

Beyond Human Rivals: Emotional Attachment to Artificial Intelligence as A Non-Human Third Party in Marriage Under Islamic Family Law

¹Husnul Hotimah, Universitas Darunnajah, Indonesia

²Habib Al Rahman, Universitas Darunnajah, Indonesia

³Naser Ali Abdulghani, University of Benghazi, Libya

Correspondence: husnulhotimah@darunnajah.ac.id

Article Info	Abstract
Article history: <i>Received: March 07, 2026</i> <i>Revised: April 21, 2026</i> <i>Accepted: Mei 01, 2026</i> Keywords: Artificial Intelligence; Emotional Attachment; Non-Human Third Party; Maqāṣid al-Uṣrah; Islamic Family Law.	The rapid development of Artificial Intelligence (AI) has transformed patterns of human–technology interaction, as conversational systems now deliver personalised, adaptive, and seemingly empathic responses. This development has given rise to emotional attachment, namely an affective bond that users form with AI. In the context of marriage, the phenomenon raises a new legal and ethical problem because AI may take over part of the functions of affection, emotional support, and communication that have traditionally belonged to the husband–wife relationship. This study aims to analyse emotional attachment to AI and to examine whether AI can be positioned as a non-human third party in marriage from the perspective of Islamic family law. The study employs normative legal research with conceptual, philosophical, and statute approaches, drawing on the Qur'an, hadith, Indonesian marriage legislation, and recent peer-reviewed literature. The findings show that emotional attachment to AI produces a new pattern of emotional closeness that resembles human interpersonal relationships. Although AI is neither human nor a legal subject, its presence can reshape the quality of the spousal bond; it can therefore be understood functionally as a non-human third party. An analysis based on maqāṣid al-uṣrah (the objectives of the family) indicates that the phenomenon should be assessed according to its actual effects on the preservation of <i>ṣakīnah</i> (tranquillity), <i>mawaddah</i> (affection), <i>rahmah</i> (compassion), and family resilience. The study concludes that the concept of the third party in Islamic family law should be reconstructed from an ontological to a functional criterion.

To cite this article: Al Rahman, H., Hotimah, H., & Abdulghani, N. A. (2026). Beyond human rivals: Emotional attachment to artificial intelligence as a non-human third party in marriage under Islamic family law. *Sahaja: Journal Sharia and Humanities*, 5(1)

INTRODUCTION

The rapid development of Artificial Intelligence (AI) has significantly reshaped the way people communicate, seek emotional support, and manage their psychological needs. Generative applications such as ChatGPT, Gemini, and various virtual assistants enable fast, responsive, and personalised communication; at the same time, scholars have warned that such efficiency may be accompanied by reduced empathy, growing dependence on technology, and a decline in the authenticity of interpersonal interaction (Misnawati et al., 2025; Sovianti & Novrian, 2024). In Indonesia, confiding personal problems to AI (*curhat ke AI*) has emerged as a recognisable social phenomenon, largely because users perceive AI as non-judgmental, emotionally validating, private, and available at any time (Syafawani et al., 2025; Yoseppin et al., 2025). A survey of 330 Indonesian respondents found that 72% felt comfortable treating AI as a virtual friend, while 30.2% expressed concern about becoming emotionally dependent on it (Putri et al., 2025).

International scholarship has documented how such interactions evolve into genuine relationships. Longitudinal and qualitative studies of social chatbot users show that relationships with AI develop from curiosity to trust, self-disclosure, and stable attachment, largely because the chatbot is experienced as accepting and understanding (Skjuve et al., 2021, 2022). Users interpret their bond with AI through the vocabulary of human friendship (Brandtzaeg et al., 2022), and some report intimacy, passion, and commitment comparable to romantic love (Song et al., 2022; Djufiril et al.,

***Corresponding Author:** husnulhotimah@darunnajah.ac.id

Husnul Hotimah, Universitas Darunnajah, Indonesia. Email: sahaja@darunnajah.ac.id

Copyright ©2025 Sahaja: Journal Sharia and Humanities

2025). Quantitative studies further indicate that perceived anthropomorphism and personalisation increase emotional attachment to chatbots (Liu et al., 2026; Pentina et al., 2023), and that human–AI relationships can be measured along the same dimensions of attachment anxiety and avoidance that characterise human relationships (Yang & Oshio, 2025).

The literature, however, remains divided on whether such attachment is beneficial or harmful. On the one hand, AI companions have been shown to reduce loneliness to a degree comparable to interacting with another person, mainly because users feel heard (De Freitas et al., 2026), and chatbots have even been rated as more empathic than human experts when answering relationship questions (Vowels, 2024). On the other hand, engagement with AI companions can lead to psychological dependence (Xie et al., 2023) and to harms that resemble those of dysfunctional human relationships (Laestadius et al., 2024). Ethicists have further cautioned that companion AI may erode social skills, weaken motivation to invest in human relationships, and commodify intimacy (Malfacini, 2025; Muldoon & Parke, 2025; Zimmerman et al., 2024). This controversy indicates that the consequences of emotional attachment to AI depend heavily on the relational context in which it occurs.

Marriage is arguably the context in which these consequences are most consequential. Islamic family law positions marriage as a solemn covenant (*mithāqan ghalīẓan*, Q. 4:21) that is directed towards tranquillity (*sakīnah*), affection (*mawaddah*), and compassion (*rahmah*) (Q. 30:21), and that must be conducted in accordance with the principle of *mu'asharah bi al-ma'ruf* (Q. 4:19). These values are codified in Indonesia through Law No. 1 of 1974 on Marriage, as amended by Law No. 16 of 2019, and the Compilation of Islamic Law (*Kompilasi Hukum Islam*, KHI), which obliges spouses to love, respect, and remain faithful to one another and to provide each other with physical and spiritual support. Recent studies confirm that families understand *mithāqan ghalīẓan* not only as a legal mechanism but as a moral-spiritual covenant that shapes spousal relations and conflict resolution (Hidayati et al., 2026). When the need to be heard, understood, and validated is increasingly met by AI rather than by one's spouse, the relational goods that marriage is meant to secure may be quietly redistributed.

Islamic family law scholarship has begun to respond to digital transformation. Previous studies have examined social media as a major factor in divorce alongside the presence of a third party (Hanafi et al., 2024), the disruptive effects of social media on marriage patterns (Wahyudi et al., 2025), new digital-era problems such as virtual spousal relations that call for the renewal of the KHI (Musarrofa et al., 2024), and the classification of cyber cheating as a violation of spousal rights (Azkiyah et al., 2025; Zahratunnisa et al., 2025). Studies of digital religious life likewise show that the platform features that widen religious outreach also accelerate the spread of misinformation (Manaf, Rokimin, et al., 2026). Another strand discusses AI from the standpoint of *maqāṣid al-shari'ah* and Islamic ethics (Abdelnour, 2025; Elmahjub, 2023; Maiga, 2025), including ethical concerns about the use of AI in faith-based educational settings (Idham et al., 2026), while legal scholars debate whether AI can be recognised as a legal subject (Novelli et al., 2025; Ravizki & Yudhantaka, 2022). Nevertheless, these studies generally treat technology as a medium that connects human actors, or as an object of general ethical evaluation. The third party in marriage is still conceived as a human being, and the possibility that a non-human entity itself becomes the object of a spouse's emotional investment has not yet received adequate attention.

