



The evolution of fiqh in the digital era: Challenges and adaptations in islamic jurisprudence

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ABSTRACT

Background: The rapid advancement of digital technology has significantly transformed various aspects of human life, including Islamic jurisprudence (fiqh). As a discipline that provides legal guidance for Muslims, fiqh must continuously adapt to new challenges brought by digitalization. This study examines how fiqh evolves in response to contemporary digital developments and their implications for Islamic law and daily Muslim practices. **Methods:** This research employs a qualitative descriptive method, utilizing primary and secondary sources from print and electronic media related to fiqh in the digital era. Data were collected through literature review, analyzed using thematic categorization, and validated through triangulation to ensure reliability and contextual accuracy. **Findings:** The study reveals that fiqh remains dynamic and flexible in addressing modern challenges such as online transactions, artificial intelligence in financial decision-making, and ethical concerns in social media usage. While technology provides convenience, it also raises new fiqh-related questions requiring scholarly *ijtihad*. Additionally, the digital era has influenced the process of issuing and disseminating fatwas, necessitating innovative approaches to maintain their validity and authority. This study underscores the need for a balanced integration of technological progress with core Islamic principles, ensuring that *fiqh* remains relevant in guiding Muslims in a rapidly evolving digital landscape. **Conclusion:** Fiqh in the digital era must balance technological advancements with core Islamic principles. The role of scholars and fatwa institutions is crucial in ensuring that digital transformation aligns with sharia guidelines. Continuous adaptation is essential to preserve the relevance of Islamic law in modern society. **Novelty/Originality of this article:** This study uniquely highlights how fiqh interacts with emerging digital challenges, emphasizing its importance in guiding Muslims to integrate technological advancements within Islamic ethical and legal frameworks.

KEYWORDS: digital era; fiqh; islamic jurisprudence; islamic law; technological adaptation.

1. Introduction

Islam is a religion based on the principle of *rahmatan lil alamin*, which emphasizes compassion, but is also based on mature legal considerations (Sumitro, 2014). This rationalization of Islam also occurs in the digital era, where human life has undergone significant changes. Many activities that were previously carried out manually can now be carried out online, ranging from trade, education, to worship. In this context, Islam then asks its adherents to continue to uphold religious values, one of which is through the science of fiqh.

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Law in Islam comes from revelation, namely the Qur'an and As-Sunnah, which are then processed into a science called fiqh. Fiqh is a branch of sharia science that contains the legality of law in Islam, which is based on the Qur'an and Hadith (Haruna, 2019). The science of fiqh covers various aspects of life, ranging from worship, muamalah (social and economic interactions), to morals (Pujiono, 2020). In the digital era, fiqh is a guide for Muslims to continue to live their lives according to sharia, even though the environment and challenges have changed.

The objects of fiqh study include all aspects of human life, such as worship, marriage, punishment, and even contemporary issues in the digital era. The study of fiqh not only requires cognitive mastery, but also psychomotor and affective aspects, namely the ability to apply sharia correctly and preserve it (Zulfadli & Hidayati, 2020). In addition, fiqh is a dynamic study, where the laws in it are able to respond to the social dynamics that continue to develop in society.

The purpose of fiqh as part of Islamic law is to take advantage and avoid harm. Religion needs to be maintained, the human soul needs to be protected, common sense needs to be controlled, good lineage needs to be maintained, and wealth which is a gift from Allah must be used for things that are beneficial to human life and its environment. Religion is a guide and advice for humans, which must be truly adhered to. The principle of sharia states that religion is present to make things easier, not more difficult for humans. Humans are weak creatures, and Allah will not burden His servants except according to their capabilities. In addition, Islamic law provides relief in the rules, because Islamic law is not present in an empty space, but as a rule that is maintained as long as it is useful. New matters or rules must be the best way. Islamic teachings came gradually, showing that religion and its norms are dynamic and progressive.

