “None of you truly believes until he loves for his brother what he loves for himself (Al-Asqalani, n.d.)” parallels the principle of *hapakat*, which emphasizes equitable justice and deliberative consensus (Felsenthal & Agbaria, 2025). By integrating these Prophetic teachings, *Huma Betang* values acquire theological legitimacy within the Islamic ethical framework, while *maqāṣid* gains cultural embodiment through local moral vocabulary.

The educational implications of this convergence are particularly relevant in the context of digital transformation. Recent empirical studies consistently report increasing exposure among students to cyberbullying, misinformation, hate speech, digital polarization, and declining social empathy (Cogswell et al., 2022; Coleman & Derry, 2023). The findings suggest that Huma Betang values provide culturally meaningful ethical resources for responding to these challenges. *Hinting* reinforces intellectual responsibility and honesty in information sharing, *kasabar* promotes respectful interaction in online communication, and *hapakat* encourages deliberative engagement that may help counter polarization and exclusion within digital environments.

A broader trend emerging from the results is the growing importance of cultural mediation in ethical formation. The reviewed literature suggests that ethical principles become more effective when expressed through familiar cultural narratives and moral vocabularies. This tendency is reflected in the continuing educational relevance of Huma Betang values, which enable abstract ethical principles to be translated into forms that are socially meaningful and pedagogically accessible (Peri, 2023; Purwanto, 2020).

One of the most important theoretical implications arising from this pattern is the formulation of Cultural Maqāṣidization. The findings indicate that the realization of *maqāṣid* principles occurs not only through legal interpretation but also through processes of cultural mediation. Cultural Maqāṣidization refers to the translation of universal Islamic ethical objectives into culturally grounded educational and social practices through indigenous moral traditions (Dahlan et al., 2025). Within this process, values such as *Belom Babadat* and *Isen Mulang* function as interpretive bridges that connect abstract ethical objectives with lived social experience (Geertz, 1973; Nicolson, 2025).

Unlike contextualization, which primarily adapts norms to local circumstances, Cultural Maqāṣidization emphasizes the reciprocal interaction between Islamic ethical objectives and indigenous moral wisdom (Fazlur Rahman, 1982). Similarly, unlike indigenization, which focuses on the localization of knowledge, it highlights the embodiment of *maqāṣid* principles through culturally meaningful practices (Jasser Auda, 2008). This distinction represents the study's principal theoretical contribution and extends existing discussions on contextual Islamic ethics, *maqāṣid* studies, and Islamic Religious Education.

The significance of these findings extends beyond Huma Betang, suggesting that culturally mediated ethical frameworks can strengthen Islamic education in plural and digitally connected societies. Future research may explore how other indigenous traditions contribute to the realization of *maqāṣid* principles in diverse educational and sociocultural contexts.

Integration of Maqāṣid and Huma Betang in Digital Ethical Education

The thematic analysis of 63 selected documents identified three dominant patterns concerning the integration of Islamic ethical principles and local wisdom within digital educational contexts. Of the reviewed studies, 41 discussed ethical challenges associated with digital learning environments, including cyberbullying, misinformation, hate speech, online intolerance, declining empathy, and irresponsible social media practices (Coleman & Derry, 2023; Cogswell et al., 2022). Twenty three studies examined character education initiatives grounded in local wisdom, while 19 studies specifically addressed the incorporation of indigenous values into educational and digital learning practices (Herman et al., 2022; Sion & Affandi, 2024).

The coding process further identified recurring ethical themes shared by *Maqāṣid al-Shari'ah* and Huma Betang. The most frequently occurring themes included cooperation, justice, responsibility, dignity, deliberation, compassion, and collective welfare. These themes appeared consistently in studies discussing Islamic ethical education, character formation, and local wisdom based pedagogy.

