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**Digital Fiqh and Maqāṣid al-Sharī‘ah in the Onlife Condition:
A Digital Hermeneutic Critique of Algorithmic Power for Islamic Pistemic
Sovereignty**

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Abstract: This study examines the growing influence of algorithmic governance on religious authority and knowledge production in digital environments, particularly within the Muslim digital sphere. In the contemporary *onlife condition*, where online and offline realities increasingly converge, algorithmic systems shape the visibility, interpretation, and circulation of Islamic discourse. This raises a critical question: how can Islamic jurisprudence respond to the epistemic and ethical challenges posed by algorithmic power? This article explores digital fiqh as an epistemological and normative framework capable of critically engaging algorithmic structures through the lens of maqāṣid al-sharī‘ah. The study employs a critical qualitative approach using digital hermeneutics and multidisciplinary literature analysis, drawing on theoretical perspectives from algorithmic epistemology, Islamic legal theory, and digital ethics. The findings indicate that fiqh should be reinterpreted not merely as a legal product but as an epistemic apparatus capable of evaluating algorithmic governance and negotiating justice, dignity, and meaning in digitally mediated environments. Theoretically, this study expands the scope of maqāṣid into the domain of digital ethics, addressing issues such as privacy, algorithmic bias, and data commodification. Practically, it proposes the integration of digital literacy in Islamic education, the development of alternative digital platforms, and the promotion of digital self-determination within Muslim communities. This article argues that digital fiqh can function not only as a normative response to technological change but also as a decolonial strategy for reclaiming Islamic epistemic sovereignty in the algorithmic world order.

Keywords: Digital Fiqh, Maqāṣid al-Sharī‘ah, Algorithm, Sovereignty of Islamic Epistemology

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Abstrak: Studi ini mengkaji meningkatnya pengaruh tata kelola algoritmik terhadap otoritas keagamaan dan produksi pengetahuan dalam lingkungan digital, khususnya dalam ranah digital Muslim. Dalam kondisi onlife kontemporer, di mana realitas daring dan luring semakin menyatu, sistem algoritmik membentuk visibilitas, interpretasi, dan sirkulasi diskursus Islam. Hal ini memunculkan pertanyaan kritis: bagaimana yurisprudensi Islam dapat merespons tantangan epistemik dan etis yang ditimbulkan oleh kekuasaan algoritmik? Artikel ini mengeksplorasi fiqh digital sebagai kerangka epistemologis dan normatif yang mampu secara kritis berinteraksi dengan struktur algoritmik melalui perspektif maqāṣid al-sharī'ah. Penelitian ini menggunakan pendekatan kualitatif kritis dengan metode hermeneutika digital serta analisis literatur multidisipliner, yang mengacu pada perspektif teoretis dari epistemologi algoritmik, teori hukum Islam, dan etika digital. Temuan penelitian menunjukkan bahwa fiqh perlu ditafsirkan ulang tidak sekadar sebagai produk hukum, tetapi sebagai perangkat epistemik yang mampu mengevaluasi tata kelola algoritmik serta menegosiasikan nilai keadilan, martabat, dan makna dalam lingkungan yang dimediasi secara digital. Secara teoretis, studi ini memperluas cakupan maqāṣid ke dalam ranah etika digital, dengan mencakup isu-isu seperti privasi, bias algoritmik, dan komodifikasi data. Secara praktis, penelitian ini mengusulkan integrasi literasi digital dalam pendidikan Islam, pengembangan platform digital alternatif, serta penguatan kedaulatan digital dalam komunitas Muslim. Artikel ini berargumen bahwa fiqh digital tidak hanya berfungsi sebagai respons normatif terhadap perubahan teknologi, tetapi juga sebagai strategi dekolonial untuk merebut kembali kedaulatan epistemik Islam dalam tatanan dunia algoritmik.

Kata Kunci: Fiqh Digital, Maqāṣid al-Sharī'ah, Algoritma, Kedaulatan Epistemologi Islam

Introduction

The rapid expansion of digital technologies has significantly transformed the production, circulation, and authority of religious knowledge. In the contemporary digital environment, the boundary between online and offline life has increasingly collapsed, a condition conceptualized by Luciano Floridi as the *onlife condition*.¹ Within this environment, digital infrastructures, particularly algorithms embedded in social media platforms, search engines, and automated moderation systems, play a decisive role in shaping what information becomes visible, credible, and influential in public discourse.² Studies in algorithm and

¹ Luciano Floridi, ed., *The Onlife Manifesto* (Springer International Publishing, 2015), p. 1–17.

² Luciano Floridi, *The 4th Revolution: How the Infosphere Is Reshaping Human Reality*, First edition (Oxford University Press, 2014), p. 206–220.

platform governance have demonstrated that algorithms increasingly function as epistemic authorities that curate knowledge, structure public perception, and influence social behavior, as discussed by scholars such as Tarleton Gillespie,³ Zeynep Tufekci,⁴ and Shoshana Zuboff.⁵ Within Muslim digital communities, these algorithmic infrastructures increasingly shape the circulation of religious discourse, the formation of religious authority, and the representation of Islamic teachings in global digital spaces.⁶

Beyond the technical architecture of digital platforms, the transformation brought by algorithmic systems also affects the social dynamics of religious communication and authority. The emergence of digital religion has reconfigured how religious knowledge is accessed, interpreted, and negotiated within contemporary societies. Digital platforms enable religious actors, scholars, preachers, influencers, and ordinary users to participate simultaneously in the production and dissemination of religious discourse. This transformation has expanded the reach of religious communication beyond traditional institutional boundaries, allowing religious messages to circulate rapidly across geographical and cultural contexts.⁷ At the same time, however, the mediation of religious discourse through algorithmic infrastructures introduces new asymmetries in visibility and influence. Digital platforms do not simply provide neutral spaces for communication; rather, they actively organize and filter information through algorithmic logics that prioritize engagement, personalization, and data-driven optimization.⁸

Within this context, religious authority in digital environments increasingly emerges through complex interactions between human actors and technological systems. The visibility of religious interpretations, sermons, and theological discussions may depend less on institutional credentials and more on algorithmic signals such as popularity, engagement rates, and network dynamics.⁹ This phenomenon resonates with recent studies on digital media and religious authority, which demonstrate that online platforms significantly influence the

³ Tarleton Gillespie, *Custodians of the Internet: Platforms, Content Moderation, and the Hidden Decisions That Shape Social Media* (Yale University Press, 2019), p. 45–60.

