



Maqāṣid al-Sharī'ah as an Ethical Framework for Artificial Intelligence Governance in Contemporary Muslim Societies

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Abstract

Artificial intelligence (AI) has transformed decision-making across multiple sectors, creating ethical challenges that require governance frameworks beyond technical regulation. Contemporary AI governance emphasizes transparency, accountability, fairness, and privacy, yet these principles often lack normative foundations reflecting the ethical and legal values of Muslim societies. This study reconstructs Maqāṣid al-Sharī'ah as an integrated ethical framework for AI governance in contemporary Muslim societies. Using a qualitative library research approach, the study synthesizes recent scholarship on Islamic jurisprudence, AI ethics, digital governance, and Maqāṣid al-Sharī'ah through thematic and conceptual analysis. The findings indicate that the higher objectives of Islamic law provide a coherent governance framework by linking the preservation of religion, life, intellect, lineage, and wealth with AI governance principles, including transparency, explainability, accountability, human dignity, and public welfare. The framework also demonstrates the application of Maqāṣid al-Sharī'ah across education, Islamic legal services, family law, digital communication, and Islamic finance. This study contributes by repositioning Maqāṣid al-Sharī'ah as a multidimensional governance paradigm and providing a conceptual foundation for interdisciplinary research on Islamic ethics and responsible artificial intelligence governance.

Keywords: *Artificial Intelligence Governance, Islamic Ethics, Maqāṣid al-Sharī'ah, Muslim Societies, Responsible Artificial Intelligence.*



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INTRODUCTION

Artificial intelligence (AI) has rapidly evolved from a computational innovation into a pervasive governance technology that increasingly shapes public administration, healthcare, education, finance, legal systems, and religious services across diverse societies, prompting extensive debates concerning accountability, transparency, human autonomy, and ethical legitimacy within algorithmic decision-making processes (Nawi et al., 2023). The expansion of AI into domains involving moral judgment and legal reasoning has encouraged governments and international institutions to formulate governance frameworks capable of balancing technological innovation with the protection of fundamental human values, yet many existing frameworks remain predominantly secular and technically oriented (Mustapha et al., 2025). Muslim-majority societies encounter a distinctive challenge because AI applications frequently intersect with religious norms, legal obligations, and communal ethical expectations that cannot be adequately addressed through universal technological principles alone (Zulkifli & Tungkagi, 2025). Ethical governance within Islamic societies requires normative foundations capable of integrating legal authority, public welfare, and moral responsibility into technological development rather than merely regulating technical performance. This situation positions Islamic ethical reasoning as an increasingly significant component of global AI governance discourse. Explorations of Islamic ethical governance indicate that Maqāṣid al-Sharī'ah possesses considerable potential to provide normative guidance that aligns technological innovation with the preservation of essential human interests while maintaining adaptability toward contemporary digital transformation (Kannike & Fahm, 2025).

Recent scholarship has increasingly explored the relationship between Islamic ethical principles and artificial intelligence by proposing conceptual models that integrate Maqāṣid al-Sharī'ah into

algorithmic governance, educational technology, and digital decision-making environments (Habib, 2025). Existing studies consistently recognize that the objectives of Islamic law provide ethical values capable of informing responsible AI development through the principles of justice, human dignity, public welfare, and prevention of harm (Bukhari, 2025). Several scholars have expanded this perspective by introducing ethics-by-design approaches that encourage Islamic ethical values to become embedded within AI systems rather than functioning solely as external regulatory mechanisms (Rizqia & Mustofa, 2025). Comparable arguments have emerged in educational governance research where Maqāṣid-based ethical integration is presented as a strategy for balancing technological efficiency with spiritual and social responsibility in digital learning ecosystems (Priyatna & Maseri, 2025). Integrative frameworks for Society 5.0 have likewise emphasized that Islamic ethical reasoning should accompany technological advancement through multidimensional governance involving educational institutions, policymakers, and digital stakeholders (Al Hadi et al., 2026). Conceptual discussions concerning God-conscious algorithmic design further strengthen the proposition that AI governance within Muslim societies requires ethical architectures grounded in theological accountability rather than solely compliance-based regulation (Nikmah, 2025).

