

Maqāṣid al-Sharī'ah in the Digital Era: Challenges in Islamic Family Law and Halal Lifestyle in Indonesia

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ABSTRACT

Background: The rapid advancement of digital technology has raised significant questions about how Islamic principles, particularly maqāṣid al-sharī'ah (the objectives of Islamic law), can be effectively applied in the modern world. In Indonesia, this is especially important in areas such as Islamic family law and the promotion of a halal lifestyle. Digital platforms for halal products and services offer new opportunities for Muslims to adhere to Islamic teachings. However, these advancements also present challenges in ensuring that the principles of maqāṣid al-sharī'ah are maintained in this digital era.

Methods: This study employs a qualitative approach, using literature reviews and case analyses. It examines how digital technology, including halal e-commerce platforms and digital halal certification applications, supports the halal lifestyle while ensuring adherence to the principles of maqāṣid al-sharī'ah. The research focuses on the intersection of Islamic family law, halal lifestyle, and technological innovation, analyzing both the opportunities and challenges in these areas.

Results: The study finds that digital technology has significantly improved access to halal products and services and increased transparency in areas such as marriage, divorce, and family rights. However, challenges remain, such as the unverified accuracy of information on digital platforms, the need for stronger regulatory frameworks, and the potential deviation from Islamic principles due to misuse of technology.

Discussion: The research highlights the importance of balancing technological advancements with the core values of maqāṣid al-sharī'ah, especially in Islamic family law and halal lifestyles. The role of government, legal institutions, and society is crucial in ensuring that technological innovations align with Islamic principles and promote justice and public welfare.

Conclusion: While digital technology offers substantial benefits in promoting a halal lifestyle, it is vital to align these advancements with maqāṣid al-sharī'ah. Education on Islamic principles and the responsible use of technology are essential for ensuring that technological progress does not undermine Islamic values.

Novelty: This study provides fresh insights into the intersection of maqāṣid al-sharī'ah and digital technology in Indonesia, particularly in Islamic family law and halal lifestyle. It emphasizes the need for a collaborative, sustainable approach to digital innovation that upholds Islamic values.

Keyword: Maqāṣid al-Sharī'ah, Digital Technology, Islamic Family Law, Halal Lifestyle

INTRODUCTION

The rapid development of digital technology has raised important issues regarding how Islamic principles, particularly *maqāṣid al-sharī'ah* (the objectives of Islamic law), can be effectively implemented in the modern digital era. In Indonesia, several regulations currently govern areas like halal product certification and Islamic family law, but these laws face challenges in keeping pace with technological advancements. One key regulation is Law No. 33 of 2014 on Halal Product Assurance, which provides a legal framework for halal certification. However, the rise of e-commerce and digital platforms has exposed gaps in this law, as it lacks specific provisions for verifying halal certification in digital spaces, potentially leading to confusion and misinformation for consumers.

Similarly, Law No. 11 of 2008 on Electronic Information and Transactions (ITE Law), amended by Law No. 19 of 2016, regulates electronic transactions and digital communications, ensuring transparency and preventing fraud. Yet, this law does not address religious and ethical concerns related to halal products in the digital marketplace, creating a gap in consumer protection within e-commerce platforms selling halal goods. Another relevant regulation, Government Regulation No. 31 of 2019 on the Implementation of Halal Product Assurance, elaborates on halal certification but is primarily focused on traditional commerce and does not fully address the challenges of online halal product certification, leaving room for inconsistencies in its enforcement across digital platforms.

Law No. 21 of 2008 on Islamic Banking also plays a role in ensuring that financial transactions comply with Islamic principles, but it does not directly address digital financial services. With the increasing use of fintech and digital banking, there are concerns about ensuring these services align with *maqāṣid al-sharī'ah*, especially regarding the prevention of usury and exploitation. Furthermore, Law No. 1 of 1974 on Marriage regulates marriage and family law but does not consider the implications of digital technology on Islamic family law processes, such as online divorce services or inheritance solutions, which could potentially harm individuals, especially women and children, if not properly regulated.

Additionally, Law No. 6 of 2014 on Villages aims to support halal lifestyles at the community level but does not address how digital platforms can be utilized in rural areas, where access to technology may be limited. Finally, The 2019 Presidential Regulation on the National Halal Product Assurance Agency (BPJPH) establishes the BPJPH to oversee halal certification. While this regulation provides oversight for traditional halal certification, it has not yet adapted fully to the digital space, where the integrity of halal certification could be compromised due to inadequate oversight mechanisms.

