



Religious Moderation Approach through Islamic Family Law and *Siyāsah Fiqh*: Challenges of the Digital Era in Banjar City, West Java, Indonesia

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Abstract

Background: The rapid growth of digital technology has transformed Islamic legal services and religious authority, raising important questions about the implementation of religious moderation in Islamic family law and *siyāsah fiqh*. However, empirical studies on how these changes are locally practiced in Indonesian municipal contexts, especially in Banjar City, are still limited.

Methods: This study uses a qualitative case study approach. Data were collected through semi-structured interviews with Islamic scholars, government officials, and community actors, as well as document analysis of digital legal platforms such as online marriage registration systems and e-governance services. Data were analyzed using thematic analysis.

Results: Digitalization has improved administrative efficiency and access to Islamic family law services, especially in marriage and divorce registration. However, limited standardization, weak regulatory oversight, and differences in legal interpretation have created legal uncertainty and reduced public trust. Digital spaces also both support and challenge moderate religious discourse.

Discussion: These findings show that digital transformation affects not only administrative systems but also religious authority and legal interpretation. This situation highlights the need to balance technological development with Islamic ethical principles based on *maqāṣid al-sharī'ah* and religious moderation.

Conclusion: Religious moderation plays an important role in managing the relationship between digital technology and Islamic legal governance in Banjar City. Stronger institutional coordination and clear regulations are needed to ensure legal certainty, accountability, and public trust.

Novelty: This study provides empirical insights into how digital governance interacts with Islamic legal moderation at the local level, contributing to socio-legal studies of digital Islam in urban Indonesia.

Keywords: Religious Moderation; Islamic Family Law; *Siyāsah Fiqh*; Digital Governance; *Maqāṣid al-Sharī'ah*

INTRODUCTION

The acceleration of digital transformation has fundamentally reshaped the structure of legal systems, religious authority, and socio-religious practices in contemporary Muslim societies. In the context of Islamic jurisprudence, digital technology has moved beyond being a mere administrative tool and has become a determining factor in how legal norms are interpreted, disseminated, and practiced in everyday life. This transformation is particularly

evident in *Islamic family law* and *siyāsah fiqh*, where classical normative frameworks are increasingly required to respond to rapidly evolving technological infrastructures. Scholars argue that such transformation demands a renewed engagement with *maqāṣid al-sharī‘ah* as an ethical-legal foundation capable of guiding Islamic legal adaptation in the digital age (Muslihun, 2018; Mutawali, 2023; Samsudin et al., 2023). At the same time, Indonesia has institutionalized the discourse of religious moderation (*moderasi beragama*) as a normative framework intended to maintain balance, tolerance, and inclusivity in religious interpretation within a plural and technologically mediated society (Arif, 2021; Daheri, 2022; Hasan & Juhannis, 2024).

In practical terms, the digitalization of Islamic governance has significantly altered the operational landscape of legal institutions, particularly in areas such as marriage registration, divorce documentation, fatwa dissemination, and dispute resolution mechanisms. The emergence of e-governance systems and digital religious platforms has improved administrative efficiency and expanded access to Islamic legal services. However, these developments simultaneously introduce new epistemological and institutional challenges, particularly regarding the fragmentation of religious authority, inconsistency in legal interpretation, and the proliferation of unregulated religious content in digital spaces (Marwan et al., 2022; Aqib & Sukiati, 2024). The digital environment thus creates a paradox in which accessibility increases while interpretive coherence becomes more difficult to maintain. This condition raises critical questions regarding how Islamic legal systems can preserve doctrinal integrity while engaging with technological modernization.

Within the Indonesian context, *Islamic family law* and *siyāsah fiqh* are not only legal instruments but also part of broader socio-political governance mechanisms that interact closely with state policies and community practices. Recent scholarship highlights that religious moderation has become embedded in various institutional frameworks, including education, public administration, and legal reform, as a strategy to manage religious diversity and prevent ideological extremism (Jati et al., 2022; Muhlisin et al., 2023; Itmam & Aouich, 2024). Moreover, contemporary developments in *fiqh siyāsah* indicate a growing need to reinterpret Islamic governance principles in response to digital society, particularly in relation to regulatory ethics, public welfare, and technological accountability (Ulum & Arifullah, 2024; Fatmawati et al., 2024). Despite these developments, there remains a conceptual and empirical gap in understanding how religious moderation operates as an applied governance framework within digital Islamic legal systems at the local level.