Despite this growing body of literature, current scholarship remains fragmented because most studies investigate artificial intelligence within isolated legal or institutional sectors instead of constructing an integrated governance framework applicable across contemporary Muslim societies (Imamah & Fardiansyah, 2025). Research concerning AI-assisted fatwa production primarily focuses on the permissibility and ethical boundaries of digital *ijtihād* without systematically explaining how Maqāṣid al-Sharī'ah should guide institutional governance throughout the AI lifecycle (Herlambang, 2026). Studies examining religious deepfakes and digital misinformation have generated important discussions regarding truthfulness and religious authority, although these analyses generally concentrate on particular technological risks rather than broader governance structures (Fikar et al., 2026). Investigations within Islamic family law similarly emphasize ethical dilemmas surrounding automated legal decisions but provide limited conceptual integration with wider governance principles applicable across multiple sectors (Nuryamin et al., 2026). Comparable limitations appear in analyses of AI regulation for digital religious content and contemporary *fiqh*, where governance mechanisms are frequently discussed through case-specific jurisprudential responses rather than comprehensive ethical architectures (Munjiyat et al., 2026). Research on Islamic finance also illustrates the growing relevance of AI ethics while leaving unanswered questions regarding the transferability of Maqāṣid-based governance principles beyond financial institutions into broader societal contexts (Zulkepli et al., 2026).

The conceptual limitations within existing literature extend beyond sectoral fragmentation because Maqāṣid al-Sharī'ah is frequently employed as a normative justification without sufficient operationalization into governance principles capable of guiding AI policy formulation, institutional accountability, and technological design (Arminsyah, 2025). Emerging discussions concerning algorithmic governance have acknowledged the importance of Maqāṣid for addressing bias, transparency, and ethical oversight, although the relationship between normative Islamic objectives and concrete governance mechanisms remains insufficiently articulated (Surur & Saoban, 2025). Cross-disciplinary analyses involving Islamic law, bioethics, and artificial intelligence have emphasized the necessity of ethical integration but often rely upon broad moral narratives that lack structured analytical frameworks for implementation (Siddique & Rauf, 2025). Contemporary *fiqh* scholarship has begun examining digital transformation as an evolving legal reality that requires adaptive ethical reasoning capable of responding to rapidly changing technological ecosystems (Muntazar & Soberi, 2026). Discussions on technology, law, and social justice have simultaneously highlighted that AI governance should pursue distributive justice, equitable access, and public benefit as interconnected objectives rather than independent regulatory concerns (Satyawan & Busthomi, 2026). Complementary perspectives rooted in *al-ta'līl bi al-ḥikmah* also indicate that ethical governance requires deeper consideration of the wisdom underlying legal objectives instead of relying exclusively upon literal legal compliance within digital environments (Lokman et al., 2026).

Current developments indicate an opportunity to reposition Maqāṣid al-Sharī'ah from a general ethical reference into a coherent governance paradigm capable of integrating technological innovation, legal regulation, institutional accountability, and societal welfare within contemporary Muslim societies (Alfarisi, 2025). Such a repositioning requires reconstructing Maqāṣid as a dynamic epistemological framework that continuously interprets emerging technological realities through the interconnected

objectives of Islamic law rather than treating it as a static collection of legal maxims (Jasmin et al., 2025). The concept of *maṣlaḥah mursalah* provides an important theoretical foundation for this reconstruction because it enables Islamic legal reasoning to accommodate unprecedented technological developments while preserving normative consistency with the higher objectives of the *Sharī'ah* (Gofar et al., 2025). Recent discussions concerning *maqāsid*-oriented Qur'anic interpretation within the digital era reinforce the importance of integrating religious moderation, contextual reasoning, and technological literacy into Islamic ethical governance (Zaini et al., 2025). A comprehensive conceptual synthesis remains necessary to connect these theoretical developments into a unified framework capable of informing AI governance across legal, educational, financial, and social domains. Such integration is expected to strengthen both normative coherence and practical applicability in future Islamic AI governance discourse.

This study aims to develop a comprehensive conceptual framework that positions *Maqāsid al-Sharī'ah* as the foundational ethical architecture for artificial intelligence governance in contemporary Muslim societies. The analysis synthesizes contemporary Islamic legal thought and emerging AI governance scholarship to formulate an integrated model capable of addressing ethical, legal, institutional, and societal dimensions simultaneously. Particular attention is devoted to explaining how the objectives of Islamic law can be translated into governance principles that remain responsive to technological innovation while preserving human dignity and public welfare. The proposed framework seeks to bridge fragmented sectoral discussions by connecting diverse fields of Islamic scholarship into a unified governance perspective. From a theoretical standpoint, this study contributes to the development of Islamic digital ethics by reconstructing *Maqāsid al-Sharī'ah* as a multidimensional governance paradigm rather than merely a normative legal doctrine. From a methodological standpoint, the study demonstrates the value of qualitative conceptual synthesis for advancing interdisciplinary research at the intersection of Islamic jurisprudence, ethics, and artificial intelligence governance.

