



The Development of Contemporary Fatwas on Artificial Intelligence: A Comparative Study of Islamic Legal Reasoning

Mu'tasim Fikri^{1*}, Ihsan², Fiqi Restu Subekti³, Renol Hasan⁴, Fu'ad Sholikh⁵

¹ Universitas Bakti Indonesia, Indonesia

² Universitas Sebelas Maret, Indonesia

³ UIN Sunan Kalijaga Yogyakarta, Indonesia

⁴ Universitas Negeri Gorontalo, Indonesia

⁵ Universitas Islam Balitar, Indonesia

email: fikri@ubibanyuwangi.ac.id¹

Article Info :

Received:

24-04-2026

Revised:

05-05-2026

Accepted:

18-05-2026

Abstract

*The rapid advancement of artificial intelligence (AI) has generated significant debates regarding its role in Islamic legal reasoning and the legitimacy of AI-assisted fatwas. This study aims to comparatively analyze the development of contemporary fatwas on artificial intelligence by examining the legal reasoning, epistemological foundations, and ethical principles adopted by contemporary Islamic scholars. A qualitative non-empirical approach was employed through a systematic literature review of recent academic publications and contemporary studies on AI, Islamic jurisprudence, fatwa authority, and digital governance. The findings identify three dominant jurisprudential models: restrictive, collaborative, and adaptive. Although these models differ in their evaluation of AI participation in legal reasoning, they consistently affirm that AI cannot independently perform ijtihad or replace qualified jurists. The analysis further demonstrates that contemporary debates have shifted from technological capability toward governance, accountability, and human oversight as the primary determinants of legal legitimacy. This study proposes an integrated governance framework that combines *uṣūl al-fiqh*, *maqāṣid al-sharī'ah*, and human-centered supervision to support the responsible integration of AI into Islamic legal institutions while preserving the epistemological integrity and normative authority of Islamic jurisprudence.*

Keywords: Artificial Intelligence, Fatwa, Ijtihad, Islamic Jurisprudence, Islamic Legal Reasoning.



©2022 Authors.. This work is licensed under a Creative Commons Attribution-Non Commercial 4.0 International License.
(<https://creativecommons.org/licenses/by-nc/4.0/>)

INTRODUCTION

Artificial intelligence has rapidly transformed the architecture of knowledge production, legal reasoning, and religious authority by enabling computational systems to process complex textual corpora, identify normative patterns, and generate context-sensitive recommendations that increasingly resemble expert human judgment, prompting scholars of Islamic law to reassess the epistemological foundations upon which contemporary fatwa institutions derive legitimacy in the digital era (Rahman et al., 2024). The growing integration of AI into legal consultation, digital religious platforms, and automated decision-support systems has expanded the accessibility of Islamic legal opinions while simultaneously generating fundamental debates regarding the relationship between algorithmic reasoning, human ijtihad, and the preservation of classical *uṣūl al-fiqh* methodologies (Kausar et al., 2024). Current developments indicate that AI is no longer perceived merely as a technological instrument but has become an influential actor capable of reshaping the production, dissemination, and reception of Islamic legal discourse across national and transnational Muslim communities.

Recent scholarship demonstrates considerable progress in examining the interaction between artificial intelligence and Islamic jurisprudence from multiple analytical perspectives, including ethical governance, *maqasid al-shariah*, epistemology, digital authority, and comparative legal theory (Hayat et al., 2024). Comparative studies have explored AI-assisted fatwa generation alongside conventional scholarly deliberation and generally conclude that computational systems can substantially enhance legal research efficiency while remaining dependent upon human scholarly supervision in matters involving contextual interpretation and moral judgment (Abdulrahman & Walusimbi, 2024). Parallel research has emphasized that AI may function as an epistemic partner capable of facilitating legal

analysis without replacing the interpretative authority traditionally exercised by qualified mujtahids, thereby illustrating a gradual conceptual shift from technological substitution toward collaborative jurisprudential models (Ainurrokhim et al., 2026). Although these contributions collectively enrich contemporary discussions, the literature still reflects diverse assumptions regarding the normative status of AI within Islamic legal reasoning.

Existing studies nevertheless reveal important inconsistencies concerning the theoretical boundaries of algorithmic *ijtihad*, the legitimacy of AI-generated fatwas, and the criteria through which contemporary Islamic institutions evaluate technological authority across different legal traditions and institutional settings (Ahmed et al., 2026). Some scholars conceptualize AI primarily as a sophisticated reference instrument incapable of independent legal reasoning because authentic *ijtihad* necessarily requires human intentionality, ethical accountability, and contextual awareness rooted in Islamic jurisprudential methodology (Azizli et al., 2025). Other researchers argue that advances in large language models and machine learning increasingly blur the distinction between informational assistance and substantive legal interpretation, thereby challenging conventional assumptions regarding authorship, authority, and religious accountability in digital environments (Atallah, 2026). These competing perspectives indicate that current scholarship remains fragmented and lacks an integrated comparative framework capable of systematically explaining why contemporary fatwas differ in their acceptance or rejection of AI-assisted legal reasoning.

The unresolved conceptual diversity surrounding AI-related fatwas possesses substantial academic and practical significance because inconsistent legal positions directly influence institutional governance, digital religious education, Islamic financial regulation, judicial consultation, and public confidence in emerging technologies that increasingly mediate religious knowledge. The absence of a coherent comparative analysis of contemporary fatwas also complicates efforts to formulate internationally relevant governance principles capable of balancing technological innovation with the epistemological integrity of Islamic legal methodology. Clarifying the patterns of legal reasoning employed by contemporary fatwa institutions therefore represents an essential scholarly task for understanding how Islamic jurisprudence negotiates the changing relationship between human expertise, algorithmic capability, and normative legitimacy within rapidly evolving digital societies.