⁴ Zeynep Tufekci, *Twitter and Tear Gas: The Power and Fragility of Networked Protest* (Yale University Press, 2017), p. 111–37.

⁵ Shoshana Zuboff, *The Age of Surveillance Capitalism: The Fight for a Human Future at the New Frontier of Power*, First trade paperback edition (PublicAffairs, 2020), p. 243–90.

⁶ Gary R. Bunt, *Hashtag Islam: How Cyber-Islamic Environments Are Transforming Religious Authority*, *Islamic Civilization and Muslim Networks* (The University of North Carolina press, 2018), p. 3–12.

⁷ Ahmad Suaedy et al., “Language, Authority, and Digital Media: The Impact on the Legitimacy of Fatwas,” *AHKAM: Jurnal Ilmu Syariah* 23, no. 1 (2023), p. 1–24.

⁸ Rob Kitchin, *The Data Revolution: A Critical Analysis of Big Data, Open Data & Data Infrastructures*, Second edition (Sage Publications, 2022), p. 100–113.

⁹ Gillespie, *Custodians of the Internet*, p. 45–60.

legitimacy of religious interpretation and fatwa production.¹⁰ Furthermore, the proliferation of digital fatwas circulating in online environments illustrates how algorithmically mediated spaces challenge traditional structures of Islamic legal authority.¹¹ As a result, algorithmic systems indirectly participate in the structuring of religious knowledge and authority.

This condition raises important epistemological questions concerning the integrity of religious knowledge, the fairness of knowledge distribution, and the ethical implications of technologically mediated authority. For Muslim societies, where religious knowledge traditionally plays a central role in shaping moral life and social order, the growing influence of algorithmic infrastructures introduces a new dimension of ethical responsibility. Islamic intellectual traditions must therefore critically engage with these emerging technological structures in order to assess their impact on the production of religious meaning and the formation of collective moral understanding. In this regard, maqāṣid al-sharī‘ah has increasingly been employed as a normative framework for evaluating contemporary socio-legal transformations, including issues of governance, justice, and ethical regulation.¹²

The growing dominance of algorithmic governance raises critical questions for Islamic intellectual traditions, particularly the discipline of fiqh. Historically, fiqh has functioned not merely as a legal system but also as a dynamic interpretive framework that connects revelation, reason, and social reality. Classical Muslim scholars such as Abū Ḥāmid al-Ghazālī,¹³ Abū Ishāq al-Shāṭibī,¹⁴ and Muḥammad al-Ṭāhir Ibn ‘Āshūr developed the theory of maqāṣid al-sharī‘ah to ensure that Islamic law protects fundamental human values such as religion, intellect, dignity, and social welfare.¹⁵ Contemporary developments further demonstrate that maqāṣid-based reasoning continues to guide legal reform and interpretation

¹⁰ Suaedy et al., “Language, Authority, and Digital Media, p. 1-24

¹¹ Abdelhalim Mohamed Mansour Ali and Muhammad Ahmad Ibrahim Aljahsh, “The Proliferation of Anomalous Digital Fatwas: A Critical Examination of Jurisprudential Challenges and Societal Impacts in the Digital Age,” *AHKAM: Jurnal Ilmu Syariah* 25, no. 1 (2025), p. 37–52.

¹² Jasser Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach* (International Institute of Islamic Thought, 2008), p.1-20.

¹³ Imam Abu Hamid Muhammad bin Muhammad Al-Ghazālī, *Al-Mustasfā min ‘Ilm al-Uṣūl* (Daru Ihya’ Al Turots al Arabi ., 1997), p. 1:196–203.

¹⁴ Abu Ishaq al-Shatibi, *Al-Muwafaqat Fi Usul al-Shari‘ah* (Dar al-Ma‘rifah, 1997), p. 8-12.

¹⁵ Muḥammad al-Ṭāhir Ibn ‘Āshūr, *Maqāṣid Al-Sharī‘ah al-Islāmiyyah*. (Dār al-Nafā’is, 2001), p. 194–200.

within modern institutional contexts, including constitutional law, family law, and labour protection.¹⁶

For instance, studies on religious freedom in Indonesia show that the principle of *hiḏz al-dīn* may serve as an interpretive framework for evaluating the protection of religious rights within national legal systems.¹⁷ Similarly, maqāṣid-oriented approaches have been applied to labour protection, particularly in safeguarding the rights of vulnerable groups such as child workers in informal sectors.¹⁸ In the domain of family law, maqāṣid reasoning has also been used to address issues such as marriage regulation, divorce mediation, and the integration of scientific knowledge into Islamic legal frameworks.¹⁹ These studies collectively demonstrate that maqāṣid al-sharī‘ah functions as a methodological bridge between classical Islamic legal traditions and contemporary socio-legal realities.

From the perspective of Islamic epistemology, scholars such as Syed Muhammad Naquib al-Attas and Mohammed Arkoun emphasize that knowledge is inseparable from ethical order and civilizational values.²⁰ This perspective becomes particularly relevant in digital environments where knowledge production is increasingly mediated by algorithmic systems. The epistemological transformation of Islamic legal reasoning, including the evolving role of sources such as ‘urf, further highlights the need to situate maqāṣid within broader structures of knowledge production and interpretation.²¹

Recent scholarly discussions have also examined the intersection between Islamic law and digital technology. A growing body of literature has explored Islamic fintech, blockchain-based transactions, and cryptocurrency regulation

¹⁶ Andri Winjaya Laksana et al., “Integrating Maqasid Al-Shari’ah in Contemporary Islamic Legal Reform on Drug Policy,” *MILRev: Metro Islamic Law Review* 4, no. 1 (2025), p. 416–39.

¹⁷ Anthin Lathifah et al., “The Construction of Religious Freedom in Indonesian Legislation: A Perspective of Maqāṣid Ḥiḏz Al-Dīn,” *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 6, no. 1 (2022), p. 369–90.

¹⁸ Yusefri Yusefri et al., “Protecting Child Labor Rights: Maqasid Sharia Framework and Policy Recommendations,” *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 8, no. 2 (2024), p. 1188–215.

