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Artificial Intelligence in Islamic Studies and Academic Ethics: Perspectives on Development and Implementation Based on Islamic Values

Ratna Utami Nur Ajizah¹, Zaki Su'aidi², Miftahul Huda³

^{1,3} Postgraduate Doctoral Program in Islamic Studies, IAIN Ponorogo

² Institut Agama Islam Riyadlotul Mujahidin Ngabar Ponorogo

Email: ¹ ratnautaminurajizah.dsi@iainponorogo.ac.id, ² m.zaki.suaidi@gmail.com, ³ elhoeda@yahoo.co.id

Abstrak

This article discusses the role and challenges of using artificial intelligence (AI) in Islamic studies and academic ethics, with a focus on the development and implementation of technology based on Islamic values. The development of AI has had a significant impact in various fields, including education and Islamic studies. In the context of Islam, AI must be developed and applied in accordance with the principles of maqasid al-shariah, which include justice, benefit, and trust. This technology has great potential in supporting Islamic education, such as Quran learning applications, translation of holy texts, and the development of AI-based information systems to facilitate access to Islamic knowledge. However, ethical challenges, such as algorithmic bias, data manipulation, and the risk of technology misuse, also need to be considered. In the academic environment, the use of AI poses a risk to academic integrity, including plagiarism and the creation of fake works. Therefore, there needs to be an ethical framework based on Islamic values to ensure that AI is used responsibly and provides benefits in line with Sharia objectives. This research aims to fill the gap in the literature on the utilization of

AI in Islamic studies by proposing an approach that integrates Islamic ethical principles in its development and application. The research findings are expected to encourage more ethical and responsible use of AI in Islamic studies and the academic world.

Keyword: artificial intelligence; islamic studies; academic ethics; islamic education; islamic values.

Introduction

The development of technology, especially in the field of artificial intelligence (AI), has brought about so many significant changes in various aspects of human life. Starting from the education sector, healthcare, to industry, AI offers efficiency, innovation, and solutions that were previously hard to imagine.¹ However, behind its benefits, various challenges arise, particularly related to ethics, privacy, and moral responsibility in its use. In the context of Islam, AI should be utilized to enrich the study of Islamic sciences, such as through the analysis of classical texts, and the development of ethical decision support systems. In the book *Islamic Ethics of Technology*,² it is explained that technology should be developed based on the principles of *maqasid al-shariah* (*objectives of sharia*) which include justice,³ welfare,⁴ and

¹ Margaret A. Goralski and Tay Keong Tan, 'Artificial Intelligence and Sustainable Development', *The International Journal of Management Education*, 18.1 (2020), p. 100330, doi:10.1016/J.IJME.2019.100330.

² 'Islamic Ethics of Technology: An Objectives (Maqāṣid) Approach', 2015, p. 380.

³ Muhammad Samiullah Faraz and Syeda Asiya, 'Impact of the Contextual Approach on the Qur'anic Interpretations', *Jihat Ul Islam*, 14.1 (2020), p. 1.

⁴ Menjawab Tantangan and Kontemporer Nurhikmah, 'Maqashid Al-Shariah: Kerangka Adaptif Hukum Islam Untuk Menjawab Tantangan

trust.⁵ Technology does not only function as a tool but also as a means to create benefits for humanity in accordance with Islamic values.⁶ AI has the potential to support religious practices, such as translating holy texts and spiritual analysis, but it also carries risks, including dehumanization or biases that do not align with certain religious traditions, including Islam. What must be remembered is that there are fundamental principles of Islamic ethics, such as justice ('adl), public interest (maslahah), and trust (amanah).⁷ These principles serve as the foundation to ensure that technology like AI can be utilized responsibly, not only for technical purposes but also for the development of knowledge based on spiritual values. Mauludin stated in his article that machine learning technology has enabled more in-depth religious research, including the study of classical Islamic texts.⁸ However, challenges such as algorithmic errors and data bias demand caution in its application. A similar point was made by Yufika in her writing, which discusses how big data and AI technology can provide

Kontemporer', *Journal of Dual Legal Systems*, 1.2 (2024), pp. 103–17, doi:10.58824/JDLS.V1I2.226.

⁵ Iibi John and Igbudu Nnenda Jennifer, 'Effective Resource Utilization in Revitalising Educational Productivity in Nigeria: Challenges and Strategies John', 1.2 (2025), pp. 339–51.

