



## Transformation of Islamic Law in Responding to the Challenges of Plurality in the Digital Era

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### ABSTRACT

*This study examines the transformation of Islamic law in addressing the challenges of religious and ideological plurality in the digital era. Drawing on a qualitative, descriptive-analytical approach, the research explores how Islamic legal norms adapt to the complexities of online religious discourse, the decentralization of authority, and the rise of interpretive subjectivities. Using the framework of maqāṣid al-sharī'ah, wasatiyyah (moderation), and Islamic multiculturalism, the study highlights the dynamic role of Islamic law as both a normative system and a socio-ethical mechanism. Findings indicate that Islamic law, when recontextualized through digital realities and pluralistic values, remains responsive to contemporary issues such as freedom of expression, extremism, and identity diversity. However, the fluidity of online interpretations and the erosion of traditional legal authority pose challenges to legal stability and epistemological coherence. The study concludes that a renewed interdisciplinary approach - integrating Islamic legal theory, digital sociology, and pluralism studies - is essential to ensure the continued relevance of Islamic law in shaping justice and coexistence in a globally connected society.*

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## 1. Introduction

Indonesia, as a nation with over 280 million inhabitants,<sup>1</sup> encompassing more than 1,300 ethnic groups and six constitutionally recognized religions,<sup>2</sup> stands as a paradigmatic example of societal plurality. The complexity of maintaining social harmony in such a diverse setting has grown increasingly acute in the digital era. The rapid dissemination of information, coupled with the rise of exclusive religious interpretations, the spread of intolerance through online platforms, and the proliferation of religious misinformation, has transformed cyberspace into both a space for expression and a potential source of conflict.<sup>3</sup>

Pluralism in Indonesia is rooted not only in its ethnic and religious heterogeneity but also in historical and external influences that shape its societal dynamics.<sup>4</sup> Recognizing plurality as part of divine wisdom—as reflected in the *Constitution of Medina*—Islam has the normative resources to engage with diversity through principles of justice, tolerance, and freedom.<sup>5</sup> Despite this theological foundation, however, challenges persist in operationalizing pluralism through Islamic legal mechanisms in a digital society marked by fragmentation and radicalization.<sup>6</sup>

The emergence of digital platforms has significantly influenced how Islamic legal doctrines are interpreted, disseminated, and contested.<sup>7</sup> While Islam espouses a vision of mercy for all creation (*rahmatan lil 'alamin*), the ascendancy of religious exclusivism and radical narratives online reveals a gap between normative ideals and digital realities. The question, therefore, arises: To what extent can Islamic law transform itself to remain responsive, inclusive, and contextually relevant in the face of pluralism in the digital age?

This issue is further complicated by legal rulings such as the 2005 fatwa of the Indonesian Ulema Council (MUI), which rejects religious pluralism as a theological

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<sup>1</sup> Badan Pusat Statistik, “Jumlah Penduduk Pertengahan Tahun (Ribu Jiwa), 2025,” *BPS*, 2025.

<sup>2</sup> Akhsan Na'im dan Hendry Syaputra, *Kewarganegaraan, Suku Bangsa, Agama, dan Bahasa Sehari-hari*, *BPS*, 2012, 5.

<sup>3</sup> Barzan Faizin et al., “Polarization of Religious Issues in Indonesia’s Social Media Society and Its Impact on Social Conflict,” *Journal of Applied Data Sciences* 6, no. 1 (1 Januari 2024): 426–42, <https://doi.org/10.47738/jads.v6i1.447>.

<sup>4</sup> Asriawan, Kurniati, dan Marilang, “Harmonisasi Pluralitas Dalam Bingkai Hukum Islam di Indonesia,” *Media Hukum Indonesia* 2, no. 3 (2024): 611–18.

<sup>5</sup> Aswurm Aswurm et al., “Pluralitas Dalam Bingkai Hukum Islam,” *AL-MIKRAJ Jurnal Studi Islam dan Humaniora (E-ISSN 2745-4584)* 4, no. 02 (Januari 2024): 343–55, <https://doi.org/10.37680/almikraj.v4i02.4661>.

