

Contemporary Fiqh Framework in the Era of Digital Transformation: New Challenges and Opportunities

Jundi Soehardin Abdullah ^{a.1,*}, Muhammad Jailani ^{b.2}, Husna Nashihin ^{c.3}.

^a Universitas Islam Negeri (UIN) Sunan Kalijaga, Yogyakarta, Indonesia, ^b STIT Madani Yogyakarta, Indonesia, ^c NISNU Temanggung, Indonesia

¹ jundisuhardin@email.com; ² jailanibkg019@email.com; ³ aufahusna_lecture2017@gmail.com

*Correspondent Author

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ABSTRACT

This study examines the framework of contemporary fiqh in the era of digital transformation, focusing on how Islamic law adapts to social, technological, and communicative changes within the Muslim community. Digitalization has reshaped religious authority, fatwa-issuing methods, and the dynamics of legal understanding in public spaces. Phenomena such as online fatwas, AI muftis, and digital religious content demand methodological reconstruction so that fiqh remains relevant to the context of the time without compromising its foundational principles of the Sharia. This study employs a qualitative descriptive-analytical approach through a literature review of journals and academic publications from the past five years that discuss the intersection between fiqh, technology, and maqāṣid al-sharī'ah. Through content and thematic analysis, findings indicate that technological development has given rise to *digital-maqāṣidī fiqh*, a model of Islamic law that emphasizes public benefit (maṣlaḥah), digital ethics, and adaptability to technological innovation. Digital transformation offers broad opportunities for the dissemination of Islamic law but also raises challenges regarding religious authority and the validity of legal sources. Therefore, synergy between scholars, academics, and policymakers is required to build an ethical, collaborative, and maqāṣid-oriented digital fiqh ecosystem as the foundation for the future of Islamic law.

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Introduction

The Muslim world today is experiencing unprecedented fundamental changes. The digital era has transformed almost every aspect of human life, including the way religious communities interact, worship, and understand Islamic law. Data show that more than 70% of the world's Muslim population is now connected online, and religious activities are increasingly conducted in digital spaces—from app-based zakat, online fatwas, to the use of artificial intelligence in modern *ijtihad*. This raises a critical question: how can *fiqh*—a normative Islamic legal discipline rooted in classical texts—remain relevant, adaptive, and responsive amid the rapidly disruptive global digitalization? (Bashori et al., 2023).

Massive social and technological changes have produced new phenomena such as Islamic fintech, crypto zakat, metaverse worship, and even AI muftis. These developments spark profound questions about religious authority, legal validity, and the authenticity of

worship performed in digital spaces (Muji & Khairunnisa, 2024). For centuries, *fiqh* has served as the legal and ethical guide for Muslim societies. Yet in the face of accelerated technological advancement, *fiqh* confronts the significant challenge of reinterpreting itself to provide contextually appropriate answers without losing its normative essence and foundational principles of *sharia* (Niam, 2024).

The advancement of digital technology has reshaped how Muslims access and understand legal knowledge. Over the past two decades, a phenomenon known as *digital Islam* has emerged, referring to the mediation and transformation of Islamic teachings through digital platforms such as social media, da'wah websites, fatwa apps, and online religious lectures (Zamhari et al., 2021). In this context, *fiqh* is no longer monopolized by formal institutions such as councils of scholars or official fatwa bodies but is increasingly constructed and distributed by a digital public that engages in open dialogue and participation. Contemporary research demonstrates that the digital era brings significant democratization of religious authority, as individuals now have direct access to primary Islamic legal sources and can shape personal interpretations through digital tools (Rachman et al., 2025). While this provides vast opportunities for the dissemination of Islamic knowledge, it also raises serious risks of fragmented authority and misinformation related to *sharia* law that may mislead the public (Shuhufi et al., 2022a).

Religious institutions across the Muslim world have begun responding to these phenomena through methodological innovations. The Al-Azhar Fatwa Council in Egypt, the International Islamic Fiqh Academy in Jeddah, as well as national fatwa bodies in Indonesia, Malaysia, and the Middle East, for example, have started addressing contemporary issues such as cryptocurrency transactions, smart contracts, and the use of artificial intelligence in legal rulings. Nevertheless, these institutions often adopt differing, sometimes contradictory approaches—particularly regarding the legal validity and ethics of digital phenomena. This indicates that the classical *fiqh* framework is not yet fully equipped to face the realities shaped by digital technologies and virtual worlds (Atiyah et al., 2024).