⁶ K. Munawir and others, 'Character Building Training Model for Young People to Strengthen Religious Moderation', *HTS Theologiese Studies / Theological Studies*, 79.1 (2023), pp. 1–7, doi:10.4102/hts.v79i1.8552.

⁷ Mulyawan Safwandy Nugraha, Didin Kurniadin Maskar, and Ai Rohayani, 'Islamic Ethical Concepts Relevant to Digital Technology', *Proceedings of International Conference on Islamic Civilization and Humanities*, 1 (2023), pp. 106–23.

⁸ Moh. Mauluddin, 'Kontribusi Artificial Intelligence (AI) Pada Studi Al Quran Di Era Digital; Peluang Dan Tantangan', *Madinah: Jurnal Studi Islam*, 11.1 (2024), pp. 99–113, doi:10.58518/MADINAH.V11I1.2518.

new insights in Islamic studies.⁹ This article also highlights the need for privacy protection and secure data management as a form of trust in accordance with Islamic values.

National media reports such as Kumparan.com reveal that AI tools like ChatGPT are often used for plagiarism and the creation of fake academic works, which threaten academic integrity. Techcrunch.com highlights the misuse of AI in social manipulation and the spread of disinformation, which can damage the reputation of academic institutions. In a report by theconversation.com, concerns were raised regarding the use of AI in academic environments, particularly due to the risks of data fabrication and research result manipulation.¹⁰ Meanwhile, Nytimes.com notes that AI algorithms are often biased and used to spread negative narratives about Islam on social media. Kompas.com also discusses the risks arising from the lack of ethical oversight of AI, especially in the context of education and research.¹¹ Thus, the combination of primary literature and media reports indicates that although AI has great potential to enrich Islamic studies and support academic ethics, challenges such as algorithmic bias, data manipulation, and ethical violations remain major issues. Therefore, it is important to develop an ethical framework based on Islamic values so that

⁹ Yuvika Gupta and Farheen Mujeeb Khan, 'Role of Artificial Intelligence in Customer Engagement: A Systematic Review and Future Research Directions', *Journal of Modelling in Management*, 19.5 (2024), pp. 1535–65, doi:10.1108/JM2-01-2023-0016/FULL/XML.

¹⁰ 'Penggunaan AI Oleh Mahasiswa Rentan Risiko: Perlu Penguatan Etika' <<https://theconversation.com/penggunaan-ai-oleh-mahasiswa-rentan-risiko-perlu-penguatan-etika-236375>> [accessed 20 November 2024].

¹¹ 'Kontroversi AI Generatif Dan Dampaknya Terhadap Pendidikan' <<https://www.kompas.com/tren/read/2024/01/26/165255365/kontroversi-ai-generatif-dan-dampaknya-terhadap-pendidikan>> [accessed 20 November 2024].

this technology can be used responsibly and contribute positively to science.

This reality raises profound academic concerns, especially because the sustainability of science depends on the integrity and authenticity of data. Previous research published in the *Journal Creativity* (2021) shows that the lack of ethical guidelines based on Islamic values in the application of AI can trigger the misuse of this technology in Islamic studies and academic research.¹² Furthermore, an article in the *Journal of Religious Research* emphasizes the need for a holistic approach that not only considers technical aspects but also moral and spiritual values.

The gaps in this literature have become an important issue to be researched. With the rapid development of technology, this research is expected to address the urgent need for an Islamic-based ethical framework that can guide the responsible use of AI. The findings of this research will make a significant contribution to the development of knowledge in line with Islamic principles, while also addressing the ethical challenges in the use of AI in the digital era.

Empirical studies on the use of AI for Islamic studies show great potential that has not yet been fully optimized. Previous research written by Nurafif in his article notes how AI has been used for the analysis of classical Islamic texts, but has not fully considered its ethical implications.¹³ Tirta et al. in their article identify a significant gap in the ethical guidelines for AI

¹² Zainal Muarifin, 'Luntarnya Moralitas Pendidikan Di Era Artificial Intelligence', *Journal Creativity*, 2.2 (2024), pp. 221–34, doi:10.62288/CREATIVITY.V2I2.25.