<sup>6</sup> Irwan Abdullah et al., “The Use and Abuse of Internet Spaces: Fitna, Desacralization, and Conflict in Indonesia’s Virtual Reality,” *Cosmopolitan Civil Societies* 16, no. 3 (2024): 1–12, <https://doi.org/10.5130/ccs.v16.i3.8962>.

<sup>7</sup> Moch. Khafidz Fuad Raya, “Digital Islam: new space for authority and religious commodification among Islamic preachers in contemporary Indonesia,” *Contemporary Islam* 19, no. 1 (2025): 161–94, <https://doi.org/10.1007/s11562-024-00570-z>.

construct<sup>8</sup>- posing significant barriers to the cultivation of interfaith harmony. Although classical Islamic legal history, particularly the *Medina Charter*, demonstrates an inclusive legal vision accommodating ethnic and religious diversity, the contemporary regulatory framework often lacks the normative tools to translate these ideals into digital realities.

A number of scholarly works have explored the relationship between Islamic law and pluralism, but most remain within a normative-theological framework and have yet to fully incorporate digital disruption as a contextual force shaping Islamic legal operation. For instance, Asriawan et al. (2024) examined pluralism through the lens of *maqāṣid al-sharī'ah*, yet their analysis remains largely textual and does not account for the sociotechnical dynamics of digital interfaith interaction.<sup>9</sup> Fikri (2024) addresses the need for Islamic criminal law to evolve in response to digital economic crimes, highlighting the legal vacuum in defining justice and transnational cooperation in cyberspace—but his focus remains centered on criminality, without extending to broader questions of religious coexistence and pluralism.<sup>10</sup> Meanwhile, Qalbia and Saputra (2023) addressed the challenges of Islamic digital entrepreneurship, including low digital literacy and complex regulations, but their focus lies more within Islamic economics rather than legal pluralism.<sup>11</sup> Consequently, few studies adopt a transformative and interdisciplinary approach that bridges Islamic legal theory, pluralism, and digital sociology. This research seeks to fill that gap by developing a contextual and integrative framework to analyze the transformative capacity of Islamic law in a digitally pluralistic society.

This study seeks to address this research gap by examining the transformative capacity of Islamic law in responding to the challenges of plurality in the digital era. Adopting an interdisciplinary framework that bridges Islamic legal studies, digital sociology, and religious pluralism, the research aims to: (1) critically analyze how Islamic law accommodates pluralism in digital contexts, (2) identify the socioreligious and regulatory challenges that arise from digital pluralism, and (3) propose constructive legal responses that can pre-empt or mitigate conflict within a pluralistic digital society.

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<sup>8</sup> Majelis Ulama Indonesia, “Fatwa Majelis Ulama Indonesia Nomor: 7/Munas VII/MUI/11/2005 Tentang Pluralisme, Liberalisme dan Sekularisme Agama,” *MUI*, 2005.

<sup>9</sup> Asriawan, Kurniati, dan Marilang, “Harmonisasi Pluralitas Dalam Bingkai Hukum Islam di Indonesia.”

<sup>10</sup> Ahmad Lutfi Rijalul Fikri, “Adaptation of Islamic Criminal Law in Facing Digital Economic Crime in the Era of Technological Disruption,” *Istinbath: Jurnal Hukum* 21, no. 02 (2024): 71–85, <https://doi.org/10.32332/istinbath.v21i02.9808>.

<sup>11</sup> Farah Qalbia dan M. Reza Saputra, “Transformasi Digital dan Kewirausahaan Syariah di Era Modernitas: Peluang dan Tantangan dalam Ekonomi Syariah di Indonesia,” *Jurnal Manajemen Dan Bisnis Ekonomi* 2, no. 2 (2023): 389–406, <https://doi.org/10.54066/jmbe-itb.v2i2.2665>.