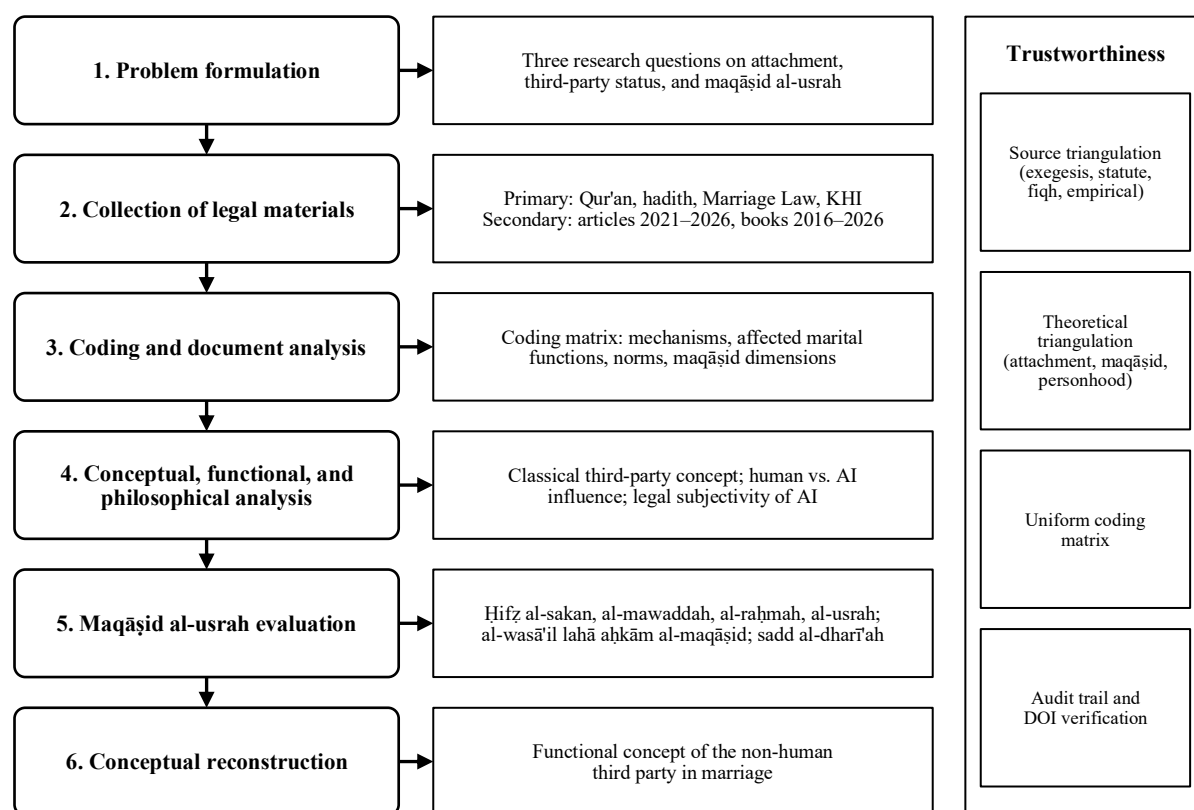
Based on this gap, the present study addresses three research questions: (1) how emotional attachment to AI is formed and how it transforms emotional relations within marriage; (2) whether, and on what basis, AI can be conceptualised as a non-human third party in the marital relationship according to Islamic family law; and (3) how the phenomenon should be assessed from the perspective of *maqāṣid al-usrah*. Accordingly, the study aims to analyse the phenomenon of emotional attachment to AI and to examine its position as a non-human third party in marriage from the perspective of Islamic family law. The study is situated in the context of Indonesian Islamic family law, namely the Marriage Law and the KHI, read within the broader framework of Islamic legal theory. The unit of analysis consists of legal norms, doctrinal concepts, and documented patterns of human–AI attachment reported in recent empirical literature.

The novelty of this study lies in developing the concept of a non-human third party in marriage and in assessing its implications through a four-dimensional *maqāṣid al-usrah* framework. The study argues that the criterion for identifying a third party should shift from the ontological identity of the actor to the functional effect of its presence on the objectives of marriage. This shift allows Islamic family law to address the phenomenon without granting AI the status of a legal subject and without abandoning established normative principles.

The remainder of this article is organised as follows. After the method, the results section presents three findings: the transformation of human–AI relations, the anthropocentric construction of the third party in Islamic family law, and the functional position of AI as a non-human third party. The discussion evaluates these findings through *maqāṣid al-usrah*, proposes a reconstruction of the third-party concept, and compares them with previous studies, followed by the conclusion.

METHOD

This study employed a normative (doctrinal) legal research design using conceptual, philosophical, and statute approaches. Normative legal research is prescriptive in character because it seeks to determine what the law ought to say about a given legal problem rather than to measure social facts (Marzuki, 2017). This design is appropriate because the central problem of this study is conceptual and normative, namely whether the doctrinal category of "third party" in Islamic family law can and should be extended to a non-human entity. Following the law-in-context approach, the doctrinal analysis was enriched with empirical findings from psychology and human–computer interaction as well as with normative theory, so that the legal argument rests on an accurate understanding of the social phenomenon it addresses (Taekema & van der Burg, 2024). The overall research procedure is summarised in Figure 1.



Normative legal research: conceptual, philosophical, and statute approaches

Figure 1. Research procedure of the study

Source: Authors' elaboration (2026).

With regard to the presence of the researchers and the objects of the study, the authors acted as the key research instrument, drawing on their background in Islamic family law to select, interpret,

and evaluate legal materials. To limit interpretive bias, the authors documented every interpretive decision in an analytical memo and deliberately included literature that reports both the benefits and the harms of human–AI attachment. The objects of the study comprised norms, concepts, principles, and scholarly arguments relating to AI, emotional attachment, digital intimacy, and marriage, including the concepts of *sakinah*, *mawaddah*, *rahmah*, *mu'asharah bi al-ma'ruf*, and *maqāṣid al-usrah*.

With respect to legal materials and research sources, the study relied on three categories of materials, as presented in Table 1. Primary legal materials consisted of the Qur'an, hadith, and Indonesian statutory provisions on marriage and family resilience. Secondary materials consisted of books and peer-reviewed journal articles on Islamic family law, *maqāṣid* theory, AI ethics, legal personhood, and the psychology of human–AI relationships. Tertiary materials were used only to clarify terminology.

Table 1. Classification of legal materials used in the study

Category	Materials	Function in the analysis
Primary legal materials	The Qur'an (Q. 30:21; Q. 4:19; Q. 4:21); hadith (al-Tirmidhī, no. 3895; Ibn Mājah, no. 2341); Law No. 1 of 1974 on Marriage as amended by Law No. 16 of 2019 (Arts. 1 and 33); Compilation of Islamic Law (Arts. 2, 3, 77, and 116); Law No. 52 of 2009 on Population Development and Family Development	Normative basis for the objectives of marriage, spousal rights and duties, and family resilience
Secondary legal materials	Peer-reviewed articles (2021–2026) in Scopus-indexed and Sinta-accredited journals on Islamic family law, <i>maqāṣid</i> , AI ethics, and human–AI relationships; scholarly books (2016–2026) on <i>maqāṣid</i> , legal personhood, legal research, and adult attachment	Doctrinal interpretation and empirical description of emotional attachment to AI
Tertiary legal materials	Legal dictionaries, Arabic–English dictionaries, and encyclopaedias	Clarification of legal and Arabic terminology

Concerning data collection, legal materials were gathered through library research. Secondary sources were searched in Scopus-indexed and Sinta-accredited journals through Google Scholar, Garuda, Crossref, and publishers' platforms using keywords such as "AI companion", "social chatbot", "emotional attachment", "human–AI relationship", "maqāṣid al-usrah", "sakinah mawaddah rahmah", "cyber infidelity", and "Islamic family law in the digital era". The inclusion criteria were peer-reviewed journal articles published between 2021 and 2026, scholarly books published between 2016 and 2026, and direct relevance to the research questions. Non-peer-reviewed preprints and popular media reports were excluded. The bibliographic data of every source were verified through their digital object identifiers or official journal pages and managed with a reference manager to ensure accurate citation in APA style.

As for the research instrument, the study used a document analysis protocol in the form of a coding matrix. The matrix contained four analytical categories: the mechanisms through which attachment to AI is formed, the marital functions potentially affected, the normative principles of Islamic family law involved, and the relevant dimensions of *maqāṣid al-usrah*. Each source was read and coded against these categories, which allowed the analysis to move systematically from empirical descriptions to normative evaluation.

In terms of data analysis, the materials were analysed qualitatively and prescriptively through five stages. First, conceptual mapping was conducted to identify how classical and contemporary Islamic family law constructs the notion of a third party. Second, a functional analysis compared the ways in which human third parties and AI influence the marital relationship. Third, a philosophical analysis examined the ontological and legal status of AI, including its lack of consciousness, intention, and legal subjectivity. Fourth, the phenomenon was evaluated using four dimensions of *maqāṣid al-usrah*, namely *ḥifẓ al-sakan*, *ḥifẓ al-mawaddah*, *ḥifẓ al-rahmah*, and *ḥifẓ al-usrah*, together with the legal maxims *al-wasā'il labā' aḥkām al-maqāṣid* and *sadd al-dharar*. Fifth, the results were synthesised into a reconstructed concept of the third party. The reasoning combined deductive inference from

normative principles with inductive generalisation from documented patterns of human–AI attachment.

Regarding the trustworthiness of the findings, the study applied source triangulation by cross-checking Qur'anic exegesis, statutory provisions, fiqh literature, and empirical studies, as well as theoretical triangulation by reading the phenomenon through attachment theory, *maqāṣid* theory, and legal personhood theory. Consistency was maintained by applying the same coding matrix to all sources, and an audit trail was kept by recording the source, the coded category, and the interpretive conclusion for each argument. The study was carried out in 2026. Since it relies on secondary empirical evidence rather than primary fieldwork, its conclusions are presented as conceptual and normative propositions that require further empirical testing.