Contemporary *fiqh* studies have indeed developed, but most remain focused on practical legal responses to specific issues, such as e-commerce, digital banking, or social media. These studies tend to be case-based and rarely attempt to construct a comprehensive conceptual framework for digital *fiqh* (Musarrofa & Rohman, 2023). This research challenges the older approach that views *fiqh* merely as a reactive textual legal system. Instead, it positions *fiqh* as a dynamic epistemological framework capable not only of responding to new phenomena but also of anticipating and creatively adapting to the logic of digital technology (Musarrofa et al., 2024). Thus, this study not only affirms the need for *fiqh* reform but also expands the discourse toward a new paradigm that recognizes digitalization as a legitimate and productive arena for contemporary *ijtihad*.

The theoretical framework of this study is based on two primary approaches: *fiqh manhaji* and *maqasid al-sharia*. *Fiqh manhaji* emphasizes the importance of flexible methodological approaches to legal derivation (*istinbat*) that adapt to evolving social contexts rather than merely reproducing older legal rulings. Meanwhile, *maqasid al-sharia*—the five higher objectives of Islamic law (protection of religion, life, intellect, lineage, and property)—serves as the normative foundation for evaluating modern digital practices. Within this context, *maqasid* must be reinterpreted for the digital world, such as ensuring spiritual integrity, data privacy, and algorithmic fairness. To complement these Islamic perspectives, this study employs Peter-Paul Verbeek's theory of technological mediation, which argues that technology is not neutral but shapes human actions and moral perceptions. By integrating these approaches, the study proposes a conceptual model of "Digital-Maqasidi Fiqh," which interprets *fiqh* normatively while remaining contextual to modern technological realities.

Although digital Islam has been widely discussed in recent years, few studies examine how the epistemological structure of *fiqh* itself can be conceptually transformed in the digital era. Most research remains limited to practical legal issues—such as online trade or crypto zakat—without assessing how the foundations of *usul al-fiqh* can evolve to address data-driven, algorithmic, and AI-mediated realities. Moreover, little attention has been given to the

relationship between traditional religious authority and artificial intelligence in legal decision-making. A critical question arises: can AI, capable of reading thousands of classical texts in seconds, be considered a legitimate tool for *ijtihad*? Or does it pose a threat to human scholarly authority grounded in spiritual and intellectual rigor?

The main gap in this study lies in the absence of an integrated and responsive *fiqh* framework capable of addressing digital transformation conceptually and methodologically. Thus far, religious responses to digital phenomena have been reactive, normative, and fragmented. No comprehensive framework combines theological, ethical, and technological aspects into a unified paradigm. This gap is crucial because digital technology evolves far faster than religious institutions can respond. Without a solid conceptual framework, Muslim communities risk facing legal ambiguity and moral confusion in the digital realm, potentially undermining public trust in *fiqh* authority and traditional religious institutions.

Filling this gap is of great theoretical and practical significance. Theoretically, modernizing *fiqh* frameworks demonstrates that Islamic law is a living and evolving discipline, continually relevant to changing social contexts. It also reinforces *fiqh* as a rational, adaptive, and universal Islamic legal system (Denis Rachmaditya, 2023). Practically, developing a digital *fiqh* framework would provide valuable guidelines for fatwa institutions and religious authorities in formulating legally and ethically grounded rulings in digital contexts. Furthermore, such a framework would help scholars develop interdisciplinary approaches between Islamic law and technology, while offering ethical guidance for Muslims navigating digital spaces. Thus, this research seeks to ensure that Islamic law remains relevant amid technological disruptions and continues to serve as a moral and legal compass that is adaptive, just, and ethical (Ashal, 2024).

This study has several core objectives. First, to develop a conceptual framework for contemporary *fiqh* that is responsive to digital transformation based on *maqasid al-sharia* and *fiqh manhaji*. Second, to analyze the epistemological, ethical, and methodological challenges *fiqh* faces in responding to digitalization. Third, to identify new opportunities for *fiqh* development through technological integration such as big data, artificial intelligence, and digital platforms in modern *ijtihad*. Based on these objectives, the study hypothesizes that digital transformation requires not only practical adjustments in Islamic legal rulings but also conceptual reforms in *fiqh* epistemology to function as a contextual, inclusive, and ethical legal system in the technological era.