RESEARCH METHODS

This study employed a qualitative non-empirical design using a library research approach to develop a conceptual framework that explains the role of *Maqāsid al-Sharī'ah* as an ethical foundation for artificial intelligence governance in contemporary Muslim societies. The research relied exclusively on secondary sources comprising peer-reviewed journal articles, academic books, conference proceedings, and authoritative policy documents addressing Islamic jurisprudence, AI ethics, digital governance, and contemporary *Maqāsid* studies published between 2023 and 2026, while several classical works on *uṣūl al-fiqh* and *Maqāsid al-Sharī'ah* were consulted to strengthen the theoretical foundation where conceptually necessary. Literature was identified through systematic searches of major academic databases, including Scopus, Web of Science, Dimensions, Google Scholar, Crossref, and DOAJ, using combinations of keywords such as artificial intelligence, AI governance, Islamic ethics, *Maqāsid al-Sharī'ah*, Islamic law, digital ethics, algorithmic governance, and Muslim societies. Sources were selected according to four inclusion criteria: direct relevance to the intersection of artificial intelligence and Islamic ethics, explicit discussion of *Maqāsid al-Sharī'ah* or related jurisprudential principles, publication in reputable academic outlets, and substantial conceptual or analytical contributions to AI governance. Publications that primarily discussed technical aspects of artificial intelligence without ethical analysis or addressed Islamic jurisprudence without engagement with digital technology were excluded from the synthesis.

The analytical framework was constructed by integrating thematic synthesis with conceptual analysis to identify recurring ethical principles, governance dimensions, and jurisprudential arguments that collectively informed the proposed governance model. The analytical procedure consisted of four sequential stages designed to ensure conceptual rigor and interpretive consistency throughout the study. The first stage involved intensive reading and open coding of the selected literature to identify recurring concepts related to ethical principles, governance mechanisms, legal reasoning, public welfare, accountability, transparency, justice, privacy, and human dignity within Islamic perspectives on artificial intelligence. The second stage organized these concepts into broader thematic categories corresponding to the higher objectives of *Maqāsid al-Sharī'ah*, enabling systematic comparison across different disciplinary discussions, including Islamic law, digital ethics, education, finance, and governance. The third stage synthesized convergent and divergent findings through comparative conceptual analysis to construct an integrated ethical governance framework capable of addressing

contemporary challenges associated with artificial intelligence in Muslim societies. The trustworthiness of the analysis was strengthened through source triangulation across multiple academic databases, iterative comparison among independent scholarly perspectives, transparent documentation of the selection and coding process, and continuous verification of conceptual consistency between empirical discussions of AI ethics and normative principles derived from Islamic jurisprudence. These procedures were adopted to enhance the credibility, dependability, and analytical coherence of the proposed framework while minimizing interpretive bias in the conceptual synthesis.

RESULTS AND DISCUSSION

Reconstructing *Maqāṣid al-Sharī'ah* as a Foundational Ethical Framework for Artificial Intelligence Governance

The rapid integration of artificial intelligence into public administration, financial systems, healthcare, judicial services, and religious institutions has transformed ethical governance from a complementary regulatory concern into a central determinant of technological legitimacy, particularly in societies where legal authority and moral values remain deeply interconnected (Kannike & Fahm, 2025). Contemporary AI governance frameworks have made substantial progress in promoting principles such as transparency, fairness, explainability, accountability, and privacy protection, yet these principles are frequently articulated through value-neutral regulatory paradigms that inadequately accommodate religiously grounded ethical reasoning within Muslim societies (Bukhari, 2025). This normative limitation becomes increasingly evident when AI systems participate in decision-making processes involving Islamic legal interpretation, religious education, digital religious authority, and community governance, where ethical legitimacy extends beyond procedural compliance toward alignment with higher moral objectives. The analytical reconstruction of *Maqāṣid al-Sharī'ah* offers a promising response because it conceptualizes Islamic law as an objective-oriented system designed to preserve essential human interests while remaining sufficiently adaptive to changing social realities (Habib, 2025). Rather than functioning solely as a framework for legal adjudication, *Maqāṣid al-Sharī'ah* provides normative principles capable of guiding technological governance through the preservation of religion, life, intellect, lineage, and wealth as interconnected dimensions of public welfare. Such a perspective broadens the scope of AI ethics by integrating technological responsibility with the substantive objectives of justice, human dignity, and social benefit that characterize Islamic legal philosophy.