¹⁹ Fikri Fikri et al., “Transformation of Maqāṣid Shari‘āh in Divorce Mediation in Religious Courts: Revitalization of the Bugis-Mandar Customs, Indonesia,” *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 1 (2023), p. 431–54. See also, Aslati et al., “Utilizing Science and Maqāṣid Al-Sharī‘ah in Resolving Contemporary Issues of Islamic Family Law,” *Al-Manahij: Jurnal Kajian Hukum Islam*, March 16, (2024), p. 17–36.

²⁰ Syed Muhanunad Naḏuib Al-Attas, *Islam and Secularism* (ISTAC, 1993), p. 15–35. See also, Mohammed Arkoun, *The Unthought in Contemporary Islamic Thought* (Saqi, 2002), p. 32–40.

²¹ Sanuri et al., “Epistemological Transformation of ‘Urf in the DSN-MUI Fatwa on E-Commerce: A Maqāṣid al-Sharī‘ah Based Analysis,” *Al-Manahij: Jurnal Kajian Hukum Islam*, July 10, (2025), p. 167–90.

through the lens of maqāṣid al-sharī‘ah, particularly in relation to financial justice, transparency, and consumer protection.²² These studies suggest that maqāṣid-oriented reasoning provides a normative foundation for regulating financial innovation and responding to socio-economic transformations in the digital era.²³

At the same time, scholars have emphasized the urgency of addressing technological developments within Islamic legal thought. The rapid expansion of digital technologies, including artificial intelligence and platform-based economies, requires Islamic jurisprudence to adapt to new regulatory and ethical challenges.²⁴ While these studies demonstrate the increasing relevance of Islamic legal frameworks in responding to digital transformations, much of the existing literature remains focused on evaluating the permissibility and regulation of specific technological products or economic practices.

However, the broader epistemological implications of algorithmic systems for Islamic knowledge production remain relatively underexplored. Most existing studies tend to treat fiqh primarily as a regulatory framework responding to technological artifacts rather than as a critical intellectual framework capable of examining the epistemic structures that shape digital knowledge, authority, and discourse. As a result, the role of Islamic legal reasoning in critically interrogating algorithmic power and digital knowledge infrastructures has received limited attention. Moreover, few studies have attempted to systematically integrate insights from algorithm studies, digital philosophy, and maqāṣid al-sharī‘ah within a unified analytical framework. This gap becomes particularly significant in the context of the onlife condition, where digital systems do not merely mediate communication but actively structure religious meaning, authority, and collective identity.

Against this background, this article proposes the concept of digital fiqh as an epistemological and ethical framework for critically engaging algorithmic governance in Muslim digital life. By integrating insights from algorithm studies, digital philosophy,²⁵ and Islamic legal theory, this study expands the analytical scope of maqāṣid al-sharī‘ah into the domain of digital ethics and epistemology. The article argues that fiqh should not be limited to determining the permissibility

²² Yasardin et al., *Sharia Fintech Contract Architecture: Developing A Standardization Framework Based on the Convergence of Fiqh, Fatwas, and Judicial Decisions*, *SYARIAH: Jurnal Hukum dan Pemikiran*, 25, no. 2 (2025), p. 295–323.

²³ Asep Syarifuddin Hidayat, “Sharia and State’s Intervention: Uncertainty Cryptocurrency in Indonesia,” *AHKAM: Jurnal Ilmu Syariah* 23, no. 1 (2023), p. 213–34. See also, Tri Hidayati et al., “Digitalization of Islamic Finance: Epistemological Study of the National Sharia Board-Indonesian Council of Ulama’s Fatwa,” *Al-Ahkam* 33, no. 2 (2023), p. 255–78.

²⁴ Andi Salman Maggalatung, “Modern Technology Urgency in the Development of Islamic Law,” *AHKAM: Jurnal Ilmu Syariah* 19, no. 1 (2019), p. 163–76.

²⁵ Suhermanto Ja’far, “Digital Philosophy and Digital Theophany: LLMs as Ontological and Epistemological Mediums of Revelation in the Age of AI,” *SACRI (the Academic Society for the Research of Religions and Ideologies)* 25, no. 73 (2026), p. 19–37.

of technological practices; rather, it should also function as a critical interpretive framework capable of evaluating algorithmic power, digital knowledge production, and the ethical implications of data driven infrastructures.

In doing so, this study contributes to the emerging scholarship on Islam and digital technology in three ways. First, it conceptualizes algorithmic infrastructures as socio-technical systems that shape the production of knowledge and religious authority in digital environments. Second, it develops the notion of digital fiqh as a maqāṣid-oriented framework for examining the normative and epistemological implications of algorithmic governance. Third, it demonstrates how Islamic legal reasoning can function as a critical lens for evaluating digital knowledge systems and their broader ethical consequences in contemporary Muslim societies.

Methodologically, this research employs a critical qualitative approach based on digital hermeneutics and multidisciplinary literature analysis.²⁶ Drawing on contemporary scholarship in digital philosophy, algorithm governance, and Islamic legal theory, the study interprets algorithmic systems as epistemic structures that shape religious discourse and authority in the digital age. Through this approach, the article aims to develop a conceptual framework for understanding *digital fiqh* as a form of epistemological critique while exploring its potential contribution to the development of ethical and justice-oriented digital governance in Muslim societies.

Algorithmic Governance and Religious Knowledge Production

The development of digital communication technologies has significantly transformed the production, circulation, and interpretation of religious knowledge in contemporary societies.²⁷ In the digital environment, religious discourse increasingly circulates through algorithmically mediated platforms that determine the visibility and prioritization of information.²⁸ These algorithmic systems operate through automated processes that analyze user behavior, engagement patterns, and interaction metrics to organize and recommend content.²⁹ As a

²⁶ Rafael Capurro, “Digital Hermeneutics: An Outline,” *AI & SOCIETY* 25, no. 1 (2010): p. 35–42. See also, Alberto Romele, *Digital Hermeneutics: Philosophical Investigations in New Media and Technologies*, 1st ed. (Routledge, 2019). Alberto Romele et al., “Digital Hermeneutics: From Interpreting with Machines to Interpretational Machines,” *AI & SOCIETY* 35, no. 1 (2020), p. 73–86. See more, Fadhli Lukman, “Digital Hermeneutics and A New Face of The Qur’an Commentary: The Qur’an in Indonesian’s Facebook,” *Al-Jami’ah: Journal of Islamic Studies* 56, no. 1 (2018), p. 95–120.

