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Original Article

## An Overview of Artificial Intelligence (AI) Issues from the Perspective of Islamic Jurisprudence

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### ABSTRACT

The advancement of artificial intelligence (AI) is significantly transforming the educational landscape, shifting pedagogical practices from traditional methods to technology-driven approaches. This evolution is in alignment with the objectives of *maqāṣid al-sharī'ah*, particularly the preservation and enhancement of knowledge in the domains of science and technology. However, the integration of AI in education has also raised pressing ethical concerns, especially in relation to academic misconduct such as plagiarism and the decline of students' critical and creative thinking abilities. This article adopts a qualitative and empirical methodology, drawing on data from selected academic journals related to AI in education and society, published between 2019 and 2024. Additionally, references from classical and contemporary Islamic scholarly works, as well as survey data collected from students are utilized to explore the dual impact of AI in educational fields. While AI presents substantial potential as an effective and supportive learning tool, this study highlights the importance of mitigating its ethical misuse among students. The integration of Islamic ethical principles is proposed as a critical measure for promoting responsible and values-based AI usage in academic contexts. To this end, the article proposed the TAQIT guideline, an acronym for *Tabayyun* (Verification), *Akhlāq* (Virtue Ethics), *'Aql* (Intellect), *Amanah* (Integrity), and *Taqwā* (God-Consciousness) as a holistic ethical framework that synthesizes divine law, moral principles, and social responsibility. This model aims to curb academic dishonesty and foster an ethical, spiritually grounded approach to learning in the age of AI.

**Keywords:** Artificial intelligence (AI), students, plagiarism, ethics & *maqāṣid al-sharī'ah*.

### Introduction

This The advent of Artificial Intelligence (AI) has notably impacted diverse fields and has positively transformed the educational system into a more interactive and creative platform

that enhances the learning process.<sup>1</sup>According to Camilleri (2024),<sup>2</sup> artificial intelligence (AI) refers to computers that mimic cognitive functions typically associated with the human mind, such as learning and problem-solving. AI operates as an intelligent machine designed to assist in easing human tasks, enhancing learning, and improving daily life. This impact is evident in the transformation of conventional learning sessions into interactive ones through the integration of AI Chatbot such as ChatGPT, Gemini, and DeepSeek, to name a few. The adoption of AI is particularly evident in the realm of education, where university students increasingly utilize AI to meet assessment requirements. Data collected from 67 University of Malaya students indicate that 95.5% rely on AI in their educational activities, with 82.1% specifically using ChatGPT, and 9% using DeepSeek to support their learning processes (Ariyanti Mustapha, Survey on the use of AI technology among students at the Academy of Islamic Studies, University of Malaya, June 20, 2025). The advancement of AI, especially in the educational domain, has profoundly influenced both students and educators.<sup>3</sup> These tools enhance student engagement and promote self-directed learning by providing immediate assistance. <sup>4</sup>Furthermore, students benefit from access to a wealth of information, fostering supportive environment for assisting of information in assessments without apprehension about language accuracy.<sup>5</sup>

The integration of AI in education has become a topic of extensive discussion among academicians, particularly due to concerns about the potential risk of students becoming overly dependent on AI tools. This overreliance may lead to the neglect of essential skills such as independent research and personal intellectual effort.<sup>6</sup> Such a trend poses a significant threat to the intellectual development of students and, consequently, undermines the core mission of universities to impart knowledge. According to Holmes (2022),<sup>7</sup> researchers and international organizations have examined specifically the ethics of AI to be implemented in education to avoid plagiarism practices among students. The research conducted by Francke,<sup>8</sup> demonstrates that the advancement of AI poses a potential threat to the role of educators, diminishing students' creativity and fostering an increase in plagiarism.

In order to mitigate the negative impacts of unethical AI usage, the importance of Islamic ethical guidelines must be emphasized, particularly to reduce AI's adverse effects among students. This article highlights the principles of *maqāṣid al-sharī'ah* as a tool for analyzing AI-

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<sup>1</sup> Xie, H., Hwang, G.-J., & Wong, T.-L. "Editorial Note: From Conventional AI to Modern AI in Education: Re-examining AI and Analytic Techniques for Teaching and Learning." *Educational Technology & Society*, 24 (3)(2021): 85–88.

<sup>2</sup> Camilleri, Mark Anthony. "Artificial intelligence governance: Ethical considerations and implications for social responsibility." *Expert systems* 41 (7)(2024): e13406.

<sup>3</sup> Schiff, Daniel. "Out of the laboratory and into the classroom: the future of artificial intelligence in education." *AI & society* 36 (1)(2021): 331-348.

<sup>4</sup> Dhuri, Umang, and Nilakshi Jain. "Teaching assessment tool: using ai and secure techniques." *International Journal of Education and Management Engineering* 6 (8)(2020): 12-21.

<sup>5</sup> Schiff, Daniel. "Out of the laboratory and into the classroom: the future of artificial intelligence in education," 345.

<sup>6</sup> Sopera, S. K., Alaban, J. S., Briones, Z., & Magnaye, N. A. Artificial intelligence (AI) on learning process. *International Journal of Integrative Research (IJIR)*, 1(9)(2023): 557–570.

<sup>7</sup> Holmes, W., & Tuomi, I." State of the art and practice in AI in education." *European Journal of Education*, 57/4 (2022): 542-570.

<sup>8</sup> Francke, E. & Alexander, B. "The potential influence of Artificial Intelligence on plagiarism: A higher education perspective", The proceedings of European Conference on the Impact of Artificial Intelligence and Robotics. (UK: Academic Conferences and Publishing International Limited, 2029), 131-140

related issues in education. Accordingly, it proposes an Islamic ethical guideline known as the TAQIT model, offering a comprehensive framework to enhance education, especially within the context of a technological era that demands ethical integration. This study is structured around two primary objectives: first, to elucidate the impact of artificial intelligence on educational practices; and second, to propose and analyze the significance of TAQIT, an acronym for *Tabayyun* (verification), *Akhlak* (virtue ethics), *'Aql* (intellect), *Amanah* (integrity), and *Taqwā* (God-consciousness). TAQIT is proposed as an Islamic ethical guideline for AI users within the principles of *maqāṣid al-sharī'ah*. By integrating AI applications within the boundaries of Islamic jurisprudence, educators can empower students with knowledge that not only fosters independent intellectual growth but also aligns with the higher objectives of *sharī'ah*. This approach also ensures both ethical integrity and the preservation of human reason.

