

Reorienting Islamic Education: Southeast Asia Comparative Study of Maqāṣid al-Sharī‘ah and Artificial Intelligence

Muh. Rezky Zulkarnain^a | Muhammad Fikri^b | Abd. Rahman^c | Sardil Mutaallif^d | Winanda Fajri Al Hakim^e | Eka Merdekawati Djafar^f | Haura Mudya Maysha^g | Wiranti^h

^aFaculty of Law, Hasanuddin University, Indonesia.

^bFaculty of Law, Hasanuddin University, Indonesia.

^cFaculty of Law, Hasanuddin University, Indonesia.

^dFaculty of Law, Hasanuddin University, Indonesia.

^eFaculty of Law, Hasanuddin University, Indonesia.

^fFaculty of Law, Hasanuddin University, Indonesia.

^gFaculty of Law, Hasanuddin University, Indonesia.

^hFaculty of Law, Hasanuddin University, Indonesia.

ABSTRACT

Islamic education, particularly in Islamic boarding schools, faces serious challenges amid globalization, digitalization, and the development of artificial intelligence (AI), which require a reorientation of the educational paradigm in order to remain relevant, adaptive, and equitable. This article analyzes the application of the principles of Maqāṣid al-Sharī‘ah in the Islamic education system and examines the potential and challenges of integrating AI into Islamic boarding school education from a maqāṣidī perspective. This study uses a qualitative method with a socio-legal approach through literature review and documentation of Islamic legal sources, academic literature, education policies, and empirical studies in Indonesia and Malaysia. The results show that Islamic boarding schools have basically implemented maqāṣid, especially in the aspects of ḥifẓ al-dīn and character building, but it is still symbolic and traditional, not yet touching on substantive dimensions such as the development of critical thinking (ḥifẓ al-‘aql), mental health (ḥifẓ al-nafs), economic empowerment (ḥifẓ al-māl), professional readiness, and gender equality (ḥifẓ al-nasl). The integration of AI has the potential to strengthen santri learning, governance, and digital literacy, but it also risks weakening critical thinking, reducing scientific authority, widening social gaps, and creating value bias if not guided ethically. Comparatively, Indonesia and Malaysia have not yet implemented AI and maqāṣid systematically. Therefore, an integrative and ethical Maqāṣid al-Sharī‘ah-based Islamic education model is needed so that AI functions as a means of benefit, not a source of new harm.

ARTICLE HISTORY

Received: 15 January 2026

Revised: 25 March 2026

Accepted: 29 March 2026

KEYWORDS

Maqāṣid Al-Sharī‘Ah;
Islamic Boarding
Schools; Islamic
Education; Artificial
Intelligence;
Technology Ethics

INTRODUCTION

Islamic education is a strategic instrument in shaping individuals who are not only faithful and moral, but also possess the intellectual, social, and moral capacity to respond to the dynamics of change [1], [2], [3]. In this context, Islamic boarding schools, as the oldest Islamic educational institutions in Indonesia, play a central role in preserving the continuity of Islamic scholarly traditions, character building, and the transmission of religious values to Muslim generations [4]. However, amid globalization, digitalization, and the development of Artificial Intelligence technology, the pesantren education system faces new challenges that require a reorientation of the educational paradigm in order to remain relevant, adaptive, and socially functional [5].

One relevant conceptual framework for interpreting these challenges is Maqāṣid al-Sharī‘ah, which places the objectives of Sharia law as including the protection of religion (ḥifẓ al-dīn), reason (ḥifẓ al-‘aql), life (ḥifẓ al-nafs), property (ḥifẓ al-māl), and lineage (ḥifẓ al-nasl) as ethical and normative foundations in the conduct of human life, including in the field of education. From this perspective, Islamic education is not only about

maintaining the normative-ritual aspects of religion, but also about realizing human welfare in a holistic, substantive, and contextual manner [6].

Various studies show that Islamic boarding schools have essentially implemented the principles of Maqāṣid al-Sharī'ah in their daily educational practices, especially in the aspects of religious maintenance and character building of students [7]. However, this implementation still tends to be symbolic and traditional, and has not fully touched on the substantive dimensions of maqāṣid, such as the development of critical thinking, mental health, economic empowerment, professional readiness, and gender equality [8]. The limitations of integration between Islamic and contemporary knowledge, conventional pedagogical methods, and institutional management that is not yet adaptive are a number of structural problems that hinder the optimization of maqāṣid objectives in pesantren education.

On the other hand, the development of artificial intelligence (AI) presents both opportunities and risks for Islamic education. AI has the potential to be a supporting instrument for learning, research, educational management, and strengthening the digital literacy of Islamic boarding school students [9]. However, without a clear ethical framework, the use of AI risks weakening critical thinking, reducing scientific authority, disrupting mental health, widening social gaps, and creating value and gender biases. Therefore, the use of AI in Islamic education cannot be understood solely as a technological innovation, but must be placed within the framework of maqāṣid al-sharī'ah so that it functions as a means to achieve *maslahah*, not a source of new *mafsadat*.

