Dynamics of Islamic Law in the Era of Artificial Intelligence: Maqāṣid al-Syarī'ah Analysis on the Utilization of Artificial Intelligence and Its Implications for Human Life

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Abstract

The rapid development of Artificial Intelligence technology in the era of digital disruption offers massive efficiency while simultaneously triggering moral turbulence and multidimensional threats to human life. In Islamic civilization, this technological advancement must not operate in a value-free vacuum, thus demanding Islamic law to provide a normative-philosophical response. This study aims to analyze the forms of AI utilization, examine the perspective of Maqāṣid al-Syarī'ah on its usage, and identify its implications for the protection of fundamental human values. Using a qualitative approach with library research, primary data consisting of classical and contemporary ushul fiqh and maqāṣid literature, as well as secondary data from accredited journals, were analyzed using descriptive-analytical methods with a deductive-inductive approach. The results indicate that the utilization of AI is dual-use; it brings immense benefits but poses potential risks to pa design stage is an absolute necessity, enabling Islamic law to function effectively as a moral compass in directing digital civilization toward holistic universal well-being.

Keywords: islamic law, artificial intelligence, maqāṣid al-syarī'ah, technological disruption, responsible AI

Introduction

The rapid development of information and communication technology in the current era of digital disruption has entered a revolutionary phase, characterized by the massive adoption of Artificial Intelligence across various lines of human life. The presence of AI is no longer merely understood as a technical instrument or ordinary computational tool; rather, it has transformed into an ontological disruption that alters how humans think, work, interact, and produce knowledge (Santoso et al., 2026). From the economic sector through business automation and algorithmic finance, social and educational sectors, to the utilization of large language models and digital-based instant fatwas, AI promises unprecedented efficiency, speed, and accuracy (Ali & Aysan, 2026). Nevertheless, behind the various benefits offered, AI technology also triggers moral turbulence and serious multidimensional threats. Complex issues such as algorithmic bias, data privacy violations, the surge of disinformation and manipulative content, the threat of structural unemployment due to labor disruption, and the degradation of

critical human reasoning have become urgent problems requiring a comprehensive normative-ethical response (Susanto et al., 2026).

In the context of Islamic civilization, the dynamics of scientific and technological advancement must not operate in a value-free vacuum; instead, they must constantly remain within the corridor of prophetic ethics oriented toward public welfare. Islamic law, as a normative instrument that is dynamic and elastic, is required to respond to these contemporary issues so as not to be left behind by the pace of digital innovation (Harun et al., 2025). A purely normative-textual approach often reaches a dead end when dealing with cutting-edge cases such as machine decision-making. Therefore, a more comprehensive and systemic philosophical analytical knife is needed, one of which is through the approach of *Maqāṣid al-Syarī'ah* (Sopiyan et al., 2026).

As an Islamic legal methodology oriented toward the substantive objectives of the Sharia, *Maqāṣid al-Syarī'ah* both through the classical framework of *al-Ḍarūriyyāt al-Khamsah* and contemporary systemic approaches offers a robust evaluative framework. The maqāṣid paradigm bridges the need for cutting-edge technology adoption with the effort to protect *insān kāmil* (Zulkepli et al., 2026). Various previous studies indicate that discourse on AI ethics based on *Maqāṣid al-Syarī'ah* urgently needs further development, considering that few studies comprehensively map the moral implications of AI utilization on the holistic structure of human welfare. Stemming from this academic anxiety, this article deeply examines how the dynamics of Islamic law view the utilization of Artificial Intelligence through a comprehensive analysis of *Maqāṣid al-Syarī'ah* and its implications for the governance of modern human life.