### Methodology

This study employs a mixed-methods approach, combining both qualitative and quantitative methodologies. The qualitative component involves an in-depth analysis of Islamic jurisprudence sources, particularly the books of *maqāṣid al-sharī'ah* and *usul al-fiqh*. Additionally, secondary data concerning ethical considerations and emerging issues in AI technology, mainly in the field of education, were collected from journal articles published between 2019 and 2024. The quantitative component comprises empirical data gathered from 67 respondents among University of Malaya students, focusing on their perceptions of AI's significance in their studies and their level of dependence on AI technology. The qualitative data were analysed using thematic analysis, with key themes categorized based on the impacts and significance of AI in education. The students' responses were further examined through a comparative approach, cross-referencing their feedback with findings from the literature to identify similarities and differences.

### The Ethical Governance of AI

The development of artificial intelligence has simultaneously raised several ethical issues concerning AI itself. In response, many countries have established ethical guidelines that must be followed when installing and managing algorithmic data. The United Kingdom, for example, has introduced rules and regulations related to AI.<sup>9</sup> that reflect five key principles of AI ethics: safety, fairness, societal benefits, data privacy, and the protection of individual rights in the use of AI technology. Similarly, countries such as the United States, Singapore, and Japan have developed their own AI ethical guidelines to ensure user safety.<sup>10</sup> In Malaysia, the government introduced an AI ethical guideline known as the Artificial Intelligence Guideline and Ethics (AIGE) in September 2024 to safeguard data security and user privacy. The AIGE outlines seven ethical principles to ensure safety, fairness, transparency, and security for AI users.<sup>11</sup>

Despite these proactive efforts, ethical issues related to AI continue to proliferate. A pressing question remains: who should bear responsibility for algorithmic errors, the developers

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<sup>9</sup> House of Lords, AI in the UK: Ready, Willing and Able. House of Lords Select Committee on Artificial Intelligence. Report of Session 2017–19. 18 June 2028. London: House of Lords.

<sup>10</sup> Naw, A. Penerokaan Awal Terhadap Isu dan Impak Penggunaan Teknologi Kecerdasan Buatan terhadap Kehidupan Manusia [Early Exploration Towards Issues and Impact the Use of Artificial Intelligence Technology Towards Human Beings]. *Asian Journal of Civilizational Studies (AJOCS)*, 1(4)(2019): 24-33.

<sup>11</sup> Kementerian Digital, "Peluncuran Garis Panduan tadbir Urus dan Etika Kecerdasan Buatan Negara, dicapai 20 sept 2024, <https://www.digital.gov.my/siaran/Peluncuran-Garis-Panduan-Tadbir-Urus-dan-Etika-Kecerdasan-Buatan-Negara>.

or the users? Among the most significant ethical concerns are uncontrollable risks, the inability to predict or explain AI decisions, difficulties in evaluation, algorithmic bias, and technical challenges in managing AI systems.<sup>12</sup> According to Xue et al. (2022), ethical problems often emerge when AI's algorithm, are fed with biased data. While AI systems themselves lack ethical and moral consciousness, developers can embed ethical values into AI through careful algorithm design, thoughtful data selection, and precise model optimization.<sup>13</sup>

From the perspective of *shariah*, AI technology is not subject to accountability or responsibility in the same manner as human beings, as it is not classified as *mukallaf*. The term *mukallaf* refers to a human being endowed with rational capacity, upon whom Allah imposes legal obligations (*taklif*). In Islamic jurisprudence, *mukallaf* denotes those who are held accountable for fulfilling divine commandments, with the promise of reward for obedience and punishment for transgression. This reflects the status of human beings, who have been chosen by Allah to serve as His vicegerents (*khalifah*) on earth, tasked with fulfilling obligations towards Allah, such as performing *'ibadah* (acts of worship), working, studying, and establishing families.<sup>14</sup> It is fundamental to understand that all of Allah's creations are bound by specific regulations and responsibilities; however, human beings have been uniquely entrusted with the duty to observe and uphold these divine ordinances. Thus, humanity bears the *amanah* (trust) to act under divine injunctions as a manifestation of obedience to the Creator.<sup>15</sup>

In relation to AI technology, the intelligence it exhibits is a simulation of human cognition, operating through systems embedded with algorithms and data-driven processes. While these systems can perform complex functions and facilitate various domains of knowledge, they do not possess moral consciousness, rational autonomy, or accountability.<sup>16</sup> Consequently, ethical issues such as data bias or breaches of personal information cannot be attributed to the AI itself, as it is not a *mukallaf*. Rather, the responsibility lies with the developers and system designers whose intellectual capacities have shaped these technologies. It is they who are accountable for ensuring that these systems operate within ethical and legal boundaries.

As emphasized by al-Ansārī (1969),<sup>17</sup> the notion of *mukallaf* in Islam applies exclusively to human beings, divinely created entities endowed with the capacity to uphold the trust (*amānah*) of Allah. In relation to this, al-Ghazālī further clarifies that the process of *taklif* (moral and legal responsibility) is not determined by one's natural inclinations but is, instead, a divinely imposed obligation aimed at attaining the pleasure of the Almighty.<sup>18</sup> Although AI systems may surpass human intelligence in terms of computational efficiency, they remain devoid of a soul,

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<sup>12</sup> Whittlestone, J., and S. Clarke. "AI Challenges for Society and Ethics." In *The Oxford Handbook of AI Governance*. (Oxford University Press, 2022): 23-27.

<sup>13</sup> Cheng, L., K. R. Varshney, and H. Liu. "Socially Responsible AI Algorithms: Issues, Purposes, and Challenges." *Journal of Artificial Intelligence Research* 71(2021): 1137-1181.

<sup>14</sup> Al-Fijawi, Mohammed Farid Ali. "Imposition of Divine Obligations (Taklif) As a Trust (Amānah) Entrusted to Mankind and the Wisdom behind It: An Exposition of Verse 72 & 73 of Al-Aḥzāb in Shah Walī Allah Al-Dehlawī's Hujjāt Allāhī Al-Balīghah (Part 1)." *Journal of Islam in Asia* 18 (2)(2021): 159-165.

<sup>15</sup> Mohamad, N. M., and N. H. M. Isa. "The Principles of Tabayyun According to the Qur'an: Solutions to the Challenges and Strife of the Social-Media." *Al-Burhān: Journal of Qur'an And Sunnah Studies* 6 (1)( 2022): 1-14.

<sup>16</sup> Risse, Mathis. "Human Rights and Artificial Intelligence: An Urgently Needed Agenda." *Human Rights Quarterly*. 41(1)(2019): 1-16.

<sup>17</sup> Ansari, Zafar Ishaq. "Taftāzānī's Views On Taklif, Ġabr And Qadār: A Note of the Development of Islamic Theological Doctrines." *Arabica*: (1969):65-78.

