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**INTERNALIZATION OF HIFZ AL-‘AQL THROUGH RELIGIOUS
LITERACY ON SOCIAL MEDIA FOR STRENGTHENING STUDENTS’
CRITICAL THINKING IN FIQH LESSONS**

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ABSTRACT

The development of social media provides easy access to various religious information; however, it also has the potential to cause misunderstandings in interpreting Islamic teachings. This study aims to analyze the internalization of hifz al-‘aql through religious literacy on social media in fiqh learning. This research employs a qualitative approach using a library research method. The data were obtained from various literature sources such as books and journal articles relevant to the study of maqasid al-shari’ah, digital literacy, and Islamic education. The results indicate that the internalization of hifz al-‘aql can be implemented through strengthening digital religious literacy that encourages students to understand religious arguments rationally, analyze religious information, and think critically when dealing with various religious issues on social media.

Keywords: *Hifz Al-‘Aql, Digital Religious Literacy, Students’ Critical Thinking.*

ABSTRAK

Perkembangan media sosial memberikan kemudahan akses terhadap berbagai informasi keagamaan, namun juga berpotensi menimbulkan kesalahpahaman dalam memahami ajaran Islam. Penelitian ini bertujuan untuk menganalisis internalisasi hifz al-‘aql melalui literasi keagamaan di media sosial dalam pembelajaran fiqh. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian kepustakaan (library research). Data diperoleh dari berbagai sumber literatur seperti buku dan artikel jurnal yang relevan dengan kajian maqasid al-syari’ah, literasi digital, dan pendidikan Islam. Hasil penelitian menunjukkan bahwa internalisasi hifz al-‘aql dapat dilakukan melalui penguatan literasi keagamaan digital yang mendorong siswa untuk memahami dalil secara rasional, menganalisis informasi keagamaan, serta berpikir kritis dalam menghadapi berbagai isu keagamaan di media sosial.

Kata Kunci: *Hifz Al-‘Aql, Literasi Keagamaan Digital, Nalar Kritis Siswa.*

INTRODUCTION

In the digital era, the dissemination of information via the internet can be carried out by anyone, at any time. The ease of internet access also presents challenges in ensuring the accuracy of information obtained online (Ni’mah et al., 2024). Rapid advancements in information and communication technology have brought significant

changes to various aspects of life, including education. One notable phenomenon is the increased use of social media by students, both for personal needs and for learning purposes (Mujahid, 2025). This underscores the importance of integrating digital literacy into formal education systems, implementing collaborative public awareness campaigns, and regulating technology to support a healthy digital ecosystem (Isnaini et al., 2025).

Information and communication technology, particularly social media, has transformed the way students acquire information and interact in their daily lives. Social media serves not only as a means of entertainment and communication but also has the potential to become an effective learning medium if used appropriately. Digital transformation in education is not merely a shift from conventional to digital media but represents a paradigm change in managing educational systems, including teaching, administration, and evaluation (Rahman et al., 2025). The use of information and communication technology (ICT) in education not only makes the teaching and learning process more efficient but also contributes to enhancing the overall quality of learning (Meslawika et al., 2025). The introduction of technology has changed students' learning patterns, including their learning methods, sources of information, and ways of interacting with learning materials (Msliah & Setiawan, 2024).

In the context of Islamic education, social media can serve as a medium for the internalization of religious values, including the strengthening of *hifẓ al-'aql* the protection and development of the intellect which is one of the objectives of *maqasid al-shari'ah*. Maqasid emphasizes achieving benefits (*maslahah*) and preventing harm (*mafsadah*), so every action, including the dissemination of information through social media, can be evaluated based on its contribution to individual and societal well being (Suhendra, 2025).

Hifẓ al-'aql in fiqh education is crucial because critical and rational thinking skills form the foundation for understanding Islamic law in depth. Religious literacy through social media provides students with opportunities to access religious content interactively, compare information, and develop a critical understanding of fiqh material. The transformation of religious values in the digital era is not merely an adaptation to technological changes but also an effort to maintain the relevance of these values in an increasingly complex and global context (Syamraeni et al., 2024). The use of social media not only enhances understanding of religious teachings but also encourages active practice of religious values, in line with the continuous development of information technology (Hasan & Hakim, 2025).