²⁷ Floridi, *The 4th Revolution*, p. 6–9. Gillespie, *Custodians of the Internet* (2019), p. 1–5.

²⁸ Rob Kitchin, *Critical Data Studies: An A to Z Guide to Concepts and Methods*, First edition (Polity Press, 2025), p. 18–22; Gillespie, *Custodians of the Internet* (2019), p. 23–28.

²⁹ Kitchin, *Critical Data Studies*, p. 30–35.

result, digital infrastructures play a crucial role in shaping the epistemic landscape within which religious knowledge is encountered and interpreted.³⁰

In traditional religious settings, authority over religious interpretation was largely associated with established institutions such as religious scholars, educational institutions, and scholarly networks. These institutions historically provided mechanisms for verifying religious knowledge through chains of transmission, scholarly debate, and methodological rigor.³¹ However, the rise of digital platforms has introduced new dynamics in which religious discourse is no longer mediated exclusively by established scholarly institutions.³² Instead, the visibility of religious content increasingly depends on algorithmic mechanisms embedded within digital infrastructures.³³

Algorithmic systems frequently prioritize content based on engagement indicators such as likes, shares, comments, and viewing duration.³⁴ These metrics function as signals used by digital platforms to determine which content should be promoted to broader audiences.³⁵ Consequently, religious messages that generate strong emotional responses or provoke controversy may receive greater algorithmic amplification than content that reflects more nuanced scholarly discussion.³⁶ This dynamic may create conditions in which simplified or sensational interpretations of religious teachings achieve greater visibility than academically grounded interpretations.³⁷

The ethical implications of algorithmic mediation are particularly significant for religious discourse because religious knowledge traditionally carries normative authority within communities.³⁸ When algorithmic infrastructures reshape the conditions under which religious interpretations circulate, they may indirectly influence how communities understand and practice religious teachings.³⁹ Therefore, the governance of digital knowledge systems

³⁰ Floridi, *The 4th Revolution*, p. 38–42.

³¹ Wael B. Hallaq, *Sharī‘a: Theory, Practice, Transformations* (Cambridge University Press, 2009), p. 71–90.

³² Gillespie, *Custodians of the Internet*, p. 23–28.

³³ Rob Kitchin, *Critical Data Studies: An A to Z Guide to Concepts and Methods* (Polity, 2024), p. 55–60.

³⁴ Gillespie, *Custodians of the Internet*, p. 75–80.

³⁵ Rob Kitchin, *Data Lives: How Data Are Made and Shape Our World* (Bristol University Press, 2021), p. 62–66.

³⁶ Louise Amoore, *Cloud Ethics: Algorithms and the Attributes of Ourselves and Others* (Duke University Press, 2020), p. 95–100.

³⁷ Gillespie, *Custodians of the Internet*, p. 102–8.

³⁸ Wael B. Hallaq, *An Introduction to Islamic Law* (Cambridge University Press, 2009), p. 120–25.

³⁹ Floridi, *The 4th Revolution*, p. 64–70.

becomes a critical issue not only in technological terms but also in ethical and epistemological terms.⁴⁰

From this perspective, algorithmic infrastructures should be understood as socio-technical systems rather than purely technological mechanisms.⁴¹ These infrastructures are shaped by the interaction between technological design, economic incentives, and user behavior.⁴² The design of recommendation algorithms reflects particular assumptions about what constitutes valuable content, often privileging engagement and user retention.⁴³ Consequently, digital platforms influence not only the distribution of information but also the structure of public discourse.⁴⁴

To understand these dynamics within an Islamic ethical perspective, it becomes necessary to develop an analytical framework capable of evaluating the broader ethical implications of algorithmic governance.⁴⁵ Such a framework must address questions related to the integrity of knowledge, the fairness of information distribution, and the protection of human dignity within digital communication environments.⁴⁶ In this context, Islamic legal thought offers an important normative resource through the framework of *maqāṣid al-sharī‘ah*, which articulates the ethical objectives underlying Islamic law.⁴⁷

Before examining the operational application of this ethical framework, it is useful to clarify the conceptual relationship between algorithmic infrastructures, digital religious environments, and Islamic normative reasoning. The following table summarizes the conceptual structure that informs the analytical framework of this study.

Table 1: Conceptual Structure of Digital Fiqh in Algorithmic Governance

Conceptual Component	Description	Analytical Function in the Study
Algorithmic Infrastructures	Socio-technical systems embedded within digital platforms that regulate the visibility and circulation of online content	Provides the technological and structural context shaping contemporary

⁴⁰ Amoores, *Cloud Ethics*, p. 120–25.

⁴¹ Rob Kitchin, “Thinking Critically about and Researching Algorithms,” *Information, Communication & Society* 20, no. 1 (2017), p. 14–29.

⁴² Tarleton Gillespie, *Custodians of the Internet: Platforms, Content Moderation, and the Hidden Decisions That Shape Social Media* (Yale University Press, 2018), p. 18-22.

⁴³ Amoores, *Cloud Ethics*, p. 140–45.

⁴⁴ Floridi, *The 4th Revolution*, p. 85–90.

⁴⁵ Mohammad Hashim Kamali et al., “مقاصد الشريعة والاجتهاد: أداتان للتجديد الحضاري,” *Journal of Contemporary Maqasid Studies* 3, no. 1 (2024), p. 145–174,

⁴⁶ Ibn ‘Āshūr, *Maqāṣid Al-Sharī‘ah al-Islāmiyyah*, p. 97–102.

