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ARTIFICIAL INTELLIGENCE IN ISLAMIC PHILOSOPHY: A QUR'ANIC EPISTEMOLOGICAL FRAMEWORK FOR AI ETHICS

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ABSTRACT: This study examines the epistemological relationship between Artificial Intelligence (AI) and the values of the Qur'an, with the aim of formulating a model for the Islamization of AI within the framework of the Islamic worldview. This study constructs a normative-conceptual framework for the development of AI that aligns with the principles of tawhid, *maqasid al-shari'ah*, and Qur'anic ethics. This study employs a literature-based qualitative design with a philosophical-analytical approach. The findings indicate that, ontologically, AI is a neutral tool *(mubah)*, where its ethical status depends on the worldview and intentions guiding its use. Epistemologically, the primary distinction between the secular paradigm and Islamic epistemology lies in the integration of revelation as a legitimate and authoritative source of knowledge, which shapes the value orientation in technological development. This study proposes a model for the Islamization of AI based on three Qur'anic principles: reason *('aql)*, knowledge *('ilm)*, and order *(nazm)*. These principles emphasize the importance of accountable algorithmic governance, authoritative knowledge validation, and continuous human oversight. Practically, this model provides a foundational framework for the ethical use of AI, guiding Muslim scholars, technology experts, and policymakers in designing AI systems that align with Islamic ethical values.
Keywords: Islamization of AI; Islamic worldview; technology ethics; Islamic epistemology; Qur'anic values.

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ABSTRAK: *Penelitian ini mengkaji hubungan epistemologis antara Kecerdasan Buatan (AI) dan nilai-nilai Al-Qur'an, dengan tujuan merumuskan model untuk Islamisasi AI dalam kerangka pandangan dunia Islam. Penelitian ini membangun kerangka kerja normatif-konseptual bagi pengembangan AI yang selaras dengan prinsip-prinsip tauhid, maqasid al-syari'ah, dan etika Al-Qur'an. Penelitian ini menggunakan desain kualitatif berbasis literatur dengan pendekatan filosofis-analitis. Temuan menunjukkan bahwa, secara ontologis, AI adalah alat netral (mubah), dimana status etisnya bergantung pada pandangan dunia dan niat yang mengarahkan penggunaannya. Secara epistemologis, perbedaan utama antara paradigma sekuler dan epistemologi Islam terletak pada integrasi wahyu sebagai sumber pengetahuan yang sah dan otoritatif, yang membentuk orientasi nilai dalam pengembangan teknologi. Studi ini mengusulkan model Islamisasi AI yang didasarkan pada tiga prinsip Al-Qur'an: akal ('aql), ilmu ('ilm), dan keteraturan (nazm). Prinsip-prinsip ini menekankan pentingnya tata kelola algoritma yang akuntabel, validasi pengetahuan yang otoritatif, dan pengawasan manusia yang berkelanjutan. Secara praktis, model ini menyediakan kerangka kerja dasar untuk menggunakan AI dengan etis, memandu pelajar dan para ulama, ahli teknologi, dan pembuat kebijakan Muslim dalam merancang sistem penggunaan AI yang selaras dengan nilai-nilai etika Islam.*
Kata Kunci: *Islamisasi Kecerdasan Buatan; pandangan dunia Islam; etika teknologi; epistemologi Islam; nilai-nilai Al-Qur'an.*

INTRODUCTION

Artificial Intelligence (AI) operates through algorithms that are fundamentally shaped by data. A critical question therefore arises: what happens when the data and underlying logic of AI are predominantly produced within a secular epistemological framework? While AI is widely understood as a tool that assists rather than replaces human reasoning, its rapid integration into knowledge production raises deeper concerns about value orientation, authority of knowledge, and ethical boundaries. In the current era of Society 5.0, AI has significantly transformed how humans think, learn, and interact, including in fields such as education[1]. At the same time, Islam as a comprehensive worldview that encourages knowledge-seeking and innovation, presents both opportunities and challenges for engaging with this technology[2]

The issue is not merely technological adoption, but how AI aligns with Islamic epistemology and ethics. Contemporary AI systems such as ChatGPT, Copilot, Deepseek, and Blackbox offer vast potential for advancing Islamic education and intellectual engagement. However, they also introduce critical challenges, including algorithmic bias, data privacy risks, and ethical

