

Islamic Ethics-by-Design for Artificial Intelligence: A Conceptual Framework for Digital Ethics in Islamic Education.

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Abstract

This article reviews the challenges of digital ethics in the era of the artificial intelligence (AI) revolution from an Islamic perspective, especially in the context of Islamic Religious Education (PAI), da'wah, and the moral crisis of Generation Z who are exposed to digital globalization, with the aim of designing a framework for the development of AI based on sharia maqasid for the benefit of the ummah. The qualitative research methodology of *library research* analyzes journals, the Qur'an, hadith, and related literature through secondary data collection, critical literature studies, and content synthesis for the identification of ethical principles; findings show that AI has the potential to transform personal education, efficient digital zakat, adaptive da'wah chatbots but risk deepfake hoaxes, privacy violations, algorithmic bias, and hegemony of thought if not based on religious values such as responsibility for information (Q.S Al-Isra':36), respect for privacy (Q.S Al-Hujurat:12), and use for the social good; Its originality lies in *Islamic ethics-by-design* that integrates sharia regulations, PAI digital literacy via moral *knowing-habituation-culturalization*, and the Sharia AI Ethics Council which is relevant for Indonesian educators to form a pious generation in the midst of technological disruption.

Keywords: Digital ethics, Artificial intelligence, maqasid sharia, Islamic education, digital literacy, *ethics-by-design*, digital da'wah, generation Z.

Introduction

Artificial intelligence or AI is one of the most influential technologies in the digital age. This technology has been used in many fields, from industry to education, healthcare, and personal life. However, the use of this technology also raises ethical questions, especially in a religious context. For Muslims, it is important to understand how Islam views the use of AI, especially from an ethical and moral perspective. The development of AI is growing rapidly and has spread to many aspects of human life, including the economy, education, healthcare, and even social interactions. AI is capable of taking over tasks that were previously only performed by humans, such as data processing, in-depth ethical questions, especially regarding the impact of AI on daily life. In Islam, ethics play an important role in how people live their lives, both personally and in society. Islamic moral principles guide not only the relationship between man and God, but also the relationship between man and the environment. Therefore, Islam as a comprehensive religion, has established ethical guidelines in various aspects of life that can be used as a basis for evaluating the acceptance of new technologies, including AI (Haikcal et al., 2024).

The rapid development in artificial intelligence (AI) technology in the past decade has brought fundamental changes to almost every aspect of human life, including the realm of education. The use of AI in education has soared significantly since 2015, especially in the development of automated grading systems, customizable curriculum design, and personalized learning creation experiences through large machine learning and data. According to a UNESCO report (2021), in developing countries including Indonesia, AI is beginning to be used to expand the reach of education, optimize the efficiency of school management, and support data-driven decision-making processes at the institutional level (Supriatin et al., 2025).

The moral crisis faced by Generation Z in this all-digital era shows a shift or decline in the standards of moral and ethical values in young people, especially those born between the mid-1990s and the early 2010s (i.e. Generation Z), who are growing and developing in an environment of advanced technology and very rapid globalization. In this digital era, Generation Z must struggle with various problems that have an impact on the way of thinking and actions related to morality. The weakening of morality experienced by Generation Z in the digital era highlights how important it is to instill solid moral values, as well as giving them the ability to choose information and actions that are in line with religious principles and good social ethical norms. One of the steps that can be taken is through a comprehensive education system, which brings together moral, ethical, and spiritual aspects so that this generation can face various obstacles in a wiser future. Digital globalization affects the way young people think, act, and interact. Technological advances and the spread of global culture through the internet and social media have led to various major changes. Despite its advantages, digital

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globalization also triggers challenges to the moral values embraced by teenagers. According to Ilham Hadi, the morality of the young generation is now in a critical condition and needs immediate improvement (Cantri Maesak et al., 2024).

Due to the importance of this topic, this article aims to discuss artificial intelligence from an Islamic ethical perspective and plan the development of AI technology that is in accordance with the teachings of the Islamic religion. With this approach, it is hoped that AI technology will not only be a tool for technological advancement, but also a means of building a just, moral, and beneficial civilization for all mankind. This study also analyzes the moral crisis of generation Z (born 1995-2010) due to digital globalization and focuses on the phenomenological diagnosis of the ethical decline of young people who grew up in the era of social media and advanced technology.