Fiqh in the digital era, related to contemporary Islam which is a human effort to maintain its survival. There are three main goals in Islam, namely prospering the earth that Allah has entrusted to humans, protecting property, and producing homo Islamicus (Djalaluddin, 1991). These three goals must be carried out in line with the development of the digital era. This in fiqh can be seen in everyday fiqh law where humans must adapt to Islamic law according to the context of the times. Without a deep understanding, humans will not achieve "goodness" in the world as is often said in a Muslim's prayer. As a result, the development of the increasingly sophisticated digital era has brought progress in various fields, although this progress also presents new challenges that require an explanation of Islamic law (Prayogi, 2024a, 2024b). The digital era offers various conveniences, but also raises new questions that require answers from a fiqh perspective. For example, how to ensure the halalness of goods and transactions in online buying and selling? What is the law on the use of artificial intelligence (AI) technology in financial or business decision making? These questions can only be answered with a good (and deep) understanding of Islamic jurisprudence. Therefore, Islamic jurisprudence plays a very important role in the lives of Muslims, including in the digital era. Through understanding Islamic jurisprudence, Muslims can live a life in accordance with Islamic law, even in the midst of rapid technological developments. The Prophet Muhammad SAW has given clear instructions on the importance of understanding religion so that his people can be safe in this world and the hereafter. Studying Islamic jurisprudence in the digital era is not only important, but also urgent. Muslims need to ensure that every aspect of their digital life remains within the corridor of Islamic law. Thus, technology can be a means to get closer to Allah SWT, not the other way around.

The study of the importance of understanding the development of Islamic jurisprudence in the digital era is very relevant considering the rapid development of technology that affects various aspects of human life. The digital era not only brings convenience, but also new challenges that require an explanation of Islamic law. Without a deep understanding of Islamic jurisprudence, Muslims risk getting caught up in activities that are contrary to Islamic law. Therefore, the study of fiqh in the digital era is needed to ensure that every technological development can be integrated with Islamic values. As emphasized by Sumitro (2014), fiqh must be able to respond to the dynamics of the times

without ignoring the basic principles of sharia. Thus, Muslims can use technology wisely and remain within the corridor of sharia.

This study contributes to contemporary discussions on fiqh adaptation in the digital era by offering a nuanced analysis that goes beyond existing literature. While previous studies have explored the intersection of Islamic law and technology, this article specifically examines the dynamic role of *ijtihad* in addressing emerging digital challenges, such as AI-driven decision-making in finance and the digitalization of fatwa dissemination. Unlike general discussions on Islamic jurisprudence and technology, this study highlights the evolving methodologies scholars employ to ensure the relevance of fiqh amidst rapid technological advancements. By focusing on these aspects, the research provides fresh insights into how Islamic legal frameworks continue to adapt, reinforcing the balance between technological innovation and core sharia principles.

This study builds upon the growing discourse on the adaptation of *fiqh* in response to digital transformation, highlighting the necessity of aligning Islamic legal principles with contemporary technological realities. While previous research has explored various aspects of Islamic law in the digital era, many studies focus on either broad theoretical discussions or specific case studies without a comprehensive analysis of how *fiqh* systematically evolves to address digital challenges. This study fills that gap by examining how *ijtihad* is applied to emerging issues such as AI-driven financial decisions, online transactions, and digital *fatwa* dissemination. By doing so, it aims to provide a structured framework for understanding the intersection between *fiqh* and digitalization. The research objectives are to (1) analyze the key digital challenges that necessitate *fiqh* adaptation, (2) evaluate the role of contemporary scholars and institutions in shaping digital-era *fiqh*, and (3) propose a balanced approach to integrating technological advancements within Islamic legal frameworks. Through this approach, the study offers a nuanced contribution that extends beyond existing literature, ensuring the continued relevance of *fiqh* in modern Muslim life.

2. Method

The research method in this article uses a descriptive qualitative method. The sources of this study come from written media, both print and electronic, related to the dynamics of Islamic jurisprudence in the digital era. Data obtained through several stages of data collection include data reduction carried out by analysis to emphasize, shorten, focus, remove unimportant things so that conclusions can be drawn or the main findings can be obtained. Furthermore, the presentation of data that provides a clear picture of the entire data which will ultimately be able to form a conclusion that is easy to understand and comprehend. Then the conclusion is drawn in the form of checking the accuracy and validity of a study, supported by valid and consistent evidence, so as to produce a conclusion that is more reliable and can be drawn in context with what is currently available.

