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Artificial Intelligence and Islamic Ethics: Exploring Sharia Principles in Facing Future Technologies

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Abstract

Artificial intelligence (AI) is rapidly evolving and presents ethical issues related to algorithmic fairness, privacy, transparency, accountability, information security, and human dignity. In an Islamic context, these issues require an ethical framework that not only determines whether technology is halal (permissible) or haram (forbidden) but also assesses the purpose, process, benefits, risks, and impacts of its use. This study aims to explore sharia principles relevant to the development of AI and to formulate an Islamic ethical framework for future technology governance. The study uses normative Islamic legal methods with conceptual and bibliographic approaches. The analysis is conducted qualitatively by linking AI ethical issues with Islamic principles *maṣlah*, *'adl, amanah*, *ṣidq*, *lā ḍArar wa lāḍirār*, *sadd al-dharā'i*, and *Maqāṣid al-Syarī'ah* The research results offer an Islamic AI Ethics model consisting of six stages, namely Sharia Foundation, Human Dignity Assessment, *Maqāṣid* Impact Assessment, Harm and Benefit Assessment, Human Accountability, and Continuous Ethical Governance. This model places sharia as the normative foundation, maqāṣid as a protection orientation, humans as the primary subject, and accountability as a control mechanism. This framework can support the development of AI that is innovative, fair, safe, responsible, and oriented toward the benefit of humanity.

Keywords: Artificial Intelligence; Islamic Ethics; *Maqāṣid al-Syarī'ah*; *Maṣlaḥah*; Artificial Intelligence Governance.

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INTRODUCTION

Artificial intelligence (AI) has become one of the most influential technologies affecting human life. AI is no longer limited to simple computing activities, but has been used in education, healthcare, finance, industry, government, law, communications, and various public service sectors. The development of generative AI also enables technological systems to generate text, images, sound, video, program code, and recommendations based on large-scale data processing. These changes demonstrate that AI is not merely a technical instrument but has become part of the decision-making process and the shaping of human behavior (Zaenudin & Riyan, 2024).

These developments present increasingly complex ethical issues. AI can improve the efficiency and quality of services, but it can also result in algorithmic discrimination, privacy violations, information manipulation, the spread of false content, technological dependency, and decision-making without adequate transparency. These issues become even more serious when decisions made by AI systems have consequences for human rights, dignity, security, property, and life. Therefore, discussions about AI cannot simply be conducted from a technological perspective. An ethical framework is needed that can provide boundaries regarding the purpose, process, use, and impact of technology (Aslim et al., 2026).

In the Islamic context, technological developments do not fundamentally conflict with sharia principles. Islam allows humans the freedom to develop knowledge and utilize available resources for the common good. However, this freedom is not absolute. The use of technology must consider the principles of justice, utility, responsibility, respect for human dignity, protection of rights, and prevention of harm. Therefore, the primary issue lies not in whether AI is permitted or prohibited, but rather in how AI is developed and used to remain within the bounds of sharia values (Laili & Umami, 2024).

The principle of maqāṣid al-syarī'ah has important relevance in answering this question. MaqāṣIslamic law places the protection of religion, life, intellect, lineage, and property as fundamental interests in human life. In contemporary thought, this scope is also expanded through discussions of human dignity, justice, freedom, protection of rights, and the public good. This framework can be used to evaluate AI based on its actual impact on humans and society.

Besides maqāṣIslamic ethics also has a number of principles relevant to AI governance. The principle of justice ('adl) can be used to assess algorithmic discrimination and bias. The principle of benefit (ma'lah)*ṣlaḥAh*) can be used to assess the social benefits of technology. The principle of trustworthiness can be the basis for the responsibility of AI developers, providers, and users. The principle of honesty (*ṣidq*) is related to the accuracy of information and transparency of the system. Meanwhile, the principle of lā*ḍArar wa lāḍirār*provide a normative basis for preventing technology from causing harm to individuals and society (Nasution et al., 2025).