The transition from legal doctrine to governance architecture requires a conceptual reinterpretation of *Maqāṣid al-Sharī'ah* as a dynamic ethical framework capable of informing institutional design, regulatory oversight, algorithmic accountability, and public policy rather than merely evaluating the permissibility of individual technological applications (Alfarisi, 2025). Contemporary scholarship increasingly argues that the higher objectives of Islamic law should be understood as an epistemological paradigm that continuously interprets emerging realities through purposive reasoning instead of relying exclusively on literal legal formulations (Jasmin et al., 2025). This interpretive orientation enables Islamic ethics to respond constructively to technological innovations whose characteristics were never explicitly addressed within classical jurisprudential discourse. The concept of *maṣlaḥah* consequently assumes strategic importance because it encourages legal reasoning to prioritize societal benefit while preventing technological practices capable of generating injustice, discrimination, exploitation, or social harm (Gofar et al., 2025). Ethical governance under this framework no longer depends exclusively upon regulatory enforcement but also incorporates institutional responsibility for safeguarding human welfare throughout the lifecycle of artificial intelligence systems. The resulting governance paradigm emphasizes that technological innovation should remain accountable to substantive ethical objectives rather than technical efficiency alone.

This reconstruction also strengthens the relationship between Islamic ethical reasoning and contemporary governance principles by demonstrating that the preservation of essential human interests corresponds closely with internationally recognized concerns regarding fairness, transparency, accountability, privacy, and human-centered innovation (Arminsyah, 2025). The compatibility between these normative domains should not be interpreted as simple conceptual equivalence because *Maqāṣid al-Sharī'ah* introduces an additional teleological dimension that evaluates technological systems according to their contribution to collective welfare and moral responsibility instead of procedural compliance alone. AI governance consequently becomes a process of balancing innovation with ethical

obligations that extend across legal institutions, developers, policymakers, religious scholars, and civil society. This perspective encourages governance mechanisms capable of evaluating both the intended benefits and unintended consequences of algorithmic systems before their widespread implementation. The correspondence between the principal objectives of *Maqāṣid al-Sharī'ah* and contemporary AI governance is summarized in Table 1, which illustrates how Islamic legal objectives can be translated into practical governance principles applicable to artificial intelligence systems. The framework demonstrates that ethical governance requires continuous interaction between normative objectives and institutional implementation rather than isolated legal assessments.

Table 1. Correspondence Between *Maqāṣid al-Sharī'ah* and Core Principles of Artificial Intelligence Governance

<i>Maqāṣid al-Sharī'ah</i> Principle	Core Ethical Objective	AI Governance Principle	Expected Governance Outcome
<i>Ḥifẓ al-Dīn</i> (Protection of Religion)	Ethical legitimacy	Religious compliance and ethical oversight	Trustworthy AI aligned with Islamic values
<i>Ḥifẓ al-Nafs</i> (Protection of Life)	Human safety	Risk management and non-maleficence	Protection from harmful AI applications
<i>Ḥifẓ al-'Aql</i> (Protection of Intellect)	Rationality	Explainability, transparency, and information integrity	Informed and accountable decision-making
<i>Ḥifẓ al-Nasl</i> (Protection of Lineage)	Social sustainability	Social responsibility and protection of vulnerable groups	Preservation of family and community welfare
<i>Ḥifẓ al-Māl</i> (Protection of Wealth)	Economic justice	Data governance, cybersecurity, and financial accountability	Responsible digital economic ecosystems

The correspondence presented in Table 1 indicates that each objective of *Maqāṣid al-Sharī'ah* extends beyond abstract moral ideals by offering operational directions for evaluating algorithmic governance according to substantive ethical outcomes rather than technical performance alone. The preservation of intellect, for example, supports explainable artificial intelligence because users must possess sufficient understanding to evaluate automated decisions that influence their rights, responsibilities, and social participation. Comparable reasoning applies to the protection of wealth, where secure data governance and accountable digital transactions become essential instruments for preventing economic injustice within AI-driven environments. Governance institutions consequently require evaluative criteria capable of measuring technological success through its contribution to public welfare alongside computational efficiency and regulatory compliance. Recent analyses of algorithmic governance similarly emphasize that ethical oversight should prioritize the prevention of structural harm by embedding value-oriented principles into technological development from the earliest stages of system design (Surur & Saoban, 2025). The reconstruction proposed in this study positions *Maqāṣid al-Sharī'ah* as an integrated ethical architecture that connects Islamic jurisprudence with contemporary AI governance while preserving sufficient flexibility to accommodate future technological transformations.