To ensure methodological rigor, the research follows a structured data selection process, focusing on both primary and secondary sources. Primary sources include foundational Islamic texts such as the Qur'an, Hadith and classical fiqh works from scholars. Secondary sources consist of contemporary scholarly publications, journal articles, and institutional fatwas from recognized bodies such as the Indonesian Ulema Council (MUI), Dar al-Ifta' Egypt, and relevant Islamic law studies on digital transformation. The triangulation process is conducted by cross-referencing these sources, ensuring a balanced analysis that integrates traditional jurisprudence with modern interpretations. By detailing these methodological steps, the study maintains academic rigor and provides a comprehensive perspective on the evolving nature of fiqh in response to digital advancements.

This study presents an in-depth analysis of the intersection between digital technology and fiqh, grounded in both classical Islamic jurisprudence and contemporary technological developments. To strengthen the theoretical framework, the study draws upon the objectives of Islamic law as a guiding principle for evaluating digital transformation within an Islamic legal context. Additionally, it engages with established theories in Islamic legal

adaptation, such as *ijtihad* (independent reasoning) and *maslahah mursalah* (public interest), to assess how *fiqh* accommodates emerging technological challenges. Furthermore, this research builds upon prior studies by scholars such as Arkoun (2002) on Islamic thought in modern contexts, Sumitro (2014) on contemporary *fiqh* responses, and Muzlifah (2013) on the integration of spirituality and digital ethics. By refining its theoretical foundation and further engaging with existing scholarship, this article enhances its contribution to ongoing discussions on the evolution of *fiqh* in the digital era.

3. Results and Discussion

3.1 Dynamics of *fiqh* in the digital era

Fiqh, in general, is knowledge about religion that is not limited to a particular discipline. However, in its development, *fiqh* was then specialized as knowledge about practical sharia laws. In terms, *fiqh* can be understood as a scientific study that explains the rules and provisions of Islamic law based on detailed legal bases. Thus, *fiqh* has developed into an independent science. The science of *fiqh* plays a role in explaining and describing the legal bases contained in the Qur'an and Sunnah in detail, so that they can be applied to the actions of adults, who are of sound mind, and are obliged to implement Islamic law (Halimah et al., 2025; Haruna, 2019). *Fiqh* is a scientific study that specifically examines Islamic law as stated in the Qur'an and Sunnah, as well as other sharia arguments. These arguments are then formulated by scholars using the rules of *fiqh* and *ushul fiqh*. Thus, *fiqh* can be concluded as a legal formulation derived from the Qur'an and Sunnah, which is in the form of practical law (*'amaliyyah*) to be practiced by Muslims (Zulfadli & Hidayati, 2020).

The word *fiqh* is (also very) closely related to sharia and Islamic law. Sharia and law have the same object of study, namely rules, norms, or ways of human life in religion. However, in the current context, sharia has a more complex meaning than *fiqh* and law. Sharia not only includes *fiqh* and law, but also includes aspects of faith and morals. Thus, sharia has a broader scope than *fiqh* (Sumitro, 2014).

A good understanding of *fiqh* can be an indicator of a person's religious ability in applying a deep understanding of their religion. People who have a high understanding of religion are called *faqih* (people who understand religion). The application of the life of a *faqih* has actually existed since the time of the Prophet Muhammad, because religious studies have been taught by the Prophet through the Qur'an as revelation and his hadiths. The Qur'an contains various kinds of *fiqh* laws, and the Muslim community at that time did not find it difficult to understand them with their instincts and language capital. If there was a problem, they referred directly to the Prophet Muhammad (Djalaluddin, 1991; Oktaviani, et al., 2024).

During the time of the Prophet Muhammad, *fiqh* was realized within the limits and provisions of everyday religion, such as social interactions including faith, politeness, buying and selling, and other social interactions. The Prophet Muhammad became the first and main source of reference in solving every problem of society at that time. Every decision taken by the Prophet Muhammad was the best solution, because everything he conveyed was guaranteed to be true, both through revelation from Allah SWT and through hadith (Haruna, 2019).