Research Methods.

This study uses the qualitative method of library research to analyze the digital ethics of AI from an Islamic perspective. Data were collected from Sinta or Scopus indexed journals (2023-2025), the Qur'an, Hadith, farwa MUI, as well as UNESCO reports on AI education, with selection criteria: topic relevance (AI ethics + Islam) and scientific authority (Q.S. Al-Isra':36, maqasid Sharia) (Nurrisa & Hermina, 2025). Thematic content analysis was carried out to identify *the principles of Islamic ethics-by-design* (Restu Hoeruman et al., 2023).

The epistemological reasons for the selection *of library research* are: (1) the normative character of religious ethics topics is more appropriately answered through sharia literature studies than field empirics, (2) the symptoms of disruptive AI require a quick preliminary study of the current literature, and (3) quality secondary data from accredited journals are more reliable for the theoretical framework of sharia maqasid than initial interviews. The process includes the collection > critical reading > recording > synthesis Conclusion (Cahyono, 2021).

Results and Discussion.

Artificial Intelligence or AI

Artificial Intelligence helps spread religious messages more effectively and reach more people. With the help of AI technology, religious messages can be tailored to certain groups, just like chatbots that can answer questions about Islam directly. AI also makes learning Islam more personalized. In this way, the learning process becomes more effective and in accordance with the needs of students, helping them understand Islamic values more deeply and focusedly. In addition, AI makes access to Islamic educational materials around the world easier. This provides a greater opportunity for Muslims around the world to deepen their understanding of Islam without language barriers. (Febri Ovianti et al., 2025).

The development of artificial intelligence (AI) technology has become one of the most transformative phenomena in the 21st century, which is increasingly permeating various aspects of human life, from industry, health, education, to religion. The existence of AI not only provides efficiency and innovation, but also sparks a deep debate regarding its impact on human values, ethics, and traditions. In the context of Islamic studies, the use of modern technologies such as AI provides challenges as well as new opportunities to enrich the understanding, delivery, and application of Islamic teachings in the midst of the digital era. The deep and profound tradition of Islamic religious science, which has developed for hundreds of years, must now adapt to technological advances in order to remain relevant and beneficial to humanity. Humanist Islamic studies, which emphasize the dimensions of humanity, tolerance, justice, and pluralism in Islamic teachings, are increasingly important in the midst of rapid and complex world changes. This approach aims to portray Islam as a religion that gives Grace to the whole world, not just to Muslims. In this context, AI has the potential to be an effective tool in supporting the goals of humanist Islamic studies, such as through learning tailored to individual needs, analysis of various religious texts, and assisting in intercultural dialogue (Anas & Hamka, 2025)

Artificial intelligence (AI) emerged as part of the technological revolution and has a major impact on various areas of life. In Indonesia, long-standing educational challenges, such as the balance of the quality of education between regions, limited access to teaching materials, and the low ability to accept technology in the school environment, are increasingly attracting attention when digital technology begins to enter the classroom widely. These changes are not only related to the provision of hardware, but also to the teacher's teaching methods, the way students understand the material, and how to design and implement the learning process. This change is also growing with the emergence of applications that utilize AI as its main basis, one of which is ChatGBT which is designed to facilitate more natural interaction between humans and text-based systems. In schools and colleges in Indonesia, tools like ChatGBT are starting to create changes in the dynamics of teaching, from the role of teachers, learning strategies to students' learning habits (Chandra et al., 2025).

The contribution of AI based on sharia maqasid in Indonesia includes: (Saguni, 2025)

Dimensions of maqasid	AI Applications	Benefits
Hifz Ad-Din	Chatbot fatwa, tutor Al-Quran	Dakwah personal, tajwid otomatis
Hifz nafs/mal	Predictive digital zakat	Distribusi tepat sasaran, transparansi
Hifz 'Aql	Digital Literacy of Islamic Religious Education	Anti-hoax, sharia verification
Hifz Nasl	<i>Ethics-by-Design</i>	Prevent Gen Z's destructive content

Dimensions of Digital Ethics

The rapid development of technology and science has made the application of ethics increasingly important to form an ethical young generation in the future. According to the Great Dictionary of the Indonesian Language (KBBI), ethics is a science that discusses what is good and what is bad, as well as about a person's moral rights and obligations. The importance of ethics in this digital era should not be forgotten, because the boundaries between the real world and the virtual world often make us confused in understanding ethical values. Therefore, ethical education in the digital era is very important (Irma Nurul Utami et al., 2024).