Overall, while Indonesia has a strong regulatory framework for halal product assurance and Islamic family law, current laws fall short in addressing the unique challenges posed by digital platforms. These regulatory gaps raise important issues such as the need for stronger digital regulations, clearer standards for online halal certification, and the integration of Islamic ethical principles in digital family law services. Addressing these gaps is crucial to ensuring that technological advancements support Islamic values and do not undermine *maqāṣid al-sharī'ah*.

The rapid development of digital technology has brought significant changes in various aspects of life, including the application of the principles of *maqāṣid al-sharī'ah*. *Maqāṣid al-sharī'ah*

is the main goal of Islamic law which aims to protect essential human values, such as religion (dīn), life (nafs), reason (aql), property (māl), and offspring (nasl). The application of maqāṣid al-sharīʿah has a very important role in everyday life, especially in countries with a Muslim majority like Indonesia (Abdullah, 1994). This is very visible in the application of Islamic family law and a halal lifestyle. Along with the rapid development of digital technology, various opportunities arise to increase the application of Islamic principles through digital platforms. E-commerce, digital applications and other online platforms now make it easier for people to access halal products. However, the use of digital technology in the context of implementing maqāṣid al-sharīʿah also presents new challenges that need to be overcome (Jonker, 2019; Ribadu and Wan Ab. Rahman, 2019; Huang et al., 2020; Sari, 2023; Badawi et al., 2024; Naisabur et al., 2024).

In this context, there are two main issues that need attention. First, how digital technology can be used to support a halal lifestyle and the application of Islamic family law without deviating from the principles of maqāṣid al-sharīʿah. Second, although digital technology provides convenience, there are concerns regarding the accuracy of information and supervision of digital platforms related to halal products, as well as the potential for misuse of technology in matters that are contrary to Islamic values. With this background, this research aims to explore more deeply how digitalization can support the implementation of maqāṣid al-sharīʿah in Indonesia, especially in aspects of Islamic family law and halal lifestyle, as well as the challenges faced in this process.

The formulation of the problem in this research is how to apply maqāṣid al-sharīʿah in the context of Islamic family law and halal lifestyle in the digital era? What challenges arise in integrating digital technology with the principles of maqāṣid al-sharīʿah, especially in terms of information accuracy and monitoring of digital platforms related to halal products? In addition, what is the role of existing regulations in regulating this, and are the current regulations sufficient to address the problems arising from the use of digital technology in this context?

The purpose of this study is to analyze how digital technology can facilitate the implementation of maqāṣid al-sharīʿah, especially in the field of Islamic family law and halal lifestyle. In addition, this study also aims to identify the challenges faced in the use of digital technology, as well as suggest steps that can be taken to ensure that this technology remains within the corridor of Islamic law. This study also aims to evaluate the effectiveness of existing regulations in supervising the use of technology in this context, as well as to provide policy recommendations that can support the development of digital systems that are in line with the principles of maqāṣid al-sharīʿah.

The benefits of this study are very important, both academically and practically. Academically, this research is expected to contribute to the development of knowledge related to the integration of digital technology in Islamic law, especially in the context of maqāṣid al-sharīʿah. In practice, the results of this study are expected to provide guidance for policy makers, supervisory institutions, and digital industry players in designing systems and regulations that can facilitate the implementation of Islamic law in the digital era. In addition, this study is also useful for Muslim communities, especially in Indonesia, in ensuring that they can live a halal lifestyle by utilizing existing technology.

The urgency of this research is increasingly felt considering the increasingly rapid development of digital technology that has the potential to change people's lifestyles, including in terms of halal lifestyles and the implementation of Islamic family law. Without adequate supervision, the use of digital technology can risk leading to deviations from the principles of *maqāṣid al-sharīʿah*. Therefore, this research is important to ensure that technological developments can go hand in hand with efforts to maintain integrity and conformity with Islamic law.

In Indonesia, several laws that relevant to the application of technology in the context of Islamic law are Law No. 11 of 2008 concerning Information and Electronic Transactions (ITE) and Law No. 33 of 2014 concerning Halal Product Assurance. The ITE Law provides a legal basis for electronic transactions, which also includes transactions related to halal products. Meanwhile, the Halal Product Guarantee Law aims to ensure that products circulating in Indonesia meet halal standards in accordance with Islamic law. However, in implement as a result, there are still challenges in monitoring digital platforms that provide halal products, as well as misuse of technology that can harm the interests of Muslims.