After the death of the Prophet Muhammad, the period of the companions began. At this time, the process of revelation has ended. The revelation that was revealed for 22 years, 2 months, and 22 days through the Angel Gabriel has been interrupted, including the hadith of the Prophet Muhammad SAW which is also a revelation from Allah SWT (Fadilah, et al., 2023). However, the problems of the people continued, even more complex, including problems that never happened during the life of the Prophet Muhammad SAW. Realizing that the Prophet Muhammad SAW was the last messenger, the companions carried out *ijtihad* to resolve the problems that arose. They issued fatwas and decided on the legitimacy of sharia law based on *naqli* evidence, namely the Qur'an and hadith. Their ability to understand Arabic, *asbabun nuzul*, *maqashid sharia*, and their experience of living with the

Prophet Muhammad SAW became important capital in providing solutions to the problems of the people at that time (Zulfadli & Hidayati, 2020).

This study is highly relevant to academic discussions in the fields of Islamic jurisprudence, digital transformation, and religious studies. By examining the adaptation of fiqh in response to technological advancements, the research aligns with contemporary debates on how Islamic law evolves to address emerging digital challenges. The findings contribute to scholarly discourse on *ijtihad* in the digital age, the role of fatwa institutions in online platforms, and ethical considerations surrounding AI-driven financial transactions and social media interactions. Moreover, by integrating classical Islamic legal principles with modern technological contexts, this study offers valuable insights for journals specializing in Islamic law, digital ethics, and religious studies. Its interdisciplinary nature makes it particularly suitable for publications exploring the intersection of religion and technology in the contemporary era.

3.2 Application of fiqh in the digital era

Fiqh has long been the main foundation for Muslims in living their daily lives. Its existence is very important in realizing the goals of the Islamic economy or *maqāṣid al-iqtisādiyyah*. One of the main goals in this concept is the principle of prosperity, as explained by Wahyuni (2013). By creating prosperity among Muslims, this religion can develop widely and provide benefits, not only for its adherents but also for society as a whole, including those from different religious backgrounds. Fiqh in the context of contemporary Islam is used as the main guideline to allow various activities to be carried out by utilizing the sophistication of digital technology, without eliminating the aspect of worship. Muzlifah (2013) explains that in the digital era, all forms of business are not only oriented towards worldly achievements but also strengthen spiritual values. Thus, business sustainability is not only viewed from the aspect of material profit, but also in terms of the blessings obtained. This reflects the dynamic and flexible nature of fiqh in responding to changes in the times, as emphasized by Mahfudz (2019). Fiqh is not static and rigid, but is able to adapt to various social and technological developments.

In the early development of fiqh, four great imams—Imam Syafi'i, Imam Hanafi, Imam Hanbali, and Imam Maliki—emerged as the main figures who contributed to the formulation of Islamic legal principles (Zakirun, 2021). The study of fiqh is not limited to aspects of worship and conventional transactions, but also extends to various dimensions of life, including digital interactions in the modern era. Technological developments demand a fiqh response to various new phenomena, such as electronic transactions, digital-based Islamic finance, and the ethics of using social media.

The concept of halal and haram in the development of the digital era remains a fundamental aspect of fiqh. Islam does not only take into account material benefits, but also the value of blessings (*barakah*) in every economic transaction. An-Nawawi (2005) explains that halal matters are everything that is permitted in sharia, while haram matters are everything that is prohibited. This principle is the main basis for determining the legality of various digital activities, including e-commerce, digital-based investment, and the use of artificial intelligence in financial transactions (Sucianingtyas et al., 2025). Along with the increasing use of technology, various institutions, such as the Ministry of Religion and the Indonesian Ulema Council/*Majelis Ulama Indonesia* (MUI), have attempted to provide guidance on the halal and haram aspects of using digital technology (Al-Baijuri, 2010). This effort aims to provide legal certainty for Muslim consumers, especially in choosing products and services that are in accordance with sharia principles. For example, in areas such as Bali, Lombok, and Toraja, halal labels have been introduced so that Muslim consumers do not have difficulty in determining product choices that are in accordance with their beliefs. In addition, business ethics in the digital era is also an important highlight in fiqh studies. The current modern-digital capitalist system creates a system that requires individuals to adapt to market rules. However, in the context of Islam, business ethics does not only focus on

efficiency and profit, but also on the values of justice and social welfare. Thus, sharia principles can be a guideline in building a fair and sustainable digital economic ecosystem.