Banjar City, West Java, provides a significant yet underexplored empirical context for examining these dynamics. As a semi-urban region characterized by strong Islamic institutional presence and increasing adoption of digital administrative systems, Banjar City reflects the broader national trajectory of Islamic legal modernization. The implementation of online marriage registration systems, digital religious services, and technology-assisted governance practices illustrates how digital transformation is reshaping everyday interactions between citizens and Islamic legal institutions. However, existing studies have predominantly focused on macro-level legal reforms or normative doctrinal discussions, with limited attention to localized socio-legal experiences and institutional practices at the municipal level (Abubakar, 2019; Agha et al., 2024; Asman et al., 2024). As a result, there is insufficient understanding of how digital legal infrastructures interact with *siyāsah fiqh* principles and how religious moderation is operationalized in concrete governance settings.

Responding to this gap, this study aims to analyze how digital technology influences the practice of *Islamic family law* and *siyāsah fiqh* in Banjar City, with particular emphasis on the role of religious moderation as both a normative principle and an operational governance framework. The study investigates how digital transformation affects legal accessibility, institutional authority, and interpretive practices within Islamic legal systems at the local level. By employing a socio-legal approach, this research contributes to the development of Islamic legal scholarship by demonstrating that religious moderation and *maqāṣid al-sharī‘ah* are not merely theoretical constructs, but also practical mechanisms for mediating the interaction between law, technology, and society. Ultimately, the study argues that the digitalization of Islamic legal systems necessitates a reconceptualization of legal authority that is both technologically adaptive and normatively grounded in Islamic ethical principles.

LITERATURE REVIEW

The evolution of Islamic legal scholarship in Indonesia has increasingly been shaped by the interaction between normative Islamic doctrines, state legal systems, and socio-technological transformations. Early foundational discussions on the positivisation of Islamic law emphasize how Islamic jurisprudence has been progressively integrated into national legal frameworks, particularly in plural legal systems such as Indonesia (Muslihun, 2018).

This trajectory is further developed through comparative Islamic family law reforms addressing early marriage, criminalization, and legal harmonization between jurisdictions such as Indonesia and Pakistan (Abubakar, 2019). These works collectively illustrate that Islamic family law is not static but continuously negotiated within modern legal institutions. In parallel, scholarship on parental rights and obligations in the Industrial Revolution 4.0 highlights how technological change begins to reshape family law responsibilities and ethical expectations in Muslim societies (Asman, 2020). These foundational studies establish that Islamic legal thought must be read within evolving socio-legal contexts, where state governance and technological systems increasingly influence the implementation of *sharia*-based norms.

Building upon this foundation, more recent scholarship shifts toward the integration of *fiqh*, socio-legal reform, and digital transformation. Studies addressing controversial legislative debates on family resilience demonstrate how Islamic legal reasoning intersects with psychological and communication perspectives in public policy formulation (Fauzi et al., 2020). Simultaneously, the conceptualization of religious moderation in Indonesia provides a normative framework emphasizing balance, tolerance, and contextual interpretation of Islamic teachings (Arif, 2021). Within this discourse, tolerance studies addressing intra-religious tensions, such as anti-Shi'ism narratives, further highlight the importance of interpretive inclusivity in maintaining social cohesion (Hakim, 2021). These developments are reinforced by research on Islamic political thought in Southeast Asia, including analyses of ideological leadership and governance models within transnational Islamic movements (Ali and Yusuf, 2021). Collectively, these works demonstrate that Islamic legal interpretation is increasingly embedded in broader socio-political and ideological negotiations, requiring moderation-oriented approaches to sustain legal and social equilibrium.

The discourse on *maqāṣid al-sharī'ah* has become central in bridging normative Islamic law with contemporary challenges, particularly in ethics, welfare, and governance. The application of *maqāṣid* in modern contexts is evident in studies addressing gender justice in inheritance distribution and the broader framework of *rahmatan lil 'alamin* in Islamic economic development (Ahyani et al., 2021; Ahyani et al., 2022). Furthermore, *maqāṣid*-based reasoning has been extended into emerging socio-legal domains, including intellectual property protection and digital economic practices (Asmuni et al., 2023). More recent contributions also highlight its relevance in managing social and technological ethics, such as ethical commerce in digital marketplaces and social media transactions (Ahyani et al., 2024). In parallel, bibliometric and theoretical mapping of Islamic family law research in Southeast Asia reveals an increasing scholarly focus on interdisciplinary approaches that combine jurisprudence, governance, and socio-digital transformation (Ali & Yusuf, 2021; Agha et al., 2024). These studies collectively reinforce the position of *maqāṣid al-sharī'ah* as a dynamic interpretive framework capable of responding to contemporary legal and technological disruptions.

