

Analysis of Maqashid Al-Syari'ah on the Use of Artificial Intelligence (AI) as a Means of Family Consultation

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ABSTRACT

The rapid development of Artificial Intelligence (AI) in Indonesia has penetrated various sectors, including family counseling services. The presence of AI-based platforms, such as the GKMNU application and the BKKBN's AI SuperApps, offers easy access for the public to resolve family issues amidst high divorce rates. However, the use of AI as a substitute for human consultants raises concerns regarding its compliance with Islamic law. This study aims to understand the basic concept of AI in presenting information and analyze the use of AI as a means of family counseling from the perspective of Maqasid Al-Syari'ah. This study is a qualitative study with a library research approach. Data were collected through primary and secondary source documentation, then analyzed using descriptive-analytical techniques. The results show that although AI provides efficiency and affordability (masalah), AI lacks the spiritual authority and emotional context required in Islamic family law. In the perspective of Maqasid Al-Syari'ah, AI can function as an information aid, but its use must remain under strict supervision to maintain the five main elements (Al-Kulliyat Al-Khams), especially the preservation of religion, lineage, and soul.

Keywords: Artificial Intelligence, Family Consultation, Maqashid Al-Syari'ah, Islamic Law

ABSTRAK

Pesatnya perkembangan *Artificial Intelligence* (AI) di Indonesia telah merambah berbagai sektor, termasuk layanan konsultasi keluarga. Kehadiran platform berbasis AI, seperti aplikasi GKMNU dan AI SuperApps milik BKKBN, menawarkan akses mudah bagi masyarakat untuk menyelesaikan persoalan keluarga di tengah tingginya angka perceraian. Namun, penggunaan AI sebagai pengganti konsultan manusia memicu kekhawatiran terkait kesesuaiannya dengan hukum Islam. Penelitian ini bertujuan untuk memahami konsep dasar AI dalam menyajikan informasi serta menganalisis penggunaan AI sebagai sarana konsultasi keluarga melalui perspektif Maqashid Al-Syari'ah. Penelitian ini merupakan penelitian kualitatif dengan pendekatan studi pustaka (library research). Data dikumpulkan melalui dokumentasi sumber primer dan sekunder, kemudian dianalisis dengan teknik deskriptif analitis. Hasil penelitian menunjukkan bahwa meskipun AI memberikan efisiensi dan keterjangkauan (masalah), AI tidak memiliki otoritas spiritual dan konteks emosional yang diperlukan dalam hukum keluarga Islam. Dalam tinjauan Maqashid Al-Syari'ah, AI dapat berfungsi sebagai alat bantu

informasi, namun penggunaannya harus tetap di bawah pengawasan ketat untuk menjaga lima unsur pokok (Al-Kulliyat Al-Khams), terutama penjagaan agama, nasab, dan jiwa.

Kata Kunci: Kecerdasan Buatan, Konsultasi Keluarga, Maqashid Al-Syari'ah, Hukum Islam

INTRODUCTION

The development of artificial intelligence (AI) technology in Indonesia is showing a significant upward trend, with projected users reaching 8.5 million by 2023. Adoption of this technology has penetrated various public sectors, with research showing that approximately 59% of Indonesians have used AI in their daily lives¹. This phenomenon indicates that AI is no longer taboo but has become part of practical solutions for people seeking information, answers, and counseling services.

In the family context, the use of AI is beginning to be integrated by major institutions. For example, the Nahdlatul Ulama Executive Board (PBNU) launched the Nahdlatul Ulama Family Welfare Movement (GKMNU) app in January 2025², which provides an AI based family consultation feature. Similarly, the Yogyakarta National Population and Family Planning Agency (BKKBN) developed the "AI SuperApps Keluarga Indonesia" to provide efficient parenting education, reproductive health, and family consultation services³. The emergence of this digital platform is a response to the high divorce rate in Indonesia, which reached 408,347 cases in 2024⁴. Many couples are reluctant to consult face to face due to cost, access, and social stigma⁵.