¹³ Nur Afif and Adlan Nawawi, 'Optimalisasi Pengajaran Al-Quran Dan Hadis Melalui Teknologi Kecerdasan Buatan: Tantangan Dan Strategi Integrasi', *EduInovasi: Journal of Basic Educational Studies*, 4.3 (2024), pp. 1829–48, doi:10.47467/EDU.V4I3.5156.

usage, especially in the field of scientific studies based on religious values.¹⁴ This empirical dialogue highlights the need for a methodology that can integrate AI with Islamic ethical principles, thereby producing broader benefits for humanity.

This research focuses on exploring the utilization of AI in Islamic scholarly studies and ensuring the application of academic ethics. Thus, this research aims to explain the position of AI in the landscape of Islamic scholarship, fill gaps in the existing literature, and offer solutions to emerging ethical challenges. In a broader context, this research is expected to encourage the more morally responsible use of AI technology, not only among Muslim academics but also for the global community.

Research Method

This study employs a literature review approach¹⁵ to examine Artificial Intelligence (AI) in the context of Islamic studies and academic ethics, with an emphasis on development and implementation based on Islamic values. The research process involves several main steps. First, data is collected from various trusted sources, such as scientific journals, books, articles, and documents relevant to the topics of AI, Islamic ethics, and technology. This stage aims to obtain a comprehensive understanding of Islamic ethical principles and their application in AI technology. Second, the collected data is critically analyzed to identify important themes, such as Islamic

¹⁴ Menggali Batasan Rasionalitas: Implikasi Pemikiran David Hume Dalam Kehidupan Modern. Jurnal Intelek Insan Cendikia' <<https://jicnusantara.com/index.php/jiic/article/view/1304>> [accessed 20 November 2024].

¹⁵ Khairul Bahrein and Mohd Noor, 'Case Study: A Strategic Research Methodology', *American Journal of Applied Sciences*, 5.11 (2008), pp. 1602–4.

ethical values related to technology development, the application of AI in the context of Muslim communities, emerging ethical and academic challenges, and its impact on the Muslim community. Third, the analysis results are synthesized to formulate ways to align Islamic ethical principles with the challenges in the development and application of AI, while also identifying Sharia-compliant innovation opportunities that can drive the creation of technology that is not only advanced but also ethical and in line with Islamic values.

Discussion and Findings

Artificial Intelligence (AI) in the context of Islamic studies

Artificial Intelligence (AI) is one of the technological innovations that has a significant impact on various aspects of life, including in the study of Islam. In the perspective of Islam, AI is considered a part of the development of knowledge that can be utilized for the benefit of the community, as long as its use is in accordance with the principles of sharia.¹⁶ The principle of *maqasid al-shariah* (*objectives of Islamic law*) serves as the main guideline in evaluating this technology, namely preserving religion (*hifz al-din*), life (*hifz al-nafs*), intellect (*hifz al-aql*), lineage (*hifz al-nasl*), and property (*hifz al-mal*).¹⁷ Therefore, the development and implementation of AI must ensure that the technology supports the achievement of these goals without violating Islamic values. This requires cooperation between scholars, academics, and technology practitioners to ensure that AI is not only technically beneficial but also aligned with Islamic ethical and legal principles.

¹⁶ Yulianti Yulianti, 'Sains Dalam Perspektif Islam', 2023 <<http://repository.umko.ac.id/>> [accessed 20 November 2024].

¹⁷ Muhammad Irkham Firdaus and Jaya Sahputra, 'Prinsip Maqosid Ash-Shariah Dalam Konsep Kebutuhan Islam', *Jurnal Tafaquh*, 7.1 (2022), pp. 76–87.

In the context of Muslim communities, AI has been applied in various sectors, including education, sharia finance, and Islamic justice. In the field of education, AI makes a significant contribution to facilitating the learning of Islam.¹⁸ This technology, for example, enables the development of AI-based applications that help Muslims learn the Quran more interactively through voice recognition features capable of evaluating tajwid and verse pronunciation in real-time.¹⁹ Digital platforms also allow for more efficient religious teaching with features for searching, collecting, and analyzing data. Additionally, AI supports personalized learning by providing materials tailored to individual needs, making Islamic education more inclusive and adaptive.²⁰ This development shows how AI can reach various groups, including students in remote areas, and accelerate access to quality religious education.

