

Artificial Intelligence in Islamic Family Law: Addressing Ethical and Regulatory Gaps through a Maqāṣid al-Sharī'ah Approach

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Abstract

The development of Artificial Intelligence (AI) has brought a significant transformation in legal services, including Islamic family law. However, studies that integrate AI technology with the normative framework of maqāṣid ash-shari'ah are still limited, causing gaps in the formulation of ethical and regulatory standards. This study aims to analyze the working mechanism and regulation of AI in the presentation of Islamic family law, identify ethical challenges, and assess its conformity with maqāṣid asy-syarī'ah. The method used is normative legal research with a conceptual and legislative approach, based on literature studies. Secondary data are analyzed descriptively-analytically to build normative arguments. The results of the study show that AI works through algorithm-based data processing to generate legal outputs from the compilation of digital sources. While improving efficiency and accessibility, its use faces challenges in the form of algorithmic bias, the risk of privacy violations, decision-making without contextual sensitivity, and system dependencies. From the perspective of maqāṣid ash-shari'ah, this has the potential to hinder the protection of religion, soul, intellect, descent, and property without adequate normative control. Theoretically, this research develops a maqāṣid-based ethical framework as the foundation of AI governance in Islamic family law. Therefore, this study recommends the establishment of maqāṣid-based ethical regulations and guidelines that affirm accountability, algorithm transparency, and supervision of religious and legal authorities to ensure alignment with the values of justice and benefit.

Keywords: *Artificial Intelligence, Digital Ethics, Islamic Family Law, Maqāṣid asy-Syarī'ah.*

Abstrak

Perkembangan Artificial Intelligence (AI) menghadirkan transformasi signifikan dalam layanan hukum, termasuk hukum keluarga Islam. Namun, kajian yang mengintegrasikan teknologi AI dengan kerangka normatif maqāṣid asy-syarī'ah masih

terbatas, sehingga menimbulkan kesenjangan dalam perumusan standar etik dan regulasi. Penelitian ini bertujuan untuk menganalisis mekanisme kerja dan regulasi AI dalam penyajian hukum keluarga Islam, mengidentifikasi tantangan etis, serta menilai kesesuaiannya dengan maqāṣid asy-syarī'ah. Metode yang digunakan adalah penelitian hukum normatif dengan pendekatan konseptual dan perundang-undangan, berbasis studi kepustakaan. Data sekunder dianalisis secara deskriptif-analitis untuk membangun argumentasi normatif. Hasil penelitian menunjukkan bahwa AI bekerja melalui pengolahan data berbasis algoritma untuk menghasilkan keluaran hukum dari kompilasi sumber digital. Meskipun meningkatkan efisiensi dan aksesibilitas, penggunaannya menghadapi tantangan berupa bias algoritmik, risiko pelanggaran privasi, pengambilan keputusan tanpa sensitivitas kontekstual, serta ketergantungan sistem. Dalam perspektif maqāṣid asy-syarī'ah, hal ini berpotensi menghambat perlindungan terhadap agama, jiwa, akal, keturunan, dan harta jika tanpa kontrol normatif yang memadai. Secara teoritik, penelitian ini mengembangkan kerangka etika berbasis maqāṣid (maqāṣid-based ethical framework) sebagai landasan tata kelola AI dalam hukum keluarga Islam. Oleh karena itu, penelitian ini merekomendasikan pembentukan regulasi dan pedoman etik berbasis maqāṣid yang menegaskan akuntabilitas, transparansi algoritma, serta supervisi otoritas keagamaan dan hukum guna menjamin keselarasan dengan nilai keadilan dan kemaslahatan.

Kata Kunci: Artificial Intelligence, Etika Digital, Hukum Keluarga Islam, Maqāṣid asy-Syarī'ah.