In developing and using AI from an Islamic perspective, it must begin with strong moral principles, such as responsibility, respect for privacy, avoiding negative content, and so on. Islam as a complete value system provides an ethical basis for the use of technology, with the main purpose of benefit. AI should be used as a tool that helps improve the quality of human life in various fields such as health, education, economy, and society. Islamic moral and ethical principles remain the main reference so that AI is not used for purposes that harm oneself or others. Awareness of Amanah and social responsibility is the main key for parties involved in the development and application of AI, so that this technology can be a means to strengthen human values (Aini et al., 2025).

To ensure that technology is used wisely, there are several ethical principles that need to be instilled, namely: (Hartati et al., 2025)

1) Responsibility for information.

In an effort to build a digital ethics based on religious values in the midst of the artificial intelligence (AI) revolution that allows the creation of sophisticated hoaxes such as deepfake videos of political leaders making fake speeches, AI-generated news going viral in seconds, or social media bots spreading mass disinformation on tik tok, whatsapp, and twitter, responsibility for information becomes the most crucial mandate for every Muslim because every word spoken or spread either through status, Reposts, or comments have a direct and wide impact on individual lives such as damage to personal reputation, society through social media sensations, and relationships between the ummah as a whole that can crack ukhuwah Islamiyah. Muslims are obliged to convey the news only after thorough and thorough verification of the truth as taught by the Prophet PBUH in the hadith which means "Cukuoalan for a person is dust if he conveys everything he hears" (HR Muslim), so as to avoid the spread of slander that triggers enmity, ghubah that tarnishes the heart, namimah or ado lamb between brothers, or sensational hoaxes caused due to large material losses such as boycotts of unfounded businesses, even disturbing the stability of home life to trigger riots, the dissemination of irresponsible information not only violates the noble ethics of Islam but weakens the unity of the ummah, damages the image of religion in the eyes of the non-Muslim public, and plunges the perpetrator into a great sin that the angels record as the word of Allah in Q.S Al-Isra':36 which means "Do not follow something that you do not know, Indeed, the hearing, sight, and heart of all of these will be held accountable." In today's digital era where information spreads instantly, this challenge is increasingly precarious so that a Muslim must practice himself from extreme caution: choose a credible primary source instead of chain message, verify facts from various angles via fact-check sites such as TurnBackHoax or Fact-check, cross-check with official media and eyewitnesses, postpone sharing for at least 10 minutes of contemplation, and convey with noble morals full of honesty, justice, wisdom, and sincerity for the common good. This approach not only protects personal honor from the curse of liars, but also makes digital communication an effective means of amar ma'ruf nahi munkar, strengthens the solidarity of Muslims in facing the AI era, and contributes to building a harmonious society of high manners that is blessed both in this world and in the hereafter.

2) Respect the privacy and honor of others.

In the midst of the artificial intelligence (AI) revolution that increasingly threatens privacy through technologies such as *deepfake videos* that can fake a person's face for defamation, data tracking algorithms on the platform tik tok, Instagram, or Facebook that collect personal information unknowingly, as well as AI chatbots that can leak secret chats if hacked, building digital ethics based on religious values requires Muslims to be very respectful of the privacy and honor of others as a form of total obedience to Allah SWT in every risky digital interaction; respecting privacy means consciously protecting personal secrets, sensitive data such as unauthorised family photos, voice recordings of conversations, private chats, medical history, or GPS locations from being shared indiscriminately on social media as such actions can spread deep shame, trigger prolonged psychological trauma, damage social reputations and long-term careers, and hurt fellow Muslims; Islam also strictly prohibits any form of digital bullying such as *cyberbullying* through repetitive scathing comments, doxing that publicly leaks home addresses, phone numbers, or full identities, as well as humiliating others with malicious memes, AI-edited videos, or false accusations which all include major sins such as ghibah, namimah, and slander which are called more cruel than murder in the Qur'an (Q.S Al0Hujurat:12); a pious Muslim must apply the golden principle of the Prophet PBUH "do not do to others what you do not like for yourself" with practical steps such as always asking