This study positions itself within the expanding interdisciplinary literature on Islamic legal studies, artificial intelligence governance, and digital religious authority by comparatively examining the legal reasoning employed in contemporary fatwas addressing artificial intelligence across diverse scholarly contexts. Rather than evaluating the technical performance of AI systems or merely cataloguing institutional fatwas, this research investigates the jurisprudential arguments, methodological assumptions, and epistemological principles that shape divergent legal responses toward AI-assisted religious decision-making. Such an approach enables a more comprehensive understanding of how contemporary Islamic legal reasoning adapts classical jurisprudential doctrines to unprecedented technological realities while preserving the normative coherence of Islamic legal theory.

The objective of this study is to comparatively analyze the development of contemporary fatwas concerning artificial intelligence through the lens of Islamic legal reasoning in order to identify the principal jurisprudential models, epistemological assumptions, and normative considerations that characterize current scholarly debates. The research further seeks to contribute theoretically by proposing a more integrated analytical framework for understanding the evolution of AI-related fatwas and methodologically by employing a systematic comparative analysis of contemporary Islamic legal literature to reveal patterns of convergence and divergence in digital Islamic jurisprudence.

RESEARCH METHODS

This study employed a non-empirical qualitative research design using a systematic literature-based approach to examine the development of contemporary fatwas on artificial intelligence through a comparative analysis of Islamic legal reasoning. The primary sources consisted of peer-reviewed journal articles, scholarly books, conference proceedings, and contemporary fatwas published between 2024 and 2026 that explicitly discuss artificial intelligence, Islamic jurisprudence, digital *ijtihad*, fatwa authority, and AI governance. Literature was selected through purposive sampling based on four inclusion criteria: (1) direct relevance to Islamic legal reasoning concerning artificial intelligence; (2) publication in academic journals or recognized scholarly outlets; (3) explicit discussion of fatwa

methodology, epistemology, legal authority, or AI-assisted jurisprudence; and (4) sufficient analytical depth to enable comparative evaluation across different scholarly traditions.

The analytical framework integrates comparative jurisprudential analysis with Islamic legal theory, particularly principles derived from *uṣūl al-fiqh*, theories of *ijtihād*, *maqāṣid al-sharīʿah*, and contemporary debates on digital religious authority, allowing similarities and differences among contemporary legal opinions to be examined within a coherent conceptual structure. The analytical procedure consisted of four interconnected stages designed to ensure methodological rigor and interpretative consistency. The first stage involved systematic identification and organization of relevant literature according to publication context, institutional background, and primary legal issues addressed. The second stage employed qualitative content analysis to identify recurring jurisprudential concepts, legal arguments, methodological approaches, and normative assumptions underlying contemporary fatwas concerning artificial intelligence. The third stage applied comparative legal reasoning to classify convergent and divergent patterns of interpretation across different scholarly positions while examining the relationship between classical Islamic legal principles and emerging technological realities. Analytical trustworthiness was strengthened through source triangulation, iterative coding, conceptual cross-validation among multiple academic sources, and continuous comparison between classical jurisprudential doctrines and contemporary scholarly interpretations to minimize interpretative bias and maintain consistency throughout the analytical process.

RESULTS AND DISCUSSION

The Transformation of Fatwa Authority in the Era of Artificial Intelligence

The rapid expansion of artificial intelligence has fundamentally altered the ecology of Islamic legal authority by introducing computational systems capable of retrieving, synthesizing, and generating religious responses with unprecedented speed, thereby reshaping the traditional relationship between jurists, legal texts, and Muslim communities seeking religious guidance. Digital platforms increasingly mediate interactions between scholars and the public, reducing geographical limitations while simultaneously transforming expectations regarding the accessibility and immediacy of fatwa services. Contemporary scholarship argues that this technological transformation extends beyond improvements in information management because AI increasingly participates in processes traditionally associated with legal reasoning and interpretative support, prompting renewed debates concerning the nature of religious authority in digitally mediated environments (Rahman et al., 2024). Similar observations emphasize that digital mediation restructures not only institutional communication but also the symbolic legitimacy of fatwa institutions, as algorithmic interfaces become an intermediary between legal experts and religious audiences (Atallah, 2026). The emerging landscape demonstrates that authority is no longer exercised exclusively through direct scholarly interaction but is increasingly negotiated through technological infrastructures that influence how Islamic legal knowledge is produced, circulated, and evaluated. These developments require a reconsideration of classical assumptions regarding the institutional foundations of fatwa authority without presuming that technological efficiency automatically confers jurisprudential legitimacy.

The growing presence of AI within Islamic legal discourse has generated diverse scholarly interpretations concerning whether computational systems should be regarded merely as advanced research instruments or as active participants in contemporary legal reasoning. Existing studies consistently acknowledge that artificial intelligence substantially improves the efficiency of legal information retrieval, textual comparison, and precedent identification, enabling scholars to process large volumes of jurisprudential materials more systematically than conventional manual approaches (Halim, 2024). Comparative analyses nevertheless maintain that enhanced computational capability should not be equated with genuine *ijtihād* because authentic legal reasoning requires ethical intentionality, contextual awareness, and moral accountability that remain inseparable from qualified human jurists (Abdulrahman & Walusimbi, 2024). This distinction has become increasingly significant as Muslim communities encounter AI-generated religious responses that appear linguistically persuasive despite relying exclusively upon probabilistic language models rather than independent juridical reasoning. Scholarly discussions therefore distinguish between technological competence in processing legal information and normative competence in producing binding religious judgments. Such differentiation forms the conceptual foundation upon which contemporary debates concerning AI-assisted fatwas continue to develop.