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Theoretically, the study contributes to the development of a contextualized and progressive Islamic legal discourse. Practically, it offers policy recommendations for religious authorities and state institutions to formulate regulations that are both theologically grounded and digitally literate. In doing so, this research aspires to enhance the inclusivity and relevance of Islamic law in navigating Indonesia's complex digital pluralism.

## 2. Legal Material and Methods

This study adopts a qualitative, descriptive-analytical approach to examine the transformation of Islamic law in responding to the dynamics of plurality in the digital era. The research focuses on contextual understanding of religious discourse and the evolution of legal norms within digital public spaces.

The legal materials consist of primary sources such as the Qur'an, Hadith, classical *fiqh* texts, and contemporary fatwas issued by official institutions such as the Indonesian Ulema Council (MUI). Secondary sources include academic journal articles, scholarly publications, and official documents related to Islamic law, pluralism, and digital transformation. Empirical data were drawn from digital platforms including online fatwas, virtual sermons (via YouTube and Zoom), and social media (Facebook, Twitter, TikTok), as well as online religious forums and podcasts.

The analysis employed critical discourse analysis and qualitative content analysis through data reduction, thematic categorization—focused on concepts such as *maqāṣid al-sharī'ah*, *wasatiyyah*, and digital religious authority—and contextual interpretation grounded in pluralism theory. Source triangulation, by comparing digital findings with academic literature, was used to enhance validity and to strengthen the understanding of Islamic legal transformation in the context of digital pluralism.

## 3. Results and Discussion

### 3.1. Transformation of Islamic Law in Responding to the Dynamics of Plurality in the Digital Era

Legal systems, like all facets of human life, are undergoing constant evolution influenced by the forces of modernization and human mobility. In this context, national and customary laws interact dynamically within particular socio-political settings—intersecting, adapting, and at times conflicting.<sup>12</sup> Similarly, Islamic law, as both a

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<sup>12</sup> Fradhana Putra Disantara, "Konsep Pluralisme Hukum Khas Indonesia sebagai Strategi Menghadapi Era Modernisasi Hukum," *Al-Adalah: Jurnal Hukum dan Politik Islam* 6, no. 1 (14 Juni 2021): 1–36, <https://doi.org/10.35673/ajmpi.v6i1.1129>.

normative and historical tradition, has experienced significant transformations across Muslim civilization. While rooted in divine revelation - the Qur'an and Hadith- Islamic law has never existed in isolation from societal change.<sup>13</sup> It is, by nature, dynamic and adaptive to time and place, evolving not only in substance but also in its forms of application as it engages with contemporary cultural, social, and technological shifts.<sup>14</sup>

In the modern era, Islamic law continues to transform through *ijtihad* guided by the objectives of sharia (*maqāṣid al-sharī'ah*), accommodating the complexities of everyday life. The digital era, however, introduces new layers of complexity. Geographic and ideological boundaries are increasingly porous, enabling new modes of interaction that foster both social harmony and new tensions.<sup>15</sup> Online religious discourse, the proliferation of bold fatwas, and the emergence of digital influencers as alternative authorities all signal a shift toward decentralization of Islamic legal authority.<sup>16</sup>

The digital age is marked by rapid scientific advancement, value globalization, and highly complex social interactions facilitated by online platforms.<sup>17</sup> At the same time, society has grown more diverse in terms of politics, culture, religion, and lifestyle. The multiplicity of interpretations regarding Islamic law on the internet raises critical concerns, particularly as the traditional gatekeeping role of formal religious institutions is challenged.<sup>18</sup> Digital pluralism not only introduces a diversity of identities, but also of legal preferences and epistemological frameworks. Increasingly, Islamic legal opinions are accessed through fragmented, decentralized platforms, which transmit religious narratives impulsively, often with ideological undercurrents.<sup>19</sup>

This has expanded the interpretive and methodological landscape of Islamic law. Across the Muslim world, scholars and fatwa institutions have begun responding to digital

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<sup>13</sup> Athoillah Islamy, "Landasan Filosofis dan Corak Pendekatan Abdurrahman Wahid Tentang Implementasi Hukum Islam di Indonesia," *Al-Adalah: Jurnal Hukum dan Politik Islam* 6, no. 1 (2021): 51–73, <https://doi.org/10.35673/ajmpi.v6i1.1245>.

