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Towards Smart Juvenile Corrections: A Maqāṣid-Based Reconstruction of *Ḥifẓ al-'Aql* in Contemporary Islamic Law

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Abstract

This study aims to reconstruct a child protection model in Indonesia through the integration of Smart Prison technology, viewed from the dimension of *ḥifẓ al-'aql* (protection of the mind) within the framework of *Maqāṣid al-Sharī'ah*. The urgency of the study stemmed from the discrepancy between normative policies and rehabilitation practices at the Special Child Rehabilitation Institution (LPKA), which still tended to be repressive and punitive, resulting in suboptimal fulfillment of children's basic rights and triggering fluctuations in recidivism rates. Key legal instruments such as Law No. 11/2012, Law No. 22/2022, as well as prison digitalization policies in the United Arab Emirates and Malaysia were analyzed as comparative benchmarks using a normative legal methodology through a comparative law and conceptual approach. The results showed that the implementation of digital technology was not merely a surveillance tool but a crucial instrument for protecting the intellectual rights and mental health of juvenile inmates in accordance with the principles of *ḥifẓ al-'aql* (protection of the mind) and *islāh* (rehabilitation). The uniqueness of this study was in the proposed "Smart Juvenile Corrections" model, which synergized technological efficiency with moderate Islamic legal ethics to create a more humane and adaptive rehabilitation system. These results are expected to provide a theoretical contribution to Islamic legal studies and serve as a practical reference for reforming juvenile correctional policies in Indonesia in the face of the challenges of the digital disruption era.

Keywords: Juvenile Justice; Smart Prison; *Maqāṣid al-Sharī'ah*; *Ḥifẓ al-'Aql*; Rehabilitation.



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Introduction

Globally, the juvenile justice system is facing a paradigm crisis between retributive punishment and the protection of human rights. Data from the United Nations Children's Fund (UNICEF) shows that more than one million children worldwide are currently in detention, with an estimated 259,000 in 2024 (UNICEF, 2025). This situation shows the urgency of meeting human rights standards, with one of the primary obligations being the United Nations Convention on the Rights of the Child (UNCRC), specifically Article 28, which establishes the right of all children including those in detention to receive an education (Ahmed Shafi & Middleton, 2025). Many of those affected are being held in conditions that fall short of minimum humanitarian standards. Similarly, the human rights-based guidelines on child-friendly justice ratified by the Council of Europe also serve as a representative example (Goldson & Muncie, 2015). In addition, the United Nations General Assembly adopted 5 human rights treaties. These include the International Convention on the Elimination of All Forms of Racial Discrimination (1965), the International Covenant on Economic, Social, and Cultural Rights (1966), and the International Covenant on Civil and Political Rights (Goldson & Muncie, 2012).

The rapid development of smart technology, particularly in government, has led to a new phase of the industrial revolution worldwide. The maintenance of social order and the reduction of crime rates within the concept of smart prisons have not yet received significant attention (Fedorczyk, 2024; Imandeka et al., 2024). However, Ejo Imandeka argues that traditional prison management models are becoming increasingly unsustainable due to a growing inmate population, limited resources, and evolving public expectations. Eugenia Zivanai showed that digital transformation could bring a new reality to prison rehabilitation, improving social skills and the reintegration of inmates into society. This is primarily because digital tools allow the experience of justice through digital learning platforms by enhancing educational opportunities and inclusive experiences for isolated learners following their post-rehabilitation lives (Zivanai & Mahlangu, 2022; Mahlangu & Zivanai, 2023).

Adolescents entering the juvenile justice system are not only facing legal issues but also have backgrounds marked by social, family, or welfare problems (Pettoello-Mantovani et al., 2025). Many of the risk factors experienced are historical in nature and cannot be changed (McClendon et al., 2024; Modrowski et al., 2023). The presence of positive role models provides insight into the child's experiences in shaping the crucial role of setting educational and professional goals that adolescents establish (Huang et al., 2023; Maksuta & Martin, 2024). This is particularly important in various aspects of life such as education, access to healthcare, food security, living environment, childhood experiences, discrimination, and social exclusion (Yoon et al., 2023). Rehabilitation and

diversion emphasize that juvenile offenders are treated differently from adults, with a focus on reintegration into society. Islamic law, rooted in Sharia principles, offers a distinct approach to juvenile justice (Ashafa & Raimi, 2025; Bai, 2026). Although Islamic law lacks a uniform legal code for juvenile offenders, its application emphasizes the protection of minors from severe punishment and prioritizes their rehabilitation (Lin & Qu, 2025).