[1] Chen, X., Zou, D., Xie, H., Cheng, G., Liu, C., 2022. Two Decades of Artificial Intelligence in Education: Contributors, Collaborations, Research Topics, Challenges, and Future Directions. *Educational Technology & Society*. 25 (1), 28-47

[2] Ali, N., Hayati, M., Faiza, R., Khaerah, A., Raya, P., 2023. Artificial Intelligence (AI) dalam pendidikan Islam: trends, persepsi, dan potensi pelanggaran akademik di kalangan mahasiswa. *Indonesian Journal of Islamic Religious Education*. 1 (1), 51-66.

ambiguity[3].This concern becomes more relevant in Indonesia, where public enthusiasm for AI is notably high, with 41% of users expressing strong interest in adopting AI technologies in daily life[4]. Without a clear normative framework, the use of AI risks reinforcing secular assumptions that may not be fully compatible with Islamic values.

A study conducted by Baiquni et al. shows that the use of AI in education is beginning to influence students' learning patterns and perceptions of knowledge sources. Technology is no longer merely a tool but is gradually taking on the role of an alternative reference source that is considered capable of providing quick and practical answers[5]. More recent discussions Faiz and Kurniawaty have begun to address AI ethics in Muslim contexts, particularly focusing on practical challenges such as bias and governance[6]. However, these studies largely remain fragmented: they either discuss technology from a general Islamic perspective or address ethical concerns without constructing a systematic epistemological model. Specifically, there is still no comprehensive framework that integrates the Qur'anic principles of *'aql* (reason), *'ilm* (knowledge), and *nazm* (order) into a coherent model for the Islamization of AI. This constitutes the central research gap of this study.

In addition, concerns about the reliability and authority of AI-generated knowledge further complicate the issue. Although objective truth may exist, human understanding is inevitably shaped by subjectivity[7], and AI, being a human-made system, inherits these limitations. As noted by Yuval Noah Harari emerging technologies may even surpass human cognitive functions, raising questions about the boundaries between human intellect and machine processes. This makes it essential to establish a framework in which AI remains under meaningful human and ethical control, rather than becoming an autonomous epistemic authority.[8]

Based on this background, this study is guided by the following research questions (1) What is the epistemological relationship between AI and Qur'anic values within the Islamic worldview? (2) How can a conceptual model for the Islamization of AI be formulated based on the integration of *'aql*, *'ilm*, and *nazm*? By addressing these questions, this research aims to move beyond general discussions of AI ethics toward constructing a normative-conceptual framework rooted in revelation. The focus is therefore not on AI as a technological phenomenon per se, but on its Islamization as an epistemological and ethical project within

[3] Mohamed, Y. A., Mohamed, A. H. H., Khanan, A., Bashir, M., Adiel, M. A., & Elsadig, M. A. (2024). Navigating the ethical terrain of AI-generated text tools: A review. *IEEE Access*, *12*, 197061-197120.
[4] Fleck, A., 2024. Statista Consumer Insights. Who's (Not) Excited About AI?. URL; https://www.statista.com/chart/33118/respondents-excited-about-ai-in-daily-life/.
[5] Baiquni, A., Rusli, T. I., Juhardin, J., Kholida, L., & Arsam, A. (2025). Analysis of the impact of ChatGPT on learning productivity of Islamic education students. *EDURELIGIA: Jurnal Pendidikan Agama Islam*,9(1), 68–81
[6] Faiz, A., Kurniawaty, I., 2023. Tantangan Penggunaan ChatGPT dalam Pendidikan Ditinjau dari Sudut Pandang Moral. *EDUKATIF : Jurnal Ilmu Pendidikan*. 5 (1), 456–463.
[7] Zaprulkhan, 2019. *Filsafat Ilmu : Sebuah Analisis Kontemporer*. Edisi 1. Rajawali Press, Jakarta.
[8] Harari, Y.N., 2023. *Homo Deus : a Brief History of Tomorrow*. Edisi 11. Pustaka Alvabet. Jakarta.

contemporary Muslim societies.

This study proposes the Qur'anic Epistemic AI Framework, a layered conceptual model integrating Qur'anic epistemology into AI governance through input regulation, epistemic validation, ethical governance, human oversight, and maqasid alignment.

