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Between Human Reasoning and the Digital Intelligence: Rethinking the Epistemological Authority of AI-Based Fatwas

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Abstract

The development of Artificial Intelligence (AI) presents both opportunities and challenges for Islamic religious practices. This study aims to construct an Islamic epistemological foundation for the use of AI from the perspective of maqāṣid al-sharīʿah and to formulate a fatwa framework for the Majelis Ulama Indonesia (MUI) concerning AI useThis study employs a normative legal research method with a descriptive-qualitative approach through a literature review. The findings indicate that AI has the potential to generate *maṣlaḥah* by supporting Islamic preaching and education, while also posing *mafsadah* in the form of algorithmic bias, disinformation, deepfakes, and the erosion of ulama authority. In the Indonesian context, these challenges necessitate an MUI fatwa framework grounded in *maqāṣid al-sharīʿah*, collective *ijtihād*, and human oversight. The contribution of this study underscores that AI can serve as a supporting instrument, rather than a substitute for ulama (Islamic scholars) and authoritative institutions in the determination of Islamic law (fatwa).

Keywords: Artificial Intelligence, *Maqāṣid al-Syarīʿah,* MUI fatwas,

Abstrak

Perkembangan Artificial Intelligence (AI) menghadirkan peluang sekaligus tantangan bagi praktik keagamaan Islam. Penelitian ini bertujuan untuk mengonstruksi landasan epistemologis Islam dalam penggunaan AI berdasarkan perspektif maqāṣid al-syarīʿah serta merumuskan kerangka fatwa Majelis Ulama Indonesia (MUI) terkait penggunaan AI tersebut. Penelitian menggunakan metode hukum normatif dengan pendekatan deskriptif-kualitatif melalui kajian pustaka. Hasil penelitian menunjukkan bahwa AI berpotensi mewujudkan maṣlaḥah dalam dakwah dan pendidikan Islam, tetapi juga mengandung mafsadah berupa bias algoritmik, disinformasi, deepfake, dan pelemahan otoritas ulama. Pada konteks Indonesia, hal tersebut menghendaki kerangka fatwa MUI berbasis maqāṣid al-syarīʿah, ijtihād kolektif, dan pengawasan manusia. Kontribusi penelitian ini menegaskan bahwa AI dapat menjadi instrumen pendukung bukan pengganti ulama dan lembaga otoritatif dalam penetapan hukum Islam (fatwa).

Kata Kunci: *Artificial Intelligence, Maqāṣid al-Syarīʿah, Fatwa MUI*

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INTRODUCTION

The development of Artificial Intelligence (AI) has introduced new practical challenges in the religious activities of Muslims. AI is now used to answer religious questions via chatbots, translate Arabic texts, compile da'wah materials, create sermon content, search for religious evidence, summarize religious texts, and even generate recommendations for Islamic content on social media (Ibnu Akbar Maliki., 2024).

On the one hand, this technology facilitates the public's quick and widespread access to religious information. On the other hand, AI also poses serious risks because the religious answers generated by machines can be incorrect, biased, divorced from the context of specific schools of thought, or lack scholarly authority. These risks are magnified when AI is used to produce deepfakes of religious figures, spread religious misinformation, process congregants' personal data, and shape public opinion through algorithms designed to maximize user engagement. (Hanik Lailatut Tarwiyyah., 2025).

Based on this problem, this study views AI not merely as a neutral technical tool, but as a socio-religious phenomenon that influences how Muslims understand their religion. AI's responses may seem convincing because they are well-structured, but they often fail to reflect the process of istidlāl, the degree of validity of the evidence, differences of opinion among scholars, and the social context of an issue (Dewi Nita Utami et al., 2026). Therefore, the use of AI in religious activities must be evaluated through the lens of Islamic law, which not only asks whether the technology is permissible or not but also assesses its purpose, mode of operation, impact, and protection of human beings. In this context, *maqāṣid al-sharīʻah* serves as a crucial framework because it prioritizes the protection of religion, reason, life, property, honor, and human dignity as the primary objectives of Islamic law. (Ramlan Mustapha & Siti Norma Aisyah Malkan., 2025).

