

## Research Article

# Challenges and Threats of Artificial Intelligence in Maqasid Sharia Perspective

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**ORCID**Lusiana: <https://orcid.org/0000-0002-2453-0036>**Abstract.**

Human intelligence, also known as artificial intelligence (AI), is a system made through a computer system that can perform tasks like humans. It is growing rapidly with all the sophistication presented, and AI has mastered almost all sectors. However, the sophistication and all the innovations presented raise concerns for humans, especially for the future. AI for its users is very helpful by providing all the conveniences for humans with a low budget, more efficient time, etc., at the same time AI also has a very extraordinary impact on human life in various sectors. Because it is predicted that AI will replace human work, then what is the purpose of Islamic law (Maqasid sharia) regarding this phenomenon? Therefore, it is clear that the development of AI poses challenges and threats to human life. This study uses a phenomenological approach and a literature review by searching for data and information online related to the phenomenon of the challenges and threats of AI. By using descriptive and qualitative data, it was found that the use of AI is used as a means to achieve benefits and that there is a need for supervision in its use and proper regulation so that all the results of AI can be accounted for.

**Keywords:** artificial intelligence, era 5.0, Maqasid Syariah

## 1. Introduction

The era of *Society 5.0* which is interpreted as a change in human activities, especially in fulfilling needs that follow technological developments (1). In this era, almost all human activities are carried out using artificial *intelligence* (AI), a technology developed to mimic the work of the human brain. (2). This artificial intelligence has a great influence on the world today and in the future. *Artificial intelligence* has very sophisticated creative and innovative innovations. (2). Its development is predicted to replace human labor, because the sophistication of artificial intelligence is able to solve various cognitive problems related to human intelligence in various fields, including in the social, economic and health fields. (3).

*Artificial intelligence* (AI) has a very significant social impact. Among them, the presence of *Artificial intelligence* (AI) can shift human jobs and change the way of working in

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various industries by automating human tasks. (3,4). This of course will have an impact on labor needs, some jobs will be replaced by machines (robots), especially in the era of *industry 5.0*. Furthermore, *artificial intelligence* will have an impact on increasing unemployment in various sectors, due to AI automation, it can be predicted that humans will have difficulty getting a job in the future, this will clearly cause economic and social inequality (5). (5). *Artificial intelligence* can also be human bias or a reflection of humans, such as being able to make decisions or make decisions and can also interact between humans through *virtual*. From the various sophistication that *artificial intelligence* raises, it will certainly have an impact on human development in the future, so we are currently wiser in its use.(6,7). In Islam, humans are unique creatures who are given extraordinary intellectual abilities by the Creator, but freedom in intellectual development requires caution in its development, there is justice and ethics that need to be considered as well as the impact caused either it will be a good opportunity or a threat to human life in the future.(8).

This paper is made to understand and know the challenges and threats of *artificial intelligence* in the perspective of maqasid sharia for human life, as it is known at the beginning that the development of *artificial intelligence* is very fast with its various sophisticated products, but there are certain things that need to be considered in its use. For this reason, this paper will answer three main questions (1) What are the challenges and threats of *artificial intelligence* in the era of industry 5.0? (2) What are the factors that cause *artificial intelligence* to become a challenge and threat in the era of Industry 5.0? (3) How does maqasid sharia view the challenges and threats of *artificial intelligence*? From these questions, it becomes a way for the author to see the challenges and threats with the presence and development of *artificial intelligence* and the author will also see how religion views it, using maqasid sharia.

This paper is based on an argument that *artificial intelligence* has an important role to encourage the transformation of industry 5.0 faster, sophistication with various innovations, because *artificial intelligence* presents many benefits and opportunities for humans, but it cannot be denied that *artificial intelligence* can also have challenges and threats that need to be considered and overcome.

## 2. Methods

This paper will reveal the challenges and threats of *artificial intelligence* in human life from the perspective of maqasid sharia. The type of research used is descriptive using qualitative data, which is writing that produces a description of an event or problem,

either in the form of writing obtained via the media or direct or indirect observation. research using a phenomenological approach is an approach used to understand and explore the subjective meaning of human experience in a particular context. Data analysis is the reading of all data collected. Then describe the phenomenon based on the findings.