<sup>18</sup> Tarmizi, T. "The Concept of Maslahah According to Imam Al-Ghazali." *Jurnal al-Dustur* 3 (1)(2020): 22-29.

empathy, or inherent ethical judgment. Their actions are governed by algorithmic logic rather than conscious moral reasoning<sup>19</sup>

It is crucial to understand that users of AI technology must verify and critically assess the information produced, as human beings possess the rational capacity to make wise and informed decisions. While algorithmic systems are designed to assist human beings by providing access to diverse forms of knowledge and supporting decision-making, the final judgment must always rest upon human reasoning. Al-Juwaynī highlighted the centrality of human beings due to their faculty of reason (*'aql*), which enables them to discern inconsistencies and make sound decisions. Thus, AI technology must be integrated with human intelligence to produce positive outcomes and mitigate unethical consequences. Accordingly, the establishment of guidelines for AI users from an Islamic perspective is essential in minimizing the negative implications of AI across various fields.

### The Advancement of Technology from Islamic Perspective

Islam encourages active engagement with knowledge while also advocating for ethical adaptation to the evolving landscape of science and technology. Numerous revelations in the Qur'an and the hadith of Prophet Muhammad emphasize the importance of embracing advancements in science and technology within an ethical framework.<sup>20</sup> AI technology aligns with the principle of Islamic jurisprudence known as *maslahah al-mursalah*, which refers to the consideration of public interest and the positive impact of AI across various fields for both individuals and society.<sup>21</sup> The positive ethical considerations of AI in education include personalized education, enhanced quality of education, enabling learning without fear of judgment, and structured information and efficiency in terms of cost.<sup>22</sup> These benefits align with the *maqāṣid al-sharī'ah* principle of preserving intellect (*hifz al-'aql*), which emphasizes tailoring education to individual needs, pursuing academic excellence, promoting knowledge acquisition in a supportive environment, and utilizing resources effectively.

The integration of AI into the education system represents a significant advantage for students, serving as an advanced tool that enhances the learning process. In Islam, the importance of knowledge is profoundly emphasized in Surah *al-'Alaq* (96:1-5), where Allah commands Prophet Muhammad to seek and promote knowledge. The meaning of the verses is as follows:

اَفْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ {1} خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ {2} اَفْرَأْ وَرَبُّكَ الْأَكْرَمُ {3}  
الَّذِي عَلَّمَ بِالْقَلَمِ {4} عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ {5}

Translation: *In the name of your Lord, Who created. Created man from a clot of congealed blood. Recite: and your Lord is Most Generous, Who taught by the pen, taught man what he did not know.*

(Surah *al-'Alaq*:1-5)

<sup>19</sup> Risse, Mathis. "Human Rights and Artificial Intelligence: An Urgently Needed Agenda," (2029): 1-16

<sup>20</sup> Ehsan Masood. *Science and Islam* (Icon Science). (England: Icon Books, 2027):123-140 and Hakak, Saqib, Amirrudin Kamsin, Wazir Zada Khan, Abubakar Zakari, Muhammad Imran, Khadher bin Ahmad, and Gulshan Amin Gilkar. "Digital Hadith authentication: Recent advances, open challenges, and future directions." *Transactions on Emerging Telecommunications Technologies* 33, no. 6 (2022): e3977.

<sup>21</sup> Kamali, Mohammad Hashim. *Principles of Islamic Jurisprudence*. (UK: Islamic Text of Society, 1991), 395.

<sup>22</sup> Francke, E. & Alexander, B. "The potential influence of Artificial Intelligence on plagiarism: A higher education perspective", 133.

Notably, Allah begins this revelation with the command to "Read." It is significant that this directive was given to a society with limited access to books and libraries and was revealed to Prophet Muhammad who was unlettered, within the context of an Arab society immersed in ignorance (*Jahiliyyah*).<sup>23</sup> Despite these circumstances, following this divine command, Muslims emerged as one of the most educated civilizations in history.<sup>24</sup>

Several Surah in al-Quran serves to emphasize the importance of seeking knowledge, exemplified by the ironic history of Muslim scholars who were pioneers in the fields of Science and Technology, such as Ibn al-Haythām, Avicenna, al-Khawarizmi in various fields of science, notably medicine and astronomy.<sup>25</sup> These scholars exemplified a profound dedication, trustworthiness, and a steadfast commitment to acquiring knowledge, all aligned with the principal goals of *maqāṣid al-sharī'ah* to benefit the religion, intellect, life, and societal well-being. Their pursuit of knowledge was not merely for intellectual enrichment but was deeply rooted in the desire to contribute to ethical progress and the betterment of their societies. Notably, the term algorithm is derived from the name of Muhammad ibn Musa al-Khawarizmi, the renowned Muslim Persian mathematician, whose systematic approach to problem-solving laid the foundation for modern computational methods.<sup>26</sup>

These attitudes contrast sharply with the approach of some contemporary students who rely heavily on AI to complete their assessments, reflecting a deviation from the ethical principles of personal engagement and the genuine pursuit of knowledge. Previous research on AI in education, such as the study by Holmes,<sup>27</sup> revealed that plagiarism issues have emerged among students in the completion of writing projects, essays, and assessments. The data collected from Universiti of Malaya students show that 95.5% rely on AI technology to assist them in their learning process (Ariyanti Mustapha, Survey on the use of AI technology among students at the Academy of Islamic Studies, University of Malaya, June 20, 2025). Similarly, Nguyen (2023), indicated that many students have become overly dependent on AI for tasks such as English essay writing and paraphrasing.<sup>28</sup> Furthermore, Sadiku's research highlighted that the capabilities of AI in higher education remain limited, with numerous unanswered questions concerning AI's role, ethical usage, and management within the educational system.<sup>29</sup> Therefore, it is essential to strengthen the study and awareness of ethical AI use among students to ensure responsible engagement with this technology.

### **AI From The *Maqāṣid Al-Sharī'ah***

The unethical use of AI in the educational system is closely linked to improper practices in acquiring and completing assessments through modern technology. In this regard, it is crucial to

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<sup>23</sup> Rahayu Subakat et al. "From Structural Analysis of Semiotics QS, *Al-'Alāq*:1-5 To Basic Structure of Science in Islamic Education." *Journal Al-Tahrir* 22 (1)(2022): 119-140.

<sup>24</sup> Ahmed, M. B., & Ahsani, S. A. *Muslim contributions to world civilization*. International Institute of Islamic Thought (IIIT)(2005): 115-118.

<sup>25</sup> Ehsan Masood. *Science and Islam* (Icon Science). (England: Icon Books, 2017), 123-140.