RESULTS

1. From Information Tool to Emotional Companion: The Transformation of Human–AI Relations

The first finding shows that AI has shifted from an information tool to an emotional companion. Early AI was used mainly for instrumental tasks such as searching for information and translating texts, so that the interaction remained task-oriented. The emergence of Large Language Models (LLMs) has fundamentally changed this character. Applications such as ChatGPT, Replika, Character.AI, and other AI companions now understand conversational context, remember user preferences, adapt their communication style, and generate responses that appear empathic. Although ChatGPT has no subjective emotional experience, it simulates empathy through affective computing and learned language patterns, which may create false expectations of genuine empathy (Ivanka et al., 2025). In this respect, the human–AI relationship has moved from a functional to a relational mode.

The analysis identified four mechanisms that drive this transformation. The first is emotional validation. Through natural language processing, AI responds to users' expressions of feeling with statements that convey acceptance and understanding, such as "Your feelings are completely understandable". Users of social chatbots describe the AI as accepting, understanding, and non-judgmental, and these qualities are precisely what allow the relationship to develop (Skjuve et al., 2021). The second mechanism is constant availability. AI is accessible at any time, never becomes angry, and responds consistently, which explains why many Indonesian users feel more comfortable confiding in AI than in other people (Syafawani et al., 2025; Yoseppin et al., 2025). The third is personalisation and anthropomorphism. AI learns users' communication patterns, recalls earlier conversations, and uses their names, thereby creating a sense of relational continuity; perceived anthropomorphism and personalisation have been shown to increase attachment through trust and perceived control (Liu et al., 2026; Pentina et al., 2023). The fourth mechanism is progressive self-disclosure, in which users gradually share deeper personal matters with the chatbot in a pattern that largely follows social penetration theory (Skjuve et al., 2022).

These mechanisms produce recognisable markers of attachment. Users report feeling comfortable during conversations, wanting to interact every day, and experiencing a sense of loss when the AI becomes unavailable or changes. The weight of daily routine is consistent with evidence that habit, rather than religiosity, is the strongest predictor of digital media adoption among Indonesian Muslims (Fatmawati et al., 2026). When a developer shut down the AI companion application "Soulmate", most users experienced the event as a metaphorical or even literal death and coped by recreating their companion's persona on other platforms (Banks, 2024). In more intense cases, attachment develops into romantic feelings. Users can experience intimacy and passion towards intelligent assistants (Song et al., 2022; Hernandez-Ortega & Ferreira, 2021), and some users of romantic companion modes report that the AI meets their needs better than humans do and remain committed to it even when the platform restricts certain features (Djufril et al., 2025). Users who "date" AI companions construct the meaning of the relationship through competing discourses of idealisation and realism (Pan & Mou, 2024).

From the standpoint of attachment theory, these patterns are not incidental. Adult attachment operates as a regulatory system through which people seek proximity to figures who provide security

in times of distress (Mikulincer & Shaver, 2016). Empirical studies show that attachment orientations shape trust in AI (Gillath et al., 2021) and that people can develop attachment anxiety, namely a strong need for reassurance from AI, as well as attachment avoidance towards AI (Yang & Oshio, 2025). In the Indonesian context, intensive interaction with chatbots has been associated with emotional dependence on non-human entities and reduced interpersonal empathy, which some users treat as an escape when human communication fails (Mudjiyanto et al., 2025). Even children may turn to AI as a "transitional object" when their emotional needs are unmet within the family (Rahmawati & Miharja, 2025). Taken together, these findings demonstrate that AI is no longer merely a tool but an entity capable of occupying the position of an attachment figure, which has direct implications for the emotional architecture of marriage.

2. The Anthropocentric Construction of the Third Party in Islamic Family Law

The second finding concerns how Islamic family law constructs the marital bond and the notion of a third party. Islamic family law regards marriage as a solemn covenant (*mithāqan ghalīẓan*) between husband and wife, aimed at realising a harmonious family life in line with the objectives of the sharia. Article 2 of the KHI explicitly defines marriage as a very strong contract (*mithāqan ghalīẓan*) undertaken in obedience to Allah and as an act of worship, while Article 3 states that its purpose is to realise a household characterised by *sakīnah*, *mawaddah*, and *rahmah*. The normative foundation of this purpose is Q. 30:21:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

"And among His signs is that He created for you spouses from among yourselves so that you may find tranquillity in them, and He placed between you affection and mercy. Indeed, in that are signs for a people who reflect" (Q. 30:21).

This verse establishes that marriage is an institution intended to build emotional, spiritual, and social harmony rather than a mere contract or a means of satisfying biological needs. Exegetes understand *sakīnah* as a state of inner tranquillity that arises from security, trust, and mutual support between spouses; *mawaddah* as love that is expressed through commitment, attention, and the fulfilment of rights and duties; and *rahmah* as compassion that sustains the marriage through tolerance, empathy, and forgiveness, particularly when the intensity of *mawaddah* declines over time (Rahmadani et al., 2024; Suryadi, 2024). Recent thematic studies describe *sakīnah* as the spiritual foundation of the family, *mawaddah* as the energy that drives the relationship, and *rahmah* as its safety net (Firdaus et al., 2026), while emphasising that these values require cooperation and shared responsibility between spouses (Hafis & Syafitri, 2026).

The relationship between spouses is further governed by the principle of *mu'āsharah bi al-ma'rūf*, which derives from the command in Q. 4:19, "*wa 'āshirūhunna bi al-ma'rūf*" (live with them in kindness). In contemporary Islamic family law, this principle is understood reciprocally as an obligation to treat one's spouse with good conduct, kind speech, justice, and dignity (Muhammad, 2022). It is also reflected in the Prophetic tradition, "The best of you are those who are best to their families" (al-Tirmidhī, no. 3895). Indonesian positive law translates these principles into enforceable duties: Article 33 of the Marriage Law and Article 77(2) of the KHI require husband and wife to love and respect each other, to remain faithful, and to provide each other with physical and spiritual (*lahir batin*) support. Emotional support, therefore, is not merely a moral expectation in Indonesian Islamic family law but a legally recognised marital obligation.

Within this normative framework, the third party is consistently constructed as a human being. The most frequently discussed form is another man or woman whose presence leads to infidelity, jealousy, or conflict. Studies of Indonesian marriages show that infidelity is triggered by internal factors such as poor communication and emotional disappointment, as well as by external factors such as friendships with the opposite sex and social media (Sinaga, 2023), and that "the presence of a third party" remains one of the main causes of divorce alongside social media use (Hanafi et al., 2024). The extended family, including parents, in-laws, and relatives, may also act as a third party when their

interference undermines the autonomy and harmony of the couple. The broader social environment can likewise influence marital stability through social pressure and conflict.

Even recent studies on digital infidelity retain this anthropocentric construction. Cyber cheating is defined as infidelity conducted through digital media with another person, and is classified as a form of *nushūz* or a violation of spousal rights even in the absence of physical contact (Azkiyah et al., 2025). Digital infidelity among young Muslim couples is assessed according to the severity of harm and the intensity of emotional betrayal it causes (Zahratunnisa et al., 2025), and psychological research explains online infidelity in terms of the perceived availability of alternative human partners (Nascimento et al., 2024). In all these cases, technology functions only as a medium, while the third party remains a human actor with intention and agency. Consequently, the existing doctrinal category is unable to accommodate a non-human entity that performs relational functions such as listening, providing emotional support, and building emotional closeness.

3. AI as a Functional Non-Human Third Party in Marriage

The third finding indicates that AI can be understood functionally as a non-human third party in marriage, even though it cannot be equated with a human being. Philosophically, AI is not a living being and has no consciousness, free will, or moral capacity. Legally, AI has not been recognised as a legal subject bearing rights and obligations in Indonesia (Ravizki & Yudhantaka, 2022). Theories of legal personhood show that recognising an entity as a legal person is a matter of legal construction rather than natural fact (Kurki, 2019), and the international debate on AI personhood remains conditional and unsettled (Novelli et al., 2025). For these reasons, AI cannot be held legally responsible for the emotional relationships that users form with it, and categorising AI as a third party is not intended to confer any new legal status upon it.