Recent literature increasingly conceptualizes artificial intelligence as an epistemic partner capable of strengthening legal deliberation without replacing the interpretative responsibility traditionally assigned to mujtahids. This collaborative perspective argues that AI contributes primarily through accelerating literature review, identifying relevant jurisprudential precedents, and organizing complex legal evidence while preserving human scholars as the ultimate decision-makers responsible for legal conclusions (Ainurrokhim et al., 2026). Parallel discussions on digital *ijtihad* similarly contend that technological innovation should be understood as an extension of scholarly methodology rather than a substitute for established principles of *uṣūl al-fiqh*, thereby preserving continuity between classical jurisprudence and contemporary technological developments (Chairunnisa et al., 2025). The collaborative paradigm also reflects broader attempts within Islamic legal scholarship to reconcile innovation with doctrinal stability instead of framing artificial intelligence as an existential challenge to religious institutions. Such an approach acknowledges the practical value of computational assistance while maintaining the indispensable role of human ethical judgment in legal interpretation. The persistence of this perspective indicates that contemporary Islamic legal reasoning increasingly favors institutional adaptation over technological rejection.

Despite the emergence of collaborative models, significant disagreement persists regarding the extent to which artificial intelligence may legitimately participate in substantive legal reasoning. Several scholars argue that algorithmic systems cannot perform authentic *ijtihad* because legal authority in Islam depends upon epistemological qualifications, intentional moral agency, and accountability before God, characteristics that cannot be replicated by computational models regardless of their analytical sophistication (Ahmed et al., 2026). Related jurisprudential analyses likewise maintain that artificial intelligence lacks the capacity to comprehend contextual realities, social consequences, and ethical nuances that frequently determine the validity of legal interpretation in complex contemporary cases (Anugrah & Mustafa). These concerns become particularly pronounced when AI-generated fatwas are presented to the public without transparent scholarly verification, creating ambiguity regarding responsibility for legal outcomes. The debate therefore extends beyond technical capability and increasingly focuses upon the philosophical distinction between information processing and genuinely normative legal reasoning. The persistence of these competing positions illustrates that contemporary Islamic jurisprudence remains engaged in defining the legitimate boundaries of technological participation within religious decision-making.

Comparative scholarship also demonstrates that differences in legal reasoning frequently arise from distinct understandings of *maqāṣid al-sharīʿah*, judicial responsibility, and the preservation of human moral agency rather than from disagreements concerning technological capability alone. Ethical analyses emphasize that AI governance within Islamic law should prioritize accountability, transparency, justice, and human supervision to ensure that technological innovation remains compatible with foundational Islamic legal values (Hayat et al., 2024). Similar arguments propose that human-in-the-loop governance provides an appropriate balance between computational efficiency and jurisprudential legitimacy by ensuring that legal conclusions remain subject to qualified scholarly evaluation before acquiring normative authority (Billah & Zahid, 2026). Contemporary discussions on AI governance consequently shift attention from the binary question of whether artificial intelligence should issue fatwas toward identifying institutional mechanisms capable of regulating its responsible integration into legal practice. This transition reflects the maturation of scholarly discourse from technological skepticism toward governance-oriented legal analysis. Such developments also illustrate that legal legitimacy increasingly depends upon procedural safeguards rather than technological sophistication alone.

The transformation of fatwa authority in the era of artificial intelligence ultimately reflects a broader evolution within Islamic legal reasoning in which technological innovation stimulates methodological refinement rather than doctrinal displacement. Contemporary jurists increasingly recognize that preserving the credibility of fatwa institutions requires simultaneous engagement with digital innovation and sustained commitment to the normative principles underlying Islamic jurisprudence. Ongoing debates therefore reveal an emerging consensus that the future of AI-assisted fatwa production depends not upon replacing scholars with intelligent machines but upon redefining the institutional relationship between computational assistance and human legal authority. The comparative diversity of contemporary scholarly positions further indicates that Islamic legal reasoning remains sufficiently dynamic to accommodate technological transformation while preserving its

epistemological foundations. These developments provide the analytical basis for examining how different jurisprudential traditions construct distinct models of legal reasoning when responding to artificial intelligence. The following discussion comparatively analyzes those models to identify the principal patterns that characterize contemporary fatwas on artificial intelligence.

Comparative Models of Islamic Legal Reasoning toward Artificial Intelligence

Contemporary fatwas concerning artificial intelligence demonstrate that Islamic legal reasoning has not developed as a single unified jurisprudential paradigm but rather as a collection of interpretative models that differ according to their understanding of legal authority, epistemology, and the relationship between technology and human agency. Comparative analysis of recent literature indicates that these differences are shaped less by disagreements over the technical capabilities of artificial intelligence than by contrasting conceptions of *ijtihad*, accountability, and the objectives of Islamic law. Some scholars maintain a restrictive position by emphasizing the exclusive authority of qualified jurists, whereas others advocate collaborative models that permit AI to function as an epistemic assistant under scholarly supervision. A third perspective adopts a more adaptive approach by evaluating artificial intelligence primarily through governance principles and ethical safeguards rather than categorical acceptance or rejection (Azizli et al., 2025). These contrasting orientations illustrate that contemporary legal reasoning increasingly focuses on determining appropriate institutional arrangements for AI rather than debating its technological sophistication alone. Examining these models comparatively provides a clearer understanding of the jurisprudential assumptions underlying current fatwas on artificial intelligence.