The urgency of the current study has been showed by international legal instruments such as the United Nations Rules for the Protection of Juveniles Deprived of Their Liberty, also known as the Havana Rules and the Beijing Rules, which explicitly prioritize rehabilitation over punitive measures. The detention of children must be a last resort and carried out for the shortest possible period to safeguard their psychological development. The impact of victimization is particularly acute among adolescents in prisons or juvenile rehabilitation centers (Owusu Ansah et al., 2022). However, there remains a significant gap between these international mandates and their implementation in various countries, making the transformation of the juvenile justice system an urgent priority for the global legal community to ensure the best interests of the child. The current study is based on the integration of the concept of *Iṣlāḥ* (rehabilitation/reformation) efforts to stop unrest or improve the quality of something, thereby yielding greater benefits (Haddade, 2019).

Maqāṣid al-Sharī'ah serves as the theoretical framework for the main analysis. The concept of *Iṣlāḥ* in Islamic law places great emphasis on the aspect that the purpose of punishment for children is not retribution, but rather the restoration of dignity and behavior, specifically referred to as social reintegration. This concept has evolved into what is known as restorative justice for children. Restorative justice is a concept that resolves conflicts involving children through the law (Marlina & Mulyadi, 2024). A critical examination was conducted of how law enforcement, the courts, and correctional institutions interact with diverse youth demographics, showing the unique challenges faced by young people at the intersection of various identities. This perception is closely linked to the protection of the 5 universal principles (*al-kulliyat al-khams*) outlined by scholars such as al-Ghazali, al-Shaitibi, and Ibn Asyr (Mufid, 2025). *Hifẓ al-'Aql* (protection of the mind) and *Hifẓ al-nafs* (protection of the soul) are the primary concerns in this study, in which the state, through the LPKA, is obligated to facilitate children's intellectual development. In addition, the principle of *ahliyyah* (suitability or appropriateness) pertains to a child's capacity to bear the rights entrusted ('Abdu al-Mun'im, 2023). This concept is used to examine the extent of the state's responsibility in accommodating the digital rights of children in care as legal subjects entitled to a decent future in the information age (Tan et al., 2025). Legal objectives (*maqāṣid al-sharī'ah*) are viewed as a normative theory because the criteria for evaluating every action are based on the norms provided by the theory. These include the 5 universal objectives (*al-kulliyāt al-khams*) necessary for the

welfare of a community (*maṣāliḥ ḍarūriyya*), known as *al-maqāṣid* (al-Attar, 2017). Therefore, this study aims to formulate a reconstruction of norms within the juvenile correctional system in Indonesia through the integration of the smart prison concept based on the concept of *maqāṣid al-sharī'ah* (Imandeka et al., 2026).

The main question posed is how the smart prison model can be accommodated within the regulations of Law No. 22 of 2022 to effectively guarantee the rights to education and mental health of juvenile inmates. The novelty of the study lies in the effort to synergize prison digital technology with humanitarian values in Islamic law, which has been rarely discussed in the discourse on juvenile justice reform in Indonesia. The results are expected to serve as a reference for the formulation of regulations to accelerate the transformation of juvenile detention centers into institutions that are more adaptive, humane, and oriented toward the long-term welfare of juvenile detainees.

Methods

This study examined and compared the implementation of rehabilitation-oriented sentencing, using a normative legal study method using a legislative and comparative regulatory approach grounded in legal science and Islamic law (Fuad et al., 2022; Gaffar & Al Mamari, 2024). This method was selected to create a synergy between doctrinal analysis of correctional regulations in Indonesia and best practices from other jurisdictions with Muslim-majority populations. The use of a normative approach systematically interpreted the provisions of Law No. 22 of 2022, the SPPA Law, and authoritative texts of Islamic law relevant to children's rights. A comparative framework was applied by selecting 3 jurisdictions as comparison variables, namely Malaysia, Turkey, and Saudi Arabia. The criteria for selecting these countries were based on their success in integrating modern rehabilitation values into their correctional systems. The selected countries were selected using the most similar approach because they were Muslim-majority nations that had adopted technology in their judicial systems. Malaysia focused on an intellectual education-based correctional system, Turkey on a social-adaptive rehabilitation model, and Saudi Arabia on psychological rehabilitation integration.

The analytical indicators in this comparative study focused on 3 main variables, including regulations on the protection of children's digital rights, operational mechanisms, technology in correctional institutions, and policy consistency with the principle of public interest (*maslahah*) (Hadiputra et al., 2024). Data sources were collected through a systematic literature review. Primary data included national legal instruments and regulatory documents related to juvenile detention, while secondary data was obtained from reputable journals and classical Islamic texts. Data validation was conducted through document triangulation and theological legal interpretation using the concept of *maqāṣid al-sharī'ah*. Data analysis was operationalized through 3 stages, namely

thematic coding of children's rights in regulations, comparative legal reasoning to identify opportunities for adopting new approaches, and a *maqāṣid*-based critical evaluation to formulate a more inclusive reconstruction of norms.