The subject of this study is the use of Artificial Intelligence in the religious activities of Muslims, particularly as AI enters the realms of da'wah, Islamic education, religious counseling, content production, fatwa searches, and the establishment of digital religious authorities. In this context, AI is not understood as a legal subject possessing moral agency, but rather as a human-made system that operates through data, algorithms, and computational models (Syahrul Achmad Assya'bana et al., 2026). Because such systems can have a tangible impact on the public's understanding of religion, AI deserves to be treated as a subject of contemporary *ijtihād*. This approach is essential so that the Islamic legal response does not remain merely defensive toward technology, but is instead capable of establishing realistic and applicable normative guidelines. (Yuli Nurwardatul Imamah & Muhammad Diki Fardiansyah., 2025).

The central argument of this study is that a framework for fatwas on AI must be developed in a contextual, multidisciplinary manner and be oriented toward the *maqāṣid al-syarīʻah*. Fatwas on AI cannot simply cite general arguments regarding the benefits of technology, as issues surrounding AI involve the validity of information, data security, algorithmic fairness, psychological impacts, and shifts in religious authority (Hendri Hermawan Adinugraha et al., 2026).

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The principle of *tabayyun* emphasizes that all information must be verified before it is accepted and disseminated. In the era of AI, this principle remains relevant because information can be produced and disseminated rapidly without a clear source. Therefore, the use of AI in religious contexts must be accompanied by source verification, system transparency, human oversight, and ethical accountability. From the perspective of *maqāṣid al-syarīʻah* , AI-based disinformation can threaten *ḥifẓ al-dīn* and *ḥifẓ al-ʻaql* because it has the potential to undermine religious understanding as well as the public's ability to distinguish between truth and falsehood. (Ilham., 2025; Fatima Ali et al., 2025).

A number of previous studies over the past three years have examined the relationship between AI, Islam, and the digital space. The first study can be described as a typology of digital religious authority. Tarwiyyah highlights the negotiation of kiai authority in the digital space, while Siregar, Zhakypkazy, and Uyuni explain the shift in the transmission of Islamic knowledge from the sanad model toward algorithmic distribution. The second study relates to Artificial Intelligence (AI) and the fatwa process. Imamah and Fardiansyah discuss the prospects and ethics of using AI in the formulation of contemporary fatwas, while Ilham emphasizes the potential of AI as a tool to support the issuance of fatwas from the perspective of *ḥifẓ al-dīn*. These two groups of studies demonstrate that AI has touched upon epistemological aspects of Islamic law, particularly in the relationship between the authority of scholars, the validity of knowledge, and public access to religious answers. (Hanik Lailatut Tarwiyyah., 2025; Kombang Tua Siregar et al., 2025). The next research typology focuses on *maqāṣid* ethics and digital risks. Ali and his colleagues developed a trusteeship ethics approach to evaluate AI from an ethical perspective. Fepriani and Ratnasari linked algorithmic ethics to the Qur'anic principle of tabayyun. Niam demonstrates how language models such as Qur'an GPT can disrupt Islamic hermeneutics if religious answers are separated from the traditions of exegesis and sanad. Meanwhile, Zubaidi discusses algorithmic bias from the perspective of *maqāṣid al-syarīʻah* . This series of studies underscores that AI poses risks to reason, religion, dignity, and social justice. (Fatima Ali et al., 2025; Zubaidi 2026).

