
Implementation of Digital-Based Inheritance Distribution in Islamic Law: A *Maqāṣid al-Syarī'ah* Perspective

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ABSTRACT

The study seeks to evaluate the feasibility of implementing a digital inheritance distribution system while maintaining the essential principles of *fiqh al-mawāriṭs* and the overarching aims of *maqāṣid al-syarī'ah*. Using a qualitative-descriptive approach grounded in library research, the analysis draws upon classical and contemporary Islamic legal sources, the Compilation of Islamic Law (KHI), and the Electronic Information and Transactions Law (UU ITE). The findings demonstrate that digital tools can significantly improve the efficiency, precision, and transparency of determining the rightful shares of heirs. Sharia-oriented algorithms not only ensure accuracy in calculations but also reinforce procedural integrity and legal accountability. Viewed through the lens of *maqāṣid al-syarī'ah*, digitalization supports the preservation of wealth (*hifẓ al-māl*) and the protection of intellect (*hifẓ al-'aql*) by minimizing human error and reducing opportunities for data manipulation. The study further reveals that the UU ITE's acknowledgment of digital documents as legitimate evidence provides a firm legal basis for their implementation within religious judicial institutions. On the social front, the adoption of digital systems enhances public confidence in the fairness of Islamic legal processes and reduces the likelihood of family disputes. Ultimately, this research makes meaningful contributions to the development of Islamic legal technology and highlights potential future integrations, such as AI and blockchain, to support advanced inheritance management.

Keywords: Digital Inheritance Law; *Fiqh al-Mawāriṭs*; *Maqāṣid al-Syarī'ah*; Islamic Legal Technology; Blockchain

A. INTRODUCTION

Recent developments in digital technology have increasingly influenced numerous aspects of daily life, including legal practices and inheritance administration. Within the framework of Islamic law, the integration of digital systems into inheritance distribution offers a contemporary solution to long-standing challenges, such as limited public comprehension of inheritance regulations, frequent miscalculations of heirs' portions, and insufficient transparency during the distribution process.¹ By using technological tools, the principles of *fiqh al-mawārīts*, traditionally applied through manual procedures, can now be digitized to support a more efficient, precise, and Sharia-compliant inheritance system grounded in the principle of justice.²

Digitalizing Islamic inheritance law is not simply a matter of introducing new technology; it also encompasses essential normative and jurisprudential dimensions that must be approached with caution.³ Although the Qur'an—especially Surah An-Nisa verses 11, 12, and 176—sets forth the principles of inheritance with unmistakable clarity, many Muslims still struggle to apply these directives correctly in practical contexts. In light of these challenges, integrating digital systems into inheritance distribution offers a strategic means to uphold the proper implementation of inheritance rules while remaining faithful to fundamental Sharia principles such as justice (*'adl*), legal certainty (*yaqīn*), and the promotion of collective welfare (*maslahah*).⁴

Despite its potential benefits, the shift toward digital inheritance systems raises several epistemological and methodological concerns.⁵ Certain scholars remain skeptical about the validity of relying on algorithm-driven applications to calculate heirs' portions, fearing that such innovations could diminish the established

¹ Shahbaz Ahmad Cheema, "Distribution Of Inheritance Under Islamic Law : An Appraisal Of Online Inheritance Calculators," *Journal Of Islamic Thought And Civilization*, 2021 - *Journals.Umt.Edu.Pk* 11, No. 1 (2021): 113–31, <https://Journals.Umt.Edu.Pk/Index.Php/JITC/Article/View/1228>.

² Ahmad Fandika Et Al., "Transparansi Dan Keadilan Dalam Pembagian Harta Waris Menurut Hukum Islam Di Era Modern," No. 34 (2024): 12–19.

³ Norazlina Abd Wahab And Norliza Katuk, "A Proposed Framework Of Islamic Inheritance And Estate Planning Of Digital Assets : The Malaysian Case Of Crypto Assets AND ESTATE PLANNING OF DIGITAL ASSETS: THE," *Journal Of Islamic* 16, No. 2 (2024): 45–64, <https://Doi.Org/10.55188/Ijif.V16i2.713.This>.