METHOD

This study employs a qualitative design based on a literature review with a philosophical-analytical approach to examine the epistemological relationship between Artificial Intelligence (AI) and Qur'anic values. It is positioned within the framework of Islamization of science, aiming to construct a normative-conceptual model for AI development grounded in the Islamic worldview.[9]

The study uses a philosophical-hermeneutic analysis of key texts, including the Qur'an, authoritative tafsir, and contemporary literature on AI ethics, to construct a coherent normative framework. This approach allows for the interpretation of foundational concepts, identification of underlying assumptions, and synthesis of ethical principles across disciplines[10]

The data were selected purposively and grouped into three corpora: (1) classical and contemporary Islamic sources (Qur'anic verses, authoritative interpretations, and works on Islamic epistemology), (2) AI and technology literature (peer-reviewed studies on AI ethics, educational AI, and human–AI interaction), and (3) integrative-critical literature addressing the relationship between religion and technology. The inclusion criteria consist of conceptual relevance, academic credibility, a primary publication range of 2010–2025 for AI-related literature, and foundational works in Islamic philosophy.

To ensure transparency, the selection of Qur'anic verses is based on thematic criteria, particularly verses containing or conceptually مرتبط dengan *'aql* (reason), *'ilm* (knowledge), and *nazm* (order/structure), as well as verses that reflect epistemological, ethical, and ontological dimensions relevant to knowledge production and governance.

The analysis proceeds in three stages. First, philosophical-textual analysis is conducted using hermeneutic interpretation to uncover ontological, epistemological, and ethical dimensions within the selected texts. Second, comparative conceptual analysis is employed to identify points of convergence and divergence between secular AI paradigms and Islamic epistemology. Third, a conceptual framework construction is developed through the synthesis of Qur'anic

[9] Creswell, J. W., & Poth, C. N. (2018). *Qualitative inquiry and research design: Choosing among five approaches* (4th ed.). Sage

[10] Booth, A., Sutton, A., & Papaioannou, D. (2016). Systematic Approaches to a Successful Literature Review (M. Steele, Ed., 2nd ed.). SAGE Publications Inc

principles and contemporary AI ethics discourse, with evaluation based on internal coherence and alignment with *maqasid al-shari'ah* [11]

Validity is maintained through conceptual triangulation, audit trails, and critical engagement with multiple sources to ensure consistency and depth of interpretation[12]. As a normative-conceptual study, this research provides a theoretical foundation; therefore, further empirical studies are recommended to operationalize and test the proposed framework in practical contexts such as algorithm governance, dataset ethics, and human-in-the-loop systems.

RESULTS AND DISCUSSION

The Epistemological Foundation for the Islamization of AI

Muslim scholars use the English term "worldview" to describe a view of life that encompasses both the worldly and spiritual dimensions, adding the adjective "Islamic" to give it a specific character. During the classical Islamic tradition, there was no specific term for the concept of worldview, but this does not mean that Islam did not have a worldview[13]. In the 20th century, scholars used specific terms to describe this concept, although there were variations among them. According to Al-Maududi, the Islamic worldview is known as the Islamic Vision, which is a way of looking at life rooted in the belief in the oneness of God. This concept has implications for all aspects of human life, as it is a moral statement that guides humans to apply it in their daily lives [14]

Research findings indicate that the primary issue in the development of Artificial Intelligence (AI) lies not in the technology itself, but in the epistemological framework that shapes it. Unlike descriptive approaches that merely explain worldviews, this analysis asserts that AI is a product of knowledge construction that is not value-neutral; rather, it is influenced by specific philosophical assumptions embedded in the data, algorithms, and intended uses[15]. Previous studies have shown that perspectives on reality determine the direction of science and technology. However, the analytical findings of this study indicate that the contributions of these studies remain at a general conceptual level and have not yet been operationalized within modern technological systems such as AI. Specifically, there are currently no models that translate the principles of Islamic epistemology into the technical structures of AI, such as algorithms, datasets, and system governance[16].

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[11] Creswell, J. W., & Poth, C. N. (2018). *Qualitative inquiry and research design: Choosing among five approaches* (4th ed.). Sage

[12] Lincoln, Y. S., & Guba, E. G. (1985). Naturalistic inquiry. Sage.

[13] Pambayun, E. L. (2021). The new order of gender studies in the quranic worldview. *Moderation | Journal of Islamic Studies Review*, *1*(1), 23-46.

[14] Taqiyuddin, M. (2020). In search of Islamic definition of worldview: Elements, and its characters. *Zawiyah: Jurnal Pemikiran Islam*, *6*(2), 206-227.