Operationalizing *Maqāṣid al-Sharī'ah* Across Contemporary Artificial Intelligence Applications in Muslim Societies

The practical relevance of *Maqāṣid al-Sharī'ah* becomes increasingly apparent when ethical principles are translated into governance mechanisms capable of guiding artificial intelligence across diverse institutional settings rather than remaining confined to abstract legal discourse. Contemporary Muslim societies are experiencing rapid digital transformation in education, religious services, family administration, finance, and online communication, creating governance environments where automated decision-making directly influences both individual rights and collective welfare. Ethical challenges emerging from these sectors frequently share common characteristics, including algorithmic opacity, unequal access to information, concentration of digital authority, and uncertainty regarding accountability for machine-assisted decisions. A *maqāṣid*-oriented governance perspective addresses

these challenges by evaluating technological innovation according to its capacity to preserve human dignity and realize public benefit instead of emphasizing technological efficiency alone. This operational orientation enables Islamic ethical principles to function as measurable governance standards capable of informing institutional policies and regulatory practices across multiple domains. Recent scholarship consistently recognizes that contextual application of Islamic ethical values represents a more sustainable governance strategy than sector-specific legal responses that remain disconnected from broader societal objectives (Rifai et al., 2025).

Within Islamic educational environments, artificial intelligence offers substantial opportunities to enhance learning personalization, administrative efficiency, and knowledge accessibility, while simultaneously generating ethical concerns related to intellectual autonomy, pedagogical fairness, and the preservation of authentic religious understanding (Priyatna & Maseri, 2025). Educational governance informed by *Hifẓ al-'Aql* requires AI systems to support critical reasoning rather than encouraging passive dependence upon automated outputs, particularly in disciplines involving Islamic theology, jurisprudence, and moral education. The integration of AI into educational management also requires institutional mechanisms capable of balancing innovation with ethical supervision, ensuring that algorithmic recommendations remain subject to human academic judgment and professional responsibility (Al Hadi et al., 2026). This governance approach recognizes educators not merely as users of technological systems but as ethical guardians responsible for preserving intellectual integrity throughout digital learning processes. AI consequently functions as an instrument that strengthens educational quality while remaining subordinate to human deliberation and moral accountability. Such an arrangement reinforces the objective of preserving intellect by ensuring that technological advancement continues to cultivate independent reasoning instead of replacing it.

The application of artificial intelligence within Islamic legal reasoning presents considerably more complex governance challenges because algorithmic systems increasingly assist legal information retrieval, fatwa preparation, and religious consultation, thereby influencing the production and dissemination of Islamic legal knowledge (Imamah & Fardiansyah, 2025). Digital *ijtihad* supported by artificial intelligence demonstrates considerable analytical potential, yet ethical legitimacy cannot be transferred from qualified jurists to computational systems whose reasoning processes remain dependent upon programmed data and algorithmic structures (Herlambang, 2026). Comparable concerns arise in the governance of religious content generated through artificial intelligence, where misinformation, fabricated religious narratives, and digitally manipulated evidence threaten the preservation of truth, trust, and religious authority (Fikar et al., 2026). The increasing sophistication of generative AI further requires governance mechanisms capable of protecting *amanah*, authenticity, and institutional credibility throughout digital religious communication (Munjiyat et al., 2026). The operational implications of *Maqāṣid al-Sharī'ah* across major AI application sectors are summarized in Table 2, illustrating how ethical objectives correspond to practical governance priorities. The resulting governance orientation maintains that technological assistance should strengthen human scholarly responsibility rather than redefine the epistemological foundations of Islamic jurisprudence.

Table 2. Sectoral Applications of *Maqāṣid al-Sharī'ah*-Based Artificial Intelligence Governance

AI Application Sector	Dominant Ethical Challenge	Relevant <i>Maqāṣid</i> Principle	Governance Priority
Islamic Education	Algorithmic bias and reduced critical thinking	<i>Hifẓ al-'Aql</i>	Human-centered educational supervision
Digital Fatwa	Legitimacy of automated legal reasoning	<i>Hifẓ al-Dīn</i>	Scholarly oversight and ethical validation
Religious Content & Deepfake	Misinformation and manipulation	<i>Hifẓ al-Dīn</i> , <i>Hifẓ al-'Aql</i>	Verification, authenticity, and accountability
Islamic Family Law	Automated legal recommendations	<i>Hifẓ al-Nasl</i>	Human judicial review and contextual assessment