Unlike those studies, this article does not merely discuss AI as an opportunity for da'wah, an ethical threat, or a tool for issuing fatwas. This study positions AI as the subject of contemporary *ijtihād* and formulates a more operational model for MUI fatwas based on *maqāṣid al-syarīʻah* The distinction of this study lies in its effort to integrate the interpretation of *fiqh al-wāqiʻ,* digital risk mapping, collective *ijtihād*, and legal classification based on the balance of *maṣlaḥah* and *mafsadah*. Theoretically, this study expands the analysis of maqāṣid in the context of digital technology. In practice, this study offers a framework that fatwa institutions can use to develop guidelines for the responsible use of AI in the religious activities of Muslims.

RESEARCH METHODS

This study is a normative legal study employing a qualitative-descriptive approach. It focuses on the use of Artificial Intelligence (AI) in the religious practices of Muslims as a contemporary legal issue, analyzed through the perspectives of *maqāṣid al-syarīʻah* and

ushul fiqh. The research draws on primary, secondary, and tertiary legal sources. Primary sources include the Qur'an, hadith, fiqh principles, and general principles of sharia. Secondary sources encompass literature on ushul fiqh, *maqāṣid al-syarīʻah* , AI ethics, digital religious authority, and contemporary fatwas. Tertiary sources are used to clarify technical terms such as algorithms, deepfakes, algorithmic bias, and digital surveillance.

Data were collected through literature review and documentation. The collected materials were classified according to forms of AI use, potential maṣlaḥah and mafsadah, issues of religious authority, and the need for a maqāṣid-based fatwa model. Data analysis was conducted through content analysis and normative-maqāṣidī reasoning. Each finding was assessed against the principles of *maqāṣid al-syarīʻah* , fiqh rules, and contemporary ijtihād theory. The results of this analysis were then used to formulate an adaptive and multidisciplinary MUI fatwa model, subject to periodic evaluation in response to technological developments.

RESULTS AND DISCUSSION

The Role of *Maqāṣid al-sharīʻah* in Addressing Issues in Modern Islamic Law

Maqāṣid al-syarīʻah is a theory regarding the primary purposes behind the establishment of Islamic law. According to Imam al-Syāṭibī, all provisions of Sharia are fundamentally aimed at safeguarding the well-being of humanity in this world and the hereafter. These objectives are realized through the protection of the five fundamental elements of human life, namely religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), reason (*ḥifẓ al-ʻaql*), lineage (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*). In the development of contemporary Islamic thought, maqāṣid also encompasses the protection of human dignity, the right to privacy, and social justice in the digital age. In this study, *maqāṣid al-syarīʻah* is used as an analytical framework to assess whether the use of AI supports or threatens the protection of religion, life, reason, property, lineage, honor, and human dignity. However, AI can also pose threats in the form of hoaxes, deepfakes, information manipulation, exploitation of personal data, and the spread of hate speech, all of which have the potential to undermine social life. Therefore, the maqāṣid approach is essential to ensure that the use of AI remains within the framework of protecting religion, reason, and human dignity.

In the development of contemporary thought on maqāṣid, Aḥmad al-Raysūnī asserts: *Maqāṣid al-syarīʻah* are the objectives established by the Sharia to bring about the common good for the servants of Allah (humanity). (Aḥmad al-Raysūnī., 1992). According to al-Raysūnī, the *maqāṣid al-syarīʻah* cannot be understood in a static manner, but must be used as a dynamic approach to interpreting social change and modern realities. Fiqh is adaptive to changes in time and place, and therefore requires critical analysis in accordance with the needs of contemporary society. (Hidayatullah Wasial Fikri., 2024). This perspective is important for understanding Artificial Intelligence because AI is not merely a technological product, but rather a new social phenomenon that influences human relationships, the distribution of knowledge, and patterns of digital power in modern society. Ahmad al-Raysūnī's approach emphasizes that fiqh is not a field closed off to criticism and change; rather, it must be continually reexamined to remain relevant to the changing times and the

needs of modern society. Therefore, a literal interpretation of Islamic law is not always sufficient in addressing the complexities of contemporary technology. (Hidayatullah Wasial Fikri., 2024). In the context of Artificial Intelligence (AI), legal policy must be directed toward protecting humans from information manipulation, data exploitation, algorithmic domination, and dehumanization resulting from excessive reliance on automated systems. This line of thinking aligns with the principle of *maqāṣid al-syarī'ah* , which places human welfare as the primary objective of Islamic law.