While AI offers fast and low cost access, the use of this technology as a means of family counseling has sparked debate from an Islamic legal perspective. Normatively, every family issue should be consulted with an expert with a deep foundation in sharia and ethical knowledge to prevent disputes, as mandated in Surah An-Nisa, verse 35, concerning the role of a mediator/peacemaker/hakam⁶:

¹ Tech in Asia (2025), "Data AI di Indonesia: Panduan Lengkap". Diakses pada 12 November 2025. <https://id.techinasia.com/data-ai-indonesia-panduan-lengkap>

² NU Online (2025) "PBNU meluncurkan menggelar Kongres Keluarga Masalah Nahdlatul Ulama" Diakses pada 29 November 2025 <https://www.nu.or.id/nasional/pbnu-luncurkan-aplikasi-gkmnu-ada-fitur-konsultasi-keluarga-vMFqf>

³ Keluarga Jogja.(2025), BKKBN DIY " AI SUPERAPPS KELUARGA INDONESIA, Diakses pada 29 November 2025, <https://keluargajogja.bkkbndiy.id/ai-superapps/>

⁴ Badan Pusat Statistik (2024). "Jumlah Perceraian Menurut Provinsi dan Faktor Penyebab Perceraian (perkara)". Diakses pada 12 November 2025. <https://www.bps.go.id/id/statistics-table/3/YVdoU1IwVmlTM2h4YzFoV1psWkViRXhqTIZwRFVUMDkjMw==/number-of-divorces-by-province-and-factors--2022.html?year=2024>

⁵ Populix (2023), "Survei Kesadaran Kesehatan Mental di Indonesia, " *Populix Research*, Di akses 24 April 2025, <https://www.populix.com>

⁶ Sari, D. P., & Hidayati, N. (2020). Pengaruh Konseling Keluarga terhadap Penyelesaian Konflik dalam Keluarga. *Jurnal Konseling dan Pendidikan*, 8(2), 75-82

وَأِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا

"If you (the guardians) fear a dispute between them, send a peacemaker from the man's family and a peacemaker from the woman's family. If they both intend to reconcile, Allah will surely grant them success. Indeed, Allah is All-Knowing, All-Aware" (Q.S. An-Nisa' 5:35)⁷.

Within the realm of Islamic thought, Abu Ishaq Al-Syatibi asserted that all sharia law is essentially established to realize benefits and prevent harm (jalb al-masalih wa dar' al-mafasid).⁸ This principle is then formulated in five primary objectives (al-kulliyat al-khams): safeguarding religion, life, intellect, lineage, and property. Therefore, every innovation, including AI, should be assessed in terms of its contribution to safeguarding these five aspects.

Although Islam recommends that every family problem should be resolved with an expert (peacemaker/Hakam), in reality it is not so, based on the results of the researcher's interview with an expert in his field "Penghulu" (KUA employee) who stated that "It is very rare or even never for people to consult with us who are experts in their field, both personally and in the office, our suspicion from this incident is that people may be able to solve their own family problems without having to consult with us, even though family consultations with us can actually provide the best solution and moreover it is free of charge."⁹ Based on this view, it can be concluded that people are still reluctant to consult with experts about their families.

Based on this, this research is novel in integrating two disciplines that have tended to operate separately Artificial Intelligence technology and the theory of *Maqasid Al-Shari'ah* into a single, coherent analytical framework. Specifically, this research not only discusses AI as a digital consultation tool but also critically examines the normative limitations of its use in the context of family consultation, a sensitive area in Islamic law.

Several previous studies have discussed the relationship between Artificial Intelligence and Islamic law from various perspectives. Research by Ashal (2022)¹⁰ explains that AI technology has significant potential to improve public services and facilitate access to information, but its implementation must remain under ethical and

⁷ Al-Qur'an, 5: 35.

⁸ Al-Muwafaqat fi Usul al-Shari'ah, karya Abu Ishaq Al-Syatibi (Beirut: Dar al-Kutub al-'Ilmiyyah, 2004), Jilid II, hlm. 8.

⁹ Arif Priatiawan, *Interview*, Gresik, 03 Februari 2026

¹⁰ Ashal, F. F. (2022). *Artificial Intelligence dan Tantangan Etika dalam Transformasi Digital*. Jurnal Teknologi Informasi dan Komunikasi, 13(2), 87–98

legal supervision to prevent misuse. Likewise, Pratama and Nugroho (2023)¹¹ found that AI-based digital consultation systems can increase efficiency and accessibility of information services, especially for communities with limited access to experts. However, these studies generally focus on technological effectiveness and have not specifically examined family consultation within the framework of Islamic law.