Based on this background, this article aims to analyze the application of the Maqāṣid al-Sharī'ah principle in the Islamic education system, particularly in Islamic boarding schools, as well as to examine the potential and challenges of integrating artificial intelligence (AI) in Islamic education from a maqāṣidī perspective. In addition, this article also compares the implementation of the principle of maqāṣid al- h in Islamic education in Indonesia and Malaysia in order to identify patterns, gaps, and opportunities for developing a more holistic, adaptive, and equitable Islamic education policy. With this approach, it is hoped that pesantren education will be able to maintain the tradition of Islamic scholarship while undergoing critical transformation in facing the challenges of the digital age.

METHODOLOGY

This study uses a qualitative research method with a socio-legal approach. The socio-legal approach was chosen because this study not only examines Islamic legal norms and the principles of Maqāṣid al-Sharī'ah as normative constructs, but also analyzes how these norms are practiced, interpreted, and implemented in the social reality of Islamic education, particularly in Islamic boarding schools and in the context of the use of Artificial Intelligence (AI). With this approach, Islamic law is understood not merely as a normative text, but as a living social phenomenon (living law) that interacts with the dynamics of culture, technology, and educational policy.

The data sources in this study consist of primary legal materials, secondary legal materials, and supporting social data. Primary legal materials include the main sources of Islamic law, such as the Qur'an, hadith, and literature related to research and contemporary studies on Maqāṣid al-Sharī'ah developed by scholars. Secondary legal materials include books, scientific journal articles, education policy documents, regulations related to education and technology, and academic studies on Islamic boarding schools, Islamic education, and artificial intelligence in Indonesia and Malaysia. Supporting social data was obtained from research reports, institutional studies, and empirical studies describing Islamic education practices and the use of technology in a broader social context.

Data collection techniques were carried out through literature studies and documentation studies, by searching, inventorying, and reviewing various legal literature, policies, and social studies relevant to the research focus. The literature was selected selectively based on the relevance of the theme, scientific authority, and its relevance to the social context of Islamic education and digital technology development. This process aims to build a comprehensive understanding of the relationship between the norms of Maqāṣid al-Sharī'ah and the reality of Islamic education practices.

Data analysis was conducted qualitatively using descriptive-analytical methods and a socio-legal approach. The analysis began by examining the principles of Maqāṣid al-Sharī'ah as a normative framework, then continued by examining how these principles were implemented, negotiated, or even distorted in the practice of Islamic education, both in the conventional pesantren system and in the use of artificial intelligence (AI). The data is analyzed by linking the five main objectives of maqāṣid ḥifẓ al-dīn, ḥifẓ al-'aql, ḥifẓ al-nafs, ḥifẓ al-māl, and ḥifẓ al-nasl with the developing social, pedagogical, and technological realities.

In addition, this study also uses socio-legal comparative analysis to compare the application of the Maqāṣid al-Sharī'ah principle in the Islamic education systems of Indonesia and Malaysia. This comparative analysis aims to identify differences in social context, educational policy, and institutional approaches that influence the implementation of maqāṣid and the use of AI in both countries. With this approach, the study is expected to contribute theoretically and practically to the development of an Islamic education model based on Maqāṣid al-Sharī'ah that is responsive to the challenges of the digital age.

RESULTS AND DISCUSSION

Application of *Maqāṣid Al-Sharī'Ah* Principles In Islamic Education Systems

The application of the principles of *Maqāṣid al-Sharī'ah* in Islamic education in Islamic boarding schools has basically been running quite well, but there are still some aspects that are not yet optimal. In terms of *Hifẓ al-Dīn* (preserving religion), Islamic boarding schools have become the main bastion in preserving Islamic teachings through the teaching of classical texts, fiqh, tafsir, and akhlak. However, the integration of religious knowledge with contemporary knowledge is still limited, so that students are not equipped with the skills to face global challenges [10]. In terms of *Hifẓ al-'Aql* (preserving reason), the tradition of discussion and critical study does exist, but the learning methods tend to be traditional and do not fully encourage creativity and modern literacy, such as scientific research and digital literacy [11]. In terms of *Hifẓ al-Nafs* (preserving the soul), Islamic boarding schools emphasize morals and spirituality, but there is still a lack of attention to the mental health of students, so that strict discipline sometimes causes psychological pressure [12]. In terms of *Hifẓ al-Māl* (preserving wealth), Islamic boarding schools teach simplicity, but financial management is still rudimentary and does not provide much productive education on Islamic economics. Meanwhile, in terms of *Hifẓ al-Nasl* (preserving the generation), Islamic boarding schools do educate students to become a generation with noble character, but the curriculum is not yet fully adaptive to the needs of the times, including the world of work and leadership [13]. Additionally, although gender equality has begun to be implemented, it is still uneven, especially in terms of leadership roles and discussion spaces for female students. Thus, even though Islamic boarding schools have integrated maqāṣid al-sharī'ah into education, strengthening is still needed in the areas of modern knowledge integration, critical literacy, mental health, economic management, and gender equality so that maqāṣid can be fully realized.