Al-Khādimī emphasizes that the *maqāṣid al-syarī'ah* play a crucial role in fostering flexibility in Islamic law when addressing new issues not explicitly addressed in classical fiqh (Nūr al-Dīn Ibn Mukhtār al-Khādimī., 2001). The *fiqh al-waqi'* approach is crucial in the process of deriving legal rulings (*istinbāṭ*), particularly when addressing the rapid advancements in Artificial Intelligence that give rise to multidimensional legal issues. Therefore, establishing legal rulings regarding AI cannot rely solely on a formal halal-haram approach but must also take into account social, psychological, political, and humanitarian impacts. Within the framework of *maqāṣid al-syarī'ah* , AI must be directed toward the public interest and the protection of religion, life, reason, lineage, and property. Thus, Islamic law bears an ethical responsibility to ensure that the use of AI remains committed to justice, transparency, and human dignity. (M. Minanur Rohman., 2025).

The *maṣlaḥah* theory is used to assess the benefits and harms of AI use. If AI promotes the public good and does not undermine the objectives of Sharia, then its use is acceptable. Conversely, if AI causes harm such as information manipulation, bias, privacy violations, or the undermining of scholarly authority then its use must be restricted in accordance with the principle that preventing harm takes precedence over seeking benefit. (M Abū Isḥāq al-Shāṭibī., 1997). This principle is important because Artificial Intelligence (AI) has two sides: benefits and risks. AI can improve people's lives, but it also has the potential to become a tool for social manipulation if not ethically regulated. Therefore, the concept of the common good is used to assess whether the use of AI brings public benefits or, conversely, causes social harm.

The Transformation of AI in the Religious Practices of Muslims

The development of AI over the past few decades has brought about fundamental changes in the way humans acquire information, build knowledge, and establish social authority in the digital realm. Technology that was previously understood as a tool in the industrial sector has now evolved into a system capable of influencing human behavior through algorithms, machine learning, and large-scale data processing. This transformation has not only impacted the economic and technological spheres but has also begun to penetrate the socio-religious sphere of contemporary Muslim societies. (Kombang Tua Siregar et al., 2023).

In modern life, AI has been used for various religious purposes, ranging from prayer reminder apps, automated fatwa searches, Sharia consultation chatbots, and the translation of classical texts, to the production of algorithm-based da'wah content. The presence of this technology indicates that the authority of religious knowledge is undergoing a significant

transformation in the digital age. Whereas the transmission of Islamic knowledge previously took place through traditional institutions such as Islamic boarding schools (pesantren), religious study circles (majelis taklim), and religious scholars (ulama) whose authority was based on scholarly chains of transmission (sanad), today the digital space and algorithmic systems have also become new arenas in shaping the religious understanding of Muslim communities. In this context, the legitimacy of religious authority is no longer determined solely by scholarly depth and traditional networks, but is also influenced by digital visibility, social media engagement, and the ability of algorithmic technology to distribute religious information widely and rapidly (Kombang Tua Siregar et al., 2023).

On the one hand, these changes present enormous opportunities for the development of Islamic outreach and literacy. Digital technology enables faster, more open access to Islamic resources that transcends geographical boundaries. AI aids in the digitization of classical Islamic manuscripts, expands the reach of Islamic education, and makes it easier for the public to access literature that was previously available only within certain academic circles. In the context of education, the use of AI enables the religious learning process to be more interactive and adaptive to users' needs. (Fauzi., 2025). This phenomenon demonstrates that technological advancements can serve as a strategic tool for strengthening the dissemination of moderate Islamic values and improving the quality of religious literacy among the public. From the perspective of *maqāṣid al-syarīʻah* , the use of AI for the purposes of education, da'wah, and the advancement of knowledge can be understood as part of the effort to preserve religion (ḥifẓ al-dīn) and safeguard human reason (ḥifẓ al-ʻaql). Thus, technology is fundamentally not something that contradicts Islamic principles as long as its use is directed toward achieving the public good. (Fauzi., 2025).