[15] Ahmad, N. M. (2026). *Artificial Intelligence in Qur'anic Interpretation: A Theological and Ethical Analysis*. *Journal of Islamic Thought and Philosophy (JITP)*, 5(1), 60–79

[16] Alrumayh, S. (2025). *AI and Qur'anic Interpretation: Exploring the Ethical and Epistemological Boundaries of Artificial Intelligence in Understanding the Qur'an*. *Al-Furqan*, 8(2), 223–231.

In practice, modern AI is developed within a secular framework that tends to separate knowledge from transcendent values. This results in AI systems that prioritize efficiency, prediction, and optimization, without fully integrating moral and spiritual dimensions. Consequently, an epistemological tension arises between contemporary AI paradigms and Islamic principles, particularly regarding the sources of truth, the authority of knowledge, and the purpose of scientific application.[17]

Islamic Perspective on Technology

Technology is a neutral instrument *(mubah)* whose ethical value depends on its purpose. Just like a knife, it is merely a tool that can be used to cut fruit or to do something that is prohibited by social and religious norms, or what can be called the implications of its use.[18] This principle is in line with the concept of *istislah* (common good) in ushul fiqh, whereby modernization is not rejected entirely as long as it is in accordance with *maqasid al-shariah* or the objectives of sharia. In the Indonesian Ministry of Religious Affairs' Tafsir QS. Al-Baqarah verse 30 emphasizes the role of humans as caliphs who are responsible for utilizing natural and intellectual resources for the benefit of the people[19]. From this, we can learn that a grand plan with great value should not be abandoned simply because of a concern about a smaller negative element in the grand plan. For example, digital technology has revolutionized religious practices through platforms such as Quran applications with interactive tajwid features (e.g., Quran Companion) and AI-based hadith learning systems. However, we must also remember that there is a risk of distortion of religious meaning due to biased algorithms generated by technology or the absence of supervision by religious scholars[20]

AI in the Islamic Perspective.

AI offers transformative opportunities for the Islamic world, ranging from "fatwa"-based health diagnostic systems to applications such as "Tarteel," "Ngaji.AI," and "Qara'a," which use speech recognition to help users memorize the Quran. There are even AI chatbots such as "KitabA.I." that answer fiqh questions by referring to classical texts. The concept of AI focuses on mimicking human form, character, and habits, then applying them to computer systems. From an Islamic perspective, this technological advancement is certainly supported because Muslims are encouraged to have the characteristics of a scientist[21], such as critical thinking (QS. Al-Isra: 36), being adaptive to the developments of the times, and seeking the truth from whatever source it may come (QS. Az-Zumar: 18), as well as

[17] Purnamawati, N. W. (2025). Artificial intelligence in Qur'anic studies: Opportunities and ethical challenges of AI-based tafsir. *Journal of Qur'anic and Hadith Studies*, *1*(1), 37-48.
[18] Raquib, A. (2015). *Islamic ethics of technology: An objectives'(Maqasid) approach*. The Other Press.
[19] Muhammad, M. (2025). Religious pluralism in Indonesia: A critical analysis of Indonesian Muslim interpretations. *Afkar: Jurnal Akidah & Pemikiran Islam*, *27*(1), 341-382.
[20] Fauziyati, W.R., 2023. Dampak Penggunaan Artificial Intelligence (AI) Dalam Pembelajaran Pendidikan Agama Islam. *Jurnal Review Pendidikan dan Pengajaran*. 6 (4), 2180–2187.
[21] Nurhaeni, T., Lutfiani, N., Singh, A., Febriani, W., & Hardini, M. (2021). The value of technological developments based on an islamic perspective. *International Journal of Cyber and IT Service Management (IJCITSM)*, *1*(1), 1-13.

using reason to think deeply (QS. Yunus: 10). Therefore, every Muslim has a responsibility to excel in Science and Technology as a means to achieve prosperity in this world and happiness in the hereafter (QS. Al-Qashash: 77, QS. An-Nahl: 43, QS. Al-Mujadilah: 11, and QS. At-Taubah: 122).