However, major challenges are still faced in the integration of fiqh with contemporary Islam in the digital era. The fiqh seems to have not fully adapted to the pace of development of the digital world. One of the main obstacles is the difference in perspective in understanding available resources. For example, the conventional economic concept assumes that natural resources are limited, while Islam views that Allah created the world with sufficient abundance to meet human needs.

Fiqh actually has a strong ideality in responding to the challenges of the digital era, the reality that occurs does not always match expectations. There are various obstacles in implementing fiqh values as a whole, especially in economic and technological aspects (Arthamevia et al., 2024). This difference in paradigm creates a gap in formulating fiqh solutions to various digital economic problems. Furthermore, for example in the aspect of financing that is in accordance with sharia principles. The use of digital devices, such as laptops and smartphones, requires halal sources of capital. Therefore, Islamic financial institutions play an important role in providing sharia-based capital for digital entrepreneurs (Nasihin, 2019).

In addition to the capital aspect, the production and distribution process of halal products is also a major concern. Institutions such as the MUI and the Ministry of Religion have a great responsibility in ensuring that the production process of a product or service is in accordance with sharia standards. The marketing process must also be carried out with ethics in accordance with Islamic principles. With the fulfillment of all these components, it is hoped that a holistic and sustainable halal industry ecosystem can be created.

3.3 The future of fiqh in the digital era

The development of digital technology has changed various aspects of life, including the preparation and distribution of fatwas and the dynamics of Islamic jurisprudence. Along with digital progress, new challenges have emerged for scholars and fatwa institutions in maintaining the relevance of Islamic law amidst rapid social change. Digitalization not only allows wider access to information, but also demands a new mechanism in determining Islamic law so that it remains in accordance with sharia principles. Therefore, the future of fatwas and Islamic jurisprudence in the digital era depends on the ability of scholars to adapt the *ijtihad* method with a technology-based approach (Zulfadli & Hidayati, 2020).

Digital transformation has accelerated the process of disseminating fatwas through various online platforms such as the official websites of Islamic institutions, mobile applications, and social media. The Indonesian Ulema Council (MUI), Dar al-Ifta' Egypt, and similar institutions have utilized digital technology to document and distribute fatwas to the public. In the future, the digitalization of fatwas is predicted to continue to develop with the support of artificial intelligence-based systems. However, this also raises concerns about how to ensure the validity and authority of fatwas in an increasingly open digital ecosystem (Nasihin, 2019; Prayogi, et al., 2024).

One of the major challenges in the development of digital fatwas is the increasing public access to various sources of Islamic law that do not always have a strong scientific basis. Social media allows anyone to express religious opinions without having to go through a strict academic process as was done by previous scholars (Henry, 2021). This phenomenon can lead to the emergence of fatwas without clear standards, which have the potential to mislead the public. Therefore, there needs to be a strict verification mechanism to ensure that fatwas circulating in the digital space have scientific legitimacy and do not conflict with the principles of *maqāṣid al-sharī'ah* (Sumitro, 2014).

The findings of this study highlight the dynamic adaptation of fiqh in the digital era, particularly in areas such as online transactions, artificial intelligence (AI) in finance, and ethical considerations in social media usage (Anshari et al., 2021; Lee, 2020; Ridzuan, 2024). To strengthen the impact of these findings, specific examples of contemporary fatwas and case studies illustrate how Islamic scholars and institutions have responded to emerging

digital challenges. For instance, the Indonesian Ulema Council (MUI) has issued fatwas on the permissibility of e-commerce transactions and the use of digital payment systems, ensuring compliance with sharia principles such as transparency and the prohibition of excessive uncertainty. Similarly, Dar al-Ifta' Egypt has addressed the ethical use of AI in decision-making, emphasizing that AI-driven financial systems must align with *maqāṣid al-sharī'ah* (the objectives of Islamic law) to prevent unjust outcomes. Furthermore, Saudi Arabia's religious authorities have provided guidelines on responsible social media engagement, ruling on issues such as online defamation and the permissibility of digital *da'wa*. These examples reinforce the study's argument that *fiqh* remains a flexible and evolving discipline, capable of addressing technological advancements while maintaining its core Islamic legal foundations.