⁴⁷ Muhammad al-Tahir Ibn Ashur, *IBN ASHUR Treatise on Maqasid Al-Shari’ah*, The IIIT Books-In-Brief Seri (The International Institute of Islamic Thought (IIIT), 2013), p. 1–21.

	through automated data-driven processes.	religious knowledge production.
Digital Religious Environment	Networked digital spaces where religious discourse is produced, shared, and negotiated among diverse actors.	Represents the socio-cultural arena in which algorithmic systems interact with religious knowledge and communities.
Digital Fiqh	A normative analytical framework derived from Islamic legal reasoning that examines the ethical implications of digital technologies and algorithmic governance.	Serves as the interpretive lens through which digital infrastructures are evaluated from an Islamic ethical perspective.
Maqāṣid al-Sharī‘ah	The higher ethical objectives of Islamic law aimed at protecting fundamental human interests such as religion, intellect, dignity, and property.	Provides the ethical principles guiding the evaluation of digital governance systems.
Maqāṣid-Based Digital Ethics	The operationalization of maqāṣid principles into analytical criteria for evaluating digital technologies.	Connects classical Islamic ethical thought with contemporary digital governance challenges.

Data Source: Author Analysis

The conceptual framework presented above highlights how digital fiqh functions as an interpretive bridge between Islamic ethical reasoning and contemporary technological infrastructures. By situating algorithmic systems within a broader ethical framework, it becomes possible to evaluate their societal implications not only from a technological perspective but also from a normative perspective grounded in Islamic legal thought.

Digital Fiqh as a Maqāṣid-Oriented Ethical Framework

The concept of digital fiqh can be understood as an effort to extend Islamic legal reasoning into the ethical evaluation of emerging technological environments.⁴⁸ In classical Islamic jurisprudence, legal scholars developed methodologies to interpret and apply Islamic legal principles in response to new social conditions.⁴⁹ These methodologies often emphasized the importance of

⁴⁸ Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law*, p. 21–25. See too, Mohammad Hashim Kamali et al., “*حضاري، أداتان للتجديد: مقاصد الشريعة والاجتهاد*” (In Focus Maqāṣid Al-Sharī‘ah And Ijtihād As Instruments Of Civilisational Renewal: A Methodological Perspective),” *Journal of Contemporary Maqasid Studies* 3, no. 1 (2024), p. 145–74.

⁴⁹ Hallaq, *Sharī‘a*, p. 71–75.

understanding the broader objectives underlying Islamic law, which are articulated through the framework of *maqāṣid al-sharī'ah*.⁵⁰

The maqāṣid framework identifies a set of ethical objectives intended to preserve essential human interests and promote collective welfare.⁵¹ Classical scholars commonly identified several core objectives, including the protection of religion (*ḥifẓ al-dīn*), the protection of intellect (*ḥifẓ al-'aql*), the protection of human dignity (*ḥifẓ al-karāmah*), and the protection of property (*ḥifẓ al-māl*).⁵² These principles function as normative guidelines that inform the interpretation and application of Islamic law in diverse contexts.⁵³

In the contemporary digital environment, these ethical objectives provide a valuable framework for evaluating the broader implications of technological infrastructures.⁵⁴ Digital platforms increasingly shape patterns of communication, access to information, and social interaction.⁵⁵ Consequently, the ethical evaluation of digital technologies must consider how these systems affect the protection of knowledge, intellectual integrity, human dignity, and economic justice.⁵⁶

Digital fiqh therefore represents an analytical approach that interprets technological developments through the normative lens of maqāṣid al-sharī'ah. Rather than focusing solely on whether specific technologies are permissible or impermissible, this approach examines how digital infrastructures influence broader ethical values within society. This perspective enables Islamic legal reasoning to engage constructively with contemporary technological transformations while maintaining fidelity to the ethical objectives of the sharī'ah.⁵⁷

Moreover, the maqāṣid framework encourages a holistic evaluation of technological systems. Instead of analyzing individual actions in isolation, maqāṣid-based reasoning considers the broader consequences of social arrangements.⁵⁸ In the context of algorithmic governance, this approach allows scholars to evaluate how the design and operation of digital platforms affect the

⁵⁰ Ibn Ashur, *Ibn Ashur Treatise on Maqasid Al-Shari'ah*, p. 118–25.

⁵¹ Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law*, p. 33–40.

⁵² Ibn 'Ashūr, *Maqāṣid Al-Sharī'ah al-Islāmiyyah*, p. 97–102; Kamali et al., “مقاصد الشريعة والاجتهاد,” 2024, p. 60–155.

⁵³ Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law*, p. 45–50.

⁵⁴ Floridi, *The 4th Revolution*, p. 85–91.

⁵⁵ Gillespie, *Custodians of the Internet*, p. 18–21.

⁵⁶ Amoores, *Cloud Ethics*, p. 120–30.

⁵⁷ Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law*, p. 50–53. See too, Kamali et al., “مقاصد الشريعة والاجتهاد,” 2024, p. 74–145.

⁵⁸ Kamali et al., “مقاصد الشريعة والاجتهاد,” p. 65–160, 2024.

distribution of knowledge, the formation of public discourse, and the protection of human dignity.⁵⁹

Operationalizing Maqāṣid in Digital Governance

Although the maqāṣid framework provides a normative foundation for ethical evaluation, its practical application requires the translation of abstract ethical principles into operational analytical indicators. In the context of digital governance, this process involves identifying specific technological dynamics that relate to the ethical objectives articulated by the maqāṣid.⁶⁰

Algorithmic systems can influence digital communication environments in several ways, including the prioritization of content, the amplification of certain narratives, and the collection and monetization of user data. Each of these dynamics raises ethical questions that can be examined through the lens of maqāṣid-based reasoning.⁶¹ The following table outlines the relationship between maqāṣid principles, digital governance issues, and their corresponding ethical implications.

Table 2: Maqāṣid-Based Ethical Dimensions of Algorithmic Governance

Maqāṣid Principle	Digital Governance Issue	Ethical Implication
ḥifẓ al-ḍīn	Algorithmic visibility of religious content	Protection of authentic religious knowledge
ḥifẓ al-‘aql	Misinformation and algorithmic echo chambers	Preservation of epistemic integrity
ḥifẓ al-karāmah	Online harassment and abusive digital discourse	Protection of human dignity
ḥifẓ al-māl	Data exploitation and surveillance-based digital economies	Promotion of digital justice

Data Source: Author Analysis

This framework demonstrates that maqāṣid-based reasoning can serve as a structured ethical approach for evaluating contemporary digital governance. By linking classical Islamic legal principles with contemporary technological dynamics, the concept of digital fiqh becomes a normative tool for analyzing the ethical implications of algorithmic systems.⁶²

⁵⁹ Kitchin, *Critical Data Studies*, p. 55–60; Gillespie, *Custodians of the Internet*, p. 102–8.