Compared to other subjects in Islamic Religious Education (PAI), fiqh learning is more vulnerable to misinterpretation and therefore requires stronger critical thinking skills. This is due to the nature of fiqh, which is characterized by a diversity of opinions (*ikhtilaf*) among scholars from different schools of thought (*madhab*), often leading to varying legal conclusions on the same issue. In the context of current phenomena, these differences are increasingly exposed through social media platforms such as

TikTok, Instagram, and YouTube, where religious content is frequently presented in a brief, partial, and popularity oriented manner. As a result, fiqh debates often go viral without adequate methodological explanation, potentially leading to misunderstandings and even polarization within society, particularly among students. In contrast to *aqidah*, which tends to be more doctrinal, or *akblaq*, which emphasizes moral values, fiqh requires analytical skills, contextual understanding, and the ability to evaluate diverse opinions. Therefore, the internalization of *hifẓ al-'aql* becomes essential in fiqh learning to equip students with critical thinking skills, enabling them to understand differences proportionally and avoid rigid and non-comprehensive interpretations in the digital era.

In the context of Islamic education, digital religious literacy becomes an essential instrument for shaping a generation of Muslims who are not only ritualistically devout but also spiritually and socially intelligent (Faruqi, 2025). Learning processes are no longer merely about passively receiving information but must involve conceptual understanding, analytical skills, and the ability to apply knowledge in real life situations (Firdaus & Effendy, 2026). Character education in the digital era is crucial for forming individuals who are not only academically intelligent but also possess integrity and empathy in their interactions with others in the virtual world (Hairani, 2025). This aligns with the demands of modern education, which emphasizes the development of higher order thinking skills such as analysis, evaluation, and synthesis of information.

The main challenge in using social media as a medium for religious literacy is ensuring that the content consumed by students is authentic, educational, and aligned with Islamic principles. Religious literacy must be expanded to include individuals' ability to evaluate the validity and credibility of religious information circulating in digital media, as well as to understand potential biases and agendas behind online religious narratives (Sundari et al., 2025). Moreover, teachers need to design learning strategies that integrate digital literacy with fiqh materials so that the internalization of *hifẓ al-'aql* can be conducted effectively. The *Maqasid al-Shari'ah* approach provides a framework to mitigate negative impacts by identifying aspects of digitalization that need to be strengthened, modified, or avoided to preserve the integrity of Islamic education (Sanusi, 2025).

The digital era has shifted how students understand religious knowledge from the classroom to social media, which is fast-paced and often unverified. In fiqh learning, this poses a risk of shallow and reactive understanding. Therefore, the internalization of *hifẓ al-'aql* is essential to protect and develop students' critical thinking so they can verify sources, comprehend legal contexts, and avoid falling into popular opinion. The *Maqasid al-Shari'ah* approach is needed as a normative framework to ensure that digital religious literacy remains aligned with the objectives of Islamic education.

RESEARCH METHODOLOGY

This study is a qualitative research with a library research approach. Qualitative research focuses on understanding the meaning of a phenomenon in depth. Library research is a study that utilizes books, journals, and documents as the primary data sources without conducting fieldwork. According to Bogdan and Taylor, qualitative research involves descriptive data in the form of written or spoken words from the observed subjects (Suorayitno et al., 2024). Library research was chosen because the focus of this study lies on conceptual and normative analysis regarding the internalization of *hifz al-'aql* through religious literacy on social media in fiqh learning. This study is not oriented toward collecting field data but rather on exploring, synthesizing, and interpreting various relevant literature sources.

The data sources in this study consist of secondary data. Secondary data include scientific journal articles, books on Islamic education, previous research findings, regulations related to digital literacy, and academic publications discussing social media and fiqh learning. The literature used was selected based on thematic relevance, the scholarly authority of the authors, and the recency of publications, particularly within the last ten years for digital literacy studies. According to Sudaryana and H. R. Ricky Agusiady, secondary sources include published materials and textbooks (Sudaryana & Agusiady, 2022).

Data collection was conducted through a documentation method, involving stages of identification, classification, and selection of literature according to the research focus. Sources were obtained through academic database searches such as Google Scholar, nationally indexed journals, and credible digital libraries. Gottschalk states that documentation involves recording every verification process based on any type of source, whether written, oral, visual, or archaeological (Gunawan, 2013).