One significant application of AI in Islamic education is through interactive learning applications.²¹ For example, applications like Muslim Pro or Learn Quran Tajwid use intelligent algorithms to help users understand Islam in depth. In addition to tajwid learning, this application includes features

¹⁸ Wiwin Rif'atul Fauziyati, 'Dampak Penggunaan Artificial Intelligence (AI) Dalam Pembelajaran Pendidikan Agama Islam', *Jurnal Review Pendidikan Dan Pengajaran (JRPP)*, 6.4 (2023), pp. 2180–87, doi:10.31004/JRPP.V6I4.21623.

¹⁹ Anis Sukmawati, 'Pemanfaatan Artificial Intelligence Untuk Meningkatkan Efisiensi Pembelajaran Al Quran', *Dinamika Penelitian: Media Komunikasi Penelitian Sosial Keagamaan*, 24.01 (2024), pp. 53–72, doi:10.21274/DINAMIKA.2024.24.01.53-72.

²⁰ Zumhur Alamin, 'Peningkatan Pendidikan Islam Melalui Pemanfaatan Platform Edukasi Berbasis Kecerdasan Buatan', *Kreatif: Jurnal Pemikiran Pendidikan Agama Islam*, 21.1 (2023), pp. 14–22, doi:10.52266/KREATIF.V21I1.1353.

²¹ Sukmawati.

such as prayer time reminders, a Qibla compass, and daily prayer memorization. AI helps personalize the user experience by providing recommendations based on their level of understanding. In addition, AI has also enabled the development of Islamic virtual assistants such as Islamic chatbots capable of answering questions about Sharia law, fiqh, or Islamic history. An example is FatwaBot, which is designed to provide valid and authoritative answers based on Islamic literature. This technology has become a very helpful tool, especially in the digital era when religious information is often difficult to sift through from less reliable sources.

The use of AI has also been applied in simulations and Virtual Reality (VR) to provide a simulated experience of worship such as Hajj and Umrah.²² VR-based applications combined with AI help prospective pilgrims understand the worship procedures practically through interactive step-by-step guides. This technology is very beneficial, especially for those who have not yet had the opportunity to perform the pilgrimage directly. Additionally, AI is also used in the evaluation system of Islamic education.²³ For example, AI-based systems can analyze students' progress in religious subjects, such as tafsir or aqeedah, through data-based online exams. The results of this analysis provide more effective and specific teaching recommendations according to the individual needs of students, thereby improving the efficiency of the teaching and learning process.

²² Arif Setiawan and others, 'Pengembangan Dan Evaluasi VR Haji Untuk Pembelajaran Manasik Haji Dan Umrah Dengan Pendekatan Immersion Interface', *Jurnal Ilmiah Edutic : Pendidikan Dan Informatika*, 10.2 (2024), pp. 138–48, doi:10.21107/EDUTIC.V10I2.25810.

²³ Siti Hawa Lubis and others, 'Inovasi Penggunaan AI (Artificial Intelligenc) Dalam Pembelajaran Pendidikan Agama Islam Di MAN 4 Persiapan Kota Medan', *Jurnal Bilqolam Pendidikan Islam*, 4.2 (2023), pp. 105–29, doi:10.51672/JBPI.V4I2.213.

AI also plays a role in developing translation and interpretation tools for the Quran into various languages.²⁴ Platforms like Tarteel and Quran.com use AI technology to facilitate the accessibility of the Quran for Muslims around the world. This technology helps provide more accurate translations and interpretations by considering historical and linguistic contexts. Additionally, AI is used in the development of flexible and data-driven Islamic curricula. This system enables Islamic educational institutions to identify topics relevant to students' needs in various regions and design learning approaches that align with the local cultural and social context. Furthermore, AI-based gamification of Islamic education has helped convey Islamic values in an engaging manner,²⁵ such as through interactive games that teach the stories of the prophets, the concept of zakat, and Islamic morals to the younger generation.

In the Islamic finance sector, AI is used to enhance efficiency and transparency in the management of zakat, waqf, and halal investments.²⁶ This technology enables more accurate data analysis to ensure fair and targeted distribution of zakat. AI-based systems also support the implementation of smart contracts that comply with Sharia principles, thereby

²⁴ Jihan Insyira Zahrani and Ali Muthahari, 'Metode Sorogan Berbasis Teknologi Kecerdasan Buatan: Analisis Aplikasi Tarteel', Nusantara Hasana Journal, 3.11 (2024), pp. 35–43, doi:10.59003/NHJ.V3I11.1109.