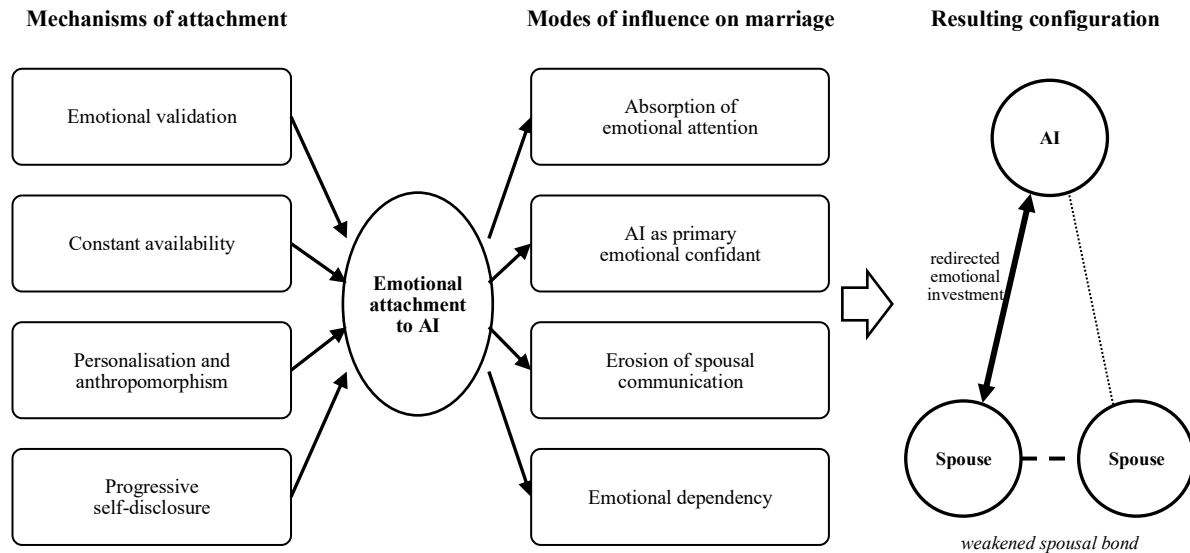
In practice, however, AI companions are capable of assuming part of the emotional functions that were previously performed by spouses. The analysis identified four modes of influence. First, AI absorbs the user's emotional attention through continuous, personal, and sustained conversations; the more time, attention, and emotional energy a spouse allocates to AI, the less remains available for the partner. Second, AI may become the primary emotional confidant, that is, the first party consulted when the user faces personal problems, marital conflict, or psychological pressure. Third, continuous use of AI companions may reduce interpersonal communication within the household, even though open communication is a foundation of *mu'āsharah bi al-ma'rūf*. Fourth, AI may generate emotional dependency, in which the user seeks tranquillity, validation, and support from AI rather than from his or her spouse. These modes are consistent with empirical findings that loneliness and engagement with chatbots can lead to psychological dependence (Xie et al., 2023), that dependence on AI companions produces relational harms (Laestadius et al., 2024), and that companion AI may affect users' investment in human relationships (Malfacini, 2025; Zimmerman et al., 2024).

Table 2 summarises the differences and similarities between human and non-human third parties as identified in this study.

Table 2. Comparison of human and non-human third parties in marriage

Aspect	Human third party	Non-human third party (AI)
Ontological status	Human being with consciousness and free will	Algorithmic system without consciousness or free will
Legal status	Legal subject bearing rights and obligations	Not a legal subject; a means (<i>wasilah</i>) or legal object
Intention	May deliberately seek to influence or disrupt the marriage	No intention; influence arises from design features and the user's engagement
Mode of influence	Romantic involvement, interference, or social pressure	Emotional validation, constant availability, personalisation, and dependency
Marital goods affected	Fidelity, trust, communication, and emotional closeness	Communication, emotional closeness, empathy, and the duty of spiritual support (<i>lahir batin</i>)
Basis of legal relevance	Recognised in fiqh and positive law (e.g., infidelity, <i>nushūz</i> , continuous discord)	Relevant through its actual effects on the objectives of marriage (functional criterion)

As Table 2 shows, the two categories differ in ontological status, legal subjectivity, and intention, but they converge in their effect, namely the redistribution of emotional investment away from the spouse. A human third party usually disrupts a marriage through deliberate actions, whereas AI does so without any intention, through its design features and the user's own patterns of engagement. Importantly, the marital goods that are affected are the same in both cases: communication, trust, emotional closeness, and the fulfilment of the duty to provide spiritual support. The mechanism through which this displacement occurs is illustrated in Figure 2.



The husband–wife dyad shifts toward a triadic configuration in which AI functions as a non-human third party

Figure 2. Functional displacement model of emotional attachment to AI in marriage

Source: Authors' elaboration (2026).

Figure 2 shows that the four mechanisms of attachment (validation, availability, personalisation, and self-disclosure) generate an emotional bond between the user and AI, which then exerts four modes of influence on the marital relationship. When these modes become dominant, the emotional axis of the marriage shifts from the husband–wife dyad to a triadic configuration in which AI occupies the position of a third party. This finding is in line with the observation that intensive chatbot use may weaken people's capacity for genuine human dialogue (Yoseppin et al., 2025) and with the argument that emotional AI produces "pseudo-intimacy", that is, an imitation of mutual connection without genuine empathic concern (Babu et al., 2025). Therefore, the relevant question for Islamic family law is not whether AI is a human being, but whether its presence alters the emotional orientation of the spouses.

DISCUSSION

1. Assessing Emotional Attachment to AI through Maqāṣid al-Ushrah

The results demonstrate that emotional attachment to AI cannot be judged simply as entirely beneficial or entirely harmful. In Islamic legal reasoning, the assessment of a new phenomenon depends not only on its form or medium but also on its effects on the objectives of the sharia. A useful starting point is the legal maxim *al-was'il labā' ahkām al-maqāṣid* (means take the ruling of the ends they serve). Kamali (2020) explains that the higher objectives of the sharia are actualised through their means, so that the legal value of a means follows the objective it realises. AI is therefore a means (*wasilah*) whose legal value depends on its function and consequences within family life. This position is consistent with arguments that AI can facilitate the realisation of *maqāṣid* when it is used appropriately (Maiga, 2025) and that *maṣlaḥah* can serve as an ethical benchmark for evaluating AI (Elmahjub, 2023).

The specific objectives of the family can be elaborated through the theory of *maqāṣid al-ushrah* developed by Jamāl al-Dīn 'Aṭīyyah, which has recently been applied in Indonesia to measure family resilience (Qomaro, 2026), to evaluate the regulation of polygamy in the KHI (Musadad et al., 2025), and to assess family protection programmes (Cholil et al., 2025). Building on 'Aṭīyyah's objective of realising tranquillity, affection, and mercy as well as his emphasis on the institutional dimension of the family, this study operationalises four dimensions: *ḥifẓ al-sakan* (preserving tranquillity), *ḥifẓ al-mawaddah* (preserving affection), *ḥifẓ al-raḥmah* (preserving compassion), and *ḥifẓ al-ushrah* (preserving family integrity and resilience). Table 3 presents the assessment of emotional attachment to AI according to these dimensions.

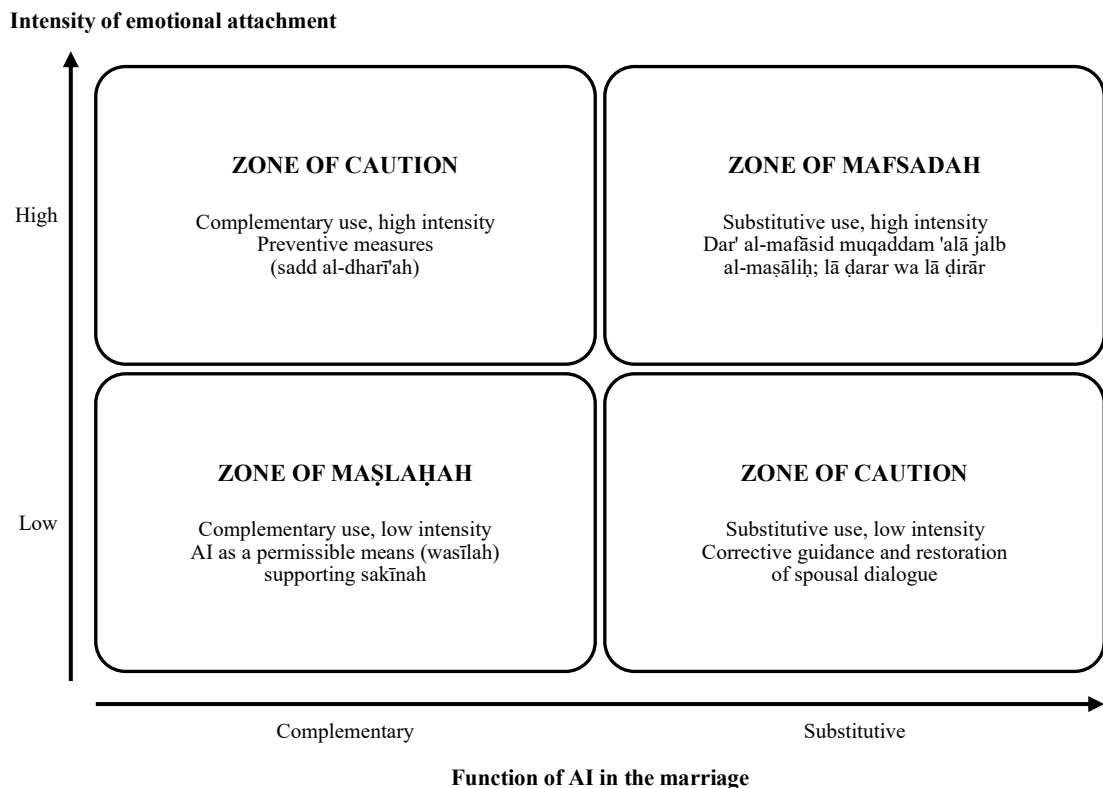
Table 3. Assessment of emotional attachment to AI based on *maqāṣid al-ushrah*

