UTILIZING ARTIFICIAL INTELLIGENCE (AI) AS A TOOL FOR COLLECTIVE IJTIHAD: OPPORTUNITIES FOR COLLABORATION BETWEEN ULAMA AND TECHNOLOGY FOR THE BENEFIT OF THE COMMUNITY PAPER

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Abstract

This article discusses the potential use of Artificial Intelligence (AI) as a support tool in the process of collective ijtihad, namely the formulation of Islamic legal decisions by a group of scholars from various disciplines in response to complex contemporary issues not explicitly addressed in the foundational texts (nash). Using a qualitative approach through library research, this study explores the role of AI in accelerating the search for shar'i evidence, compiling cross-madhhab comparisons, and analyzing classical fiqh texts and contemporary fatwas through technologies such as Natural Language Processing (NLP). The findings indicate that AI can significantly enhance the efficiency and comprehensiveness of ijtihad, supporting the development of a hybrid ijtihad model that integrates technological sophistication with scholarly authority. However, the study also identifies significant epistemological risks, including contextual misinterpretation, distortion of meaning, and the fragmentation of Islamic ethical values if AI is used without proper sharī'ah oversight. Therefore, the study proposes active collaboration between technologists and Islamic scholars, as well as the establishment of ethical frameworks and supervision systems rooted in maqāṣid al-sharī'ah. With this approach, AI is not merely a technical instrument but also part of a methodological renewal of Islamic law that is adaptive, value-oriented, and contextually relevant in the digital age.

***Keywords**: Artificial Intelligence, collective ijtihad, NLP, Islamic law, maqāṣid al-sharī'ah, ethics of technology*

Introduction

The development of information and communication technology (ICT) in this era of globalization has had a significant impact on various aspects of human life (Alestriani et al., 2023). It has not only transformed the way people access information, but also influenced how they think, make decisions, and interact with one another. The world is now moving toward digitalization in almost all sectors, including economics, healthcare, education, and even social and religious affairs.

One of the most significant technological advancements of the 21st century is Artificial Intelligence (AI) (Sarim, 2022). AI refers to computer systems or machines that are capable of mimicking human thought processes such as analysis, language comprehension, pattern recognition, forecasting, and generating recommendations based on large and complex datasets. Today, AI is widely used in healthcare for disease diagnosis, in education for learning enhancement, in the economy for market analysis, and in administration for managing data and making automated decisions.

However, the use of AI is not limited to these sectors; it is now being explored within religious contexts as well. In Islam, the role of scholars (*ulama*) as the main reference for Muslims in resolving life issues based on divine revelation and *sharīʿah* principles is highly important (Abdul, 2024). Nevertheless, current challenges such as cultural globalization, the emergence of new technologies, and the complexity of modern social issues often raise new questions that are not directly addressed in classical texts such as the Qur'an, Hadith, or traditional *fiqh* literature. This creates an urgent need for *ijtihad*, the intellectual effort to formulate legal rulings and guidance based on existing Islamic principles.

In this context, collective *ijtihad* becomes a highly significant approach. Unlike individual *ijtihad*, collective *ijtihad* involves a group of scholars and experts from various disciplines coming together to deliberate, discuss, and formulate decisions that are more thorough, comprehensive, and relevant to the current context. This is particularly relevant in the modern world, which demands speed in decision-making, analytical precision, and sensitivity to various social, cultural, and technological dimensions (Reintoft, 2018).

Therefore, technology such as AI can play a role as a tool to support the collective ijtihad process. AI can speed up the search for evidence, connect various sources of classical and contemporary knowledge, and provide analysis based on extensive sociocultural data. However, the use of AI must be aligned with sharia principles and scientific supervision so that it does not take over the role of humans completely, but only as a facilitative way to strengthen ijtihad decisions that are more inclusive and beneficial.

Collective ijtihad refers to the joint efforts of a group of ulama and experts from various fields of science to formulate Islamic law or guidance on new issues that are not discussed directly in syarak texts (the Qur'an and hadith). This concept is different from individual ijtihad carried out by a mujtahid individually based on certain knowledge, experience and methodology. In this increasingly complex and interconnected world, collective ijtihad is seen as a more comprehensive and inclusive approach because it involves collaboration between fiqh experts, economists, science experts, sociologists, and others related to the issue being discussed.