From the perspective of Islamic legal studies, research by Hosen (2021)¹² and Kamali (2019)¹³ highlights that contemporary technological developments should be assessed through the framework of *Maqasid Al-Shari'ah* to ensure that technological innovations continue to realize benefit (maslahah) and avoid harm (mafsadah). Their studies emphasize the importance of safeguarding the objectives of Sharia in the digital era. Nevertheless, these studies remain normative and do not specifically address the use of AI as an instrument of family consultation, particularly in relation to the protection of family institutions (hifz al-nasl), emotional well-being (hifz al-nafs), and intellectual development (hifz al-'aql).

Furthermore, several recent studies on AI-based counseling services have demonstrated that AI can provide rapid responses, information accessibility, and preliminary guidance for users (Følstad & Brandtzæg, 2017¹⁴; Abd-Alrazaq et al., 2023¹⁵). Despite these advantages, researchers also identified limitations regarding empathy, contextual understanding, moral judgment, and emotional support, which remain essential components in counseling and family mediation processes. This indicates that although AI may function as a supporting tool, its legitimacy and limitations within Islamic family consultation require further examination through a comprehensive maqasid-based approach.

Based on the foregoing literature, it can be observed that previous studies generally focus on three separate areas: (1) the technical capabilities and effectiveness of Artificial Intelligence, (2) ethical issues surrounding AI implementation, and (3) the normative application of *Maqasid Al-Shari'ah* to contemporary technological

¹¹ Pratama, R., & Nugroho, Y. (2023). *Artificial Intelligence Adoption in Digital Public Services: Opportunities and Challenges*. Journal of Information Systems, 19(1), 55–70

¹² Hosen, N. (2021). *Islamic Legal Thought and Contemporary Technology: A Maqasid Perspective*. Journal of Islamic Studies, 32(2), 145–162

¹³ Kamali, M. H. (2019). *Maqasid al-Shariah Made Simple*. International Institute of Islamic Thought (IIIT).

¹⁴ Følstad, A., & Brandtzæg, P. B. (2017). *Chatbots and the New World of HCI*. Interactions, 24(4), 38–42.

¹⁵ Abd-Alrazaq, A., Alajlani, M., Alalwan, A. A., Bewick, B. M., Gardner, P., & Househ, M. (2023). *An Overview of the Features of ChatGPT and Its Potential Applications in Healthcare*. Informatics, 10(2), 35.

developments. However, there remains limited research that specifically examines AI-based family consultation services through an integrated *Maqasid Al-Shari'ah* framework. Moreover, existing studies have not adequately addressed the emergence of AI-powered family consultation platforms developed by religious and governmental institutions in Indonesia, such as GKMNU and BKKBN AI SuperApps.

Therefore, the novelty of this study lies in its attempt to bridge the gap between digital technology and Islamic family law by evaluating AI-based family consultation services through the lens of *Maqasid Al-Shari'ah*, particularly the dimensions of *hifz al-'aql* (protection of intellect), *hifz al-nafs* (protection of life and psychological well-being), and *hifz al-nasl* (protection of family and lineage). This study contributes to the development of contemporary Islamic legal scholarship by proposing a *maqasid*-based evaluative framework that can be used to assess the legitimacy, benefits, and limitations of AI utilization in family-related religious and social practices.

METHOD

This research is a qualitative research with a library research approach that focuses on analyzing texts and documents related to the use of Artificial Intelligence (AI) in family consultation services through an Islamic law perspective. The data sources for this research are divided into primary data in the form Interviews of AI service platforms (such as the GKMNU or feature like Chat GPT and Gemini) as well as main reference books, namely *Maqashid Al-Syari'ah*, and secondary data that includes supporting literature in the form of books and relevant scientific journals. Data collection is carried out through documentation techniques which then go through a data reduction process to select the information that best suits the focus of the study. By using the theory of *Maqashid Al-Syari'ah*, especially the concept of *Al-Kulliyat Al-Khams* as an analytical tool to determine the level of benefit and harm of the technology. The collected data is analyzed descriptively analytically with a deductive thinking method to create a systematic, factual, and accurate description, picture, or painting of certain facts or phenomena.