With this background, it is clear that the digital transformation era opens a new chapter for *fiqh* development. The challenges brought forth by technology demand intellectual courage and methodological innovation from Muslim scholars, academics, and thinkers to reconstruct *fiqh* foundations relevant to the times. Integrating *maqasid al-sharia* values with the logic of modern technology enables contemporary *fiqh* to serve as a bridge between tradition and innovation, between revelation and algorithms. Thus, this study seeks not only to explore how Islamic law responds to technological developments but also how *fiqh* can guide the direction of technological progress itself so that it remains within ethical boundaries and serves the public good.

Method

This study employs a qualitative approach using the library research method to understand the dynamics and renewal of contemporary Islamic jurisprudence (*fiqh*) frameworks in the era of digital transformation. This approach is chosen because the issues examined are normative and conceptual in nature, making them more suitable to be analyzed through literature review rather than surveys or field experiments. The research adopts a descriptive-analytical orientation aimed at explaining and analyzing the ideas and theories that have developed concerning the relationship between Islamic law and digital technology. The research process begins with identifying key issues such as the digitalization of fatwas, online religious authority, and the reconstruction of *ijtihad* through technological tools. The literature reviewed is limited to scholarly works published within the last five years (2019–2024) to

ensure relevance to current developments. This approach is considered most appropriate because it enables the researcher to comprehend the meaning, context, and direction of paradigm shifts in fiqh without relying on statistical data, but rather through in-depth textual and conceptual analysis.

The population of this study consists of a wide range of scholarly works discussing fiqh, Islamic law, and digital transformation. From this population, samples are selected using purposive sampling, namely by choosing sources that are relevant and academically credible. Inclusion criteria include academic journal articles or conference proceedings addressing themes such as digital fiqh, maqashid al-shariah and technology, or Islamic ethics in the digital sphere, within the publication range of 2019–2024. Exclusion criteria cover non-academic writings, popular articles, and publications that do not directly discuss Islamic law. As the primary instrument of the research, the researcher is responsible for selecting, reading, and interpreting these sources. To ensure systematic data collection, a search protocol is used with keywords such as “digital fiqh,” “Islamic law and technology,” and “maqashid al-shariah in digital transformation” through databases such as Scopus, Google Scholar, and DOAJ. Each selected article is documented and categorized into major themes, such as the epistemology of digital fiqh, online religious authority, and the potential for reconstructing Islamic law based on maqashid.

Data analysis is carried out through content analysis and thematic analysis. Each piece of literature is examined to identify patterns of thought, arguments, and theoretical orientations relevant to the research topic. Data are reduced and categorized according to the research focus, such as paradigm shifts in Islamic law due to digitalization and the emergence of new forms of religious authority in online fatwas. Interpretation is conducted using a hermeneutic approach, which aims to understand texts within their social and epistemological contexts. To maintain the validity of the findings, source triangulation is performed by comparing results across various journals and scholarly perspectives, alongside peer review with experts in Islamic law to ensure interpretive consistency. Through this process, the study is expected to formulate a conceptual model of “Digital-Maqashidi Fiqh,” which integrates the principles of maqashid al-shariah with the dynamics of modern technology as an analytical framework for Islamic law that is adaptive, responsive, and relevant in the digital age.

RESULTS AND DISCUSSION

Digital Transformation and the Shifting Paradigm of Fiqh

Digital transformation has brought significant changes to the way contemporary fiqh is understood, taught, and practiced in modern life. The digital world has accelerated access to Islamic legal sources—from classical texts to contemporary fatwas—which are now widely available online. This phenomenon leads to the democratization of religious knowledge, where the public can access, study, and even discuss Islamic law openly without spatial or temporal limits (Andi Tenri Wale et al., 2024). However, behind this convenience lie new challenges related to the authenticity of legal sources, the credibility of scholars, and the validity of *istinbath al-ahkam* methodologies in an era dominated by algorithms and artificial intelligence. Whereas the authority of fiqh was once hierarchical and exclusive, today it has shifted toward a more participatory and open structure (Syahril Fadhlurrahman, 2025).