However, implementing collective ijtihad is not easy. It usually requires a long period of time due to the need to study in depth the Islamic arguments, analyze the current social and cultural context, hold discussions involving various points of view, and obtain agreement from the experts involved. In addition, there are challenges in terms of limited access to authoritative scientific sources such as the book of turath (Islamic classical heritage),

Islamic academic journals, and previous fatwa decisions from various religious institutions. This can slow down the process of making sharia decisions that are needed urgently by modern society which is constantly faced with new issues.

In this context, Artificial Intelligence (AI) appears as a tool that has great potential to help and support the collective ijtihad process (Mawaddah et al., 2024). AI can be used to speed up the collection and analysis of religious data through the ability to automatically search and filter information from thousands of sources. For example, AI can search for verses from the Koran and hadith that are relevant to a particular issue, search for the opinions of scholars from various schools of thought, and reorganize these pronouncements in a form that is easy to understand and compare.

Apart from that, AI is able to carry out systematic mapping of fiqh, namely by grouping legal views according to certain schools of thought, era or region, as well as assessing the tendencies and patterns of thinking of previous scholars (Agung Setiawan, 2024). This can help scholars see the broader picture before making decisions, as well as avoid repeating or rejecting valid opinions simply because of a lack of access or knowledge of the source.

Therefore, collaboration between ulama and AI has the potential to form a new model in determining Islamic law. This model is not only fast and responsive, but also maintains scientific rigor and validity which are important principles in sharia. AI is not a replacement for ulama, but a tool that strengthens the work of ulama in producing ijtihad that is more structured, inclusive and in line with the needs of current society. However, its use must be under the control of sharia disciplines so that it does not violate the principles of maqasid sharia and Islamic ethics.

Although there have been many studies on artificial intelligence (AI) in religious contexts, there are still several scientific gaps that need to be addressed. A study by Bunt shows how digital technology including AI is starting to influence religious discourse and ulama authority in cyberspace, but has not directly discussed how AI can be involved in ijtihad methodology in a substantive way (Bunt & Gary, 2018). Likewise, a study by Vogl et al provides a theoretical framework for the use of AI in general decision-making systems, but has not applied it specifically to the context of Islamic law and fatwas (Thomas et al., 2020). Meanwhile, a study by Khalid has reviewed the potential and limitations of AI in supporting fiqh and ijtihad work, but has not offered a framework for practical collaboration between AI and Islamic scientific institutions (Khalid, 2022). On the other hand, the study by Malik et al. have emphasized the epistemological risks of using AI without Sharia oversight, but have not yet developed concrete solutions in the form of a supervisory model or the integration of Maqasid Sharia values into AI systems (Malik et al., 2024).

Based on this gap, this study presents a novelty in the form of a collaborative model between AI and Islamic scholars within the framework of collective ijtihad (al-ijtihad al-jama'i), which is practical and applicable. This study also proposes the integration of Maqasid Sharia values into AI algorithmic systems as the primary guiding principle, so that the resulting legal decisions are not only logical and rapid, but also beneficial and ethical. Furthermore, this study designs an ethical framework and Sharia oversight system for the use of AI to maintain the purity of the ijtihad process and prevent epistemological deviations. In addition, this research offers a responsive approach to contemporary problems of Muslims, such as sharia digital finance, modern bioethics, and religious practices in the digital era, which require legal decisions that are fast, precise, and still based on sharia principles.

Literature review

The rapid development of information and communication technology in the 21st century has triggered various changes in the way humans think, act and make decisions. One of the most important innovations in this era is artificial intelligence (AI), which is increasingly being used in fields such as education, health, economics, and is now also touching the religious realm. In the Islamic context, an urgent need arises to answer contemporary problems that do not yet have direct references in classical texts. Therefore, Islamic scholars see the importance of reviving the collective ijtihad mechanism (al-ijtihad al-jama'i) as a scientific response to the challenges of the modern era (Pauzi et al., 2023).