INTRODUCTION

The formation of Islamic law (fiqh) is inherently dynamic, rooted in authoritative normative sources while continuously engaging with evolving social realities. Classical jurists acknowledged that legal rulings are not immutable; rather, they may adapt to transformations in time, place, and circumstance, provided such adaptations remain anchored in the Qur'an, Sunnah, and disciplined legal reasoning (ijtihād). This dynamic nature reflects the concept of ḥarakah (movement), signifying that Islamic law evolves in response to contextual demands (Has, 2013; Rosida, 2022). Consequently, the process of legal formulation requires qualified mujtahids who possess methodological rigor and the capacity for precise istinbāṭ and istidlāl. Without such a progressive yet principled approach, Islamic law risks stagnation and diminished relevance in addressing contemporary societal complexities (Amri, 2019).

In the contemporary postmodern era, rapid technological developments particularly in Artificial Intelligence (AI) have significantly transformed various aspects of human life, including the legal domain (Putranto, 2023; Pratikno, 2017). AI, as part of legal technology (legal tech), is increasingly utilized to enhance legal services, support decision-making, and improve regulatory efficiency. Within the sphere of Islamic law, AI presents opportunities to expand access to legal

knowledge, assist in fatwa formulation, and streamline case analysis. However, these advancements also raise critical ethical and juridical concerns (Aliyatun Nur Afifah et al., 2024; Herwinsyah, 2024). Emerging studies indicate that AI systems may embed algorithmic bias, oversimplify or misinterpret Shari'ah principles, and potentially undermine core values such as justice ('adālah), accountability, and human dignity. These risks become particularly sensitive in Islamic family law, which governs intimate and value-laden aspects such as marriage, divorce, inheritance, and guardianship (Putranto, 2023; Ridwan Malik et al., 2024).

Despite the growing body of literature on AI and law, existing scholarship remains largely descriptive and fragmented. Many studies tend to examine AI from either a technological-ethical perspective or a general Islamic legal standpoint without offering a critical synthesis that integrates both domains (Aliyatun Nur Afifah et al., 2024; Rosida, 2022). Moreover, comparative engagement with prior research is still limited, resulting in insufficient analytical depth in identifying the normative tensions between AI systems and Islamic legal principles. This indicates that the literature has yet to move beyond descriptive mapping toward a more evaluative and integrative discourse that critically assesses the implications of AI within specific branches of Islamic law, particularly family law (Latipulhayat, 2014).

Accordingly, a significant research gap persists in developing a unified analytical framework that integrates AI ethics, maqāṣid al-sharī'ah, and Islamic family law. While previous studies acknowledge ethical concerns such as data privacy, algorithmic bias, and misinformation, they rarely situate these issues within the maqāṣid framework, which emphasizes the protection of essential values religion, life, intellect, lineage, and property. This gap is particularly problematic given that Islamic family law is inherently oriented toward the realization of maṣlaḥah (public benefit), making it especially vulnerable to distortions arising from unregulated technological interventions. Therefore, a more critical and interdisciplinary approach is required to assess whether AI applications align with the normative objectives of Islamic law.

Based on this background, this study formulates the following research questions: (1) How do AI systems operate in presenting and structuring Islamic family law provisions? (2) To what extent do these systems align with the principles of maqāṣid al-sharī'ah and contemporary AI ethics? and (3) What ethical and legal challenges arise

from the integration of AI into Islamic family law practices? By explicitly articulating these questions, this research seeks to sharpen its analytical focus and address the identified gaps in a systematic manner.

Positioned within the global discourse on AI ethics and Islamic law, this study offers a state-of-the-art contribution by advancing a multidisciplinary framework that critically synthesizes technological, ethical, and juridical perspectives. Unlike prior studies that treat these domains in isolation, this research integrates *maqāṣid al-sharī‘ah* with contemporary debates on AI governance, thereby situating Islamic legal thought within broader global conversations on digital ethics. This positioning not only strengthens the theoretical contribution of the study but also provides practical normative guidance for scholars, legal practitioners, and technology developers in ensuring that the integration of AI into Islamic family law remains aligned with fundamental ethical and legal principles.