²⁵ Muhammad Romadhon, 'Efektivitas Media Gamifikasi Quizizz Berbantuan Artificial Intelligence Terhadap Minat Belajar Siswa Pada Mata Pelajaran Pai Dan Budi Pekerti Di Smpn 1 Kedungadem Bojonegoro', 2024.

²⁶ Arlinta Prasetyan Dewi and Mohammad Ichsan Hakiki, 'Transformasi Digital Dalam Industri Halal Di Indonesia (Studi Implementasi Teknologi Blockchain Dalam Proses Sertifikasi Halal)', Indo-Fintech Intellectuals: Journal of Economics and Business, 3.2 (2023), pp. 360–70, doi:10.54373/IFIJEB.V3I2.240.

minimizing the risk of transactions that do not align with Islamic values. In the field of Islamic law, AI can be used to support judicial processes, such as assisting in the search for Sharia legal documents or providing fatwa recommendations based on input legal data.²⁷ This technology accelerates and simplifies access to Islamic legal literature, which previously required significant time and effort.

However, the application of AI in Islamic studies is not without challenges. One of the main challenges is ensuring that the decisions made by AI align with Islamic ethical values. AI systems, which are often designed with algorithms based on global data, risk overlooking the moral sensitivities or Sharia norms that prevail in Muslim societies. The technological gap between developed and developing Muslim countries also poses a significant barrier. Most Muslim communities in developing countries do not yet have adequate access to AI technology, so its benefits have not been felt evenly. The misuse of AI technology, such as data manipulation or the spread of false information, also poses a threat that can harm Muslims globally.

Despite facing various challenges, AI opens up great opportunities for Sharia-based innovation, especially in the field of education.²⁸ This technology can create engaging Islamic educational content, such as da'wah chatbots that can answer religious questions quickly and accurately, or interactive animated videos tailored to the needs of young

²⁷ Khalid Nusardi, 'Analisis Pengembangan Potensi Wisata Halal Masjid Agung Syahrul Nur Sipirok Kabupaten Tapanuli Selatan Dengan Pendekatan Analytical Network Process', 2022.

²⁸ Ahmad Sodik, 'Peran Kecerdasan Buatan (Artificial Intelligence) Dalam Mendorong Inovasi Manajemen Pendidikan Islam Di Era Revolusi Industri 4.0', *An Naba*, 7.1 (2024), pp. 9–18, doi:10.51614/ANNABA.V7I1.388.

audiences. AI can also support more efficient management of zakat and waqf by analyzing beneficiary data, making distribution more transparent and effective. With AI-based learning platforms, students in remote areas can access quality religious education without geographical barriers. The proper integration of AI and Islamic values has great potential to support the development of Islamic education and other sectors more effectively. With clear regulations and the involvement of scholars and technology experts, AI can become an innovative, ethical, and beneficial tool for Muslims in the modern era.

It must be acknowledged in this regard that AI has an extraordinary capacity to process large amounts of data quickly and efficiently. This enables AI to analyze sacred texts, identify patterns, and even provide useful interpretations. Some applications have helped people delve into religious teachings, providing interpretations and prayer guides based on existing texts. For example, applications like Quran.com or BibleGateway use AI to provide easy and quick access to relevant verses.

However, once again, there are significant limitations that must be taken into account. AI, essentially, is the result of human programming and machine learning that heavily relies on the data provided to it. Religious interpretations are often subjective and influenced by complex cultural, historical, and social contexts.²⁹ AI might struggle to capture these nuances due to limitations in understanding emotions, intentions, and contexts beyond the literal data provided. Furthermore, there are concerns about biases that can emerge in AI systems. If the data used to train the AI contains certain biases or perspectives, the results provided by the AI may be inaccurate or even trigger

²⁹ Theguh Saumantri and Hajam Hajam, 'Urgensi Metodologi Studi Islam Interdisipliner Untuk Moderasi Islam', *An-Nawa : Jurnal Studi Islam*, 5.1 (2023), pp. 1–18, doi:10.37758/annawa.v4i1.579.

misunderstandings. For example, an AI trained with texts from a specific theological stream might interpret religious texts with a certain bias, overlooking perspectives from other streams or interpretations.