Result and Discussion

Comparative Analysis of Juvenile Justice Systems: A Policy Perspective in Muslim Countries

The family played a significant role in shaping the psychological well-being of children in conflict with the law. A harmonious family environment and positive parenting styles served as preventive factors against the emergence of deviant behavior in children (Miao et al., 2026). Meanwhile, family disharmony, a lack of parental supervision, and weak emotional bonds between parents and children increased the risk of children engaging in criminal behavior (Li et al., 2025). Therefore, juvenile guidance systems in several countries did not focus solely on legal aspects but also aimed to restore children's psychological well-being through social reintegration that required families as a crucial part of the guidance process (Ishfaq & Kamal, 2025). Each country had its own approach to formulating a juvenile guidance system, taking into account prevailing social and cultural conditions as well as legal policies (Vostanis et al., 2026).

Indonesia implemented a restorative justice approach through the Law on the Juvenile Criminal Justice System (UU SPPA). This system emphasized diversion mechanisms to avoid the incarceration of children and prioritized case resolution through the restoration of relationships between the child, the victim, and the community (Maxey et al., 2025). This approach was one of the strengths of the juvenile justice system in Indonesia because it provided greater protection for children's rights and promoted social reintegration. However, its implementation still encountered various challenges, such as limited facilities at the Special Child Guidance Institutions (LPKA), a shortage of professionals, including psychologists and counselors, and institutions that did not fully use digital technology in the rehabilitation process (Azam et al., 2026). Unlike Indonesia, Malaysia emphasized an education-based rehabilitation approach through correctional institutions such as the Henry Gurney School (Raof et al., 2024). The system provided academic education, religious education, psychological counseling, and skills training designed to improve the children's behavior while preparing them for reintegration into society. This educational approach showed the Malaysian government's commitment to fulfilling the right to education for children who have committed crimes. However, the system faced challenges in the process of social reintegration after children complete their rehabilitation and in the development of community-based rehabilitation programs (Salleh & Vicknasingam, 2025).

Turkey developed a rehabilitation model that integrated education with a psychosocial approach through institutions known as Children's Education Homes (Howard et al., 2024). This system emphasized a multidisciplinary approach by combining formal education, psychological counseling, and vocational skills training to help children reintegrate into their social environment (April et al., 2023). The model reflected the integration of legal and social policies within the juvenile justice system. However, the system also faced challenges in inter-agency coordination and resource constraints that affected the long-term effectiveness of rehabilitation programs (Kelebek & Kucur, 2025).

Saudi Arabia implemented a rehabilitation approach that emphasized moral, religious, and family aspects through institutions known as Social Observation Homes (Alosimi, 2022). The strengths of this system was in reinforcing religious values and including families in the child-rearing process. This approach was considered crucial in reshaping children's character and fostering their sense of social responsibility. However, this system still had limitations regarding the development of modern educational programs, skills training, and the use of digital technology in the rehabilitation process. These 4 countries shared a common goal regarding child development, including to improve behavior and prepare children for reintegration into society. Although restorative justice policies through diversion mechanisms were implemented to mitigate the effects of negative stigma, empirical realities on the ground showed that facilities within the Special Juvenile Rehabilitation Institutions (LPKA) often remain trapped in conventional-repressive patterns that restricted children's intellectual and psychological development (Leyland et al., 2026). This contrasted with the model in Malaysia, which emphasized academic curricula and structured skills training through institutions such as the Henry Gurney School, or Turkey, which progressively integrated a multidisciplinary psychosocial approach to minimize criminal behavior. However, each model encountered unique challenges. Malaysia, for instance, faced obstacles during the community transition phase, while Saudi Arabia, which was strong in family support, still needed to adapt modern educational technologies to meet the challenges of the times. Therefore, the evaluation of the juvenile justice system is as follows:

Table 1. Proposed Formulation of New Provisions in Law No. 22 of 2022 on Correctional Institutions Guided by the *Maqāṣid al-Sharī'ah*

Indicator	Indonesia	Malaysia	Turkey	Saudi Arabia
Legal Approach	Restorative justice & diversion	Rehabilitative-educational	Psychosocial and integrative	Moral and religious guidance
Institutional Model	LPKA (Special Juvenile Rehabilitation Institution)	Henry Gurney School	Child Education Houses	Social Observation