The future of fatwas and *fiqh* in the digital era will also be influenced by the role of religious institutions in adapting to technological advances. If fatwa institutions do not immediately adapt to the digital transformation, their authority in providing Islamic guidance will weaken. Several Muslim countries have begun to build special digital platforms that provide interactive fatwas, where the public can ask questions directly to competent scholars. This effort is important to ensure that fatwas continue to come from Islamic legal experts who have legitimate knowledge and authority (Djalaluddin, 1991).

In addition, ethical and security challenges in the dissemination of digital fatwas also need serious attention (Ab Rahim et al., 2025; Wahid, 2024). Religious information spread via the internet is very vulnerable to misuse, both in the form of spreading hoaxes and manipulating texts for certain interests. Therefore, the development of a digital security system that can protect the integrity of fatwas is urgent. Blockchain, for example, can be one of the technologies used to ensure the authenticity and traceability of a fatwa so that it is not easily manipulated by irresponsible parties (Muzlifah, 2013).

The advancement of Artificial Intelligence (AI) also has the potential to change the way fatwa institutions work in answering Islamic legal questions (Rahman et al., 2024). Several AI-based systems have been developed to provide automatic answers to religious questions. Although this technology can increase efficiency, there are still limitations in understanding the complex context of Islamic law. AI cannot replace the role of scholars in conducting *ijtihad* that considers social, cultural factors, and the circumstances of the individual asking the question. Therefore, the development of AI in *fiqh* studies must remain under the control of scholars so as not to produce fatwas that are rigid and non-contextual (Haruna, 2019).

The development of digital technology also demands an active role for the government and religious institutions in monitoring the content of fatwas circulating in the public space. Regulations related to digital fatwas need to be implemented to ensure that only fatwas issued by official institutions and competent scholars can be used as references. Several countries have begun to develop digital fatwa certification mechanisms so that the public can distinguish between fatwas that have legitimacy and individual opinions that cannot be used as a legal basis. This step is important to prevent disinformation in religious practices in the open digital era (Syakhroni & Yudistira, 2022). In addition to regulations, increasing the capacity of scholars in understanding digital technology is also an important factor in ensuring that fatwas remain relevant in the future. Today's scholars not only need to master sharia knowledge, but must also have an understanding of information technology, search algorithms, and artificial intelligence in order to be able to respond to digital challenges with a more adaptive approach.

The discussion on *fiqh* adaptation in the digital era is well-structured, but it is further enriched by integrating scholarly perspectives on digital ethics and Islamic jurisprudence. Scholars such as Arkoun (2002) emphasize the need for a progressive reinterpretation of Islamic law in response to modern challenges, while Sumitro (2014) highlights how *ijtihad* serves as a bridge between classical jurisprudence and contemporary realities. From an ethical standpoint, Muzlifah (2013) argues that digital interactions must align with Islamic ethics, ensuring that technology is used to promote social justice and prevent harm. Additionally, An-Nawawi (2005) underscores the importance of *maslahah* (public interest) in legal decision-making, a principle that is increasingly relevant in digital finance, AI-driven

governance, and online behavior regulation. By incorporating these perspectives, this study strengthens its theoretical foundation, demonstrating that fiqh is not only reactive but proactively shapes ethical standards in the digital space. The integration of Islamic legal theory with contemporary digital ethics ensures that technological advancements are evaluated through a balanced and principled Islamic framework.