In addition, the concept of religious moderation has been extensively explored as a mediating framework between rigid textualism and contextual legal adaptation. Studies on digital governance and legal transformation highlight how digital law introduces both opportunities and risks for good governance, particularly in Indonesia's regulatory environment (Marwan et al., 2022; Riyanto, 2024). Educational and institutional perspectives further emphasize that religious moderation must be systematically embedded within Islamic higher education and public policy to ensure sustainability of inclusive values (Muhlisin et al., 2023; Daheri, 2022). Research on civilizational *fiqh* discourse within traditional Islamic boarding schools (*pesantren*) affiliated with Nahdlatul Ulama illustrates how moderation is operationalized through intellectual tradition and community engagement (Fathorrahman et al., 2024). Similarly, studies on *fiqh siyasah* and women's leadership dynamics demonstrate how Islamic governance adapts to sociocultural change while maintaining normative legitimacy (Fatmawati et al., 2024). These contributions collectively highlight that religious moderation is not merely a theological construct but a governance-oriented paradigm shaping Islamic legal adaptation in modern societies.

Finally, contemporary scholarship increasingly situates Islamic family law, *fiqh siyasah*, and religious moderation within the broader challenges of digital transformation and globalized legal culture. Research on fraud and cybercrime within Islamic criminal law underscores the urgency of regulating digital spaces in accordance with ethical and legal norms (Aqib and Sukiati, 2024). Studies on digital legal issues and governance further emphasize the necessity of adaptive regulatory frameworks to ensure accountability and transparency in digital legal systems (Marwan et al., 2022). In addition, research on contextualizing *fiqh al-siyasah* in Indonesia and typologies of Islamic populism highlights the evolving relationship between state authority, digital communication, and religious authority (Ulum and Arifullah, 2024). Empirical studies on inheritance rights of children born out of

wedlock and local cultural integration in Islamic family law further illustrate the continuing negotiation between normative doctrine and social reality (Maulana et al., 2024; Asman et al., 2024). Taken together, these studies indicate a clear research gap: while extensive literature exists on Islamic law, *maqāṣid al-sharī'ah*, and religious moderation, limited attention has been given to their integrated application within digital governance systems at the local level, particularly in contexts such as Banjar City. This gap justifies the need for localized, empirically grounded research that examines how digital technology reshapes Islamic family law and *fiqh siyāsah* through the lens of religious moderation.

METHODOLOGY

This study adopts a qualitative research design to examine the interaction between digital technology, Islamic family law, and *fiqh al-siyāsah* in Banjar City, West Java, Indonesia. The choice of a qualitative approach is grounded in the need to capture contextual, interpretive, and socially constructed meanings of legal and religious practices in the digital era, particularly as Islamic law increasingly interacts with technological governance systems (Abubakar, 2019; Asman, 2020). In line with contemporary developments in Islamic legal scholarship, this study positions itself within a broader methodological shift that recognizes Islamic law as a dynamic system shaped by social change, digital transformation, and normative interpretation (Agha et al., 2024; Muslihun, 2018). Furthermore, the study is theoretically informed by *maqāṣid al-sharī'ah* and religious moderation discourse, which emphasize justice, welfare, and balance as guiding principles in evaluating modern legal phenomena (Arif, 2021; Mutawali, 2023). This framework enables the analysis of how digital tools may either support or challenge the realization of Islamic legal objectives in contemporary society.

The research employs a multi-method strategy consisting of literature review, document analysis, semi-structured interviews, field observation, and case study analysis to ensure methodological triangulation and analytical depth. The literature review draws on scholarly works addressing Islamic family law reform, religious moderation, digital governance, and socio-legal transformation in Muslim societies, providing a theoretical foundation for understanding evolving legal practices (Abubakar, 2019; Asmuni et al., 2023; Daheri, 2022). Document analysis involves systematic examination of legal instruments, government regulations, and digital platforms related to Islamic family law administration, including online marriage registration systems and digital religious services, to identify structural patterns of digital integration in legal governance (Marwan et al., 2022; Aqib and Sukiati, 2024). This stage also considers policy-oriented literature on religious moderation and governance to contextualize regulatory developments within broader socio-political frameworks (Muhlisin et al., 2023; Itmam and Aouich, 2024). Together, these sources provide a doctrinal and institutional understanding of how Islamic legal systems adapt to technological change.