Rehabilitation Strategy	Relationship restoration & social reintegration	Academic, vocational, and religious education	Multidisciplinary (psychological and specialized expertise)	Character building and family involvement
Technology Integration	From traditional to Smart Prison	Focus on formal education support	Integration of digital educational resources	Developing, with a focus on behavioral monitoring
Correlation with the Persistence of Crime	The number of inmates coming and going remains fluctuating because the training programs currently in place do not sufficiently equip them with the skills needed to be self-reliant after their release	While effective in education, it only addresses internal issues; however, the lack of social support has not broken the external cycle, leaving the children in care vulnerable to returning to the same cycle of crime	Once a child's mental state has been restored and their trauma has been healed, the urge to commit wrongdoing disappears	Family support is very strong; however, the young people in our care are still not ready to live independently, as moral guidance alone—without economic independence—is not enough to permanently break the cycle of crime
Correlation with the Maqasid al-Shari'ah	The Primacy of Islah (Reform) through Diversion	<i>Hifz al-'Aql</i> through Access to Education	<i>Hifz al-Nafs</i> through Mental Support	<i>Hifz al-Nasl</i> and <i>Hifz al-Din</i>

Source: Developed by the author based on a comparative synthesis of correctional systems in Indonesia, Malaysia, Turkey, and Saudi Arabia and their alignment with *maqāṣid al-shari'ah*, adapted from recent studies (Raof et al., 2024; Imandeka et al., 2024; Yildirim et al., 2024; Kelebek & Kucur, 2025; Azam et al., 2026).

Based on the comparative analysis above, the Technology Integration indicator was a critical weakness in nearly all of the Muslim countries studied, including Indonesia. The rationale for the need to redefine standards toward a Smart Prison is as follows:

1. The Failure of Conventional Systems to Fulfill the Right to Education (Digital Divide)

Although Malaysia excels with the Henry Gurney School, access to education for children in care in Indonesia (LPKA) remained conventional and limited to physical classrooms. In the digital age, these limitations created a digital divide that hindered the children's social reintegration upon release. Smart LPKAs must integrate accredited e-learning systems, ensuring that *Hifz al-'Aql* (Protection of the Mind) remained upheld even during the rehabilitation period (Silver et al., 2023).

2. Transparency and Accountability in Rehabilitation through AI Monitoring

The current monitoring system in LPKAs remained heavily reliant on human physical supervision, which was prone to repressive actions or negligence. The integration of Artificial Intelligence (AI)-based technology to monitor children's behavior and psychological development in real-time was not merely a security tool but an instrument for protecting human rights. This ensured that rehabilitation strategies proceeded within legal boundaries and adhered to the principle of *Hifz al-Nafs* (Protection of the Soul) (Ni & Jia, 2025).

3. Optimizing Family Connectivity (*Hifz al-Nasl*)

Learning from the Saudi Arabian model, which emphasized the role of the family, Smart Prison technology enabled the strengthening of family bonds through a secure and integrated virtual visitation system. This was crucial for maintaining children's mental health and preparing a supportive social environment for their reintegration into society (O'Connor et al., 2026).

4. Synthesis of the *Maqāṣid al-Sharī'ah*

The novelty offered by this study was that technology in the Smart Prison was not viewed as a technical tool, but rather as a means of fulfilling the *maqāṣid al-sharī'ah*. Technology was used to mitigate harm (*dar' al-mafadis muqaddam 'ala jalb al-masalih*) from the traumatic old prison system, moving toward a system that brought benefits through efficient legal services, digital education, and measurable psychological rehabilitation (Hofinger & Pflegerl, 2024).

Based on the comparative analysis above, there appeared to be a disparity between the availability of regulations and the implementation of technology in the Muslim countries studied. Indonesia, despite having a strong legal foundation in *Islah*, remained stuck in analog and repressive operational practices. This created an urgent need to reconstruct norms toward the concept of a Smart Prison (Imandeka et al., 2026). This hybrid model was designed by adopting the strengths of 3 jurisdictions, including an accredited e-learning platform from Malaysia to ensure *Hifz Al-'Aql* (protection of the mind), an AI-monitoring system from Turkey for real-time mental health monitoring to fulfill *Hifz Al-Nafs* (protection of the soul), and a virtual interaction space from Saudi Arabia to uphold *Hifz Al-Nasl* (protection of the family) (Almethen & Alomair, 2024). In the correctional context, technology not only functioned as a technical tool, but as a strategic tool in supporting the creation of a smart prison system that focused on efficiency, security and training (Imandeka et al., 2024). By integrating educational, psychosocial, and family connectivity aspects into a single data-driven digital ecosystem, the effectiveness of reducing recidivism rates no longer depended solely on physical interventions. This transformation became a legal and sociological necessity to shift the LPKA from a place of detention to a place of rehabilitation.