Nevertheless, the development of artificial intelligence also presents serious issues that cannot be ignored. AI's ability to automatically generate and disseminate information has given rise to new threats to social stability and the integrity of public knowledge. Deepfake technology, for example, enables the highly realistic manipulation of video and audio, which can be used to spread slander, political propaganda, disinformation, and even manipulation of religious symbols and figures. (Gunawan Widjaja., 2025).

The situation becomes even more complex when AI technology is combined with social media algorithms that operate based on engagement and the commercialization of public attention. Misinformation is generally designed with emotional and sensational narratives, making it more likely to go viral than factual information. Social media algorithms even function as new "gatekeepers" that determine the visibility of digital content. Given the public's still-low level of digital literacy, this phenomenon has the potential to trigger social polarization and erode trust in both public and religious authorities. (Asty Raisha Agma., 2025).

From the perspective of *maqāṣid al-syarīʻah* , the spread of disinformation based on AI is not merely a matter of digital communication, but also concerns the protection of religion and human reason. The manipulation of information can undermine society's ability to distinguish between truth and falsehood. The exploitation of religious symbols through

digital technology also has the potential to disrupt the socio-religious stability of Muslim societies (Adi Suhendra., 2025).

In addition to the issue of algorithmic bias, the use of AI in religious activities also requires careful attention to the risk of users becoming overly dependent on system-generated outputs. The ease of obtaining answers instantly may encourage users to accept AI-generated information without verifying it, tracing its sources, or engaging in independent assessment.

In the religious context, this issue becomes particularly significant because understanding a particular matter involves more than merely obtaining information or finding an answer to a question. It also requires the ability to trace and evaluate sources, understand the context of the discussion, master the methodology employed, undertake *taḥrīr maḥall al-nizāʿ* (precisely identifying the point at issue that constitutes the object of scholarly disagreement), and understand the diversity of views and arguments developed among Muslim scholars.

Overreliance on AI systems can diminish human reflective capacity, critical thinking, and moral responsibility. Many users receive information instantly without adequate verification, which risks fostering a culture of passivity and undermining independent reasoning. Therefore, AI is no longer viewed merely as a technological issue, but also as an ethical, social, and humanitarian issue that requires the strengthening of digital ethics and moral oversight. (Umi Maghfiroh & Ratieh Widhiastuti., 2025).

In Islam, technological advancement is generally permitted as long as it does not conflict with Sharia law and the public interest. Technology is a means that can be beneficial if used wisely, ethically, and responsibly. Therefore, the use of Artificial Intelligence (AI) must remain within the bounds of ethics and human values, as its impact depends heavily on how humans use it (Nurul Eka Oktalisa et al., 2024).

In today's global context, AI has transformed the economic structure and social relations of modern society. AI is used to improve production efficiency, accelerate market analysis, process consumer data, assist with medical diagnoses, and support more personalized and adaptive learning. However, these developments also raise serious concerns, such as social inequality, digital capitalism, the commodification of personal data, and the replacement of some human jobs by automated systems (Pedro Ramos Brandao., 2025). Artificial Intelligence (AI) has two sides. On the one hand, it can be a tool for the advancement of civilization in the fields of education, health, the economy, and social justice. On the other hand, it can also lead to exploitation, injustice, and dehumanization if not regulated by adequate ethical guidelines and legal regulations (Fuat Edi Kurniawan & Norman Luther Aruan., 2021).