RESEARCH METHODS

This study employs a qualitative method with a normative-conceptual approach (library research) to examine the ethics of Artificial Intelligence (AI) from the perspective of Islamic family law in relation to the principles of *maqāṣid al-syarī‘ah*. This methodological choice is justified on the grounds that the normative-conceptual approach is the most appropriate framework for analyzing abstract legal norms, ethical doctrines, and philosophical foundations embedded in Islamic jurisprudence, particularly when addressing emerging technological phenomena that lack explicit regulatory provisions. Furthermore, this approach enables the integration of *maqāṣid-based legal reasoning* as a theoretical lens to explore how the objectives of Islamic law can guide ethical responses to AI developments in a systematic and value-oriented manner.

The data sources consist of primary and secondary materials. Primary data include statutory regulations related to technology and legal protection, classical and contemporary works on Islamic family law, and authoritative literature on *maqāṣid al-syarī‘ah*. Secondary data encompass scholarly books, peer-reviewed journal articles, prior research findings, and other relevant academic documents discussing Islamic ethics and AI. Data collection is conducted through documentation techniques, involving systematic searching, inventorying, and classification of relevant sources. To ensure analytical rigor, the study incorporates a structured process of data organization through coding and thematic categorization, allowing for the

identification of recurring legal and ethical patterns within the collected materials.

The data analysis is carried out using a descriptive-analytical method combined with a *maqāṣid-based interpretative approach* rooted in *uṣūl al-fiqh*. The stages of analysis include data reduction, coding, thematic classification, interpretative analysis based on *maqāṣid al-syarī'ah* (such as the protection of religion, life, intellect, lineage, and property), and the drawing of conclusions. Through these stages, the study not only describes relevant legal norms and ethical principles but also critically evaluates their application in the context of AI. This approach ultimately aims to construct a normative framework that assesses the compatibility of AI practices with the principles of justice, benefit (*maṣlahah*), and ethical responsibility in Islamic law.

RESULTS AND DISCUSSION

AI Work System in Determining Islamic Family Law

Technological developments provide many benefits for human needs. Every technological product has various benefits for humans, one of which is Artificial Intelligence (AI) technology (Pratikno, 2017). There are many AI applications that can be used to assist human activities, such as Formative AI, Grammarly, DataBot, QuillBot, ELSA Speak, Socratic, ChatGPT, and many more. One AI that has become popular is Chat GPT (Generative Pre-trained Transformer), developed by a company called OpenAI in California (Diantama, 2023). This study will not discuss specific types of AI, but will discuss how AI works in general in the establishment of Islamic family law.

AI is part of legal technology, which basically refers to technology and software that facilitates legal services. Its implementation began with regulatory agencies and legal practitioners (Putranto, 2023). AI offers great potential for various aspects of life, such as Islamic education, Islamic finance, and law enforcement. However, the use of AI must be supervised to ensure that it remains within the corridors of Islamic law (Ridwan et.al, 2024).

AI is an integral part of legal technology integration, which is currently at the center of discussions in various countries. In fact, some countries, such as China and Estonia, have already applied AI as judges (Parn- Lee, 2021). Meanwhile, in Indonesia, the judiciary still uses AI as a tool to provide convenience, overcome accessibility issues, assist judges in deciding cases, and overcome case backlogs (Fernando, 2024). The information presented by AI refers to the management of a computing system to form a draft decision that has been requested. As

output, we will see recommendation information presented by AI sourced from applicable laws (Silaban, 2024).

The AI system operates within a systematically structured design framework, producing legally certain data outputs. The following is a general design framework for AI:

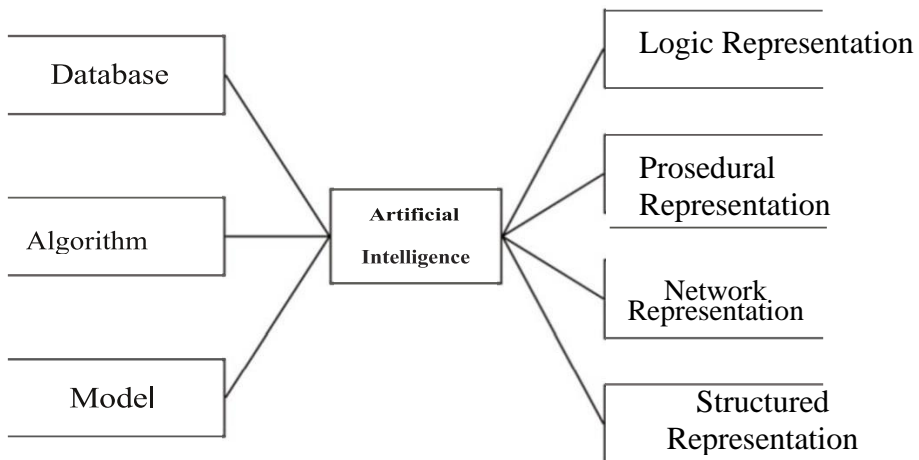


Figure1. Concept of the Artificial Intelligence Framework

The database is a source of valid legal references and facts. This database will support AI in analyzing answers comprehensively and heuristically. In the Islamic family law system, the data contained in the database consists of legal sources such as regulations, norms, theories, legal principles, the Civil Code, the old and new Criminal Code (Law No. 1 of 2023), Compilation of Islamic Law, *nash*, *ijma* *qiyas* from the *fuqaha* (Ali, 2002, p. 167) and several Islamic law literature. Not only that, the database also supports the division of variables needed by AI, which will become accuracy parameters to produce answers that become conclusions.

The algorithm is designed to assist judges in deciding cases and answering questions from the public, where these guidelines and instructions are formed based on a database that refers to legal sources contained therein. The appropriate algorithm applied in the legal system is a deep learning algorithm that refers to a proportional logic thinking model, the purpose of which is to produce conclusions that are either false or true (Arhami., 2006). For example, if someone uses AI to ask about inheritance distribution, the algorithm will present data related to inheritance distribution.

The model is an AI setting intended for the public who ask legal questions and also for law enforcement officials to conduct surveillance and assist judges in finding legal sources and analyzing the relevance of facts in the courtroom (Silaban, 2024). The data presented in AI will become parameters or comparisons for the public, law enforcement officials, and judges in deciding a case.

Through databases, algorithms, and models are integrated to create an AI that has the function of producing logical, networked, procedural, and Structured representations. Thus, in the process of legal review, legal determination, and in court, AI can be used to manage data related to the case in question. AI can be a tool to help parties inquiring about a legal case, such as an Islamic family law case.

The following is an example of using AI related to the Islamic family law: First, access the ChatGPT website (one of the Ai) and type a question in the column provided on the website display. The following is an illustration:

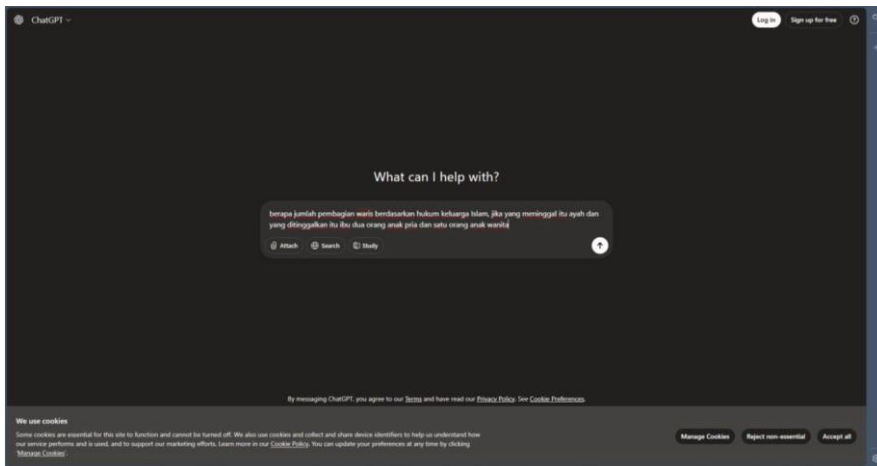


Figure 2. Stages of Using Artificial Intelligence I

Second, the AI will display all data in the conclusions form related to the question asked. The following is one of the legal answers from AI, related to inheritance:

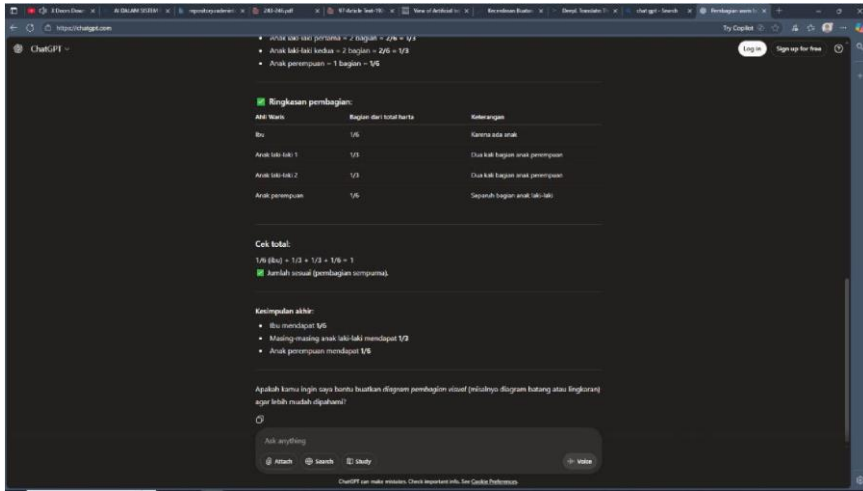


Figure 3. Stages of Using Artificial Intelligence II

From the analogy, it can be seen that if AI provides an answer to a question related inheritance, where the question is "how much is the inheritance distribution based on Islamic family law, if the deceased is the father and the survivors are two sons and one daughter." From this question, AI provides the following conclusion: " The mother receives 1/ 6, Each son receives 1 / 3, The daughter receives 1// 6."

The conclusion provided by the AI refers to the Islamic law references. The AI provides several reference data from the answers it has presented. The following picture are the references that the AI can use in determining Islamic inheritance law:

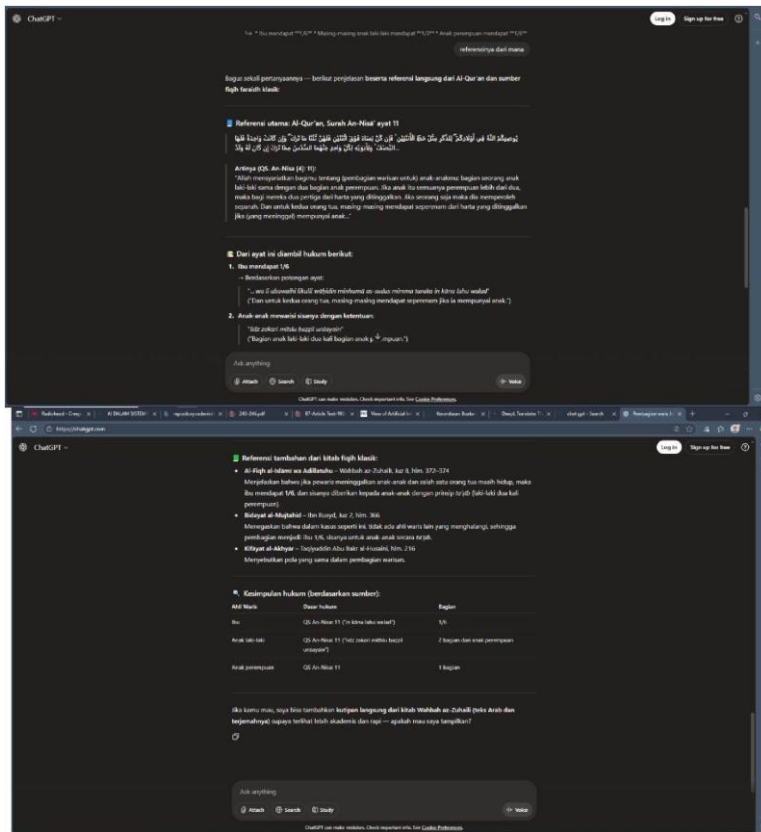


Figure 4. Artificial Intelligence References in Providing Inheritance Law Conclusion

Main reference: The Quran, Surah An-Nisa' verse 11. Additionally, there are supplementary references from classical fiqh texts:

- a) Al-Fiqh al-Islami wa Adillatuhu - Wahbah az-Zuhaili, Juz 8, pp. 372- 374, Explains that if the deceased leaves behind children and one of the parents is still alive, then the mother receives 1/6, and the remainder is given to the children according to the principle of ta'ṣīb (males receive twice the share of females).
- b) Bidayat al-Mujtahid Ibn Rusyd, Volume 2, p. 366 Confirms that in such cases, there are no other heirs to obstruct the distribution, so it is divided as follows: the mother receives 1/6, and the remainder is distributed to the children according to ta'ṣīb.