A growing body of research on AI ethics has emerged within the philosophy of technology, law, public policy, and digital ethics. However, these approaches have not always systematically integrated Islamic ethical principles into the AI lifecycle. Islamic studies of

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technology also often focus on the legal status of specific technology uses, while issues of governance, algorithm design, transparency, accountability, and social impact have not received adequate attention. This situation highlights the need to develop approaches that go beyond determining whether AI is halal (permissible) or haram (forbidden) and also evaluate the processes and impacts of AI use (Al-Faqih et al., 2025).

This article aims to explore Islamic ethical principles relevant to the development of AI and to formulate a conceptual framework for AI governance oriented toward Sharia values. This article specifically addresses three issues: First, how AI presents ethical issues in contemporary life. Second, what Sharia principles can be used to address these issues. Third, how these principles can be constructed into an Islamic ethical framework to address future technological developments.

METHOD

This study uses a normative Islamic legal research method with a conceptual and library approach. The conceptual approach is used to analyze the relationship between artificial intelligence, Islamic ethics, and maqā (the meaning of Islamic law).ṣid al-syarī'ah, and the principles of Islamic law. A bibliographic approach is used to examine academic sources related to AI, technological ethics, Islamic philosophy, usul fiqh, maqāṣid al-syarī'ah, and technology governance (Riyadi, 2026).

The research sources consist of primary and secondary sources. Primary sources include the Qur'an, hadith, Islamic jurisprudence, and literature on the principles of Islamic jurisprudence and the principles of Islamic jurisprudence.ṣid al-syarī'ah. Secondary sources include academic books, journal articles, scientific reports, and policy documents on artificial intelligence and technology ethics. The analysis was conducted qualitatively by identifying Islamic normative principles, linking them to AI ethical issues, and then developing a conceptual framework that can be used to evaluate the use of AI (Karina, 2025).

The analysis was conducted in three stages. First, identifying ethical issues arising from the use of AI. Second, mapping these issues with sharia principles. Third, constructing an ethical framework based on maqāṣid, which can be used as an evaluation instrument for the development and use of AI. This approach positions sharia not only as an instrument for determining the legal status of a technology but also as a framework for ensuring that technology generates benefits and minimizes harm.

RESULTS AND DISCUSSION

Artificial Intelligence and the Transformation of Ethical Issues of Sharia Principles

The study's findings indicate that the development of AI raises ethical issues in at least five key areas: fairness, privacy, transparency, accountability, and impact on human dignity. These issues arise because AI systems operate through data, algorithms, and computational models that are not always understandable to users. When systems make incorrect or discriminatory decisions,

questions arise about who should be held accountable and what mechanisms can be used to correct them(Hasanah, 2024).

The first issue relates to algorithmic fairness. AI systems learn from available data. If that data contains inequalities or biases, the system can reproduce or even reinforce those inequalities. This risk can arise in recruitment processes, credit granting, educational assessments, healthcare, and various other forms of service. From an Islamic perspective, this condition is directly related to the principle of 'adl.' The Quran places justice as a fundamental principle in social relations. Therefore, AI systems cannot be judged solely on their accuracy. They must also be assessed on whether their use treats humans fairly (Aini, 2025).

The second issue is privacy. AI requires vast amounts of data to perform analysis and generate predictions. Excessive data collection can reduce an individual's control over their personal information. The issue becomes even more complex when data is used for purposes unknown to or unapproved by the data owner. From an Islamic ethical perspective, protecting privacy is linked to respect for individual honor and rights. The prohibition on disguising and exposing others' faults in the Quran demonstrates that information about individuals cannot be treated freely without moral boundaries (Irawan, 2024).

The third issue relates to transparency. Many AI systems operate through computational processes that are difficult for users to understand. This can lead to the black box phenomenon, where users receive a decision without understanding the underlying rationale. In the context of decisions that have legal, economic, educational, or social implications, transparency is a key requirement.*ṣidq*and trust in Islamic ethics demands honesty and responsibility in the process of using technology(Ardiansyah et al., 2026).

The fourth issue is accountability. AI lacks moral responsibility in the human sense. Therefore, responsibility must remain with the humans and institutions that design, provide, operate, or use the system. Developers cannot entirely blame the algorithm. Similarly, users cannot assume AI output is unverifiable truth. The principle of trustworthiness asserts that the use of technology must be accompanied by responsibility for its consequences (Ramadhan et al., 2026).