Several empirical studies documented the continuing relevance of Huma Betang values in contemporary educational settings. Herman et al. (2022) reported the integration of Huma Betang values into digital learning resources and character education programs. Sion and Affandi (2024) found that Huma Betang based educational initiatives contributed to the development of tolerance, cooperation, social responsibility, and intercultural sensitivity among students. Similarly, Dewi Sawitri (2024) concluded that local wisdom based digital character education positively supported students' moral development in technologically mediated learning environments.

The reviewed literature also identified specific forms of ethical behavior associated with the implementation of Huma Betang values in digital learning contexts. Studies reported greater awareness of intellectual responsibility, increased concern for respectful communication, avoidance of misinformation, commitment to collaborative learning, and stronger adherence to ethical norms in virtual interactions (Rico et al., 2022a; Avita et al., 2022).

Comparative coding of the literature further identified substantial convergence between Huma Betang values and *Maqāṣid al-Shari'ah* principles (Setinawati et al., 2025). Cooperation (*handep*) corresponded closely with *ta'awun*, deliberation (*hapa'at*) with justice and collective welfare, *hinting* with truthfulness and intellectual responsibility, and *kasabar* with compassion and respect for human dignity. At the same time, the reviewed sources consistently distinguished their normative foundations. *Maqāṣid al-Shari'ah* was associated with revelation and Islamic legal methodology, whereas Huma Betang was associated with indigenous social experience and communal moral practice (Mokhtar & Abdullah, 2014).

The thematic coding process identified several recurring themes related to digital ethical education across the analyzed sources. These themes encompass ethical challenges in digital environments, educational responses, digital citizenship, character formation, and the integration of ethical values into learning practices. Table 3 presents the main themes and issues identified in the reviewed literature.

Table 3. Main Themes Identified in the Literature on Digital Ethical Education

Theme	Representative Issues
Digital Ethical Challenges	Cyberbullying, misinformation, hate speech, digital intolerance
Maqāṣid Based Ethical Education	Justice, dignity, public welfare, compassion
Local Wisdom Based Education	Character formation, social responsibility
Huma Betang in Education	Tolerance, cooperation, intercultural sensitivity
Digital Character Education	Responsible digital behavior, ethical communication

Convergence of Maqāṣid and Huma Cooperation, justice, collective welfare
Betang

The data presented in Table 3 show that digital ethical challenges are the most frequently discussed theme in the reviewed literature. Issues such as cyberbullying, misinformation, hate speech, online hostility, declining empathy, and irresponsible social media behavior appear across many sources. The analysis also identified recurring discussions on digital citizenship, character formation, responsible online participation, critical digital literacy, and ethical communication. Several studies further emphasize the role of ethical education, religious values, local wisdom, and culturally grounded frameworks in promoting social responsibility, moral awareness, and intercultural understanding within digital learning environments. These themes consistently appear in research on Islamic education, digital learning, character education, and educational technology.

The results demonstrate that digital transformation has generated ethical challenges that extend beyond questions of technological competence. Cyberbullying, misinformation, online hostility, digital polarization, and declining empathy increasingly require educational responses capable of cultivating ethical judgment, social responsibility, and moral discernment (Hoesterey, 2022). The reviewed literature consistently indicates that digital literacy alone is insufficient to address these concerns. Instead, students require ethical frameworks that guide responsible participation within digitally mediated environments.

From an anthropological standpoint, this ethical synthesis reflects Clifford Geertz's concept of "local knowledge," where moral understanding emerges from the interaction between universal principles and cultural expression (Geertz, 1983). In this context, the Dayak digital classroom, inspired by Huma Betang philosophy, functions as a contemporary longhouse of collective learning rooted in cooperation, dialogue, and respect. This transformation fosters what may be called digital communalism, a moral culture in which online collaboration mirrors the cooperative ethos of Huma Betang and brings communal ethics into the digital realm.