Methods

This study employs a qualitative approach utilizing library research, which is a series of activities concerning the collection of library data, reading, note-taking, and processing research materials without requiring direct field research. A qualitative approach was chosen because it is considered most relevant to explore, analyze, and describe in depth abstract and multidimensional phenomena related to the dynamics of Islamic law and the ethical implications of Artificial Intelligence usage. The data sources are divided into two main categories: primary and secondary data. Primary data originates from classical and contemporary *ushul fiqh* books, authoritative literature on the theory of *Maqāṣid al-Syarī'ah* such as the works of Al-Syatibi and contemporary maqāṣid thoughts as well as religious regulations or fatwas relevant to digital technology. Meanwhile, secondary data was obtained from accredited scientific journal articles, national and international seminar proceedings, reference textbooks, and credible research reports discussing the development of AI technology and cyber ethics. Data collection was carried out through documentation methods, namely searching, gathering, and selecting digital literature from various trusted academic databases such as Google Scholar, DOAJ, and SINTA. All collected data was then analyzed using a descriptive-analytical method with a deductive-inductive approach. Through this technique, data regarding the developmental features and impacts of AI are systematically elaborated, then critically examined and evaluated using the analytical tool of *Maqāṣid al-Syarī'ah* principles to draw a comprehensive conclusion regarding the governance of Islamic law over artificial intelligence technology.

Results

Landscape and Dynamics of Artificial Intelligence Utilization in Modern Life

The utilization of Artificial Intelligence has shifted from science fiction into operational reality dominating various sectors of contemporary human life. In the economic and business sector, the adoption of machine learning algorithms enables supply chain automation, real-time consumer behavior analysis, and autonomous financial decision-making through financial technology (Alfina Regiyanti et al., 2025). Meanwhile, in the social, educational, and health sectors, AI acts as a major efficiency accelerator, ranging from AI based personalized learning methods to medical diagnostic systems capable of detecting complex diseases with high accuracy (Widodo et al., 2024).

Nevertheless, this massive penetration of AI triggers a dual-use technology phenomenon. On the one hand, this technology offers extraordinary productivity leaps; on the other hand, it presents acute social vulnerabilities. The prevalence of deepfake based disinformation, mass private data theft, and public opinion polarization through social media algorithms demonstrate that AI is not entirely sterile from destructive risks. Therefore, the presence of AI in modern civilization demands controlling instruments that are not only technocratic-regulatory but also require a strong ethical-philosophical foundation to protect the existence of humanity (Putri, 2025).

Maqāṣid al-Syarī'ah Analysis on the Utilization of Artificial Intelligence

As a normative response to technological disruption, the utilization of AI must be weighed through the framework of *Maqāṣid al-Syarī'ah* to ensure that this technology aligns with the primary objectives of the Sharia, namely realizing public welfare and repelling harm (Sanuri et al., 2025). This analysis can be elaborated through *al-Ḍarūriyyāt al-Khamsah* :

Protection of Intellect and Religion

AI technologies such as Generative AI and large language models provide extraordinary ease in accessing religious literature and science. However, from the perspective of *Ḥifẓ al-'Aql*, AI also has the potential to degrade critical human reasoning if individuals surrender all cognitive processes and decision-making to machines. Furthermore, the proliferation of instant fatwas generated by AI-based bots without valid scholarly authority verification can threaten the purity of religious understanding and trigger creedal disorientation (Mohadi & Tarshany, 2023).

Protection of Life and Lineage/Dignity

In the context of *Ḥifẓ al-Nafs*, medical AI saves many lives; however, on the other hand, the use of AI-based autonomous weapons systems or diagnostic algorithmic errors risks threatening human physical safety. Meanwhile, from the perspective of *Ḥifẓ al-Nasl* which in contemporary discourse is often expanded to include the protection of human honor and dignity data privacy violations, biometric data exploitation, and algorithmic bias discriminating against certain groups constitute forms of violation against fundamental human rights (Ilham et al., 2026).

Protection of Property

Digital transactions based on artificial intelligence, algorithmic trading, and industrial automation bring economic efficiency. However, the aspect of *Ḥifẓ al-Māl* demands caution against potential new forms of fraud, AI-based money laundering, and the threat of mass

structural unemployment due to the replacement of human labor by robots, which can directly paralyze public purchasing power and welfare (Damayanti & Arifin, 2026).