The fifth issue relates to human dignity. AI can replace some human jobs, influence personal decisions, and shape patterns of social interaction. If used without limits, technology can reduce humans to mere objects of data and predictions. The Islamic perspective places humans as beings with dignity. Therefore, technological development should be directed towards strengthening human capacity, not diminishing their moral responsibility.

Studies show that there are a number of sharia principles that can serve as the foundation for AI ethics. The first principle is *maṣlaḥah,* this principle places human well-being as a key consideration in developing laws and policies. AI can be considered positive when it provides tangible benefits, such as improving access to education, accelerating healthcare services, increasing administrative efficiency, and helping resolve social issues. However, Benefits cannot be understood solely in terms of economic or efficiency gains. A technology can increase

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productivity but remains problematic if it results in discrimination or privacy violations. Therefore, a comprehensive assessment of benefits must be conducted. The benefits of technology must be weighed against the risks and harms it may cause.(Ruhtiani, 2025).

The second principle is 'adl', or justice. This principle is relevant to addressing algorithmic bias and digital discrimination. AI should be designed to prevent differential treatment based on irrelevant characteristics. Evaluations of AI should consider who benefits, who bears the risks, and whether the distribution of benefits and risks is ethically justified. The third principle is trustworthiness. Data, algorithms, and technology are instruments that must be managed responsibly. Trustworthiness requires developers and users to maintain data security, limit the use of technology to legitimate purposes, and monitor system outcomes. This principle also emphasizes that the greater the impact of a technology, the greater the demand for accountability from those who use it.(Susilo & Kamila, 2026).

The fourth principle is lā*ḍArar wa lāḍirār*This principle provides a basis for preventing harm. In the context of AI, it can be used to assess the use of technology that results in manipulation, deception, discrimination, privacy violations, or social harm. AI cannot be judged solely on its benefits. Potential harm must also be analyzed from the design stage. The fifth principle is sadd al-dhara'i. This principle emphasizes preventing the means that can lead to harm. Its relevance to AI is seen in technologies with a high potential for misuse. Generative AI systems, for example, can be used to generate useful information, but they can also be used to create digital manipulation, deception, and disinformation. Therefore, oversight does not have to wait for harm to occur. Prevention can be implemented from the development and implementation stages (Desrivariza, 2026).

Relevance of Maqāṣid al-Syarī'ah towards Future Technology

Maqāṣid al-syarī'ah provides a relevant normative framework for evaluating the development of artificial intelligence and future technologies. The maqā approachṣAI not only questions the legal status of a technology but also assesses its purpose, benefits, risks, usage processes, and impact on human life. This is crucial because AI has the ability to process large amounts of data, generate recommendations, make predictions, and support decision-making. Under these conditions, assessing AI cannot be done solely on the basis of its technological characteristics. Analysis must also consider the social, economic, legal, moral, and humanitarian consequences that arise from its use. The five main objectives of maqāṣid, namely*ḥifẓal-din*,*ḥifẓal-nafs*,*ḥifẓal-ʿaql*,*ḥifẓal-nasl*, And*ḥifẓal-māl*, can be contextualized to read the opportunities and risks of AI in various sectors of life (Jasmin et al., 2025).

First,*ḥifẓal-din*or religious protection can be used to assess the use of AI in Islamic education and the dissemination of knowledge. AI can assist with literature searches, the translation of religious texts, the development of learning materials, and access to various Islamic sources. However, the use of AI in the field of religion also carries epistemological risks because the system can generate erroneous information, mix various opinions, or provide invalid references. These risks are further complicated by AI's generative ability to produce text, voice,

images, and videos that resemble religious figures. Such content can influence public understanding of Islamic teachings if accepted without verification. Therefore,*ḥifẓal-din*In the AI era, it does not only mean safeguarding religious practices, but also maintaining the integrity of religious knowledge through source verification, transparency in the use of AI, and the involvement of competent scientific authorities.(Nilamsari, 2025).

