

AI SIMULATION OF DIGITAL AFTERLIFE: ARTIFICIAL INTELLIGENCE IN THE FRAMEWORK OF ISLAMIC LAW

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Abstract

This study analyzes the Islamic legal view on "digital afterlife," an artificial intelligence technology that creates a digital representation of a deceased person. This research explores the use of AI to create a digital representation of a deceased person and analyzes the ethics of its use and its compatibility with Islamic law. This type of research is literature with a qualitative approach. Primary data sources consist of the works of M. Azka Shidqul Wafa "Contradictions in Hadith Regarding the Law of Grave Pilgrimage for a Woman" and Tarmizi and Jamhuri in "Creating Images in the Perspective of Islamic Law", while secondary sources include other related references. The analysis used is descriptive. AI simulation of the Digital Afterlife includes conversations with AI that mimics deceased people, the use of deepfake technology to animate photos, and the creation of digital avatars for deceased people. AI impersonation through conversation can be analogous to grave pilgrimage in Islam, as both seek to revive the memory of the departed and provide comfort in the grieving process. However, making a photo of a deceased person come to life, let alone an avatar program for a deceased person, is seen as problematic in Islamic law. From a sadd zari'ah perspective, avoiding Ai simulations in this context can prevent hallucinations and confusion about life and death and can preserve the virtue of prayers for the departed.

Abstrak

Penelitian ini menganalisis pandangan hukum Islam terkait "digital afterlife," yaitu teknologi kecerdasan buatan yang menciptakan representasi digital orang yang telah meninggal. Penelitian ini mengeksplorasi penggunaan AI untuk menciptakan representasi digital orang yang telah wafat dan menganalisis etika penggunaan serta kesesuaiannya dengan hukum Islam. Jenis penelitian ini adalah kepustakaan dengan pendekatan kualitatif. Sumber data primer terdiri dari karya M. Azka Shidqul Wafa "Kontradiksi Hadits Mengenai Hukum Ziarah Kubur Bagi Seorang Wanita" dan Tarmizi serta Jamhuri dalam "Membuat Gambar Dalam Perspektif Hukum Islam", sedangkan sumber sekunder meliputi referensi terkait lainnya. Analisis yang digunakan adalah deskriptif. Simulasi AI terhadap Digital Afterlife mencakup percakapan dengan AI yang meniru orang yang telah meninggal, penggunaan teknologi deepfake untuk menghidupkan foto, dan pembuatan avatar digital untuk orang yang telah wafat. Peniruan AI melalui percakapan dapat dianalogikan dengan ziarah kubur dalam Islam, karena keduanya berusaha menghidupkan kembali kenangan yang telah pergi dan memberikan penghiburan dalam proses berduka. Namun, membuat foto orang yang telah wafat seolah hidup kembali, apalagi program avatar untuk orang yang telah wafat dipandang problematis dalam hukum Islam. Dari perspektif sadd zari'ah, menghindari simulasi Ai dalam konteks ini dapat mencegah halusinasi dan kerancuan tentang hidup dan mati serta dapat menjaga keutamaan doa untuk orang yang telah wafat.

INTRODUCTION



“Digital afterlife” is a digital representation of a person who has passed away. With this technology, it is as if a deceased person can “come back to life” in a digital world. One of the most promising applications is in creating a “digital afterlife”, where a deceased individual can “come back to life” in digital or video form. With this technology, we can interact with our loved ones even after they are gone, as if they are still among us.¹

Islam teaches its followers to always adhere to the principles of honesty and obedience to the Qur'an and Hadith.² In addition, Islam as a comprehensive religion has provided general principles in regulating human life, including in dealing with technological developments. These principles emphasize the benefit of the people, responsibility, and integrity.³ In the context of the development of artificial intelligence (AI) technology, these principles become an important reference in assessing the extent to which a technology can be accepted and utilized.

Artificial Intelligence (AI) is designed to help humans by applying human-like thinking and reasoning patterns, according to given commands. However, on the other hand, there are potential violations of Islamic legal principles in its use.⁴ The concept of a ‘digital afterlife’ raises fundamental questions related to religious beliefs and practices. Can the practice of creating a digital representation of a deceased person be interpreted as an attempt to bring the deceased back to life? This is contrary to the principles of Islam, which emphasize that death is a certainty. Therefore, it is necessary to conduct an in-depth study to ascertain whether this practice is in accordance with religious teachings and does not have a negative impact on people's beliefs.