For this reason, this research will also examine the extent to which existing laws are able to answer the challenges in implementing digital technology in accordance with *maqāṣid al-sharīʿah*. One of the focuses of this research is evaluating the effectiveness of existing laws in providing protection for Muslim consumers, as well as providing recommendations for improving regulations so that they can be more effective in monitoring the use of digital technology in the context of halal and Islamic family law.

This research also seeks to provide a clearer picture of how digital technology can support the application of the principles of *maqāṣid al-sharīʿah*, as well as how existing regulations can be adapted to current developments. Thus, it is hoped that this research will not only provide new insights in the fields of Islamic law and technology, but also provide practical contributions to the development of policies that support the welfare of Muslims in Indonesia.

LITERATURE REVIEW

The concept of *maqāṣid al-sharīʿah* has been widely explored within academic literature, particularly regarding its application in Islamic family law and halal lifestyles. *Maqāṣid al-sharīʿah* is often explained as encompassing five core objectives: the protection of religion (*dīn*), life (*nafs*), intellect (*aql*), wealth (*māl*), and lineage (*nasl*). Scholars have debated the interpretation and prioritization of these objectives, particularly in relation to modern challenges. In the context of Islamic family law, *maqāṣid al-sharīʿah* plays a crucial role in protecting individual rights and ensuring justice in family matters. This includes safeguarding the rights of women in marriage and divorce, and providing for the welfare of children in terms of protection, education, and inheritance. On the other hand, halal lifestyles, defined by the observance of what is permissible (*halal*) and avoiding what is prohibited (*haram*) in Islam, have been significantly influenced by the rise of digital platforms (Ribadu and Wan Ab. Rahman, 2019; Ahyani et al., 2020; Ahyani and Muharir, 2021; Ahyani, 2021). E-commerce, online marketplaces, and halal product certification apps have made it easier for consumers to access halal goods, thus facilitating the lifestyle choices of Muslims. However, the digital era presents its own set of challenges. Among these are concerns about the accuracy of halal certification, the potential for misinformation, and the lack of regulatory oversight on digital

platforms. Studies have called for harmonization between Islamic law and technological advancements to ensure that digital tools align with *maqāṣid al-sharīʿah*, thereby preventing the misuse of technology and upholding Islamic ethical standards.

The concept of *maqāṣid al-sharīʿah*, which refers to the higher objectives of Islamic law, has been extensively explored in academic literature. Scholars agree that the primary purpose of *maqāṣid al-sharīʿah* is to safeguard essential human values, including religion (*dīn*), life (*nafs*), intellect (*aql*), wealth (*māl*), and lineage (*nasl*). These objectives are seen as fundamental for maintaining justice, equity, and the well-being of society (Assaad et al., 2022; Ahmed and Riaz, 2024; Anwar et al., 2024). However, there is considerable debate among scholars about the relative importance and prioritization of these objectives, especially when they intersect with contemporary issues. For instance, the protection of religion (*dīn*) remains a central tenet of Islamic law, but in a modern, digitally connected world, the safeguarding of intellect (*aql*) and wealth (*māl*) has become increasingly important, especially with the rise of digital platforms and e-commerce.

In the context of Islamic family law, *maqāṣid al-sharīʿah* plays a vital role in ensuring fairness and justice, especially concerning individual rights in marriage, divorce, and inheritance (Asman, 2020; Fauzi et al., 2020; Abubakar et al., 2023; Muljan et al., 2024; Daniela et al., 2024). Scholars such as Al-Ghazali have emphasized that one of the central purposes of *maqāṣid al-sharīʿah* is the protection of individual rights, particularly those of women and children, within the family structure. The preservation of these rights is essential to maintaining a just and ethical society. Various studies have explored how Islamic family law, when guided by *maqāṣid al-sharīʿah*, aims to protect the dignity and welfare of women, ensuring that their rights in marriage, divorce, and inheritance are upheld. This aligns with the broader objective of safeguarding lineage (*nasl*), ensuring that the welfare of children is prioritized and their rights to education, protection, and inheritance are preserved.

As the digital era continues to evolve, so too does the influence of technology on the practice of Islam, particularly in terms of halal lifestyles. The halal lifestyle is fundamentally concerned with adhering to what is permissible (*halal*) and avoiding what is prohibited (*haram*) (Henderson, 2016; Huda et al., 2024; Abdul Halim et al., 2024). The advent of digital platforms such as e-commerce, online marketplaces, and halal certification applications has dramatically changed how Muslims engage with halal products. These platforms offer a convenient and efficient way for consumers to access halal goods, ranging from food products to clothing, cosmetics, and even financial services. The growth of digital technology has made it easier for Muslims to make informed choices about halal products, thus fostering a lifestyle that aligns with Islamic principles.