Several previous studies have provided an important initial foundation in understanding the relationship between artificial intelligence (AI) and religious practice, especially in the Islamic context. One figure who is often referred to is Gary R. Bunt, through his work entitled Hashtag Islam: How Cyber-Islamic Environments Are Transforming Religious Authority (Bunt & Gary, 2018). In the book, Bunt discusses in depth how digital technology, including social media and smart systems, has changed the landscape of the spread of religion and influenced the authority of Islamic scholarship in cyberspace. One of his main findings is that the traditional authority of ulama is now facing challenges from the emergence of new actors in cyberspace, who do not always have formal Islamic educational backgrounds but have great influence through digital technology. Through this analysis, Bunt suggests that the form of ijtihad and fatwa delivery is starting to transform from a closed and exclusive classical fiqh study space to a more open and digital one. This opens up the possibility of technology-based ijtihad, where AI and edict systems begin to play a role as tools in religious discourse.

On the other hand, a study by Vogl, Seidelin, and Castelluccia (Thomas et al., 2020) in the AI & Society Journal focuses more on the use of AI in the context of public decision making. Although the main focus of this study is not specifically religious aspects, this study provides an important theoretical basis for understanding how AI can be applied in social systems that are guided by values, norms and ethical principles. Vogl and his colleagues emphasize that AI should not only be seen as a technical tool, but should also operate within a framework of social ethics and normative responsibility, so as not to produce decisions that conflict with humanitarian principles. This principle of thought becomes very relevant when applied in the context of religious ijtihad, because Islamic sharia principles also place great emphasis on ethical values such as justice (al-'adl), benefit (al-maslahah), and prudence (al-ihtiyat).

In the literature review, summarize and analyze previous research relevant to your topic. Begin by grouping the literature thematically or chronologically. Highlight key theories, findings, and debates related to your study. Identify any gaps, inconsistencies, or limitations in the existing literature. Show how your study builds on or differs from previous work. The literature review should provide a strong foundation that justifies the need for your research.

Thus, these two studies provide a complementary initial basis: Bunt emphasizes the shift in religious authority in the digital era, while Vogl et al. provides an ethical framework for the application of AI technology in a normative context. The combined insights from these two sources support the idea that AI has the potential to become a tool in modern collective ijtihad, as long as its use is carried out responsibly, ethically, and within the framework of sharia. This opens up space for the development of a collaborative model between AI and ulama, where technology helps in terms of data processing and fiqh mapping, while ulama still play the role as final determinants in legal and value aspects.

More specifically, a study by Khalid Navid (Khalid, 2022) explicitly discusses the potential and limitations of AI in assisting fiqh and ijtihad work. The article states that AI functions effectively in supporting tanfizi ijtihad

(technical ijtihad) which requires data search and literature synthesis, but still requires the guidance of ulama as scientific authorities. Furthermore, a study by Malik, Mustika & Malik emphasizes that the use of AI without strict sharia supervision can lead to epistemological risks, such as meaning reduction, contextualization errors, and mechanical depiction of law without considering sharia maqashid.

At the application level, a study by Setiawan (Agung Setiawan, 2024) in the ICMIL proceedings shows that AI has great potential in the legal process, especially in terms of speeding up access to legal texts, mapping school opinions, and analyzing contemporary laws. Likewise, Halim's study (Yuniati & Halim, 2017) suggests that AI can be a tool for ulama in the collective ijtihad process, but it must be accompanied by an ethical and supervisory framework so that it does not deviate from the principles of justice and benefit.

However, although there are studies that show the potential of AI in supporting Islamic law, the existing literature still does not offer concrete models or collaborative protocols between AI and Islamic scientific institutions in the context of collective ijtihad. This study is here to fill this gap by proposing a model of practical cooperation between ulama and AI technology, as well as a framework of sharia values and ethics as a guide for the use of AI in religious contexts.

Methods

This research is a qualitative study using a library research approach (Safwandy Nugraha, 2022). This study aims to explore and analyze in depth the potential of artificial intelligence (AI) as a tool in the process of collective ijtihad in Islam, as well as to assess collaborative opportunities between scholars and technology in addressing contemporary religious issues.

The approach used is qualitative-descriptive analytical, namely by analyzing the basic concepts of ijtihad, sharia principles, and AI technology, as well as examining the theories and thoughts of previous scholars regarding the integration of technology in a religious context.