This research aims to analyze the views of Islamic law on AI simulations that create a “digital afterlife”. Specifically, this research will examine the relevant principles of Islamic law. Thus, this research is expected to contribute to the development of Islamic law in the face of rapid technological developments, as well as provide guidelines for the community in addressing the phenomenon of “digital afterlife”.

METHODS

This research is a *library* research that utilizes related specialized sources, with primary data coming from books and journals. To explain the phenomenon discussed in this article, the author uses a qualitative approach by conducting literature studies and qualitative research from various books and journals. The journals of M. Azka Shidqul Wafa, “Hadith Contradictions Regarding the Law of Grave Pilgrimage for a Woman” and Tarmizi and Jamhuri, “Making Pictures in the Perspective of Islamic Law” are the primary data sources of this research, while other books and journals and related references, including writings related to the research, are secondary sources in this research. Descriptive analysis, which will present the research data thoroughly about each subject discussed, will be used to present the data collected subsequently.⁵ The descriptive data analysis method is used to describe and illustrate the problem under study in the form of a story, so that the data collected can be understood correctly and easily understood.⁶

¹ Erwina Rachmi Puspapertiwi, “Mengobrol Dengan Orang Yang Sudah Meninggal Menggunakan AI, Bagaimana Caranya?,” Kompas.com, 2023, <https://www.kompas.com/tren/read/2023/12/12/151500765/mengobrol-dengan-orang-yang-sudah-meninggal-menggunakan-ai-bagaimana?page=all>.

² Muhasim, “Studi Fenomenologi Masyarakat Islam Modern,” *Jurnal Palapa* 5, no. 1 (2017): 174–95.

³ Mulyawan Safwandy Nugraha and Dkk, “Islamic Ethical Concepts Relevant to Digital Technology,” in *ICONITIES*, 2023, 106–23.

⁴ A Adinda Arly and Dkk, “Implementasi Penggunaan Artificial Intelligence Dalam Proses Pembelajaran Mahasiswa Ilmu Komunikasi Di Kelas,” in *Seminar Nasional Universitas Negeri Surabaya*, 2023, 362–74.

⁵ I M Winartha, *Metodologi Penelitian Sosial Ekonomi* (Yogyakarta: CV Andi Offset, 2006), 155.

⁶ Sandra Natalia and Dkk, “Sistem Kekerabatan Dalam Hukum Adat Di Indonesia,” *Jurnal Nusantara* 10, no. 6 (2023): 3148–56, <https://doi.org/http://dx.doi.org/10.31604/jips.v10i6.2023.3148-3156>.

RESULT AND DISCUSSION

ARTIFICIAL INTELLIGENCE (AI)

Artificial Intelligence (AI) is a branch of computer science that aims to develop systems and machines capable of performing tasks that would normally require human intelligence. AI uses algorithms and mathematical models to enable computers to learn from data, recognize patterns, and make intelligent decisions. The development of AI has made a huge impact in various fields such as voice recognition, face recognition, autonomous cars, and medicine.⁷

AI has been used in various applications, often without the user realizing it because it works so well.⁸ Creativity in AI enables the development of works of art such as images, text, music, as well as new ideas.⁹ Artificial intelligence (AI) is the ability of a tool or system to adapt to and learn from its surroundings in order to achieve a specific goal. AI systems are designed to analyze data and respond to changing conditions, so it can adapt to situations that affect its behavior. This means that AI is capable of making decisions and actions based on information received from its environment, changing strategies, or adjusting its actions to still achieve its goals. This capability reflects the dynamic nature of AI, which allows the system to learn from experience, optimize its performance, and improve results on an ongoing basis.¹⁰ AI is a branch of computer science that aims to make computers capable of performing tasks that humans usually do, such as perception, reasoning, problem solving, and planning.¹¹ Basically, AI is the intelligence displayed by a system, machine, or program.¹²

Advantages of AI in Modern Technology Aspects. The implementation of artificial intelligence (AI) has become an integral part of everyday life which shows that people are used to interacting with technology. AI is becoming a global trend due to its widespread use in various sectors, such as ChatGPT, Quillbot, and Perplexity apps. In healthcare, AI is used by medical professionals to allow for the modification of DNA of cancer cells and so on.¹³

While the downside of AI is that there are concerns among people that their jobs could be completely replaced by AI. Then the risk of plagiarism increases with the use of AI in education, where students may not list reference sources and plagiarize material without deep understanding. But what should be more scrutinized than the above two drawbacks are the security and privacy risks of data falsification.¹⁴ When AI can be altered to impersonate or become as if another person, including:¹⁵ Identity Forgery Risk, data manipulation, and Deepfake Engineering.