Empirical data collection is conducted through semi-structured interviews, field observations, and case studies to capture lived experiences and practical implementation of digital Islamic legal services in Banjar City. Interviews are carried out with Islamic scholars, legal practitioners, government officials, and community leaders to explore perceptions of digital transformation in Islamic family law and *fiqh al-siyāsah*, particularly in relation to religious moderation and *maqāṣid al-sharī'ah* compliance (Fatmawati et al., 2024; Hakim, 2021). Field observations are undertaken in community forums, digital literacy programs, and administrative service centers to assess how digital tools are utilized in practice and how they influence public engagement with Islamic law (Harahap et al., 2023; Fauzan and Nufus, 2024). Additionally, case studies of digital governance initiatives, including online legal registration systems and religious information platforms, are analyzed to evaluate their effectiveness, inclusiveness, and alignment with Islamic legal principles (Ahyani et al., 2024; Maulana et al., 2024). The collected data are analyzed using thematic analysis, enabling systematic identification of patterns related to accessibility, moderation, legal certainty, and governance challenges in the digital era.

RESULTS AND DISCUSSION

The Influence of Digital Technology on Islamic Family Law and Fiqh al-Siyāsah in Banjar City

The findings reveal that digital transformation has fundamentally reshaped the implementation of *Islamic family law* and *fiqh al-siyāsah* in Banjar City, West Java. The integration of digital technology into religious and legal institutions has accelerated administrative efficiency, broadened access to legal information, and transformed the interaction between citizens and Islamic authorities. This development reflects a broader trajectory of legal modernization in Indonesia, where Islamic law increasingly interacts with technological innovation and state governance mechanisms (Muslihun, 2018; Abubakar, 2019; Asman, 2020). The emergence of online marriage registration systems, electronic consultation services, digital dissemination of religious guidance, and web-based

public administration demonstrates how legal institutions are adapting to contemporary social realities. These transformations correspond with the growing trend of legal digitalization across Muslim societies, where technology functions not merely as an administrative instrument but also as a medium for legal interpretation, religious communication, and policy implementation. In Banjar City, interview participants consistently emphasized that digital services have shortened bureaucratic procedures, reduced transaction costs, and increased accessibility for citizens who previously faced geographical or administrative barriers in accessing religious and legal services.

From the perspective of *Islamic family law*, digitalization has generated significant opportunities for enhancing legal literacy and strengthening access to family-related legal services. Respondents reported that information concerning marriage procedures, divorce regulations, inheritance rights, parental responsibilities, and family welfare can now be obtained more efficiently through online platforms. These findings align with previous studies indicating that Islamic family law continuously evolves in response to changing social contexts and contemporary family dynamics (Ahyani et al., 2022; Danial et al., 2023; Agha et al., 2024). The increasing accessibility of digital legal information also supports broader objectives of family protection and welfare, which constitute central components of *maqāṣid al-sharī'ah*. Similar observations appear in studies addressing parental rights in the digital era, contemporary family relations, inheritance justice, and child welfare, which emphasize the necessity of adapting Islamic family law to modern societal transformations (Asman, 2020; Ahyani et al., 2022; Abidin et al., 2024; Asman et al., 2024; Maulana et al., 2024; Fauzan & Nufus, 2024). In this regard, digital technology serves as a mechanism for expanding public engagement with Islamic legal norms while simultaneously promoting legal awareness among younger generations who increasingly rely on online information sources.

Despite these advantages, the study identifies several challenges associated with the digitalization of Islamic legal practices. The absence of standardized and authoritative digital platforms often results in fragmented legal information and inconsistent interpretations of Islamic family law. Many respondents expressed concerns regarding the proliferation of religious content disseminated through social media, where legal opinions are frequently detached from recognized scholarly authority. Such conditions may create legal uncertainty and weaken public trust in formal religious institutions. Previous studies similarly demonstrate that legal transformation in the digital era requires stronger regulatory frameworks to ensure consistency, accountability, and legal certainty (Marwan et al., 2022; Asmuni et al., 2023). Furthermore, the rapid circulation of online religious content has increased exposure to ideological polarization and doctrinal extremism, potentially undermining the principles of religious moderation. Research on intra-religious dialogue, religious education, and moderation policies suggests that digital environments may simultaneously function as spaces for constructive engagement and arenas for contesting religious authority (Hakim, 2021; Daheri, 2022; Jati et al., 2022; Harahap et al., 2023; Muhlisin et al., 2023; Hasan & Juhannis, 2024; Itmam & Aouich, 2024). Consequently, digital governance within Islamic legal institutions must be accompanied by mechanisms that safeguard accuracy, inclusivity, and scholarly legitimacy.