An analysis of various literature shows that the development of fiqh in the digital era can be mapped into three main approaches: conservative-adaptive, moderate-innovative, and progressive-transformative. The conservative-adaptive approach tends to preserve classical methods, using technology merely as a medium for dissemination without making substantive changes to legal methodology. While this approach maintains the authenticity of fiqh tradition, it is often considered slow in addressing emerging issues such as cryptocurrency transactions, digital privacy, and social media ethics. Meanwhile, the moderate-innovative approach seeks to reinterpret *maqashid al-shariah* in a more contextual manner to address technological challenges, viewing digitalization as a means of promoting public benefit (M. Khair, 2025). The

progressive-transformative approach goes further by attempting to build a new epistemology of fiqh based on data and artificial intelligence, enabling algorithms to assist in legal reasoning processes.

Table 1. Approaches to Fiqh in the Era of Digital Transformation

Approach	Main Characteristics	Goals and Impact
Conservative-Adaptive	Uses classical methodology; technology only as a medium for da'wah	Preserves authenticity of fiqh but is slow to respond to modern issues
Moderate-Innovative	Integrates <i>maqashid al-shariah</i> with digital technology	Promotes contextual and adaptive Islamic law
Progressive-Transformative	Develops new approaches based on data and digital analysis	Produces a new epistemology of fiqh that is participatory and open

Based on these findings, the moderate-innovative approach is considered the most ideal because it maintains a balance between traditional authority and contemporary needs. This approach does not merely adopt technology but uses it to strengthen *maqashid al-shariah*, including the principles of public welfare, justice, and the protection of fundamental Islamic values. Ultimately, digital transformation opens new space for the emergence of contextual fiqh that remains grounded in revelation and reason while responding effectively to modern realities.

Religious Authority and Ethical Challenges in the Digital Space

One important finding from this analysis is the emergence of a shift in religious authority in the digital era. In the past, fatwas and Islamic legal rulings were issued by official institutions such as the Indonesian Council of Ulama (MUI) or Islamic universities. Today, this authority must share space with online scholars, religious content creators, and even artificial intelligence applications capable of automatically answering fiqh questions. This shift creates a new dynamic: who has the right to speak on behalf of religion in an open and unregulated digital space? This marks a fundamental shift from institutional authority to networked authority.

Problems arise when this digital authority is not accompanied by scholarly responsibility. Many viral religious contents on social media contain interpretations that are methodologically weak or even contradict *maqashid al-shariah*. Social media algorithms that prioritize popularity worsen the situation, as sensational content is often highlighted over academically valid interpretations. This is known as the phenomenon of "algorithmic religious bias," where religious truth becomes measured by the number of views rather than the strength of evidence.

To address these challenges, the study emphasizes the importance of building a Sharia-based digital ethics framework as a moral and methodological guideline. Key principles include: *tabayyun* (verification of information) to ensure source authenticity; *maslahah* (public benefit) to consider the social impact of all religious content; and *amanah* (scholarly integrity) to ensure honesty in conveying Islamic teachings (Amamur Rohman Hamdani, 2023). When applied consistently, these principles can prevent disinformation and polarization in the digital sphere.

In addition, credible and collaborative digital fatwa platforms need to be developed. Ideally, such platforms involve fiqh experts, technology specialists, and Islamic law scholars so that the decisions produced can be scientifically accountable. Collective *ijtihad* (*ijtihad jama'i*) becomes a highly relevant solution, as it integrates multidisciplinary expertise to address the complex issues emerging from modern technology. Thus, digital fiqh becomes not an individual product, but the result of inclusive social, academic, and spiritual collaboration.

Ethically, this transformation also requires new awareness that the digital space is part of the moral space of Islam. Every online activity—whether disseminating fatwas, preaching,

or transacting—must adhere to the values of justice, honesty, and responsibility. Within this framework, technology is not a threat to religion but an epistemological partner that helps humans understand and apply the Sharia more efficiently and widely (Shuhufi et al., 2022b).