Despite these advancements, the integration of digital tools in the halal sector also presents a number of challenges. One of the most significant issues is the accuracy and reliability of halal certification on digital platforms. In many instances, there is a lack of standardized procedures for certifying products as halal, which leads to discrepancies and inconsistencies in the certification process. Scholars and industry experts have raised concerns about the potential for misinformation and misleading claims, particularly in the absence of proper oversight and regulation. This issue has been exacerbated by the sheer volume of products available on online platforms, which makes it increasingly difficult for consumers to verify the authenticity of halal certifications (Abdul and Khokhar, 2023; Al-shami and Abdullah, 2023). Some studies have

argued that this lack of regulation and oversight could result in consumers inadvertently purchasing products that do not meet Islamic standards.

To address these concerns, several studies have called for greater harmonization between Islamic law and technological advancements. Scholars suggest that in order to ensure the alignment of digital platforms with the objectives of *maqāṣid al-sharīʿah*, it is crucial to implement stringent regulatory frameworks that can guarantee the authenticity of halal certifications. These regulations could include standardized procedures for certification, the establishment of authoritative halal certification bodies, and the use of advanced technologies such as blockchain to track and verify the authenticity of halal products. Furthermore, these regulatory measures would need to be supported by educational initiatives to inform both consumers and producers about the importance of adhering to *maqāṣid al-sharīʿah* in the digital realm.

The literature also highlights the ethical challenges posed by digital technology in areas outside of halal products, such as the regulation of online content. For instance, the proliferation of online gambling, pornography, and other harmful content on digital platforms poses a serious threat to the protection of religion (*dīn*) and intellect (*aql*) (Huang et al., 2022; Bhwana, 2024; Chagas et al., 2024; Escario et al., 2024; Ahyani, 2024). Researchers argue that the digital age requires a new approach to regulating online content to prevent the dissemination of material that is detrimental to Islamic values. The challenge lies in ensuring that technology is used in a way that promotes the welfare of society while safeguarding individuals from harmful influences. In this context, *maqāṣid al-sharīʿah* serves as a guiding principle to ensure that technological advancements align with Islamic ethics and contribute positively to the welfare of the Muslim community.

Another aspect that has garnered attention in the literature is the potential for digital tools to enhance the implementation of Islamic family law. Online platforms for legal counseling, marriage registration, divorce proceedings, and inheritance claims have made legal processes more accessible and efficient. These platforms can facilitate the protection of individual rights, particularly for women and children, by providing them with easy access to legal resources and services that are consistent with Islamic law. However, scholars caution that the digitization of family law must be done with careful consideration of the ethical implications, particularly in relation to the privacy and security of personal information. The integration of digital tools in Islamic family law must prioritize the protection of vulnerable individuals and ensure that the information provided is accurate and reliable (Widianingsih and Hapidin, 2023; Surasa, 2024).

Some scholars have also focused on the potential of digital technology to promote broader social justice goals within the framework of *maqāṣid al-sharīʿah*. Digital tools can help facilitate transparency and accountability in various sectors, including financial services, healthcare, and education. For example, digital financial platforms that offer interest-free loans or Islamic banking services have the potential to foster a more equitable financial system that aligns with the objectives of *maqāṣid al-sharīʿah*, particularly in terms of wealth (*māl*) distribution and the prevention of exploitation. Additionally, the use of technology in education can contribute to the development of intellectual capital, helping to safeguard intellect (*aql*) and providing Muslims with the tools to pursue knowledge in a manner that is consistent with Islamic teachings.

In conclusion, the integration of digital technology with the principles of *maqāṣid al-sharīʿah* presents both opportunities and challenges. While technology has the potential to enhance the accessibility and transparency of halal products and Islamic family law, it also raises significant concerns about the accuracy of information, regulatory oversight, and the ethical implications of online content. As the digital era continues to evolve, scholars and practitioners alike emphasize the need for careful regulation and education to ensure that technological advancements align with Islamic values. This literature review underscores the importance of harmonizing Islamic law with digital technology to ensure that *maqāṣid al-sharīʿah* remains at the forefront of contemporary Islamic practice in the digital age.

METHODS

This study adopts a qualitative research approach, utilizing a combination of literature review and case analysis methods. The literature review involves a comprehensive examination of academic journal articles, books, and policy reports that explore Islamic family law, halal lifestyles, and the intersection of these areas with digital technology. This review serves as the theoretical foundation for understanding how digital technology can align with *maqāṣid al-sharīʿah*, particularly in the context of Islamic family law and halal consumption. It focuses on identifying the opportunities and challenges that arise when integrating digital platforms with Islamic principles.