for written permission before sharing content about others, refraining from replying to online attacks even when emotions are at their peak for the sake of morality, immediately delete or report inappropriate posts if they have been uploaded to minimize the adverse impact, avoid secretly recording or storing someone's personal data while attending events, whether family, study, or community events, and teach parents and children to understand privacy settings in the app such as turning off auto-location or blocking unwanted followers to be a real role model. This approach not only prevents major conflicts in cyberspace that often lead to real violence, strengthens the bonds of brotherhood among Muslims as mandated in Q.S Al-Mumtahanah:8, but also utilizes digital media as a positive da'wah tool full of blessings, a powerful means of forming the character of the young generation who are resilient in the face of AI temptations, as well as a form of true piety that protects the honor of every servant of Allah both in the mortal world and in the eternal hereafter. so that we are not victims of technology but the development of Islamic digital civilization.

3) Avoid negative content.

In the midst of the increasingly sophisticated artificial intelligence (AI) revolution, where AI algorithms on platforms such as Tik Tok, Instagram, or YouTube intelligently recommend negative content based on the user's search history so that it is easy to trap young people in the digital vicious cycle. Islam strictly prohibits its followers from spreading or consuming various types of toxic content such as hateful material that triggers divisions based on racial, ethnic, or religious differences, as this damages the bonds of brotherhood among Muslims and creates social disharmony, as well as violent content such as videos of brawls, acts of terrorism, or synthetic physical violence that evoke dangerous aggressive nature, hurting the fragile soul, and encourage daily harmful behaviors; No less important, pornographic content and its variations such as erotic material, explicit videos, or immodest images are absolutely prohibited because they pollute the heart with forbidden lust, slowly weaken faith, cause dependency that damages family harmony, and open the door to grave sins such as adultery of vision, hearing adultery, to physical adultery that is threatened with painful punishment in the hereafter, all of this is clearly contrary to the principle of monotheism. the noble morals exemplified by the Prophets, and our responsibility as khalifah on earth. Therefore, the role of parents and families is crucial in shaping the digital ethics of children and adolescents of secondary school age by providing an understanding of sharia from an early age through comprehensive preventive measures such as having a daily dialogue about the dangers of toxic content and its impact on excessive desire, domestic emotional conflicts, and disturbances of night rest, while monitoring children's internet activities so that they understand how AI algorithms that often drive content work popular but destructive so that it can recognize its traps early; For recovery efforts, apply strict household rules such as weekly holidays from gadgets that are replaced by reading the Qur'an with family or doing activities outside the home to restore spirituality, install a screen timer application every 30 minutes to limit exposure, make monthly observations on the use of devices openly to remove bad traces while reflecting on spiritual impacts such as reduced solemnity of worship or the emergence of feelings of anxiety, and prepare concrete personal plans such as "one week without opening social media at night" that helps children become more independent in following accounts containing quality Islamic materials, reporting bad content to the platform, and turning to positive content from Muhammadiyah organizations or faith-strengthening podcasts; Families that consistently apply this will form a generation that is aware, clear of past mistakes, improved learning outcomes thanks to better focus, strong household harmony, and able to lead positive changes in the virtual world full of blessings in this world and the hereafter, not just being a victim of the spread of fake news, or a decline in one's morals.

4) Using technology for good.

Islam encourages its people to utilize technology as a means of goodness that is in harmony with human nature as a caliph on earth, especially in building digital ethics based on religious values in the midst of the rapid artificial intelligence (AI) revolution, where every innovation such as predictive algorithms or *machine learning* It must be directed to a noble goal in order to maintain a balance between technological advancement and spiritual understanding. In the era of AI that dominates daily life, Islamic religious ethics are a crucial guide to ensure that technology is not only efficient but also rahmatan lil alamin, such as developing da'wah AI that personalizes adaptive Qur'anic interpretation content based on the user's level of understanding, thereby improving the quality of life in society in a sustainable manner through inclusive access to religious knowledge for all layers, adding useful knowledge about the history of struggle figures such as Siti Walidah in empowering Aisyiyah women, as well as helping others through AI data analysis for targeted zakat distribution to orphans or disaster victims. Religious ethical AI technology strengthens the global Islamic brotherhood via platforms such as Instagram or YouTube with heart-touching lecture recommendations, interactive Qur'an tartil tutorials, and inspiring stories that reach across regions without geographical boundaries, while spreading the values of kindness, truth, and compassion through sharia chatbot bots that answer fiqh-like questions instantly and accurately. In addition, AI facilitates real service such as blockchain-based predictive donations for earthquake or flood disasters, *matching* sharia infak for economic empowerment, as well as positive content such as the tafsir juz 30 podcast through AI-Assisted or whatsapp groups with anti-hoax automatic moderation, which reflects efficient sigital infak and