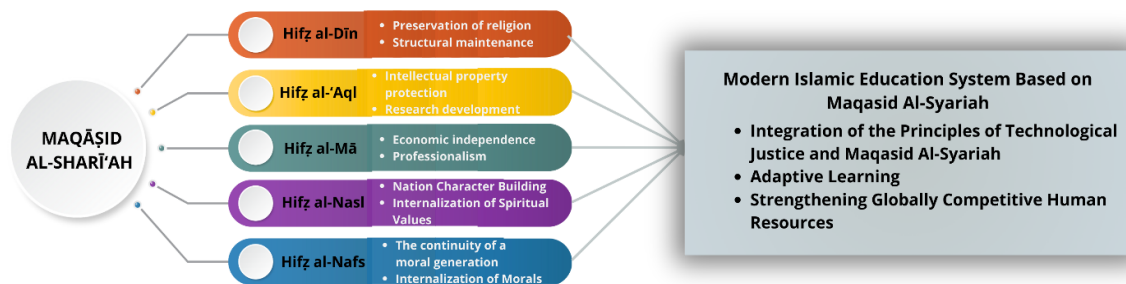


Figure 1. Principles of *Maqāṣid Al-Sharī'ah*

From the perspective of *Hifz al-Dīn* (protection of religion), historically and sociologically, Islamic boarding schools have played a strategic role as the main bastion of Islamic teachings through the teaching of turāts, fiqh, tafsir, hadith, tauhid, and akhlak, as well as the internalization of worship practices and religious ethics in the daily lives of students [14]. In this framework, Islamic boarding schools can be said to have successfully fulfilled *hifz al-dīn* in its normative-traditional meaning, namely maintaining the continuity of Islamic teachings and scholarly authority. However, if *hifz al-dīn* is understood in its maqāṣidī-substantive meaning as an effort to maintain the relevance and social function of religion in responding to the dynamics of the times, then the performance of Islamic boarding schools still leaves significant structural problems. The limited integration between Islamic sciences and contemporary sciences such as science, technology, modern economics, positive law, and artificial intelligence (AI) ethics means that santri are not yet fully equipped with the critical and adaptive capacities to respond to global challenges in a reflective and contextual manner [15]. As a result, religion tends to be reduced to memorizing texts, ritual obedience, and preserving traditions, without being balanced with the ability to make Islam a value system that guides the resolution of real issues facing the ummah, including issues of gender justice, social inequality, and technological ethics. In the logic of *maqāṣid al-sharī'ah*, this condition shows that *hifz al-dīn* has been fulfilled symbolically, but not yet fully realized substantively, so that a reorientation of the curriculum, strengthening of contextual ijtihad, and integration of interdisciplinary knowledge are needed so that religion remains alive, relevant, and functional as rahmatan lil 'ālamīn in the midst of changing times.

In terms of *Hifz al-'Aql* (protection of reason), Islamic boarding schools culturally possess strong intellectual capital through traditions of discussion, *baḥts al-masā'il*, sorogan, and critical study of classical texts, which essentially reflect the spirit of developing the reasoning and rationality of students. This tradition shows that Islamic boarding schools are not entirely opposed to critical thinking and intellectual dialectics [16]. However, in contemporary pedagogical practice, learning methods still tend to be conventional, oriented towards one-way knowledge transmission, and emphasize memorization and obedience to scientific authority, so that they do not fully encourage the development of creativity, scientific research skills, and digital literacy among santri. As a result, the potential of santri to develop critical, reflective, and innovative reasoning has not been optimally facilitated and is even at risk of being reduced by a feudal epistemic culture that limits the space for questioning, differing opinions, and intellectual experimentation. Within the framework of *maqāṣid al-sharī'ah*, this condition shows that *hifz al-'aql* has only been fulfilled in a minimal sense, namely preserving scientific tradition, but has not been substantively realized as an effort to maximize the capacity of santri's minds to think independently, adaptively, and critically in the face of contemporary challenges, including developments in digital technology and artificial intelligence (AI). Therefore, a pedagogical transformation is needed that integrates participatory learning methods, strengthening a culture of research, as well as digital literacy and technology ethics, so that Islamic boarding schools can truly become an emancipatory space for the development of students' intellect and intellectual innovation.

In the context of *Hifz al-Māl* (protection of wealth), Islamic boarding schools have essentially instilled the values of simplicity, independence, and a frugal lifestyle in students as part of their moral and spiritual education. These values

are in line with the *maqāṣid* objective of preventing consumptive behavior, wastefulness, and economic dependence. However, at the institutional and curricular levels, the pesantren's financial management system is generally still traditional and simple, and is not yet supported by professional, transparent, and sustainability-oriented governance. In addition, the Islamic economics education provided to students is still limited to normative-doctrinal aspects, such as the law of usury and basic muamalah principles, without being balanced with the provision of productive and applicable economic skills, such as Islamic entrepreneurship, digital financial management, Islamic boarding school cooperatives, and the use of Sharia-based financial technology (fintech) [17]. As a result, the potential of Islamic boarding schools as centers for community economic empowerment and entrepreneurial incubators for students has not been optimally utilized, so that *hifz al-māl* has only been fulfilled in a minimal ethical sense, but has not been substantively realized as an effort to strengthen the economic capacity of students and the financial independence of Islamic boarding schools. Within the framework of *maqāṣid al-sharī'ah*, this condition calls for financial management reform in pesantren, the integration of contextual and practice-based Islamic economic education, and the ethical and productive use of digital technology so that asset protection is not only preventive but also transformative and sustainable.