Dimension	Protected value	Complementary use (<i>maṣlaḥah</i>)	Substitutive use (<i>mafsadah</i>)
<i>Ḥifẓ al-sakan</i>	Tranquillity and psychological security of spouses	AI as a space for reflection to regulate emotions before communicating with the spouse	Pseudo-tranquillity obtained from AI while spousal communication declines
<i>Ḥifẓ al-mawaddah</i>	Love expressed through attention, communication, and togetherness	AI as a source of information and communication skills that enrich the relationship	Time, attention, and emotional needs diverted from the spouse to AI
<i>Ḥifẓ al-raḥmah</i>	Mutual empathy, forgiveness, and support	AI helps a spouse understand the partner's perspective during conflict	Empathy and emotional reliance transferred from the spouse to AI
<i>Ḥifẓ al-ushrah</i>	Integrity and resilience of the family institution	AI as a tool for family education and legal guidance	AI as a substitute partner, an escape from conflict, or a source of dependency

With respect to *ḥifẓ al-sakan*, AI can function as a space for reflection that helps a spouse calm down, organise his or her thoughts, and gain a more objective perspective before communicating with the partner; in this function AI supports the realisation of *sakānah*. However, if tranquillity is obtained only through AI while communication with the spouse diminishes, AI produces a pseudo-tranquillity that displaces the emotional function of marriage. With respect to *ḥifẓ al-mawaddah*, AI may strengthen the relationship when it is used to obtain information or to improve communication skills; chatbots have even been rated as helpful and empathic in answering relationship questions (Vowels, 2024). Conversely, when attention, time, and emotional needs are largely redirected to AI, the intensity of shared communication, togetherness, and mutual belonging that constitutes *mawaddah* is likely to decline.

With respect to *ḥifẓ al-raḥmah*, the central issue is whether the empathy that should grow between husband and wife is transferred to AI. Although AI can produce responses that feel empathic, these responses are simulated and are not grounded in a reciprocal emotional experience (Ivanka et al., 2025). Moreover, the design of AI companions structurally precludes a reciprocal relationship,

which has led scholars to describe them as a form of "cruel companionship" (Muldoon & Parke, 2025). When AI becomes the main object of empathy and emotional reliance, the function of *rahmah* as the glue of family life is at risk of shifting. With respect to *hifz al-usrah*, AI may serve as a source of family education or as a guide to legal information; for instance, chatbots have been tested as a new means of providing digital family law guidance (Falah & Putri, 2023). Yet when AI becomes a substitute for the spouse, an escape from marital conflict, or a source of dependency, it weakens family resilience, which depends on communication, problem-solving, and psychological well-being (Anisa, 2023; Qomaro, 2026).



Evaluative lens: *hifz al-sakan · hifz al-mawaddah · hifz al-rahmah · hifz al-usrah*

Figure 3. *Maqāṣid al-usrah* assessment matrix of emotional attachment to AI

Source: Authors' elaboration (2026).

Figure 3 synthesises this assessment into a normative matrix that combines two variables: the function of AI in the marriage (complementary or substitutive) and the intensity of attachment (low or high). When AI is used in a complementary manner with low intensity, its use falls within the zone of *maṣlahah* and is permissible as a supporting means. When attachment intensifies while AI still complements the marriage, or when AI begins to substitute for the spouse at a low intensity, the situation enters a zone of caution in which preventive and corrective measures based on *sadd al-dhar'ah* are warranted; this principle prohibits actions that may lead to greater harm and has been indirectly adopted in Indonesian family legislation (Rachmadhani et al., 2024). When AI substitutes for the spouse's emotional role with high intensity, the situation enters the zone of *mafsadah*, in which the maxim *dar' al-mafāsīd muqaddam 'alā jalb al-maṣāliḥ* (preventing harm takes precedence over securing benefits) and the Prophetic principle *lā ḍarar wa lā ḍirār* (no harm and no reciprocal harm; Ibn Mājah, no. 2341) apply. At this level, the neglect of the duty to provide spiritual support under Article 77(2) of the KHI may become relevant to the evaluation of spousal conduct, and persistent conflict arising from it may be considered under the ground of continuous discord in Article 116(f) of the KHI. This study does not claim that emotional attachment to AI is, in itself, a ground for divorce; rather, it argues that its consequences may become legally relevant when they damage the objectives of marriage.

2. Reconstructing the Concept of the Third Party: From Ontology to Function

The findings indicate that the concept of the third party in Islamic family law requires reconstruction in order to remain relevant to the realities of digital society. Such a reconstruction does not alter the fundamental principles of Islamic family law but extends the scope of its analysis in line with new forms of relationship. This approach is grounded in the dynamic character of Islamic law, captured in the maxim that Islamic law is suitable for every time and place (*ṣāliḥ li-kulli zaman wa makān*). Contemporary scholarship shows that *maṣlaḥah* has evolved into *maqāṣid al-shari'ah* as the basic paradigm of Islamic legal reform (Zuhdi & Nasir, 2024), that a systems-based *maqāṣid* methodology can renew Islamic legal reasoning (Auda, 2021), and that the KHI can be read through *maqāṣid* to produce a just family law (Solikin & Wasik, 2023). In practice, Indonesian judges have already relied on *maqāṣid*-based reasoning to address legal vacuums in marriage cases that are not explicitly regulated (Dikuraisyin et al., 2024).

Based on this reasoning, the third party in marriage can be classified into two categories. The first is the human third party, namely individuals who directly or indirectly influence the husband–wife relationship, including another man or woman, members of the extended family, or the social environment whose involvement disturbs marital harmony. The second is the non-human third party, namely a technological entity that, through sustained use, performs relational functions previously found only in human relationships. This category includes AI companions, virtual partners, and other digital emotional partners designed to build personal communication, provide emotional validation, offer psychological support, and create experiences of emotional closeness. This study therefore proposes the following conceptual definition: *a non-human third party is a technological entity which, through sustained use, forms emotional attachment with a spouse and thereby affects the quality of emotional relations, communication, and harmony between husband and wife.*

The proposed definition shifts the decisive criterion from the question "Who is the actor?" to the question "What is the effect on the objectives of marriage?". Accordingly, AI is not categorised as a third party because it intends to disrupt the household, but because it may in fact take over part of the spouse's emotional functions, such as becoming the primary place to share feelings, obtain validation, or seek psychological support. This approach differs from the method of *ilhāq* adopted in recent studies of digital intimacy, which analogises new digital practices to established fiqh rulings while acknowledging the limits of such analogies for complex digital relations (Musarrofa et al., 2025). Instead of searching for a classical analogue, the present study reconstructs the category itself on the basis of its underlying purpose. This reconstruction also responds to calls to shift Muslim discourse on AI from the "mind" to the "heart" as the moral and spiritual centre of human life (Abdelnour, 2025), since emotional attachment concerns precisely the orientation of the heart within marriage.