<sup>26</sup> Saputra, H. "Al-Khawarizmi: A Muslim Scientist Who Discovered Algorithms And Their Influence In The Development Of Modern Computation." *Journal of Multidisciplinary Science*, 2(2)(2023): 84-93.

<sup>27</sup> Holmes, Wayne, Maya Bialik, and Charles Fadel. (2019). "Artificial Intelligence in Education: Promises and Implications for Teaching and Learning, Boston, MA." *The Center for Curriculum Redesign*, 81.

<sup>28</sup> Nguyen Quynh Hoa. "AI and Plagiarism: Opinion from Teachers, Administrators and Policymakers", Proceedings of the AsiaCALL, *International Conference* 4 (2023): 75-85.

<sup>29</sup> Sadiku, Matthew NO, Sarhan M. Musa, Matthew NO Sadiku, and Sarhan M. Musa. "Augmented intelligence." *A Primer on Multiple Intelligences*: (2021):191-199.

emphasize the importance of *maqāṣid al-sharī'ah* as a fundamental framework for analyzing AI-related issues in education and for developing ethical guidelines governing its application. The utilization of AI in education aligns with the objectives of *sharī'ah*, particularly in preserving intellect (*hifz al-'aql*) and promoting the acquisition of beneficial knowledge. From this perspective, AI can serve as a form of *maṣlaḥah* (public benefit)<sup>30</sup> for students, helping to enhance their understanding across various fields of knowledge. However, the use of AI in education without adherence to ethical guidelines such as engaging in plagiarism to complete assessments are contradicts with the objectives of *maqāṣid al-sharī'ah*, particularly the goal of preserving intellect through the genuine pursuit of knowledge. Such unethical practices do not contribute to genuine knowledge acquisition; instead, they diminish students' critical thinking abilities and intellectual capacity.<sup>31</sup>

Furthermore, Boyd D<sup>32</sup> emphasizes that excessive reliance on technology adversely affects students' social and cognitive development. His psychological studies demonstrate that many students struggle with effective communication in real-life settings due to the dominance of digital interactions. As Boyd notes, "...texting and online communicating, it's not like it creates a nonverbal learning disability, but it puts everybody in a nonverbal disabled context, where body language, facial expression, and even the smallest kinds of vocal reactions are rendered invisible."

The principles of *maqāṣid al-sharī'ah* or also known as an objective of *shariah*, encompass the imperative elements of necessity (*Ḍharūriyyāt*), complementary (*Hājjiyyāt*), and refinement (*Tahsiniyyāt*), as articulated by Muhammad Khalid.<sup>33</sup> According to Kamali,<sup>34</sup> *Ḍharūriyyāt* constitutes actions that must be fulfilled to safeguard fundamental aspects such as religion, self-preservation, mental well-being, wealth, and lineage. In the case of AI, it just emerged from the rapid development of science and technology. Today, AI is integrated into nearly every aspect of life, primarily to make tasks easier and more efficient. Historically, societies functioned without AI, indicating that AI is not classified under *Ḍarūriyyāt* (essential needs), since life can continue without it. However, AI has undeniably improved the speed and convenience of daily tasks, making processes more efficient than ever before. Therefore, the use of AI can be classified under *Hājjiyyāt*, matters that are not essential for survival but are necessary to ease hardship and facilitate life. In the educational context, AI serves as a valuable tool that significantly enhances teaching and learning processes for both students and educators. While life without AI is still possible, it would be slower and more complex, which aligns with the complementary role of *Hājjiyyāt* in the progression of science and technology.

The integration of AI in technological progress holds the potential to yield societal benefits, particularly in education, thereby enhancing information retrieval and facilitating

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<sup>30</sup> Kamali, M. H. "Methodological Issues in Islamic Jurisprudence." 35-42

<sup>31</sup> Dong, Y., J. Hou, N. Zhang, and M. Zhang. "Research on How Human Intelligence, Consciousness, and Cognitive Computing Affect the Development of Artificial Intelligence." *Complexity*: (2020): 1–10.

<sup>32</sup> Boyd, Danah, Karen Levy, and Alice Marwick. "The networked nature of algorithmic discrimination." *Data and Discrimination: Collected Essays*. Open Technology Institute, (2014): 53-57.

<sup>33</sup> Muhammad Khalid Masud. *Shatibi's Philosophy of Islamic Law*. (Kuala Lumpur: Islamic Book Trust, 1995), 127-128.

<sup>34</sup> Kamali, Mohammad Hashim. "Maqāṣid al-Sharī'ah: The Objectives of Islamic Law," *Journal of Islamic Studies* 38 (22)(1999): 193-208.

learning through machine intelligence.<sup>35</sup> Nevertheless, excessive reliance on AI may lead to adverse effects on students, leading to a diminished capacity for critical thinking, diminish literacy in primary reference sources, and weakened independent data analysis skills.<sup>36</sup> Such outcomes contribute to *mafsadah* (harm or negative impact), as they may erode students' creative and critical thinking abilities. Within the framework of *maqāṣid al-sharī'ah*<sup>37</sup>, particularly under the principle of necessity (*Ḍarūriyyāt*) in the pursuit of knowledge, there is a clear emphasis on the importance of students actively seeking knowledge and meaningfully engaging in educational tasks, as these efforts support intellectual growth and societal well-being. Accordingly, AI should be utilized in moderation,<sup>38</sup> without fostering excessive dependence, especially in the completion of assessments. In the methodology of fiqh, the principle of *al-Ḍarar yuzāl* (harm must be eliminated)<sup>39</sup> asserts that any action or technological advancement that may result in harm such as undermining the educational effort and intellectual pursuit must be carefully controlled and avoided in its excessive use. Balanced, ethical engagement with AI ensures that technological benefits are realized without compromising the core objectives of *sharī'ah* in preserving intellect.

Hence, Islam encourages the judicious application of AI as an educational tool, with an emphasis on the principle of moderation in the integration of knowledge. The concept of moderation, as emphasized by al-Qaradawī,<sup>40</sup> highlights the importance of balancing efforts in research, studying, and avoiding excessive reliance on the advancements of AI in education.