⁴ Atha Nuraini Et Al., "Mewujudkan Keadilan Dalam Pembagian Harta Waris Menurut Hukum Islam." 4 (2024): 11–26.

⁵ Tantangan Dan Solusi And Masykurotus Syarifah, "Dinamika Hukum Waris Dalam Era Digital : Info Artikel PENDAHULUAN Dalam Menghadapi Revolusi Digital Yang Pesat , Tidak Hanya Aspek Kehidupan Sehari-Hari Yang Mengalami Transformasi , Tetapi Juga Ranah Hukum , Termasuk Dalam Konteks Hukum Waris . Era Digidit," *Nawala Patra Biska* 1, No. 1 (2024): 26–38, <https://Doi.Org/10.33859/Npb.V1i1.535>.

authority of traditional fiqh expertise.⁶ In contrast, many contemporary Islamic legal researchers contend that technological tools should be viewed merely as *wasīlah*, or supportive instruments, that assist in the practical enforcement of Sharia. They emphasize that these tools are acceptable so long as their implementation remains strictly consistent with authentic Islamic legal sources and does not conflict with the substantive norms of inheritance law.⁷

Beyond methodological challenges, the discussion also extends to matters of positive law, particularly the reliability of digital data and the legal standing of electronic documents when presented as evidence in inheritance disputes before religious courts.⁸ In this regard, Law Number 11 of 2008 on Electronic Information and Transactions (UU ITE) establishes a legal framework that recognizes digital documents as valid proof, provided their authenticity can be demonstrated in accordance with the applicable legal procedures.⁹

Viewed through the lens of *maqāṣid al-syarī'ah*, the incorporation of digital technology into inheritance distribution mechanisms strengthens the protection of the five essential objectives of Islamic law (*al-kulliyāt al-khamsah*). This is especially evident in efforts to preserve wealth (*ḥifẓ al-māl*) and safeguard intellect (*ḥifẓ al-'aql*).¹⁰ By relying on digital tools, the potential for human error can be significantly reduced, administrative processes become more efficient, and the risk of family disputes – commonly triggered by miscalculations in the division of inheritance – can be effectively diminished.¹¹

This study offers novelty by integrating *fiqh al-mawāriṭ*, the use of digital technology, and the perspective of *maqāṣid al-syarī'ah* into a single, complementary analytical framework. Rather than viewing digitalization merely as a technological innovation, this research examines how algorithms and digital systems can be aligned with *maqāṣid* principles so that the modernization of inheritance distribution remains grounded in the justice mandated by Islamic law. Through this integrated

⁶ Mu Billah, "Expert Systems Apps On The Special Cases Of Islamic Inheritance Law" 16, No. 2 (2023): 180–210, <https://doi.org/10.14421/Ahwal.2023.16201>.

⁷ Fuad Luthfi Et Al., "Tantangan Dan Regulasi Dalam Pewarisan Aset Digital : Studi Perbandingan Hukum Positif Dan Hukum Islam," *Indonesian Journal Of Islamic Jurisprudence, Economic And Legal Theory*, 2024•*Shariajournal.Com*, 2024, 2212–25, <https://shariajournal.com/index.php/ijjel/article/view/823>.

⁸ Akmaljon A Akramov Et Al., "The Impact Of Digitalization In Inheritance Law" 4, No. 3 (2024): 100–134, <https://journal.qubahan.com/index.php/qaj/article/view/863>.

⁹ Luthfi Et Al., "Tantangan Dan Regulasi Dalam Pewarisan Aset Digital : Studi Perbandingan Hukum Positif Dan Hukum Islam."

¹⁰ Achmad Yasin And Arifah Billah, "Blockchain-Based Digital Transaction Security System: Perspective Of Imam Al-Shāṭibi's Maqāṣid Al-Sharī'ah Concept," *Al-Muamalat: Jurnal Ekonomi Syariah* 11, No. 2 (2024): 176–98, <http://103.55.33.27/index.php/mua/article/view/34379>.

¹¹ Fandika Et Al., "Transparansi Dan Keadilan Dalam Pembagian Harta Waris Menurut Hukum Islam Di Era Modern."

approach, the study provides a fresh academic contribution to the discourse on Islamic legal reform, particularly in formulating inheritance distribution mechanisms that are responsive to the dynamics of the contemporary digital era.