<sup>14</sup> Hardian Satria Jati dan Ahmad Arif Zulfikar, "Transaksi Cryptocurrency dalam Pandangan Hukum Ekonomi Syariah," *Al-Adalah: Jurnal Hukum dan Politik Islam* 6, no. 2 (2021): 137–48, <https://doi.org/10.35673/ajmpi.v6i2.1616>.

<sup>15</sup> Mikhael Feka et al., "Navigating the Legal Minefield: The Impact of Articles 27A and 27B of Indonesia's EIT Law on Freedom of Expression and the Path to Legal Reform," *Journal of Law and Legal Reform* 6, no. 1 (2025): 265–304, <https://doi.org/10.15294/jllr.v6i1.19116>.

<sup>16</sup> Bouziane Zaid et al., "Digital Islam and Muslim Millennials: How Social Media Influencers Reimagine Religious Authority and Islamic Practices," *Religions* 13, no. 4 (2022), <https://doi.org/10.3390/rel13040335>.

<sup>17</sup> Asni Zubair et al., "Response of Islamic religious college to independent campus policy," *Journal of Law and Sustainable Development* 11, no. 6 (2023): 1–20, <https://doi.org/10.55908/sdgs.v11i6.1203>.

<sup>18</sup> Harry Febrian, "Visualizing Authority: Rise of the Religious Influencers on the Instagram," *Social Media and Society* 10, no. 4 (2024), <https://doi.org/10.1177/20563051241286850>.

<sup>19</sup> Andy Hadiyanto, Kinkin Yuliaty Subarsa Putri, dan Luthfi Fazli, "Religious moderation in Instagram: An Islamic interpretation perspective," *Heliyon* 11, no. 4 (2025): e42816, <https://doi.org/10.1016/j.heliyon.2025.e42816>.

realities through context-based analysis. Such engagement reflects a transformative legal paradigm—one that extends the function of *maqāṣid al-sharī'ah* to promote Muslim participation in a multicultural and multi-value society, rather than merely reformulating legal forms.<sup>20</sup> The dissemination of fatwas through social media has altered legal communication from hierarchical to dialogical. Consequently, the emergence of digital preachers and online religious figures has disrupted institution-based authority, shifting influence toward personalities whose legitimacy stems from online popularity and algorithmic reach.

Islamic law, in this context, functions not only as a normative system but also as a socio-ethical framework that mediates across diverse social groups. While such decentralization offers opportunities for inclusivity, it also presents challenges for legal coherence.<sup>21</sup> Conflicts emerge over ethical pluralism, gender norms, freedom of expression, and the boundaries of religious interpretation. These value tensions place Islamic law under hermeneutical pressure, demanding fresh readings of foundational texts to address the intricacies of a socially and ideologically plural digital society.<sup>22</sup>

The digital transformation of Islamic law also entails epistemological shifts. Contemporary legal authority is increasingly shaped by interdisciplinary collective *ijtihad*, where classical jurisprudence is assessed within a digitalized social framework. Religious scholars are now expected to address emerging issues such as data privacy, artificial intelligence, digital economies, and bioethics.<sup>23</sup> This reflects not only a shift in social behavior but also a reconfiguration of the epistemic space in which Islamic law operates.

Yet, these changes are not without opposition. Conservative factions often resist the reformulation of Islamic legal norms within pluralistic contexts, perceiving such shifts as dilutions of sharia's divine authority. From this standpoint, engagement with digital culture is seen as opening the door to normative relativism. Thus, the transformation of Islamic law in the digital era becomes a contested site between orthodoxy and reformism—an ideological and technological battleground.

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<sup>20</sup> Athoillah Islamy et al., “Fatwa Communication Literacy Related to The Law of Boycotting Pro-Israel Product Transactions in Indonesia,” *Al-Adalah: Jurnal Hukum dan Politik Islam* 10, no. 1 (3 Maret 2025): 134–50, <https://doi.org/10.30863/ajmpi.v10i1.8485>.