The data sources in this study consist of: Primary Data: Books, scientific journal articles, proceedings, and official documents discussing AI, collective ijtihad, maqasid sharia, and the ethics of technology. Secondary Data:

Field study reports from fatwa institutions, scientific papers, expert interviews (if conducted), and previous research results from national and international journals.

Data collection was conducted through a systematic literature search in scientific journals such as AI & Society Journal, Islamic Law and Society, Al-Risalah, and others. Documentation analysis from institutions such as the Indonesian Ulema Council (MUI), the OIC Fiqh Academy, and the World Muslim Communities Council was also conducted. Furthermore, the work of experts such as Gary Bunt, Khalid Navid, Thomas Vogl, and Malik Ridwan was reviewed.

Data were analyzed using content analysis and thematic analysis techniques (Moeloeng, 2010), which included the following steps: Data Reduction, which filtered and selected data relevant to the main topic. Thematic Categorization, which grouped data into key themes such as the concept of collective ijtihad, the role of AI in decision-making, and principles of sharia ethics. Interpretation, which critically and constructively interpreted the data by linking AI theory to Islamic ijtihad principles.

Synthesis, which developed a conceptual formulation of a collaborative model between AI and scholars in the context of collective ijtihad.

To ensure the validity of the data (validity), source triangulation techniques are used, namely by comparing information from various types of credible scientific sources. Researchers also apply the principle of critical reflection, to avoid bias in the interpretation between technological science and Islamic jurisprudence.

Analysis/Discussion

1. AI as a Tool in the Ijtihad Process

Based on the analysis of contemporary literature, artificial intelligence (AI) shows great potential in supporting the ijtihad process, particularly in the form of collective ijtihad. Collective ijtihad is the process of making Islamic legal decisions jointly by scholars from various disciplines, such as fiqh, usul fiqh, tafsir, and hadith, to address complex new problems for which there are no explicit legal provisions in the texts (Yusuf & Yusri, 2017). In this context, AI can be a crucial tool due to its ability to process, integrate, and analyze large amounts of data in a very short time. One of the main functions of AI in ijtihad is to accelerate the process of finding sharia evidence, whether from the Quran, hadith, or classical and contemporary fiqh literature. Searching for evidence that would typically take days or even weeks manually can be completed in seconds with the help of a specially trained AI-based search system.

Furthermore, AI is capable of systematically comparing opinions between schools of thought (Maiga, 2025). This is crucial in the collective ijtihad process, where various school views must be examined and analyzed to produce unbiased and more inclusive legal decisions. This technology allows scholars to quickly see how the Hanafi, Maliki, Shafi'i, and Hanbali schools understand a problem and how they construct legal arguments based on the principles of usul fiqh. In this case, AI acts as an information aggregator, bringing together various sources of Islamic law in a single, integrated platform. Furthermore, AI also has the ability to conduct in-depth analysis of fiqh texts, both from classical texts (turats) and contemporary fatwas. This is possible thanks to advances in Natural Language Processing (NLP) technology, a branch of AI that understands and processes human language.

NLP enables AI systems to extract meaning from classical Arabic texts, recognize complex sentence structures, identify technical terms in Islamic jurisprudence (fiqh), and connect verses or hadith with interpretations and explanations by scholars. For example, if a scholar wants to find all of Imam Nawawi's opinions regarding usury in the book al-Majmu', NLP-based AI can quickly display all relevant quotations, complete with their context. This significantly speeds up the legal research process, which previously required significant time and effort. In collective ijtihad forums, the availability of comprehensive and well-organized data is crucial for effective inter-scholarly discussions. AI provides this facility by presenting structured information, from maps of evidence and synopses of schools of thought to histories of legal debates.

Thus, AI serves not only as a technical tool but also as a strategic knowledge assistant in supporting Islamic scholarly work. AI enables scholars and fatwa institutions to work more efficiently and informatively, especially in situations where time is limited but issues are highly complex. However, it is important to emphasize that AI's role is supportive, not a substitute. Legal decisions remain the authority of mujtahids who understand the maqasid al-shari'ah (objectives of Islamic law), consider maslahat (benefit), and understand the socio-cultural context of society. Therefore, the use of AI in collective ijtihad should be viewed as a complement that

strengthens the capacity of scholars to face the challenges of the times, not as an entity that takes over religious authority itself.