The case analysis method is employed to evaluate real-world examples of digital platforms, e-commerce applications, and digital tools that promote halal lifestyles. The analysis also includes case studies from the field of Islamic family law, assessing the role of digital platforms in facilitating processes such as marriage, divorce, inheritance, and polygamy, as well as the application of *maqāṣid al-sharīʿah* in these contexts. By studying these cases, the research aims to identify practical challenges and successes in the integration of digital technology with Islamic values.

Furthermore, the study adopts a sharia approach to family law analysis, relying on Islamic legal sources to ensure that the principles of *maqāṣid al-sharīʿah* are upheld (Auda, 2008; Ribadu and Wan Ab. Rahman, 2019). This includes an examination of key issues in Islamic family law, such as marriage, polygamy, interfaith marriage, inheritance, childcare, age limits, and wills. The research involves using interviews, observations, and documentation methods to gather insights from relevant stakeholders, including legal experts, practitioners, and digital platform users. The data obtained through these methods is then subjected to data reduction analysis, data presentation, and drawing conclusions, following a systematic process to synthesize findings.

Islamic legal research is an integral part of general legal research, applying a scientific approach to obtain reliable and accountable information (Harahap, 2020). Through this methodological approach, the study seeks to understand the influence of digital technology on the implementation of *maqāṣid al-sharīʿah*, ensuring that technological innovations contribute to the promotion of justice, ethical behavior, and adherence to Islamic principles. By analyzing both theoretical and practical aspects, this research aims to offer valuable insights into the challenges and opportunities that digital platforms bring to Islamic family law and halal lifestyle practices.

RESULTS

The findings of this study reveal several key insights into the relationship between digital technology and the application of *maqāṣid al-sharīʿah*. First, digital platforms, such as e-commerce websites and halal certification apps, provide significant opportunities to facilitate access to halal products and services (Briliana and Mursito, 2017; Olya and Al-ansi, 2018; Pratiwi et al., 2024; Rofiah et al., 2024). These platforms have revolutionized the way Muslims can purchase food, clothing, and other goods that align with Islamic principles. Halal e-commerce platforms have made it easier for consumers to identify and buy certified halal products, promoting ethical consumption in line with Islamic values (Sari, 2023; Naisabur et al., 2024). Additionally, digital tools have enhanced transparency in the Islamic family law process. For instance, online resources and legal platforms can help individuals navigate marriage, divorce, and inheritance issues in accordance with Islamic law. Digital technology has also opened the door to greater accessibility and efficiency in the delivery of legal services. However, the study also identifies challenges. One of the major concerns is the potential for inaccurate or misleading information on digital platforms, especially when it comes to halal certification. The lack of uniform standards for halal certification across digital platforms can cause confusion and undermine consumer trust. Additionally, the absence of stringent regulations for digital halal certification raises concerns about the integrity of these systems. Another issue is the misuse of technology in areas such as online gambling, pornography, or other forms of exploitation, which contradict the principles of *maqāṣid al-sharīʿah*. These challenges highlight the need for proper supervision and regulation to ensure that technology serves as a tool for upholding, rather than undermining, Islamic values.

The findings of this study reveal several key insights into the relationship between digital technology and the application of *maqāṣid al-sharīʿah* (Huda et al., 2024). First and foremost, the study identifies the significant potential of digital platforms, such as e-commerce websites and halal certification apps, in facilitating access to halal products and services. These platforms have fundamentally transformed how Muslims can purchase food, clothing, and other goods that comply with Islamic principles (Aslan, 2023). Halal e-commerce platforms have made it much easier for consumers to identify and buy certified halal products, promoting ethical consumption in alignment with Islamic values. The convenience and accessibility of these platforms have empowered Muslims to make informed choices and integrate halal principles into their daily lives with greater ease.

Furthermore, the use of digital tools has enhanced transparency in the Islamic family law process. For example, online legal resources and platforms have become vital tools for individuals navigating complex issues related to marriage, divorce, and inheritance, which are governed by Islamic law. These digital tools offer more accessible avenues for Muslims to understand their rights and responsibilities within the family structure. Moreover, the availability of online resources ensures that individuals, particularly those who may not have easy access to traditional legal systems, can engage with family law processes more efficiently and in a manner that aligns with *maqāṣid al-sharīʿah*.