Theologically, this synthesis reflects the Qur'ānic command, "And cooperate in righteousness and piety, but do not cooperate in sin and aggression" (Q. 5:2). In digital contexts, *ta'āwun 'alā al-birr wa al-taqwā* functions as a moral compass, guiding technology toward virtue rather than vanity (Rahman, 2009). The integration of *maqāṣid al-sharī'ah*, Prophetic ethics, and *Huma Betang* values translates Islam's universal principles of compassion, justice, and responsibility into culturally grounded digital practices that can be ethically lived and experienced.

A notable pattern emerging from the findings is the convergence between *Maqāṣid al-Sharī'ah* and Huma Betang as complementary ethical resources (Auda, 2016). Although the two traditions derive their legitimacy from different sources, one from revelation and Islamic legal methodology and the other from indigenous communal experience, both converge around shared ethical aspirations, including justice, dignity, cooperation, compassion, and collective welfare. This convergence was anticipated given that both

traditions seek to regulate human relations and promote social harmony, yet the extent of their correspondence within educational contexts remains a significant finding.

The educational significance of this convergence becomes particularly visible when addressing contemporary digital challenges (Solihin et al., 2020). The maqāṣid principle of *ḥifẓ al 'aql* provides an ethical foundation for countering misinformation, disinformation, and algorithmically amplified false content by emphasizing intellectual integrity and critical evaluation of information (Siregar & Rangkuti, 2024). At the same time, the Huma Betang value of *hinting* reinforces honesty and responsibility in communication. Together, these principles establish a coherent ethical basis for promoting responsible information practices in digital environments.

Similarly, the principle of *ḥifẓ al nafs* and the Huma Betang value of *kasabar* offer important ethical guidance for responding to cyberbullying, online harassment, and digital aggression. Empirical studies consistently identify cyberbullying as a growing concern among students (Coleman & Derry, 2023). The integration of Islamic ethical objectives and indigenous moral values therefore encourages forms of digital engagement grounded in empathy, mutual respect, and concern for human dignity.

The relevance of this framework extends beyond interpersonal interaction. Emerging issues related to artificial intelligence, algorithmic bias, digital surveillance, and online religious radicalization increasingly raise questions concerning justice, accountability, autonomy, and public welfare (Kamali, 2021). Within this context, the maqāṣid principle of *'adl* provides normative guidance for evaluating technological systems, while *hapakat* contributes a deliberative and participatory dimension that emphasizes collective responsibility in technological governance. These findings indicate that culturally grounded Islamic ethics may contribute meaningfully to contemporary discussions concerning digital governance and technological accountability.

Another important trend identified in the findings is the emergence of what this study conceptualizes as Digital Communalism. Unlike conventional models of digital citizenship that emphasize individual rights and responsibilities, Digital Communalism prioritizes collective responsibility, mutual care, ethical participation, and social solidarity within online communities (Lestianingsih et al., 2024). The concept reflects the intersection between the maqāṣid objectives of justice and public welfare and the communal ethos embedded within Huma Betang. In this framework, digital interaction is understood as a shared moral practice rather than merely an individual activity.

The findings also provide the empirical and conceptual basis for the development of Cultural Digital Fiqh. This concept refers to a mode of ethical reasoning in which Islamic legal and ethical principles are interpreted through culturally embedded moral traditions in order to address contemporary digital realities. Unlike conventional digital fiqh, which frequently focuses on legal permissibility, Cultural Digital Fiqh emphasizes ethical responsibility, contextual reasoning, and social consequences. This orientation reflects a broader movement from legal formalism toward ethical contextualism within contemporary Islamic thought.

Perhaps the most significant implication emerging from the findings is the formulation of Cultural Maqāṣidization. The evidence indicates that the realization of maqāṣid objectives occurs not only through legal interpretation but also through cultural mediation. Cultural Maqāṣidization refers to the process through which universal Islamic ethical objectives are translated into culturally meaningful educational practices through indigenous moral traditions. Within this framework, Huma Betang functions not merely as a cultural resource but as an interpretive medium through which abstract ethical principles become socially intelligible, educationally relevant, and practically actionable.