<sup>21</sup> Irma Yusriani Simamora dan Ahmad Salman Farid, “Rethinking the use of Social Media in Islamic Broadcasting Practices: A Theological Perspective,” *Pharos Journal of Theology* 105, no. 105(5) (2024): 1–15, <https://doi.org/10.46222/pharosjot.105.516>.

<sup>22</sup> Mohammad Yaqub Chaudhary, “Initial Considerations for Islamic Digital Ethics,” *Philosophy & Technology* 33, no. 4 (9 Desember 2020): 639–57, <https://doi.org/10.1007/s13347-020-00418-3>.

<sup>23</sup> Soleh Hasan Wahid, “Exploring the intersection of Islam and digital technology: A bibliometric analysis,” *Social Sciences and Humanities Open* 10, no. March (2024): 101085, <https://doi.org/10.1016/j.ssaho.2024.101085>.

Viewed through the lens of *maqāṣid al-sharī'ah*, however, digital plurality acts not as a threat but as a catalyst for epistemological, methodological, and institutional renewal. Rather than compromising Islamic values, the evolving form of Islamic law underscores its adaptability to contemporary realities and its ongoing role in promoting justice, diversity, and peaceful coexistence. Ultimately, the transformation of Islamic law in the digital age reflects a shift not only in legal form but also in the mindset, methodology, and epistemology by which Islamic norms are interpreted and applied.<sup>24</sup> Law is no longer confined to official institutions, but unfolds in open, interactive, and plural digital arenas - signifying an ethical evolution aimed at sustaining inclusive and just social order in a globally connected society.

### 3.2. *Challenges of Islamic Law in Facing the Plurality of Society in the Digital Era*

In the contemporary context, the plurality of society presents both challenges and opportunities for Islamic law. As a normative framework with foundational authority in Indonesia, Islam is expected to offer inclusive legal responses to social diversity.<sup>25</sup> The views of scholars, Qur'anic injunctions, and Prophetic traditions serve as the basis for constructing a legal system that recognizes pluralism not only as a social reality but also as a theological imperative. Islamic law, therefore, is not merely a system of ritual or behavioral regulation, but a vehicle for building mutual understanding and social harmony.<sup>26</sup>

However, the digital age introduces new complexities. Liberal and secular values circulate rapidly through digital media, often shaping younger generations' perceptions of Islamic law through the lens of personal rights and freedoms. These perceptions can diverge from Islamic notions of communal justice and ethical accountability, generating tensions between modern ideals and traditional legal constructs.<sup>27</sup> Such tensions are further amplified by the intersection of local and global cultures in cyberspace, leading to competing interpretations and fragmented applications of Islamic legal principles.

The digital space - characterized by algorithmic exposure, open discourse, and ideological fluidity - has challenged the coherence of Islamic legal authority. Legal norms, while designed to be universal, are increasingly received subjectively across different digital communities. Popular debates and social media discourse have begun to supplant

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<sup>24</sup> Muhammad Nazir Alias et al., "Scientific Approach As the Basis for the Formation of Maqāṣid Al-Sharī'Ah Concept and Principles: a Comparative Study," *Malaysian Journal of Syariah and Law* 12, no. 2 (2024): 350–63, <https://doi.org/10.33102/mjssl.vol12no2.568>.

<sup>25</sup> Lukman Arake, "Agama dan Negara Perspektif Fiqh Siyasah," *Al-Adalah: Jurnal Hukum dan Politik Islam* 3, no. 2 (2018): 79–116, <https://doi.org/10.35673/ajmpi.v3i2.200>.

<sup>26</sup> Eko Siswanto dan Athoillah Islamy, "Fikih Moderasi Beragama Dalam Kehidupan Bernegara di Indonesia," *Al-Adalah: Jurnal Hukum dan Politik Islam* 7, no. 2 (2022): 198–217, <https://doi.org/10.35673/ajmpi.v7i2.2802>.