The Correlation Between AI and the Qur'an ;The Principle of Reason in the Qur'an

We all understand that reason is one of the important abilities possessed by humans. In addition to playing a role in developing the knowledge that is so necessary in life, reason is also an absolute requirement for humans to accept and understand religious teachings[22]. In the Qur'an, the word "reason" is always expressed in the form of a verb *(fi'il),* not a noun *(isim).* Of the 49 times it is mentioned, none of them are in the form of a noun, and only one verse uses the past tense verb *(fi'il madhi).* The dominance of the use of *fi'il mudhari* (present or future tense verbs) indicates that reason must be used continuously. Reason, or rationality, is the potential that humans have to think, with the brain as its center. In addition, reason is also the substance of the human spirit, which is immaterial. From a spiritual perspective, one of the important skills of reason is intelligence, which is the ability to think and understand. This ability can guide humans towards an ideal life, in harmony with Allah's provisions [23]

In the context of artificial intelligence (AI), the principle of reason in Islam is relevant because AI is designed to mimic the human capacity to process information and make decisions. Just as human reason can be used for various purposes, AI also has great potential to solve complex problems and provide practical solutions in various fields. However, just as human reason must be used for good and truth, AI also needs to be developed and applied with consideration for the moral and ethical principles found in Islamic teachings. AI is not merely a technology, but a tool that must be used to improve the quality of human life without causing harm or injustice.[24]

Importance of Knowledge in the Qur'an

We often hear the adage, "Whoever desires the world, let it be with knowledge. And whoever desires the hereafter, let it be with knowledge." But we never think about where that knowledge and understanding comes from. In QS. Al-Alaq verses 1-5, the first revelation received by the Prophet Muhammad SAW teaches about the urgency of reading and acquiring knowledge. Allah, the One who bestows reason upon humanity, and grants us knowledge of things we have never known before[25]. This process is called epistemology. Knowledge in Islamic thought

[22] Bhat, A. M., & Bisati, A. A. (2025). Rationality in the Qur'an: Integrating reason and revelation for contemporary Islamic education. *Dirasah International Journal of Islamic Studies*, *3*(1), 1-17.

[23] Santra, A. (2016). Understanding emotional intelligence in the light of Quranic wisdom and Prophetic traditions. *Haldia: Haldia Institute of Technology*.

[24] Chen, X., Zou, D., Xie, H., Cheng, G., Liu, C., 2022. Two Decades of Artificial Intelligence in Education: Contributors, Collaborations, Research Topics, Challenges, and Future Directions. *Educational Technology & Society*. 25 (1), 28-47

[25] Yunengsih, E. F. (2024). Analysis of the Science Perspective of the Qur'an Surah Al-Alaq Verses 1-5. *Aslim: Journal of Education and Islamic Studies*, *1*(1), 10-17.

is not limited to religious knowledge, but also includes natural sciences and technology, which, when applied to the present day, is very relevant to AI In Islam, knowledge is considered a way to understand God's creation and improve the lives of mankind. There is a fundamental difference between secular epistemology and Islamic epistemology in their views on knowledge. [26]

Secular epistemology often emphasizes the accumulation of objective knowledge, separate from moral and spiritual values. Meanwhile, Islamic epistemology teaches that knowledge must be used for good and to bring oneself closer to Allah. In this case, AI, although developed as a tool for acquiring knowledge and solving problems, must still be integrated with the moral and spiritual principles contained in Islamic teachings[27]. What is it? That there is something that is not always empirical, something that we cannot perceive with our senses, which is called metaphysics. If the universe and the Quran are sources of knowledge, then the way of taking, seeking, and obtaining knowledge from both must be based on an Islamic worldview.

AI is an algorithm, and this algorithm is generated from data. Data can be textual or non-textual. If this data is taken from people who have an ideology that tries to separate technological development from theological teachings (secularism), then the logical consequence is that the results provided by AI from the prompts we submit will also not be in accordance with the Islamic Worldview. Therefore, there is a need for the Islamization of Artificial Intelligence.[28]

Orderliness in the Qur'an

The Qur'an clearly shows that the universe was created with perfect order and wisdom. In QS. Ar-Ra'd verse 2, this universe was created with careful planning. The same applies to the structure of all parts of the universe. Allah indicates that the universe was created in a very harmonious structure. Allah explains the creation of something in a well-structured manner. The details described in creation are by explaining what are the continuations of the creation mentioned. This means that the creation of something will be followed by the creation of objects related to that object. This orderliness of nature is almost similar to the way AI works, which is also based on the principles of order and patterns in data processing. AI is designed to recognize patterns in large data and use those patterns to make accurate predictions or decisions. AI is a structured product created by humans[29]. Nature and its contents are structured creations of Allah.