Drawing on the discussion outlined in the background section, this study explores how a digitally based inheritance distribution system can be operationalized within the structure of Islamic law, while also evaluating the extent to which the principles of *maqāṣid al-syarī'ah* can safeguard the digitalization process so that it remains anchored in justice, legal certainty, and the broader public good. The research further identifies a range of normative and juridical challenges that emerge when the concept of *fiqh al-mawārīts* is incorporated into digital platforms, ensuring that such technological innovations remain aligned with the essential objectives of Sharia.

The relevance of this study becomes evident in light of the expanding influence of digitalization across modern society, contrasted with the fact that inheritance distribution in Islamic law continues to depend on conventional mechanisms that frequently lead to complications. The increasing level of digital literacy in Indonesia demonstrates a societal readiness to engage with technology-driven legal services; nevertheless, no dedicated platform currently exists to facilitate inheritance distribution in accordance with Sharia principles. Simultaneously, inheritance disputes persist as a significant source of familial conflict, often stemming from calculation errors, limited understanding of *fiqh al-mawārīts*, and inadequate documentation. These conditions underscore the urgency of establishing an inheritance system that is more accurate, transparent, and widely accessible.

This urgency is amplified by the imperative for Islamic legal practices to evolve in step with technological advancements. Digitalizing the inheritance distribution process must therefore be assessed not only in terms of practical efficiency and technical precision, but also in relation to its consistency with *maqāṣid al-syarī'ah* and the overarching ideal of justice. By integrating perspectives from fiqh, the framework of positive law, and relevant ethical considerations, this study aims to provide both a robust theoretical foundation and practical guidance for developing a digital inheritance distribution model that adequately meets the needs of contemporary society.

B. RESEARCH METHODS

This study adopts a qualitative-descriptive methodology within a library research framework, focusing on a comprehensive review of sources directly relevant to the inquiry. The principal materials include both classical and contemporary fiqh texts, modern works on Islamic legal studies, the Compilation of Islamic Law (KHI),

Law Number 11 of 2008 concerning Electronic Information and Transactions (UU ITE), as well as academic articles and journal publications that address themes such as the digitalization of Islamic law, digital inheritance systems, and analyses rooted in *maqāṣid al-syarī'ah*.

The literature was gathered through keyword-driven searches of major academic databases, including Google Scholar, ScienceDirect, and Scopus. The search used terms such as digital inheritance, Islamic digital law, *fiqh al-mawāriṭs*, Islamic fintech, and maqasid-based analysis. Each identified source was then carefully evaluated to ensure alignment with the research objectives, academic rigor, and relevance to discussions of the digital transformation of Islamic inheritance law.

In processing the data, the study employs three interconnected analytical approaches. First, content analysis is employed to extract and interpret core fiqh principles, legal norms, and evolving digital frameworks in Islamic inheritance practices. Second, the normative approach is used to investigate the legal underpinnings of Islamic inheritance by examining Qur'anic texts, hadith, scholarly interpretations, and provisions of positive law that address inheritance and the legitimacy of digital documentation. Third, a sociological perspective is engaged to assess how the integration of digital technology influences social behavior, familial relationships, and inheritance practices among Muslim communities in Indonesia.

Data reliability is reinforced through source triangulation, which involves comparing the perspectives of fiqh scholars, national legal standards, and empirical and conceptual discussions presented in reputable, indexed journals. This triangulation strengthens the coherence between theoretical, normative, and empirical dimensions, resulting in a more balanced and credible analysis. Through this methodological framework, the study seeks to develop a conceptual model for digital inheritance distribution that maintains precision and transparency while remaining firmly grounded in the principles of *maqāṣid al-syarī'ah* and the foundational ideals of justice upheld in Islamic law.

