

# An Ethical Framework for AI in Islamic Education: Synthesizing Maqashid al-Sharia and National Legal Regulations in Indonesia

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**Abstract:** The rapid adoption of Artificial Intelligence (AI) in Indonesia's education sector presents significant ethical and regulatory challenges, particularly in Islamic educational institutions. While AI offers promising pedagogical tools, its implementation often lacks spiritual safeguards and value-oriented governance. Data from the Ministry of Religious Affairs (2023) show that only 17.4% of madrasahs possess AI-supportive infrastructure, and fewer than 10% have established ethical protocols for digital learning. This raises a fundamental question: how can AI in Islamic education be ethically governed to ensure both legal compliance and spiritual integrity? This study aims to formulate an integrative ethical framework grounded in maqāshid al-sharī'ah and Indonesia's national legal system. Employing a normative-juridical method with conceptual and hermeneutic approaches, the study examines the convergence between Islamic legal objectives and AI-relevant national regulations, including the Personal Data

Protection Act, the Electronic Information and Transactions Law, and the National AI Strategy. The findings yield a four-pillar ethical model: algorithmic justice, digital adab, learner protection, and participatory oversight by scholars and educators. This model reveals that maqāshid can address normative gaps in national law, particularly in safeguarding religious values, moderating content, and ensuring algorithmic transparency. The implications suggest the urgency of maqāshid-based policy reforms, curriculum innovation in digital ethics, and collaboration between religious authorities and technology developers. The study concludes that AI in Islamic education can be transformed from a neutral tool into a spiritually guided instrument for cultivating ethically aware, intellectually capable, and legally protected learners.

**Keywords:** Maqashid Al-Sharia, Artificial Intelligence, Islamic Education, Legal Ethics, Technology Regulation.

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## I. Introduction

Artificial intelligence (AI) is increasingly being adopted in the global education sector in response to the demands of efficiency, personalization, and wider access to education. According to a UNESCO report<sup>1</sup>, around 15% of higher education institutions globally have leveraged AI, and as many as 68% of educators believe that AI will significantly improve learning outcomes by 2030. Initiatives to integrate AI in primary and secondary education are also growing, with only 11 countries already having an official AI curriculum at the K–12 level, while 5 other countries, including Indonesia, are still in the development stage<sup>2</sup>. In Indonesia, the commitment to include AI in formal education is increasingly evident. The government through the Ministry of Education and Culture, Research and Technology (Kemendikbudristek) target the implementation of the AI curriculum at the elementary to vocational levels starting from the 2025/2026 school year, in line with the launch of the "Smart Indonesia STEM" program aimed at reaching 10 million students in more than 500 schools, including madrassas and Islamic boarding schools.<sup>3,4</sup> However, the reality on the ground shows that there is still a significant gap in the infrastructure and readiness of Islamic educational institutions to adopt AI. According to data from the Ministry of Education and Culture (2025), many schools, especially madrasas, do not have adequate computer laboratories or internet access. In addition, there is no ethical framework or regulation that specifically regulates the use of AI in Islamic education. Furthermore, the use of AI in the context of Islamic education raises concerns regarding the compatibility of this technology with religious values. A global survey by UNESCO<sup>5</sup> shows that the Muslim community voices concerns about potential algorithmic bias and the absence of AI ethical guidelines based on Islamic values, especially related to the justice, spirituality, and moral protection of learners. This situation shows that there is a regulatory and normative urgency that needs to be responded to immediately by policymakers, academics, and practitioners of Islamic education. The absence of ethical guidelines that integrate Islamic values in the implementation of AI risks leading to unbalanced technological assimilation, where digital efficiency and innovation can dominate in the absence of the control of spiritual and moral values. In the context of Islamic education based on *tarbiyah* and moral strengthening, the absence of an ethical framework based on *maqashid al-Sharia* has the potential to create a disorientation of values in the learning process. In addition, the lack of infrastructure and the lack of specific legal protection for madrasah or pesantren students who are the subject of the use of AI can lead to violations of students'

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<sup>1</sup> UNESCO. (2023a). *Artificial Intelligence in Education: Challenges and Opportunities*.

<sup>2</sup> Cukurova, M., & Miao, F. (2024). *AI competency framework for teachers*. UNESCO Publishing.

<sup>3</sup> Indonesia, T. (2025). *Kurikulum AI Akan Diterapkan Dari SD Hingga SMK Tahun Ajaran Depan*. Jakarta.

<sup>4</sup> Post, T. J. (2025). *STEM Indonesia Cerdas Reaches 10 Million Students in 500 Schools* Jakarta.