The restrictive model is grounded in the premise that legal reasoning cannot be separated from the moral, spiritual, and epistemological qualifications of the *mujtahid*, rendering artificial intelligence fundamentally incapable of producing authoritative fatwas regardless of computational advancement. Scholars representing this position argue that AI lacks intentionality, legal accountability, ethical consciousness, and contextual judgment, all of which constitute indispensable elements of Islamic jurisprudence (Ahmed et al., 2026). Similar arguments emphasize that judicial reasoning in Islamic law requires interpretative discretion informed by social realities and moral responsibility that cannot be replicated through algorithmic prediction alone (Masoudian et al., 2025). Jurisprudential critiques further contend that replacing human legal reasoning with computational outputs risks reducing Islamic law to technical pattern recognition while neglecting its ethical and spiritual dimensions (Anugrah & Mustafa). The restrictive perspective therefore preserves a clear distinction between technological assistance and genuine legal interpretation. This model continues to influence contemporary fatwas that reject autonomous AI-generated legal opinions while permitting limited technological support during legal research.

The collaborative model has emerged as the most widely discussed approach in recent scholarship because it recognizes artificial intelligence as an advanced analytical instrument without assigning it independent jurisprudential authority. Rather than replacing jurists, AI is viewed as enhancing legal research through efficient retrieval of classical sources, comparative precedent analysis, multilingual textual synthesis, and identification of relevant legal evidence, while final legal judgments remain exclusively within human scholarly responsibility (Meerangani et al., 2026). This perspective aligns with broader discussions on human-in-the-loop Shariah governance, which maintain that algorithmic systems may strengthen institutional efficiency only when every legal conclusion undergoes qualified scholarly verification before publication (Billah & Zahid, 2026). Comparative findings from recent literature illustrating these three jurisprudential orientations are summarized in Table 1.

Table 1. Comparative Models of Contemporary Islamic Legal Reasoning toward Artificial Intelligence

Jurisprudential Model	Position toward AI	Primary Legal Reasoning	Representative Literature
Restrictive	AI cannot perform independent <i>ijtihad</i> or issue authoritative fatwas	Human moral agency, accountability, epistemological legitimacy	Ahmed et al. (2026); Anugrah & Mustafa; Masoudian et al. (2025)

Collaborative	AI functions as an epistemic assistant under scholarly supervision	Human-in-the-loop governance, <i>uṣūl al-fiqh</i> , expert verification	Meerangani et al. (2026); Billah & Zahid (2026); Ainurrokhim et al. (2026)
Adaptive	AI is acceptable within comprehensive ethical and regulatory frameworks	Maqāṣid al-Sharī‘ah, governance, transparency, public benefit	Atallah (2026); Qutieshat et al. (2026); Sukarni et al. (2025)

The comparison presented in Table 1 demonstrates that contemporary disagreement concerns the distribution of legal authority rather than the usefulness of artificial intelligence itself. Each model acknowledges the practical value of computational technologies but differs regarding the extent to which algorithmic outputs may contribute to legally binding religious judgments. The comparative pattern also indicates that collaborative and adaptive approaches increasingly dominate recent academic discussions because they seek to balance technological innovation with classical jurisprudential safeguards.

The adaptive model extends beyond the collaborative framework by evaluating artificial intelligence through broader principles of governance, transparency, and public welfare instead of focusing exclusively on the technical limits of algorithmic reasoning. Scholars adopting this perspective argue that AI should be regulated according to *maqāṣid al-sharī‘ah*, ensuring that technological innovation promotes justice, accountability, and social benefit while minimizing potential harms associated with automated legal decision-making (Sukarni et al., 2025). Related governance frameworks similarly emphasize that institutional oversight, explainable algorithms, and regulatory accountability represent more effective mechanisms for protecting Islamic legal integrity than categorical prohibitions against technological innovation (Qutieshat et al., 2026). Media-oriented analyses further suggest that digital religious authority increasingly depends upon transparent governance structures capable of preserving public trust despite the growing role of intelligent technologies in disseminating legal knowledge (Atallah, 2026). The adaptive perspective therefore reorients contemporary fatwa discourse from technological capability toward institutional governance and normative regulation. Such reasoning reflects an effort to integrate emerging technologies within Islamic jurisprudence while preserving its ethical objectives.

Although these three jurisprudential models appear conceptually distinct, comparative examination reveals substantial overlap in their underlying commitment to preserving the normative authority of qualified scholars. Even adaptive and collaborative perspectives consistently reject the proposition that artificial intelligence should independently replace human jurists, instead emphasizing varying degrees of scholarly supervision and institutional accountability. This convergence indicates that contemporary Islamic legal reasoning increasingly interprets artificial intelligence as a sophisticated decision-support technology rather than an autonomous source of religious authority. Differences among contemporary fatwas therefore arise primarily from contrasting interpretations of governance mechanisms, epistemological boundaries, and legal methodology instead of disagreements concerning technological innovation itself. The comparative evidence also suggests that future developments in AI-related fatwas will likely depend upon advances in regulatory institutions and jurisprudential methodology rather than improvements in computational performance alone. These findings establish the foundation for examining the ethical and epistemological principles that continue to shape contemporary Islamic legal reasoning concerning artificial intelligence.