2. The Role of AI in Supporting Legal Decisions

Based on the analysis of contemporary literature, artificial intelligence (AI) shows great potential in supporting the ijtihad process, particularly in the form of collective ijtihad. Collective ijtihad is the process of making Islamic legal decisions jointly by scholars from various disciplines, such as fiqh, usul fiqh, tafsir, and hadith, to address complex new problems for which there are no explicit legal provisions in the texts (Bahren & Mustofa, 2024). In this context, AI can be a crucial tool due to its ability to process, integrate, and analyze large amounts of data in a very short time. One of the main functions of AI in ijtihad is to accelerate the process of searching for sharia evidence, whether from the Qur'an, hadith, or classical and contemporary fiqh literature. Finding evidence that would typically take days or even weeks if done manually can be completed in seconds with the help of a specially trained AI-based search system. Furthermore, AI is capable of systematically comparing opinions between schools of thought (Adib, 2023). This is crucial in the collective ijtihad process, where various school views must be examined and analyzed to produce unbiased and more inclusive legal decisions. This technology allows scholars to quickly see how the Hanafi, Maliki, Shafi'i, and Hanbali schools understand a problem and how they construct legal arguments based on the principles of usul fiqh. In this regard, AI acts as an information aggregator, uniting various sources of Islamic law in a single, integrated platform. Furthermore, AI also has the capability to conduct in-depth analysis of fiqh texts, both from classical texts (turats) and contemporary fatwas. This is possible thanks to advances in Natural Language Processing (NLP) technology, a branch of AI that understands and processes human language (Fahmi et al., 2023).

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3. Epistemological Risks and Limitations of AI

Literature analysis also indicates significant epistemological risks in the application of artificial intelligence (AI) in the context of Islamic law, particularly if its use is not accompanied by adequate Sharia oversight and guidance. Studies conducted by Khalid (Khalid, 2022) and Malik et al. (Malik et al., 2024) emphasize that AI,

despite its technical sophistication, still operates based on data logic and statistical algorithms, which are neutral and lack a value dimension. This poses a serious challenge because Islamic law emphasizes not only technical accuracy but also the consideration of normative values, such as justice, public interest (maslahah), maqasid sharia (objectives of sharia), and hikmah (legal wisdom) within specific social and moral contexts. If AI is used mechanically for example, simply by matching evidence or classifying fiqh opinions without considering ethical values and the context of the community's lives, it risks producing deviant or meaninglessly rigid legal conclusions. Furthermore, these epistemological risks encompass several important aspects. First, AI has the potential to distort the meaning of religious texts because NLP and machine learning systems are not always able to understand the idiom, majaz (metaphorical meaning), and historical context of classical texts (Hutchinson, 2024). Second, there is the risk of contextualization errors, where AI takes a fatwa or scholarly opinion and applies it literally without considering contemporary socio-political and cultural conditions that are very different from the era in which the text originated (Spennemann & Dirk, 2024). Third, AI could lead to a fragmentation between law and Islamic ethical values, namely when the resulting legal product is based solely on the syntax and logical structure of evidence, but loses the spirit of sharia, which is based on justice, compassion, and balance in life (Mustapha et al., 2025). In the long term, this could erode public trust in the authority of Islamic law if the law is perceived as mechanistic and inhumane.

To avoid these risks, researchers emphasize the importance of active collaboration between technology experts and scholars. AI should not be left to operate in a vacuum, but rather must be guided by the principles of the maqasid sharia. This means that religious scholars play a role as epistemic guides, overseeing how AI systems understand, filter, and present religious information. Meanwhile, technologists are responsible for building AI systems that are transparent, auditable, and able to accommodate diverse fiqh and ethical perspectives. This collaboration must be dialogic and ongoing, as technological developments are constantly changing, while sharia principles need to be maintained to remain relevant, without being reduced to mere technical products. With this approach, AI will not only become an effective tool for Islamic law but also remain within the framework of the values of justice, welfare, and civility as mandated by the maqasid sharia.