### 3. Results and Discussion

#### 3.1. Artificial Intelligence

*Artificial intelligence* is a technology developed from computer systems that can perform tasks like humans. *Artificial intelligence* or also known as artificial intelligence, intelligence made with a technological system with the development of a scientific context, then it is understood that artificial intelligence is the development of computer technology sophistication by imitating the workings of the human brain.(4). Among them, *artificial intelligence* is able to analyze and reason in a problem so that a conclusion or decision is obtained. *Artificial intelligence* has been developed from 1956 which was designed from a group of disciplinary researchers from various sciences and industries, they have discussed the development of computer technology to imitate human intelligence. Some scientists provide definitions and statements related to *artificial intelligence* (9): *First*, the famous scientist in its development is John McCarthy, whose opinion is that *artificial intelligence* is an attempt to equate human thought processes and then design machines to imitate human behavior. Modern scientists also give the definition of *artificial intelligence* as a part of computer science that is intended to design the automation of human intelligence behavior with computer machines. (10). *Second*, Demis Hassabis, one of the computer scientists argues that *artificial intelligence* is a very biased tool to help humans achieve their expectations, because *artificial intelligence* according to him is able to solve complex and difficult problems in human life. (9). *Third*, however, a successful entrepreneur with a variety of sophistication made is the CEO of Tesla, SpaceX, (Elon Musk) Gives a statement that *artificial intelligence* is the biggest threat to the development of human life in the future, so we are obliged to regulate and continue to control its development carefully and wisely. (11).

*Artificial intelligence* technology is divided into two categories (6) *First*, data in the form of images or visual data, this is usually used to analyze and recognize objects from videos and images / photos which will then imitate human actions. *Second*, non-image data or voice text or numbers, which are used to respond to conversations (*chat*), *voice*

/ voice, with the task of making predictions about future events by analyzing conditions. Some of the opinions above reflect that the presence of *artificial intelligence* in human life is complex, in the sophistication presented, risks, ethics in its use all need supervision and responsibility wisely.

The function and purpose of *artificial intelligence* is to facilitate and assist human work from various fields, one of the sophistication of *artificial intelligence* is making Robotic, facial recognition, translators detect anomalies, global market predictions and others. Objectives include (6,12) *First*, Efficiency and productivity, *artificial intelligence* is able to automate work that takes a long time to be shorter. *Second*, Improve quality and be able to solve complex problems, such as; *artificial intelligence* is able to diagnose diseases, *artificial intelligence* can predict the weather and others. *Third*, AI can maintain the data security of gadget or technology users.

From all of this, *artificial intelligence* has enormous potential especially for human life in the future with the sophistication that is presented varies depending on the needs of its users and is almost present from various fields both academic, transportation and health fields.

### 3.2. Maqasid Sharia

Maqasid sharia is included in the *literature of* ushulul fiqh science, which has a discussion of the objectives of Islamic law or Sharia that has been established by Allah SWT.(13). Among the early pioneering experts is in the book al Burhan by Imam al Harmayn, then there are several scholars giving definitions of maqasid sharia, including; Imam al Ghazali, identifying broad objectives with principles based on Islamic law or sharia. (14). He states in his work Syifa Al Ghalil that maqasid sharia has two parts, namely; religion and worldly, then the worldly focuses on four things; (preserving the self, mind, offspring and preserving property), while religion is restraining oneself from all heinous and unlawful acts. Furthermore, Imam as Syatibi (13) According to him, maqasid sharia leads to the objectives and basic principles of Islamic law. These goals are considered universal or broad and eternal, with the benefit of being a protector of human interests, then to achieve human benefit, tranquility, prosperity both during the world until the hereafter. In his extraordinary work, he says that maqasid sharia has two parts, namely *qasdu al shari'* and *qasdu al mukallaf*. (13,15). It can be understood that maqasid sharia as a tool to understand Islamic law with the aim of achieving benefits by avoiding damage for the sake of achieving both in the world and in the hereafter.