Second,*ḥifẓal-nafs*or life protection has strong relevance to the use of AI in healthcare, transportation, safety, and disaster management. AI can help analyze medical data, detect diseases, predict risks, and improve the efficiency of healthcare services. The technology can also be used to support transportation systems and public safety. However, algorithmic errors can have serious consequences when AI decisions directly relate to human safety. Misdiagnosis, inaccurate predictions, or automated system failures can lead to physical harm and loss of life. Therefore, the application of AI in high-risk sectors requires the precautionary principle, system testing, technological security, corrective mechanisms, and human oversight. From a maqā perspective,ṣid, the greater the consequences of technology on human safety, the higher the demands for its accuracy and accountability.(Nurjanah & Derysmono, 2026).

Third,*ḥifẓal-'aql*Intellectual protection is becoming increasingly important due to AI's ability to rapidly generate and distribute information. AI can aid education, research, data analysis, and knowledge development. However, excessive reliance on AI can diminish humans' ability to think critically and make independent decisions. Other issues arise through the spread of disinformation, information manipulation, deepfakes, and synthetic content that is difficult to distinguish from authentic information. These conditions can influence how humans perceive reality and form decisions. Therefore, intellectual protection in the AI era needs to be directed at strengthening digital literacy, information verification capabilities, academic integrity, and critical thinking skills. AI should function as a supporting instrument for intellectual processes, not replace the entire human thought process.(Nuroini, 2026).

Fourth,*ḥifẓal-nasl*Genetic protection has gained new relevance through the development of AI in reproductive health, genetics, biotechnology, and biological data management. AI can help analyze genetic information, detect the risk of hereditary diseases, and support reproductive health research. These uses can benefit the health of families and future generations. However, genetic data is sensitive because it not only provides information about individuals but can also reveal the biological conditions of family members. Misuse of this data can lead to discrimination and privacy violations. AI can also be used to support genetic selection processes, which raises moral and legal issues. Therefore,*ḥifẓal-nasl*In the context of future technology, it is necessary to include family protection, biological privacy, genetic data security, as well as preventing the use of technology for purposes that degrade human dignity or result in discrimination against potential offspring.(Sukmawati & Maulida, 2026).

Fifth,*ḥifẓal-māl*Asset protection is closely related to the use of AI in banking, fintech, trade, investment, and various digital economic activities. AI can improve transaction efficiency, detect fraud, analyze risks, and assist in financial decision-making. However, the use of algorithms in

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the economic sector can also create new risks such as discrimination in credit assessments, market manipulation, digital fraud, and automated decisions that are difficult for consumers to understand. Therefore, asset protection requires algorithm transparency, data security, complaint mechanisms, and accountability for system decisions. The principle of*ṣlaḥAh*and lā*ḍArar wa lāḍirār*can be used to assess whether the economic benefits generated by AI are worth the risks to society. The use of technology must provide tangible benefits without opening up opportunities for exploitation, fraud, or disproportionate harm.(SA, 2026).

Based on the overall analysis, maqāṣid al-syarī'ah should not be placed only as an instrument to determine the halal or haram of AI. Maqāṣid can serve as an evaluation framework that assesses the goals, processes, benefits, risks, impacts, and accountability of technology. This approach can be developed through a multidisciplinary assessment.*ṣlaḥAh*and mafsadah, the principles of justice, trust, prevention of loss, and sadd al-dharā'i against potential misuse of technology. With this framework, AI can be developed innovatively without neglecting the protection of religion, soul, mind, lineage and property. MaqāṣThus, id al-syarī'ah can serve as a foundation for developing human-centered, risk-sensitive, and values-based AI ethics. This approach allows Islamic law to dynamically respond to future technologies while maintaining the normative principles that underpin sharia.

Islamic AI Ethics Model

Based on a study of the relationship between artificial intelligence and Islamic ethical principles, this article proposes an Islamic AI Ethics model as a normative framework for assessing the development and use of AI. This model is based on the assumption that technology cannot be evaluated solely on its technical capabilities or economic benefits. Every AI system has consequences for humans, both individually and socially. Therefore, ethical evaluation must be conducted from the goal formulation stage to the system's use and evaluation. This model consists of six interconnected stages: Sharia Foundation, Human Dignity Assessment, Maqā (Islamic Principles), and the Principle of the Right to Use.*ṣid Impact Assessment, Harm and Benefit Assessment, Human Accountability,*and Continuous Ethical Governance. These six stages form an evaluation process that places sharia as the foundation, humans as the main subject, maqāṣid as orientation, and accountability as a control mechanism(Nilamsari, 2025).