4. Opportunities for Collaboration between Scholars and Technology

This study shows that there is a significant opportunity for productive collaboration between scholars and technology, particularly in the field of Islamic legal decision-making (ijtihad) (Al Hamid et al., 2023). This collaboration has great potential to be realized through national and international fatwa forums, collective ijtihad institutions, and Islamic study centers that are beginning to open themselves to digital transformation. This openness is supported by the increasing complexity of ummah's issues in the modern era, such as bioethics, Sharia fintech, environmental issues, and even artificial intelligence itself all of which demand a swift, precise, and contextual response from Islamic law. In this context, artificial intelligence (AI) can play a strategic role in the early stages of the ijtihad process, namely as a tool to assist in data collection, mapping contemporary issues, and initial analysis of the social or societal implications of a law. Technologies such as Natural Language Processing (NLP), text mining, and semantic analysis enable scholars and researchers to quickly and accurately sift through thousands of sharia documents, fatwas, fiqh journals, and social news. This is crucial in developing problem mapping, the primary foundation for responsible ijtihad that is inseparable from social reality.

However, the role of AI stops at the technical processing stage and does not address the normative or interpretative aspects of Islamic law. This is where the role of scholars becomes crucial. Scholars act not only as data users but also as interpreters, liaisons between text and context, and guardians of the values of the

maqasid sharia. They employ classical methods such as usul al-fiqh, qiyas (legal analogy), istihsan (legal preference based on benefit), maslahah mursalah, and istishab to assess, weigh, and conclude legal conclusions from the initial AI processing results. In other words, AI only provides the "raw material" for ijtihad in the form of structured information and relevant data, while the final decision remains the domain of scholars with intellectual integrity and spiritual depth. This kind of collaboration not only bridges the gap between technological speed and profound wisdom, but also marks the emergence of what can be called a hybrid ijtihad model—a new model in which the sophistication of modern computing systems merges with the epistemological and methodological wisdom of the Islamic legal tradition.

This hybrid ijtihad model enables the development of fatwas or sharia rulings that are more responsive to the dynamics of the times without losing their traditional roots. It also opens up space for the formation of an inclusive and interdisciplinary Islamic scientific ecosystem, where technologists, data scientists, and religious scholars can collaborate to formulate adaptive and solution-oriented sharia solutions. By maintaining their respective roles and boundaries AI as providers of data and analysis, and religious scholars as legal and value authorities, this synergy has the potential to become a new milestone in the renewal of contemporary ijtihad, while ensuring that Islamic law remains relevant and visionary in facing the challenges of the digital age.

5. Implications for the Future of Islamic Law

The use of artificial intelligence (AI) in the collective ijtihad process cannot be understood solely as a technical innovation, but rather represents a significant methodological transformation in contemporary Islamic legal practice. This transformation impacts the way scholars formulate fatwas and rulings, shifting from a highly manual approach based on memorization and textual analysis to a technology-assisted, big data-driven approach (Al Hamid et al., 2023). In collective ijtihad, where scholars from various disciplinary backgrounds come together to formulate legal decisions, the presence of AI can expedite the process of finding evidence, identifying legal trends, and providing systematic comparisons across schools of thought. This significantly reduces the time typically spent on literature searches and basic analysis. Furthermore, AI also promotes a more inclusive approach, allowing all legal perspectives both classical and contemporary to be accessed and considered equally, without bias toward a particular school of thought or geographic region. Moreover, AI offers data-driven ijtihad, where decision-making is not solely based on intuition or theoretical argumentation, but is also supported by social and historical evidence gathered through technological analytics (Abdullah, 2024). This is particularly important when addressing new issues with no direct precedent in classical Islamic jurisprudence, such as bioethical issues (e.g., organ transplantation, genetic modification), Sharia-compliant digital finance (including cryptocurrency, blockchain-based smart contracts), and emerging technological products (such as artificial intelligence itself, robotics, and the metaverse). In this context, AI can function as an analytical tool, providing early insights into the social, legal, and ethical impacts of new phenomena. By combining the computing power of AI with the wisdom of Islamic legal tradition, scholars can formulate fatwas that are not only methodologically sound but also adaptable to changing times.