From the perspective of *Hifz al-Nafs* (protection of the soul), Islamic boarding schools normatively place moral and spiritual guidance as the main foundation of education, through the internalization of the values of patience, sincerity, humility, and discipline as part of character building for students. This orientation is in line with the *maqāṣid* goal of protecting human life and dignity holistically, not only in the physical dimension, but also psychologically and spiritually. However, in institutional practice, attention to the mental health of santri is still relatively under-institutionalized, so that the application of strict discipline, rigid authority hierarchies, and high academic burdens have the potential to cause psychological pressure, stress, and emotional exhaustion if not balanced with a humanistic and supportive pedagogical approach. The lack of counseling services, spaces for emotional expression, and mental health literacy in pesantren environments shows that *hifz al-nafs* is only fulfilled in a moral-spiritual sense, but has not been substantively realized as an effort to protect the souls of santri as a whole [18]. Within the framework of *maqāṣid al-sharī'ah*, this condition demands a reorientation of pesantren education policy that integrates educational psychology perspectives, strengthens mental health services, and transforms disciplinary patterns from repressive to empathetic and dialogical formats, so that pesantren truly become safe and healthy spaces for the spiritual, intellectual, and emotional growth of santri.

In terms of *Hifz al-Nasl* (protection of the younger generation), Islamic boarding schools play a strategic role in shaping a Muslim generation with noble character, discipline, and Islamic values through an educational process that emphasizes moral internalization, the exemplary behavior of religious leaders, and the habit of religious living. This orientation is in line with the *maqāṣid* goal of maintaining the continuity of generations ethically and culturally. However, in curricular and institutional practice, Islamic boarding schools still face problems adapting to the needs of the times, because the curriculum implemented is not yet fully responsive to the demands of the world of work, leadership development, and strengthening social competencies relevant to modern society [19]. As a result, santri risk experiencing a gap between their strong moral-spiritual capacity and adequate professional readiness. In addition, although the discourse on gender equality has begun to be mainstreamed in some pesantren, its implementation is still uneven, especially in terms of access to leadership positions, participation in decision-making, and intellectual discussion spaces for female santri. This condition shows that *hifz al-nasl* has only been fulfilled in the traditional ethical sense, but has not been substantively realized as an effort to prepare a Muslim generation that is not only personally pious, but also socially just, gender-inclusive, and competent in facing global challenges. Within the framework of *maqāṣid al-sharī'ah*, adaptive curriculum reform, mainstreaming gender justice, and strengthening the leadership capacity and social skills of santri are needed so that pesantren can truly carry out their function of protecting the younger generation in a holistic and sustainable manner.

Application of AI in Islamic Education Based on The Principle of *Maqāṣid Al-Sharī'ah*

The application of artificial intelligence (AI) in Islamic education systems in Islamic boarding schools can be understood as an effort at modernization that remains based on the principles of *Maqāṣid al-Sharī'ah* [20]. In the context of *Hifẓ al-Dīn* (preserving religion), AI serves as a supporting tool to deepen understanding of turath, tafsir, and fiqh, but it must be monitored so that it does not replace the authority of teachers and kyai as the main sources of knowledge. From the perspective of *Hifẓ al-'Aql* (preserving reason), AI can help santri access knowledge more quickly, but its use must be directed so as not to weaken the critical thinking and tradition of independent thinking that are characteristic of Islamic boarding schools [21]. In terms of *Hifẓ al-Nafs* (preserving the soul), AI must be filtered so that it does not present content that is morally damaging or psychologically harmful to students, thereby continuing to support the formation of character and spirituality. Meanwhile, in *Hifẓ al-Māl* (preserving wealth), AI can help manage the administration and finances of Islamic boarding schools efficiently, but it must be carried out with the principles of simplicity and trustworthiness so as not to incur excessive costs [22]. In the dimension of *Hifẓ al-Nasl* (preserving the generation), AI plays a role in preparing students to face the digital era with modern skills, while maintaining moral values and character so that the pesantren generation remains spiritually strong [23].