DISCUSSION

Basic Concept of Artificial Intelligence (AI) in Presenting Information

1. Mechanism of Transforming Data into Information

Artificial Intelligence (AI) fundamentally works through the process of transforming data into information that can be understood and utilized by humans. In AI systems, data is the primary component that forms the basis for machines to perform analysis, learning, and decision making. The data in question may consist of text, numbers, images, or other forms of digital information collected from various sources such as databases, digital documents, and user interactions. This processing is then carried out through a series of algorithms designed to identify patterns, relationships, and specific meanings within the data so that it can be transformed into relevant information. According to Stuart Russell and Peter Norvig, artificial intelligence is a system capable of processing information from its surrounding environment and producing rational actions or responses based on the data it possesses¹⁶.

In the context of modern data processing, AI technology is often combined with the concept of big data to process extremely large volumes of data. The integration of AI and big data enables computer systems to analyze data quickly and discover patterns that were previously difficult for humans to identify. Research conducted by Zahra Hasibuan and Muhammad Irwan Padli Nasution explains that big data technology provides the capability to collect, store, and analyze large volumes of data from various sources so that organizations can identify patterns and trends more accurately. This integration also enables more effective decision making because the information produced is based on comprehensive data analysis¹⁷.

After the data is processed and analyzed, the AI system then converts the results of the analysis into information that can be used by users. This information can be presented in various forms, such as recommendations, text summaries, predictive analysis, or answers to user questions. In the context of using AI for digital information management, this technology is capable of accelerating the information retrieval process and helping users find relevant sources of information more efficiently. Research conducted by Tri Winanda and Ardi Prasetyo shows that the development of AI has made

¹⁶ Stuart Russell dan Peter Norvig, *Artificial Intelligence: A Modern Approach* (New Jersey: Pearson Education, 2010) [https://repo.darmajaya.ac.id/5272/1/Artificial%20Intelligence-A%20Modern%20Approach%20\(3rd%20Edition\)%20\(%20PDFDrive%20\).pdf](https://repo.darmajaya.ac.id/5272/1/Artificial%20Intelligence-A%20Modern%20Approach%20(3rd%20Edition)%20(%20PDFDrive%20).pdf) .

¹⁷ Hasibuan, Zahra & Muhammad Irwan Padli Nasution. 2023. "Peran Big Data dan Artificial Intelligence dalam Mengoptimalkan Sistem Informasi Manajemen Organisasi." *Jurnal Ilmiah Nusantara*, Vol. 3, No. 2, hlm. 145–156. <https://www.ejurnal.kampusakademik.co.id/index.php/jinu/article/view/5221>

a significant contribution to improving the efficiency of scientific information retrieval and assisting the processes of data analysis and automatic information summarization¹⁸.

2. The Role of Machine Learning in Information Presentation

The basic concept of machine learning explains that a computer system can be said to "learn" if its performance in completing a task improves as more experience or data is processed by the system. In other words, an AI system does not merely execute previously programmed commands but is also able to improve its capabilities based on the data it learns. Through this learning process, AI can classify information, recognize certain patterns in data, and generate predictions that can assist the decision making process¹⁹.

Furthermore, machine learning also has the ability to adapt the information presented based on user behavior or preferences. AI systems can learn patterns of user interaction with the system and then use that information to improve the quality of recommendations or responses provided. In various digital platforms, this technology is used to enhance the relevance of information presented to users through data based recommendation systems. This indicates that machine learning functions not only as a data analysis tool but also as a technology that supports information personalization in modern digital systems²⁰.