<sup>27</sup> Marlinda Irwanti et al., "The study of freedom of expression in Islamic teachings with an emphasis on Nahj al-Balagha," *HTS Teologiese Studies / Theological Studies* 79, no. 1 (2023): 1–6, <https://doi.org/10.4102/hts.v79i1.8368>.

scholarly consensus and institutional authority.<sup>28</sup> As a result, the authentication of Islamic legal rulings has become more unstable, as fatwas and religious opinions are often disseminated without methodological grounding in *uṣūl al-fiqh* or academic scrutiny.<sup>29</sup> The fragmentation of authority has created a discursive vacuum in which legal narratives compete without clear epistemological hierarchy.

Moreover, internal diversity within the Muslim community contributes to the complexity of applying Islamic law in the digital era. In Indonesia, the coexistence of various *madhāhib* (legal schools) and orientations has led to sharp differences of opinion regarding contemporary issues. These differences, amplified by the internet, often provoke intra-religious tensions and hinder efforts to harmonize legal thought. In such a pluralistic and decentralized legal landscape, the challenge lies in constructing a cohesive Islamic legal response that respects diversity while preserving internal consistency.<sup>30</sup>

Digital Islamic content production adds another layer of difficulty. Many fatwas and legal views are shared virally without critical engagement with the classical legal tradition or peer validation. The speed and breadth of dissemination blur the line between informed jurisprudence and ideological expression.<sup>31</sup> This raises the risk of distortion—particularly when religious authority is instrumentalized for political or sectarian agendas. In this setting, Islamic law must navigate between responsiveness and rigor, adaptation and integrity.

The sociological dimension of this challenge is also significant. Variations in educational, economic, and cultural backgrounds influence how individuals engage with Islamic teachings online. Social media algorithms further reinforce interpretive silos, creating ideological echo chambers that may normalize exclusionary or extreme views.<sup>32</sup> Maintaining inclusivity and legal proportionality under such conditions is an immense task for Islamic law, especially when interpretive authority becomes increasingly user-driven.

The proliferation of legal narratives across digital platforms leads to a relativization of meaning, making it difficult to establish shared legal norms. The need for a unified yet plural-sensitive legal discourse is pressing. Islamic law is thus tested on multiple fronts: to uphold methodological integrity while remaining socially accessible; to preserve normative

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<sup>28</sup>Ihsan Yilmaz and Denitsa Pirinova Sokolova-Shipoli, *Religious Scholars (Ulama) and Unofficial Islamic Law in the Western Cyberspace BT - Muslim Legal Pluralism in the West: Transnationalism, Political Participation, Citizenship and Shari'a*, ed. Ihsan Yilmaz and Denitsa Pirinova Sokolova-Shipoli (Singapore: Springer Nature Singapore, 2024), 127–44, [https://doi.org/10.1007/978-981-97-4260-8\\_5](https://doi.org/10.1007/978-981-97-4260-8_5).

<sup>29</sup>Anwar et al., *The Syafi'i School as a Paradigm in Thought and Establishment of Islamic Law in Indonesia*.

<sup>30</sup>Fitri - Fitri dan Adeni - Adeni, "THE URGENCY OF APPLYING JOURNALISTIC ETHICS IN ONLINE ISLAMIC MEDIA REPORTING ACTIVITIES: A CONCEPTUAL STUDY," *Islamic Communication Journal* 5, no. 1 (28 Juni 2020): 19, <https://doi.org/10.21580/icj.2020.5.1.5315>.

<sup>31</sup>"in Online Islamic Media Reporting Activities : " 5 (n.d.): 19–37.

<sup>32</sup>Leor Halevi, "The consumer jihad: Boycott fatwas and nonviolent resistance on the world wide web," *International Journal of Middle East Studies* 44, no. 1 (2012): 45–70, <https://doi.org/10.1017/S0020743811001243>.

clarity in the face of ideological noise; and to formulate legal solutions that reconcile plural digital realities with the universal ethical imperatives of *sharī'ah*—justice, mercy, and social cohesion.