However, behind this great potential, there are a number of shortcomings that need to be considered. From the perspective of *Hifẓ al-'Aql*, the use of AI risks weakening the critical thinking skills of students if they become too dependent on instant answers without going through the process of thinking, discussion, and scientific *ijtihad* [24]. The intellectual tradition of Islamic boarding schools, which emphasizes the study of classical texts, could be reduced if AI becomes the main authority. From the perspective of *Hifẓ al-Dīn*, AI that is trained with general data has the potential to present content that is not in accordance with Islamic beliefs and values, so strict supervision by teachers and clerics is required. In terms of *Hifẓ al-Nafs*, santri may be exposed to morally or psychologically unhealthy content if the AI system is not properly filtered. In terms of *Hifẓ al-Māl*, the application of AI requires costs and digital infrastructure that not all pesantren can provide, thus potentially creating a gap between large and small pesantren. In terms of *Hifẓ al-Nasl*, AI can cause inequality of access if it is not regulated based on the principle of fairness, especially in relation to gender equality [25]. Female students often face limitations in access to technology, so there is a risk that they will lag behind their male counterparts.

Thus, the application of AI in Islamic boarding schools can be a means of strengthening Islamic education if it is guided by ethics based on *Maqāṣid al-Sharī'ah*. However, without regulation, supervision, and critical awareness, AI has the potential to reduce reasoning, cause bias, and widen gaps. Therefore, Islamic boarding schools need to balance the use of modern technology and the preservation of Islamic scientific traditions so that the objectives of Sharia law are fully maintained.

From the perspective of *Maqāṣid al-Sharī'ah*, protection of religion (*ḥifẓ al-dīn*) is not only interpreted as the preservation of religious rituals and texts, but also as an effort to maintain scientific authority, religious etiquette, and the social function of religion so that it remains relevant and capable of guiding the lives of the people amid changing times [26]. Historically, Islamic boarding schools have played a strategic role in maintaining *ḥifẓ al-dīn* through the transmission of turāts books, the strengthening of scientific sanad, and the exemplary role of kyai as moral and religious authorities. However, the development of artificial intelligence (AI) technology presents new challenges and opportunities in maintaining the purity of religious teachings and their social relevance.

On the other hand, when used appropriately, AI can serve as a strategic tool to strengthen *ḥifẓ al-dīn* and maintain the social function of religion amid the dynamics of modern society. AI can be used to digitize classical Islamic knowledge, facilitate the teaching of turāts texts more widely, and provide interpretations and thematic studies that link normative arguments to contemporary issues such as technological ethics, gender justice, the digital economy,

and modern social problems. Through this approach, Islam is no longer positioned solely as an object of textual memorization and ritual obedience, but as a living, contextual, and responsive value system to empirical realities [27].

Thus, religious protection in the digital age requires a socio-legal approach that places AI as a pedagogical *tool*, not as an independent source of theological truth. AI should serve to support the learning process, reinforce values, and contextualize Islamic teachings, while scientific authority, sanad, and religious etiquette remain in the hands of kyai and ulama. This approach is in line with the goal of *ḥifẓ al-dīn* in *Maqāṣid al-Sharī'ah*, which is to ensure that religion is not only preserved symbolically, but also remains alive, meaningful, and functions as an ethical guide and *rahmatan lil 'ālamīn* amid technological developments and social change.

Within the framework of *Maqāṣid al-Sharī'ah*, the protection and development of reason (*ḥifẓ al-'aql*) is a fundamental goal that is directly related to Islamic education. The obligation to seek knowledge in Islam emphasizes that human reason must be continuously developed in order to understand the truth, think reflectively, and respond to social change responsibly. This principle is emphasized in the hadith of the Prophet Muhammad ﷺ, who stated that seeking knowledge is an obligation for every Muslim (), indicating that learning is not optional but rather a *shar'ī* obligation that requires openness to various forms of knowledge, including contemporary science and technology [28].

Textually, the hadith reads: *طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ* , which emphasizes that intellectual development is a normative mandate in Islam. In the context of pesantren education, this hadith forms the basis for strengthening an intellectual tradition that is not only oriented towards memorizing texts and obedience to authority, but also towards developing the analytical skills, reflective abilities, and epistemic responsibility of santri. Therefore, resistance to new knowledge and technology without *maqāṣidī* consideration has the potential to hinder the fulfillment of the goal of *ḥifẓ al-'aql* [29].

This normative foundation is reinforced by QS. *al-'Alaq* [96]: 1–5, which places the command to read and learn as the initial foundation of Islamic civilization. The mention of *al-qalam* in this verse indicates Islam's recognition of the importance of media and means of knowledge transfer. In the contemporary context, artificial intelligence (AI) can be understood as a manifestation of *the modern al-qalam* that functions as a learning aid, a tool for analyzing religious texts, and a means of strengthening digital literacy. The integration of AI in Islamic boarding school education has the potential to expand access to knowledge, assist in research, and train students to compare schools of thought, critically examine the arguments of scholars, and reflectively relate Islamic texts to contemporary social problems [30].

However, from a *maqāṣid* perspective, the use of AI should not replace human thought processes or create cognitive dependence that dulls the mind. When students rely solely on AI to answer scientific questions without discussion, reflection, and intellectual *ijtihād*, the goal of *ḥifẓ al-'aql* is violated. Therefore, AI must be positioned as an emancipatory instrument that supports intellectual autonomy, knowledge verification, and the development of critical reasoning, not as an epistemic authority that replaces the role of human reason and the scientific tradition of Islamic boarding schools.