modern mutual cooperation. This in-depth approach requires Muslims to apply the principles of monotheism in AI design – avoid discriminatory bias, deepfake slander, or data manipulation with fatwa-based halal content filters, ihsan algorithm audits, and sincere intentions to become a field of charity such as AI Voice prayer reminders, inclusive study webinars, or self-development sunnah fasting applications. Thus, in the AI revolution, a pious Muslim builds religious digital ethics through every interaction, upload, or query of AI as a worship that brings himself closer to Allah SWT, strengthens ukhuwah Islamiyah, improves collective welfare, and realizes a glorious Islamic civilization that transforms technology from potential temptation into a tool of change that is always positive, and full of blessings both in this world and in the hereafter.

5) Social responsibility in the use of technology.

Islam teaches that social responsibility in using technology is increasingly important, especially in the midst of the development of the artificial intelligence (AI) revolution. Every individual must understand that advanced digital technology, such as AI, is not only a personal tool, but also a mandate from God that must be used for the public good, providing great benefits to society in a sustainable manner. From the point of view of Islam that cares for all creatures, a Muslim is obliged to contribute positively through AI technology with sincere intentions to Allah. Innovations such as da'wah chatbots or content personalization algorithms can be a noble means of service, for example by sharing religious knowledge through AI platforms such as automatic uploads of light interpretation materials or the History of Siti Walidah on social media that are optimized by *machine learning* so that they can reach thousands of PAI students appropriately. In the AI era, da'wah support is increasingly equitable and inclusive, such as *AI-based virtual Live Streaming with real-time transcriptions*, moral review podcasts recommended by ethical algorithms, or discussion groups on WhatsApp with sharia moderation bots that prevent the spread of fake news. This helps strengthen the brotherhood of fellow Muslims amid the rise of digital information. Islamic values and teachings encourage the use of digital technology in a moral manner, so that AI is not used for *deepfake* manipulation or discriminatory bias, but is built on the principles of trust, justice, and kindness. This is done by applying halal content filters and conducting algorithmic audits based on the MUI fatwa. Thus, in the midst of the accelerating AI revolution, individuals who have social responsibility will make technology a field of eternal merit and charity, strengthen the unity of the ummah, improve the welfare of the Commons, and create a harmonious digital society in accordance with the values of monotheism. The contributions and goodness that are done every day can turn into goodness that Allah SWT is pleased with in this world and the hereafter.

In addition to instilling these ethical principles, Plagiarism that occurs due to deviations in values and ethics can be minimized and avoided by paraphrasing AI-generated answers. Paraphrasing is the activity of reconveying statements or quotes from a work with a different grammatical structure, but still retaining its original meaning. Paraphrasing is not only done to reduce the risk of plagiarism from AI, but also becomes a mandatory thing that a scientific writer must do when he wants to cite the work of others. Therefore, paraphrasing can be said to be a form of ethics in the process of writing scientific papers because its benefits are very great in reducing the risk of plagiarism. There are several strategies that can be applied in the use of AI, namely *moral knowing, habituation, and academic culturalization*. *Moral knowing* aims to provide an understanding of the ethics and morals that must be held when a person uses AI in completing academic tasks. Furthermore, *Moral Knowing* requires *habituation* or academic habituation that forms behavioral habits in accordance with correct norms and ethics. These two things require further action in the form of building an *interrelated and consistent* academic culture (Gandasari et al., 2024).