#### **TAQIT: An Ethical Application of AI Within *Maqāṣid Al-Sharī'ah***

The ethical issues arising from students' excessive use of AI in completing academic tasks call for a specific Islamic ethical framework to address concerns such as plagiarism. The TAQIT model, inspired by the word of *Taqwā* (God-consciousness), outlines five core values: *Tabayyun* (Verification), *Akhlāq* (Virtue Ethics), *'Aql* (Intellect), *Amānah* (Integrity), and *Taqwā*. This framework is proposed as a moral and ethical guideline for AI users, particularly students, to help prevent academic misconduct. Within Islamic jurisprudence, the TAQIT principles are closely aligned with *maqāṣid al-sharī'ah*, which emphasizes the preservation of five essential objectives: religion, life, intellect, progeny, and wealth. While many educators express concerns and positive regarding the integration of AI in education, it is essential to recognize that technological transformation in teaching and learning is both inevitable and rapid. Therefore, the TAQIT framework serves as a holistic guide to ensure that AI tools such as DeepSeek, ChatGPT, and Gemini are used responsibly, promoting ethical conduct and societal well-being in accordance with Islamic values. Consequently, students must assimilate the following TAQIT

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<sup>35</sup> Sopera, S. K., Alaban, J. S., Briones, Z., & Magnaye, N. A. Artificial intelligence (AI) on learning process. *International Journal of Integrative Research (IJIR)*, 1(9)(2023): 557–570.

<sup>36</sup> Batra, Kavita, Manoj Sharma, Ravi Batra, Tejinder Pal Singh, and Nena Schvaneveldt. "Assessing the psychological impact of COVID-19 among college students: an evidence of 15 countries." In *Healthcare* 9 (2)(2021): 222.

<sup>37</sup> Kamali, M. H. "Maqāṣid Al-Sharī'ah": The Objectives Of Islamic Law. *Islamic studies*, 38(2)(1999): 193-208.

<sup>38</sup> Yusuf al-Qaradawī. *Introduction to Islam*. (Egypt: Islamic Incorporation Publishing & Distribution, 1995): 54-55.-

<sup>39</sup> Kamali, M. H. "Maqāṣid Al-Sharī'ah": The Objectives of Islamic Law. *Islamic studies*, 38(2)(1999): 193-208.

<sup>40</sup> Yusuf al-Qaradawī. *Introduction to Islam*, 58-63.

ethical principles into their educational endeavors, as this aligns with the objective of *sharī'ah* to achieve *maḥabbatillah* (Divine satisfaction).

Hence, the TAQIT framework is elaborated as follows:

**i. Tabayyun (Verification)**

The term *tabayyun* originates from Arabic and refers to the process of thorough verification and validation of information to ensure its authenticity and reliability.<sup>41</sup> Al-Shawkani defines *tabayyun* as the act of careful examination, while *tathabbut* signifies being cautious and deliberate, weighing information with profound knowledge until the truth becomes evident. *Tabayyun* signifies the thorough verification and validation of information to ensure its authenticity. Any information received should be examined and verified for its accuracy and correctness before acceptance. According to Shawkani, *tabayyun* means to identify, to recognize, to know, to realize, to ascertain and to examine, to scrutinize, to inspect, to survey, whereas *tathabbut* entails being cautious and deliberate, avoiding haste.<sup>42</sup> The widespread use of AI in education has positively contributed to providing vast access to knowledge in a time-efficient and interactive manner. Research on AI technologies in educational settings has been ongoing for several decades, marking a significant transition from classical teaching methods to the integration of technological adaptations in the learning process.<sup>43</sup> AI is a technology that supports education by creating more productive learning environments for students. ChatGPT is one of its applications that is commonly used by students at various educational levels, ranging from schools to universities, for completing their assignments.<sup>44</sup> Comprehending the functioning of ChatGPT, which resembles human language intelligence and possesses the capability to analyze past text data, positions it as a user-friendly and swift application for serving as a reference platform.<sup>45</sup>

The use of AI applications carries risks and prompts apprehensions regarding the authenticity and integrity of Islamic knowledge, particularly when there are individuals seeking Islamic knowledge solely through ChatGPT. The phenomenon of seeking answers regarding Islamic legal rulings through ChatGPT raises concerns because it undoubtedly lacks expertise in Islamic affairs and jurisprudence.<sup>46</sup> If ChatGPT continues to be a reference for religious matters, the likelihood of providing inaccurate answers is high. This, to some degree, tarnishes the image and purity of Islamic teachings. Consequently, the use of applications like ChatGPT (as well as

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<sup>41</sup> Mohamad, N. M., and N. H. M. Isa. "The Principles of Tabayyun According to the Qur'an: Solutions to the Challenges and Strife of the Social-Media." *Al-Burhān: Journal of Qur'an And Sunnah Studies* 6 (1)(2022): 1–14.

<sup>42</sup> Arabi, Oussama. "Revival and Reform in Islam. The Legacy of Muḥammad al-Shawkānī." *Islamic Law and Society* 12 (5)(2005): 278-282.

<sup>43</sup> Wang, Y., Liu, C., & Tu, Y. F. "Factors affecting the adoption of AI-based applications in higher education." *Educational Technology & Society*, 24(3)(2021): 116-129.

<sup>44</sup> Francke, E. & Alexander, B. "The potential influence of Artificial Intelligence on plagiarism: A higher education perspective", 137.

<sup>45</sup> Schiff, Daniel. "Out of The Laboratory And Into The Classroom: The Future Of Artificial Intelligence In Education," 345.

<sup>46</sup> Al-Janabi, M. K. A. Artificial Intelligence in Quranic Exegesis: A Critical Analytical Study of ChatGPT Technology. *QURANICA-International Journal of Quranic Research*, 16(2)(2024): 112-144.

search engines like Google, Yahoo, Bing, and others) should be done with tactfulness, ethics, responsibility, and not as the primary platform for addressing religious matters.<sup>47</sup>

Based on the above issues, it is evident that the use of AI requires verification of the information provided by this application to ensure its authenticity. In this context, the principle of *tabayyun* plays a crucial role in achieving this goal. Hence, with the aid of contemporary advanced information technology, Muslims, especially students should exercise heightened caution and adhere to the principle of *tabayyun* before accepting any information or knowledge. *Tabayyun* is a characteristic of a virtuous Muslim who consistently seeks clarity and truth by consulting experts and trusted sources.<sup>48</sup> From the perspective of *maqāṣid al-sharī'ah*, the practice of *tabayyun* plays a crucial role in protecting religion from deviations. It also encourages students to strive in their pursuit of knowledge as a means of enhancing their intellect. This aligns with the objective of *maqāṣid al-sharī'ah* in preserving the intellect (*hifz al-'aql*), motivating students to apply creativity and critical thinking in their studies.