- c) Kifayat al-Akhyar –Taqiyuddin Abu Bakr al-Husaini, p. 216 Mentioning the same pattern in the distribution of inheritance.

Based on this, the database contained in this AI already covers Islamic legal sources. Then, an algorithm was created to help us who are asking questions in examining the law, where these guidelines and instructions are formed based on references such as the Qur'an and several classical fiqh books.

Ethical Challenges in the Use of AI in the Islamic Family Law Sector

In this era of digitalization, society is facilitated by the existence of AI. Not only that, AI also helps law enforcers to conduct legal studies or *ijtihad*. The use of AI makes it easier for law enforcement officials and even the public to examine legal sources relevant to the case in question. AI will present data in the form of written laws, both substantive and formal, which are sourced from various Islamic laws.

Even in countries such as China, America, Singapore, and Estonia, AI has been implemented as a substitute for judges in minor cases, such as traffic violations (Putranto, 2023). Meanwhile, judges themselves are involved in more complex cases with greater consequences. This is considered to streamline the trial process. AI is seen as placing greater emphasis on the values of legal certainty (Silaban, 2024).

However, the use of AI can present ethical challenges from an Islamic perspective. The author obtained these ethical challenges from various literature, including: *First*, the occurrence of algorithmic bias caused by AI. The conclusions drawn from AI responses will reflect the bias contained in the database. As a result, the legal responses provided by AI sometimes do not reflect the value of justice. From an Islamic perspective, justice is a must in the realm of law enforcement (Almubarok, 2018). Legal decisions made by AI do not consider humanity and can even be discriminatory. For example, in post-divorce law enforcement cases, AI cannot understand the trauma of a wife who has experienced domestic violence; cannot read the non-verbal expressions of a child who is a victim of parental conflict; and is unable to assess the intention (*niyyah*) in divorce, which in many cases is a determining factor in the validity of the divorce (Mir-Hosseini, 2009b, pp. 7-9).

Second, data privacy will be compromised because users have accessed AI. In Islam, privacy is a fundamental right that must be protected. Based on the text that privacy is related to the context of trust, AI that obtains answers based on data collection and analysis is always

a major issue (Rahmawati et.al., 2023). For example, A has an inheritance dispute with B, then A asks the AI about this matter, and the AI will provide a conclusion based on the data. Then, based on the inheritance dispute between A and B, this will become a source of data used by the AI in the future, if there are parties who have cases similar to A and B.

Third, autonomous legal decisions made by AI will pose a significant legal threat. Meanwhile, if the legal decisions made by AI are incorrect, the question of who is responsible for them remains unresolved. For example, someone questions the case that divorce via digital media is not automatically valid without first considering social conditions and reconciliation (Majma' al-Fiqh al-Islami Kuwait, 2017). If AI only works based on *ṣarīḥ* legal principles, the fatwas produced tend to simplify complex situations and can be detrimental to the weaker party, especially women. In this case, it is unclear who will be held accountable for the legal decisions made by AI.

Fourth, dependence on AI will have an impact on the competence of human resources in the field of law enforcement. For example, if the panel of judges relies too much on AI and the AI does not yet contain relevant data related to the case being tried, starting from the applicable legislation, KHI, and based on *nash*, *ijma qiyas* from the *fuqaha*, this will certainly affect the outcome of the verdict (Ali, 2002, p. 167). According to Al-Mawardi, understanding Islamic legal sources begins with knowledge of the texts, *ijma'* and *qiyas*, as well as the interpretation of the Qur'an through understanding the *muhkamat* and *mutasyabihat* verses, *nasikh* and *mansukh*, *khas* and *'am*, *muthlaq* and *muqayyad*, and understanding the *hadith*. These are some of the understandings that must be possessed by judges in the Religious Court (Al-Mawardi, 1960). Similarly, in understanding *qiyas*, a judge who has an understanding of *qiyas* can determine new issues that are not yet covered by the provisions of the *nash* or other positive sources of law.