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[26] Guessoum, N. (2010). Science, religion, and the quest for knowledge and truth: An Islamic perspective. *Cultural Studies of Science Education*, *5*(1), 55-69.

[27] Ismatulloh, A. M., & Roqib, M. (2025). Islamic epistemology: The integration of knowledge and contemporary challenges from an Islamic scholarly perspective. *ISRG Journal of Education, Humanities and Literature (ISRGJEHL), II*, 40-45.

[28] Baiquni, A., Rusli, T. I., Juhardin, J., Kholida, L., & Arsam, A. (2025). Analysis of the impact of ChatGPT on learning productivity of Islamic education students. *EDURELIGIA: Jurnal Pendidikan Agama Islam*,*9*(1), 68–81

[29] Dreyfus, H. L. (1967). Why computers must have bodies in order to be intelligent. *The Review of Metaphysics*, 13-32.

Just as there is order in the universe, AI works by following structured algorithms and fixed rules. This process enables AI to mimic and even deepen human understanding of the universe, as well as accelerate better decision-making[30]. However, as taught in our religion, we must always remember that this order in nature is God's creation, and as human beings, we are only given the ability to understand and utilize this order for good. This means that technology must be developed with an awareness of human limitations in controlling the universe. Meanwhile, God is not limited by anything. The relationship between AI and the principles found in the Qur'an shows that technology must consider the moral and spiritual values contained in Islamic teachings. The use of reason, the importance of knowledge, and the order of nature are three main elements that connect AI with the Qur'an[31]. In the development and application of AI, these principles must serve as guidelines to ensure that the technology provides great benefits to humanity and does not cause harm[32].

Table Three Qur'anic Principles 'Aql, 'Ilm, And Nazm, Form An Integrative Framework

Qur'anic Principle	Epistemic Meaning	AI Technical Component	Operational Implication in AI	Ethical Risk if Ignored
'Aql (Reason)	Active rationality, critical thinking, and moral judgment	Algorithm & Decision System	Implementation of human-in-the-loop systems, algorithmic decision auditing, interpretability	Automated decisions without human oversight, undetected biases
'Ilm (Knowledge)	Valid knowledge, derived from legitimate sources	Dataset & Knowledge Base	Authority-based data curation (interpretations, religious scholars), source validation, content filtering	Distortion of knowledge, misinformation, epistemic bias
Nazm (Order)	Order, structure, and balance of the system	Governance & System Architecture	AI regulation, ethical standards, alignment with the objectives of Sharia law, system control	Systemic chaos, misuse of technology, structural injustice

[30] Lund, B.D., Wang, T., 2023. Chatting about ChatGPT: How may AI and GPT Impact Academia and Libraries? *Library Hi Tech News*. 40 (3), 26-29.
[31] Alrumayh, S. (2025). AI and Qur'anic Interpretation: Exploring the Ethical and Epistemological Boundaries of Artificial Intelligence in Understanding the Qur'an. *Al Furqan: Jurnal Ilmu Al Quran dan Tafsir*, *8*(2), 223-239.
[32] Mustofa, M. B., Wuryan, S., Sentiana, F., Siren, N. B. H., & Syukur, A. (2025). *Qur'anic Ethical Framework for the Use of Artificial Intelligence in Interpersonal Communication: Challenges, Bibliometric Trends, and Strategic Solutions*. *Al-Dzikra: Jurnal Studi Ilmu Al-Qur'an dan al-Hadits*, 19(2), 185–204.

The table shows that Tbe within the Artificial Intelligence (AI) system at the algorithmic, data, and governance levels. The principle of ‘aql requires human oversight so that algorithms are not fully autonomous and can prevent bias and unfair decisions. The principle of ‘ilm emphasizes that the quality of AI depends on the quality of the data, thus requiring valid and authoritative datasets to avoid epistemic bias. Meanwhile, the principle of nazm underscores the importance of structured system governance aligned with the goal of the common good, ensuring that AI is not only technically efficient but also ethically sound.

We offer the Qur’anic Epistemological Artificial Intelligence Framework (QEAF), a normative-conceptual framework designed to integrate Qur’anic epistemology into Artificial Intelligence systems through multi-layered ethical governance, epistemological validation, and human-centered oversight aligned with the maqasid al-shari‘ah. The input layer functions as the epistemic foundation of AI systems, ensuring that datasets and knowledge sources are derived from credible, ethically permissible, and epistemologically valid materials.