The integration of AI technology into the Smart Prison addressed gaps in the psychosocial aspects that constituted the strength of the Turkish model (Canalan & Gökçearslan, 2024; Yıldırım et al., 2024). With an AI-monitoring system capable of analyzing children's behavioral and mental health developments in real time, protection of *Hifz Al-Nafs* (protection of life) became more measurable and no longer relied on subjective manual observation (Kasule, 2014). Meanwhile, to adopt the strengths of the Saudi Arabian model in safeguarding *Hifz Al-Nasl* (protection of lineage), the Smart Prison must provide a secure virtual interaction space to ensure that children's relationships with their families remained intact, free from geographical barriers or the physical stigma associated with conventional prisons (Badyina et al., 2026). Legally speaking, the reform of these norms must shift the paradigm from physical punishment to digital-based rehabilitation. The main argument was that digital technology could mitigate the risk of recidivism through more personalized and transparent rehabilitation programs. By integrating educational, psychological recovery, and family bonding aspects into a single Smart Prison system, Indonesia established new standards for juvenile justice that was not only consistent with global technological advancements but also remained consistent with the principles of *maqāṣid al-sharī'ah* (Fedorczyk, 2024). This transformation shifted the LPKA from merely a "detention center for troubled youth" into a rehabilitation center capable of reshaping a productive and morally upright generation.

Implementation of Children's Rights in Indonesia: Real-World Challenges and the Relevance of *Ishlah* (Rehabilitation) Values

Child protection was an effort to guarantee and safeguard children's rights, ensuring the children live, grow, and develop appropriately and achieve well-being within society. This protection was essential because every child possessed human dignity that must be respected and upheld (Suharto, 2021). In the legal context of Indonesia, child protection was not only related to the fulfillment of basic rights such as education, health, and care, but also included protection for children in conflict with the law (Syam, 2022). In reality, criminal offenses were not only committed by adults but could also include minors. Children in conflict with the law were those who were at least 12 years old but under 18 and were suspected of committing a criminal offense. In addition, there were children who were victims of criminal offenses that is, children under 18 who suffered physical, mental, or economic harm as a result of a criminal incident (Pettoello-Mantovani et al., 2025).

According to Abdur Rozak, there were 2 main factors that could drive children to commit crimes, namely intrinsic and extrinsic factors. Intrinsic factors originated from within the child, such as age, intelligence level, and the child's position within the family. Meanwhile, extrinsic factors stemmed from the external environment, such as family circumstances, the school environment, and peer influence (Rozak, 2025). This perspective was reinforced by Riani Widiyaswara, who stated that criminological studies did not view juvenile delinquency merely as a legal violation but also as social behavior influenced by various social issues and cultural values prevalent in society (Alexius et al., 2025). This phenomenon could be observed in the data on the number of juvenile detainees in Indonesia for the 2020–2024 period. This data showed that the number of children in conflict with the law fluctuated annually.

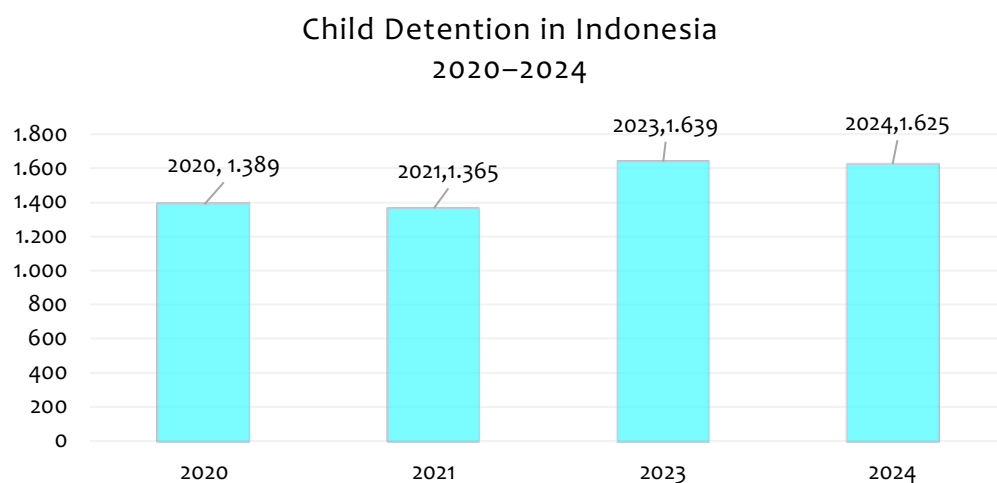


Figure 1. Children in Conflict with the Law in Indonesia

Source: <https://data.goodstats.id/statistic/menelusuri-tren-jumlah-tahanan-anak-di-indonesia-tahun-2020-2024-ldbDb>

The data in Figure 1 showed a fluctuating trend in the number of children in detention in Indonesia during the 2020–2024 period. In 2020, there were 1,389 children recorded, then the number decreased slightly to 1,365 children in 2021. The number rose again to 1,530 children in 2022 and reached its highest point in 2023 with 1,639 children. In 2024, the number decreased slightly to 1,625 children. The data also showed a very significant predominance of boys. For instance, in 2023, there were 1,617 boys compared to only 22 girls (Twento D, 2024).