All of the various opinions on *maqasid sharia* distinguish the level of *maslahat* into three levels, namely; *dharuriyat*, *hajiyat* and *tahsiniyat*.(13,15): *First, Dharuriyat*; basic needs, which in this case includes five points, namely: *al Din* (religion), *al Nafs* (soul), *al Nasl* (offspring), *al 'aql* (*intellect*) and *al Mal* (property). *Second, Hajiyat*; eliminating difficulties in basic human needs. *Fourth, Tahsiniyat*; everything that has the purpose of maintaining the five basic needs.

Every living human being has a different level of need based on the interests of each human being, such as basic needs, companion and complementary needs. Therefore, through *maqasid sharia*, it provides different levels of needs in order to achieve *falah*, the welfare of humanity in the world and in the hereafter.

### 3.3. Threats and Challenges of Artificial Intelligence

The dynamics of *artificial intelligence* refers to the development and changes that occur and this will continue to change along with technological developments, social changes or shifts or and adjust to the opportunities and threats that are present. Among them, the dynamics of *artificial intelligence* development will continue to advance rapidly with the sophistication of machines that continue to get better and will certainly be evaluated to further improve *artificial intelligence* capabilities such as in pattern recognition, data analysis, and human-machine interaction.(6). The growth of *artificial intelligence* will also be even more rapid, especially in the era of Industry 5.0, many new companies have emerged with a focus on using *artificial intelligence* and old industries continue to adopt its use, *artificial intelligence* has mastered several sectors, including health, manufacturing, transportation and even the education sector. One of the emerging sophistication in the 5.0 era is robotics, where this technology is able to interact like humans, be able to adapt and do complex work. (12). This phenomenon illustrates that AI exists in various aspects of human life, therefore it is necessary to be attentive, as well as wise and responsible towards this artificial intelligence.

The application of *artificial intelligence* in human life not only comes with conveniences for humans, simplifying work, shortening work time, and minimizing costs and others.(16). However, it should be noted that the innovations presented have challenges and threats to humans both for the present and also for human life in the future, among the challenges and threats of *artificial intelligence* are (17-19): *First, Unemployment*; one of the sophistication of *artificial intelligence* is automation, which replaces human tasks in various sectors, this can have an impact on the competition between humans and machines, a lot of work is done by *artificial intelligence* machines, so it will directly affect

humans at work, meaning that there is a shift in the use of labor, if this continues to happen, unemployment will certainly continue to increase. *Second*, AI stores and also manages data, especially on its users. All user identities are detected, there is a concern whether *artificial intelligence* is able to maintain the data of its users, if it is not able to, or data leakage occurs, this of course will create new problems for humans. *Third*, Misuse; The next thing happens if there is misuse, which is currently a lot of media. Such as identity theft, manipulation or even cyber crime and others. The question arises who will be responsible if this happens.

*Fourth*, Ethics and trust; the sophistication of *artificial intelligence* with a very large level of complexity, makes it difficult for users to understand the results of decisions made, the impact of the results of these decisions becomes biased, accurate or not. *Fifth*, Regulation and policy; there are no regulations or rules to oversee the work system of *artificial intelligence*, who is responsible for the problems caused such as bias, data security and others. *Sixth*, Job replacement; *artificial intelligence* has now replaced many human jobs, especially in jobs that require skills and structured work.

From some of the challenges and threats of *artificial intelligence*, it clearly has a big impact on the sustainability of life. *Artificial intelligence* becomes very useful and beneficial if used wisely and clearly becomes a human challenge in its use, because inevitably humans will continue to coexist with technological developments, but it can also be a threat if the use is not appropriate, complacent with all its sophistication.

### 3.4. The Dynamics of Artificial Intelligence Opportunities and Threats

The dynamics of *artificial intelligence challenges* in its development there are complex dynamics challenges and threats are constantly changing and clearly affect each other, because the development of the use of *artificial intelligence* brings many challenges for the future, but also presents so many challenges that need to be overcome and continue to find solutions to compensate for them. (7).