Integration of AI Ethics and Ushul Fiqh Maxims: Toward Responsible Governance

Facing the complexity of AI impacts, contemporary Islamic scholars and legal thinkers agree that the application of this technology must submit to the popular ushul fiqh maxim:

دَرْءُ الْمَفَاسِدِ مُقَدَّمٌ عَلَى جَلْبِ الْمَصَالِحِ

Repelling harm takes precedence over securing benefits when both conflict

This principle affirms that technological innovation, no matter how great, if proven to bring greater *mafsadah* such as mass privacy destruction, loss of moral control, or dehumanization must be restricted or strictly regulated (Farid et al., 2025). Therefore, the concept of Responsible AI development aligns with the *Maqāṣid al-Syarī'ah* paradigm, where technology developers and regulators are obligated to integrate human ethical values from the initial system design stage. This is necessary so that the dynamics of Islamic law in the era of artificial intelligence do not merely serve as a reactive response, but rather function as a moral compass for global digital civilization (Homepage & Martina Kamaruddin, 2025).

Discussion

Epistemological Reconstruction of Islamic Law in Facing the Cognitive Autonomy of Artificial Intelligence

The first in-depth discussion highlights how the presence of Artificial Intelligence particularly autonomous technologies based on machine learning and Generative AI challenges the epistemological structure of conventional Islamic law. For centuries, the process of ijtihad and *istinbāṭ al-aḥkām* relied fully on legal subjects possessing intellect, moral consciousness, and *mukallaf*. However, when AI begins to take over human cognitive functions, such as processing religious data, providing instant legal recommendations, or automating judicial decisions, a significant epistemological shift emerges (Kosasih et al., 2024).

From the perspective of ushul fiqh, this phenomenon demands a paradigm expansion regarding the concept of authority. AI lacks moral consciousness, meaning any decisions or content it generates possess no independent ethical accountability dimension. Therefore, contemporary Islamic law scholars and academics emphasize that AI must be positioned solely as an auxiliary instrument, rather than as an autonomous moral subject of fatwa issuance or independent legal decision-making (Kajian Al-Qur et al., 2026). This analysis reinforces the argument that the integration of Islamic law in the digital era must not reduce the essence of critical human reasoning. Modern religious authorities are required to reformulate digital scholarly verification frameworks so that Islamic legal rulings remain grounded in valid methodology and free from algorithmic information distortion (Zuhri et al., 2026).

Dialectics of *Maqāṣid al-Syarī'ah* and Technology Ethics: Welcoming the Responsible AI Model

The second in-depth discussion examines the intersection between the universal protection philosophy of *Maqāṣid al-Syarī'ah* and global standards of modern technology governance, namely Responsible AI. Based on the analysis of *al-Ḍarūriyyāt al-Khamsah*, AI utilization demonstrates a polarization between massive benefits and systemic damage potential. In this regard, the ushul fiqh maxim stating that repelling harm must take precedence

over securing benefits in the event of a clash serves as a highly relevant philosophical foundation (Mufidah et al., 2024).

The practical implication of this principle requires that AI development not be left unregulated, but rather be designed by integrating human ethical values from the early stages of system design. The protection of personal data privacy, the prevention of algorithmic bias discriminating against vulnerable groups, and the mitigation of structural unemployment impacts represent tangible manifestations of safeguarding the dignity of life, lineage, and property (Putri, 2025). Consequently, the dynamics of Islamic law in the era of artificial intelligence do not act as an obstacle to technological innovation; instead, they serve as a strategic moral compass ensuring that every leap in digital civilization remains within the holistic corridor of human welfare (Thaib et al., 2025).

Conclusion

The utilization of Artificial Intelligence presents a dual-use technology that offers massive efficiency while simultaneously triggering multidimensional vulnerabilities for human life. From the perspective of Islamic legal epistemology, the presence of AI demands reorientation and paradigm expansion so that this technology is consistently positioned as an auxiliary instrument rather than an autonomous moral subject replacing human scholarly authority, in order to preserve the purity of critical intellect. Meanwhile, through the analytical lens of *Maqāṣid al-Syarī'ah*, the utilization and development of AI must be oriented toward *al-Ḍarūriyyāt al-Khamsah* by strictly upholding the ushul fiqh maxim that repelling harm takes precedence over securing benefits. Therefore, the integration of human ethical values and strict regulation through the Responsible AI model starting from the system design stage becomes an absolute necessity so that Islamic law can actively function as a moral compass ensuring that digital civilization progress remains aligned with holistic human well-being.

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Conflict of interests

The author declares that there is no conflict of interest regarding the publication of this paper. This research was conducted independently without any financial influence, institutional relationships, or personal interests that could affect the objectivity, validity, or integrity of the scientific findings presented.

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