### 3.3. *Islamic Legal Solutions in Preventing and Reducing the Challenges of Plurality in the Digital Era*

Islamic law possesses significant normative potential to mediate the complexities of contemporary social diversity through a flexible and adaptive approach rooted in *sharī'ah*. In the digital era, societal plurality extends beyond religion, ethnicity, and culture to include ideological differences shaped by online ecosystems. Accordingly, Islamic law must function not only as a system of rules but also as a socio-ethical mechanism that fosters cohesion through values of justice, tolerance, and the universal objectives of *maqāṣid al-sharī'ah*.<sup>33</sup>

A primary normative solution lies in the recontextualization of Islamic legal thought through the *maqāṣid* framework. The classical goals of sharia—such as the preservation of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-naḥs*), intellect (*ḥifẓ al-'aql*), progeny (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*)—provide a basis for a balanced and moderate response to contemporary religious extremism.<sup>34</sup> By prioritizing public welfare (*maṣlaḥah mursalah*), Islamic law can remain responsive to issues of identity, human rights, and religious freedom while maintaining its theological integrity.<sup>35</sup>

To this end, *wasatiyyah* - or religious moderation - should be mainstreamed as a foundational paradigm in both legal reasoning and public policy.<sup>36</sup> More than a rhetorical ideal, moderation offers a moral compass that rejects both rigid literalism and liberal relativism.<sup>37</sup> It promotes fairness, proportionality, and dialogue as key virtues in plural societies. The integration of moderation into national curricula, expansion of inclusive religious outreach, and active involvement of religious leaders in conflict resolution are practical pathways to institutionalize this ethos.<sup>38</sup> Moderation also offers a framework to

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<sup>33</sup> Abdullah Haidar et al., *Moderasi Beragama di Tengah Isu Kontemporer*, Puslitbang Bimas Agama dan Layanan Keagamaan, vol. 13, 2023, [https://balitbangdiklat.kemenag.go.id/resensi/moderasi-beragama-di-tengah-isu-kontemporer-2023%0Ahttps://eperpus.kemenag.go.id/web/index.php?p=show\\_detail&id=43989](https://balitbangdiklat.kemenag.go.id/resensi/moderasi-beragama-di-tengah-isu-kontemporer-2023%0Ahttps://eperpus.kemenag.go.id/web/index.php?p=show_detail&id=43989).

<sup>34</sup> Siswanto dan Islamy, "Fikih Moderasi Beragama Dalam Kehidupan Bernegara di Indonesia."

<sup>35</sup> Musolli Musolli, "Maqasid Syariah: Kajian Teoritis dan Aplikatif Pada Isu-Isu Kontemporer," *AT-TURAS: Jurnal Studi Keislaman* 5, no. 1 (2018): 60–81, <https://doi.org/10.33650/at-turas.v5i1.324>.

<sup>36</sup> M I Helmy, A D J Kubro, dan M Ali, "The Understanding of Islamic Moderation (*wasatiyyah al-Islam*) and the Hadiths on Inter-religious relations in the Javanese Pesantrens," *Indonesian Journal of Islam and Muslim Societies* 11, no. 2 (2021): 377–401, <https://doi.org/10.18326/ijims.v11i2.377-401>.

<sup>37</sup> Arbanur Rasyid et al., *The Actualization of the Concept of National Fiqh in Building Religious Moderation in Indonesia*, *Millah: Journal of Religious Studies*, vol. 21, 2022, <https://doi.org/10.20885/millah.vol21.iss2.art5>.

<sup>38</sup> Muhammad Nasir dan Muhammad Khairul Rijal, "Keeping the middle path: mainstreaming religious moderation through Islamic higher education institutions in Indonesia," *Indonesian Journal of Islam and Muslim Societies* 11, no. 2 (2021): 213–41, <https://doi.org/10.18326/ijims.v11i2.213-241>.

reconcile freedom of expression with the ethical limits of religious discourse in digital spaces.