In the context of religion, accuracy is not only about factual data but also about deeper meanings and values. Which is why religion often speaks about spiritual and moral experiences that are difficult to measure with algorithms. AI can provide insights based on data patterns, but it may not be able to replace the wisdom and interpretations that come from human experience and rich traditions. Therefore, although AI has great potential in assisting in the context of religion, it is important for us to remain critical and aware of its limitations. AI can be a useful tool if used wisely and with an understanding of its limitations.³⁰ However, the ultimate responsibility in the interpretation and understanding of religion remains with humans, who are capable of capturing nuances and complexities that may be lost in machine analysis. Thus, AI can be a useful complement, but it cannot replace the human role in exploring and understanding the spiritual and moral dimensions of religion. The accuracy of AI in the context of religion is something that still needs further research, with a careful approach and full awareness of the core values held by religious communities.

Artificial Intelligence (AI) in Academic Ethics

Artificial Intelligence (AI) in academic ethics is becoming an increasingly relevant topic in the modern technological era, especially in the field of education. AI has

³⁰ Urgensi Unsur Agama Dalam Perkembangan Kecerdasan Buatan | Moderasi: Jurnal Kajian Islam Kontemporer' <<https://journal.forikami.com/index.php/moderasi/article/view/470>> [accessed 20 November 2024].

brought significant transformations in various aspects of learning,³¹ research, and educational administration, but it has also raised ethical challenges that must be addressed. In the context of academic ethics, the use of AI involves important issues such as fairness, the authenticity of scholarly work, data privacy, and the responsibility of its use. AI not only serves as a tool for efficiency but also influences the way students, educators, and institutions interact with the educational process. Therefore, the application of AI in the academic world must be carried out with consideration of ethical principles to ensure its benefits are not only technologically effective but also aligned with academic values such as integrity, honesty, and responsibility.

One of AI's contributions to the world of education is in supporting academic research.³² Technologies such as AI-based data analysis tools make it easier for researchers to process large amounts of data efficiently, accelerate new discoveries, and optimize the process of compiling academic reports. AI can sift through thousands of documents, find patterns in complex data, and provide insights that were previously difficult to achieve with manual methods. However, this convenience also brings risks in terms of the authenticity of scientific work. Tools like AI-based text generators, for example, can be used to produce automated content that resembles human work.³³ If

³¹ Ratna Utami Nur Ajizah, Khalis Zamrani Putra, and Miftahudin, 'Using The Problem Based Learning Model With Youtube Media to Improve Student's Learning Interest', *Tarbawi Ngabar: Jurnal of Education*, 3.1 (2022), pp. 77–98, doi:10.55380/tarbawi.v3i1.170.

³² Suariqi Diantama, 'Pemanfaatan Artificial Intelegent (AI) Dalam Dunia Pendidikan', *DEWANTECH Jurnal Teknologi Pendidikan*, 2.1 (2024), pp. 11–17, doi:10.61434/DEWANTECH.V1I1.8.

³³ Afrizal Zein, 'Dampak Penggunaan ChatGPT Pada Dunia Pendidikan', *Jurnal Informatika Utama*, 1.2 (2023), pp. 19–24, doi:10.55903/JITU.V1I2.151.

used without ethical guidance, this technology can violate principles of academic integrity, such as plagiarism or data manipulation in research. Therefore, it is important for educational institutions to establish strict policies and provide training on how to use AI as an aid, not as a substitute for human creativity and hard work. With the right approach, AI can become a partner in enhancing the quality of research without sacrificing academic integrity.

In addition, AI plays an important role in supporting personalized and inclusive learning.³⁴ By utilizing machine learning algorithms, AI can analyze the individual needs of students and provide recommendations for materials that match their abilities and learning styles.³⁵ For example, educational platforms like Duolingo or Khan Academy use AI to adjust the difficulty level of questions and provide relevant feedback to users.³⁶ This helps students understand the material better according to their individual learning pace. However, ethical questions arise regarding the collection and use of student data necessary to support this personalization. Student personal data, such as learning history, comprehension levels, and learning preferences, must be managed securely to ensure their privacy is maintained. The misuse of this data, for example for commercial purposes without consent, can undermine the trust

³⁴ Ratna Utami and Nur Ajizah, 'The Role of Islamic Religion Education in the Transformation of the Madrasah Tsanawiyah in Ponorogo Towards a Child- Friendly Schoolroom : Case Study Implementation of a Child Friendly School Program', 2.1 (2024).