In addition to these statistical data, several case studies at Special Juvenile Correctional Institutions (LPKA) in locations such as Bengkulu, Kupang, and Blitar showed limited capacity to handle various types of cases, ranging from drug offenses and theft to sexual crimes (Pranata et al., 2024; Atiana, 2026). In some regions, such as Palu and Maros, high recidivism rates were also observed, a condition where children reoffend after completing their rehabilitation period. This showed that the current juvenile correctional

system was not yet fully effective in carrying out the rehabilitation process (Shaleh et al., 2022; Artha et al., 2022). Therefore, the future of children in conflict with the law must be a shared responsibility. Negative stigmas such as “delinquent child” or “problem child” that hindered their recovery process must be eliminated. When children were not treated appropriately, these social stigmas intensified and lead to being viewed as criminals with no chance of reform (Zuliah, 2024)

These conditions showed several fundamental issues within Indonesia’s child protection system for children in conflict with the law. First, there were institutional challenges, such as the limited capacity of the LPKA and age classifications that were not yet fully consistent. Second, the lack of professional staff, such as psychologists and counselors, suggested that the rehabilitation process was often merely administrative. Third, the implementation of legal policies still tended to emphasize a punitive approach rather than restorative justice or diversion. Fourth, there was still a lack of technological innovation in the rehabilitation system, both in the form of digital education and systems for monitoring children’s psychological well-being (Noh & Jo, 2026; Saefudin & Sriwiyanti, 2023). Overall, the current system still placed greater emphasis on physical supervision than on comprehensive rehabilitation processes.

From an Islamic perspective, child protection was not merely understood as a legal rule, but was also part of the primary objectives of Sharia, known as the concept of *maqāṣid al-sharīʿah* (Alfano, 2022; Khiatani et al., 2025). One of these objectives was to ensure the continuity of future generations and to safeguard children’s well-being as part of the moral and social responsibilities within Islamic teachings (Bunyamin et al., 2025). The principle of *islah* in Islam emphasized the importance of rehabilitation and guidance for individuals who committed wrongdoing (Hadiputra et al., 2024). In the context of children in conflict with the law, this principle demanded a rehabilitation process that was not merely punitive but also comprised moral, social, and psychological guidance. Through this approach, children were expected to reintegrate into society as better individuals capable of leading more positive lives.

The principles of *maqāṣid al-sharīʿah* emphasized the protection of life and reason. *Ḥifẓ al-nafs* did not merely mean preserving a child’s physical life, but also safeguarding their dignity, honor, and mental health (Nurjanah et al., 2025). Meanwhile, *ḥifẓ al-ʿaql* the protection of reason means providing an environment that supported the child’s intellectual and emotional development (Abdullah et al., 2025). In the juvenile justice system, *ḥifẓ al-ʿaql* was manifested through the right to uninterrupted education and mental health support services, which could help children better navigate the process of rehabilitation and social reintegration.

Reconstructing Correctional Legal Norms: Integrating the Concept of Smart Prisons as a Manifestation of the *Maqāṣid al-Sharī'ah*

The normative recommendations in Law No. 22 of 2022 must not be merely administrative in nature; rather, they must be grounded in a strong axiological foundation rooted in a religious framework based on the *maqāṣid al-sharī'ah*, particularly regarding the protection of reason or, in religious terminology, *hifz al-aql* (Okumuş, 2024). A total of 5 key elements of the *maqāṣid al-sharī'ah*: faith, life, reason, lineage, and wealth were observed. This alignment significantly enhances the well-being of society (Prasojo et al., 2025). In today's digital ecosystem, the fulfillment of children's rights to education and information in LKPA largely shifted from a secondary need (*hajiyyat*) to a primary need (*daruriyat*). Generally, the concept of *maqāṣid al-sharī'ah* was a concept that defined the objectives of developing Islamic religious norms (law) in safeguarding human life by bringing benefit to life and preventing death. Within Islamic religious norms, the concept of *maqāṣid al-sharī'ah* served as a parameter for *ijtihad* in formulating and determining legal provisions to be applied to humanity. In this context, *maqāṣid al-sharī'ah* comprised 4 elements, namely the purpose or reason intended by Allah in establishing Islamic religious norms (Islamic law) for a specific context, Allah's purpose in establishing Islamic religious norms that were easily understood, Allah's purpose in obligating the *mukallaf* (adults of sound mind) who understood the demands and will of Islamic religious norms, and the purpose of Allah's command to the *mukallaf* to submit to Islamic religious norms (Dahlan et al., 2021).