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⁷ Emi Sita Eriana and Afrizal Zein, *Artificial Intelligence (AI)* (Jawa Tengah: Anggota IKAPI Jawa Tengah, 2023), 1.

⁸ Joseph Teguh Santoso, *Kecerdasan Buatan (Artificial Intelligence)* (Semarang: Yayasan Prima Agus Teknik dan Universitas Sains & Teknologi Komputer, 2023), 10–11.

⁹ Sehan Rifky, *Artificial Intelligence (Teori Dan Penerapan AI Di Berbagai Bidang)* (Jambi: PT. Sonpedia Publishing Indonesia, 2024), 47.

¹⁰ Abdul Rozaq, *Artificial Intelligence Untuk Pemula* (Jawa Timur: UNIPMA Press, n.d.), 2.

¹¹ Moh. Ahsan Shohifur Rizal, “Eksplorasi Penggunaan AI Generatif Untuk Menciptakan Materi Pembelajaran Bahasa Indonesia Yang Menarik Dan Efektif,” *Jurnal Innovative* 4, no. 3 (2024): 7080–95.

¹² Chyntia Heru Woro Prastiwi and Nia Pujiawati, “Penggabungan Artificial Intelligence Dan Kecerdasan Alami Dalam Pembelajaran Keterampilan Menulis Bahasa Inggris,” in *Seminar Nasional Pascasarjana Unnes*, 2019, 172–78.

¹³ Ratna Dwi Natasya, “Implementasi Artificial Intelligence (Ai) Dalam Teknologi Modern,” *Jurnal Komputer Dan Teknologi Sains* 2, no. 1 (2023): 22–24.

¹⁴ Natasya.

¹⁵ Intan Leliana, “Etika Dalam Era Deepfake: Bagaimana Menjaga Integritas Komunikasi,” *Jurnal Visi Komunikasi* 22, no. 2 (2023): 234–43.

The fiqh rule states “The original law in muamalah is permissibility, until there is evidence that forbids it.”¹⁶ Seeing this rule, basically it is permissible for someone to use AI, but it needs to be studied whether it does not violate the Sharia or not. The explanation of AI Simulation of Digital Afterlife can be described as below.

First, conversations with AI that Imitate Deceased People. With artificial intelligence technology such as ChatGPT, one can feel as if talking to a deceased person. The AI is trained from extensive text data, including previous writings, emails, or recorded conversations. When the user asks questions, the AI provides responses that mimic the speech style and communication patterns of the deceased person, creating the illusion of a live conversation. However, it is important to remember that the AI is merely a simulation without true consciousness or emotion, as its responses are purely based on learned data patterns.¹⁷

Furthermore, through deepfake technology it is possible for photos of deceased people to be turned into videos that appear alive, for example displaying movements such as smiling or blinking. This can be an interesting way to commemorate those who have passed away, but it also raises ethical concerns regarding potential misuse, such as creating manipulative content or spreading false information using the face of a deceased person.¹⁸

Then the digital representation through the program “revives” the person even though they have passed away. It can be illustrated like how the following *ReMemory* program works. In today's era of technological advancement, interaction with the deceased is no longer an impossibility thanks to the development of Artificial Intelligence. This technology offers individuals the opportunity to “talk” to their departed relatives through virtual videos. By utilizing AI, companies are creating digital versions of deceased people, capable of mimicking their voices and facial expressions. While this concept sounds exciting, its use comes at a fairly high cost.¹⁹

The process of creating these recorded interactions is not simple. Before dying, the individual who wants to be remembered must spend up to seven hours recording their voice and movements. These recordings are important so that the AI can learn and accurately mimic how to speak and interact with the family. In addition, they also need to write down their memories and life experiences so that the AI technology can represent real events in their lives. Thus, the technology is more than just a tool; it becomes a platform to capture one's memories and life stories.