Another important strategy involves embedding Islamic legal responses within a multicultural framework grounded in Qur'anic values such as *ta'aruf* (mutual recognition), *tasāmuḥ* (tolerance), and *'adālah* (justice). These values reinforce the Qur'anic vision of humanity as inherently diverse and are aligned with the prophetic mission of Islam as *rahmatan lil-'ālamīn*. Promoting multicultural education inspired by these principles can mitigate sectarian conflict and encourage peaceful coexistence across religious, ethnic, and ideological boundaries.<sup>39</sup> This approach positions Islamic law not in opposition to pluralism, but as a transformative force for harmony and shared humanity.

Equally critical is the empowerment of inclusive religious institutions. Islamic boarding schools, civil society organizations, and *da'wah* movements must serve as platforms for pluralistic engagement. Interfaith community service, joint environmental initiatives, and dialogue training programs can translate Islamic values into tangible expressions of solidarity. The engagement of Muslim institutions with global challenges such as climate change, poverty, and education illustrates that Islam can contribute meaningfully to shared humanitarian concerns.<sup>40</sup>

In this context, ecumenical cooperation represents a viable model for promoting ethical pluralism. Joint efforts in humanitarian relief, health services, and education reflect the universal dimensions of religion and its capacity to transcend doctrinal divides. Islamic law, as an ethical framework, can affirm difference as a divine reality rather than a cause of division, reinforcing religion's constructive role in global society.<sup>41</sup>

Thus, Islamic law - if contextualized through *maqāṣid al-sharī'ah*, infused with the principles of *wasatiyyah*, and articulated through a multicultural ethic can serve as a resilient and adaptive response to the challenges of pluralism in the digital era. Far from being an isolated legal system, Islamic law is capable of engaging the digital public sphere with ethical clarity and socio-political relevance. When coupled with interreligious - cooperation and educational transformation, it has the potential to become a global moral foundation for justice, peace, and solidarity in an increasingly interconnected world.

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<sup>39</sup> Yaqut Cholil Qoumas, Rosila Bee Binti Mohd Hussain, dan Rahimin Affandi Bin Abdul Rahim, "the Dissemination of Religious Moderation Through the Policy of the Indonesian Ministry of Religious Affairs," *Qudus International Journal of Islamic Studies* 12, no. 1 (2024): 147–76, <https://doi.org/10.21043/qjijis.v12i1.27552>.

<sup>40</sup> Khusnul Fikriyah, *Dinamika Modernisasi Agama: Eksplorasi Penafsiran Baru, Adaptasi Praktik, Dan Menghadapi Tantangan Kontemporer*, *Socio Religia* 5, no. 2 (2024).

<sup>41</sup> M Y Gada, "On pluralism, religious 'other', and the Quran: A post September-11 discourse," *Indonesian Journal of Islam and Muslim Societies* 6, no. 2 (2016): 241–71, <https://doi.org/10.18326/ijims.v6i1.241-271>.

## 4. Conclusion

This study concludes that Islamic law demonstrates a strong adaptive capacity in addressing the complexities of pluralism in the digital era. As a normative framework, it not only preserves foundational values such as justice, tolerance, and social cohesion, but also responds constructively to contemporary issues including freedom of expression, digital extremism, and the decentralization of religious authority. Through the application of *maqāṣid al-sharī'ah*, the principle of *wasatiyyah* (moderation), and Islamic multiculturalism, Islamic law emerges as a dynamic socio-ethical system capable of mediating between divine norms and the realities of a diverse and interconnected global society.

This research, however, is limited in scope regarding the empirical exploration of localized digital Islamic legal practices. Further studies employing digital ethnography and participatory observation are needed to capture the nuances of everyday Islamic legal discourse in online contexts. Future academic inquiry should focus on the evolving epistemological and political dimensions of religious authority in the digital sphere. Interdisciplinary approaches integrating *maqāṣid al-sharī'ah*, digital sociology, and pluralism theory will be essential in strengthening the contemporary relevance of Islamic legal thought.

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