## ii. *Akhlāk* (Virtue Ethics)

Islam emphasizes the importance of virtues in numerous Quranic revelations, establishing them as the foundation for fostering spontaneous good behavior among individuals. Within the Islamic paradigm, virtue ethics is an approach that prioritizes the cultivation of virtuous behaviour in every action to generate positive outcomes.<sup>49</sup> Ethics is related to several Arabic terms such as *ma'ruf* (approved), *khayr* (goodness), *haqq* (truth and right), and *'adl* (equilibrium and justice). It also represents a system of moral principles by which human actions are evaluated as either good or bad, right or wrong.<sup>50</sup> Similarly, classical philosophers such as Plato and Aristotle have emphasized the value of virtue ethics. Plato views virtuous actions as those that produce and sustain harmonious conditions, while Aristotle emphasizes the role of practical wisdom in achieving moral virtue.<sup>51</sup>

In the context of AI technology, cultivating virtue ethics among students is crucial, as these ethical values serve as a protective measure against unethical behaviors such as cyberbullying, plagiarism, scams, misuse of AI applications, and data breaches. This is achieved by fostering students' self-awareness of the importance of honesty and integrity when engaging with AI. The Quran in surah *al-Ahzāb*, verse 21 highlights the importance of virtues as foundational elements of conduct, advocating for *uswah ḥasanah* (exemplary behavior) as a way of life. This aligns with the objectives of *maqāṣid al-sharī'ah*, which aim to protect individuals from misconduct and prevent harm (*mafsadah*) to others. Moreover, this principle corresponds with the fundamental purpose of human creation, which is to worship Allah (Quran 51:56). Accordingly, individuals must recognize and uphold righteous conduct as commanded by Allah and His Messenger, Prophet Muhammad. In this regard, the advancement of AI requires

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<sup>47</sup> Holmes, Wayne, Maya Bialik, and Charles Fadel. "Artificial Intelligence in Education: Promises and Implications for Teaching and Learning, Boston, MA." 88.

<sup>48</sup> Mohamad, N. M., & Mat Isa, N. H. "The Principles Of Tabayyun According To The Qur'an: Solutions To The Challenges And Strife Of Social Media." *Al-Burhān Journal of Qur'an and Sunnah Studies*, 6(1)(2022): 1–14.

<sup>49</sup> Rahman, M. E., F. Syahrani, and W. Jampa. "Islamic Law in The Digital Era: Artificial Intelligence as A Revolutionary Legal Tool in The 21st Century." *Al-Hurriyah: Jurnal Hukum Islam* 9 (2)(2024): 102–15.

<sup>50</sup> Haque, S., and Jamilah Hj Ahmad. (2016). "Islamic ethics in public relations." proceedings of the Kuala Lumpur *International Islamic Studies and Civilisations* 7-8.

<sup>51</sup> Trianosky, Gregory. "What is virtue ethics all about?." *American Philosophical Quarterly* 27 (4)(1990): 335-344.

students to continuously cultivate ethical behavior by avoiding unethical practices and developing self-awareness in embodying values such as integrity and *amānah* (trustworthiness) when completing their tasks. Nurturing students in the importance of virtue ethics will enhance their understanding of *akhlāq maḥmūdah* (praiseworthy character), which will in turn, be reflected in their outward actions as responsible and trustworthy students.

### iii. 'Aql (Intellect)

The creation of humanity as Allah's vicegerents on earth elevates humans above all other creatures by bestowing upon them the gift of intellect. This intellect encompassing reason, awareness, and discernment constitutes the essence of human potential, enabling individuals to anticipate the outcomes of their actions and to distinguish between right and wrong. It is precisely this capacity for rational moral judgment that renders humans *mukallaf*, accountable for ethical conduct including in the realm of artificial intelligence.<sup>52</sup> It is precisely this capacity for rational moral judgment that renders humans *mukallaf*, accountable for ethical conduct including in the realm of artificial intelligence. As AI technologies advance rapidly across diverse social domains, their deployment and ethical ramifications remain ultimately contingent upon human decision-making. AI systems must therefore be guided and constrained by human intelligence to ensure sound, responsible choices. Yet, the improper use of AI and the misinterpretation of AI-generated outputs have already produced harmful consequences for students, from academic dishonesty to biased learning recommendations.<sup>53</sup> To address these challenges, it is imperative to ground AI development and usage in Islamic ethical principles by providing clear guidelines that uphold human dignity, foster trustworthiness, and mitigate the risks associated with emerging technologies.

The concept of 'aql (intellect) is foundational in the human reception of divine guidance, forming a cognitive hierarchy that governs response and understanding in making a decision and options.<sup>54</sup> Therefore, it is essential to harness the faculties of reason, intelligence, and consciousness responsibly when uploading, downloading, or processing AI data, ensuring adherence to precautionary guidelines in AI usage. This principle aligns with the objectives of *maqāsid al-sharī'ah*, which emphasize the preservation of the self from harm, the safeguarding of intellect through the pursuit of knowledge, and the application of rationality to make wise decisions in accordance with *sharī'ah* principles. The use of AI technology in education is consistent with the *maqāsid al-sharī'ah* in preserving intellect by promoting the acquisition of technological knowledge. However, the advancement of technology in education must also be balanced with students' intellectual responsibility in making sound decisions when completing assignments or assessments. Students should not become excessively dependent on AI tools such as ChatGPT or DeepSeek to the extent that it undermines their own critical thinking and problem-solving abilities

### iv. Amānah (Integrity)

The word *Amānah* (Honesty) embodies the principles of faithfulness, integrity, and reliability within the context of *maqāsid al-sharī'ah*, aiming to safeguard the religious framework from any

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<sup>52</sup> Chittick, William C. *The Sufi path of knowledge: Ibn al-'Arabi's metaphysics of imagination*. (State University of New York Press, 2010), 251-255.

<sup>53</sup> Fadel, M. *Artificial Intelligence and Islamic Ethics*. The Oxford Handbook of Ethics of AI. (Oxford University Press, 2019), 11-15..

<sup>54</sup> Crow, Graham, Rose Wiles, Sue Heath, and Vikki Charles. "Research ethics and data quality: The implications of informed consent." *International journal of social research methodology* 9 (2)(2006): 83-95.

manifestations of improper conduct or ethical lapses when engaging with AI technology. The overarching concept of honesty serves as a resolution to matters of the rights and responsibilities upheld by individuals across various facets of life. Consequently, in the pursuit of knowledge and learning, honesty becomes imperative to elevate the intellectual capacity of individuals.<sup>55</sup> This obligation is firmly supported by the teachings of Islam and is exemplified by the scholarly endeavors of prominent figures such as Avicenna (d. 1037),<sup>56</sup> al-Farabi (d. 950),<sup>57</sup> al-Razi (d. 925),<sup>58</sup> Ibn al-Haytham (d. 1040),<sup>59</sup> and many others. Their remarkable contributions across diverse fields including theology, medicine, literature, and physics were driven by a deep passion for the pursuit of knowledge and a sincere commitment to generating beneficial knowledge for the *maṣlahah* of humanity in this world. Their intellectual legacy has left a lasting impact on both Islamic and Western philosophical and scientific traditions.