⁶⁰ Mohamad Hashim Kamali, “Actualisation (Taf’īl) of the Higher Purposes (Maqasid) of Shariah,” *Islam and Civilisational Renewal* 8, no. 3 (2017), p. 295–321.

⁶¹ Kamali et al., “74–145, 2024,” مقاصد الشريعة والاجتهاد.

⁶² Ibn Ashur, *Ibn Ashur Treatise on Maqasid Al-Shari’ah*, p. 140–45.

The practical relevance of this framework can be illustrated through the dynamics of algorithmic recommendation systems on major digital platforms such as YouTube and TikTok.⁶³ These platforms employ complex recommendation algorithms that analyze user behavior to determine which content should be promoted to broader audiences. While such mechanisms can increase access to diverse forms of religious discourse, they may also privilege content that generates high levels of engagement regardless of its scholarly credibility.⁶⁴

From a maqāṣid perspective, these dynamics raise important ethical concerns. When algorithmic systems amplify content primarily on the basis of engagement metrics, the resulting visibility patterns may inadvertently promote misleading interpretations or oversimplified religious narratives. Such outcomes can undermine the protection of religious knowledge (*ḥifẓ al-dīn*) and the preservation of intellectual integrity (*ḥifẓ al-‘aql*). Evaluating algorithmic systems through maqāṣid-based indicators therefore provides a structured method for assessing their broader ethical implications.⁶⁵

Ethical Implications for Islamic Legal Reasoning in the Digital Age

The emergence of algorithmic infrastructures as central components of contemporary communication environments presents new challenges for Islamic legal reasoning. Digital technologies not only facilitate the transmission of information but also shape the conditions under which knowledge becomes visible, credible, and influential.⁶⁶ As a result, Islamic legal scholarship must engage with technological systems that influence social and epistemic structures within Muslim communities.⁶⁷

Digital fiqh offers a conceptual framework through which Islamic legal thought can address these challenges.⁶⁸ By interpreting digital infrastructures through the ethical lens of maqāṣid al-sharī‘ah, scholars can evaluate technological systems in terms of their broader societal consequences.⁶⁹ This approach encourages a shift from narrow legalistic assessments toward a more comprehensive ethical analysis of digital governance

⁶³ Kitchin, *Critical Data Studies*, p. 62–66; Gillespie, *Custodians of the Internet*, p. 75–81.

⁶⁴ Kitchin, “Thinking Critically about and Researching Algorithms,” p. 14–29. See too, Amore, *Cloud Ethics*, p. 95–100.

⁶⁵ Kamali et al., “174–145, 2024,” مقاصد الشريعة والاجتهاد. See too, Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law*, p. 70–80. See also, Ibn ‘Ashūr, *Maqāṣid Al-Sharī‘ah al-Islāmiyyah.*, p. 105–15.

⁶⁶ Amore, *Cloud Ethics*, p. 3–7.

⁶⁷ Kamali et al., “55–150, 2024,” مقاصد الشريعة والاجتهاد.

⁶⁸ Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law*, p. 21–25.

⁶⁹ Ibn Ashur, *Ibn Ashur Treatise on Maqasid Al-Shari‘ah*, p. 118–25.

Such an approach also highlights the adaptability of Islamic legal traditions in responding to contemporary social transformations. Throughout Islamic intellectual history, scholars have developed interpretive methodologies capable of addressing new social realities while preserving the ethical objectives of the sharī‘ah. The application of maqāṣid-based reasoning to digital technologies represents a continuation of this intellectual tradition.⁷⁰

Ultimately, the integration of Islamic ethical reasoning with the analysis of algorithmic governance contributes to broader discussions about the ethical regulation of digital knowledge systems. As digital infrastructures continue to shape patterns of communication and authority, the development of normative frameworks capable of evaluating these systems becomes increasingly important.⁷¹ Digital fiqh therefore represents a promising analytical approach for examining the intersection of Islamic ethics, technological governance, and contemporary knowledge production.⁷²

Maqāṣid and the Ethics of Digital Knowledge

The rapid expansion of algorithmic systems in digital environments raises fundamental ethical questions regarding the integrity, distribution, and governance of knowledge. In contemporary digital infrastructures, algorithms function as powerful mechanisms that organize information flows, prioritize certain narratives, and shape the epistemic conditions under which knowledge is encountered and interpreted. As digital platforms increasingly mediate religious discourse, the ethical evaluation of algorithmic knowledge systems becomes an important concern within Islamic intellectual traditions.⁷³

Within Islamic legal theory, the framework of *maqāṣid al-sharī‘ah* provides a normative foundation for examining the ethical implications of knowledge production and social governance. Classical Muslim scholars articulated maqāṣid as the overarching objectives that ensure Islamic law serves the preservation and flourishing of fundamental human interests. Among the most widely recognized objectives are the protection of religion (*ḥifẓ al-dīn*), the protection of intellect (*ḥifẓ al-‘aql*), the protection of human dignity (*ḥifẓ al-karāmah*), and the protection of property (*ḥifẓ al-māl*).⁷⁴ Although these principles were historically articulated in relation to social governance and legal practice, their ethical scope

⁷⁰ Hallaq, *Sharī‘a*, p. 83–90. See too, Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law*, p. 45–50. See also, Ibn Ashur, *Ibn Ashur Treatise on Maqasid Al-Shari’ah*, p. 130–135.

⁷¹ Gillespie, *Custodians of the Internet*, p. 102–8.

⁷² Kamali, “Actualisation (Taf’il) of the Higher Purposes (Maqasid) of Shariah,” p. 295–321; Amoores, *Cloud Ethics*, p. 120–125.

⁷³ Kitchin, *Critical Data Studies*, p. 18–22; Amoores, *Cloud Ethics*, p. 95–100.