Table 1. Data Collection Techniques

Stage	Activity	Description
1	Literature Identification	Determining keywords and research focus to find sources relevant to the topic under study.
2	Search for Scientific Sources	Accessing and collecting literature from indexed journals, academic books, official reports, and policy documents related to the research theme.
3	Data Selection and Classification	Selecting sources based on credibility, relevance, and recency, and then categorizing the data according to the analysis framework.

4	Documentation and Recording	Recording important concepts, theories, and arguments from each source as material for analysis and synthesis.
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This study is purely library-based research and does not involve direct content analysis of specific social media platforms. The focus of this study is on examining scholarly literature and conducting conceptual analysis related to digital religious literacy and fiqh learning.

The data analysis technique employed in this study is thematic and conceptual analysis within a normative framework of Maqasid al-Shari'ah. Thematic analysis is used to identify, categorize, and interpret key themes related to digital literacy, fiqh learning, and the internalization of hifz al-'aql. Meanwhile, conceptual analysis is applied to examine the relationships between key concepts and to construct a systematic understanding of the application of Maqasid al-Shari'ah in the context of digital religious literacy.

The analysis process involves data reduction, thematic categorization, conceptual interpretation, and drawing conclusions. The analytical framework focuses on how digital religious literacy on social media can be understood as an instrument for the internalization of hifz al-'aql in strengthening students' critical thinking in fiqh learning. Through this approach, the study aims to produce a systematic theoretical framework regarding the relevance of Maqasid al-Shari'ah in responding to the dynamics of religious literacy in the digital era.

RESULTS AND DISCUSSION

The Concept of Hifz al-'Aql from the Maqasid al-Shari'ah Perspective

Hifz al-'aql is one of the primary objectives within the framework of *Maqasid al-Shari'ah*, oriented toward the protection and development of the fundamental potential of human beings. In the structure of Shari'ah objectives, the intellect occupies a strategic position as it serves as the main instrument for understanding religious teachings, distinguishing between right and wrong, and making choices that bring about benefits. Ibn Faris emphasizes that *Maqasid al-Shari'ah* is a study of the intentions and underlying wisdom contained in Islamic law, as well as its regulations, aimed at the welfare of humanity, both through beneficial means and by avoiding harm in this world and the hereafter (Usman & Shousha, 2021). According to Sulaeman, this concept asserts that Islamic law is not merely a collection of rules and prohibitions but also encompasses broader moral, social, and ethical objectives (Sumarta & Budiyo, 2024). Without a properly functioning intellect, humans are incapable of fulfilling their religious responsibilities consciously and rationally.

Conceptually, *hifz al-'aql* is not only understood as the effort to protect the mind from all forms of corruption but also as a process of strengthening intellectual capacity.

Protection of the intellect includes preventing factors that weaken cognitive ability while simultaneously encouraging the development of analytical, reflective, and critical skills. According to Muhsin et al safeguarding the intellect encompasses not only biological protection, such as prohibitions on intoxicants, but also the preservation of the quality and freedom of thought, as well as the moral authority of the intellect when faced with contemporary challenges (Thaib et al., 2025). Thus, *hifẓ al-'aql* has both protective and constructive dimensions. The protective dimension relates to shielding the mind from deviation and manipulation of information, while the constructive dimension focuses on empowering the intellect to contribute to the development of a civilization grounded in Shari'ah values.

In the context of Islamic education, *hifẓ al-'aql* serves as an epistemological foundation in the learning process. Education is not merely aimed at transferring knowledge but also at developing systematic and responsible thinking skills. According to Ahmad Sarwat, *hifẓ al-'aql* in Islamic law is understood as an effort to safeguard the mind and intellect from things that may diminish it, such as the consumption of alcohol, as stated in the Qur'an, Surah Al-Baqarah, verse 179. Moreover, Islam highly values individuals who possess knowledge (Zaini et al., 2025). In particular, in fiqh education, reasoning skills are crucial because understanding Islamic law requires the analysis of evidence (*dalil*), consideration of context, and the study of benefits (*maslahah*) and harms (*mafsadah*). This aligns with the nature of critical thinking, which encompasses the ability to analyze, evaluate, and draw logical conclusions based on strong evidence and arguments (Irfan et al., 2025). Therefore, strengthening the intellect is a prerequisite to prevent students from falling into narrow, textualist interpretations.