The first stage is the Sharia Foundation. This stage places basic sharia principles as the initial foundation for the development and use of AI. Developers must consider not only whether a technology can be created and used, but also whether its intended use aligns with the values of justice, trustworthiness, honesty, public welfare, and prevention of harm. The principle of 'adl requires that AI systems not result in discriminatory treatment. The principle of trustworthiness demands responsible management of data and technology.*ṣidq*related to honesty of information and transparency. Meanwhile, the principle of*ṣlaḥAh*Directing technology towards accountable benefits. This stage is crucial because the initial goal of technology development will influence the entire subsequent process. AI that is initially designed to exploit data or manipulate users will

be difficult to direct into a technology that is fully oriented towards the public good.(Nursari et al., 2025).

The second stage is the Human Dignity Assessment. At this stage, AI systems are assessed based on their impact on human dignity, freedom, privacy, security, and rights. The Islamic perspective positions humans as subjects with honor and moral responsibility. Therefore, humans should not be reduced to a collection of data that can be processed indefinitely. The collection of personal data must have a clear, proportionate, and accountable purpose. The use of AI also requires consideration of whether the system disproportionately limits human freedom or results in decisions that disadvantage certain groups. This principle becomes increasingly important when AI is used in fields that have direct consequences for human life, such as recruitment, education, healthcare, financial services, law, and public services. Thus, the success of an AI system is measured not only by its accuracy and efficiency, but also by its ability to safeguard human dignity and rights.(Yunilhamri & Mawardi, 2025).

The third stage is Maqāṣ*id Impact Assessment*This stage aims to identify the impact of AI on the fundamental interests protected by the maqāṣid al-syarī'ah. Developers and users need to assess whether technology contributes to the protection of religion, life, intellect, descendants, and property. In the contemporary context, this assessment can be extended to the protection of personal data, human dignity, social justice, security, freedom, and the public interest. For example, the use of AI in education needs to be assessed based on its contribution to the development of reason and knowledge. The use of AI in healthcare needs to be linked to the protection of life. The use of AI in financial systems needs to consider the protection of property. Meanwhile, the processing of biological and genetic data needs to consider the protection of family and descendants. This approach makes maqāṣid does not stop as a theoretical concept, but becomes an instrument for reading the concrete impact of technology.

The fourth stage is Harm and Benefit Assessment. This stage emphasizes the need for a balanced assessment of the benefits and potential harms generated by AI. A technology cannot be deemed ethical simply because it produces certain benefits. The assessment must consider who benefits, who bears the risks, the extent of those benefits, and the severity of the potential harms. The principle of jalb al-maṣ*Aliḥwa dar' al-mafāsid*provides a basis for reconciling these two interests. If AI provides significant benefits with manageable risks, its implementation can proceed with adequate oversight mechanisms. Conversely, if the technology poses serious risks to safety, privacy, security, or human rights, restrictions or mitigation are necessary. The principle of "sadd al-dhara'i" is also relevant at this stage to prevent the use of technology that has the potential to become a means of harm. Thus, this model is not merely reactive to harm but also encourages early risk identification.

The fifth stage is Human Accountability. This stage emphasizes that moral and legal responsibility remains with humans, even if certain processes are carried out by AI systems. AI cannot be held responsible for decisions that harm humans. Responsibility must be traceable to the developer, system provider, institution, operator, or user, depending on their respective roles.

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The principle of trustworthiness is an important foundation in this stage because each party has an obligation to use technology for legitimate and responsible purposes. Human oversight is becoming increasingly important in the fields of health, law, education, finance, and public services. In these contexts, decisions with significant consequences should not rely entirely on algorithmic output. Mechanisms for review, correction, objection, and human intervention should be in place when the system produces erroneous or unfair decisions.(Dita et al., 2025).