The influence of digitalization extends beyond family law into the broader domain of *fiqh al-siyāsah*, where technological innovation increasingly shapes governance practices and public administration. The findings demonstrate that digital platforms facilitate greater transparency in governmental communication, improve access to public services, and strengthen interactions between citizens and local authorities. Such developments are consistent with contemporary discussions concerning governance reform, institutional accountability, and Shariah-based governance systems (Qoyum et al., 2022; Alam & Miah, 2024). Nevertheless, respondents also highlighted emerging risks associated with digital governance, particularly the spread of misinformation, online fraud, cybercrime, and ethical violations in digital transactions. These concerns are supported by recent studies examining social-media fraud, unethical digital commerce, and the legal implications of technological advancement within Islamic jurisprudence (Ahyani et al., 2024; Aqib & Sukiati, 2024). In addition, contemporary discussions on *fiqh al-siyāsah* indicate that political and legal institutions must develop adaptive regulatory frameworks capable of addressing complex digital challenges while preserving justice, accountability, and public welfare (Ali & Yusuf, 2021; Ja'far et al., 2022; Ulum & Arifullah, 2024). The findings therefore suggest that technological modernization should not be viewed solely as an administrative improvement but also as a governance challenge requiring continuous legal and ethical supervision.

To summarize the empirical findings, digital transformation in Banjar City has produced both opportunities and risks for the implementation of *Islamic family law* and *fiqh al-siyāsah*. While digital technologies improve

accessibility, efficiency, and public participation, they simultaneously introduce new legal complexities related to authority, regulation, misinformation, and ethical governance. These findings reinforce the argument that technological innovation must be guided by the principles of *maqāṣid al-sharī'ah*, which prioritize human welfare, justice, and social harmony (Mutawali, 2023; Samsudin et al., 2023). They also support broader discussions concerning *rahmatan lil-'ālamīn* values, legal reform, and the role of religious moderation in contemporary Muslim societies (Ahyani et al., 2021; Fatmawati et al., 2024; Fathorrahman et al., 2024). Compared with previous studies that examine family law reform, governance, or digitalization separately, the Banjar City case demonstrates the interconnected nature of these domains, revealing how digital technology simultaneously transforms family law administration, religious authority, and governance structures. This integrated perspective constitutes an important contribution to contemporary scholarship on Islamic legal adaptation in the digital age.

Table 1. Impact of Digital Technology on Islamic Family Law and Fiqh al-Siyāsah in Banjar City

Dimension	Positive Impacts	Emerging Challenges
Marriage Administration	Faster registration and document processing	Variations in online procedural guidance
Family Legal Education	Greater public access to legal information	Unverified legal content on social media
Religious Consultation	Wider reach of religious counseling services	Weak control over digital fatwas and opinions
Public Governance	Increased transparency and citizen participation	Misinformation and digital polarization
Economic and Social Transactions	Efficient online public services	Fraud, cybercrime, and unethical transactions
Religious Moderation	Wider dissemination of moderate Islamic values	Spread of extremist and intolerant narratives

Source: Authors' Compilation and Analysis based on the reviewed literature (2024).

Religious Moderation as a Normative Framework for Addressing Digital Challenges

The second major finding of this study demonstrates that religious moderation (*moderasi beragama*) functions as a fundamental normative framework for managing the opportunities and challenges generated by digital transformation within the domains of *Islamic family law* and *fiqh al-siyāsah*. The rapid expansion of digital communication technologies has significantly altered the ways in which religious knowledge is produced, disseminated, and consumed. While digital platforms provide unprecedented access to Islamic legal information, they also create conditions that facilitate the circulation of fragmented interpretations, ideological contestation, and religious polarization. In this context, religious moderation emerges as an essential framework that promotes balance, tolerance, inclusiveness, and social cohesion. The findings reveal that stakeholders in Banjar City—including religious scholars, government officials, educators, and community leaders—consistently view moderation as a strategic mechanism for ensuring that technological modernization remains aligned with the ethical objectives of Islamic teachings. This perspective is consistent with earlier studies that position religious moderation as a central pillar of contemporary Indonesian Islam, capable of harmonizing religious commitment with pluralism, civic responsibility, and social stability (Arif, 2021; Daheri, 2022; Jati et al., 2022; Harahap et al., 2023; Hasan & Juhannis, 2024).

The findings further indicate that digital technology has transformed the structure of religious authority, creating both opportunities and risks for Islamic legal governance. Historically, religious guidance concerning marriage, divorce, inheritance, family welfare, and public governance was largely mediated through established religious institutions and recognized scholars. However, digital platforms now enable individuals to access diverse religious opinions without institutional filtering. Although this development democratizes access to religious knowledge, it simultaneously increases exposure to contradictory legal interpretations and unverified religious narratives. Several respondents observed that social media frequently amplifies emotionally charged content, sensational religious claims, and exclusivist viewpoints that may weaken social cohesion. Similar concerns have been highlighted in studies examining intra-religious dialogue and contemporary religious discourse, which demonstrate how digital communication technologies intensify competition over religious authority and legitimacy (Hakim, 2021; Ja'far et al., 2022; Muhlisin et al., 2023). In Banjar City, religious moderation serves as a corrective mechanism by encouraging critical engagement with digital content, respect for scholarly expertise,

and recognition of diversity within Islamic jurisprudence. Consequently, moderation functions not only as a theological ideal but also as a practical strategy for maintaining social harmony in digitally mediated religious environments.