C. RESULTS AND DISCUSSION

1. Digitalization within the Framework of Islamic Law

Digitalization in Islamic law entails the use of contemporary technologies to enhance the effectiveness, transparency, and accessibility of legal processes. In the context of inheritance law, this transformation is realized through the development of applications or online platforms that automatically compute heirs' shares in accordance with the principles of *fiqh al-mawāriṭs*. The implementation of such digital tools goes beyond mere technical innovation; it reflects a deliberate effort to align Islamic legal practice with the evolving dynamics of modern

society.¹² According to Auda (2019), technology can serve as a *wasīlah* (instrument) that facilitates the objectives of Sharia, provided that it preserves the core tenets of Islamic teachings. Therefore, digitalizing inheritance law constitutes a contemporary approach to enhancing public understanding of inheritance jurisprudence while ensuring greater precision and justice in its application.¹³

The integration of *fiqh al-mawārīts* with digital technology represents a contemporary pathway for advancing Islamic law while upholding its foundational principles of Sharia. By deploying digital systems, inheritance asset allocation can be executed more efficiently, accurately, and with a significant reduction in manual calculation errors. Applications driven by algorithms enable the automatic computation of each heir's entitlement from data entered in accordance with Islamic legal provisions.¹⁴ Nonetheless, the tenets of *fiqh* remain the essential reference for validating these systems. Consequently, the creation of Sharia-compliant digital platforms necessitates the active involvement of Islamic law scholars to prevent deviations from established *fiqh* norms. This integration is designed not to supplant Islamic law but to modernize its application, ensuring that inheritance practices remain relevant, precise, and adaptable in the digital era.¹⁵

2. The Concept of Islamic Inheritance Law

Islamic inheritance law, or *fiqh al-mawārīts*, represents a core component of Islamic family law, regulating the distribution of a deceased individual's estate. Its jurisprudential basis is rooted in the Qur'an, the hadith, scholarly consensus (*ijma'*), and analogical reasoning (*qiyas*), all of which are acknowledged by Islamic scholars. Detailed provisions regarding the allocation of inheritance are found in Surah An-Nisā' verses 11, 12, and 176, which delineate fair and proportionate shares for each heir. From a *fiqh* standpoint, this system reflects the application of social justice within the family, ensuring that every heir's rights are honored in line with Sharia principles.¹⁶ Accordingly, *fiqh al-mawārīts* is instrumental in

¹² Hendrik Kusnianto and Benhard Kurniawan, "Legal Innovation in Religious Courts: The Potential Utilization of Artificial Intelligence (AI) in Resolving Contemporary Cases," *MILRev* 3, no. 2 (2024): 388–410, <https://e-journal.metrouniv.ac.id/milrev/article/view/8199>.

¹³ Nur Ika Sukmawati Et Al., "Fitur Kalkulator Waris Pada Aplikasi Nu Online," *Jurnal Teknologi Informasi (Jutech)*, 2023 4, No. 2 (N.D.): 59–66.

¹⁴ 36, أمل, "توظيف الذكاء الاصطناعي في خدمة الفقه الإسلامي," *مجلة كلية الشريعة والقانون بأسسيوط* And أحمد حسنين أحمد الخشت, No. 3 (2024): 744–845, https://Jfsu.Journals.Ekb.Eg/Article_347913.Html.

¹⁵ Bella Hardiyana And Egi Fahrana, "Aplikasi Penerapan Syariat Islam Pada Pembagian Harta Waris Berbasis Android," *Jurnal Teknologi Dan Informasi*, 2018•Ojs.Unikom.Ac.Id, N.D., 25–32, <https://Ejurnal.Unism.Ac.Id/Index.Php/Npb/Article/View/535>.

¹⁶ Parhan Taqwa Ali Hasan Irfan Abdurahman, Asep Lukman Daris Salam, "Implementasi Hukum Waris Islam : Telaah Sejarah," *Pta Hasan - Al-Arfa: Journal Of Sharia, Islamic* 2, No. 1 (2024): 81–91, <https://Al-Arfa.My.Id/Index.Php/I/Article/View/53>.

preserving both economic stability and social cohesion within Muslim society. Furthermore, these inheritance regulations serve as a preventive framework, mitigating potential familial conflicts arising from misunderstandings or deviations from Sharia-guided estate distribution.¹⁷