Integrity is defined as the quality of being honest, possessing strong moral principles, and consistently upholding ethical conduct. In Islam, integrity encompasses essential attributes such as trustworthiness, honesty, faith, strong conviction, commendable character, and noble manners.<sup>60</sup> Integrity plays a vital role in safeguarding the well-being of society, as values such as honesty, and good manners are nurtured through proper moral upbringing, beginning with parents instilling the significance of integrity in their children's lives. By understanding the importance of *amānah* (trust and responsibility), unethical issues in AI technology such as plagiarism and the lack of genuine effort in completing assessments can be significantly reduced.<sup>61</sup> The significance of integrity in AI technology contributes to *maṣlahah* (public benefit) by fostering peace and social harmony. This is because integrity is deeply interconnected with the relationships between human beings and Allah, between individuals within society, and between humans and other creations of Allah.<sup>62</sup> In the context of ethical conduct for AI users, integrity is essential in ensuring responsible behavior before disseminating or publishing content that could potentially cause harm.

By cultivating awareness of the importance of integrity, several issues in education commonly found in digital platforms such as cyberbullying, fake news, plagiarism, and image manipulation can be addressed effectively. These issues often lead to negative psychological

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<sup>55</sup> Adawiah Hosni, Mohd Farhan Md Ariffin & Hamdi Ishak. "Isu Dan Cabaran Chatgpt Terhadap Pengajian Islam Al-Turath." *Journal of Al-Qurān and Al-Sunnah* 8/1 (2023):1-17. <http://spaj.ukm.my/jalturath>.

<sup>56</sup> Gutas, D. *Avicenna and the Aristotelian tradition: Introduction to reading Avicenna's philosophical works* (2nd ed., rev. & enl.). (Brill, 2001), 55-60.

<sup>57</sup> Mahdi, M. *Al-Farabi and the Foundation of Islamic Political Philosophy*. (Chicago: University of Chicago Press, 2001), 42.

<sup>58</sup> Pormann, P. E., & Savage-Smith, E. *Medieval Islamic Medicine*. (Edinburgh: Edinburgh University Press, 2007), 128-130.

<sup>59</sup> Sabra, A. I. "Ibn al-Haytham: Brief Life and Contribution to Optics." In *Encyclopaedia of Islam* (2nd ed.). (Leiden: Brill, 2003), 994.

<sup>60</sup> Haque, S., and Jamilah Hj Ahmad. (2016) "Islamic ethics in public relations." proceedings of the Kuala Lumpur International Islamic Studies and Civilisations : 7-8.

<sup>61</sup> Shuhari, M. H., Hamat, M. F., Basri, M. N. H., Khairuldin, W. M. K. F., Wahab, M. R., Engku Alwi, E. A. Z., & Mamat, A. "Concept of Al-Amanah (Trustworthiness) And Al-Mas'uliyah (Responsibility) For Human Character From An Ethical Islamic Perspective." *Journal of Legal, Ethical & Regulatory Issues*, 22 (1)(2019): 1-3.

<sup>62</sup> Haque, M., Dieghim, N., Shehu, F. M., & others. *Ethics and fiqh for everyday life: An Islamic perspective*. (Selangor: IIUM Press, 2010), 23-32.

effects, including depression, anxiety, and other mental health challenges among users.<sup>63</sup> Islamic jurisprudence stresses the principle of *maṣālih al-mursalah*, which emphasizes actions or information that serve the greater good. For example, the dissemination of beneficial knowledge through social media can be significantly enhanced through AI technology, provided it aligns with ethical and moral guidelines.

Becoming a knowledgeable individual, in line with these principles, necessitates diligence, hard work, and a dedicated effort. Consequently, in Islamic jurisprudence, the act of plagiarism, particularly relying on AI in assessments without personal effort, is unequivocally unacceptable.<sup>64</sup> This stance highlights the importance of genuine intellectual engagement and the rejection of shortcuts in the pursuit of knowledge within the Islamic ethical framework.<sup>65</sup> Therefore, integrity, as a noble quality, embodies sincerity in speech, the dissemination of beneficial information, and the intention to perform good deeds through AI technology for the sake of Allah and the well-being of others. This aligns with the objectives of *maqāṣid al-sharī'ah*, particularly in preserving the self by fostering sincere and ethical behavior compliant with Islamic principles in social media interactions. Furthermore, it safeguards the intellect by promoting virtuous actions, constructive discourse, and the dissemination of beneficial information through AI technology.

#### v. *Taqwā* (Piety)

The practice of *Taqwā*, or the awareness of Allah's constant presence, plays a pivotal role in fostering a sense of responsibility in the use of AI. The rising number of social issues associated with AI can be attributed to the actions of users who engage with AI technology globally without adherence to Islamic ethical principles.<sup>66</sup> These principles include respecting the rights of others, preserving human dignity, exercising responsibility in disseminating information, and maintaining moderation in the use of AI technology. *Taqwā* serves as a moral compass, reminding individuals that Allah continuously observes their actions and that they will be held accountable in the hereafter.<sup>67</sup> Thus, it is imperative to educate and instill Islamic moral and ethical guidelines in AI usage to ensure that all interactions align with *sharī'ah* compliance.

The inappropriate use of AI technology, especially among teenagers in education and other platforms, is frequently attributed to inadequate parental supervision, a lack of self-awareness regarding ethical conduct, and limited religious understanding of Islamic ethical guidelines. This negligence exposes them to various psychological challenges,<sup>68</sup> including

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<sup>63</sup> Frigerio, A., P. Rucci, R. Goodman et al. "Prevalence and Correlates of Mental Disorders among Adolescents in Italy: *The Prisma Study*." *European Child & Adolescent Psychiatry* 18 (4)(2009):217-26.

<sup>64</sup> Matthew N. O. Sadiku<sup>1</sup>, Tolulope J. Ashaolu, Abayomi Ajayi-Majebi et al. "Artificial Intelligence in Education." *International Journal of Scientific Advanced* 2 (1) (2011): 5-11.

<sup>65</sup> Haque, M ,(et.al) *Ethics and Fiqh For Everyday Life: An Islamic Perspective*, 25-32.

<sup>66</sup> Giansanti, D., and A. Pirrera. "Integrating Ai and Assistive Technologies in Healthcare: Insights from a Narrative Review of Reviews." *Healthcare (Switzerland)* 13 (5)(2025), 1-15.

<sup>67</sup> Haque, S., and Jamilah Hj Ahmad. (2016). "Islamic ethics in public relations." proceedings of the Kuala Lumpur *International Islamic Studies and Civilisations*: 7-8.