This conceptualization differs from contextualization, indigenization, and cultural adaptation. Whereas contextualization primarily concerns the adjustment of norms to local circumstances and indigenization focuses on the localization of knowledge, Cultural Maqāṣidization emphasizes the reciprocal interaction between Islamic ethical objectives and local moral wisdom in generating contextually grounded ethical frameworks. This distinction constitutes one of the principal theoretical contributions of the present study and advances contemporary discussions in maqāṣid studies, Islamic ethics, and Islamic Religious Education.

Taken together, the findings demonstrate that the integration of *Maqāṣid al-Shari'ah* and Huma Betang provides more than a complementary ethical framework. It offers a culturally mediated model of digital ethical education capable of addressing emerging technological challenges while preserving normative commitments to justice, dignity, compassion, and collective welfare. The model also opens new directions for future research on how other indigenous traditions across Southeast Asia may contribute to the development of culturally grounded forms of Islamic digital ethics.

Cultural Maqāṣidization: Theorizing the Integration of Divine Objectives and Indigenous Wisdom

The thematic analysis of 63 selected documents identified three recurring patterns concerning the relationship between Islamic ethical objectives and indigenous moral traditions. First, 36 documents discussed *Maqāṣid al-Shari'ah* as an ethical framework centered on justice, human dignity, compassion, public welfare, and social responsibility. Second, 18 documents examined Huma Betang as a cultural system that regulates social relations, moral conduct, communal responsibility, and educational practices through values such as *handep*, *hapakat*, *kasabar*, *Belom Babadat*, and *Isen Mulang* (Karliani et al., 2018; Elmi et al., 2018; Rico et al., 2022a; Sadiani, 2014; Sion & Affandi, 2024). Third, 15 documents addressed the relationship between Islamic ethical values and local wisdom traditions, particularly in the contexts of character education, multicultural education, and ethical formation.

The coding process identified five ethical themes that appeared consistently across both bodies of literature: justice, collective welfare, human dignity, cooperation, and social responsibility (Karliani et al., 2018). These themes were present in studies discussing *Maqāṣid al-Shari'ah*, Huma Betang, Islamic education, and local wisdom based character education (Elmi et al., 2018; Rico et al., 2022a). At the same time, the reviewed documents

consistently distinguished the sources of normative authority underlying each tradition (Coleman & Derry, 2023). *Maqāṣid al-Shari'ah* was associated with revelation, Prophetic teachings, and Islamic legal methodology, whereas Huma Betang was associated with communal experience, collective memory, and indigenous cultural practice (Zaprulkhan, 2018).

The reviewed literature further showed that most previous studies approached the relationship between Islam and local wisdom through four dominant perspectives: contextualization, indigenization, cultural adaptation, and multicultural education (R. Sulaiman et al., 2024; Fawaizul Umam et al., 2024). However, only a limited number of studies explicitly examined the process through which universal Islamic ethical objectives are translated into culturally embedded educational practices. Likewise, studies on *Maqāṣid al-Shari'ah* predominantly emphasized legal reasoning and normative objectives, while studies on Huma Betang primarily focused on cultural preservation, coexistence, and character formation.

The thematic and comparative analysis identified several recurring patterns concerning the interaction between Islamic ethical objectives and indigenous moral traditions. These patterns encompass ethical convergence, epistemological distinction, cultural mediation, pedagogical translation, and the contextual realization of moral values within educational settings. Table 4 summarizes the principal patterns identified across the reviewed literature.