Islamic Ethics – by – Design for Artificial Intelligence

The implementation of this framework can begin with the development of sharia-compliant AI ethical guidelines accepted by Islamic financial institutions, hospitals, and digital platforms. The guidelines should include technical standards (such as the use of explainable AI for transparency) and legal procedures (such as dispute resolution mechanisms). In addition, further research is needed to test the effectiveness of these frameworks in specific cases, such as the use of AI in Islamic banking or the moderation of social media content (Habib, 2025).

In the context of Islam, the application of AI must be based on moral values based on Islamic principles so that the technology is used wisely and fairly. The reliability of the information provided by the AI-based application as well as the validity of the religious advice provided by the chatbot need to be given special attention. In addition, social media as a digital da'wah platform must be managed carefully to prevent the spread of extremism and misinformation. The application of AI in Islamic studies and da'wah offers excellent opportunities, such as improving the accessibility of auci texts and efficiency through digitization and prayer time reminder applications. However, major challenges arise from issues of ethics, reliability, algorithm bias, and social impact. The ethics of using AI must be based on Islamic principles so that the technology is used wisely and fairly. The reliability of the information from the AI application as well as the validity of the religious advice provided by the chatbot requires close supervision. In addition, social media as a digital da'wah platform must be managed carefully to prevent the spread of extremism and misinformation. Therefore, human oversight,

strict regulation, and transparency in the use of data are needed so that the benefits of AI can be maximized and the risks minimized (Tunggala, 2025).

In understanding AI ethics, the values of the hadith teachings provide a perspective that involves transparency and accountability. This concept has profound implications in designing and implementing AI technology, emphasizing that wholeness and responsibility are an important part of ethical technology development. The extent to which artificial intelligence can be explained and responsibility for the impact it finds are critical considerations in enforcing the continuity between intelligence and ethics (Mufid, 2024).

The era of artificial intelligence brings new challenges to existing value systems. Technology that is made to make human life easier can actually cause dehumanization, when humans are only considered part of the algorithm. In a situation like this, Islamic educational ethics become a normative barrier so that technological developments do not violate human nature. Mahbubi, emphasized that in the digital era, the axiology of Islamic education must place AI within the framework of monotheistic ethics, namely the belief that all forms of knowledge and technology are mandates that must be managed for the benefit of the ummah, not for domination.

Philosophically, actions that are valuable in Islamic education are actions that are oriented towards *maslahah* and *'adl* (justice). Technology that is not governed by correct values will only widen inequality and accelerate moral glue. Therefore, Islamic education needs to introduce the principles of Islamic digital ethics, which are a set of values that direct humans in the use of technology in a fair, honest, and responsible manner (Juliyanti et al., 2026).

The Role of Islamic Religious Education in Shaping Digital Ethics

Technological advancements, especially in the field of artificial intelligence (AI), have transformed many sectors, including education. In the field of Islamic education, the use of AI provides opportunities to improve the quality of learning, adjust materials according to individual needs, and increase the effectiveness of the overall educational process. In today's digital era, adaptability is important in various aspects of life, including religious education. The use of AI in Islamic learning can provide a more interactive learning experience and according to everyone's needs. For example, AI can be used to present materials that are appropriate to the level of understanding and needs of each student, so that learning is more personalized and effective. In addition, this technology also assists teachers in monitoring students' learning progress thoroughly, providing instant feedback, and identifying areas for improvement.

The use of AI in Islamic education includes the use of intelligent chatbots for religious guidance, adaptive learning platforms, and a more objective and accurate assessment system. AI has the potential to increase effectiveness and productivity in the learning process. AI technology is able to create more interesting and interactive teaching materials, such as educational videos, animations, or simulations that depict stories in the Qur'an and the Prophet's life journey. In addition, technologies such as *augmented reality* (AR) and *Virtual Reality* (VR) can provide a more immersive learning experience, allowing students to experience firsthand events in Islamic history in a real and interesting way. In addition, AI can also analyze learning data to assess student development, assist teachers in evaluating teaching methods, and provide recommendations to improve strategies. While AI has many benefits, there are ethical challenges to consider. The use of AI in Islamic Education can cause distortion and misinterpretation of religious teachings. Therefore, it is important to develop ethical algorithms, engage religious experts in technological oversight, and improve digital literacy for educators and learners. This emphasizes the importance of ethics in the development and application of AI so that technology can be used effectively in Islamic Education without harming the authenticity and integrity of religious teachings (Arifin, 2025).