3. The Utilization of Natural Language Processing in Information Presentation

In Artificial Intelligence (AI) systems, the ability to present information to humans depends not only on data analysis capabilities but also on the system's ability to understand the language used by humans. The technology that enables this is known as Natural Language Processing (NLP). NLP is a branch of AI that focuses on the interaction between computers and human language, particularly in terms of understanding, analyzing, and generating natural language. Through this technology, AI systems can process text or conversations provided by users and convert them into information that can be understood by computer systems. Therefore, NLP becomes an important

¹⁸ Winanda, Tri & Ardi Prasetyo. 2024. "Dampak Perkembangan Artificial Intelligence terhadap Literasi Informasi Ilmiah." *Jurnal Ilmu Perpustakaan dan Informasi Islam*, Vol. 5, No. 1, hlm. 25–36. <https://ejournal.uinmybatangkar.ac.id/ojs/index.php/jipis/article/view/14966>

¹⁹ Goodfellow, Ian., Yoshua Bengio., dan Aaron Courville. 2016. *Deep Learning*. Cambridge: MIT Press, hlm. 1–10

²⁰ LeCun, Yann., Yoshua Bengio., dan Geoffrey Hinton. 2015. "Deep Learning." *Nature*, Vol. 521, No. 7553, hlm. 436–444. <https://doi.org/10.1038/nature14539>

component in the development of various AI applications designed to present information communicatively to users²¹.

In its operational process, NLP enables computers to analyze the structure of human language through several processing stages such as syntactic analysis, semantic analysis, and contextual understanding. Syntactic analysis aims to understand the grammatical structure of a sentence, while semantic analysis functions to identify the meaning of words or phrases used. Meanwhile, contextual understanding is carried out to interpret the meaning of a sentence as a whole based on the relationships between the words contained in the text. Through these stages, AI systems can understand the intent of questions or statements provided by users and therefore produce relevant responses²².

In addition, NLP technology also plays an important role in the development of various AI based applications used to present information to the public. Several examples of NLP implementation include information search engines, automatic language translation systems, virtual assistants, and chatbots used in digital consultation services. Through this technology, users can interact with computer systems using natural language without having to understand programming languages or complex command structures. Thus, NLP acts as a communication bridge between humans and AI systems in the process of delivering information²³.

4. Implementation of Artificial Intelligence as a Digital Consultation Tool

The development of Artificial Intelligence (AI) technology has encouraged the emergence of various digital consultation systems capable of automatically providing information and recommendations to users. AI based consultation systems generally utilize technologies such as machine learning and natural language processing to understand questions posed by users and then process available data to produce relevant answers. With these capabilities, AI can function as a digital consultation

²¹ Jurafsky, Daniel., dan James H. Martin. 2023. *Speech and Language Processing: An Introduction to Natural Language Processing, Computational Linguistics, and Speech Recognition*. Stanford: Stanford University Press, hlm. 1–12.

²² Bird, Steven., Ewan Klein., dan Edward Loper. 2009. *Natural Language Processing with Python*. Sebastopol: O'Reilly Media, hlm. 1–10

²³ Young, Tom., Devamanyu Hazarika., Soujanya Poria., dan Erik Cambria. 2018. "Recent Trends in Deep Learning Based Natural Language Processing." *IEEE Computational Intelligence Magazine*, Vol. 13, No. 3, hlm. 55–75. <https://doi.org/10.1109/MCI.2018.2840738>

medium that allows users to obtain information or advice quickly without having to interact directly with an expert or consultant²⁴.

In Indonesia, the utilization of Artificial Intelligence (AI) for consultation services has grown rapidly across various sectors, including family counseling. Through technologies such as chatbots, virtual assistants, and AI-powered consultation platforms, users can access information and guidance more quickly and efficiently. Several institutions have begun integrating AI into family-related services, including religious organizations and government agencies that provide digital consultation features concerning family welfare, parenting, and household issues. The emergence of these services reflects the increasing acceptance of AI as an alternative source of information and preliminary guidance for individuals facing family-related challenges. This development also demonstrates that intelligent information systems have significant potential to support public access to consultation services, particularly for those who experience barriers related to time, cost, distance, or social stigma.

Maqashid Al-Syari'ah as an Approach in Determining Contemporary Law

In the treasury of *ushul fiqh* (Islamic jurisprudence), the concept of *Maqasid Al-Shari'ah* has been systematically formulated by Imam Al-Ghazali as part of an effort to understand the purpose of Islamic law. According to Al-Ghazali, all provisions of Sharia are essentially aimed at realizing the benefit (*maslahah*) and preventing harm (*mafsadah*) in human life.²⁵ Therefore, Islamic law must not only be understood textually but also viewed in terms of its substantive goals.