Within the framework of *Hifẓ al-Nafs*, the use of AI in Islamic boarding schools can be directed to support the protection of the physical and mental well-being of students, which has so far been lacking in institutionalization. Strict discipline, high academic workload, and a lack of counseling services make students vulnerable to stress, psychological pressure, and emotional exhaustion. In this context, AI can be used to preventively monitor students' learning patterns and well-being, provide initial digital counseling services, and open anonymous reporting channels to prevent bullying and violence. AI can also be used to personalize the learning load so as not to cause excessive pressure. However, from a *maqāṣid* perspective, the use of AI in this area must be strictly framed within the principles of privacy, data confidentiality, and non-discrimination so as not to give rise to new *mafsadat* in the form of stigmatization of students or repressive technology-based control. Thus, AI is only *maqāṣidī*-compliant if it functions

as a tool to support humanistic relationships between educators and students, not as a substitute for the empathetic presence of teachers or a surveillance tool that reduces human dignity [31].

From the perspective of *Hifz al-Māl*, AI has the potential to strengthen the financial management of Islamic boarding schools and empower students economically in a more transparent, efficient, and sustainable manner. Until now, pesantren financial management has remained traditional, and Islamic economic education has tended to be normative and doctrinal, without equipping students with productive and applicable economic skills. AI can be used for digital accounting systems, data-based waqf and zakat management, institutional financial forecasting, and the development of Islamic entrepreneurship and fintech platforms for pesantren. In addition, AI can be a tool for Islamic economics education through halal business simulations, financial planning, and market analysis. However, within the maqāsid framework, the use of AI in this realm must be directed at preventing fraud, waste, and economic inequality, and must not open the door to data exploitation or covert digital usury. Thus, AI can only be justified in terms of maqāsid if it functions as an instrument for the protection of assets that is productive, fair, and transformative, rather than as a tool for capital accumulation that benefits a small elite [32].

In the context of *Hifz al-Nasl*, the integration of AI in Islamic boarding school education can be directed towards preparing a generation of Muslims who are adaptive, inclusive, and gender-equitable amid the demands of the workforce and rapid social change. So far, the pesantren curriculum has not been fully responsive to the professional, leadership, and social competency needs of santri, and there are still gender inequalities in access to leadership and intellectual discussion spaces. AI can be utilized for the development of adaptive curricula, digital leadership training, , and the strengthening of future skills such as technological literacy, communication, and collaboration. In addition, AI can be an instrument to reduce gender bias in learning through a more personalized and non-discriminatory system. However, from a maqāsid perspective, the use of AI must be framed within the values of justice, equality, and protection of human dignity so that this technology does not reproduce feudal or patriarchal structures in digital format. Thus, AI is only maqāsidī valid if it functions as a medium for protecting the younger generation, preparing them not only morally and spiritually, but also socially, professionally, and ethically [33].

Table 1. Comparison of the Application of Maqasid al-Shari'ah in the Education Systems of Indonesia and Malaysia

Maqāsid al-Sharī'ah	Indonesia	Malaysia
Hifz al-Dīn (Religious Protection)	Islamic education (especially Islamic boarding schools) is strong in the transmission of turāth, fiqh, tafsir, and the formation of religious character. However, implementation is still symbolic and traditional, not yet substantive in integrating contemporary science, technological ethics, and responses to global challenges. AI is used partially without a clear maqāsidī framework, thus potentially weakening scientific authority and scientific manners.	Implementation is more careful and controlled. AI is used in a limited way as a pedagogical tool to maintain the purity of teachings, the authority of scholars, and scientific manners. However, its implementation is not yet systemic and national, so religious protection is still preventive, not yet transformative.
Hifz al-'Aql (Protection of Reason)	The tradition of discussion and bahts al-masā'il exists, but the learning method is still predominantly rote and authoritative. Digital literacy, research, and critical thinking are not optimal. The use of AI has not been directed to the development of	AI is selectively applied in certain Islamic colleges to support critical thinking and intellectual ethics. This approach is relatively more directed, but it is not even and is still limited by the readiness of human resources and national policies.

	critical reasoning and instead risks creating cognitive dependence.	
Hifz al-Nafs (Life Protection)	Islamic boarding school education emphasizes morality and spirituality, but the protection of the mental health of students has not been institutionalized. Strict discipline and academic load have the potential to create psychological stress. AI has not been used maqāsidī to support the mental well-being and safety of students.	The psychological well-being aspect received greater attention. The implementation of AI is done carefully to avoid mental pressure and privacy violations. Therefore, in terms of policy and ethical prudence, life protection is relatively more optimal than Indonesia, although it is still limited in scale.
Hifz al-Nasl (Generation Protection)	The focus on the formation of strong morals, but the curriculum is not yet adaptive to the needs of the world of work, leadership, and gender justice. The use of AI has not been directed to protect generations from the negative impacts of technology, so the risk of moral degradation and access inequality is still high.	There are policy initiatives such as the Tahfiz Empowerment Index (TEI) to maintain the quality of generation and digital adaptation. However, the implementation of maqāsid-based AI is still partial, constrained by infrastructure, teacher readiness, and immature ethical regulations.
Hifz al-Māl (Property Protection)	The value of simplicity is taught, but pesantren financial management is still traditional. AI has not been significantly utilized for Islamic financial governance, entrepreneurship, or student economic empowerment. The risk of inefficiency and economic inequality is still high.	AI is starting to be used on a limited basis for resource management and administration in certain institutions. However, there has not been a comprehensive integration with the principles of sharia economics and maqāsid al-māl, so that the protection and empowerment of Islamic educational assets has not been optimal nationally.