Digital technology has also increased the efficiency and accessibility of legal services, allowing for quicker and more streamlined processes. For instance, online platforms that provide family counseling, marriage registration, and divorce proceedings help facilitate these processes in a way that respects Islamic principles. The use of digital platforms in legal services has

significantly reduced barriers to accessing justice, particularly for women and marginalized communities, ensuring they can assert their rights in accordance with Islamic law. This technological advancement reflects the *maqāṣid al-sharīʿah* goal of promoting justice and protecting individual rights, specifically those of vulnerable groups.

However, despite these positive developments, the study also identifies several challenges in the integration of digital technology with *maqāṣid al-sharīʿah*. One of the primary concerns is the potential for inaccurate or misleading information on digital platforms, particularly regarding halal certification. Many digital platforms offering halal products do not adhere to standardized certification procedures, leading to inconsistencies and confusion. The lack of a uniform certification process makes it difficult for consumers to differentiate between authentic halal products and those that may falsely claim to meet Islamic standards. This inconsistency can undermine consumer trust and, ultimately, the integrity of halal markets.

The absence of stringent regulations for halal certification across digital platforms exacerbates this issue. Without a clear regulatory framework in place to govern halal certification in the digital space, the risk of exploitation and misinformation increases. The study highlights the importance of establishing robust regulatory measures to ensure that halal certification on digital platforms is credible and standardized. The Indonesian Halal Certification Law (Undang-Undang Nomor 33 Tahun 2014 tentang Jaminan Produk Halal) addresses this by creating a framework for halal certification, but its application in the digital space remains a challenge. Without such regulations, consumers may be misled or unknowingly purchase products that do not meet halal standards, which contradicts the ethical consumption principles outlined by *maqāṣid al-sharīʿah* (Henderson, 2016; Halal Product Assurance Organizing Agency of the Republic of Indonesia, 2024; Huda et al., 2024, 2024; Abdul Halim et al., 2024).

Another critical challenge identified in the study is the misuse of digital technology in areas that directly contradict the principles of *maqāṣid al-sharīʿah*. For example, the proliferation of online gambling, pornography, and other harmful content on digital platforms poses a direct threat to the protection of religion (*dīn*) and intellect (*aql*). These forms of content, which are not only harmful but also morally incompatible with Islamic teachings, have become increasingly accessible through digital technology. The Indonesian Information and Electronic Transactions Law (Undang-Undang Nomor 11 Tahun 2008 tentang Informasi dan Transaksi Elektronik) addresses some of these concerns, but enforcement in the digital space remains a challenge. The study underscores the need for stronger regulations and oversight to prevent the spread of such content, which undermines the broader objectives of *maqāṣid al-sharīʿah*.

The misuse of technology for exploitative purposes further highlights the need for supervision and regulation to protect the values upheld by *maqāṣid al-sharīʿah*. This is especially relevant in areas such as online financial transactions, where the rise of digital banking and e-commerce has opened new avenues for exploitation. For example, interest-based financial products that contradict the prohibition of *riba* (usury) in Islam may proliferate if left unchecked. As such, it is essential to implement comprehensive regulations that ensure digital platforms comply with Islamic ethical standards, particularly in financial services. The Indonesian Law on Islamic Banking (Undang-Undang Nomor 21 Tahun 2008 tentang Perbankan Syariah) could serve as a model to regulate digital financial services to prevent unethical financial practices.

The findings also emphasize the need for greater public awareness and education on the proper use of technology in accordance with *maqāṣid al-sharīʿah*. Many Muslims may not fully understand how to navigate the digital space in a way that aligns with Islamic principles. There is a growing need for educational initiatives that teach consumers about the importance of verifying halal certification, as well as the ethical use of digital platforms. Such initiatives can play a crucial role in empowering individuals to make informed decisions, ensuring that their use of technology contributes to upholding Islamic values rather than detracting from them.

The study also suggests that while digital technology has the potential to support halal lifestyles and Islamic family law, its benefits can only be fully realized if effective regulatory frameworks are established. The government, religious authorities, and industry stakeholders must collaborate to create standards and guidelines for halal certification in the digital space. Moreover, there should be ongoing efforts to ensure that digital platforms are regularly monitored and held accountable for compliance with Islamic principles. Regulatory frameworks like the Halal Product Assurance Agency (BPJPH) under Law No. 33 of 2014 can be instrumental in this process, helping to ensure that halal certification is applied correctly across digital platforms.