A similar program to *ReMemory* is *Life Forever*, a feature that records a person's movement patterns and speech style after being activated. This feature aims to keep the digital avatar interactable even after the user has passed away.²⁰

The main purpose of using the above AI is to bridge the emotional and psychological gap that arises due to the loss of a person. In other words, these technologies seek to relive memories. By creating simulated conversations or realistic visualizations, these technologies allow individuals to interact with digital “images” of their loved ones. As *Life Forever* above creates avatars for the deceased, the goal of Avatar AI is to provide emotional support for the bereaved. Interacting with an

¹⁶ A.Djazuli, *Kaidah-Kaidah Fikih: Kaidah-Kaidah Hukum Islam Dalam Menyelesaikan Masalah-Masalah Yang Praktis* (Jakarta: Kencana, 2007), 130.

¹⁷ Nadya Nur Aulia, “Rindu Berat, Viral Seorang Anak Curhat Dengan Almarhumah Ibunya Lewat ChatGPT, Isinya Mengharukan,” *Merdeka.com*, 2024, <https://www.merdeka.com/teknologi/rindu-berat-viral-seorang-anak-curhat-dengan-almarhumah-ibunya-lewat-chatgpt-isinya-mengharukan-194144-mvk.html>.

¹⁸ Bagus Pradana, “Teknologi Ini ‘Hidupkan’ Foto Lawas Orang Yang Telah Wafat,” *Media Indonesia*, 2021, <https://mediaindonesia.com/weekend/387423/teknologi-ini-hidupkan-foto-lawas-orang-orang-yang-telah-wafat>.

¹⁹ Aspian Nur, “ReMemory, Teknologi Dari AI Untuk Berbicara Dengan Orang Yang Sudah Mati,” *Koran Kaltim.Com*, 2024, <https://korankaltim.com/read/teknologi/59036/rememory-teknologi-dari-ai-untuk-berbicara-dengan-orang-yang-sudah-mati>.

²⁰ Maxwell Strachan, “In This Metaverse, You Will Be Able to Chat With the Deceased Using ChatGPT,” *Vice*, 2023, https://www-vice-com.translate.goog/id/article/di-metaverse-ini-kamu-bakal-bisa-ngobrol-sama-orang-yang-sudah-wafat-pakai-chatgpt/?_x_tr_sl=id&_x_tr_tl=en&_x_tr_hl=en&_x_tr_pto=sc.

avatar that mimics a deceased person can aid the healing process by bringing a sense of familiarity and comfort. This technology can also be utilized to preserve family legacies, where life stories, values, and important lessons from past generations can continue to be taught and remembered through AI avatars. This provides a sense of comfort and helps them in the grieving process.²¹

The three cases above show the immense potential of artificial intelligence in changing the way we interact with memories or digital representations of the deceased. However, behind these innovations, a number of important questions arise regarding the ethical, emotional and social impact of their use. From the perspective of Islamic law, it is worth asking whether technologies such as AI that mimic conversations with the deceased violate the teachings on the afterlife and death. In addition, how does sharia view the creation of digital replicas, such as videos that mimic deceased people?

Basically, the connection between the first case of using AI such as ChatGPT as a means of communicating with the deceased to bring back memories of the deceased makes the ruling related to the hadith on grave pilgrimage. Imam Bukhari narrates in his Sahih in the chapter on grave pilgrimage under the title "Chapter on Grave Pilgrimage". In the narration narrated by Adam bin Abi Iyyas, who heard from Shu'bah, who then from Tsabit, he narrated from Anas bin Malik (may Allah be pleased with him), that the Prophet Muhammad (peace be upon him) once passed by a woman who was crying near a grave. The Prophet advised her saying, "Fear Allah and be patient." The woman replied, "You do not know what I am going through, because you have not experienced the calamity that I have." She did not realize that it was the Prophet Muhammad who was giving her advice. After being told, she tried to look for the Prophet in her house but did not find him. When she finally met him, she apologized, "I didn't know you were the Prophet." The Prophet replied, "Verily, patience is at the first moment of calamity." [Narrated by Al-Bukhari].²²

Based on the hadith above, the Prophet Muhammad SAW did not reject the existence of a woman who cried over her child's grave. He only gave a warning so that the woman would not be dissolved in excessive grief. The prohibition of grave pilgrimage for women is due to the fact that they are often unable to withstand excessive grief.²³

This can be analogous to the first case of conversing with the deceased through AI. The prohibition of grave pilgrimage for women in Islam can be analogized to the prohibition of using AI in interactions with the dead. Similar to grave pilgrimage, which aims to maintain faith so as not to depend on the spirits, the use of AI in interacting with the dead also has the potential to cause emotional dependence. In this context, reliance on technology to communicate or interact with spirits can interfere with the natural process of acceptance and grief.