The use of artificial intelligence (AI) in the Islamic education system in Indonesia has not been fully and systematically implemented. AI is currently used partially as a learning and administrative support tool, and has not been integrated into the Maqāsid al-Sharī'ah framework to preserve religious substance, values, and religious awareness. Therefore, the application of AI is still instrumental, not maqāsidī, and not optimal in its function of safeguarding religion. Some students use generative AI to answer Islamic Education questions or summarize Islamic material without teacher supervision and without source verification. In this context, AI has the potential to simplify or even distort religious understanding, so that Hifz al-Dīn is not substantially preserved because values, manners, and religious awareness are not formed [34].

From the perspective of Hifz al-'Aql, the use of AI in the Islamic education system in Indonesia has not been fully and systematically implemented. AI is still used only to a limited extent as a technical learning aid, and has not been directed in a maqāsidī manner to develop critical thinking, independent thinking, and the preservation of students' intellect. There is no national policy framework or pedagogical guidelines that explicitly link the use of AI with the principles of Maqāsid al-Sharī'ah, especially Hifz al-'Aql. As a result, AI is used based on practical needs alone, rather than as a strategy for developing students' intellect and critical thinking. Based on studies and practices in Indonesia,

the use of AI in Islamic education from the perspective of Hifz al-Nafs has not been fully and systematically implemented [35].

Currently, AI is only used to a limited extent to support online learning, academic administration, and access to information. Although this use can help improve the efficiency and sustainability of learning, its application has not been explicitly designed to maintain the mental health, psychological well-being, and safety of students as required by Hifz al-Nafs. The use of AI in Islamic education does not yet meet the principles of Hifz al-Nafs due to the absence of maqāṣidī policies, low awareness of psychological impacts, a purely technical orientation, and the lack of a system to protect the welfare of students [36].

The use of artificial intelligence (AI) in Islamic education in Indonesia has not been fully implemented systematically from the perspective of Hifz al-Nasl. AI has the potential to support quality education and produce a superior generation, for example through personalized learning, monitoring student progress, and providing appropriate Islamic content. However, current practices are still limited to partial implementations such as online learning platforms and specific educational applications, without comprehensive integration that considers moral, ethical, and generational protection aspects from the negative impacts of technology. There are no ethical regulations for AI based on Maqāṣid al-Sharī'ah, teacher literacy and competence are limited, technological infrastructure is uneven, the risk of negative content for children's morals has not been anticipated, and educational institutions' awareness of protecting the younger generation is still low [37].

Based on the latest literature review on the use of AI in Islamic education in Indonesia, the application of AI from the perspective of Hifz al-Māl or safeguarding wealth and property has not been fully implemented systematically. Currently, AI is only used in a limited way in educational administration, school management, and digital learning systems, but its integration with sharia principles related to wealth management is still minimal. This poses the risk of use that is not fully in accordance with sharia, such as the potential misuse of financial data, lack of transparency in the use of educational funds, and algorithms that do not consider fairness in the distribution of resources. AI has not been fully implemented from the perspective of Hifz al-Māl due to the lack of sharia regulations, limited literacy and competence of educators, uneven infrastructure and human resources, as well as the risk of asset misuse and lack of awareness among institutions [38].

From Hifz al-Dīn's perspective, the use of artificial intelligence (AI) in the Islamic education system in Malaysia has not been fully implemented and is not yet nationwide. The implementation of AI is still limited, selective, and gradual, mainly as a pedagogical tool in several Islamic educational institutions. This approach is taken to preserve the purity of teachings, the authority of scholars, scientific etiquette, and religious values, so that it is in line with the principle of religious preservation in maqāṣid al-sharī'ah. In Hifz al-Dīn's perspective, the use of artificial intelligence (AI) in the Islamic education system in Malaysia has not been fully implemented and is not yet nationwide. The implementation of AI is still limited, selective, and gradual, especially as a pedagogical tool in several Islamic educational institutions. This approach is taken to preserve the purity of teachings, the authority of scholars, scientific etiquette, and religious values, so that it is in line with the principle of religious preservation in maqāṣid al-sharī'ah. The use of AI in Islamic education in Malaysia has not been fully implemented and is still limited and gradual. AI is used as a learning tool, not a substitute for teachers or scientific authority, in order to maintain the purity of teachings, manners, and religious authority in accordance with the principle of Hifz al-Dīn [39].