This layer prevents AI from functioning as an autonomous epistemic authority by requiring interpretive validation grounded in authoritative Islamic scholarship and rational examination. The governance layer operationalizes the Qur’anic principle of nazm through structured ethical regulation, ensuring that AI systems remain transparent, accountable, and socially just. Human oversight ensures that AI remains subordinate to human moral agency and prevents the transfer of ultimate ethical authority from humans to autonomous systems.

Opportunities, and Challenges of AI Ethics in Islam

Artificial Intelligence offers transformative opportunities that are highly relevant to Islamic values, particularly in deepening understanding of the Qur'an, technology-based Islamic education, and religious optimization. With technological advances, AI has been used in various applications, such as technology-based Qur'an learning systems (e.g., Tarteel and Qara'a), as well as chatbots such as KitabA.I., which can answer fiqh questions based on classical texts. This has great potential to facilitate access to religious knowledge, especially for Muslims in Southeast Asia who feel that AI improves the accessibility of religious knowledge. Another great potential lies in technology-based Islamic education, which allows more people to study religious knowledge in a more interactive and accessible way. However, in order for these benefits to be realized, AI must be developed by integrating Islamic principles, maintaining a balance between science and religion, and prioritizing the interests of the people.

Although AI offers many opportunities, there are ethical challenges that need to be considered in its development, especially in the context of Islamic values. One of the main challenges is the issue of algorithmic bias, where AI risks adopting views that are not in line with Islamic principles, such as bias in the interpretation of religious texts or the influence of algorithms on narrow religious

understanding[33]. For example, content recommendation algorithms on social media may prioritize engagement, which has the potential to spread hoaxes or misguided religious understanding. In addition, data privacy is a major concern.

Another example is when we provide prompts in the form of questions about the interpretation of the Qur'an, which is very dangerous because it does not comply with the rules of interpretation. In Islam, maintaining individual privacy and honor is a highly upheld principle, and we must also be cautious in interpreting verses of the Qur'an, right? Therefore, AI developers must ensure that personal data is used wisely, not misused, and strictly protected. And we, as users, must be more critical of the responses generated by AI. There needs to be revalidation. Moreover, with the increasing use of AI, there are concerns that AI could replace the role of humans in determining a law *(ijtihad)*, which should remain the domain of humans based on reason and knowledge and revelation (the Quran and Sunnah).[34]

Another challenge is the limitation in the use of reason, which can impact decision-making. In Islam, reason is a gift from Allah that must be used properly and correctly to seek justice. Although AI is designed to mimic human capacity in processing information, its use must always be accompanied by moral and ethical considerations, with the aim of improving the quality of human life without causing damage or injustice. However, we must know and understand the basic teachings of Islam so that we are not contaminated and carried away by the tide. Principles such as aqidah, sharia, and akhlak must be comprehensive and serve as the main guidelines in every step of AI integration and implementation.

CONCLUSION

This study yielded three main findings regarding the Islamization of Artificial Intelligence (AI). First, ontologically, AI is positioned as an instrument *(mubah)* that has no intrinsic value, so its ethical status depends on the purpose and manner of its use. Second, epistemologically, the development of AI must be grounded in the integration of revelation as a source of knowledge, rather than solely on secular rationality, to ensure that its value orientation remains aligned with Islamic principles. Third, this study formulates a model for the Islamization of AI based on three Qur'anic principles *'aql* (reason), *'ilm* (knowledge), and *nazm* (order) which are operationalized within the technical structure of AI through human oversight of algorithms, dataset validation grounded in scholarly authority, and system governance oriented toward the public good. However, this study has limitations as it is conceptual-normative in nature and has not yet been empirically tested in real AI systems. Therefore, further research is needed to test and operationalize this model, for example through its application in AI-based recommendation systems within the context of fatwas or Islamic education, as well as through audits of

[33] Elmahjub, E. (2023). Artificial Intelligence (AI) in Islamic Ethics: Towards Pluralist Ethical Benchmarking for AI: E. Elmahjub. *Philosophy & Technology*, *36*(4), 73.
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dataset and algorithm governance based on the principle of *nazm* to assess the extent to which the alignment of AI systems with Qur'anic values can be practically realized.

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