The application of Islamic inheritance law is founded upon several core principles, including justice (*'adl*), legal certainty (*yaqīn*), and public welfare (*maṣlahah*). The justice principle guarantees that each heir receives the portion to which they are entitled, neither diminished nor augmented. Legal certainty requires that all rulings be based on explicit and immutable evidence as outlined in the Qur'an and hadith.¹⁸ Simultaneously, the principle of public welfare highlights that the overarching objective of inheritance distribution is to ensure societal well-being, harmony, and prosperity. These foundational principles closely correspond to the *maqāṣid al-syarī'ah*, which aim to safeguard religion, life, intellect, lineage, and property. Consequently, the effective implementation of Islamic inheritance law necessitates a careful balance between adherence to religious prescriptions and the pursuit of social welfare as its primary goal.¹⁹

a. *Maqāṣid al-Syarī'ah* and the Digital Transformation of Inheritance Distribution

The modernization of inheritance distribution through digital technology is intrinsically linked to the objectives of *maqāṣid al-syarī'ah*, particularly in the protection of wealth (*ḥifẓ al-māl*) and intellect (*ḥifẓ al-'aql*). By employing digital systems, the risk of human error in calculations is significantly reduced, and the precision of inheritance records is enhanced, ensuring that each heir receives their rightful share fairly and proportionally. Moreover, digital platforms safeguard data authenticity, improve transparency, and minimize potential deviations in the execution of inheritance processes. In the context of *ḥifẓ al-'aql*, these technologies serve as educational tools, fostering a rational and systematic understanding of Islamic

¹⁷ Fauzan Al-As Et Al., "Tijauan Hukum Islam Terhadap Konsep Pembagian Sama Rata Harta Waris (Studi Kasus Kampung Cipari Desa Sukarasa Kecamatan Pangatikan Kabupaten Garut) (Studi Kasus Kampung Cipari Desa Sukarasa Kecamatan Pangatikan Kabupaten Garut)" 2, No. 4 (2024): 721-32.

¹⁸ Emy Rachmawati And Burhanudin Harahap, "Justice Dimensions Of Islamic Inheritance Law In Determining The Inheritance Rights Of Parents, Children And Husband/Wive," *International Journal Of Multicultural And Multireligious Understanding* 5, No. 3 (2018): 286-300, https://scholar.google.com/scholar?Q=Rachmawati,+E.,+%26+Harahap,+B.+2018.+Justice+Dimensions+Of+Islamic+Inheritance+Law+In+Determining+The+Inheritance+Rights+Of+Parents,+Children+And+Husband+Wive.+International+Journal+Of+Multicultural+And+Multireligious+Understanding.+https://doi.org/10.18415/ijmmu.v5i3.338&hl=id&as_sdt=0,5#:~:text=%5bpernyataan%5d Justice Dimensions Of Islamic Inheritance Law In Determining The Inheritance Rights Of Parents%2c Children And Husband/Wive.

¹⁹ D Siregar, "Prinsip Keadilan Hukum Waris Islam Tentang Pembagian Waris Antara Laki-Laki Dan Perempuan," *As-Salam: Jurnal Studi Hukum Islam & ...*, 2024, 2024.

legal principles within the community. Consequently, integrating digital mechanisms into inheritance law transcends mere administrative modernization, representing a practical embodiment of Sharia objectives that promote social welfare and equitable justice.²⁰

b. Positive Law Perspectives on Digital Inheritance Systems

From the perspective of Indonesian national law, the adoption of digital inheritance platforms must comply with applicable statutory regulations. The Compilation of Islamic Law (*Kompilasi Hukum Islam*, KHI) serves as the primary legal reference for inheritance cases in religious courts and underpins Sharia-compliant digital applications. Additionally, Law Number 11 of 2008 concerning Electronic Information and Transactions (UU ITE) provides legal recognition for digital documents and data as admissible evidence in judicial proceedings. To maintain effectiveness, digital inheritance platforms must incorporate stringent verification and authentication procedures to ensure the accuracy and validity of all data. Thus, the implementation of digital technology in inheritance matters not only aligns with Islamic legal tenets but also gains formal legitimacy under national law.²¹