Islamic Finance	Data security and financial fairness	<i>Hifz al-Māl</i>	Transparent and accountable AI governance
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The governance implications presented in Table 2 demonstrate that each institutional sector requires distinct operational mechanisms while remaining anchored within the shared ethical objectives of *Maqāṣid al-Sharī'ah*. Applications involving Islamic family law illustrate this requirement particularly clearly because automated recommendations concerning marriage, inheritance, child custody, or family mediation cannot adequately accommodate the contextual, emotional, and social complexities inherent in legal decision-making (Nuryamin et al., 2026). Ethical governance consequently requires artificial intelligence to function as a decision-support instrument whose recommendations remain subject to judicial interpretation and human responsibility. Similar considerations extend to broader analyses of AI within family law, where algorithmic efficiency must not undermine justice, compassion, or procedural fairness that constitute essential objectives of Islamic legal institutions (Sopiyan et al., 2026). Governance mechanisms grounded in *Hifz al-Nasl* consequently prioritize the protection of family stability, social cohesion, and individual dignity throughout digitally assisted legal processes. These priorities reinforce the understanding that technological capability cannot substitute for the ethical responsibilities carried by judges, legal practitioners, and religious authorities.

Artificial intelligence has also become an increasingly influential component of Islamic financial services, digital transactions, and algorithmic economic management, creating new opportunities alongside significant ethical responsibilities concerning transparency, privacy, fairness, and accountability (Zulkepli et al., 2026). The objective of *Hifz al-Māl* provides a normative basis for ensuring that AI-supported financial innovation protects wealth through secure data governance, equitable decision-making, and responsible risk management rather than maximizing computational efficiency alone. Ethical system design similarly requires developers to incorporate Islamic values into technological architecture from the earliest stages of algorithm development so that governance principles become embedded within AI systems instead of being imposed only after deployment (Rizqia & Mustofa, 2025). Recent discussions concerning God-conscious algorithmic design strengthen this perspective by proposing that accountability should extend beyond institutional compliance toward continuous awareness of moral responsibility in technological development (Nikmah, 2025). This orientation broadens AI governance by integrating legal obligations, ethical values, and spiritual accountability into a unified framework for responsible innovation. The resulting governance model promotes technological advancement that remains aligned with the higher objectives of Islamic law while responding effectively to the complexities of contemporary digital transformation.

The operationalization of *Maqāṣid al-Sharī'ah* across contemporary AI applications ultimately demonstrates that ethical governance depends upon continuous interaction between jurisprudential reasoning, institutional regulation, technological design, and public participation rather than isolated legal assessments. Diverse application sectors exhibit different governance priorities, yet they remain connected through the shared objective of realizing *maṣlaḥah* while preventing technological practices capable of producing injustice, misinformation, discrimination, or social harm. Contemporary discussions on *maqāṣid*-oriented Qur'anic interpretation within the digital era reinforce the necessity of integrating contextual reasoning, technological literacy, and religious moderation into the governance of emerging technologies so that Islamic ethical principles remain responsive to rapidly evolving digital realities (Zaini et al., 2025). The evidence synthesized across these institutional contexts indicates that *Maqāṣid al-Sharī'ah* functions not merely as an evaluative framework for determining the permissibility of AI applications but as a comprehensive governance paradigm capable of directing policy formulation, institutional accountability, and ethical system design simultaneously. This multidimensional perspective expands the practical significance of Islamic jurisprudence by positioning it as an active contributor to contemporary debates on responsible artificial intelligence governance. The conceptual integration developed in this analysis provides the foundation for constructing a comprehensive governance model that connects ethical objectives, institutional responsibilities, and technological innovation within contemporary Muslim societies.

An Integrated Governance Model for Artificial Intelligence in Contemporary Muslim Societies

The synthesis of contemporary scholarship indicates that effective artificial intelligence governance within Muslim societies cannot rely exclusively on statutory regulation or technical standards because algorithmic technologies increasingly influence ethical judgment, legal interpretation, public administration, and social interaction in ways that transcend conventional regulatory boundaries (Nawi et al., 2023). Existing governance models have largely concentrated on issues of transparency, fairness, explainability, and accountability, yet these dimensions frequently operate as independent regulatory principles without a unifying moral framework capable of directing technological development toward substantive human welfare (Mustapha et al., 2025). Islamic legal philosophy provides an alternative perspective by positioning ethical objectives as the normative foundation from which governance mechanisms should be derived rather than treating ethical principles as complementary additions to technological regulation. This orientation enables governance institutions to evaluate artificial intelligence not only according to procedural compliance but also according to its contribution to justice, dignity, public welfare, and social responsibility. Such a framework recognizes that technological legitimacy emerges through the interaction of legal authority, institutional accountability, and ethical purpose rather than computational performance alone. The resulting governance architecture therefore requires coordinated participation among policymakers, religious scholars, developers, regulators, educational institutions, and civil society throughout the lifecycle of artificial intelligence systems.