⁷⁴ Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law*, p. 33–45. See too, Kamali et al., “60–155, 2024,” مقاصد الشريعة والاجتهاد.

extends to contemporary technological environments in which knowledge and authority are increasingly mediated by digital infrastructures.⁷⁵

The protection of religion (*ḥifẓ al-dīn*) is closely related to the preservation of authentic religious knowledge and the integrity of religious interpretation.⁷⁶ In digital environments where algorithmic systems determine the visibility of information, the amplification of religious discourse may not necessarily correspond to scholarly credibility or methodological rigor. Instead, algorithmic visibility may privilege messages that generate higher levels of engagement, emotional reaction, or controversy. Such dynamics may create conditions in which simplified or sensational interpretations of religious teachings circulate more widely than carefully contextualized scholarly perspectives.⁷⁷ From the perspective of maqāṣid ethics, this raises concerns regarding the integrity of religious knowledge and the responsibility to ensure that digital communication environments do not distort or misrepresent religious teachings.⁷⁸

Equally important is the protection of intellect (*ḥifẓ al-‘aql*), which emphasizes the preservation of rational inquiry, intellectual clarity, and epistemic integrity.⁷⁹ In digital ecosystems characterized by algorithmic personalization and content filtering, users may encounter information environments that reinforce existing beliefs while limiting exposure to diverse perspectives.⁸⁰ Such algorithmic filtering mechanisms can contribute to the formation of echo chambers, where individuals are repeatedly exposed to similar viewpoints without opportunities for critical engagement.⁸¹ When applied to religious discourse, these dynamics may encourage rigid interpretive positions or polarizing narratives that undermine the intellectual openness traditionally associated with Islamic scholarly traditions. A maqāṣid-oriented evaluation of digital knowledge systems therefore highlights the importance of preserving epistemic diversity and encouraging critical reflection within digital religious discourse.⁸²

The principle of protecting human dignity (*ḥifẓ al-karāmah*) further underscores the ethical responsibility to cultivate respectful and constructive

⁷⁵ Floridi, *The 4th Revolution*, First edition (Oxford University Press, 2014), p. 85–90.

⁷⁶ Ibn ‘Ashūr, *Maqāṣid Al-Sharī‘ah al-Islāmiyyah*, p. 105–1110.

⁷⁷ Kitchin, *Critical Data Studies*, p. 55–60; Amoore, *Cloud Ethics*, p. 95–100. See also, Gillespie, *Custodians of the Internet*, p. 102–108.

⁷⁸ Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law*, p. 75–80.

⁷⁹ Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law*, p. 45–50.

⁸⁰ Eli Pariser, *The Filter Bubble: How the New Personalized Web Is Changing What We Read and How We Think*, 2nd pr (Penguin Books, 2012), p. 9–15; Kitchin, *Critical Data Studies*, p. 62–66.

⁸¹ Eli Pariser, *The Filter Bubble: What the Internet Is Hiding from You* (Penguin Press, 2011), p. 7–65.

⁸² Kamali et al., “74–170, 2024,” مقاصد الشريعة والاجتهاد. See too, Hallaq, *Sharī‘a*, p. 120–125.

forms of digital interaction.⁸³ Online communication environments often enable anonymity and rapid information exchange, conditions that may facilitate hostile discourse, harassment, or the spread of defamatory narratives.⁸⁴ In religious contexts, such dynamics can intensify sectarian tensions or contribute to the delegitimization of alternative interpretations. From a maqāṣid perspective, the preservation of human dignity requires digital communication environments that promote respectful dialogue and discourage forms of interaction that degrade individuals or communities.⁸⁵

The protection of property (*ḥifẓ al-māl*) also acquires new significance in the context of data-driven digital economies. Digital platforms frequently rely on extensive data collection and algorithmic analysis to optimize user engagement and generate economic value. While these practices support the economic sustainability of digital infrastructures, they also raise ethical questions concerning data ownership, surveillance, and the commodification of personal information.⁸⁶ When users interact with religious content on digital platforms, their behavioral data may be incorporated into broader systems of data extraction and monetization.⁸⁷ From the perspective of maqāṣid-based ethics, such practices must be evaluated in relation to principles of fairness, transparency, and the protection of individuals from exploitative economic practices.⁸⁸

Taken together, these maqāṣid principles provide a comprehensive ethical framework for examining the governance of digital knowledge systems.⁸⁹ Rather than addressing technological questions solely in terms of permissibility or prohibition, maqāṣid-based reasoning encourages a broader evaluation of how technological infrastructures influence the moral and epistemic conditions of society.⁹⁰ In the context of digital religion, this perspective allows Islamic legal thought to engage critically with the structural dynamics through which knowledge is produced, distributed, and interpreted within algorithmically mediated environments.⁹¹

⁸³ Ibn Ashur, *Ibn Ashur Treatise on Maqasid Al-Shari'ah*, p. 110–115.

⁸⁴ Amoores, *Cloud Ethics*, p. 120–125. See also, Gillespie, *Custodians of the Internet*, p. 75–80.

⁸⁵ Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law*, p. 80–85.

⁸⁶ Zuboff, *The Age of Surveillance Capitalism*, p. 75–82, 93–100. See too, Amoores, *Cloud Ethics*, p. 140–145. See also, Kitchin, *Critical Data Studies*, p. 30–35.

⁸⁷ Zuboff, *The Age of Surveillance Capitalism*, p. 8–15.

⁸⁸ Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law*, p. 85–90.

⁸⁹ Kamali et al., “74–145, 2024,” مقاصد الشريعة والاجتهاد. See also, Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law*, p. 90–95.

⁹⁰ Ibn Ashur, *Ibn Ashur Treatise on Maqasid Al-Shari'ah*, p. 140–145.

⁹¹ Gillespie, *Custodians of the Internet*, p. 102–108. See also, Floridi, *The 4th Revolution*, p. 93–100.

Digital Fiqh and the Future of Algorithmic Governance

The growing influence of algorithmic infrastructures in shaping public discourse presents new challenges for legal and ethical reasoning across diverse intellectual traditions.⁹² Within Muslim societies, these challenges raise important questions concerning how Islamic legal thought can respond to technological systems that increasingly structure the production and circulation of knowledge. The development of digital fiqh represents one possible approach to addressing these emerging concerns by extending Islamic legal reasoning into the ethical evaluation of digital governance.⁹³ Digital fiqh does not seek merely to determine whether particular technologies are permissible within Islamic law. Instead, it emphasizes the need to examine the broader ethical architecture of technological systems and their societal consequences.⁹⁴ In this sense, digital fiqh operates as a form of critical jurisprudence that evaluates how digital infrastructures influence knowledge production, authority formation, and social interaction within contemporary societies.