Islamic education management is a way of managing educational institutions based on Islamic values, starting from planning, implementation, supervision, and evaluation. These values come from the Qur'an and Hadith, which are the main guides in carrying out managerial tasks. This includes human resource management and a curriculum that focuses not only on academic achievement, but also on the development of one's character and faith. The management of Islamic education is distinctive because it combines secular and religious aspects in every policy taken. Technology must also be adjusted to be in line with the principles of Islamic law, including maintaining privacy, justice, and goodness in the education management process (Rhendica & Budianto, 2024)

The use of artificial intelligence (AI) in Islamic studies, if not overseen by a strong Islamic ethical framework, can be a hegemonic tool that absorbs, monopolizes, and even uses it for specific purposes in understanding religion. AI can actually weaken free Islamic thought, and turn it into a machine that controls information, running on algorithms without guiding values. As a result, the diversity of Islamic thought that lives in tradition can be overlooked. Hegemony in this context refers to a situation in which the AI system only displays one interpretation, one sect, or one view of Islam, and makes it an unquestionable truth. This is contrary to Islamic scientific principles that respect differences of views (*ikhtilaf*), freedom of *ijtihad*, and openness to various authoritative sources. In this context, AI can reinforce simple ways of thinking, simplifying the complexity of Islamic law, socio-cultural diversity, and sharia goals, which is impossible for a literalistic data-driven machine to claim.

Even more worrying, when AI systems are developed with biased data, regulated by parties who do not understand sharia, or used for the sake of identity politics and religious commercialization, AI is not a tool to support knowledge, but a tool that makes certain ideologies. This has happened in several digital fatwa and interpretation applications that do not include scientific sanad and do not show legitimate religious authority, resulting in knowledge that appears Islamic but does not meet the ethics and depth of tradition. Therefore, the need for Islamic ethical supervision is very important in

every stage of Islamic technology development, starting from planning, algorithm design, data training, content validation, to presenting information to the public. As Akifah (2025) argues, ethics is not only in the form of moral supervision, but must be part of the logic of the system itself, which is a system that is able to understand that not all religious questions can be answered correctly or wrongly, and not all knowledge can be represented through text alone (Akbar & Saude, 2025).

Challenges and Solutions

The main challenge in Islamic education in the digital age is how to balance the use of technology with character formation according to Islamic teachings. Individuals living in highly connected environments are often exposed to global values that are incompatible with Islamic moral principles. Therefore, education must remain the guiding principle for strengthening true religious values. Religious learning must be able to adapt by integrating the right technology in order to attract interest in learning and strengthen individual ethics. In addition, Islamic Religious Education teachers have an important role in instilling moral values in the midst of technological developments, the application of Islamic values in learning must be carried out continuously so as not to lose their spiritual meaning. With the right strategy, the flow of technology can not only be overcome, but also used to form a generation of Muslims with noble character and character (Nayla Tiara Puspa & Syamsul Aripin, 2025).

The challenges that may occur are as follows: (Ramadhani & Aripin, 2025)

1) Infrastructure and the digital divide.

One of the major problems in Islamic education today is the inequality in access to technology. Many Islamic educational institutions, especially those in remote areas or the 3T category (disadvantaged, outermost, deprived), do not have adequate facilities such as the internet, digital tools, or AI-based learning systems. This causes a gap in access to digital learning, so that Islamic education can lag behind other education systems. This condition widens the gap between students or students in big cities and those in undeveloped areas, so that it can hinder the goal of Islamic education to form a generation of knowledge and noble character equally.

2) Digital literacy teachers and students.

The ability of PAI teachers and Islamic educators to use digital technology is still a real challenge. According to Ahmad Choirun Najib's research, PAI teachers face six challenges in using AI, including low digital literacy, lack of facilities, inadequate preparation, immature technology use ethics, theological issues, and interaction problems in learning. In addition, other research states that the preservation of learning methods to digital has not been followed by the development of teacher competencies in a structured manner. Without good digital literacy, technology can be used carelessly without paying attention to values, manners, and character formation, which is the core of Islamic education.

3) Challenges of Ethics, Values, and Spirituality.