However, the use of AI in collective ijtihad must remain within the framework of Islamic ethics and under the scientific supervision of scholars. AI is not a normative entity; It simply runs algorithms based on existing data, without considering the values of the maqasid sharia, such as justice, welfare, and balance. Therefore, the supervision of Islamic scholars as guardians of Islamic scientific authority and morality remains an absolute requirement. With active collaboration between technology experts and Islamic scholars, AI can be utilized more responsibly and accurately to support the primary objectives of sharia, namely safeguarding religion, life,

intellect, lineage, and property. Within this framework, AI is not a substitute for human ijtihad, but rather a modern instrument that strengthens the collective capacity of Islamic scholars to resolve the problems of the community more efficiently and effectively. Therefore, the ethical and strategic use of AI in collective ijtihad can be seen as a concrete manifestation of the renewal (tajdid) of Islamic law that remains rooted in tradition but open to technological advancements.

The results and findings of this study have several important implications that directly impact the development of ijtihad methodology in Islam in the digital age. First, this study demonstrates a methodological transformation in the ijtihad process, where artificial intelligence (AI) is beginning to be integrated as a tool in Islamic legal decision-making. This indicates that Islamic law is not static, but rather adaptable to technological advances, as long as it remains within the framework of the maqasid sharia. AI enables efficiency in finding evidence, mapping fiqh, and social analysis, which previously required significant time and effort, thereby accelerating the collective ijtihad process and increasing its accuracy and breadth. Second, these findings imply a strategic opportunity for the development of a hybrid ijtihad model, namely a synergy between the roles of AI as a provider of legal information and data, and ulama as determinants of law based on ethical considerations, wisdom, and sharia values. This model has the potential to create a more responsive, inclusive, and data-driven fatwa system, without diminishing the authority of traditional scholarship.

Furthermore, this study also highlights the importance of establishing an ethical framework and a sharia-compliant oversight system for the use of AI for religious purposes. This is crucial to prevent epistemological risks, such as distortion of meaning, reduction of Islamic ethical values, and miscontextualization of Islamic evidence. Therefore, collaboration between technology experts and Islamic scholars must be directed not only at technical aspects, but also at establishing normative protocols and precautionary principles so that AI remains a tool, not a substitute for mujtahids. Furthermore, these findings have implications for Islamic education, particularly in Islamic studies curricula at universities. Integration of sharia studies and digital technology is needed so that future generations of Islamic scholars have adaptive epistemic skills to address the challenges of the times. Finally, the practical implications of this research are highly relevant in responding to contemporary issues such as bioethics, sharia fintech, and digital prayer spaces, where fatwas and legal decisions are required quickly, accurately, and still based on sharia principles. Thus, the ethical and collaborative use of AI can be part of a strategy to reform Islamic law for the benefit of the community in the era of the digital revolution.

Conclusion

This study concludes that artificial intelligence (AI) has great potential as a tool for collective ijtihad in the digital age. AI's ability to access, process, and analyze thousands of Islamic texts both classical and contemporary can accelerate and expand the reach of Islamic scholars in formulating Islamic law for complex new issues. With the support of technologies such as Natural Language Processing (NLP), AI can help integrate references across schools of thought, compile maps of Islamic evidence, and provide relevant social analysis, thereby increasing the efficiency and accuracy of legal decision-making. However, AI must remain understood as a supporting instrument, not as an entity that usurps religious authority.

In addition to its benefits, this study also emphasizes the epistemological risks that need to be anticipated, such as deviations in meaning, errors in contextualization, and a reduction in Islamic ethical values if AI is used without strict Sharia oversight. Therefore, active collaboration between technology experts and Islamic scholars is essential to ensure that the use of AI remains within the framework of the maqasid of Sharia and the

values of justice. This research proposes a hybrid ijtihad model as an integrative solution, where AI acts as a data provider and scholars act as wisdom- and ethics-based legal determinants. Thus, the use of AI in collective ijtihad is not only a form of technological innovation but also a contribution to the renewal of Islamic legal methodology, making it more responsive, adaptive, and beneficial for Muslims today and in the future.

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