The sixth stage is Continuous Ethical Governance. AI ethics cannot stop at the design stage because technological systems are constantly changing. Data can change, algorithms can be updated, usage patterns can evolve, and the social environment can create new risks. Therefore, AI systems require continuous evaluation. This evaluation includes algorithmic fairness, system security, privacy protection, accuracy, transparency, accountability, and social impact. Evaluations are also necessary when significant changes occur to data, algorithm models, intended uses, or user groups. If a system is proven to produce uncontrollable harm, institutions must have the authority to limit, stop, or replace the system. This principle demonstrates that AI governance from an Islamic perspective must be dynamic and adaptive, while still adhering to sharia principles as normative boundaries.(Raharjo, 2023).

Overall, the Islamic AI Ethics model demonstrates that Islamic ethics regarding artificial intelligence is process-oriented. Assessment is not limited to the final product, but encompasses the entire technology life cycle, from goal setting, system design, data collection, information processing, decision-making, implementation, monitoring, evaluation, and even system termination if it results in unacceptable harm. This model also demonstrates that maqā (objectives)ṣid al-syarī'ah can be developed into a more operational technology evaluation instrument. Sharia provides value orientation, maqāṣid provides protection objectives, ethical principles establish boundaries for behavior, and accountability mechanisms ensure that responsibility remains with humans. With this framework, AI development can be directed toward producing innovations that are not only sophisticated and efficient, but also fair, safe, transparent, responsible, and oriented toward the benefit of humanity.

Reconstructing the Relationship between Sharia and Technology

Research findings indicate that the relationship between sharia and artificial intelligence needs to be constructed through an adaptive, contextual, and welfare-oriented approach. The development of AI has produced forms of technology that cannot always be directly equivalent in classical fiqh literature. AI can be used in various sectors with varying characteristics, objectives, and levels of risk. Therefore, an approach that only questions whether AI is halal (permissible) or haram (forbidden) has limitations when applied to complex and evolving technologies. Legal assessments need to consider the intended use, how the system operates, the type of data processed, the affected parties, the level of benefit, the potential harm, and the resulting social consequences.(Syarifah et al., 2026).

This reconstruction does not mean changing the basic principles of Sharia, but rather developing how to apply them to new technological realities. The principles of justice,

trustworthiness, honesty, public welfare, protection of rights, and prevention of harm remain the normative foundation. Changes occur in the object and context of their application. In the context of AI, these principles need to be translated into issues such as algorithmic bias, personal data protection, system transparency, digital security, accountability for automated decisions, and misuse of technology. In this way, Sharia can respond to technological developments without losing its normative character.(Ikhsan et al., 2026).

Islamic law also needs to distinguish between technology as an instrument and human actions in using technology. AI is essentially a tool that can be used for various purposes. Its ethical value is strongly influenced by the purpose, method, and impact of its use. AI used to aid in disease diagnosis has a different character than AI used to manipulate information. Similarly, an AI system to improve access to education differs from a system used to exploit personal data. These differences demonstrate that legal status cannot be uniformly assigned to all forms of AI. Assessment must be directed at the specific use and its consequences.(Rahman et al., 2020).

Maqā approachṣid al-syarī'ah provides space for such contextual assessment. Maqāṣid allows Islamic law to maintain its fundamental principles while responding to social and technological changes. Within this framework, a technology can be assessed based on its contribution to the protection of religion, life, intellect, posterity, and property, as well as contemporary values such as human dignity, privacy, justice, security, and the public interest. This approach makes maqāṣid is not merely a theoretical concept, but an instrument for evaluating the real impact of technology. Thus, sharia can provide moral orientation without hindering innovation that benefits society.(Jasmin et al., 2025).

Reconstructing the relationship between sharia and technology also demands a shift from a product-oriented to a process-oriented approach. Assessment cannot simply be done after AI produces a decision or product. Evaluation must occur from the planning stage, data collection, algorithm design, model training, implementation, monitoring, and impact evaluation. Each stage has the potential to raise ethical issues. Biased data can produce biased algorithms. Non-transparent designs can lead to decisions that are difficult to account for. Uncontrolled use can lead to social harm. Therefore, sharia principles need to be integrated into the entire technology lifecycle.(Hidayat, 2025).