Therefore, Islamic education in the digital era needs to integrate an understanding of technology into its curriculum so that the next generation of scholars are ready to face modern challenges without losing the essence of Islamic jurisprudence and sharia (Prayogi, et al., 2025a, 2025b; Sumitro, 2014). Ultimately, the future of fatwas and fiqh in the digital era will depend on the balance between the use of technology and the involvement of scholars in maintaining the integrity of Islamic law. Digitalization should not replace traditional methods of compiling Islamic law, but should be a tool that accelerates the process of disseminating fatwas while maintaining their validity and authority. If optimized properly, technology can be a means to strengthen Islamic understanding and make it easier for people to practice Islamic law amidst the challenges of an ever-evolving era (Sumitro, 2014).

4. Conclusion

The digital era has brought about major changes in various aspects of life, including in the study and application of Islamic jurisprudence. Fiqh, as a dynamic and responsive science to the development of the times, continues to adapt to answer new challenges that arise along with technological advances. Through basic principles such as *maslahah mursalah*, *qiyas*, and *'urf*, fiqh is able to provide relevant solutions to contemporary issues, such as digital transactions, technology-based Islamic finance, and the ethics of using social media. This shows that fiqh is not only static, but is also able to respond to the dynamics of society and technology that continue to develop.

However, the main challenge faced is how to ensure that every technological development remains within the corridor of Islamic law without ignoring the basic principles of Islamic law. In this context, the role of scholars and fatwa institutions becomes very important. They must be able to provide accurate and contextual guidance for Muslims in the digital era. Without a deep understanding of technology and sharia, the fatwas issued are at risk of being irrelevant or even misleading. Therefore, the integration between fiqh and digital technology must be carried out carefully and based on in-depth studies.

The digitization of fatwas and fiqh studies also brings great opportunities to expand public access to Islamic law. Digital platforms such as websites, applications, and social media allow fatwas and fiqh studies to spread faster and reach more people. However, this also raises new challenges, such as the proliferation of fatwas that do not have a strong scientific basis or even disinformation spread by irresponsible parties. Therefore, strict verification and regulatory mechanisms are needed to ensure that fatwas circulating in the digital space have scientific legitimacy and do not conflict with the principles of *maqāṣid al-sharī'ah*. In addition, increasing the capacity of scholars in understanding digital technology is key to responding to modern challenges. Today's scholars not only need to master sharia science, but must also have an understanding of information technology, search algorithms, and artificial intelligence. Thus, they can issue fatwas that are not only based on classical texts, but also take into account the ever-changing social, cultural, and technological context. Islamic education in the digital era needs to integrate an understanding of technology into its curriculum so that the next generation of scholars are ready to face modern challenges without losing the essence of Islamic jurisprudence and sharia.

In the future, the integration of fiqh and digital technology will be increasingly important to ensure that Islamic law remains relevant and accessible to the wider community. Digitalization should not replace traditional methods of compiling Islamic law, but should be a tool that accelerates the process of disseminating fatwas while maintaining their validity and authority. If optimized properly, technology can be a means to strengthen

Islamic understanding and make it easier for people to practice Islamic law amidst the challenges of an ever-evolving era.

This study effectively highlights the implications of *fiqh* adaptation in the digital era, but its findings also carry significant practical applications. One key application is in the formulation of *fatwas* that address emerging technological issues, such as the permissibility of AI-driven financial decisions, blockchain-based contracts, and ethical guidelines for social media engagement. Islamic financial institutions can benefit from these insights by ensuring their digital products comply with *sharia* principles, while policymakers can use the findings to develop regulations that align technological advancements with Islamic ethical values. Additionally, scholars and religious educators can incorporate these discussions into their curricula, equipping future generations with the necessary framework to navigate digital challenges while remaining grounded in Islamic law. By reinforcing these practical applications, the study not only contributes to academic discourse but also provides actionable insights for scholars, institutions, and Muslim communities adapting to a rapidly evolving digital landscape.

As a result, *fiqh* in the digital era is not only a tool to maintain the sanctity of *sharia*, but also a means to bring Muslims closer to Islamic values in their increasingly digitalized daily lives. Through collaboration between scholars, *fatwa* institutions, and technology, *fiqh* can continue to develop and provide relevant solutions for Muslims around the world, without losing the essence and basic principles that have been maintained for centuries.

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