Islamic law plays a strategic role in guiding the development of AI so that it remains focused on the welfare of humanity. The *maqāṣid al-syarīʻah* approach is relevant because it can adaptively respond to social and technological changes without compromising moral and humanitarian values. In this context, AI can be viewed as a subject of contemporary *ijtihād* that requires ethical guidance, legal regulations, and fatwas responsive to the evolution of digital civilization. (Mahroof Athambawa., 2025).

AI as a Subject of Contemporary *Ijtihād*

AI deserves to be positioned as a subject of contemporary *ijtihād* because it raises social, ethical, and legal issues that are not explicitly addressed in classical fiqh. AI can no longer be understood merely as a neutral technological tool; rather, it has become a digital system capable of influencing human behavior, thought patterns, social preferences, and public opinion through algorithms and large-scale data processing. In modern life, AI is used in various sectors, such as the economy, politics, education, healthcare, and even the social and religious spheres of Muslim communities.

These developments show that AI is not merely a technological issue, but also a matter of civilization. When algorithms are capable of regulating the flow of information, shaping public perception, and influencing social behavior, technology has become part of a new power structure in modern society. Therefore, the traditional qiyās approach is not always sufficient to understand the complexity of AI, given its multidimensional, dynamic, and ever-evolving nature that transcends classical legal categories.

The *maqāṣid al-syarī'ah* approach is relevant because it allows for the evaluation of AI based on its substantive public interest and broader social impact. This principle indicates that the legal determination regarding AI must take into account its causes, intended purposes, and resulting consequences. Therefore, AI cannot be simply categorized as halal or haram, but must be evaluated based on its impact on human life—including social, moral, economic, and religious aspects. (Muḥammad Ṣidqī Āl Burnū., 2003; Halmar Muhammad Yasir et al., 2025).

In practice, AI has entered the religious sphere of Muslim communities through da'wah chatbots, digital Islamic legal consultations, AI-based translation of religious texts, automated production of Islamic content, and social media algorithms that shape religious authority in the digital space. On the one hand, AI opens up significant opportunities to expand public access to Islamic knowledge. On the other hand, however, these developments also raise epistemological issues regarding the validity of religious knowledge, the authority of religious scholars, and the authenticity of fatwas (Yuli Nurwardatul Imamah & Muhammad Diki Fardiansyah., 2025).

AI is capable of providing religious answers quickly and systematically, but it lacks the moral integrity, spiritual experience, and ethical responsibility that humans possess. In the Islamic tradition, a fatwa is not merely the result of reading texts, but rather a process of *ijtihād* that requires depth of knowledge, social sensitivity, moral wisdom, and an understanding of human reality. Therefore, AI can only serve as a tool, not a substitute for the authority of scholars in the process of deriving legal rulings (*istinbāṭ*). (Yuli Nurwardatul Imamah & Muhammad Diki Fardiansyah., 2025). In the principles of fiqh, it is stated that, Sharia is established for the benefit of humanity, both in this world and in the hereafter (Aḥmad al-Raysūnī., 1992).

This principle indicates that all Islamic law is fundamentally aimed at safeguarding the welfare of humanity. In the context of AI, this principle serves as a crucial foundation to ensure that technological development remains grounded in ethics, humanity, and the common good. Based on Raysūnī's theory of *maqāṣid* and al-Khādimī's *fiqh al-wāqi'*, AI must

be understood not merely as a digital tool, but as a socio-religious phenomenon that influences the authority of religious scholars, the validity of religious knowledge, and the behavior of Muslims in the digital sphere.

This issue becomes even more complex when AI is used to disseminate religious information through social media algorithms. Digital algorithms tend to highlight content that is popular and receives a lot of engagement, rather than content that is based on valid scholarly foundations and authority. As a result, the digital space is vulnerable to being flooded with religious disinformation, oversimplifications of Islamic teachings, manipulation of religious symbols, and social polarization. This situation can undermine the authority of Islamic scholars as well as the Islamic scholarly tradition, which is based on chains of transmission (*sanad*) and scientific methodology. On social media, religious authority is often determined more by the number of followers and visibility than by the depth of knowledge. (Syafruddin Mahud., 2025).