³⁵ Nurachmy Sahnir, Jamilah, and Heriyati Yatim, 'Pengenalan Teknologi Artificial Intelligence (AI) Dalam Meningkatkan Pengalaman Belajar Seni Di Era Digitalisasi Pendidikan', Seminar Nasional Dies Natalis 62, 1 (2023), pp. 245–56, doi:10.59562/semnasdies.v1i1.811.

³⁶ Need A Study Buddy? Check Out The Best Study Apps – Forbes Advisor' <<https://www.forbes.com/advisor/education/student-resources/education-apps-for-students/>> [accessed 20 November 2024].

of students and educators in technology. Therefore, educational institutions must have clear policies on student data management, ensuring that data is only used for educational purposes and not misused by third parties.

AI has also been used to detect academic ethics violations, such as plagiarism in assignments or research.³⁷ Tools like Turnitin and Grammarly, powered by AI technology, have helped many educators ensure that the academic work submitted by students meets integrity standards. This technology can quickly analyze text, compare it with billions of online sources, and provide similarity reports in seconds. However, challenges arise when this tool is not perfect in assessing context. For example, correct citations or the use of common terms are sometimes considered plagiarism by the system, which can lead to confusion or unfair penalties for students. Additionally, the use of AI to monitor the originality of work can also be seen as reducing the space for creativity among students. To address this issue, a combined approach between AI technology and manual assessment by educators is necessary. Technology should be seen as a supporting tool, not the sole solution, so that the results obtained are fairer and more accurate.

In the management of educational institutions, AI helps improve administrative efficiency, such as in the student admission process, schedule management, and academic evaluation.³⁸ This technology enables institutions and

³⁷ Lispridona Magdalena Saduk and Anis Chariri, 'Ketidakjujuran Akademik Pada Mahasiswa Akuntansi Yang Dibantu Oleh Artificial Intelligence (AI): Perspektif Fraud Triangle', *Jurnal Akuntansi Manado (JAIM)*, 2024, pp. 57–71, doi:10.53682/JAIM.VI.8141.

³⁸ Riswan Hadiyanto and others, 'Audit Sistem Informasi Akademik Menggunakan Framework Cobit 4.1 (Studi Kasus Universitas Ars Bandung)', *Jurnal Informatika Polinema*, 6.3 (2020), pp. 55–64, doi:10.33795/JIP.V6I3.353.

organizations to process data quickly, identify student needs, and manage resources more effectively. For example, AI-based systems can be used to filter incoming applications based on certain criteria, or to automatically schedule classes while considering the preferences of professors and students. However, ethical challenges arise when the algorithms used are biased. If the algorithms are not carefully designed, this bias can lead to injustice in the selection or evaluation process, such as discrimination based on gender, race, or social background. Therefore, the use of AI in academic decisions must be transparent and supervised by humans to ensure that this technology does not harm any particular group. Institutions also need to conduct regular audits of the algorithms used to identify and rectify potential biases.

Thus, the application of AI in the field of education brings significant benefits, but it requires special attention to academic ethics. Educational institutions need to provide training for educators and students on the responsible use of AI, establish regulations that support transparency and integrity, and encourage discussions about the ethical impacts of this technology. In addition, collaboration between technology experts, academics, and policymakers is crucial to ensure that AI is developed and used in a way that supports more effective, inclusive, and dignified education. With a wise approach, AI can become a tool that not only accelerates the transformation of education but also upholds the ethical values that are the foundation of the academic world.

Conclusion

The use of AI in Islamic studies has great potential to enrich learning and religious applications, but ethical challenges remain a primary concern. Islamic ethical principles such as 'adl, maslahah, and amanah must serve as the

foundation in the development and application of AI so that this technology can be used responsibly and contribute positively to humanity. Stricter ethical oversight, the utilization of frameworks based on Islamic values, and collaboration between scholars, academics, and technology practitioners are essential to address these challenges.

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