The Islamic ethical framework has important implications for technology developers. Developers are not only responsible for producing accurate and efficient systems but also need to consider the social and moral consequences of the technology they develop. The principle of trust requires developers to pay attention to data security, system reliability, transparency, and the potential for misuse. The principle of justice requires developers to test for possible algorithmic bias. Meanwhile, the principle of maṣlaḥAhrequires that technology be directed towards tangible benefits. Ethical evaluation therefore needs to be included from the design stage, not only after the technology is in use by society.(Zarman, 2023).

For governments and regulators, the maqā approachṣid can be one perspective in building AI governance. Regulation is not enough to simply regulate technological innovation and

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security. Policies also need to address personal data protection, algorithm transparency, user rights, system audits, complaint mechanisms, and accountability if AI causes harm. Regulation also needs to differentiate technologies based on their risk levels. AI systems used for entertainment have different consequences than systems used in health, finance, law, education, or public services. The greater the impact on human rights and safety, the stronger the need for oversight and regulation.(Suryo & Muttaqin, 2025).

For Islamic educational institutions, the development of AI demands the strengthening of digital literacy integrated with Islamic ethics. Education is not enough to provide the technical skills to use AI applications. Students also need to understand the limitations of technology, the risks of misinformation, the issue of plagiarism, personal data protection, and the responsibilities of using AI. Islamic education has a strategic opportunity to develop awareness that technology is an instrument that must be used responsibly. Integrating digital literacy with Islamic values can shape AI users who are not only technically competent but also possess moral judgment in their use of technology.(Rusdi et al., 2026).

For religious institutions and Islamic legal scholars, the development of AI requires an update to the ijtihad method and the study of technological jurisprudence. AI issues cannot always be resolved simply by seeking direct equivalents in Islamic jurisprudence texts. An understanding of how the technology works, the nature of the data, the mechanisms of the algorithms, the level of risk, and their impact on society is necessary. Therefore, Islamic legal studies on AI need to be developed through a multidisciplinary approach involving sharia experts, legal academics, computer scientists, ethicists, regulators, and technology practitioners. This dialogue can prevent inappropriate legal decisions due to limited understanding of the object of the technology.(Supriatna, 2024).

Ultimately, this reconstruction of the relationship between sharia and technology demonstrates that Islamic ethics can make a substantive contribution to the development of human-centered AI. This contribution should not be realized through a rejection of technology, but through establishing normative boundaries for its purpose and use. Sharia can serve as a framework to ensure that technological innovation remains directed toward the welfare, justice, security, protection of human rights, and dignity. This approach positions humans as subjects with moral responsibility, while AI remains positioned as an instrument that must be controlled and evaluated. Thus, the integration of sharia principles with technology governance can form a model for AI development that is both innovative and ethically and socially responsible.(Jasmin et al., 2025).

CONCLUSION

Artificial intelligence presents both enormous opportunities and complex ethical issues. These issues include algorithmic bias, privacy, transparency, accountability, information security, manipulation, and the protection of human dignity. These conditions indicate that the development of AI requires an ethical framework that connects technological innovation with human interests. From an Islamic perspective, the principle of*ṣlaḥAh*, 'adl, amanah,*ṣidq*, lā*ḍArar*

wa lāḍirār, and sadd al-dharā'i have strong relevance in establishing AI ethics. These principles can be used to ensure that technology not only produces efficiency, but also provides equitable benefits and minimizes harm. Maqāṣid al-syarī'ah provides a more comprehensive framework by placing the protection of religion, soul, mind, descendants, and property as the main orientation.

This article offers a model of Islamic AI Ethics consisting of six stages, namely Sharia Foundation, Human Dignity Assessment, Maqāṣ*id Impact Assessment, Harm and Benefit Assessment, Human Accountability,*and Continuous Ethical Governance. This model places ethics as part of the entire AI lifecycle, from design to evaluation and use of technology. These conceptual findings demonstrate that Islamic law and ethics do not have to be antagonistic to technological developments. Sharia can serve as a normative framework that guides innovation so that it remains oriented towards human well-being. Therefore, the Islamic response to AI should not stop at the question of whether it is halal (permissible) or haram (forbidden). The analysis needs to expand to include the goals, processes, risks, benefits, impacts, and accountability of technology use. This approach allows for the development of Islamic law that is responsive to future technologies while remaining rooted in the fundamental principles of sharia.

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