Table 4. Main Patterns Identified in the Literature

Analytical Dimension	Main Findings
<i>Maqāṣid</i> Literature	Emphasizes justice, welfare, dignity, compassion, and ethical objectives
Huma Betang Literature	Emphasizes cooperation, deliberation, social harmony, and communal responsibility
Shared Ethical Themes	Justice, dignity, welfare, solidarity, cooperation
Dominant Approaches	Contextualization, indigenization, cultural adaptation, multicultural education
Research Gap	Limited explanation of how Islamic ethical objectives become culturally embodied in educational practice
Educational Context	Character education, local wisdom based learning, ethical formation

The patterns presented in this table were derived from thematic coding and comparative analysis of the 63 selected sources. The identified patterns illustrate the recurring interaction between *Maqāṣid al-Shari'ah*, Huma Betang values, and digital ethical education, forming the analytical basis for the conceptual framework of Cultural Maqāṣidization proposed in this study.

The results indicate that the relationship between *Maqāṣid al-Sharī'ah* and Huma Betang cannot be adequately explained through existing concepts such as contextualization, indigenization, or cultural adaptation alone. Although these approaches acknowledge the importance of culture in religious life, they provide limited explanation of the mechanisms through which universal ethical objectives become socially embodied within particular cultural settings. The findings therefore point toward a more dynamic process in which ethical principles are interpreted, mediated, and translated through indigenous systems of meaning.

This tendency reflects a broader development within contemporary *maqāṣid* scholarship. Scholars such as Jasser Auda (2016) have emphasized that *Maqāṣid al-Sharī'ah* should be understood as a dynamic and systems oriented framework capable of engaging changing social realities. The present findings extend this perspective by demonstrating that the realization of *maqāṣid* objectives depends not only on legal interpretation but also on cultural mediation. In this regard, Huma Betang functions as an interpretive bridge through which abstract ethical objectives become socially intelligible and educationally meaningful.

An important trend emerging from the findings is the shift from normative abstraction to ethical embodiment. The reviewed literature shows that values such as justice, dignity, compassion, cooperation, and responsibility become more meaningful when expressed through familiar cultural narratives and communal practices. Within Dayak society, Belom Bahadat and Isen Mulang function as ethical vocabularies that facilitate the internalization and enactment of moral commitments in everyday life. This pattern suggests that effective ethical education requires both normative principles and cultural intelligibility.

At the same time, the findings reveal that convergence should not be confused with equivalence. Important epistemological differences remain. *Maqāṣid al-Sharī'ah* derives its authority from revelation, Prophetic traditions, and Islamic legal methodology, whereas Huma Betang derives its legitimacy from historical experience, collective memory, and indigenous social practice. Their relationship is therefore dialogical rather than identical. Recognizing this distinction responds directly to concerns raised by previous scholarship regarding the tendency to overstate harmony between Islamic ethics and local wisdom while neglecting their different sources of authority.

This finding differs from earlier studies that primarily portrayed Huma Betang as a cultural foundation for tolerance, coexistence, and multicultural harmony (Karliani et al., 2018; Peri, 2023; Purwanto, 2020). Likewise, previous *maqāṣid* studies often focused on legal reform, public welfare, and jurisprudential objectives (Auda, 2008; Mubarok, 2023). The present study advances the discussion by proposing a theoretical mechanism that explains how universal Islamic ethical objectives become operational within specific cultural contexts. In this sense, the contribution of the study lies not merely in identifying ethical convergence but in explaining the process through which convergence produces educationally meaningful ethical practices.

The significance of this framework becomes increasingly apparent within contemporary digital environments. Recent empirical studies document growing concerns related to cyberbullying, misinformation, online hostility, digital polarization, and algorithmic manipulation among students (Belmer, 2023). These developments suggest that ethical education requires more than technological literacy or legal regulation. Students need ethical frameworks capable of guiding responsible participation in complex digital environments. The findings indicate that culturally mediated ethical formation may offer an effective response because it connects normative commitments with lived social experience.