The use of AI and digital technology in Islamic Education also brings ethical and values challenges that need to be taken seriously. For example, the use of AI to automatically emit assignments or chatbots in the form of da'wah can reduce direct interaction between teachers and students. In fact, the interaction between teachers and students, which is referred to as the murabbi-mutarabbi relationship, is very important in Islamic education. In addition, there are concerns that digital or AI content may not be in accordance with Islamic teachings if not properly controlled, such as systematic errors, student data privacy issues, or attempts to change religious education. Therefore, the use of technology in Islamic education must remain linked to digital manners, civilized values, and spiritual responsibility so as not to lose the essence of Islamic education itself.

4) A curriculum that is out of sync with technology and globalization.

There are still many Islamic education curricula that have not been updated to keep up with the development of the digital and AI era. Research shows that many Islamic schools still teach traditional material, despite the rapid development of technology. On the other hand, in the context of AI, research shows that the use of AI in Islamic research is more often considered as an addendum to, rather than part of a structured and systematic curriculum. This condition causes Islamic education to have difficulty being civilized with the challenges of the 21st century, such as digital literacy and critical thinking skills.

5) Digital environmental disruption and disinformation.

In the digital era, Islamic students and educational institutions are also exposed to incorrect information, including religious hoaxes, content that contradicts Islamic values, or global cultural influences that can include manners and spirituality. Literature articles say that cyberspace can be a space to spread misinformation that endangers Islamic values. This requires Islamic education not only to teach religious knowledge, but also to prepare students to become digital literacy who are able to choose the right content, maintain manners in bold interactions, and remain consistent with Islamic moral values.

To address this problem, a comprehensive solution is needed that involves various elements of society. Teachers play an important role in dealing with this problem. Educators and other teaching staff need to continue to evolve in teaching methods that are not only relevant to technological advances but also capable of forming strong character values. For example, teachers can use digital technology to teach concepts such as honesty, responsibility, and empathy in an interactive and engaging way. Digital-based character education can also be designed to increase students' awareness of the importance of digital ethics and its impact on their lives (Maisy Apriyani Wilanda et al., 2025).

To overcome various ethical problems that arise when using artificial intelligence, this automated information system has great ability to disseminate religious material that does not violate the law, is not contextual, or even offensive to Islamic teachings. If it is not managed properly by the authorities and directed according to sharia principles, this can be contrary to the teachings of Islam. Therefore, it is important to ensure that artificial intelligence does not become a means of dividing Muslim society, spreading extreme thoughts, or violating the principle of universal concern (*rahmatan lil 'alamin*). Therefore, it is necessary to involve scholars, academics, fatwa institutions, and other parties in jointly drafting regulations. Thus, the use of artificial intelligence in da'wah is not only legally permissible, but also recognized in Islamic law and provides social benefits. In addition, there is also a need for a digital da'wah supervisory institution that collaborates with technologists and sharia scholars to supervise the process of data management, learning, and the creation of artificial intelligence models in da'wah. With the right regulations, artificial intelligence-based da'wah can be an effective means of spreading Islam that is moderate, tolerant, and based on values, not just as a communication tool that depends on market logic or viral content (Aril et al., 2025).

Conclusion

This research shows that artificial intelligence (AI) can be a strategic tool in the development of Islamic education and da'wah, as long as it is placed within the framework of Islamic ethics and values. The main contribution of this research is to strengthen the idea of "*Islamic ethics-by-design*", which is about the way technology, especially AI must be designed, developed, and used from scratch based on the principles of maqasid shari'ah, monotheism, and the benefit of humans. Thus, AI is not considered a source of authority in religious matters, but rather as a tool that helps in the learning process, expands access to knowledge, and encourages a more humane, moderate, and inclusive approach to Islam.

From a practical point of view, the results of this study show the need to integrate digital literacy, AI ethics, and supervision from a religious perspective in Islamic education policies, curriculum development, and the use of AI for da'wah and social services such as zakat, education, and content moderation. However, this research still has limitations because it is conceptual and based on literature reviews, so it has not tested the application of AI directly in educational institutions or Muslim communities. Therefore, further research is needed to evaluate the effectiveness, technical challenges, as well as real impacts of using AI based on Islamic ethics in a more specific context.

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