The importance of religious moderation becomes even more apparent when analyzed through the framework of *maqāṣid al-sharī'ah*. The findings suggest that moderation and the objectives of Islamic law are closely interconnected, particularly in addressing the ethical implications of technological change. Classical and contemporary scholars emphasize that Islamic law ultimately seeks to preserve religion, life, intellect, lineage, and property while promoting public welfare (*maṣlahah*) and preventing harm (*mafsadah*). Earlier studies on legal reform, family law, and Shariah governance similarly underline the importance of aligning legal innovation with these overarching objectives (Muslihun, 2018; Abubakar, 2019; Ahyani et al., 2021; Qoyum et al., 2022; Mutawali, 2023; Samsudin et al., 2023; Alam & Miah, 2024). The findings reveal that digital initiatives designed to improve access to marriage registration, legal consultation, family counseling, and public administration generally support the realization of *maqāṣid al-sharī'ah* because they enhance efficiency, transparency, and public welfare. Conversely, digital practices that facilitate misinformation, cyber fraud, hate speech, intolerance, or ideological extremism are perceived as contradicting the fundamental objectives of Islamic law. Therefore, religious moderation provides a normative benchmark for evaluating whether technological innovations contribute to or undermine the broader goals of justice, welfare, and social harmony.

Another significant finding concerns the role of religious moderation in bridging the gap between legal tradition and technological modernization. The digital era often generates tensions between preserving established religious norms and adapting to rapidly changing social realities. Within the sphere of *Islamic family law*, these tensions emerge in debates concerning online legal services, digital family counseling, inheritance administration, and the dissemination of legal guidance through social media. Similar challenges arise within *fiqh al-siyāsah*, where digital governance increasingly shapes public participation, policy communication, and institutional accountability. Previous studies demonstrate that moderation plays a vital role in educational institutions, public governance, and civic engagement by encouraging dialogue, participation, and inclusive decision-making processes (Daheri, 2022; Muhlisin et al., 2023; Itmam & Aouich, 2024). The Banjar City experience extends this discussion by illustrating how moderation can also guide digital legal governance. Rather than viewing technology as a threat to Islamic values or, conversely, embracing technological innovation without ethical consideration, religious moderation encourages a balanced approach that integrates innovation with moral responsibility. Such an approach reflects the broader principles of *rahmatan lil-'ālamīn*, which emphasize compassion, justice, and social benefit as the ultimate objectives of Islamic law (Ahyani et al., 2021; Fathorrahman et al., 2024).

Overall, the findings demonstrate that religious moderation constitutes a comprehensive normative framework capable of addressing the multifaceted challenges of digital transformation. It functions simultaneously as a theological principle, a legal guideline, and a governance strategy that facilitates the adaptation of *Islamic family law* and *fiqh al-siyāsah* to contemporary technological realities. Unlike conventional approaches that treat religious moderation primarily as a discourse on tolerance, the Banjar City case reveals its broader operational significance in shaping ethical digital ecosystems, strengthening institutional legitimacy, and safeguarding social cohesion. This finding contributes to contemporary scholarship by showing that moderation can serve as a practical governance model for managing digital transformation in Muslim societies. As digital technologies continue to influence religious life, legal administration, and public governance, the integration of religious moderation and *maqāṣid al-sharī'ah* principles becomes increasingly essential for ensuring that technological advancement remains oriented toward justice, human dignity, public welfare, and sustainable social development.

Regulatory and Governance Strategies Based on *Maqāṣid al-Sharī'ah*

The third major finding concerns the regulatory and governance implications arising from the rapid digital transformation of Islamic legal and administrative systems. The evidence gathered from Banjar City indicates that while digital technologies have increased efficiency, accessibility, and public participation, they have simultaneously generated new legal, ethical, and governance challenges that cannot be adequately addressed through conventional regulatory mechanisms alone. Consequently, respondents consistently emphasized the need for a comprehensive governance framework rooted in *maqāṣid al-sharī'ah*, which provides a normative and operational foundation for evaluating technological innovations within Islamic legal systems. The classical objectives of Islamic law—namely the protection of religion (*hifẓ al-dīn*), life (*hifẓ al-nafs*), intellect (*hifẓ al-'aql*), lineage (*hifẓ al-nasl*), and property (*hifẓ al-māl*)—offer a holistic framework capable of guiding digital governance

while ensuring that technological development remains aligned with public welfare and social justice (Muslihun, 2018; Ahyani et al., 2021; Qoyum et al., 2022; Ahmad, 2022; Mutawali, 2023; Samsudin et al., 2023). Unlike purely technical approaches to digital regulation, the *maqāṣid* framework integrates legal, ethical, social, and religious dimensions, thereby enabling policymakers to assess not only the efficiency of digital systems but also their broader societal consequences.