Various aspects of the use of *artificial intelligence* continue to grow, but there are several things that need to be considered. Besides the sophistication provided, it is also an important challenge that the tendency of *artificial intelligence* to automate has an impact on the data produced to be biased, because the results of its decisions are based on data or patterns without any moral and ethical considerations. (20). Therefore, in its development, it must be professionally characterized so that it provides extraordinary

TABLE 1:

Artificial Intelligence (AI)	Challenge	Threat	Narrative	Source
Economy	<i>Artificial intelligence</i> will streamline operations with reduced costs and time, the emergence of more solutive products and services, and <i>artificial intelligence</i> will increase productivity from various sectors with minimal risk	<i>Artificial intelligence</i> can increase structural unemployment, creativity gaps, and economic inequality (monopoly).	<i>Artificial intelligence</i> will continue to advance economic development and restore the economy with the improvement of the latest products, the improvement of digital-based services and many jobs will be replaced by <i>artificial intelligence</i> . However, according to one of the Professors at Northwestern University Dimitris Papanikloaou; <i>artificial intelligence</i> still cannot replace human skills.	<a href="https://www.liputan6.com/bisnis/read/5217823/penggunaan-chatgpt-makin-masif-intip-potensi-ekonomi-ai-di-indonesia">https://www.liputan6.com/bisnis/read/5217823/penggunaan-chatgpt-makin-masif-intip-potensi-ekonomi-ai-di-indonesia</a>
Politic	Potential voter data from algorithms or make it easier for politicians to advertise themselves and then collect voter data more efficiently.	Black campaigns, data manipulation, especially the calculation of voter data.	The utilization of <i>artificial intelligence</i> in the political field is said to be a sharp double-edged weapon, its use must be appropriate and it must be considered that there must be regulation by minimizing the risks that will be caused.	<a href="https://kumparan.com/adi-alghulam/potensi-dan-ancaman-ai-dalam-kontestasi-politik-2024-20S8hBpetDb">https://kumparan.com/adi-alghulam/potensi-dan-ancaman-ai-dalam-kontestasi-politik-2024-20S8hBpetDb</a>
Education	Make it easy to access all information from various sources of knowledge so as to get the latest innovations and become more creative.	<i>Artificial intelligence</i> can replace educators.	The world of education must maximize the use of <i>artificial intelligence</i> (not as a competitor), but as a tool to develop and improve more interactive learning because <i>artificial intelligence</i> becomes a source of information and makes the world of education more creative.	<a href="https://kumparan.com/adi-alghulam/potensi-dan-ancaman-ai-dalam-kontestasi-politik-2024-20S8hBpetDb">https://kumparan.com/adi-alghulam/potensi-dan-ancaman-ai-dalam-kontestasi-politik-2024-20S8hBpetDb</a>
Social	Make it easy for humans to interact with each other in cyberspace, work without strong energy, and get all their needs easily.	<i>Artificial intelligence</i> is claimed to pose a threat to the further development of human civilization	<i>Artificial intelligence</i> can help almost all human activities anywhere and anytime with all its facilities, but <i>artificial intelligence</i> is also a threat to <i>artificial intelligence</i> making humans unsocial, without a sense of care or tolerance.	<a href="https://kumparan.com/nasywa-anindyaa-1673861028019965704/artificial-intelligence-bagi-kehidupan-manusia-ancaman-atau-peluang-1zejx49q3nJ/full">https://kumparan.com/nasywa-anindyaa-1673861028019965704/artificial-intelligence-bagi-kehidupan-manusia-ancaman-atau-peluang-1zejx49q3nJ/full</a>
Law	<i>Artificial intelligence</i> is able to produce decisions (Robot judge), <i>artificial intelligence</i> can become a judge with faster case resolution.	The result of the decision is biased, <i>artificial intelligence</i> is not emotional.	Some countries have developed <i>artificial intelligence</i> to make legal decisions, and even data-driven judges. However, according to Prof. Michael Legg from NSW, <i>artificial intelligence</i> cannot operate and be tested to be fair, so <i>artificial intelligence</i> cannot be used as a judge because this violates the concept of justice.	<a href="https://kumparan.com/cherylyuswar/ai-sebagai-hakim-dapat-hilangkan-putusan-pengadilan-yang-bias-1zeEkB4MfXu/full">https://kumparan.com/cherylyuswar/ai-sebagai-hakim-dapat-hilangkan-putusan-pengadilan-yang-bias-1zeEkB4MfXu/full</a>

benefits and minimizes the impact it causes and considers ethical aspects to be in accordance with human values.