The deployment of digital systems for inheritance distribution under Islamic law represents an innovation designed to enhance operational efficiency, precision, and transparency. Such technological tools facilitate broader public understanding of *fiqh al-mawāriṭs* through interactive, measurable information systems. The Qur'an, particularly in Surah An-Nisā' verses 11, 12, and 176, provides explicit guidance on the proportional allocation of inheritance shares. Through digitalization, the manual computation of shares can now be automated via algorithms designed in accordance with Islamic legal principles. This method reduces calculation errors, accelerates administrative processing, and streamlines documentation. Furthermore, digital platforms reinforce accountability and transparency, as all transactions are systematically recorded in verifiable databases. Accordingly, these systems reflect the core Islamic principles of justice (*'adl*) and legal certainty (*yaqīn*).²²

²⁰ Sp Permana W Wahyu, Ma Sya'bani, "Hak Waris Dan Keadilan: Menggagas Reformasi Hukum Keluarga Dengan Prinsip Maqashid Syar'iah," *Jurnal Studi Inovasi*, 2024•*Jurnal.Studiinovasi.Id* 4, No. 133 (2024): 11-21.

²¹ Sri Hariati, "Penerapan Hukum Waris Islam Pasca Berlakunya Kompilasi Hukum Islam Di Indonesia," *Jurnal Sosial Ekonomi Dan Humaniora* 10, No. 3 (2024): 528-34, <https://doi.org/10.29303/jseh.V10i3.666>.

²² Hardiyana And Fahrana, "Aplikasi Penerapan Syariat Islam Pada Pembagian Harta Waris Berbasis Android."

c. Challenges and Limitations in Digitalizing Inheritance Distribution

Despite its clear advantages, the digitalization of Islamic inheritance law introduces novel legal, ethical, and societal challenges. A foremost concern is safeguarding the privacy and security of heirs' personal data to prevent potential misuse. Additionally, questions arise regarding the legitimacy of algorithmic determinations within the framework of *fiqh*, given that inheritance law encompasses not only quantitative calculations but also moral and contextual dimensions. Ethically, implementing digital systems requires a high degree of professional accountability and integrity to maintain justice and transparency. Therefore, all technological applications must adhere to the principles of *amanah* (trustworthiness) and *mas'uliyah* (moral responsibility), ensuring that digitalization is both technically efficient and fully aligned with the ethical and legal values of Islamic law.²³

The conceptual framework of this research is built upon the convergence of three fundamental elements: *fiqh al-mawāriṭs* as the normative foundation, digital technology as the operational instrument, and *maqāṣid al-syarī'ah* as the philosophical underpinning. The integration of these components yields an inheritance law system responsive to contemporary societal developments while remaining firmly rooted in Islamic principles. Within this context, technology functions as a facilitator that enhances the implementation of Islamic law rather than substituting for the authoritative role of the *ulama*. The deployment of digital systems is anticipated to create an inheritance distribution mechanism that is more equitable, accurate, and transparent, recognized both under Islamic law and Indonesian statutory law. As such, the digitalization of inheritance exemplifies the modernization of Islamic law while upholding the core values of justice and social welfare.²⁴

Despite the efficiencies introduced by digital inheritance systems, their implementation is accompanied by multifaceted legal and ethical challenges. A key concern lies in ensuring the legality of digital data and securing the recognition of electronic documents as valid evidence in inheritance proceedings. National legislation, specifically Law Number 11 of 2008 on Electronic Information and Transactions (UU ITE), provides the legal framework for the use of electronic documents as evidence, contingent upon

²³ T Wicaksono H Heriyanto, Y Efendi, "Perlindungan Hak Ahli Waris Terhadap Aset Digital Di Indonesia," *Hukum Inovatif: Jurnal Ilmu Hukum Sosial Dan Humaniora*, 2024•*journal.Lpkd.or.Id* 1, no. 2 (2024).

²⁴ RB Azhari ZFM Daud, "MENYOAL REKONSTRUKSI MAQASHID DALAM PEMBAHARUAN HUKUM KEAWRISAN ISLAM," *Jurnal Ilmiah Islam Futura*, 2018•*journal.Ar-Raniry.Ac.Id* 18, no. 1 (2018): 1–33.

verifiable authenticity. Nonetheless, applying these provisions within religious courts demands careful adherence to Sharia principles. Ethically, safeguarding personal data and maintaining the integrity of digital systems are crucial issues that necessitate rigorous monitoring to prevent misuse. Consequently, digital inheritance platforms must incorporate comprehensive data protection protocols, secure user authentication, and transparent legal auditing procedures. With these safeguards, digitalization can operate in harmony with positive law while concurrently reflecting Islamic principles of justice.²⁵