Ethical Issues in AI from the Perspective of Islamic Law

One of the main issues with AI is algorithmic bias, which can lead to discriminatory decisions due to data imbalance, developers' assumptions, or non-neutral system design. Similar issues arise in the use of AI for the collection and monitoring of personal data, the production of deepfakes, the spread of disinformation, and the dissemination of religious information. These conditions can lead to discrimination, privacy violations, reputational damage, and a shift in religious authority from clerics to algorithmic systems (Zubaidi., 2025; Rubi Das (Chakraborty)., 2025; Sri Wahyuni Nurdin & Imam Fadhil Nugraha., 2025; Kombang Tua Siregar et al., 2023).

From the perspective of Islamic law, this issue must be analyzed based on the principles of al-'adl, the public interest, the protection of human dignity, and the prevention of harm. Allah, *Subḥānahu wa Ta'ālā*, says: Indeed, Allah commands you to be just and to do good deeds (QS. an-Naḥl [16]: 90). This principle of justice requires that AI systems not result in discrimination against or harm to specific groups. In the context of privacy, the Qur'an also prohibits tajassus: And do not look for faults in others (QS. al-Ḥujurāt [49]: 12). This principle is relevant to the protection of personal data because the collection and use of data without consent can threaten an individual's dignity and rights (Al-Qurṭubī., 1964; M. Ilham et al., 2026). The issue of deepfakes must also be viewed in light of the principle of tabayyun. Allah, *Subḥānahu wa Ta'ālā*, says: O you who believe, if a wicked person comes to you with news, verify its truthfulness (QS. al-Ḥujurāt [49]: 6).

The principle of tabayyun becomes increasingly important as AI becomes capable of generating visual and audio information that is difficult to distinguish from reality. Therefore, the use of AI must be guided by transparency, verification, accountability, and the prevention of technological misuse (Sri Wahyuni Nurdin & Imam Fadhil Nugraha., 2025; Ramlan Mustapha & Siti Norma Aisyah Malkan., 2025).

In religious activities, AI cannot serve as a substitute for religious scholars. AI-generated answers can be used as preliminary information, but the processes of istinbāṭ and fatwa still require scholarly authority, methodology, consideration of *maqāṣid*, and human

moral responsibility. A shift in authority from the sanad tradition to algorithmic authority has the potential to threaten *ḥifẓ al-dīn* if the public accepts AI outputs without verification by experts. (Yuli Nurwardatul Imamah & Muhammad Diki Fardiansyah., 2025; M. F. Niam., 2025). Thus, the ethical issues surrounding AI from the perspective of Islamic law do not lie solely in the technology itself, but in its purpose, method of use, level of risk, and its impact on humanity. The principle of al-ḍarar yuzāl asserts that harm must be eliminated, while *maqāṣid al-syarī'ah* provides a framework for assessing whether a particular use of AI supports or, conversely, threatens religion, life, reason, property, lineage, and human dignity. (Tāj al-Dīn al-Subkī., 1991; Nazril Muntazar & Muhammad Fauzan Bin Soberi., 2026).

A Model for MUI Fatwas Based on *Maqāṣid al-syarī'ah* Regarding AI

The use of AI in religious activities cannot be judged in a one-size-fits-all manner. AI can serve as a means of maṣlaḥah when used for Islamic education, da'wah, religious literacy, public service, and literature research. Conversely, AI can be a source of harm if used to issue fatwas without the authority of religious scholars, produce deepfakes of religious figures, spread false information, collect personal data without permission, or generate discriminatory decisions (Ratih Rahma Dewi., 2024).