In conclusion, the study highlights that digital technology offers significant opportunities for facilitating access to halal products and improving the accessibility of Islamic family law. However, the potential challenges associated with inaccurate information, lack of regulation, and misuse of technology must be addressed. The findings stress the importance of robust oversight, regulatory standards, and public education to ensure that digital tools are aligned with the objectives of *maqāṣid al-sharīʿah*. By taking these steps, digital technology can become a valuable tool for promoting halal lifestyles and protecting the rights of Muslims in the digital age, in compliance with national regulations such as Indonesia's Halal Certification Law and the Information and Electronic Transactions Law.

DISCUSSION

The discussion of the findings highlights the critical role digital technology plays in supporting halal lifestyles and the implementation of Islamic family law. While there are numerous benefits, such as greater accessibility to halal products and services, there are significant challenges that must be addressed. One of the key challenges is ensuring the accuracy and reliability of halal certification in the digital space. Inaccurate labeling and certification can mislead consumers and potentially violate the principles of *maqāṣid al-sharīʿah*. Furthermore, the digitalization of Islamic family law processes offers significant advantages in terms of transparency and efficiency, but it also raises concerns about the protection of individuals' rights, particularly the rights of women and children (Harry et al., 2024; Suebu, 2024; Suriani et al., 2024). For example, in divorce cases, digital platforms that offer legal guidance must ensure that the information provided does not harm any party, especially in terms of inheritance or custody issues. Moreover, while technology can improve access to information, there is a risk that it can be misused, leading to exploitation or harmful practices that are inconsistent with Islamic ethical principles. This underscores the need for stronger regulations, oversight, and ethical guidelines to prevent misuse and ensure that digital platforms are aligned with *maqāṣid al-sharīʿah*. Ultimately, the integration of technology with Islamic principles must be carefully managed to avoid creating disparities or undermining the fundamental values of Islam.

The findings of this study underscore the critical role that digital technology plays in supporting halal lifestyles and the implementation of Islamic family law. In the digital age, technology provides numerous opportunities for Muslims to access halal products and services in a more convenient and transparent manner. E-commerce platforms, for example, allow consumers to easily identify halal-certified products, promoting ethical consumption in line with Islamic teachings. This increased accessibility contributes to the widespread adoption of halal lifestyles, helping Muslims to align their daily choices with their faith. However, alongside these benefits, there are significant challenges that must be addressed to ensure that digital platforms remain consistent with *maqāṣid al-sharīʿah* principles.

One of the most pressing challenges identified is ensuring the accuracy and reliability of halal certification in the digital space. The lack of a standardized certification process across digital platforms can lead to confusion among consumers. Inaccurate labeling or fraudulent halal certification could mislead consumers into purchasing products that do not adhere to Islamic dietary or ethical guidelines. This undermines trust in halal certification and violates the principles of *maqāṣid al-sharīʿah*, which emphasize the protection of religion (*dīn*) and integrity. To address this, there is a need for uniform halal certification standards across digital platforms, regulated by governmental bodies such as the Indonesian Halal Certification Agency (BPJPH), as outlined in Law No. 33 of 2014 on Halal Product Assurance. This law provides a framework for halal certification in Indonesia and could serve as a model for digital platforms to ensure the credibility of halal products.

Moreover, the digitalization of Islamic family law processes has offered significant advantages in terms of transparency and efficiency. Legal services related to marriage, divorce, inheritance, and custody are increasingly available online, improving access to information and services. This helps Muslims navigate complex legal matters in accordance with Islamic principles. However, the transition to digital platforms raises concerns about the protection of individuals' rights, especially the rights of women and children. In divorce cases, for example, digital platforms providing legal guidance must ensure that the information offered does not harm any party, particularly regarding inheritance distribution or child custody decisions. Misinterpretation of Islamic family law in a digital format could lead to injustices, especially for vulnerable groups.

Another critical issue is the risk of digital technology being misused in ways that contradict Islamic ethical principles. While technology can facilitate halal consumption and the practice of Islamic family law, it can also be exploited for harmful purposes, such as promoting online gambling, pornography, or other exploitative content. Such practices violate the *maqāṣid al-sharīʿah* objectives of protecting intellect (*aql*) and religion (*dīn*). The Information and Electronic Transactions Law (Undang-Undang Nomor 11 Tahun 2008) addresses these concerns by regulating online activities, but enforcement remains challenging in the rapidly evolving digital landscape. To ensure that technology aligns with Islamic values, there is a need for stricter supervision and regulation of online content, particularly in areas where exploitation and unethical practices are prevalent.