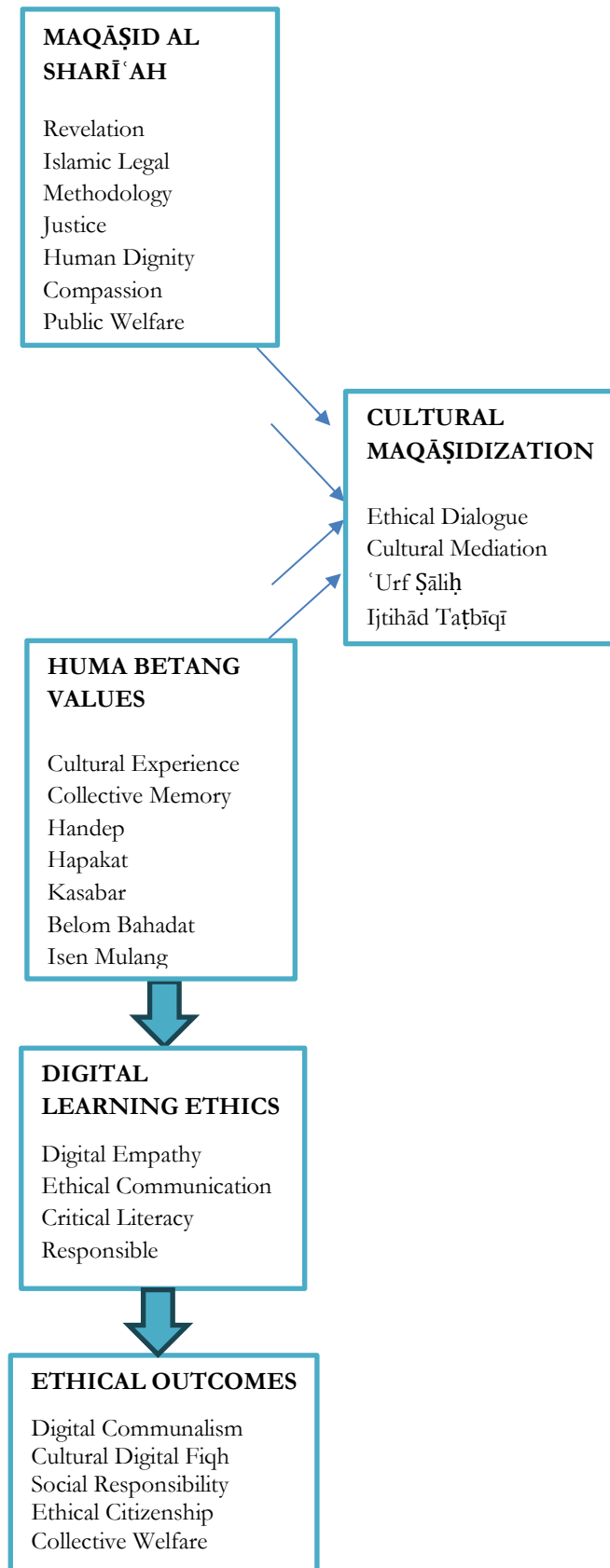
One of the most important implications emerging from the findings is the formulation of Cultural Maqāṣidization. Based on the identified patterns, Cultural Maqāṣidization may be defined as the process through which the higher objectives of Islamic law are translated into culturally grounded educational and social practices through indigenous moral traditions. Unlike contextualization, which primarily adapts norms to local circumstances, Cultural Maqāṣidization emphasizes reciprocal interaction between divine objectives and cultural wisdom. Likewise, unlike indigenization, which focuses on the localization of knowledge, Cultural Maqāṣidization highlights the ethical embodiment of *maqāṣid* principles within lived cultural experience.

The findings also provide a conceptual foundation for what may be described as Digital Communalism, namely a model of digital ethics grounded in collective responsibility, mutual care, social solidarity, and ethical participation. Whereas dominant models of digital citizenship often emphasize individual rights and responsibilities, Digital Communalism foregrounds the communal dimensions of ethical engagement in digital spaces. This orientation reflects both the *maqāṣid* commitment to public welfare and the Huma Betang emphasis on cooperation and social harmony.