### 3.5. Maqhasid Sharia's Response to Artificial Intelligence

Maqasid Sharia approach and the purpose of Islamic law in responding to the use and development of *artificial intelligence* in almost all fields must know and understand how in the context of Islamic law. Although we know that *artificial intelligence* is a relatively new technology, especially its development in the current 5.0 era, maqasid sharia principles are used as a basis for evaluating its opportunities and impacts. (21).

### 3.6. Challenges and Threats of Artificial Intelligence in the Era of Industry 5.0

The era of industry 5.0, which is the main factor in industrial and technological transformation, is *artificial intelligence*. *Artificial intelligence* in this era is a challenge and threat to humans and this is quite serious, the main challenge is how to integrate *artificial intelligence* systems so that they can work efficiently and optimally.(22). From that comes several challenges such as the lack of jobs or even the loss of human jobs because they are replaced by *artificial intelligence*. Some of the challenges and threats that will be faced along with the development of AI;

*First*, the increase in unemployment, *artificial intelligence* can replace human jobs, humans who do not have skills that are in accordance with the integrity of *artificial intelligence* will certainly have difficulty in finding work, especially in repetitive work, obviously this will have an impact especially in the economic field. *Second*, privacy and data security, the use of *artificial intelligence* is vulnerable to data misuse or security breaches which can then harm its users, especially in the 5.0 era. *Third*, bias and discrimination, bias from the results of processed data due to limited population data, so that it can cause discrimination in decision making. *Fourth*, dependence, in the era of industry 5.0, technological dependence, especially on the use of *artificial intelligence*, is a challenge, when the machine is operated and there is technical disruption or technical failure, it will have a very significant impact on losses. *Fifth*, there is no supervision and regulation, until now there is no standard law governing the operation of *artificial intelligence*, if there are harmful things and other crimes caused, what is the law and who will be responsible.

Therefore, the challenges, opportunities and threats of *artificial intelligence* clearly exist, to deal with it, it is necessary to be proactive as a whole, especially in the era of industry 5.0. There must be cooperation between the government, industry and society



TABLE 2:

Artificial Intelligence (AI)	Maqhasid Sharia	Response	Source
Economy	<i>Hifz al-Mal</i> (Protecting Property)	In responding to the use of <i>artificial intelligence</i> in economics, the principles of Maqasid Sharia become a reference in assessing the impact, justice, and benefit generated by the <i>artificial intelligence</i> . The use of <i>artificial intelligence</i> can be directed to apply the Islamic economic system to achieve economic goals that are in line with Islamic values.	<a href="https://www.kompasiana.com/rizkidp/6395c4a44addee2da233e212/begini-cara-ekonomi-syariah-agar-tetap-eksis-di-era-society-5-0">https://www.kompasiana.com/rizkidp/6395c4a44addee2da233e212/begini-cara-ekonomi-syariah-agar-tetap-eksis-di-era-society-5-0</a>
Education	<i>Hifz al-Aql</i> (protecting the mind) <i>Hifz al-Nafs</i> (protecting the soul) <i>Hifz al-Nasl</i> (protecting offspring) <i>Hifz al-Maal</i> (protecting property) <i>Hifz al-Din</i> (protecting religion)	AI in education, it is important to maintain a balance between utilizing technology and paying attention to the values upheld in Islam. A Maqasid approach can help in evaluating the impact and directing the use of <i>artificial intelligence</i> to fit the broader goals of education.	<a href="https://theconversation.com/mengapa-perguruan-tinggi-perlu-kembali-menggunakan-ujian-lisan-pada-era-ai-dan-chatgpt-204110">https://theconversation.com/mengapa-perguruan-tinggi-perlu-kembali-menggunakan-ujian-lisan-pada-era-ai-dan-chatgpt-204110</a>
Politic	<i>Hifz al-Aql</i> (Protecting the Mind) <i>Hifz al-Nafs</i> (Protecting Life)	The principles of Maqasid al-Shariah become a reference in evaluating and regulating the use of such technology. With these principles in mind, the use of <i>artificial intelligence</i> in politics can contribute to the realization of a political order that is fair, transparent, participatory, and oriented towards the public good.	<a href="https://www.lemhannas.go.id/index.php/publikasi/press-release/1270-geopolitik-kecerdasan-buatan-dan-ekstremisme-akan-dibahas-di-jakarta-geopolitical-forum-v">https://www.lemhannas.go.id/index.php/publikasi/press-release/1270-geopolitik-kecerdasan-buatan-dan-ekstremisme-akan-dibahas-di-jakarta-geopolitical-forum-v</a>
Social	<i>Hifz al-Nasl</i> (Protecting Descendants)	The maqasid sharia response to <i>artificial intelligence</i> in the social sphere leads to the utilization of this technology to achieve social benefit, justice, solidarity, and general welfare. It is important to ensure that <i>artificial intelligence</i> is used ethically, respects human rights, and does not harm or discriminate against members of society in its implementation on trust.	<a href="https://ipol.id/2023/05/pakar-ai-bisa-juga-digunakan-untuk-berdakwah/">https://ipol.id/2023/05/pakar-ai-bisa-juga-digunakan-untuk-berdakwah/</a>
Hukum	<i>Hifz al-Din</i> (Protecting Religion) <i>Hifz al-Nafs</i> (Protecting Life) <i>Hifz al-Aql</i> (Protecting the Mind) <i>Hifz al-Mal</i> (Protecting Property)	This principle demands that the use of <i>artificial intelligence</i> in law does not contradict the teachings of Islam. Then the protection of life prevents physical violence or death. It is necessary to develop security and monitoring systems from various threats. Furthermore, <i>artificial intelligence</i> in analyzing and making decisions must still have ethical considerations, justice and individual freedom. <i>artificial intelligence</i> in protecting human wealth, must be legal in every transaction and protection of property rights.	<a href="https://ilmusyariahdoktoral.uin-suka.ac.id/id/kolom/detail/558/pemanfaatan-kecerdasan-artifisial-dalam-bidang-hukum-islam">https://ilmusyariahdoktoral.uin-suka.ac.id/id/kolom/detail/558/pemanfaatan-kecerdasan-artifisial-dalam-bidang-hukum-islam</a>