The lack of clear regulatory oversight in the digital space also contributes to the potential misuse of technology. As digital platforms grow in popularity and influence, they must adhere to established ethical guidelines to prevent the spread of harmful content or practices. In

particular, there is a need for clear regulations that govern online financial transactions to prevent the proliferation of *riba* (usury), which is prohibited in Islam. The Law on Islamic Banking (Undang-Undang Nomor 21 Tahun 2008) establishes the legal framework for Islamic financial institutions, and similar regulations could be extended to digital financial platforms. This would help prevent exploitative financial practices and ensure that digital technology is used to promote ethical financial transactions in line with Islamic principles.

Additionally, while the digital transformation of Islamic family law offers the potential for greater access to legal resources, it also raises concerns about the protection of personal data and privacy. With the increasing reliance on digital platforms for legal services, there is a growing need for robust data protection laws to safeguard individuals' personal information. The Personal Data Protection Law (Undang-Undang Perlindungan Data Pribadi), which was enacted in 2023, is a step in the right direction. It aims to protect personal data and ensure that digital platforms handle sensitive information responsibly. In the context of Islamic family law, where personal matters such as marriage, divorce, and inheritance are at stake, ensuring the security and confidentiality of individuals' data is essential.

The ethical use of digital technology also requires a strong commitment to education and awareness. Many users may not fully understand the implications of using digital platforms, particularly when it comes to navigating *halal* certification or engaging with Islamic family law. Public education campaigns, supported by religious and governmental authorities, can play a critical role in empowering consumers to make informed choices. For example, Muslims should be educated about how to verify *halal* certification on digital platforms, ensuring that they are not misled by false claims. This would help align digital practices with *maqāṣid al-sharī'ah*, preventing individuals from inadvertently engaging in unethical practices.

The collaboration between various stakeholders, including the government, religious authorities, and industry players, is crucial to ensuring that digital platforms comply with *maqāṣid al-sharī'ah* principles. The government's role in enforcing regulations, such as the *Halal Product Assurance Law* (Undang-Undang Nomor 33 Tahun 2014), and providing clear guidelines for digital platforms is essential in maintaining the integrity of *halal* certification. Furthermore, religious authorities should provide guidance on the ethical use of technology, particularly in relation to Islamic family law and *halal* lifestyles. Industry stakeholders, including tech companies and e-commerce platforms, must take responsibility for ensuring that their platforms align with Islamic values and legal frameworks.

While digital technology has the potential to support *halal* lifestyles and enhance access to Islamic family law services, it is clear that stronger regulations, oversight, and ethical guidelines are needed. The integration of technology with Islamic principles must be carefully managed to prevent potential harm and ensure that it serves to uphold, rather than undermine, the values of *maqāṣid al-sharī'ah*. This requires a coordinated effort from all stakeholders to create a regulatory environment that fosters the responsible use of technology in ways that are consistent with Islamic law and ethics.

In conclusion, the integration of digital technology with Islamic principles presents both opportunities and challenges. The benefits of increased access to *halal* products and legal services must be weighed against the risks of misinformation, misuse, and exploitation. The role of regulatory frameworks, such as Law No. 33 of 2014 on *Halal Product Assurance* and

Law No. 11 of 2008 on Information and Electronic Transactions, is central to ensuring that digital platforms align with *maqāṣid al-sharīʿah*. With proper regulation, oversight, and education, digital technology can be a powerful tool for supporting halal lifestyles and enhancing the practice of Islamic family law in the modern world.

CONCLUSION

In conclusion, the rapid development of digital technology offers significant opportunities to support the halal lifestyle and enhance the implementation of Islamic family law in Indonesia. Digital platforms facilitate easier access to halal products and services, while also improving transparency and efficiency in the processes related to marriage, divorce, inheritance, and other aspects of Islamic family law. However, the successful integration of digital technology with *maqāṣid al-sharīʿah* requires a careful balance to ensure that ethical, legal, and religious standards are maintained.

The challenges identified in this study—such as the potential for inaccurate information, lack of regulation, and misuse of technology—underscore the need for effective policies and regulations. These must include stringent supervision and proper halal certification mechanisms, especially for digital platforms. Addressing these challenges is crucial for ensuring that digital technology contributes positively to halal lifestyles and does not compromise Islamic principles.

Furthermore, education on *maqāṣid al-sharīʿah* and the ethical use of technology is essential to align technological advances with Islamic values. Collaborative efforts between the government, industry stakeholders, and the broader society are vital in creating inclusive systems that uphold Islamic teachings while benefiting the welfare and justice of Muslims. By doing so, technology can be harnessed to foster a more just, equitable, and halal lifestyle, ensuring that the use of digital tools remains in harmony with the core objectives of *maqāṣid al-sharīʿah* in Indonesia.

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