As described in the ban on grave pilgrimages, excessive interaction with memories or digital images of the deceased can trigger intense grief, similar to the excessive crying and screaming that is feared to occur in pilgrimages. This reflects the individual's inability to be patient in the face of loss. The use of AI in this context can exacerbate protracted feelings, leaving the individual unable to move on with life.

On the other hand, if the interaction with the departed through AI is done with good intentions, such as reminiscing and drawing lessons from shared experiences, then it can be considered. However, it is important to ensure that the use of AI does not lead to an inability to deal with reality and does not cause excessive grief. In other words, we need to be wise in our use of technology, just as we are

²¹ Andrea Wiwandhana, "Menghidupkan Kembali Orang Kesayangan Yang Sudah Meninggal Dengan AI," Kompasiana, 2024, <https://www.kompasiana.com/andreawiwandhana6196/66ab090e34777c46e0718102/menghidupkan-kembali-orang-kesayangan-yang-sudah-meninggal-dengan-ai>.

²² Muhammad bin Ismail bin Ibrahim bin Mughirah Al-Bukhari Al-Jufi, *Shahih Al-Bukhari Juz 7* (Beirut: Daar Thuq An-Najah, n.d.), 79.

²³ M. Azka Shidqul Wafa, "Kontradiksi Hadits Mengenai Hukum Ziarah Kubur Bagi Seorang Wanita," *Minaret Journal Of Religious Studies* 1, no. 1 (2024): 28–48.

taught to be wise in our pilgrimage, in order to honor the grieving process and remember those who have left in a healthy and positive way.

Whether through AI or grave pilgrimage, we are trying to relive memories with the person who has left. AI can simulate conversations and behaviors, while grave pilgrimage allows us to visit their final place and reflect on shared moments. Both involve elements of imagination and projection of our feelings. When interacting with an AI, we may tend to project our hopes and desires onto it. Similarly, during a grave pilgrimage, we may imagine that they are still there.

Both involve an element of imagination and projection of our feelings. When interacting with an AI, we may tend to project our hopes and desires onto it. Similarly, during a grave pilgrimage, we may imagine they are still there. Both AI and grave pilgrimage can provide comfort and help us in our grieving process. Given the above considerations, the Islamic ruling on both can be similar, just as too much grave pilgrimage can hinder the healing process, too much reliance on AI can also keep us stuck in the past and make it difficult to move on.

It is important to remember that there is a fundamental difference between interacting through AI and grave pilgrimage. AI, no matter how advanced, is still a computer program. It has no human-like consciousness or emotions. Interaction with AI is just a simulation, not a real interaction. Grave pilgrimage has a stronger spiritual dimension. Apart from remembrance, it also aims to ask forgiveness for the deceased and learn lessons from their lives.

Meanwhile, regarding the use of AI to make photos of deceased people come back to life in the form of videos either through deepfake or digital representation through avatar programs, this can be seen from the view of Islamic law on images. In Islam, what is forbidden to draw is *ash-shurah*, which is the image of animate beings, such as humans, animals, angels, and jinn, or the like. On the other hand, images of lifeless creatures are not forbidden. One of the proofs is the following hadith.

Sa'id ibn Abi Al Hasan reported: "I was with Ibn 'Abbas (may Allah be pleased with him) when a man came to him and said: 'O Abu 'Abbas, I am a man who depends on the skill of my hands to make these paintings.' Ibn 'Abbas then replied, 'What I am about to tell you is what I heard from the Messenger of Allah (blessings and peace of Allah be upon him): 'Whoever makes an image (*ash-shurah*), Allah will torment him by blowing a spirit into his image, which he will never be able to do.' Hearing that, the man's face turned pale with fear. Ibn 'Abbas added, 'Woe to you! If you cannot abandon it, then draw trees or other objects that do not have a soul.'²⁴