Integrating Maqashid al-Shariah in the Digital Era and Its Implications

The final findings show that *maqashid al-shariah* has great potential to become a normative and ethical framework for shaping fiqh in the digital era. The universal principles of *maqashid*—preserving religion (*hifz al-din*), life (*hifz al-nafs*), intellect (*hifz al-'aql*), lineage (*hifz al-nasl*), and wealth (*hifz al-mal*)—can be contextually translated to address modern digital issues. For example, *hifz al-nafs* relates to protecting mental health from excessive social media use; *hifz al-mal* includes securing online transactions and protecting personal data; while *hifz al-'aql* requires digital literacy so that Muslims are not easily caught up in hoaxes or cyber-radicalism.

Integrating *maqashid* into the digital world also transforms the way scholars and academics understand Islamic law. Law is no longer viewed as a rigid normative apparatus but as a dynamic ethical system capable of adapting to social and technological change. In this framework, *maqashid* functions as a “moral compass” guiding technological use so that it aligns with human and ethical values. This aligns with the development of a new paradigm known as Digital-Maqashidi Fiqh, an approach that merges Islamic legal analysis with technology-based public welfare (Kurrohman & Harapan, 2022).

The application of *maqashid* also requires cross-disciplinary synergy, where scholars, data scientists, and technology practitioners work together to ensure that digital innovations remain rooted in Islamic values. For instance, the development of artificial intelligence in Islamic legal contexts must consider the principles of *amanah* and *'adl* (justice) so that systems are not only efficient but also ethical. Such interdisciplinary approaches strengthen the legitimacy of Islamic law in the eyes of modern, rational, and technologically oriented societies.

However, this study acknowledges its limitations in empirical aspects. The approach used is still qualitative and conceptual, so it does not directly describe the behavior of digital communities toward online fatwas. Nevertheless, the findings provide an important conceptual foundation that digital fiqh is not merely a technological phenomenon but part of the epistemological evolution of Islamic law. By positioning *maqashid al-shariah* as its foundation, fiqh can serve as a moral bridge between divine revelation and technological realities (Asmuni & Arini Indika Arifin, 2024).

Therefore, it can be concluded that the framework of contemporary fiqh in the digital transformation era must place *maqashid al-shariah* at the core of legal innovation. This approach not only ensures the continuity of Islamic values in the digital world but also makes Islamic law relevant, adaptive, and effective in shaping an ethical, just, and civilized digital civilization.

Conclusion

This study finds that the framework of contemporary Islamic jurisprudence (fiqh) in the era of digital transformation is undergoing a significant paradigm shift. Fiqh is no longer understood solely as a textual and static legal system, but as a value-based framework capable of adapting to digital realities. The integration of *maqāṣid al-sharī'ah* with technology has produced a new approach that is more dynamic, participatory, and relevant to the needs of modern society. This transformation has generated the concept of “digital-maqāṣidic fiqh,” a model of Islamic law that utilizes technology to achieve public welfare without losing its normative essence. Thus, contemporary fiqh becomes a space of dialectics between tradition and innovation, between text and context, and between scholarly authority and communal participation.

Practically, the findings of this study have real implications for policy, education, and the development of Islamic scholarship. In the realm of religious policy, it is essential to establish verified digital fatwa platforms to maintain religious authority amid rapid

information flows. In education, Islamic institutions need to update their curricula by incorporating digital literacy and maqāsid-based media ethics. Meanwhile, in scholarship, interdisciplinary approaches that integrate Islamic law with digital sociology and the philosophy of technology are strategic steps to strengthen the relevance of fiqh in the modern era. These developments show that the renewal of fiqh is not merely a reaction to technological advances, but a systematic effort to ensure that Islamic values remain a guiding principle in digital society.

As a call to action, this study encourages scholars, academics, and policymakers to collaborate in building an ethical and just digital fiqh ecosystem. Scholars are expected to master digital competencies in order to preach and issue fatwas wisely in online spaces. Academics need to develop new research methodologies that bridge classical fiqh texts with contemporary social contexts. Policymakers must design regulations that protect the public from the misuse of digital religious content without restricting intellectual freedom. Through this synergy, contemporary fiqh can become a moral and legal guide that not only regulates the behavior of Muslims in the digital world but also directs the future of Islamic civilization toward global welfare.

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