The use of digital technology in Islamic inheritance law cannot be divorced from the normative foundations that govern its application. Any technological innovation within this domain must remain grounded in authoritative legal sources, including the Qur'an, hadith, consensus (*ijma'*), and analogical reasoning (*qiyas*). Digitalization is intended not to modify the substantive provisions of the law but to enhance their practical implementation for greater efficiency and effectiveness. Nevertheless, scholarly debates persist regarding the appropriate limits of technology in determining heirs and distributing inheritance. Certain *fuqaha* maintain that legal rulings should remain under the supervision of scholars or religious judges, with technology serving strictly as an administrative aid. Therefore, digital systems must be designed with careful consideration of *fiqh* methodology to ensure that human *ijtihad* continues to guide legal decision-making. When anchored firmly in *fiqh*, the digitalization of inheritance law can operate within the boundaries of Sharia and secure the legitimacy of its application.²⁶

d. Integrating Fiqh al-Mawārīts Principles with Digital Technology

The convergence of *fiqh al-mawārīts* and digital technology represents a deliberate strategy to align Islamic law with contemporary societal developments while remaining fully anchored in Sharia principles. Foundational values such as justice (*'adl*), legal certainty (*yaqīn*), and public welfare (*maṣlahah*) constitute the core basis for the design and operation of digital inheritance systems. Using Sharia-compliant algorithms, these platforms can calculate each heir's share precisely, in accordance with the Qur'an and the Compilation of Islamic Law (*Kompilasi Hukum Islam*, KHI). Beyond computation, technology can incorporate artificial intelligence (AI) and legal databases to verify familial relationships and support comprehensive

²⁵ Luthfi Et Al., "Tantangan Dan Regulasi Dalam Pewarisan Aset Digital : Studi Perbandingan Hukum Positif Dan Hukum Islam."

²⁶ H Heriyanto, Y Efendi, "Perlindungan Hak Ahli Waris Terhadap Aset Digital Di Indonesia."

analysis of inheritance data. In this context, technology serves not merely as an auxiliary tool but as a mechanism that enhances the accuracy, objectivity, and efficiency of the application of inheritance law. Moreover, this integration enhances public access to Islamic legal knowledge by offering a logical, systematic, and practical approach suitable for modern society.²⁷

The implementation of digital inheritance systems closely corresponds with the objectives of Sharia, or *maqāṣid al-syarī'ah*, particularly in protecting wealth (*ḥifẓ al-māl*) and intellect (*ḥifẓ al-'aql*). In terms of *ḥifẓ al-māl*, digitalization safeguards property rights. It mitigates the risk of data tampering through secure, verifiable record-keeping, ensuring that each heir's entitlement is permanently documented and fully protected. Regarding *ḥifẓ al-'aql*, technology promotes a rational and systematic comprehension of Islamic law, allowing the community to engage with inheritance regulations in a transparent, scholarly, and accessible manner. As such, digitalization operates not only as an administrative instrument but also as an educational medium, advancing the principles of justice, welfare, and legal certainty within the Sharia framework.²⁸

From a social and juridical standpoint, the deployment of Sharia-compliant digital systems carries significant implications that can be examined through the modern *maqāṣid al-syarī'ah* perspective, as outlined by Ibn 'Āshūr and Jasser Auda. Socially, the use of digital platforms enhances public trust in the fairness of Islamic law by making each stage of inheritance distribution transparent, structured, and verifiable. This transparency embodies the principle of *ḥifẓ al-māl*, safeguarding the integrity of inheritance assets and preventing disputes or misuse. Additionally, digitalization reduces the risk of familial conflicts arising from miscalculations or insufficient understanding of inheritance rules, thereby promoting *ḥifẓ al-'aql* by providing accurate information that facilitates rational, informed decision-making.