<sup>68</sup> Gutierrez, G., C. Stephenson, J. Eadie, K. Asadpour, and N. Alavi. "Examining the Role of Ai Technology in Online Mental Healthcare: Opportunities, Challenges, and Implications, a Mixed-Methods Review." *Frontiers in Psychiatry* 15(2024): 2-3.

depression, anxiety, inferiority complexes, and difficulties in physical communication.<sup>69</sup> In response to these concerns, Islamic jurisprudence emphasizes the principle of *saḍ al-dharā'i* as a preventive measure to mitigate harm arising from excessive AI usage. Furthermore, the concept of *Taqwā* aligns with the objectives of *maqāṣid al-sharī'ah*, particularly in preserving religion by fostering a sense of divine awareness in human actions. The ethical conduct of *Taqwā* also serves to safeguard individuals from engaging in unethical behavior on learning process while promoting intellectual integrity through responsible writing, commenting, and the dissemination of beneficial information for self and societal well-being.

### Conclusion and Recommendation

Based on the analysis presented, this article urges that AI functions as a powerful tool, significantly enhancing the ability to delve deeper into complex subjects, facilitate personalized learning experiences, and unlock innovative problem-solving approaches. However, while the remarkable advancements offered by AI, it is crucial to maintain a delicate balance between technological progress and the enduring principles of Islamic ethics.<sup>70</sup> This balance emphasizes the necessity for AI systems to be used fairly among students, ensuring that they do not exploit the technology for plagiarism or unethical conduct in learning process.<sup>71</sup>

The core of education extends beyond the mere assimilation of information. It lies in the transformative process that occurs when individuals grapple with challenging concepts and ideas, constructing their understanding through intellectual struggle. AI can serve as a valuable facilitator in this process, but it must never overshadow the intrinsic value of personal engagement, critical thinking, and the intellectual pursuit of knowledge. AI technologies must be applied responsibly to ensure they do not cause harm to students or society, such as the dissemination of inaccurate information related to the exegesis of the Qur'an or Hadith, which may lead to misinterpretation of Islamic primary sources.<sup>72</sup> Another potential harm is students' over-reliance on AI to complete assignments, which can undermine their intellectual growth and academic integrity.<sup>73</sup> The principle of *Lā Ḍarār wa Lā Ḍirar* (no harm and no reciprocal harm) is applicable if AI becomes a substitute for, rather than a complement to human intellectual effort.<sup>74</sup>

In contemporary times, the complete exclusion of AI from education is impractical due to its pervasive integration into various aspects of learning. Therefore, educational institutions play an essential role in regulating the ethical and appropriate use of AI. In particular, regarding the use of AI-powered tools for essay writing, educators should establish clear guidelines specifying the permissible extent of AI involvement in students' work. For example, employing platforms like Quillbot before submitting assignments can help ensure that AI usage stays within acceptable limits. If a student's work exceeds the designated threshold set by educators, they

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<sup>69</sup> Hosni, A., Md Ariffin, M. F., & Ishak, H. "Isu dan cabaran ChatGPT terhadap pengajian Islam [Issues and challenges of ChatGPT in Islamic studies]." *Journal Al-Turath: Journal of Al-Quran and Al-Sunnah*, 8(1)(2023): 3-5.

<sup>70</sup> Auda, Jasser. *Maqāṣid al-Sharī'ah as Philosophy of Islamic Law: A System Approach* (1<sup>st</sup> ed.). (Kuala Lumpur: The International Institute of Islamic Thought (IIIT), 2008), 31.

<sup>71</sup> Kamali, Mohammad Hashim "Maqāṣid al-Sharī'ah: The Objectives of Islamic Law," 198-200.

<sup>72</sup> Al-Janabi, M. K. A. Artificial Intelligence in Quranic Exegesis: A Critical Analytical Study of ChatGPT Technology. *QURANICA-International Journal of Quranic Research*, 16(2)(2024): 112-144.

<sup>73</sup> Matthew N. O. Sadiku<sup>1</sup>, Tolulope J. Ashaolu, Abayomi Ajayi-Majebi et al. "Artificial Intelligence in Education." 5-11.

<sup>74</sup> Al-Ghazālī, Abu Hamīd. *Al-Mustasfā min' Ilm al-Uṣūl*. (Madinah: Dar al-Kutūb al-'Ilmiya, 1997), 45.

may be required to revise it accordingly. This approach encourages a balanced collaboration between students and AI, ensuring that the final submission retains a personalized touch and genuinely reflects the student's own intellectual contribution.

Furthermore, this article proposes the importance of instilling ethical guideline, TAQIT an acronym for *Tabayyun* (verification) *Akhlāq* (virtue ethics), *'Aql* (intellect), *Amānah* (Integrity), and *Taqwā* (God consciousness) in students as they contribute their ideas and intellect, even with the aid of AI. The integration of AI and human intellect in education aligns seamlessly with the objectives of *maqāṣid al-sharī'ah*, which aim to preserve essential elements of life: religion, intellect, self, progeny, and wealth. By upholding these principles, this article proposes that AI should be utilized in ways that are not only beneficial and ethical but also firmly aligned with Islamic values and the greater good of humanity, ultimately contributing to the holistic development of Muslim students.

In conclusion, the advancement of artificial intelligence (AI) represents a profound shift in the landscape of global education and innovation. In response to this evolving reality, it is essential that AI practitioners align their pursuit of knowledge with Islamic ethical guidelines, ensuring that their actions support the objectives of *sharī'ah*. To support this alignment, the study proposes several strategic initiatives that can be collectively implemented by various stakeholders. First, the national education curriculum should be revised to include digital ethics modules rooted in Islamic teachings. This is vital to instill a sense of ethical responsibility in students from an early age, particularly in their engagement with technology. Second, collaboration among religious institutions, academic scholars, and technology policymakers is crucial for developing ethical AI policies and guidelines that are both contextually relevant and responsive to ongoing technological advancements. This ensures that progress is achieved in harmony with Islamic values. Third, the role of parents and the wider community must be strengthened to ensure that ethical cultivation extends beyond formal education and is actively reinforced within families and society at large.

In light of these needs, the development of the TAQIT guideline, an Islamic ethical framework encompassing *Tabayyun* (verification), *Akhlaq* (virtue ethics), *'Aql* (intellect), *Amanah* (Integrity), and *Taqwā* (God-consciousness) is proposed as a practical and comprehensive model for students' engagement with AI. Beyond merely acquiring information, this framework aims to cultivate individuals who are not only intellectually proficient but also morally grounded. Through this integrated approach, education becomes a transformative journey that develops ethical, knowledgeable individuals capable of making meaningful contributions to both religion and society.

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