Epistemological and Ethical Foundations of Contemporary AI Fatwas

The development of contemporary fatwas concerning artificial intelligence is fundamentally shaped by epistemological questions regarding the nature, source, and legitimacy of Islamic legal knowledge rather than by technological considerations alone. Islamic jurisprudence has historically regarded legal reasoning as an intellectual and moral activity requiring mastery of scriptural sources, linguistic competence, contextual understanding, and ethical integrity, making the authority of a fatwa inseparable from the qualifications of the jurist who formulates it. Contemporary scholars therefore argue that debates surrounding AI-generated fatwas should primarily be understood as discussions concerning epistemic legitimacy instead of computational capability (Jan, 2026). Similar analyses

maintain that digital authority cannot be evaluated solely through algorithmic accuracy because legal validity also depends upon interpretative methodology and the jurist's responsibility toward religious norms and societal realities (Reja, 2026). These observations indicate that technological advancement does not eliminate the classical epistemological requirements that have historically governed Islamic legal interpretation. Contemporary fatwas consequently continue to evaluate artificial intelligence through principles that prioritize the credibility of legal reasoning over computational efficiency.

A central issue within current scholarship concerns whether artificial intelligence possesses the epistemological capacity required to perform *ijtihad* independently or merely functions as an advanced instrument for supporting human legal analysis. Numerous studies conclude that computational systems remain incapable of exercising genuine *ijtihad* because they neither possess intentional moral agency nor understand the normative objectives embedded within Islamic legal methodology (Imamah & Fardiansyah, 2025). Research examining AI-assisted Islamic jurisprudence similarly argues that legal interpretation cannot be reduced to statistical prediction since juristic reasoning involves balancing textual evidence, contextual realities, and ethical considerations that exceed algorithmic processing (Akmal et al., 2026). This distinction reinforces the long-established jurisprudential principle that legal conclusions derive authority from qualified interpretative reasoning rather than from the mechanical organization of textual information. The continuing relevance of this principle explains why contemporary fatwas consistently preserve the central role of human scholars despite recognizing the analytical advantages provided by artificial intelligence. Epistemological legitimacy therefore remains inseparable from human intellectual responsibility within Islamic legal thought.

Ethical considerations further reinforce these epistemological arguments by emphasizing that accountability constitutes an indispensable component of Islamic legal reasoning. Contemporary discussions on artificial intelligence repeatedly stress that every legal opinion must remain attributable to identifiable scholars capable of explaining, defending, and revising their judgments in response to changing circumstances and new evidence (Qutieshat et al., 2026). Comparative research on Islamic bioethics similarly argues that algorithmic systems cannot assume moral accountability because ethical responsibility in Islam is inseparable from conscious human intention and individual legal obligation before God (Bennett, 2026). This ethical framework distinguishes Islamic legal reasoning from purely technical decision-making models in which computational efficiency may be considered sufficient for determining outcomes. The requirement of accountability therefore limits the extent to which AI-generated legal recommendations may acquire independent normative authority. Ethical responsibility consequently functions as both a jurisprudential safeguard and an institutional mechanism for preserving public confidence in contemporary fatwa systems.

The application of *maqāṣid al-sharī'ah* has emerged as another influential foundation for evaluating artificial intelligence within contemporary Islamic legal discourse. Rather than treating technological innovation as inherently permissible or impermissible, scholars increasingly assess AI according to its capacity to promote justice, public welfare, transparency, and the protection of essential human interests embodied in the objectives of Islamic law (Akmal et al., 2026). Related studies argue that ethical governance derived from *uṣūl al-fiqh* enables Islamic jurisprudence to accommodate technological transformation while preserving its normative coherence and moral orientation (Sukarni et al., 2025). This approach broadens legal analysis beyond textual interpretation by incorporating considerations of social consequences, institutional accountability, and long-term public benefit. The resulting framework allows artificial intelligence to be evaluated through dynamic legal principles capable of responding to technological innovation without abandoning classical jurisprudential methodology. Such reasoning illustrates the adaptive capacity of Islamic legal theory when confronted with emerging digital realities.

Contemporary scholarship also increasingly emphasizes that the ethical use of artificial intelligence depends upon carefully designed institutional governance rather than reliance on technological capability alone. Studies examining AI in religious communication warn that unrestricted algorithmic dissemination of legal opinions may blur distinctions between authenticated scholarly fatwas and automatically generated responses, potentially weakening public trust in established religious institutions (Usmonov, 2025). Parallel analyses of algorithmic jurisprudence argue that meaningful integration of AI requires transparent governance structures capable of regulating data quality, interpretative methodology, expert verification, and procedural accountability throughout the fatwa production process (Sya'diyah et al., 2025). Governance therefore becomes an ethical necessity

because it provides mechanisms through which technological innovation remains subordinate to established jurisprudential standards. Institutional oversight simultaneously protects the integrity of Islamic legal reasoning while enabling responsible technological adaptation. This governance-oriented perspective increasingly characterizes contemporary discussions concerning the future of AI-assisted fatwa systems.

The comparative evidence demonstrates that epistemological legitimacy, ethical accountability, and governance principles collectively constitute the normative foundation upon which contemporary fatwas evaluate artificial intelligence. Although scholars continue to differ regarding the permissible scope of AI participation within legal reasoning, their analyses consistently converge on the necessity of preserving human responsibility, methodological integrity, and institutional credibility throughout the fatwa process. Contemporary Islamic legal reasoning therefore does not reject technological innovation as such but subjects it to rigorous epistemological and ethical evaluation derived from established jurisprudential traditions. This convergence suggests that future debates concerning artificial intelligence are likely to focus less on technological performance and more on developing governance frameworks capable of integrating computational tools without compromising the authority of Islamic law. The evolution of these principles also reflects the continuing adaptability of Islamic jurisprudence in responding to profound technological transformation. These findings provide the conceptual basis for formulating an integrated framework of AI-based fatwa governance in the following discussion.