The reconstruction carries several practical implications. For family counselling and pre-marital guidance, digital emotional literacy should be incorporated so that couples recognise the difference between using AI as a supportive tool and relying on it as a substitute partner. Such literacy cannot be reduced to technical skills, since digital training tends to build procedural competence more readily than reflective and affective engagement (Sinaga et al., 2026). This recommendation is also consistent with findings that family resilience is strengthened through communication, problem-solving, and balanced spousal relations (Anisa, 2023; Fadhilah & Alamsyah, 2025), and that local regulations on family resilience remain under-implemented despite their alignment with Islamic family law (Guspita et al., 2025). For the regulation of Islamic family law, the findings support proposals to adapt regulations to the digital era on the basis of *maqāṣid al-shari'ah* (Musarrofa et al., 2024; Nasrullah & Naim, 2025) and to reinterpret family law texts contextually (Setyawan & Asyrofudin, 2025; Wahyudi et al., 2025). Since digital spaces already shape public understandings of family law (Amri et al., 2023), religious institutions, including pesantren that are undergoing digital transformation while seeking to preserve Islamic values (Manaf, Novita, et al., 2026), also need to provide accessible guidance on the ethical use of AI in family life. For technology governance, the findings reinforce calls for AI design that strengthens rather than replaces human connection (Coeckelbergh, 2020; Floridi, 2023; Malfacini, 2025), particularly because AI technologies in developing countries tend to spread faster than the quality assurance and governance frameworks needed to evaluate them (Haditia et al., 2026).

3. Theoretical Contribution and Comparison with Previous Studies

Compared with previous studies, this research makes three contributions. First, it confirms the concerns of international scholarship that companion AI may affect human–human relationships (Malfacini, 2025; Zimmerman et al., 2024), but it moves beyond a general ethical evaluation by situating these concerns within the specific normative structure of Islamic marriage. Second, it extends Indonesian studies on cyber cheating and digital infidelity (Azkiyah et al., 2025; Zahrattunnisa et al., 2025). Whereas those studies treat technology as a medium for infidelity with another human being, this study demonstrates that technology itself may become the object of emotional investment. Third, it modifies the classical theory of the third party by introducing a functional criterion. In this sense, the study does not replace the classical construction but complements it so that it can accommodate the new realities produced by digital technology.

The study also nuances the optimistic findings that AI companions reduce loneliness (De Freitas et al., 2026). From the perspective of *maqāṣid al-usrah*, the reduction of loneliness is a genuine benefit for an individual, but within marriage the same benefit may coexist with the erosion of spousal communication. Hence, individual well-being and family well-being should be assessed together rather than separately. Nonetheless, the study has several limitations. It relies on secondary empirical evidence, much of which was obtained from users of specific platforms outside Indonesia, and it does not examine gender differences or the experiences of couples directly. These limitations open space for empirical research that can test the proposed concept.

CONCLUSION

This study concludes, first, that emotional attachment to AI has created a new pattern of emotional closeness that resembles human interpersonal relationships; this attachment is formed through emotional validation, constant availability, personalisation, and progressive self-disclosure, and it has the potential to affect communication, emotional closeness, and relational patterns between husband and wife. Second, although AI is neither human nor a legal subject, it can be understood functionally as a non-human third party in marriage because it may absorb emotional attention, become the primary emotional confidant, reduce spousal communication, and generate emotional dependency; the concept of the third party in Islamic family law, which has so far been anthropocentric, therefore needs to be reconstructed from an ontological to a functional criterion. Third, the analysis based on *maqāṣid al-usrah* shows that emotional attachment to AI cannot be judged absolutely as contrary to Islamic family law; its legal value follows its function and consequences, so that complementary use that supports *sakīnah*, *mawaddah*, *rahmah*, and family resilience is in line with the objectives of the sharia, whereas substitutive use that displaces the emotional role of the spouse constitutes *mafsadah* that should be prevented.

The main contribution of this study lies in developing the concept of the non-human third party as a new analytical framework for contemporary Islamic family law. Future research is recommended to test this concept empirically by involving AI users who experience emotional attachment, married couples, family counsellors, and Islamic family law practitioners, in order to identify the forms, intensity, and effects of attachment on communication, trust, and marital resilience more concretely. Comparative studies across Muslim-majority jurisdictions, as well as studies that combine Islamic family law with technology ethics and positive law, are also needed to formulate clearer parameters and ethical guidelines for the use of AI in family life.

REFERENCES

- Abdelnour, M. G. (2025). Artificial intelligence and the Islamic theology of technology: From "means" to "meanings" and from "minds" to "hearts". *Religions*, 16(6), Article 796. <https://doi.org/10.3390/rel16060796>
- Amri, A., Aminah, S., Janah, S., Utama, Y. Y., & Dewi, D. R. C. (2023). Representation of family law in the digital space: A study of discourse analysis on Instagram accounts. *Al-Istinbath: Jurnal Hukum Islam*, 8(2), 507–534. <https://doi.org/10.29240/jhi.v8i2.6578>

- Anisa, L. N. (2023). The psychological well-being in building resilience of Indonesian Muslim families: A study of Hussein Muhammad's thought. *De Jure: Jurnal Hukum dan Syariah*, 15(1), 163–177. <https://doi.org/10.18860/j-fsh.v15i1.22102>
- Auda, J. (2021). *Re-envisioning Islamic scholarship: Maqasid methodology as a new approach*. Claritas Books.
- Azkiyah, H. A., Samsudin, S., & Djumhur, A. (2025). Cyber cheating sebagai bentuk pelanggaran hak pasangan suami istri dalam hukum keluarga Islam. *Bustanul Fuqaha: Jurnal Bidang Hukum Islam*, 6(2), 360–375. <https://doi.org/10.36701/bustanul.v6i2.2317>
- Babu, J., Joseph, D., Kumar, R. M., Alexander, E., Sasi, R., & Joseph, J. (2025). Emotional AI and the rise of pseudo-intimacy: Are we trading authenticity for algorithmic affection? *Frontiers in Psychology*, 16, Article 1679324. <https://doi.org/10.3389/fpsyg.2025.1679324>
- Banks, J. (2024). Deletion, departure, death: Experiences of AI companion loss. *Journal of Social and Personal Relationships*, 41(12), 3547–3572. <https://doi.org/10.1177/02654075241269688>
- Brandtzaeg, P. B., Skjuve, M., & Følstad, A. (2022). My AI friend: How users of a social chatbot understand their human–AI friendship. *Human Communication Research*, 48(3), 404–429. <https://doi.org/10.1093/hcr/hqac008>
- Cholil, M., Rouf, A., Rahmatullah, P., & Ni'ami, M. F. (2025). Domestic violence and women's legal awareness: The family corner programmes interventions through the perspective of maqāṣid al-usrah. *De Jure: Jurnal Hukum dan Syariah*, 17(2), 649–674. <https://doi.org/10.18860/j-fsh.v17i2.30101>
- Coeckelbergh, M. (2020). *AI ethics*. MIT Press. <https://doi.org/10.7551/mitpress/12549.001.0001>
- De Freitas, J., Oğuz-Uğuralp, Z., Uğuralp, A. K., & Puntoni, S. (2026). AI companions reduce loneliness. *Journal of Consumer Research*, 52(6), 1126–1148. <https://doi.org/10.1093/jcr/ucaf040>
- Dikuraisyin, B., Sumarkan, Fatwa, A. F., & Ghozali, M. L. (2024). Reconstruction of marriage law: Judges' progressive reasoning based on maqāṣid in addressing divergent interpretations in Indonesian courts. *Al-Manahij: Jurnal Kajian Hukum Islam*, 18(2), 237–254. <https://doi.org/10.24090/mnh.v18i2.9436>
- Djufril, R., Frampton, J. R., & Knobloch-Westerwick, S. (2025). Love, marriage, pregnancy: Commitment processes in romantic relationships with AI chatbots. *Computers in Human Behavior: Artificial Humans*, 4, Article 100155. <https://doi.org/10.1016/j.chbah.2025.100155>
- Elmahjub, E. (2023). Artificial intelligence (AI) in Islamic ethics: Towards pluralist ethical benchmarking for AI. *Philosophy & Technology*, 36, Article 73. <https://doi.org/10.1007/s13347-023-00668-x>
- Fadhilah, N., & Alamsyah, M. N. (2025). Reinterpreting financial responsibilities in Islamic marriage: A maqasid al-usrah perspective. *Al-Syakhsyiyah: Journal of Law and Family Studies*, 7(1), 1–26. <https://doi.org/10.21154/syakhsyiyah.v7i1.10449>
- Falah, B., & Putri, N. E. (2023). Artificial intelligence berbasis chatbot: Sarana baru panduan hukum keluarga digital. *Qisthosia: Jurnal Syariah dan Hukum*, 4(2), 126–140. <https://doi.org/10.46870/jhki.v4i2.765>
- Fatmawati, Khoiriyah, N., Fauzan, Syam, A. R., Zh, M. H. R., Fauzi, A., & Ghani, M. F. A. (2026). Da'wah in the digital age: Bridging al-Ghazālī's classical da'wah pedagogy and digital television adoption among Indonesian Muslims. *Journal of Islamic Thought and Civilization*, 16(2), 234–260. <https://doi.org/10.32350/jitc.162.13>
- Firdaus, M. R., Husti, I., & Ismail, H. (2026). Integrasi prinsip sakinah-mawaddah-rahmah dalam pembinaan keluarga Muslim kontemporer: Kajian tematik Al-Qur'an terhadap fondasi ketahanan keluarga. *Jurnal Ilmiah Nusantara*, 3(1), 98–108. <https://doi.org/10.61722/jinu.v3i1.7399>