According to Al-Syatibi's theory, the *maqāṣid al-sharī'ah* were explained as comprising 5 fundamental principles (*al-kulliyat al-khams*) in Islamic law that constituted the primary objectives of the *maqāṣid al-sharī'ah*, namely the realization of the public good for humanity (Okumuş, 2024). These 5 principles included the preservation of religion (*hifz al-din*), the preservation of life (*hifz al-nafs*), the preservation of reason (*hifz al-'aql*), the preservation of lineage (*hifz al-nasl*), and the preservation of wealth (*hifz al-mal*) (Dahlan et al., 2021). Based on the level of public interest, human needs were categorized into 3 main levels, namely *dharuriyat*, *hajiyyat*, and *tahsiniyat*, which served as the foundation for formulating legal policies aimed at protecting and promoting human well-being (Khaliq et al., 2025). The manifestation of the right to education and information for LKPA inmates placed the primary focus on the protection of the mind (*hifz al-aql*). In the context of modern society, this ensured children's digital sovereignty so as not to face intellectual exclusion. Therefore, the integration of the "smart prison" concept here served as a legal manifestation to safeguard the best interests (*al-maslahah*) of the children in care, ensuring they remained relevant to the times even after the rehabilitation period concluded. The context of these youth in the system fell under the aspect of *hifz al-nafs* (protection of life). This did not merely involve safeguarding physical safety alone, but also

comprised ensuring mental health. Many adolescents in the juvenile justice system have had prior or concurrent involvement with the welfare system (Pranata et al., 2024).

Compared to adolescents required only in the juvenile justice system, those who have contact with both the criminal and juvenile justice systems that is, adolescents were more likely to experience negative impacts, including mental health difficulties and other substance abuse issues. Modrowski et al., (2023), as well as the right to a decent life through the provision of health and educational facilities that kept pace with the times. The provision of facilities that kept pace with the times could enhance rehabilitation efforts and inform policies aimed at reducing recidivism (Loy et al., 2025). Meanwhile, from the perspective of *hifz al-'aql* (protection of the mind), the state had an obligation to provide sustainable educational resources to ensure that the rights of incarcerated children to an education were upheld. The provision of a digital learning system was a crucial component in fostering the intellectual development of children, even while in a correctional setting. In addition, an equally important aspect that required attention was the potential challenges in implementing smart technology within prison facilities. The condition of prison buildings that were too old and outdated posed a significant problem, compounded by a major gap in the budget approval process for purchasing new smart technology (Aldhaheeri & Xia, 2022).

Table 2. Proposed Formulation of New Provisions in Law No. 22 of 2022 on Correctional Institutions Guided by the *Maqāṣid al-Sharī'ah*

Previous Provisions in Law No. 22 of 2022 on Correctional Institutions (Correctional Institutions Law)	Reconstruction Proposal (LPKA Digitalization Model)	Analysis of the <i>Maqāṣid al-Sharī'ah</i>
Sections 4 and 12 of Law No. 22 of 2022 on Education and Literacy (The right to education and health services is provided through limited in-person instruction)	Digital ecosystem integration: providing e-learning (LMS) and telemedicine platforms through the development of a secure closed-network infrastructure (intranet) to ensure the protection of children's rights without the risk of highly dangerous data breaches.	This recommended approach is closely linked to <i>hifz al-aql</i> and <i>hifz al-hafs</i> , meaning that the implementation of such a systematic framework will safeguard children's intellectual rights and well-being as primary needs (<i>daruriyat</i>) in the digital age.
Article 1, Paragraph 7 of Law No. 22 of 2022 on Corrections Regarding General Provisions, which reads:	AI-Based Monitoring: Implementation of a behavior monitoring system using Artificial Intelligence integrated	Integrated with the goal of <i>Hifz al-Nafs</i> : Protecting lives through a more accurate and preventive early detection system.