The findings suggest that Islamic Religious Education should move beyond approaches that separate religious norms from cultural realities. Ethical formation in the digital era requires pedagogical models that integrate normative commitments, local wisdom, and digital literacy. Such an approach enables students to understand ethical principles while recognizing their practical relevance within contemporary social and technological contexts.

Taken together, the findings indicate that Cultural Maqāṣidization constitutes a significant theoretical contribution to contemporary discussions of Islamic ethics, *maqāṣid* studies, and Islamic Religious Education. By positioning local wisdom as an active mediating mechanism rather than a passive contextual factor, the framework advances a model of ethical reconstruction that remains normatively grounded while responding constructively to cultural diversity and digital transformation.

Figure 1. Conceptual Framework of Cultural Maqāṣidization



This figure illustrates the three-stage process through which *Maqāṣid al-Sharī'ah* and Huma Betang values are integrated to reconstruct digital learning ethics in Islamic Religious Education. Stage 1 (Normative Grounding) maps ethical convergences and divergences between the two traditions. Stage 2 (Dialogical Synthesis) represents Cultural Maqāṣidization through cultural mediation, *'urf ṣāliḥ*, and contextual reasoning. Stage 3 (Pedagogical Translation) positions teachers as moral interpreters who translate ethical principles into culturally embedded instruction. The framework yields Digital Communalism, Cultural Digital Fiqh, and Digital Learning Ethics grounded in justice, dignity, empathy, and responsible digital conduct. Dashed arrows indicate continuous feedback loops.

CONCLUSION

This study examined the reconstruction of digital learning ethics in Islamic Religious Education through the integration of *Maqāṣid al-Sharī'ah* and Huma Betang values. The findings indicate that contemporary digital learning environments expose students to ethical challenges, including cyberbullying, misinformation, digital hostility, and declining empathy. The study demonstrates that *Maqāṣid al-Sharī'ah* and Huma Betang converge in promoting justice, human dignity, compassion, collective welfare, cooperation, and social responsibility. However, they differ in their epistemological foundations, as *Maqāṣid al-Sharī'ah* derives its authority from revelation, whereas Huma Betang is rooted in indigenous cultural experience and communal practice.

The principal contribution of this study is the formulation of Cultural Maqāṣidization, a conceptual framework that explains how the higher objectives of Islamic law are translated into culturally grounded educational practices through local wisdom traditions. This framework extends contemporary maqāṣid scholarship by positioning culture as an active mediating mechanism in ethical formation rather than merely a contextual variable. Accordingly, the study advances a culturally mediated model of digital learning ethics that integrates Islamic ethical objectives, indigenous moral values, and digital literacy within Islamic Religious Education.

The findings have several practical implications. For curriculum development, learning materials should integrate Huma Betang values, particularly *handep* (mutual cooperation) and *hapakat* (deliberative justice), into *maqāṣid* oriented instruction through local narratives and contextual case studies that illustrate ethical principles in contemporary social and digital settings. For teacher education, training programs should prepare educators to serve as moral interpreters who connect Prophetic ethics and indigenous wisdom while facilitating ethical reasoning in digital environments. For digital learning policy, institutions should recognize *'urf ṣāliḥ* (beneficial custom) as a source of ethical guidance and develop digital citizenship curricula that balance collective responsibility with individual rights. For instructional design, learning activities should address misinformation, cyberbullying, artificial intelligence, and online radicalization through the integrated perspective of *maqāṣid* principles and Huma Betang values.

Despite its contributions, this study is limited by its reliance on library research and secondary empirical sources. Future studies should examine the implementation and effectiveness of Cultural Maqāṣidization in diverse educational settings through empirical investigations, including classroom observations, interviews, and curriculum analysis. Such research would further strengthen the development of culturally grounded approaches to Islamic digital ethics in plural and technologically evolving societies.

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