In the digital era, characterized by rapid and massive flows of information, the actualization of *hifẓ al-'aql* becomes increasingly relevant. Easy access to information carries the consequence of heightened potential for distortion, misinformation, and oversimplification of religious teachings. In such a context, *hifẓ al-'aql* requires advanced literacy skills, including the ability to verify sources, evaluate arguments, and understand the context of information delivery. Accordingly, *hifẓ al-'aql* is not only a normative principle within *Maqasid al-Shari'ah* but also serves as an educational paradigm emphasizing the importance of strengthening critical thinking as an integral part of the objectives of the Shari'ah.

The Internalization of Hifz al-'Aql in Fiqh Learning

The internalization of *hifẓ al-'aql* in fiqh learning represents an effort to instill the values of protecting and developing the intellect as an integral part of the Islamic educational process. Fiqh as a discipline does not merely consist of a collection of normative legal rulings but is also the result of *ijtihad*, which involves deep reasoning based on textual evidence, the methodology of *istinbath*, and consideration of social contexts. Hidayat states that human beings are honored with the gift of intellect so that they may think about how to organize and manage life in an orderly manner (Saad &

Rajamanickam, 2021). Therefore, ideal fiqh learning should not stop at memorizing legal rulings but should encourage students to understand the rationality behind the provisions of Islamic law.

The process of internalizing *hifẓ al-'aql* can be carried out by developing dialogical and reflective learning patterns. Teachers do not merely act as transmitters of knowledge but also as facilitators who guide students to ask questions, analyze, and evaluate various legal opinions. According to Afifah et al., teachers guide students in examining arguments from the Qur'an and Hadith and relating them to everyday life contexts. Such activities foster students' critical and reflective thinking toward fiqh rulings (Afifah et al., 2025). In addition, other studies mention that teachers introduce key fiqh concepts within particular chapters, assign tasks to each student, explain the objectives of the tasks, and conclude the learning activities systematically (Dhofir et al., 2024).

As a reinforcement for studying fundamental knowledge and as a basis for elaborating and analyzing issues, it is also necessary to study the methodology of particular disciplines in order to truly understand the essence of a subject and facilitate problem-solving (Solikin et al., 2023). This approach helps students understand that differences of opinion (*ikhtilaf*) in fiqh are the result of legitimate methodological dynamics within the Islamic scholarly tradition, rather than conflicts that must be avoided. Thus, students are trained to appreciate arguments, understand textual evidence comprehensively, and develop an open-minded and rational attitude.

In the context of the digital era, the internalization of *hifẓ al-'aql* becomes increasingly important because students are exposed to various forms of religious content on social media that are not always verified. Fiqh learning must equip students with critical literacy skills, such as examining the validity of sources, tracing the references of legal evidence, and distinguishing between personal opinions and scholarly views that are grounded in sound methodological foundations. According to Andi Tenri Wale et al digital transformation has brought significant changes to the ways contemporary fiqh is understood, taught, and practiced in modern life (Abdullah et al., 2025). These abilities represent the practical actualization of *hifẓ al-'aql* in responding to the rapid and massive flow of information.

Furthermore, the internalization of *hifẓ al-'aql* in fiqh learning is also related to the formation of responsible intellectual character. Students are not only expected to be cognitively intelligent but also to possess integrity in applying their knowledge. By integrating the values of protecting and strengthening the intellect into learning strategies, fiqh can become a medium for developing critical reasoning that aligns with the objectives of the Shari'ah. In Balighudin's research, one example is the implementation of the Problem-Based Learning (PBL) method in fiqh learning. Teachers have applied the steps of PBL effectively, starting from designing problems relevant to students' lives to forming small groups tasked with collaboratively seeking solutions (Balighudin, 2023). Through this approach, fiqh learning becomes not only

normatively grounded but also contextually relevant in responding to social dynamics and technological developments in the digital era.

The Relevance of Maqasid al-Shari'ah to Strengthening Students' Critical Thinking

Maqasid al-Shari'ah functions as a normative framework that emphasizes the attainment of benefit (*maslahah*) and the prevention of harm (*mafsadah*) in all aspects of life, including education. Educational ethics within the framework of *hifz al-'aql* (the protection of the intellect) stresses the importance of safeguarding the human mind from corruption while supporting intellectual development and creativity (Kholil, 2025). In the context of learning, *maqasid* provides guidelines for assessing whether the methods, materials, and media used in the classroom support the development of students' intellectual potential, particularly their critical thinking abilities. Critical reasoning is not merely the ability to analyze information logically but also the capacity to evaluate the relevance, validity, and social implications of the information received.