An integrated governance model founded upon *Maqāṣid al-Sharī'ah* consequently extends beyond sector-specific ethical guidelines by establishing mutually reinforcing relationships among jurisprudential reasoning, technological innovation, institutional oversight, and community participation. The preservation of religion, life, intellect, lineage, and wealth functions as interconnected governance objectives that shape policy formulation, algorithm design, regulatory supervision, and public accountability simultaneously. Contemporary discussions concerning Islamic law and digital transformation similarly argue that adaptive fiqh should evolve alongside technological innovation through purposive legal reasoning capable of addressing emerging ethical realities without compromising the foundational objectives of Islamic law (Muntazar & Soberi, 2026). This perspective supports governance arrangements in which technological advancement remains continuously evaluated according to its long-term implications for social justice, institutional trust, and public welfare. Ethical governance therefore becomes an iterative process of balancing innovation with responsibility rather than a static regulatory framework established only after technological deployment. Such an approach strengthens institutional resilience by ensuring that ethical evaluation accompanies technological development from its earliest stages through implementation and continuous oversight.

The integrated governance model also requires the incorporation of complementary ethical reasoning capable of translating normative objectives into operational decision-making processes within rapidly changing digital environments. Contemporary scholarship has demonstrated that *al-ta'ālī bi al-ḥikmah* provides an important methodological complement to *Maqāṣid al-Sharī'ah* because it emphasizes the wisdom underlying legal objectives, allowing governance institutions to evaluate technological innovation according to both legal validity and ethical purpose (Lokman et al., 2026). This interpretive flexibility is particularly significant when artificial intelligence produces situations that have no direct precedent within classical jurisprudence but nevertheless affect human rights, social cohesion, and institutional legitimacy. Governance mechanisms informed by purposive reasoning are therefore better equipped to address emerging technologies whose ethical implications continue to evolve faster than formal legal regulation. The interaction between legal principles and contextual wisdom encourages adaptive governance capable of responding to novel technological risks without sacrificing normative consistency. Such a perspective reinforces the understanding that responsible AI governance depends upon continuous ethical interpretation rather than rigid legal formalism.

Table 3. Integrated *Maqāṣid al-Sharī'ah*-Based Artificial Intelligence Governance Model

Governance Dimension	Primary Stakeholder	<i>Maqāṣid</i> Orientation	Governance Function
Legal and Regulatory	Government and legislators	Justice (' <i>adl</i>) and public welfare (<i>maṣlaḥah</i>)	AI regulation and policy formulation

Religious and Ethical	Ulama and Islamic institutions	<i>Hifẓ al-Dīn</i>	Ethical guidance and jurisprudential supervision
Technological	AI developers and engineers	<i>Hifẓ al-'Aql</i> and <i>Hifẓ al-Nafs</i>	Responsible system design and risk mitigation
Institutional	Regulatory agencies and public organizations	Accountability and transparency	Monitoring, auditing, and compliance
Social	Civil society and users	Human dignity and social responsibility	Public participation and ethical oversight
Economic	Islamic financial institutions	<i>Hifẓ al-Māl</i>	Fair, secure, and accountable digital innovation

The governance structure presented in Table 3 illustrates that ethical responsibility is distributed across multiple institutional actors whose functions complement one another rather than operating independently. Legal institutions establish regulatory certainty, religious authorities provide normative guidance, technological actors translate ethical principles into system architecture, while civil society contributes democratic oversight through continuous public participation. This multidimensional distribution of responsibility reduces the risk of concentrating ethical authority within a single institution and strengthens accountability throughout the governance process. Effective AI governance consequently depends upon collaborative interaction among diverse stakeholders who share responsibility for protecting public welfare while encouraging responsible technological innovation. The integrated structure also enables governance mechanisms to remain sufficiently adaptive as artificial intelligence evolves into increasingly autonomous and socially influential technologies. Institutional cooperation therefore becomes a defining characteristic of sustainable AI governance within contemporary Muslim societies.