Toward an Integrated Framework for AI-Based Fatwa Governance

The comparative analysis indicates that the future development of contemporary fatwas on artificial intelligence depends not on determining whether AI should be accepted or rejected, but on establishing an integrated governance framework capable of harmonizing technological innovation with the epistemological principles of Islamic jurisprudence. Existing studies consistently demonstrate that legal uncertainty emerges primarily from the absence of standardized mechanisms regulating the interaction between computational systems and qualified jurists rather than from deficiencies in artificial intelligence itself (Muji & Khairunnisa, 2024). Contemporary scholarship therefore increasingly advocates governance models that preserve scholarly authority while enabling AI to improve legal research, information management, and institutional efficiency (Meerangani et al., 2026). This orientation reflects a significant transition from technology-centered debates toward institution-centered legal analysis in which procedural safeguards become the principal source of legitimacy. Such a shift allows Islamic legal institutions to benefit from technological innovation without compromising the methodological integrity of classical jurisprudence. Governance consequently becomes the primary mechanism through which legal continuity and technological adaptation can coexist within contemporary fatwa institutions.

An integrated governance framework requires a clear distribution of responsibilities between artificial intelligence and human jurists to preserve accountability throughout every stage of legal reasoning. Artificial intelligence may legitimately assist in collecting legal sources, identifying jurisprudential precedents, comparing scholarly opinions, and organizing relevant evidence, while the processes of contextual interpretation, legal evaluation, and final fatwa issuance remain the exclusive responsibility of qualified scholars (Billah & Zahid, 2026). Similar analyses argue that preserving this institutional division protects Islamic law from the misconception that algorithmic efficiency is equivalent to jurisprudential competence, thereby maintaining the distinction between computational support and normative authority (Syarofi et al., 2026). The proposed framework also reinforces transparency because each legal opinion remains attributable to identifiable scholars capable of explaining the methodological basis of their conclusions. Institutional accountability therefore remains intact despite the increasing incorporation of intelligent technologies into legal research. Such an arrangement reflects the collaborative orientation that increasingly characterizes contemporary Islamic legal scholarship.

Another essential component of integrated governance concerns the incorporation of *maqāṣid al-sharī'ah* and *uṣūl al-fiqh* as normative standards for evaluating both the development and application of artificial intelligence within Islamic legal institutions. Rather than treating AI as a value-neutral technological instrument, governance should require every computational application to demonstrate consistency with the objectives of justice, public welfare, legal certainty, transparency, and the

protection of human dignity that constitute the ethical foundations of Islamic law (Sukarni et al., 2025). Related scholarship similarly emphasizes that jurisprudential principles should function as regulatory benchmarks for assessing algorithmic reliability, interpretative limitations, and the ethical consequences of automated legal assistance before AI is incorporated into institutional fatwa practice (Azizli et al., 2025). This normative orientation ensures that technological innovation remains subordinate to legal objectives instead of redefining those objectives according to computational convenience. Ethical governance therefore becomes an extension of classical Islamic legal methodology rather than an external regulatory addition. Such integration strengthens both the adaptability and the legitimacy of contemporary Islamic jurisprudence.

Comparative evidence further demonstrates that differences among contemporary fatwas are gradually converging toward a shared recognition that artificial intelligence should operate within carefully regulated institutional environments. Although restrictive, collaborative, and adaptive models differ in their assessment of AI participation, they consistently reject the notion that algorithmic systems may independently assume the authority traditionally entrusted to qualified jurists (Jan, 2026). Studies examining AI in judicial reasoning and Islamic legal communication likewise conclude that sustainable technological integration depends upon maintaining transparent institutional procedures, continuous scholarly supervision, and explicit ethical accountability throughout legal decision-making processes (Masoudian et al., 2025; Usmonov, 2025). This convergence suggests that future jurisprudential debates will likely focus on refining governance mechanisms rather than questioning the existence of artificial intelligence itself. Institutional design therefore becomes increasingly significant as technological capabilities continue to advance. The trajectory of recent scholarship indicates an emerging consensus that governance, rather than automation, represents the defining principle of AI-assisted fatwa development.

The proposed framework also carries broader implications for Islamic legal education, fatwa councils, judicial institutions, and regulatory authorities responsible for supervising digital religious services. Educational institutions may incorporate AI literacy alongside classical jurisprudential training to prepare future scholars for technologically mediated legal environments without diminishing the centrality of traditional Islamic legal sciences (Harahap et al., 2025). Regulatory bodies may similarly develop standardized ethical guidelines governing algorithmic transparency, data reliability, scholarly verification, and institutional accountability to ensure that technological innovation remains compatible with the objectives of Islamic law (Qutieshat et al., 2026). Such institutional reforms encourage responsible technological adoption while reducing the risk of uncontrolled algorithmic religious authority. They also strengthen public confidence by clarifying that artificial intelligence functions within clearly defined legal and ethical boundaries. These implications demonstrate that governance extends beyond technical regulation to encompass the long-term sustainability of Islamic legal institutions in the digital era.

The findings of this study suggest that contemporary Islamic legal reasoning is progressively constructing a governance-oriented paradigm in which artificial intelligence is recognized as a valuable epistemic resource while remaining subject to the normative authority of qualified human jurists. Comparative analysis reveals that the evolution of contemporary fatwas is characterized less by opposition to technological innovation than by the continuous refinement of jurisprudential principles capable of regulating its legitimate use. The integrated framework proposed in this study therefore contributes to ongoing discussions concerning the relationship between digital transformation and Islamic legal methodology by emphasizing the inseparability of technological advancement, ethical responsibility, and institutional legitimacy. Continued development of this governance paradigm is likely to shape future fatwas addressing increasingly sophisticated forms of artificial intelligence and automated legal assistance. The interaction between Islamic jurisprudence and emerging technologies will consequently remain a dynamic field of scholarly inquiry requiring sustained comparative and interdisciplinary investigation. Such developments affirm the continuing capacity of Islamic legal reasoning to respond constructively to profound technological change while preserving its enduring normative foundations.