The principle of *hifz al-'aql* within *Maqasid al-Shari'ah* emphasizes the need to protect and develop the intellect so that students can understand religious teachings rationally. The implementation of this principle in fiqh classes encourages students not only to receive material passively but also to reflect on legal arguments, compare the opinions of scholars, and assess the social context of each legal ruling. In practice, teachers can employ learning techniques such as case-based learning, value discussions, and reflective journals that encourage students to consider the moral consequences of their decisions (Mardhatillah, 2025). In achieving these objectives, teachers must play an optimal role, one of which is by applying appropriate learning approaches and methods that align with the subject matter and the intended learning outcomes. Thus, *Maqasid al-Shari'ah* provides a normative foundation for learning strategies that emphasize critical and analytical thinking (Aulia & Nafisah, 2023).

In the digital era, the relevance of *Maqasid al-Shari'ah* becomes even more evident as students are exposed to rapid and often unverified flows of information through social media. Digital religious literacy grounded in *maqasid* can help students filter accurate information, understand legal contexts, and reject misleading content. The implications of knowledge and education are not limited to producing students who excel academically but are also reflected in outcomes such as creative thinking, independence, proficiency in using technology, and mastery of contemporary skills (Hashim et al., 2022). Through this approach, strengthening critical reasoning becomes not merely an academic competency but also an actualization of Shari'ah values that support the attainment of individual and societal welfare.

The integration of *Maqasid al-Shari'ah* in fiqh education also emphasizes the ethical dimension of thinking. The concept of critical thinking in the Qur'an can be found in Surah Ali 'Imran (3:190-191), which encourages *tafakkur* (reflection) and

tadabbur (deep contemplation) of Allah's creation as expressions of human intellectual and spiritual awareness (Intansari et al., 2026).

Students are encouraged to develop evaluative abilities that are not only critical toward information but also consider its social, moral, and spiritual implications. Research also indicates that Islamic Religious Education (PAI) teachers can integrate these values into learning materials so that students are able to understand religious laws not only technically but also conceptually (Karuniawan & Roqib, 2024). This approach ensures that the critical reasoning developed remains aligned with the objectives of the Shari'ah and the principles of justice, enabling Islamic education to produce a generation that is intelligent, wise, and ethical in facing the complexities of modern life.

The process of internalizing *hifẓ al-'aql* in fiqh learning serves as a practical foundation for realizing the principles of *Maqasid al-Shari'ah* in education. Through learning strategies that encourage source verification, analysis of legal arguments, and critical reflection, students not only understand fiqh material textually but are also able to develop critical reasoning aligned with the objectives of the Shari'ah. In other words, the internalization of intellectual capacity within fiqh classrooms represents the practical manifestation of *hifẓ al-'aql*, which directly supports the realization of *Maqasid al-Shari'ah* namely, the protection and strengthening of the intellect as an instrument for rational, analytical, and responsible thinking in responding to the flow of information in the digital era.

CONCLUSION

The internalization of hifz al-'aql through religious literacy on social media represents an important effort to strengthen students' critical reasoning in fiqh learning in the digital era. The rapid and massive flow of information on social media presents both opportunities and challenges for students in understanding religious teachings. Therefore, fiqh education should not only function to convey legal rulings in a normative manner but also equip students with rational, analytical, and critical thinking skills so that they are able to verify and understand religious information more deeply and responsibly.

From the perspective of *Maqasid al-Shari'ah*, hifz al-'aql occupies a strategic position because it is closely related to the protection and development of human intellectual potential. The implementation of this principle in fiqh learning can be carried out through dialogical, reflective, and digital literacy-based approaches that encourage students to analyze textual evidence (*dalil*), compare the opinions of scholars, and understand the social context of legal rulings. Thus, fiqh learning is no longer merely oriented toward memorizing legal provisions but also becomes a medium for developing critical thinking skills that align with the objectives of the Shari'ah.

The integration of digital religious literacy with the framework of *Maqasid al-Shari'ah* provides a normative foundation for strengthening students' critical reasoning

in responding to the dynamics of information on social media. Through the process of internalizing hifz al-'aql, students are expected to be able to evaluate information wisely, understand Islamic teachings contextually, and develop a responsible intellectual attitude. In this way, fiqh education can contribute to shaping a generation that is not only spiritually religious but also critical, rational, and adaptive to the developments of the modern era.

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