Based on the case above, even though AI brings practical benefits in the field of Islamic family law, especially in disseminating legal information widely and quickly, a mechanism for restriction and assistance is still needed. Fatwas produced digitally by AI in family law cannot be positioned as a substitute for *mujtahids*, judges, and human fatwas, but only as an initial instrument that must then be confirmed by religious authorities who understand the real conditions. In fact, it can be said that at this point, AI should not be given the space to decide on relational and emotional laws, such as marriage, divorce, and child

custody, without ethical and maqaid oversight from a human Islamic legal expert.

Thus, the effectiveness of digital law must be viewed critically. It can help expand access to legal information, but it cannot replace the role of scholars as guardians of values, interpreters of reality, and protectors of the welfare of Muslim families. Within the framework of the maqasid al-shari'ah, family law not only upholds procedural justice, but also builds peace (*sakan*), compassion (*mawaddah*), and protection (*himayah*), which can only be realized through human interaction, not merely algorithms.

The Use of AI in the Framework of Maqashid asy-syari'ah

Wahbah al-Zuhaili explains that Maqishid asy-syaria'h are norms and all or most of the implied objectives of Sharia law. These values and objectives are considered the orientation and secret of Sharia law, defined through Sharia law in each article of the regulation. Therefore, Maqashid asy-syaria'h is an orientation towards the enforcement of Islamic law. Among the scholars who paid considerable attention to the objectives of Islamic law was Imam al-Syatibi. He said that the main orientation of Sharia is to realize the aspect of *maslahat* (public interest) in humans (*tahqiq mashalih al-khalqi*), which includes three levels: *maslahah dharuriyyat*, *hajiyyat*, and *tahsiniyyat* (Al-Syatibi, n.d.).

The main objectives of *maslahah dharuriyyah* are *hifz ad-din*, *hifz an-nafs*, *hifz 'aql*, *hifza an-nasl*, and *hifz al-mal*. These five things are known as *al-kulliyataal-khamsah* (Al-Syatibi, n.d.). With this in mind, it is necessary to evaluate and validate AI decisions so that they are in accordance with the five principles of *maslahah dharuriyyah*. Every *ijtihad*, including those carried out with the help of technology, must be tested based on these principles so that they do not deviate from the spirit and direction of the Sharia. When linked to Imam As-Syatibi's theory of Maqashid al-syari'ah, the age limit in the UUP and KHI is included in Maqashid al-syari'ah *dharuriyyah*, for the following reasons:

- a) *Hifz al-din*, this becomes an issue. Furthermore, *hifz al-din* as the guardian of the spirituality of the ummah is also threatened when AI fatwas replace the role of scholars as guiding figures. In Islamic tradition, fatwas not only provide legal answers, but also foster relationships between the ummah and their religion, through a process of advice, spiritual strengthening, and the formation of moral awareness. When all of this is replaced by human-machine interaction, the spiritual dimension of religious life can experience significant

degradation. This brings to mind Wael Hallaq's concern that legal modernity tends to erase the spiritual and moral dimensions, replacing them with a sterile administrative system (Hallaq, 2013, p. 143).