The findings demonstrate that many existing digital initiatives in Banjar City already contribute positively to the realization of several *maqāṣid al-sharī'ah* objectives. Digital marriage registration systems, online family consultation services, and electronic legal information platforms strengthen *ḥifẓ al-nasl* by facilitating family formation, protecting marital rights, and enhancing legal certainty. Similarly, the widespread availability of online legal education contributes to *ḥifẓ al-'aql* through the dissemination of knowledge and the promotion of legal literacy among community members. Previous studies concerning Islamic family law reform, inheritance justice, parental responsibility, family resilience, and contemporary family relations support the argument that legal modernization can advance public welfare when guided by appropriate ethical principles (Abubakar, 2019; Asman, 2020; Fauzi et al., 2020; Ahyani et al., 2022; Danial et al., 2023; Abidin et al., 2024; Asman et al., 2024; Maulana et al., 2024; Fauzan & Nufus, 2024). Furthermore, digital governance mechanisms that improve transparency, accountability, and procedural efficiency contribute to *ḥifẓ al-māl* by reducing administrative costs, minimizing opportunities for corruption, and strengthening public trust in institutions. These findings indicate that digital transformation, when properly regulated, can become a strategic instrument for realizing the higher objectives of Islamic law.

Nevertheless, the study also identifies several risks that threaten the realization of these objectives. Respondents highlighted concerns regarding misinformation, cyber fraud, online radicalization, unauthorized religious interpretations, and weak verification mechanisms across digital platforms. Such phenomena directly undermine the protection of intellect, religion, and property, thereby contradicting the essential goals of *maqāṣid al-sharī'ah*. Similar concerns have emerged in recent scholarship examining intellectual property protection, cybercrime, unethical digital transactions, and the governance implications of digital technologies within Muslim societies (Marwan et al., 2022; Asmuni et al., 2023; Ahyani et al., 2024; Aqib & Sukiati, 2024). Moreover, the increasing circulation of extremist narratives through social media may threaten *ḥifẓ al-dīn* by distorting religious teachings and weakening the principles of tolerance and moderation that characterize Indonesian Islam (Arif, 2021; Hakim, 2021; Daheri, 2022; Harahap et al., 2023; Hasan & Juhannis, 2024). The findings therefore suggest that technological innovation should not be evaluated solely according to its functionality or efficiency but also according to its capacity to preserve social harmony, protect public interests, and prevent harm. In this regard, *maqāṣid al-sharī'ah* functions as a dynamic evaluative framework capable of balancing innovation with ethical responsibility.

Another important finding concerns the institutional dimension of digital governance. Respondents consistently argued that responsibility for regulating digital legal ecosystems should not be concentrated within a single institution. Rather, effective governance requires collaboration among religious authorities, government agencies, educational institutions, civil society organizations, and technology providers. This finding corresponds with contemporary discussions in *fiqh al-siyāsah*, governance studies, and religious moderation scholarship, which emphasize collaborative governance models as essential for maintaining public welfare in increasingly complex social environments (Ali & Yusuf, 2021; Ja'far et al., 2022; Muhlisin et al., 2023; Fatmawati et al., 2024; Itmam & Aouich, 2024; Ulum & Arifullah, 2024). In Banjar City, respondents proposed several practical measures, including the establishment of certification standards for online religious content, verification mechanisms for digital fatwas and legal information, community-based digital literacy programs, and ethical guidelines governing online religious communication. These measures are viewed as essential safeguards for ensuring that digital technologies contribute positively to both legal development and social cohesion.

Theoretically, this study contributes to contemporary Islamic legal scholarship by demonstrating that *maqāṣid al-sharī'ah* should be understood not merely as a doctrinal concept but also as a practical governance framework for regulating technological transformation. The Banjar City experience reveals a three-dimensional model in which religious moderation serves as the normative foundation, digital governance functions as the institutional mechanism, and *maqāṣid al-sharī'ah* operates as the evaluative benchmark for assessing technological innovation. This integrated framework constitutes the principal originality of the study because it connects three areas that are often discussed separately in previous scholarship: Islamic family law, *fiqh al-siyāsah*, and digital governance.