In another tradition, from Abu Bakr bin Abi Shaibah, Muhammad bin Abdillah bin Namir and Abu Karib. They said: From Abu Fudhail and 'Imarah and from Abu Zar'ah, he said: I went with Abu Hurayrah to Marwan's village and saw there a *tashawwir*. Then Abu Hurairah said: I heard from the Messenger of Allah (SAW), he said: Allah Almighty says: 'Who is more unjust than the one who creates like My creation? So make an image of a seed, or a seedling of a plant, or a grain of wheat.'²⁵

In assessing the use of AI, such as deepfake, to create images that show a deceased person smiling or to create interaction programs between the living and the deceased, there are several considerations based on the hadith mentioned earlier. Here are some points of analysis:

Referring to the hadith about the prohibition of drawing animate beings (*ash-shurah*), the use of deepfake to create images or videos of deceased people can be considered a violation of the prohibition. This is because deepfake creates a visual representation that resembles a deceased person, and creates an image that is expected to have life or human nature.

Awareness of Death: In Islam, there is an emphasis on honoring the dead and preserving their honor. Creating interactions that seem to 'bring' a deceased person back to life can be considered

²⁴ Al-Jufi, *Shabih Al-Bukhari Juz* 7, 169.

²⁵ Abi Husain Muslim bin Hajjaj Al-Qusyairy An-Naisaburi, *Shabih Muslim Juz* 3 (Kairo: Daar Ihya' Turats Al-'Arabi, 1955), 1672.

disrespectful to their memory and dignity. It could also lead to misunderstandings or misinterpretations of the afterlife.

Intention and Context: It is important to consider the intention behind the use of this technology. If the intention is to exploit memories or attract financial gain, this is clearly not in line with Shariah principles. However, if the intention is to commemorate and pay tribute, the discussion can be more open, although it should still be mindful of the legal limitations, as with grave pilgrimage before it. In the sense that the remembrance does not lead to excessive sadness.

In an ethical context, creating a representation of a deceased person can pose a moral dilemma. It can be problematic for the family left behind, and can have an undesirable emotional impact. Hence, the ethical use of technology should be carefully considered.

The use of AI through deepfake or digital representation of the deceased cannot be analogized to the permissibility of photography. This is because the image produced by a camera or photography can be compared to a person standing in front of a mirror, where the mirror only reflects the same image. Of course, the reflection cannot be considered an image created by a person. Photography is not an activity of “creating” or “resembling,” which is contrary to the meaning of the hadith “creating or resembling Allah's creation”.²⁶

Photography only captures and reflects images, not creates something new. On the other hand, the use of AI, while not making it a creator of life, as it only operates based on the commands it receives, can lead to the act of resembling God's creation. For example, when AI is used to make a photo of a dead person smile or blink, this could be considered resembling what Allah created. Moreover, the creation of an avatar of a deceased person, capable of interacting with their descendants, adds to the complexity of this issue. However, this requires further study to determine whether it truly resembles God's creation. The author himself is of the opinion that creating a flashing photo of a deceased person or an avatar that allows interaction with a deceased person falls under the category of resembling Allah's creation, and is no longer simply like a mirror reflecting a reflection. However, the legal consideration of AI simulation in the case of deepfake and digital representation of the deceased still requires a more comprehensive study and the technology is still developing in the future.

AI being able to make photos of dead people smile or blink is an amazing technological innovation. However, from an Islamic perspective, we need to look at it from the point of view of Islamic law, especially regarding the prohibition of making images of living beings. While AI can produce highly realistic images, it does not have the ability to breathe life into them. In this case, AI functions more as a tool for manipulating visual data, not as a creator of life.

Given the above, if the images are not intended to compete with Allah's creation, challenge or compete with His power, or commit shirk to the Almighty, and do not involve worshiping or depicting the faces of Prophets or Angels, then the use of AI is permissible. *Taṣwīr al-aliy* is *taṣwīr* performed using modern tools. This type is currently the most widely used by various levels of society, ranging from children, teenagers, to adults, both for simple purposes and for the benefit of state security. According to Yusuf Qarāḍawī, permissible images include: First, paintings of lifeless creatures, such as plants, trees, seas, mountains, sun, moon, stars, and the like. Second, drawings or paintings of animate beings that do not contain prohibited elements, i.e. they are not intended to be sanctified or glorified, and do not aim to rival Allah's creation.²⁷

However, what needs to be considered is that with deepfake technology or digital representations of deceased people, a person interacting with the AI can feel as if the deceased person is still alive. This has the potential to cause hallucinations that damage the mind, because users may believe that the

²⁶ Wildan Hidayat, “Problematisasi Selfie Perspektif Hadits Nabi (Tela'ah Pemikiran Hadis Kontemporer Yusuf Al-Qardawi),” *Jurnal Ulil Albab* 1, no. 7 (2022): 1970–81.