Legally, digital systems contribute to the governance of inheritance law by producing electronic documents that are legally recognized, auditable, and accountable. This approach aligns with Jasser Auda's framework of modern *maqāṣid*, which emphasizes the need for legal systems to be adaptive, responsive, and technologically informed. Digital platforms further enable religious courts to enhance their capacity in delivering technology-based legal services while simultaneously offering *maslahah* to society through simplified

²⁷ Hardiyana And Fahrana, "Aplikasi Penerapan Syariat Islam Pada Pembagian Harta Waris Berbasis Android."

²⁸ Hariati, "Penerapan Hukum Waris Islam Pasca Berlakunya Kompilasi Hukum Islam Di Indonesia."

procedures, improved administrative efficiency, and expedited case resolution. In this regard, digital inheritance systems function not solely as technical innovations but also as social and juridical instruments that advance substantive justice in line with Sharia principles.

In conclusion, the analysis demonstrates that implementing digital systems for Islamic inheritance represents a progressive step toward modernizing Islamic law in Indonesia. Digital technology can improve efficiency, precision, and transparency without compromising the core teachings of Sharia. Foundational principles of *fiqh al-mawārīts*, including justice (*‘adl*), legal certainty (*yaqīn*), and public welfare (*maṣlahah*), can be effectively integrated into algorithmic designs that remain firmly rooted in Sharia. While normative and ethical challenges persist, digitalization aligns with the objectives of modern *maqāṣid al-syarī‘ah*, particularly in protecting wealth (*ḥifẓ al-māl*) and intellect (*ḥifẓ al-‘aql*), and in promoting societal welfare. Therefore, the digital transformation of inheritance not only exemplifies technological advancement but also underscores the dynamic adaptability of Islamic law, which continues to evolve while preserving its fundamental principles of justice.

D. CONCLUSION

This research examines the implementation of digital inheritance distribution through the lens of *maqāṣid al-syarī‘ah*, and the results indicate that this objective has been effectively realized. Digitalization has demonstrated its capacity to improve efficiency, precision, and transparency in the allocation of inheritance while maintaining full compliance with Sharia law. Algorithmic systems aligned with Sharia principles accurately determine the shares of heirs in accordance with the Qur’an, hadith, and the Compilation of Islamic Law (*Kompilasi Hukum Islam*, KHI), thereby minimizing human error and enhancing both administrative management and record-keeping. As a result, the deployment of digital platforms directly contributes to the fulfillment of *maqāṣid al-syarī‘ah*, particularly in safeguarding wealth (*ḥifẓ al-māl*) and protecting intellect (*ḥifẓ al-‘aql*).

From a normative standpoint, this study underscores that digitalization does not alter the substantive content of Islamic inheritance law; rather, it serves as a tool to implement these provisions more efficiently and systematically. Fundamental principles of *fiqh al-mawārīts*—namely justice (*‘adl*), legal certainty (*yaqīn*), and public welfare (*maṣlahah*)—remain central in the design of digital systems, ensuring that technological advancements do not depart from Sharia-compliant frameworks. In addition, digital documents acquire legal validity under Indonesia’s Electronic

Information and Transactions Law (UU ITE), which recognizes electronic evidence as admissible when its authenticity can be verified, thereby consolidating the status of digital inheritance platforms as legitimate legal instruments within religious courts.

Socially, the use of digital inheritance systems strengthens public confidence in the administration of Islamic inheritance law, as transparent, traceable, and verifiable processes help mitigate familial disputes and enhance community understanding of Sharia directives. Consequently, digitalization is more than a technological innovation; it also functions as a social and legal instrument facilitating the responsible modernization of Islamic law. Nonetheless, this study recognizes certain limitations. The analysis is conceptual, with little empirical investigation into the practical implementation of digital systems within religious courts or on specific digital platforms. Furthermore, it does not delve into technical considerations, such as the implementation of Sharia-compliant algorithms or the comprehensive evaluation of data security protocols.

Given these limitations, future research should develop more practical implementation frameworks by integrating emerging technologies, including artificial intelligence (AI), blockchain, smart contracts, and digital verification mechanisms. Such innovations are expected to enhance the security and authenticity of documents while ensuring the precise computation of heirs' shares. By leveraging these advanced technologies, the digital capacity of Islamic law can be strengthened, opening avenues for more inclusive, accountable, and *maqāṣid al-syarī'ah*-oriented innovations in the years to come.

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