A juvenile in custody is a child who is at least 14 (fourteen) years of age but under 18 (eighteen) years of age and is currently undergoing rehabilitation at a special juvenile rehabilitation facility (Supervision is conducted manually by correctional officers)	with the central database of the Directorate General of Correctional Services for the early detection of risks of violence and security breaches.	
Article 12(c) of Law No. 22 of 2022 on Correctional Institutions Regarding the Rights of Children and Inmates, which reads: To receive education, instruction, and recreational activities, as well as opportunities for their growth and development	Here, an update is needed to include “access to information technology (smart learning)” as a fundamental right of children in care to access safe and controlled educational information; it is necessary to mandate educational internet access to digital platforms such as e-libraries. The provisions of the latest Law No. 35 of 2014 on Child Protection, as a revision of Law No. 23 of 2002.	In line with the objective of <i>Hifz al-Aql</i>—which is to provide the necessary facilities to support the brain’s cognitive functions in a manner consistent with the times—every individual has the right to receive such support from the state.
Article 12(d) of Law No. 22 of 2022 on Correctional Institutions Regarding the Rights of Children and Inmates, which reads: d. To receive adequate health care and food in accordance with their needs	This provision is too conventional and needs to be updated so that services related to children’s health include early detection of stress levels or depressive tendencies for prompt intervention (the health services offered are also digital-based, incorporating telehealth and AI-powered mental health monitoring)	This concept refers to <i>Hifz an-Nafs</i> (protection of the soul), which focuses on maintaining mental health—an area where family support plays a crucial role in providing emotional protection
There are currently no specific regulations regarding the digital	Capacity building: At a minimum, standardizing digital competencies for	This concept aligns with the theory of <i>Tahqiq al-Maslahah</i>: achieving the public good

competencies of staff at the KLPA	correctional officers, which means providing human resources to serve as administrators of rehabilitation systems that are in line with current trends to ensure effective technology operations	through professional institutional governance that is adaptable to technology.
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Data sources: Law No. 22 of 2022 on Correctional Institutions; Law No. 11 of 2012 on the Protection of Children; Law No. 35 of 2014 on Child Protection (data processed by the researcher in 2026) ([Undang-Undang Nomor 35 Tahun 2014 tentang Perlindungan Anak, 2014](#)); (Dasar et al., 2022)

Based on the table of innovations presented by the study teams, it must be emphasized that the implementation of this smart prison framework required a highly comprehensive institutional capacity. The main operational challenges was in the very real digital infrastructure gap between regions in Indonesia and the lack of sustainable funding for system maintenance. In addition, resistance to technological change from human resources (staff) who remained conventional posed a significant sociological barrier that must be mitigated through technical regulations mandating digital literacy training. Without synchronization between visionary legal norms and the readiness of infrastructure and human resources on the ground, this reconstruction of the correctional system risked becoming merely a symbolic innovation without any transformative impact on the protection of children's rights mandated by Law No. 35 of 2014.

Conclusion

In conclusion, this study shows that the transformation of the juvenile criminal justice system in Muslim-majority countries, particularly Indonesia, requires a paradigm shift from a conventional administrative approach toward integrated technology-based rehabilitation. The study's results show stagnation in the rehabilitation process of juvenile offenders, marked by fluctuations in the number of detainees and a still-significant recidivism rate. This failure shows that current rehabilitation models have not been able to address the sociological and psychological challenges faced by children in a profound manner. The success of systems in comparable countries such as Malaysia and Turkey shows that the effectiveness of rehabilitation depends heavily on the extent to which educational tools and psychosocial support are adapted to the needs of the times.

The primary scientific contribution of this study is in the reconstruction of norms through the integration of the smart prison concept with the principles of *Maqāṣid al-Sharī'ah* and *Iṣlāḥ*. This study positions digital technologies such as e-learning, AI-based mental health services, and virtual visits not merely as supplementary facilities, but as primary instruments (*daruriyat*) to ensure the rights of *Hifẓ al-Nafs* (protection of life) and *Hifẓ al-ʿAql* (protection of the mind). By adopting this framework, the juvenile correctional

system can overcome physical and geographical barriers, ensuring that the process of moral and intellectual rehabilitation for children remains optimal despite limitations on their mobility. As a policy implication, this study urges the Ministry of Law and Human Rights and relevant authorities to immediately digitize the juvenile rehabilitation system. Concrete steps required include drafting regulations mandating technological infrastructure within the correctional system and specialized training for professionals to manage digital rehabilitation. Without these innovations, the principles of restorative justice will struggle to achieve their long-term goals. Although this study provides a strong normative foundation, the lack of comprehensive field data across all LPKAs in Indonesia presents a distinct challenge. Therefore, future studies must focus on empirical studies and pilot tests of smart rehabilitation models to measure their direct impact on reducing recidivism rates among children.

Conflict of Interest Statement

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

Declaration of the use of AI

The authors state that they used DeepL and Grammarly to improve the readability and language quality of this work.

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Credit of Author Statement

Ach Tahir: Conceptualization, Methodology, Project administration, Writing original draft preparation, Fareed Mohd Hassan: Supervision, Formal analysis, Validation, Writing review & editing; Raha Bahari: Data curation, Investigation, Resources; Ifra Wahyuni: Software, Formal analysis, Visualization, Nabilah: Resources, Investigation, Writing - review & editing.

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