From the perspective of Hifz al-'Aql (preserving reason), the use of artificial intelligence (AI) in the Islamic education system in Malaysia has not been fully implemented and has not been applied comprehensively at the national level. The implementation of AI is still limited, gradual, and controlled, especially in Islamic higher education institutions and several selected schools. This approach aims to ensure that AI supports the development of critical reasoning, deep understanding, and ethical thinking, rather than weakening the function of reason through technological dependence

or instant learning. From the perspective of *Hifz al-'Aql* (preserving reason), the use of artificial intelligence (AI) in the Islamic education system in Malaysia has not been fully implemented and has not been applied comprehensively at the national level. The implementation of AI is still limited, gradual, and controlled, especially in Islamic higher education institutions and several selected schools. This approach aims to ensure that AI supports the development of critical thinking, deep understanding, and ethical thinking, rather than weakening the function of reason through dependence on technology or instant learning [40].

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From the perspective of *Hifz al-Nafs* (preserving the soul and human welfare), the use of artificial intelligence (AI) in the Islamic education system in Malaysia has not been fully implemented and has not been applied comprehensively at the national level. The implementation of AI is still limited, gradual, and cautious, with a primary focus on learning support and administration. This approach has been taken due to serious considerations regarding the psychological safety, mental health, human dignity, and emotional balance of students, which are at the core of *Hifz al-Nafs* in *maqāṣid al-sharī'ah*. The intensive application of AI in learning systems has the potential to cause psychological pressure on students. AI-based monitoring systems, such as learning behavior analytics and automated evaluation, can create a feeling of being constantly watched. In the context of *Hifz al-Nafs*, this condition is considered risky because it can trigger anxiety, academic stress, and emotional discomfort, especially if data and assessments are carried out without a humane approach.

Based on the latest literature review, the use of artificial intelligence (AI) in Islamic education systems in Malaysia from the perspective of *Hifz al-Nasl* (Preserving the Generation) has not been fully implemented. The implementation of AI is still limited to several Islamic educational institutions, including certain universities and madrasas, which use AI for personalized learning and learning analytics [41]. However, Malaysia has launched policy initiatives such as the Tahfiz Empowerment Index (TEI), which measures madrasah compliance with the principles of *hifz al-nasl* and AI-based digital education standards, but its implementation has not been comprehensive throughout the country [42]. The implementation of AI is limited due to uneven infrastructure, teachers who are not yet fully prepared, concerns about the moral and character impact on the younger generation, and immature ethical regulations.

CONCLUSION

This study confirms that the application of the principles of *Maqāṣid al-Sharī'ah* in the Islamic education system, especially in Islamic boarding schools in Indonesia and Malaysia, has been normatively running, especially in the aspects of *hifz al-dīn* and the formation of religious character. However, as the socio-legal analysis in this manuscript shows, the implementation is still predominantly symbolic and traditional, and has not fully touched on the substantive dimensions of *maqāṣid*, such as the strengthening of critical reason (*hifz al-'aql*), mental health protection (*hifz al-nafs*), economic empowerment (*hifz al-māl*), and generational readiness and gender justice (*hifz al-nasl*). The comparison between Indonesia and Malaysia shows that although Malaysia is relatively more cautious and controlled in some aspects of life protection and educational ethics, both countries do not yet have a systematic and integrative Islamic education policy model that makes *maqāṣid al-sharī'ah* the main operational framework in facing the challenges of globalization and digital transformation.

Furthermore, this study found that the integration of artificial intelligence (AI) in Islamic education presents significant potential benefits, but at the same time contains the risk of mafsadat if it is not ethically directed and maqāṣidī. AI has the potential to strengthen learning, institutional governance, and digital literacy of students, but it can also weaken scientific authority, erode ijihad traditions, cause psychological pressure, widen social gaps, and create value and gender bias when used instrumentally and without clear regulations. Therefore, this study emphasizes the urgency of developing an integrative, contextual, and ethically oriented model of Islamic education based on Maqāṣid al-Sharī'ah, where AI is positioned as a means of support (wasilah), rather than as an epistemic authority. This approach is needed so that Islamic education is not only able to maintain the continuity of scientific traditions, but also carry out its transformative function as an instrument for protecting and promoting the benefits of the ummah in the digital era.

Acknowledgements

The author expresses his appreciation and gratitude to Hasanuddin University, particularly the PUSAKA HTN Institute of the Faculty of Law, Hasanuddin University, for its academic support, institutional facilities, and intellectual contributions to the research and preparation of this article. This support was instrumental in developing and analyzing this manuscript.

Author Contribution

All authors contributed substantially and equally as major contributors to the research and writing of this article. Contributions include the formulation of ideas and the conceptual framework, data collection and analysis, institutional and funding support, translation of the manuscript, and final editing. All authors have read, revised, and approved the final version of the manuscript and take full responsibility for its content.

Conflicts of Interest

The authors declare that the research and publication of this article have no conflicts of interest, whether financial, professional, or institutional, that could affect the objectivity and integrity of the research results.

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