CONCLUSION

This study demonstrates that the development of contemporary fatwas on artificial intelligence reflects an ongoing transformation in Islamic legal reasoning, where technological innovation is

increasingly accommodated through evolving jurisprudential methodologies rather than being viewed as an external challenge to Islamic law. Comparative analysis identifies three dominant models of legal reasoning—restrictive, collaborative, and adaptive—each distinguished by different assumptions regarding epistemological legitimacy, ethical accountability, and the permissible role of artificial intelligence in legal deliberation. Despite these differences, contemporary scholarship consistently maintains that artificial intelligence cannot independently exercise *ijtihad* or replace the normative authority of qualified jurists. The comparative findings further reveal that recent debates have gradually shifted from questioning the technical capability of AI toward developing institutional governance capable of ensuring transparency, accountability, and methodological integrity. This evolution illustrates the adaptive capacity of Islamic jurisprudence to respond to technological transformation while preserving its classical legal foundations. The study therefore confirms that the legitimacy of AI-assisted fatwas depends primarily on governance structures that maintain meaningful human supervision throughout the legal reasoning process.

The study contributes theoretically by proposing an integrated analytical framework that explains contemporary fatwas through the interaction of epistemological principles, ethical considerations, and governance mechanisms rather than through technological capability alone. Methodologically, the comparative literature approach enables a systematic understanding of convergent and divergent legal reasoning across recent scholarly discussions on artificial intelligence and Islamic jurisprudence. The findings also provide practical implications for fatwa institutions, Islamic legal education, and regulatory authorities seeking to formulate responsible policies governing AI-assisted religious decision-making. Future research may extend this framework by incorporating empirical investigations of contemporary fatwa councils, comparative regional analyses, or case studies examining institutional implementation of artificial intelligence within Islamic legal practice. Such studies would enrich current understanding of how governance models operate in practice while further clarifying the evolving relationship between digital technology and Islamic legal authority. Continued interdisciplinary research remains essential for ensuring that technological innovation develops in harmony with the enduring objectives and methodological principles of Islamic jurisprudence.

REFERENCES

- Abdulrahman, M. M., & Walusimbi, A. H. M. (2024). Examining the role of artificial intelligence (GPT-3.5) in issuing fatwas for Islamic family cases: A comparative analysis. *Journal of Contemporary Islamic Law*, 9(2), 30-38. <https://doi.org/10.15575/as.v26i2.37666>
- Ahmed, A., Masuwd, M., Sabir, M. R., & Mahmudhassan, M. (2026). Can Artificial Intelligence Perform Ijtihad? Authority, Epistemology, and Legitimacy in Digital Islamic Jurisprudence. *Suhuf: International Journal of Islamic Studies*, 38(1), 172-185. <https://doi.org/10.23917/suhuf.v38i1.16437>
- Ainurrokhim, M. F., Muhaini, A., & Ma'rufi, A. (2026). Teknologi Kecerdasan Buatan (AI) Sebagai Mitra Epistemik Dalam Pengembangan Fiqh Muamalah. *PESHUM: Jurnal Pendidikan, Sosial dan Humaniora*, 5(3), 6509-6518. <https://doi.org/10.56799/peshum.v5i3.15894>
- Akmal, N. A., Salasiyah, C. I., Yunus, F. M., & Syahabuddin, K. (2026). Artificial Intelligence in Islamic Fatwa: A Maqasid al-Shariah and Hadith Perspective. *Jurnal Ilmiah Al-Mu'ashirah: Media Kajian Al-Qur'an dan Al-Hadits Multi Perspektif*, 23(1), 201-222. <https://doi.org/10.22373/jim.v23i1.33789>
- Anugrah, P., & Mustafa, Z. A. The Limits of Artificial Intelligence in Judicial Reasoning: Jurisprudential Analysis of Islamic Legal Authority. *Jurnal Kajian Islam Interdisipliner*, 10(2), 139-162. <https://doi.org/10.14421/4nhp7791>
- Atallah, F. A. (2026). Digital mediation and fatwa authority in contemporary Islam: A critical Islamic legal and media-theoretical framework. *Religions*, 17(3), 350. <https://doi.org/10.3390/rel17030350>
- Azizli, K., Gargari, E. H., Muchtar, A. H., & Sahal, A. (2025). Artificial Intelligence and Islamic Jurisprudence: A Critical Analysis of Legal and Ethical Challenges in Automated Decision-Making. *Journal of Islamic Law and Legal Studies*, 2(2), 134-150. <https://doi.org/10.70063/jills.v2i2.117>