Therefore, the MUI's fatwa model regarding AI must adopt a contextual and multidisciplinary approach. The process can begin with tashawwur al-mas'alah al-raqmiyyah that is, gaining a comprehensive understanding of the type of technology, data sources, how the system works, its intended use, its users, and its potential impacts. The next stage is taḥqīq al-manāṭ, which involves verifying the facts and risks of the technology by engaging scholars, experts in AI, law, data security, and the social sciences. This approach is necessary to ensure that legal rulings are based not merely on assumptions about the technology, but on the reality of its use. (Muhammad Lingga Irsyadi & Jundi Qoriba Slamet., 2024; Nispan Rahmi et al., 2024; Anita Priantina et al., 2025).

The verification results are then analyzed through the *maqāṣid al-syarī'ah* to assess their impact on *ḥifẓ al-dīn*, *ḥifẓ al-nafs*, *ḥifẓ al-'aql*, *ḥifẓ al-māl, ḥifẓ al-nasl*, and *ḥifẓ al-'irḍ*. AI used to expand access to education and religious literacy can support the public good, whereas its use for manipulating religious texts, violating privacy, spreading deepfakes, discrimination, or producing fake fatwas can cause harm (Mutia Chairunnisa et al., 2025). Legal rulings are then established through collective *ijtihād* (*ijtihād jamā'ī*) involving various disciplines.

Scholars provide assessments based on the Qur'an, the Sunnah, the principles of Islamic jurisprudence (*usul al-fiqh*), the rules of Islamic jurisprudence (*qaidah al-fiqh*), and the objectives of Sharia (*maqāṣid al-sharī'ah*), while technology experts explain the characteristics, capabilities, limitations, and risks of AI. Through this process, the legal status can be determined based on the purpose, method of use, and level of risk. The principles of *sadd al-dharā'i*' and *dar' al-mafāsid* are crucial to preventing potential harm from the outset. A fiqh rule states: Avoiding harm takes precedence over seeking benefit (Abū Isḥāq al-Shāṭibī., 1997).

On that basis, the use of AI in the religious sphere must adhere to certain ḍhawābiṭ, including transparency in AI usage, citation of sources, verification by competent human experts, protection of personal data, a prohibition on the manipulation of religious figures' identities, and the obligation to evaluate AI outputs.

The principle of human oversight is crucial because AI lacks independent religious authority. AI responses can assist in the information-seeking process, but the decision regarding fatwas remains with humans who possess the necessary expertise and scholarly responsibility. (Mutia Chairunnisa et al., 2025; Ihwan Wahid Minu & Nasrullah bin Sapa., 2025). Under this model, the MUI's fatwa on AI does not stop at the question of whether the technology is halal or haram, but takes into account its subject matter, purpose, method of use, risks, impacts, and public interest. This approach allows Islamic law to respond adaptively to technological developments without compromising the principles of protecting religion, humanity, and the public interest. (Zainal Habib., 2025; Anita Priantina et al., 2025).

CONCLUSION

This study finds that the use of Artificial Intelligence (AI) in Muslim religious activities cannot be assessed uniformly. AI may generate *maṣlaḥah* by supporting Islamic education, da'wah, and religious literacy, but may also cause *mafsadah* through misinformation, deepfakes, privacy violations, and unauthorized fatwa generation. From the perspective of *maqāṣid al-sharī'ah*, this study proposes a contextual and multidisciplinary MUI fatwa model involving fact-checking, *maqāṣid* mapping, collective *ijtihād*, risk classification, human oversight, and periodic evaluation. AI should remain a supporting tool, not an independent religious authority or a substitute for qualified scholars.

Theoretically, this study contributes to the application of *maqāṣid al-sharī'ah* in contemporary fatwa-making. Its limitation lies in its normative and literature-based approach, which does not empirically test the proposed model. Future research should develop this framework and examine its practical application through empirical studies involving scholars and AI experts. The findings may also inform MUI guidelines on responsible AI use in religious activities, particularly regarding content verification, human oversight, and risk management.

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