By demonstrating how these domains interact within a local Indonesian context, the study offers a replicable model that may guide policymakers, religious institutions, and legal scholars in other Muslim communities facing similar challenges associated with digital transformation.

Table 2. *Maqāṣid al-Sharī'ah*-Based Framework for Digital Governance

<i>Maqāṣid al-Sharī'ah</i> Principle	Digital Opportunities	Digital Risks	Regulatory Response
<i>Ḥifẓ al-Dīn</i> (Protection of Religion)	Online religious education and digital fatwas	Religious misinformation and extremism	Verification of religious content and scholarly supervision
<i>Ḥifẓ al-Nafs</i> (Protection of Life)	Improved access to public services and social welfare programs	Cyberbullying and psychological harm	Digital ethics and user protection policies
<i>Ḥifẓ al-'Aql</i> (Protection of Intellect)	Legal literacy and educational accessibility	Disinformation and manipulation	Digital literacy and fact-checking mechanisms
<i>Ḥifẓ al-Nasl</i> (Protection of Lineage)	Online marriage administration and family services	Misuse of family-related information	Family data protection and legal safeguards
<i>Ḥifẓ al-Māl</i> (Protection of Property)	Transparent financial and administrative systems	Online fraud and cybercrime	Strong cybersecurity and regulatory enforcement

Source: Authors' Analysis (2024).

CONCLUSION

This study demonstrates that digital technology has substantially transformed the implementation of Islamic family law and *fiqh al-siyāsah* in Banjar City, West Java. The findings reveal that digitalization has expanded access to legal information, accelerated administrative services, strengthened communication between religious institutions and communities, and enhanced the efficiency of public governance. Online marriage registration systems, digital legal consultation services, religious education platforms, and electronic public administration have contributed to broader legal accessibility and institutional responsiveness. However, the study also identifies several challenges accompanying digital transformation, including the proliferation of unverified religious information, inconsistencies in legal interpretation across digital platforms, cyber fraud, ideological polarization, and the weakening of traditional mechanisms of scholarly authority. These findings confirm that while technological innovation offers significant opportunities for improving legal and governance practices, it simultaneously generates new legal, ethical, and social risks that require adaptive regulatory responses within contemporary Islamic legal systems.

The second research finding highlights the strategic role of religious moderation as a normative framework for addressing digital-era challenges. The study finds that the principles of balance, inclusiveness, tolerance, dialogue, and social harmony provide effective guidance for navigating competing interpretations of Islamic teachings within increasingly complex digital environments. Religious moderation functions not only as a theological concept but also as a practical mechanism for maintaining social cohesion amid rapid technological change. By promoting moderation, communities are better equipped to prevent the spread of extremism, intolerance, misinformation, and ideological fragmentation through digital media. Furthermore, when viewed through the perspective of *maqāṣid al-sharī'ah*, religious moderation supports the realization of *maṣlahah* (public welfare) while minimizing *mafsadah* (harm), thereby ensuring that digital innovation remains aligned with the ethical objectives of Islamic law. The Banjar City experience demonstrates that moderation serves as an important bridge connecting legal tradition, technological modernization, and contemporary governance practices.

The third finding concerns the necessity of establishing regulatory and governance strategies grounded in *maqāṣid al-sharī'ah*. The principles of protecting religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), lineage (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*) provide a comprehensive framework for evaluating the opportunities and risks associated with digital legal transformation. The findings indicate that effective digital governance requires collaborative engagement among religious authorities, government institutions, educational organizations, civil society, and technology providers. Regulatory measures should include digital literacy programs, verification

mechanisms for online religious content, ethical standards for digital religious services, and stronger protections against cybercrime and misinformation. Such measures are essential to ensure that technological developments contribute to justice, accountability, social welfare, and sustainable governance within Muslim communities.

The principal novelty of this study lies in its development of an integrated analytical model that combines Islamic family law, *fiqh al-siyāsah*, religious moderation, and *maqāṣid al-sharī'ah* within the context of digital transformation. While previous studies have generally examined these themes separately, this research demonstrates their interconnectedness in addressing contemporary legal and governance challenges. The study contributes theoretically by extending the application of *maqāṣid al-sharī'ah* from a doctrinal framework to an evaluative instrument for digital governance and legal innovation. Nevertheless, this research has several limitations. The study is geographically limited to Banjar City and relies primarily on qualitative findings, which may restrict broader generalization. Future research should employ comparative approaches across different regions, incorporate quantitative methodologies, and examine emerging technologies such as artificial intelligence, digital dispute resolution systems, and algorithmic governance in Islamic legal institutions. Such studies would further enrich understanding of how Islamic law can effectively respond to the evolving challenges of the digital age while maintaining its commitment to justice, welfare, moderation, and social harmony.

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