- Floridi, L. (2023). *The ethics of artificial intelligence: Principles, challenges, and opportunities*. Oxford University Press. <https://doi.org/10.1093/oso/9780198883098.001.0001>
- Gillath, O., Ai, T., Branicky, M. S., Keshmiri, S., Davison, R. B., & Spaulding, R. (2021). Attachment and trust in artificial intelligence. *Computers in Human Behavior*, 115, Article 106607. <https://doi.org/10.1016/j.chb.2020.106607>
- Guspita, D. R., Ridwan, A. H., Khosi'ah, S., Solehuddin, E., & Badriyah, B. (2025). The principle of family resilience in Islamic law and its relevance to Cilegon's Regional Regulation Number 1/2019. *Al-Risalah: Forum Kajian Hukum dan Sosial Kemasyarakatan*, 25(1), 20–32. <https://doi.org/10.30631/alrisalah.v25i1.1821>
- Haditia, M., Abubakar, I. Y., Rokimin, & Fauzi, A. (2026). Design and validation of a quality assurance framework for AI educational technology in low-resource settings. *Educational Technology in Developing Countries*, 1(1), 83–102. <https://doi.org/10.64929/etdc.v1i1.68>
- Hafis, M., & Syafitri, J. (2026). Nilai sakinah, mawaddah, dan rahmah dalam Q.S. Ar-Rum ayat 21: Sebuah interpretasi untuk penguatan keluarga Muslim Indonesia. *Jurisy: Jurnal Ilmiah Syariah*, 6(1), 64–84. <https://ejurnal.inhafi.ac.id/index.php/jurisy/article/view/926>
- Hanafi, D., Sabara, S., & Patimah, P. (2024). Social media usage deviation and impact on Muslim family dynamics in Makassar City, South Sulawesi. *Samarah: Jurnal Hukum Keluarga dan Hukum Islam*, 8(3), 1597–1622. <https://doi.org/10.22373/sjhc.v8i3.24113>
- Hernandez-Ortega, B., & Ferreira, I. (2021). How smart experiences build service loyalty: The importance of consumer love for smart voice assistants. *Psychology & Marketing*, 38(7), 1122–1139. <https://doi.org/10.1002/mar.21497>
- Hidayati, T. W., Robikah, S., Fanani, M., & Baha, A. (2026). From doctrine to domestic resilience: The lived meaning of mīšāqan ghalīẓan among Salafi families. *Al-Manahij: Jurnal Kajian Hukum Islam*, 20(1), 99–114. <https://doi.org/10.24090/mnh.v20i1.15475>
- Idham, I., Rokimin, R., Akhirudin, M. T., Zh, M. H. R., & At Thaariq, Z. Z. (2026). The application of deep learning in enhancing the effectiveness of Islamic religious education curriculum in madrasahs. *Management of Education: Jurnal Manajemen Pendidikan Islam*, 12(1), 34–48. <https://doi.org/10.18592/moe.v12i1.20058>
- Ivanka, A. P. D., Ayu, J. M., Rabbani, S. S., & Darwis, M. (2025). Literature study on AI mechanisms, consciousness, and emotion integration in Chat GPT. *Jurnal Teknik Informatika (JUTIF)*, 6(4), 2769–2784. <https://doi.org/10.52436/1.jutif.2025.6.4.4985>
- Kamali, M. H. (2020). *Actualization (taf'il) of the higher purposes (maqasid) of Shari'ah*. International Institute of Islamic Thought. <https://www.jstor.org/stable/j.ctv19pr6v>
- Kurki, V. A. J. (2019). *A theory of legal personhood*. Oxford University Press. <https://doi.org/10.1093/oso/9780198844037.001.0001>
- Laestadius, L., Bishop, A., Gonzalez, M., Illenčik, D., & Campos-Castillo, C. (2024). Too human and not human enough: A grounded theory analysis of mental health harms from emotional dependence on the social chatbot Replika. *New Media & Society*, 26(10), 5923–5941. <https://doi.org/10.1177/14614448221142007>
- Liu, X., Hu, Y., Chen, X., & Zhang, M. (2026). "Cyber lovers": The impact of AI social chatbots on users' emotional attachment. *Current Psychology*, 45(3), Article 293. <https://doi.org/10.1007/s12144-025-08584-3>
- Maiga, M. H. (2025). Achieving maqāṣid al-sharī'ah through artificial intelligence: Mechanisms of facilitation, control, and quality assurance. *Mazāhibuna: Jurnal Perbandingan Mazhab*, 7(1), 54–70. <https://doi.org/10.24252/mazahibuna.vi.55038>
- Malfacini, K. (2025). The impacts of companion AI on human relationships: Risks, benefits, and design considerations. *AI & Society*, 40(7), 5527–5540. <https://doi.org/10.1007/s00146-025-02318-6>

- Manaf, S., Novita, M., Zh, M. H. R., At Thaariq, Z. Z., & Kamilah, A. N. (2026). Digital transformation of santri: Integrating learning organisation with adaptive learning in pesantren. *Edukasiana: Journal of Islamic Education*, 5(1), 1–7. <https://doi.org/10.61159/edukasiana.v5i1.803>
- Manaf, S., Rokimin, R., Rahman, M. H., At Thaariq, Z. Z., & Akhirudin, M. T. (2026). Social media as a tool for Islamic dawah in the digital era: Analyzing the benefits and obstacles. *Dinamika Penelitian: Media Komunikasi Penelitian Sosial Keagamaan*, 26(1), 1–14. <https://doi.org/10.21274/dinamika.2026.26.1.1-14>
- Marzuki, P. M. (2017). *Penelitian hukum* (Edisi revisi). Kencana Prenada Media Group.
- Mikulincer, M., & Shaver, P. R. (2016). *Attachment in adulthood: Structure, dynamics, and change* (2nd ed.). Guilford Press.
- Misnawati, D., Citrawijaya, O. R., Farida, & Arlusi, R. D. (2025). The impact of artificial intelligence on human interaction: Redefining communication norms. *The Journal of Academic Science*, 2(1), 435–443. <https://doi.org/10.59613/gso0mmj59>
- Mudjiyanto, B., Yanuar, F., Launa, & Lusianawati, H. (2025). Antropomorfisme digital dan memudarnya dukungan emosional: Analisis kehampaan sosial Gen Z di era digital. *JIMU: Jurnal Ilmiah Multidisipliner*, 3(3), 926–940. <https://ojs.smkmerahputih.com/index.php/jimu/article/view/1250>
- Muhammad, F. (2022). Konsep mu'āsyarah bil ma'rūf perspektif Al-Qur'an Surat An-Nisa' ayat 19. *Al-Inṣāf: Journal Prodi Ahwal Al-Syakhsbiyyah*, 1(2), 1–17. <https://alinsaf.stai-imamsyafii.ac.id/index.php/ash/article/view/12>
- Muldoon, J., & Parke, J. J. (2025). Cruel companionship: How AI companions exploit loneliness and commodify intimacy. *New Media & Society*. Advance online publication. <https://doi.org/10.1177/14614448251395192>
- Musadad, A., Choiri, M., Qomaro, G. W., Fauzi, A. Z., Imamuddin, I., & Pujiati, T. (2025). Reorienting Jamāluddīn 'Aṭīyyah's maqāṣid al-usrah in the regulation of polygamy in the Indonesian Compilation of Islamic Law. *Sakina: Journal of Family Studies*, 9(4), 429–447. <https://doi.org/10.18860/jfs.v9i4.19984>
- Musarrofa, I., Musyafa'ah, N. L., & Aji, R. H. (2025). Digital intimacy in Islamic family law: Applying the ilḥāq method to marital sexual relations through cybersex. *Jurnal Hukum Islam*, 23(2), 653–684. <https://doi.org/10.28918/jhi.v23i2.09>
- Musarrofa, I., Muttaqin, H., & Amaliyah, R. (2024). The problems of Islamic family law in the digital era and its relevance to renewal of the Compilation of Islamic Law. *Jurnal Hukum Islam*, 22(1), 89–122. https://doi.org/10.28918/jhi_v22i1_4
- Nascimento, B. S., Adair, L., & Vione, K. (2024). Pathways to online infidelity: The roles of perceived online dating success, perceived availability of alternative partners, and mate value discrepancy. *Current Psychology*, 43, 12782–12793. <https://doi.org/10.1007/s12144-023-05345-y>
- Nasrullah, & Naim, S. (2025). Hukum keluarga Islam di era digital: Tantangan dan adaptasi regulasi. *JIFala: Journal of Islamic Family Law*, 1(1), 17–29. <https://doi.org/10.61817/jifala.v1i1.304>
- Novelli, C., Floridi, L., Sartor, G., & Teubner, G. (2025). AI as legal persons: Past, patterns, and prospects. *Journal of Law and Society*, 52(4), 533–555. <https://doi.org/10.1111/jols.70021>
- Pan, S., & Mou, Y. (2024). Constructing the meaning of human–AI romantic relationships from the perspectives of users dating the social chatbot Replika. *Personal Relationships*, 31(4), 1090–1112. <https://doi.org/10.1111/pere.12572>
- Pentina, I., Hancock, T., & Xie, T. (2023). Exploring relationship development with social chatbots: A mixed-method study of Replika. *Computers in Human Behavior*, 140, Article 107600. <https://doi.org/10.1016/j.chb.2022.107600>