to be able to create a fair, ethical use in order to remain sustainable economically, socially and environmentally.

### 3.7. Factors Causing Artificial Intelligence to Become a Challenge and Threat in the Era of Industry 5.0

Several factors make *artificial intelligence* a challenge as well as a threat in the Industry 5.0 era including; *first*, technological complexity or technological uncertainty. The rapid development of *artificial intelligence* clearly presents uncertainty because new technologies and findings will continue to occur continuously, making it difficult to predict the direction and impact for the future, as well as dependence on quality data, the development of *artificial intelligence* requires quality, updated, extensive and relevant data. However, obtaining such data is a challenge in itself. *Second*, data limitations and data security. One of the sophistication of *artificial intelligence* is to collect and store data and then analyze the data, therefore, *artificial intelligence* is vulnerable to cyber attacks, data is hacked, the impact of *artificial intelligence* will produce incomplete, biased, inaccurate data so that *artificial intelligence* cannot be relied upon. Furthermore, *artificial intelligence* will cause gaps or uncertainty in society, especially in the economy and labor. *Third*, dependency and control, depending on AI results will lead to the risk of irrelevant control. Fourth, inequality and inequalities in access, the impact will lead to economic and social disparities, inequality can create digital inclusion and social justice. Fifth, ethics and law, in the use of *artificial intelligence*, it is necessary to pay attention to the ethics of its use not to be used excessively without limits, therefore there needs to be regulation in the development of *artificial intelligence*, behind its sophistication there are also disadvantages that will be caused.

Therefore, from these various factors, it is necessary to balance the opportunities, challenges and threats of using *artificial intelligence* technology so that the negative impacts can be minimized. The positive impact can be felt by all levels by presenting the right regulations so that new innovations can adapt appropriately.