Al-Ghazali defines *maslahah* as everything related to safeguarding the five essential elements of human life: religion (*hifz al-din*), life (*hifz al-nafs*), intellect (*hifz al-'aql*), progeny (*hifz al-nasl*), and property (*hifz al-mal*). These five elements became known as *Al-Kulliyat Al-Khams*, which became the main foundation for establishing Islamic law.²⁶ According to him, any law aimed at preserving these five aspects is *maslahah* (beneficial benefit), while anything that undermines them is categorized as *mafsadah* (beneficial benefit) and must be avoided.

²⁴ Russell, Stuart., dan Peter Norvig. 2021. *Artificial Intelligence: A Modern Approach* (4th Edition). Boston: Pearson, hlm. 25–40.

²⁵ Abu Hamid Al-Ghazali, *Al-Mustashfa min 'Ilm al-Ushul* (Beirut: Dar al-Kutub al-'Ilmiyyah, 1993), Jilid I, hlm. 286.

²⁶ Ibid., hlm. 287

Furthermore, Al-Ghazali divided human needs into three levels within the *Maqasid* (essential needs). First, *dharuriyyat* (necessary needs), which are primary needs that are fundamental to human survival. If these aspects are not met, significant damage will occur. Second, *hajiyyat* (necessary needs), which serve to facilitate and alleviate difficulties, although they do not threaten the very existence of life. Third, *tahsiniyyat* (necessary needs), which are tertiary needs related to the values of beauty, ethics, and moral perfection in human life.²⁷

This concept demonstrates that *Maqasid Al-Shari'ah* serves not only as a legal objective but also as a parameter in the process of legal *istinbath* (determination of legal certainty), especially when dealing with issues that lack explicit textual evidence. In this context, *maqasid* can be used as an approach to assess whether a new phenomenon, including modern technological developments such as Artificial Intelligence, aligns with or contradicts the objectives of sharia. This approach was later developed more systematically by Abu Ishaq Al-Syatibi, who positioned *maqasid* as the primary framework for understanding Islamic law comprehensively.²⁸

Thus, Al-Ghazali's thinking provides a strong foundation that Islamic law is adaptive and can respond to changing times, as long as it remains oriented toward the primary principle of safeguarding the well-being of humanity as a whole. In the contemporary context, this approach is further reinforced by Yusuf Al-Qaradawi, who asserts that legal changes can occur with changing times, places, and social conditions, as long as they do not deviate from the primary objectives of sharia.²⁹

Integrative Analysis of the Use of Artificial Intelligence in Family Consultations from the Perspective of *Maqasid Al-Shari'ah*

Based on the collected questionnaire results, it can be seen that the presence of Artificial Intelligence (AI) in the context of family consultations is functionally accepted by respondents, but has not yet gained legitimacy as the primary authority in decision-making. The majority of respondents indicated a fairly high level of trust in AI and assessed that this technology is capable of providing solutions and understanding the problems presented. However, the use of AI in the context of family issues remains relatively low, and most respondents do not use AI as a primary reference in real-life practice.

²⁷ Ibid., hlm. 289–290

²⁸ Abu Ishaq Al-Syatibi, *Al-Muwafaqat fi Usul al-Shari'ah* (Beirut: Dar al-Kutub al-'Ilmiyyah, 2004), Jilid II, hlm. 8

²⁹ Yusuf Al-Qaradawi, *Mujibat Taghayyur al-Fatwa fi 'Asrina* (Kairo: Dar al-Syuruq, 2008), hlm. 45

This phenomenon indicates a pattern of "limited acceptance," where AI is positioned as a tool, not a substitute for human roles. This is reinforced by the finding that almost all respondents stated that AI cannot replace the role of religious teachers or experts, and emphasized that human presence in family consultations remains mandatory. Thus, epistemologically, AI has not been recognized as part of Islamic scientific authority, but rather merely as a medium of information.

From the perspective of *Maqasid Al-Shari'ah* (the protection of the Islamic principles), these findings can be analyzed through three main research focus areas: safeguarding the intellect (*hifzh al-'aql*), the soul (*hifzh al-nafs*), and lineage or family relationships (*hifzh al-nasl*).