- b) Hifz al-aql, in the context of enforcing Islamic family law, aspects of intelligence, fairness, and knowledge of Islamic legal sources are things that must not be lost in judges, mujtahids, muftis, and other law enforcers (Al-Mawardi, 1960). AI does greatly facilitate the tasks of these individuals, but there must be limits to the dependence of Islamic family law enforcers on AI in deciding cases, because this will interfere with the quality of their professionalism and the quality of the law produced. This will also have an impact on their cognitive development.
- c) Hifz an-Nafs, the use of AI will gradually eliminate the three requirements for Islamic law enforcers according to Al-Mawardi, the requirements to become a judge are physical and mental health, intelligence, independence, Islam, male gender, justice, and mastery of legal sources (Al-Mawardi, 1960). When intelligence is lost due to failure to preserve the mind (hifz al-aql), one's quality as a person will also be lost, especially in the cognitive realm.
- d) Hifz an-nafs, or protecting offspring, AI has not yet provided fair legal provisions. This is because the establishment of family law through AI sometimes does not contain elements of fairness. This attitude of fairness is an integrity that must be possessed by judges. Of course, AI will only provide legal considerations based on legal certainty without considering fairness. This aspect of fairness only exists in the attitude of someone who can put things in their proper place. So far, AI considerations only exist in the legal certainty database and have not reached the aspect of fairness. AI will also not provide considerations based on humanistic values. As in the case of divorce, AI will not consider the law based on the child psychology, but only based on legal certainty. In fact, maqāsid demands that the continuity of the generation is a legal priority that cannot be entirely left to the logic of technical instruments.
- e) Hifz al-māl, AI decisions sometimes do not consider the human aspect. However, in this case, AI does not contradict

Hifz al-māl, This is because every legal decision from AI regarding inheritance, zakat, and waqf is based on sharia principles. However, when viewed outside the context of family law, AI has the potential to undermine maqāsid by treating religious legal services as a commodity rather than a social trust. Furthermore, the use of personal data in AI fatwa applications also poses a threat to the protection of the property and information of the people, especially if it is not protected by regulations that comply with sharia and the principles of digital security (Iyad Rahwan et al., 2019).

Therefore, based on these considerations, the use of AI should not be excessive, as it can have negative impacts on the religious, cognitive, and personal qualities of legal enforcers, disregarding human values and the quality of the law itself. Therefore, the use of AI should only be as a tool, a means of evaluating the results of learning decisions, not replacing the position of humans in deciding legal provisions in the Islamic family sphere.

The use of AI creates an examination of the legal reasoning used as the basis for the original law, which is then implemented in the branch (فرع) and likened to the original law because of the similar nature that forms the basis of the law. So, as long as the use of AI is in line with the legal reasoning that allows it and does not conflict with the maqashid, it is clearly permissible. However, if the use of AI is abused or contradicts the legal rationale or objectives of Sharia, then it is clearly not permissible.

CONCLUSION

Based on the findings and analysis that has been carried out, this study confirms that artificial intelligence (AI) systems have the capacity as an analytical instrument in formulating and concluding the provisions of Islamic family law through embedded data structures and algorithmic models. The theoretical contribution of this research lies in the reinforcement of the critical perspective that AI, although it improves efficiency and facilitates legal procedures, still operates within a framework of formal rationality that is not fully capable of representing the normative and ethical dimensions in Islamic law. These findings show a tension between computational logic and the principles of maqāsid al-sharī'ah, particularly in the protection of religion, the soul, intellect, and property, which demand moral, contextual, and substantive considerations that cannot be reduced to mere algorithmic calculations.

In practical terms, this study shows that the use of AI in Islamic family law poses a number of significant risks, such as algorithmic bias, vulnerability to data privacy violations, potential for autonomous legal decision-making, and a tendency to over-reliance on technology. Therefore, AI cannot be positioned as a replacement for the main legal actors such as mujtahids, judges, or religious authorities, but only as a preliminary decision-support system. The practical contribution of this research lies in the affirmation of the importance of substantive verification by competent authorities to ensure that any AI output remains in harmony with the social realities and principles of Islamic law that live in society.

Based on the overall findings, this study recommends the development of an AI regulatory model based on *maqāṣid al-sharī'ah* that is operational and structured, including algorithmic audit mechanisms, sharia value-based data protection standards, and a layered supervision system by religious institutions and state authorities. In addition, it is necessary to establish an institutional framework that specifically integrates technological expertise and jurisprudence to ensure that the development and implementation of AI in Islamic family law not only meets the legal-formal aspects, but also ensures the achievement of substantive justice and the benefit of the *ummah*.

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