- Bennett, C. (2026). Islamic Bioethics, Artificial Intelligence Governance, and Human Moral Agency: A Comparative Study of Contemporary Sunni Jurisprudential Approaches in the Middle East and Europe. *Islamic Research Studies*. <http://www.ellpub.com/index.php/irs/article/view/89>
- Billah, M. M., & Zahid, Z. (2026). Artificial Intelligence in Islamic Fatwa and Shariah Advisory: Opportunities, Limitations, and the Imperative of Human-in-the-Loop Shariah Governance. <https://doi.org/10.58806/ijiissh.2026.v3i1n12>
- Chairunnisa, M., Samad, D., & Mamad, F. S. (2025). Ijtihad Digital dan Fatwa di Era Artificial Intelligence. *TOFEDU: The Future of Education Journal*, 4(9), 5350-5358. <https://doi.org/10.61445/tofedu.v4i9.1349>
- Halim, A. (2024). Implementasi Kecerdasan Buatan Dalam Ijtihad Kontemporer: Peluang Dan Tantangan Hukum Islam Di Era 5.0. *SCHOLASTICA: Jurnal Pendidikan Dan Kebudayaan*, 6(2), 75-83. <https://jurnal.stitnualhikmah.ac.id/index.php/scholastica/article/view/2758>
- Harahap, R. K. A., Febriani, A., Azhar, S. A., Al Ghifari, R., & Fansury, H. M. (2025). Reaktualisasi Ijtihad Sebagai Metode Penetapan Hukum Islam Dalam Menghadapi Transformasi Digital. *Albayan Journal of Islam and Muslim Societies*, 1(01), 106-122. <https://journal.tabayanu.com/index.php/ajims/article/view/283>
- Hayat, M. A., Ahmed, S., & Haider, S. A. (2024). The Ethical Implications of Artificial Intelligence in Islamic Jurisprudence: A Comparative Analysis with Western Legal Systems. *Al-NASR*, 3(3). <https://doi.org/10.53762/alnasr.03.03.e07>
- Imamah, Y. N., & Fardiansyah, M. D. (2025). Ijtihad Artificial Intelligence: Prospects and Ethics of Using Artificial Intelligence in Creating Contemporary Islamic Fatwas. *Journalum Juris Islamicum Contemporaneum*, 1(1), 22-41. <https://e-journal.darulquranafandi.sch.id/JJIC/article/view/7>
- Jan, A. (2026). Digital Authority and Islamic Legal Reasoning: A Comparative Study of AI-Generated and Human-Issued Fatāwā. *Online Journal of Research in Islamic Studies*, 13(1), 01-16. <https://doi.org/10.22452/ris.vol13no1.1>
- Kausar, S., Leghari, A. R., & Soomro, A. S. (2024). Analysis of the islamic law and its compatibility with artificial intelligence as a emerging challenge of the modern world. *Annals of Human and Social Sciences*, 5(1), 99-114. [https://doi.org/10.35484/ahss.2024\(5-I\)10](https://doi.org/10.35484/ahss.2024(5-I)10)
- Masoudian, M., Kazemi, A., & Arabshirazi, J. (2025). AI Robot Judges and Judicial Decision-Making: A Comparative Assessment in Light of Fiqh or Islamic jurisprudence. *Classical and Contemporary Islamic Studies*, 7(2), 265-275. <https://doi.org/10.22059/jcis.2025.394346.1420>
- Meerangani, K. A., Rosele, M. I., Hamid, M. F. A., & Rokhibi, I. A. M. (2026). Artificial Intelligence In The Realm Of Fatwa: An Analytical Study On Its Use As A Reference Tool In Malaysia. *Journal of Fatwa Management and Research*, 31(1), 109-130. <https://doi.org/10.33102/jfatwa.vol31no1.721>
- Muji, M., & Khairunnisa, S. (2024). Kecerdasan Buatan dan Fatwa Ijma: Perspektif Islam Terhadap Inovasi Modern. *Afkaruna: International Journal of Islamic Studies (AIJIS)*, 2(1), 48-55. <https://doi.org/10.38073/aijis.v2i1.1902>
- Qutieshat, E., Al Adwan, M., & Khater, M. (2026). Artificial Intelligence in Islamic Law: Ethics, Governance, and Accountability. *Journal of Sustainable Development and Regulatory Issues (JSDERI)*, 4(2), 467-714. <https://journal.contrariusactus.com/index.php/JSDERI/article/view/236>
- Rahman, M. E., Syahrani, F., & Jampa, W. (2024). Islamic law in the digital era: Artificial intelligence as a revolutionary legal tool in the 21st century. *Al-Hurriyah: Jurnal Hukum Islam*, 9(2), 102-115. <https://doi.org/10.30983/al-hurriyah.v9i2.8545>
- Reja, T. (2026). Fatwa in the Age of Google: Redefining Islamic Legal Interpretation. *Wah Academia Journal of Global Religions*, 2(2), 72-78. <https://doi.org/10.63954/rrzv9029>
- Sukarni, S., Mutiah, A., & Al Kadumi, F. (2025). Artificial Intelligence and Islamic Legal Reasoning Developing an Ethical Framework for AI Governance from Indonesian Usul al Fiqh Perspectives. *Indonesian Journal of Digital Islamic Studies (IJDIS)*, 1(1), 11-24. <https://www.shariajournal.com/index.php/ijdis/article/view/1798>
- Sya'diyah, H., Muzammil, M. S., Azizi, F., & Rofi'ah, M. A. (2025, December). Fiqh Algorithm: Finding A Common Ground Between Fatwa and Artificial Intelligence. In *Proceeding of*

- International Conference on Education and Sharia* (Vol. 2, pp. 28-41).
<https://doi.org/10.62097/2025/3>
- Syarofi, A. M., Fatimah, S., Jamil, A. R., & Laassiri, A. (2026). Islamic Law and Human Judgment in the Age of Artificial Intelligence. *MURAJA'AH: Journal of Islamic Studies*, 1(2), 79-96.
<https://doi.org/10.67140/murajaah.v1i2.6>
- Usmonov, M. (2025). From Human Scholars to AI Fatwas: Media, Ethics, and the Limits of AI in Islamic Religious Communication. *Al-I'lam-Journal of Contemporary Islamic Communication and Media*, 5(1). <https://doi.org/10.33102/jcicom.vol5no1.125>