²⁷ Tarmizi and Jamhuri, “Membuat Gambar Dalam Perspektif Hukum Islam (Studi Perbandingan Antara Yusuf Qarāḍawī Dan Muhammad Ali Al-Ṣabūnī),” *Jurnal Dusturiyah* 10, no. 1 (2020): 84–107.

dead person still exists, even though it is only the result of technology. In Islamic teachings, when someone dies, the living are encouraged to pray for them as a means of expressing longing. However, with this technology, there is a concern that there will be confusion about life and death, such as the dead appearing to interact with their children and grandchildren. In a sense, the use of a digital simulation or avatar of a deceased person, if not managed wisely, has the potential to make people feel or think that the deceased “still exists” digitally. In addition, prayers for the deceased may be reduced, because the longing that should be conveyed through prayer may have been channeled through interaction with AI. From a sadd zari'ah perspective, not using AI simulations in this context can prevent confusion of the mind regarding the concept of life and death, and preserve the virtue of prayers for the deceased.

Islamic law does not prohibit the use of AI entirely. In Islam, the use of AI is generally allowed if it meets several criteria:²⁸ Does not contradict the Shari'ah, no harm to others, and Bringing benefits.

Adhering to Islamic principles in the use of AI is essential. Not only does this approach ensure that the technologies we develop and use are in line with religious teachings, but it also helps us maintain the ethical, moral and human values that underpin our daily lives. By adhering to Islamic principles, we can ensure that the use of AI brings benefits to society.

Just as Islam forbids excessive grave pilgrimage when it can lead to mischief, such as excessive grief that can damage a person's mental state, we need to apply similar principles to the use of AI in relation to interactions with the deceased. For example, conversing through AI with a deceased person should be done carefully and not violate Shariah, as trying to make a deceased person 'come back to life' through technology may risk violating Islamic principles.

Therefore, Islam's flexibility towards the times is seen in the permissibility of using technology, as long as it takes into consideration the limits that have been set. In this context, Islam provides freedom in technological innovation by binding it to principles that are in accordance with religious teachings.

CONCLUSION

AI simulations of the Digital Afterlife include conversations with AIs that mimic the deceased, as well as the use of deepfake technology to turn photos into life-like videos. Programs such as ReMemory and Life Forever also allow the creation of digital avatars by recording an individual's movement patterns and voice before death. The main purpose of these technologies is to bridge the emotional gap of loss.

AI impersonation through conversations with the departed can be analogous to the grave pilgrimage in Islam, where both seek to revive the memories of the departed. The AI simulates conversation and behavior, while the grave pilgrimage allows reflection on their final place, with both involving imagination and projection of feelings that provide solace in the grieving process. However, AI interactions are simulative and do not have the spiritual dimension of a grave pilgrimage, which aims to memorialize, ask for forgiveness, and draw lessons from the life of the deceased, so overuse can hinder the healing process.

Making photos of the deceased come back to life through deepfake technology or digital representation is seen from the point of view of Islamic law as problematic, because in Islam it is forbidden to draw animate beings. Unlike photography, which only reflects shadows, the use of AI through deepfake or avatar programs can be considered to resemble Allah's creation, because when producing AI images, it is commanded to show a living expression. As long as it is not in the context of imitating God, it is allowed. However, interaction with AI in this case can lead to hallucinations and

²⁸ Sakina and Dkk, “Manfaat Dan Mafsadat Teknologi Modern Di Indonesia Perspektif Hukum Islam,” *Jurnal An-Nafi'* 1, no. 2 (2024): 28–46.

confusion about life and death, reducing the opportunity to pray for the dead, so from the perspective of sadd zari'ah, not using AI simulations in this context can prevent confusion of the mind regarding the concept of life and death, and maintain the virtue of prayer for the dead.

Islamic law demonstrates its flexibility to the times by allowing technological innovation, as long as it considers the limits that are in accordance with religious teachings. Adhering to Islamic principles in the use of AI is essential to ensure that the technology provides benefits to society.

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