### 3.8. Maqasid Sharia's View on the Challenges and Threats of Artificial Intelligence

Islam understands that humans are chosen creatures who are endowed with reason and free will. *Artificial intelligence* that has sophistication. However, humans still have a special position because they are given extraordinary fitrah and potential by Allah SWT. Islam has never limited the development of technology, the use of technology clearly also helps in broadcasting Islam through various applications that make it easier, especially in this industrial 5.0 era.(23). In the Qur'an Surah al Hadid: 5:

**Meaning:** “Verily, We have sent Our messengers with clear proofs, and We have sent down with them the Book and the balance (of justice) that men may execute justice. And We have created iron, in which there is great power and many benefits for mankind, (so that they may use it) and that Allah may know who helps Him and His messengers and Allah does not see him. Indeed, Allah is the Strongest, the Mightiest.”

In Islam, the use of *artificial intelligence* must require ethical considerations, both of which must be in line with religious values. *Artificial intelligence* can provide benefits to humans. However, there must be an element of caution in its use, there must always be control in its use so as not to cause harm to humans. Because *artificial intelligence* also if its use is not appropriate, it will bring up various misfortunes, it needs to be supported in a smart and wise way based on Islamic aqidah, so that *artificial intelligence* brings benefits and avoids misfortunes.

Therefore, maqasid sharia as a goal in Islamic law which is the basis of the rule, which has the aim of realizing the benefit for human life. According to Syatibi's opinion, there are three categories of law as the main purpose of sharia by maintaining and fighting for. Namely; *ad daruriyah*, *hijiyah*, *tahsiniyah*. The content in maqasid sharia is benefit. In realizing the benefits of ushul fiqh experts state there are five main elements, namely: First, *Hifzu al Din* (protecting religion), in the context of AI it is important to ensure that the use of AI does not violate religious and ethical principles in Islam and does not conflict with religious and moral values. Second, *Hifz al Nafs* (protecting the soul), AI should not be used if it causes harm and endangers human life, such as data security and privacy. Third, *Hifz al Aql* (safeguarding property), the use of *artificial intelligence* must ensure that humans must still have proper control and understanding, so that human thinking remains critical in responding to something and is not controlled or dependent on the results of *artificial intelligence*. Fourth, *Hifz al Mal* (safeguarding property), the impact of *artificial intelligence* will be that many humans will lose their jobs and this will have an impact on human income in fulfilling their needs. Therefore, there must be justice in its use. Fifth, *Hifz al Nasl* (protecting offspring), *artificial intelligence* can have significant social and demographic implications, the impact of *artificial intelligence* is that many generations use it poorly, they focus on the development and use of Ai so that it damages social and family relationships which can then lead to social demographics, so justice and wisdom are needed in its use.

From this, facing the challenges and threats of *artificial intelligence*, the approach through maqasid sharia needs to consider the main objectives and evaluate and regulate the use of *artificial intelligence*. So that the presence of *artificial intelligence* with

its rapid development, innovation and sophistication can be used for the benefit of mankind in order to achieve *falah*, and avoid those that can cause harm.

## 4. Conclusion

The development of human intelligence (*artificial intelligence*) will continue to occur along with technological developments. Innovations will continue to exist and grow in various fields; such as; economics, education, politics, social and law. *Artificial intelligence* has been able to perform tasks that were previously only able to be done by humans, so the development of *artificial intelligence* will continue to face new challenges, so the human focus in the future must be able to improve the ability to continue to learn and adapt to a changing environment.

This paper will provide an overview and opportunities for the future. An overview of how *artificial intelligence* cannot be rejected, instead it will be used as a friend side by side. Opportunities for *artificial intelligence* will make humans more active in innovating and developing their intelligence and utilizing its use properly. However, behind the sophistication given is the need for caution in its use, the need for proper control and control in order to avoid the harm caused. This paper also emphasizes that there needs to be regulations, government policies, especially in the form of accountability to its users.

This research shows that the use of *artificial intelligence* in the maqasid sharia perspective must be in line with the principles of Sharia, in accordance with Islamic ethics, safeguarding human interests, respecting individual rights, implementing justice and maintaining family and community harmony. These aspects must be considered so that *artificial intelligence* can be used responsibly and in accordance with Islamic values. In this study, researchers have not examined comprehensively, therefore, further research is needed, especially related to regulations and policies related to the use of *artificial intelligence*, so there is a need for collaborative research and scientific studies of state administration and criminal experts to see the impact and regulation of *artificial intelligence*, which in the end is expected to complement the shortcomings in this study.

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