- Putri, U. N., Nasution, N. B., & Andriyani, R. (2025). Eksplorasi artificial intelligence (AI) sebagai teman virtual: Dukungan emosional di era digital. *JITSS: Journal of Innovation and Trend in Social Sciences*, 1(3), 117–124. <https://doi.org/10.63203/jitss.v1i3.168>
- Qomaro, G. W. (2026). Integrating maqasid al-usrah by Jamal al-Din 'Atiyah Muhammad into family resilience measurement in Indonesia. *Malaysian Journal of Syariah and Law*, 14(1), 246–259. <https://doi.org/10.33102/mjssl.vol14no1.1097>
- Rachmadhani, F., Sahid, M. M., & Ichsan, M. (2024). The use of sadd al-dhara'ah on contemporary Islamic family law in Indonesia: Concept and practice. *Malaysian Journal of Syariah and Law*, 12(1), 206–215. <https://doi.org/10.33102/mjssl.vol12no1.505>
- Rahmadani, G., Arfa, F. A., & Nasution, M. S. A. (2024). Konsep pernikahan sakinah mawaddah dan warahmah menurut ulama tafsir. *Jurnal Darma Agung*, 32(1), 220–230. <https://doi.org/10.46930/ojsuda.v32i1.4171>
- Rahmawati, F., & Miharja, S. (2025). Ketergantungan emosional anak terhadap artificial intelligence: Psikoanalisis dan implikasinya dalam konseling keluarga Islam. *Jurnal Bimbingan Penyuluhan Islam*, 7(2), 149–162. <https://doi.org/10.32332/864hws72>
- Ravizki, E. N., & Yudhantaka, L. (2022). Artificial intelligence sebagai subjek hukum: Tinjauan konseptual dan tantangan pengaturan di Indonesia. *Notaire*, 5(3), 351–376. <https://doi.org/10.20473/ntr.v5i3.39063>
- Setyawan, R., & Asyrofudin, M. (2025). Hak asasi manusia dan relasi keluarga dalam Islam: Tafsir kontekstual terhadap teks-teks hukum keluarga. *Human Rights et Justicia*, 1(1), 27–53. <https://doi.org/10.70742/hrj.v1i1.533>
- Sinaga, M. N. A., Fadhli, M., Al Fawaz, A. A., & Aulia, F. (2026). Digital library-based LMS with TRINGO strategy: Cross-tradition approach for technological content knowledge development. *Educational Technology in Developing Countries*, 1(1), 43–62. <https://doi.org/10.64929/etdc.v1i1.65>
- Sinaga, Y. Y. (2023). Faktor penyebab terjadinya perselingkuhan suami/istri dan upaya penanganannya. *Dakwatul Islam*, 7(2), 103–122. <https://doi.org/10.46781/dakwatulislam.v7i2.674>
- Skjuve, M., Følstad, A., Fostervold, K. I., & Brandtzaeg, P. B. (2021). My chatbot companion – A study of human–chatbot relationships. *International Journal of Human-Computer Studies*, 149, Article 102601. <https://doi.org/10.1016/j.ijhcs.2021.102601>
- Skjuve, M., Følstad, A., Fostervold, K. I., & Brandtzaeg, P. B. (2022). A longitudinal study of human–chatbot relationships. *International Journal of Human-Computer Studies*, 168, Article 102903. <https://doi.org/10.1016/j.ijhcs.2022.102903>
- Solikin, N., & Wasik, M. (2023). The construction of family law in the Compilation of Islamic Law in Indonesia: A review of John Rawls's concept of justice and Jasser Auda's maqashid al-shari'a. *Ulumuna*, 27(1), 315–340. <https://doi.org/10.20414/ujs.v27i1.708>
- Song, X., Xu, B., & Zhao, Z. (2022). Can people experience romantic love for artificial intelligence? An empirical study of intelligent assistants. *Information & Management*, 59(2), Article 103595. <https://doi.org/10.1016/j.im.2022.103595>
- Sovianti, R., & Novrian, N. (2024). Communication in the era of artificial intelligence: Its impact on human-technology interaction. *Journal of Dialogos*, 1(4), 10–18. <https://doi.org/10.62872/hn108y85>
- Suryadi. (2024). Konsep keluarga sakinah dalam perspektif fiqh munakahat. *Abdurrauf Law and Sharia*, 1(1), 79–102. <https://doi.org/10.70742/arlash.v1i1.21>
- Syafawani, R., Armilus, R., Anggreta, D. K., Amin, M. L., & Dzulgarnain, M. F. (2025). Fenomena curhat ke AI: Tinjauan sosiologi digital terhadap pergeseran interaksi sosial di Indonesia. *Jurnal Sosial dan Sains*, 5(12), 4154–4165. <https://doi.org/10.59188/jurnalsosains.v5i12.32616>

- Taekema, S., & van der Burg, W. (2024). *Contextualising legal research: A methodological guide*. Edward Elgar. <https://doi.org/10.4337/9781035307395>
- Vowels, L. M. (2024). Are chatbots the new relationship experts? Insights from three studies. *Computers in Human Behavior: Artificial Humans*, 2(2), Article 100077. <https://doi.org/10.1016/j.chbah.2024.100077>
- Wahyudi, W., Mukhlas, O. S., & Saebani, B. A. (2025). Hukum keluarga Islam di tengah arus globalisasi: Dampak media sosial terhadap pola pernikahan dan relasi keluarga Muslim. *Res Nullius Law Journal*, 7(2), 119–135. <https://doi.org/10.34010/rnlj.v7i2.18655>
- Xie, T., Pentina, I., & Hancock, T. (2023). Friend, mentor, lover: Does chatbot engagement lead to psychological dependence? *Journal of Service Management*, 34(4), 806–828. <https://doi.org/10.1108/JOSM-02-2022-0072>
- Yang, F., & Oshio, A. (2025). Using attachment theory to conceptualize and measure the experiences in human-AI relationships. *Current Psychology*, 44(11), 10658–10669. <https://doi.org/10.1007/s12144-025-07917-6>
- Yoseppin, G., Dewi, P. A. M. N., & Purba, Y. K. (2025). Fenomena chatbot AI sebagai teman curhat: Implikasi pada hubungan antarpribadi di era digital. *Calathu: Jurnal Ilmu Komunikasi*, 7(1), 45–53. <https://doi.org/10.37715/calathu.v7i1.5376>
- Zahrattunnisa, Salsabila, A. P., & Hakim, M. A. (2025). The axiology of divorce and reconciliation in digital infidelity among young Muslim couples. *NALAR: Jurnal Peradaban dan Pemikiran Islam*, 9(2), 192–217. <https://doi.org/10.23971/njppi.v9i2.11012>
- Zimmerman, A., Janhonen, J., & Beer, E. (2024). Human/AI relationships: Challenges, downsides, and impacts on human/human relationships. *AI and Ethics*, 4(4), 1555–1567. <https://doi.org/10.1007/s43681-023-00348-8>
- Zuhdi, M. H., & Nasir, M. A. (2024). Al-mashlahah and reinterpretation of Islamic law in contemporary context. *Samarah: Jurnal Hukum Keluarga dan Hukum Islam*, 8(3), 1818–1839. <https://doi.org/10.22373/sjkh.v8i3.24918>