1. Analysis of *Hifzh Al-'Aql* (Guarding the Intellect)

Based on the questionnaire results, the majority of respondents believed that the use of Artificial Intelligence (AI) made a positive contribution in helping them understand family problems more systematically and rationally. This is reflected in the respondents' high assessment of AI's ability to provide solutions and understand the issues raised.³⁰ In the context of *Maqasid Al-Shari'ah*, these findings indicate that AI plays a role in supporting the protection of the intellect (*hifzh al-'aql*), particularly in clarifying problems and providing alternative solutions. Thus, AI can be positioned as a cognitive tool that assists individuals in their thinking processes and initial decision-making.

2. Analysis of *Hifzh Al-Nafs* (Guarding the Soul)

In contrast to the cognitive aspect, the contribution of AI to guarding the soul (*hifzh al-nafs*) showed more varied results. Some respondents stated that AI was able to help reduce stress and provide peace of mind, but others felt that AI was unable to provide adequate emotional support.³¹ This indicates that AI has limitations in addressing complex psychological dimensions that require empathy and direct human interaction. Therefore, AI's role in maintaining emotional stability remains limited and cannot completely replace human interaction.

3. Analysis of *Hifzh al-Nasl* (Guarding the Family)

Regarding maintaining family relationships (*hifzh al-nasl*), findings indicate that AI's effectiveness is still suboptimal. Although some respondents believed that AI could help maintain family relationships, others stated that AI did not make a significant

³⁰ Siti Aminah, *Interview*, Gresik, 22 Juny 2026

³¹ Khoridatul Bahyiyah, *Interview*, Gresik, 11 February 2026

contribution to resolving interpersonal conflicts.³² This suggests that resolving family problems requires not only rational solutions but also emotional interaction, direct communication, and the presence of an authority and experienced party. Therefore, AI is not yet capable of playing a comprehensive role in maintaining family harmony.

Thus, when viewed holistically within the framework of *Maqasid Al-Shari'ah*, the use of AI in family counseling tends to produce partial benefits (*juz'iyah*), rather than comprehensive benefits (*kulliyyah*). AI is capable of contributing intellectually, but remains weak in the emotional and relational aspects. Therefore, AI is more appropriately positioned as a *wasilah* (supporting tool) in achieving benefits, rather than as a *ghayah* (primary goal) or authority in decision making.³³

The implication of these findings is that the use of AI in family counseling, from an Islamic legal perspective, can be categorized as permissible as long as it is used as an aid and does not replace the role of humans as those with scientific authority and moral responsibility. Therefore, the integration of AI and the values of *Maqasid Al-Shari'ah* must maintain human centrality in the decision making process, while AI functions as a supporter in broadening insight and facilitating reflection.

CONCLUSION

Based on the findings of this study, the use of Artificial Intelligence (AI) in family counseling should be positioned as an initial tool to help understand problems, rather than as the primary source for decision-making. In complex, emotional, and religiously charged issues, guidance from competent parties, such as religious teachers (*ustadz*), counselors, or family experts, is still necessary to ensure more appropriate and responsible solutions.

Furthermore, the future development of AI technology must consider ethical aspects, values, and religious sensitivity, particularly in the context of Muslim communities. Integrating the principles of *Maqasid Al-Shari'ah* (the Principles of Sharia) into AI systems can be a strategic step to improve the quality and relevance of technology, ensuring it is not only technically sophisticated but also aligned with the moral and social needs of society.

For academics and researchers, this study still has limitations, particularly in the number of respondents and the approach used. Therefore, future research is expected

³² Muhammad Khusnaini, *Interview*, Gresik, 11 February 2026

³³ Mohammad Misbahuddin, *Interview*, Gresik, 19 Marc 2026

to expand the sample size, employ more diverse methods, and more in-depth study of the normative aspects of Islamic law regarding the use of AI in various areas of life.

Furthermore, religious institutions are expected to play an active role in providing guidance or fatwas regarding the use of AI in everyday life, particularly in the context of family counseling. This is crucial to provide the public with clear guidelines for using technology wisely and remaining within Islamic values.

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