The proposed governance model also contributes to ongoing international discussions concerning ethical artificial intelligence by demonstrating that religiously grounded normative frameworks can enrich rather than contradict contemporary governance principles. Cross-disciplinary analyses have shown that meaningful integration between artificial intelligence, Islamic law, and bioethical reasoning expands ethical evaluation beyond technical compliance toward comprehensive protection of human dignity, social justice, and collective welfare (Siddique & Rauf, 2025). Comparable discussions concerning the relationship between technology, law, and social justice likewise emphasize that governance should promote equitable technological development while ensuring that digital innovation remains accessible, accountable, and socially beneficial (Satyawan & Busthomi, 2026). These perspectives align closely with the purposive orientation of *Maqāṣid al-Sharī'ah*, reinforcing its capacity to function as an inclusive governance paradigm within plural and technologically advanced societies. The framework proposed in this study therefore contributes not only to Islamic legal scholarship but also to broader debates concerning value-based governance in the age of artificial intelligence. Its conceptual flexibility enables adaptation across different institutional settings without diminishing the normative coherence of Islamic ethical principles.

The conceptual synthesis developed throughout this study positions *Maqāṣid al-Sharī'ah* as a governance paradigm that connects ethical values, legal reasoning, institutional accountability, and technological innovation within a single analytical framework. Rather than limiting Islamic jurisprudence to questions of legal permissibility, this model expands its role toward guiding the formulation, implementation, monitoring, and continuous evaluation of artificial intelligence governance. The framework also demonstrates that responsible AI requires cooperation among legal, religious, technological, and societal institutions whose responsibilities remain interconnected through the common objective of realizing public welfare while preventing harm. This integrated perspective strengthens the capacity of Muslim societies to respond proactively to emerging technological challenges without abandoning the normative foundations of Islamic law. The resulting model offers a theoretically coherent and practically applicable foundation for future policy development, interdisciplinary research, and institutional governance involving artificial intelligence. Its contribution lies in reconstructing *Maqāṣid al-Sharī'ah* from a normative legal doctrine into a comprehensive ethical architecture capable of supporting sustainable AI governance in contemporary Muslim societies.

CONCLUSION

This study demonstrates that Maqāṣid al-Sharī'ah provides a comprehensive ethical foundation for artificial intelligence governance by extending Islamic legal objectives beyond normative legal interpretation into an integrated framework for institutional regulation, technological design, and public accountability. The conceptual synthesis reveals that the preservation of religion, life, intellect, lineage, and wealth offers coherent ethical principles capable of guiding decision-making throughout the lifecycle of AI systems while addressing contemporary concerns regarding transparency, fairness, explainability, privacy, and human dignity. The analysis further shows that effective governance requires collaborative interaction among governments, religious authorities, technology developers, regulatory institutions, and civil society rather than reliance upon isolated regulatory mechanisms or technical standards alone. Operationalizing Maqāṣid al-Sharī'ah across education, digital religious services, family law, finance, and online communication illustrates its capacity to respond adaptively to diverse technological contexts without compromising the higher objectives of Islamic law. The integrated governance model proposed in this study strengthens the relationship between Islamic jurisprudence and contemporary AI governance by positioning ethical responsibility as the central determinant of responsible technological innovation. This perspective expands the role of Islamic legal thought from evaluating technological permissibility toward shaping sustainable governance structures capable of balancing innovation with justice and public welfare.

The principal theoretical contribution of this study lies in reconstructing Maqāṣid al-Sharī'ah as a multidimensional governance paradigm that systematically connects jurisprudential reasoning, ethical values, institutional accountability, and technological development within a unified conceptual framework. Methodologically, the study demonstrates the value of qualitative conceptual synthesis in integrating fragmented discussions across Islamic law, digital ethics, and artificial intelligence governance into a coherent analytical model that may support future interdisciplinary scholarship. The proposed framework also offers practical implications for policymakers, Islamic institutions, regulatory agencies, educators, and AI developers seeking to formulate governance strategies that remain ethically grounded while accommodating rapid technological transformation. Although this research is conceptual in nature and does not evaluate the implementation of the proposed framework through empirical investigation, it establishes a theoretical foundation that can inform future policy development and institutional practice. Subsequent studies may extend this work by examining the applicability of the framework within specific sectors, comparing governance practices across different Muslim-majority countries, or empirically evaluating stakeholder perceptions regarding Maqāṣid-based AI governance. Such investigations would contribute to refining the operational dimensions of Islamic ethical governance while strengthening its relevance within the evolving global discourse on responsible artificial intelligence.

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