The emergence of algorithmic governance highlights the importance of examining technological systems not only as tools but also as structures that shape patterns of power and authority. Algorithmic systems determine which forms of knowledge receive visibility, how information circulates within digital networks, and how users interact with digital content. As these systems increasingly mediate social communication, they effectively participate in the governance of public knowledge. From the perspective of Islamic ethical thought, such developments require careful reflection on how technological power interacts with moral responsibility and social justice.⁹⁵

One important dimension of this reflection concerns the relationship between technological systems and epistemic authority. In traditional Islamic scholarly traditions, authority over religious interpretation was grounded in rigorous intellectual training, scholarly debate, and the preservation of methodological standards. Digital platforms, however, may disrupt these traditional structures by enabling a wider range of actors to participate in religious discourse. While this democratization of knowledge production can expand participation and diversity within religious discussions, it may also blur the distinction between scholarly expertise and popular opinion.⁹⁶ Digital fiqh

⁹² Kitchin, *Critical Data Studies*, p. 10–15. See also, Gillespie, *Custodians of the Internet*, p. 18–22.

⁹³ Kamali et al., “155–150, 2024,” مقاصد الشريعة والاجتهاد See also, Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law*, p. 21–25.

⁹⁴ Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law*, p. 50–55. See more, Ibn Ashur, *Ibn Ashur Treatise on Maqasid Al-Shari’ah*, p. 140–145.

⁹⁵ Kamali et al., “165–160, 2024,” مقاصد الشريعة والاجتهاد

⁹⁶ Kitchin, *Critical Data Studies*, p. 55–60.

therefore emphasizes the need to develop ethical frameworks capable of navigating these new epistemic conditions.⁹⁷

Another dimension concerns the ethical governance of digital infrastructures themselves. As digital platforms continue to shape public communication environments, questions arise regarding how these platforms should balance economic incentives, technological innovation, and social responsibility.⁹⁸ The ethical framework provided by maqāṣid al-sharī'ah offers valuable guidance in this regard by emphasizing the protection of knowledge integrity, intellectual clarity, human dignity, and economic justice. When applied to digital governance, these principles encourage the development of technological systems that support ethical knowledge production and responsible information distribution.⁹⁹

In practical terms, this perspective may encourage greater transparency in algorithmic design, improved mechanisms for moderating harmful content, and policies that protect users from exploitative data practices. While such initiatives often originate within technology governance discussions, the integration of Islamic ethical reasoning into these debates can contribute to broader conversations concerning the moral responsibilities of digital platforms. By situating digital technologies within a normative ethical framework, digital fiqh offers an alternative approach to understanding technological governance that prioritizes human dignity and social welfare.¹⁰⁰

The development of digital fiqh also reflects the broader adaptability of Islamic legal traditions in responding to social change. Throughout Islamic intellectual history, scholars have engaged with new political, economic, and cultural contexts by interpreting foundational principles in light of evolving social realities. The ethical evaluation of digital technologies represents a contemporary extension of this tradition. By applying maqāṣid-based reasoning to algorithmic governance, Islamic legal thought can continue to address emerging technological challenges while remaining grounded in its ethical objectives.¹⁰¹ Ultimately, the intersection between algorithmic governance and Islamic legal thought represents an important area for future research. As digital technologies continue to reshape the conditions of knowledge production and social interaction, scholars will increasingly need to develop frameworks capable of analyzing these transformations in ethically meaningful ways. The concept of digital fiqh provides

⁹⁷ Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law*, p. 60–66.

⁹⁸ Zuboff, *The Age of Surveillance Capitalism*, 7p. 5–82.

⁹⁹ Kamali et al., “174–145, 2024,” مقاصد الشريعة والاجتهاد. See also, Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law*, p. 70–75.

¹⁰⁰ Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law*, p. 75–80.

¹⁰¹ Hallaq, *Sharī'a*, p. 83–90; Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law*, p. 80–85.

one such framework by integrating insights from digital philosophy,¹⁰² algorithm studies, and Islamic legal theory.¹⁰³

Through this interdisciplinary approach, digital fiqh contributes to broader scholarly discussions concerning the ethical governance of digital knowledge systems. By emphasizing the importance of knowledge integrity, intellectual responsibility, and social justice, it offers a normative perspective that can enrich contemporary debates on digital ethics and technological governance in Muslim societies and beyond.

Conclusion

This study has examined the ethical challenges emerging from contemporary digital environments through the normative framework of *maqāṣid al-sharī'ah*. The analysis demonstrates that many of the critical issues in digital ecosystems such as misinformation, algorithmic amplification, online harassment, and data exploitation can be systematically interpreted using maqāṣid-based ethical principles. By mapping key digital issues onto the protection of religion (*ḥifẓ al-dīn*), intellect (*ḥifẓ al-'aql*), dignity (*ḥifẓ al-karāmah*), and wealth (*ḥifẓ al-māl*), the study provides a structured ethical lens for understanding how Islamic moral philosophy can address emerging technological challenges. The findings indicate that maqāṣid al-sharī'ah is not merely a classical legal doctrine but also a dynamic ethical framework capable of guiding digital governance and responsible technological practices. When operationalized in relation to concrete digital phenomena—such as algorithmic visibility of religious content, epistemic fragmentation caused by misinformation, dignity violations in online interaction, and economic injustice through data commodification the maqāṣid framework reveals its capacity for normative evaluation and ethical guidance in digital contexts. Furthermore, the illustrative application presented in the discussion demonstrates how maqāṣid-based reasoning can inform practical ethical reflection in real digital scenarios. This approach responds directly to concerns regarding the operationalization and empirical applicability of Islamic ethical concepts in contemporary technological environments. Future research may further develop this framework by incorporating comparative case studies across different digital platforms, empirical user behavior analysis, or interdisciplinary collaboration between Islamic ethics, media studies, and digital governance. Such developments would deepen the practical relevance of maqāṣid al-sharī'ah as a normative foundation for ethical engagement in the evolving digital public sphere.

¹⁰² Suhermanto Ja'far, *Menjadi Filosof Di Era Digital; Paradigma Baru Filsafat Digital* (Surabaya: DSI Press, 2025), p. 1–23.

¹⁰³ Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law*, p. 85–90.

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