<sup>5</sup> UNESCO. (2023b). *Ethics of Artificial Intelligence in Education: Towards a Global Consensus*. Paris.

basic rights, such as data privacy, spiritual security, and the right to education that is in line with religious beliefs. Without integrative policies, Islamic educational institutions risk being left behind in digital transformation or even adopting AI unethically. Therefore, a systemic and immediate approach is needed that can combine the principles of maqashid al-Sharia with the national legal framework in drafting relevant, contextual, and operational AI ethical guidelines in the Islamic education sector. International studies have shown increasing attention to ethical issues in the application of artificial intelligence (AI), both in general and educational contexts. Organizations such as UNESCO and the OECD have published AI ethical frameworks that emphasize the principles of transparency, fairness, and accountability. Some countries have also begun to design national policies on the use of AI in education, although they have not yet fully integrated a religious values-based approach. In the Islamic education environment, some early studies have highlighted the importance of *sharia-compliant AI*, but it is still limited to normative exploration and has not yet offered an implementable model that can be applied in formal educational institutions. Conceptually, Maqashid al-Sharia has been used in various disciplines such as Islamic finance, zakat, waqf, and digital rights protection, including in the financial technology (fintech) sector. However, the integration of maqashid with the national legal framework in the context of the ethical use of AI in Islamic education has not been widely found in the scientific literature. Studies that discuss AI ethics from an Islamic perspective have mostly focused on the digital interpretation sector of the Qur'an or on the business and economic law dimensions, but have not touched the realm of education regulation systematically. As the adoption of artificial intelligence (AI) in the global education sector increases, studies have raised the importance of an ethical framework that can ensure the responsible use of this technology. In the context of Islamic education, the framework should ideally not only refer to national legal standards, but also refer to the principles of maqashid al-Sharia as moral and spiritual guidelines. However, the literature that specifically integrates maqashid al-Sharia and national legal frameworks in the use of AI in the Islamic education sector is still very limited. Several studies have discussed the contribution of maqashid al-Sharia in shaping Islamic social policy and economic law<sup>6,7</sup> as well as its use in the financial and technology sectors such as fintech and sharia-based digital commerce<sup>8</sup>. However, this approach still focuses on the

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<sup>6</sup> Afiyah, I. (2025). The Existence of Islamic Law in Indonesia in the Millennial Era in Supporting the Sustainable Development Goals (SDGs): Maqashid Sharia Perspective. *Demak Universal Journal of Islam and Sharia*, 3(01), 27-40.

<sup>7</sup> Disemadi, H. S., Al-Fatih, S., Silviani, N. Z., Rusdiana, S., & Febriyani, E. (2024). Revitalizing Intellectual Property Rights in Indonesia: A Maqasid al-Sharia Perspective on Communal Ownership. *Al-Istinbath: Jurnal Hukum Islam*, 9(2), 625-648.

<sup>8</sup> Widjaja, G. (2024). Maqasid Syariah Dalam Regulasi Fintech. *Borneo: Journal of Islamic Studies*, 5(1), 23-36.

economic sector and has not touched on the aspect of digital ethics in the Islamic education system directly. On the other hand, there are also studies that examine the ethics of AI in the study of the Qur'an using the principles of maqashid al-Sharia, but the scope is limited to the context of interpretation and has not yet reached the level of education policy or national legal regulations<sup>9</sup>. Likewise, the study of the national legal framework in Indonesia that accommodates Islamic values has not yet specifically linked it to the challenges of implementing AI in the world of education<sup>10,11</sup>. Thus, there are still significant gaps in the scientific literature regarding the need for an ethical and policy model that integrates maqashid al-Sharia with the national legal system in the use of AI in Islamic education. This research is here to answer this gap by offering a normative-innovative approach that bridges sharia values, the state regulatory system, and the development of digital technology in Islamic-based education. Thus, the position of this research is at the intersection between three domains that have not been fully connected in previous scientific studies, namely: (1) the ethics of the use of AI, (2) the principles of maqashid al-Sharia, and (3) the regulation of national law in Islamic education. This research is unique in that it not only fills a normative gap in Islamic-based AI ethics policies, but also seeks to build an integrative ethical framework that can be used as a practical reference by policymakers, educators, and technology developers in the formal Islamic education environment. By placing maqashid as the moral foundation and national law as a regulatory framework, this study makes a new contribution to the design of AI policies that are not only responsive to technological advances, but also contextual to Islamic values and the diversity of the country's laws. The use of artificial intelligence (AI) in Islamic education is growing rapidly in line with the national digital transformation, but it is still not accompanied by the presence of an ethical framework that integrates the principles of maqashid al-Sharia with the national legal system. The absence of ethical guidelines based on spiritual values and positive regulations leads to potential disorientation of values, violations of students' rights, and inequality in the implementation of technology in Islamic educational institutions. Although there have been many studies that have discussed the ethics of AI and the application of maqashid al-Sharia in the economic sector or the interpretation of the digital Qur'an, there have been no studies that specifically offer an integrative ethical model that is applicable and contextual in the world of Islamic education. Based on these issues, this study aims to formulate and develop

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<sup>9</sup> Zuhri, M. T., Sahlani, L., & Munawaroh, N. (2024). The Ethics of Artificial Intelligence (AI) Utilization in Qur'anic Studies: An Islamic Philosophical Perspective. *Asyhid Journal of Islamic and Quranic Studies (AJIQS)*, 6(2).

<sup>10</sup> Winardi, W. (2021). An Islamic Law Design In The Realm Of The National Legal Politics. *Nagari Law Review*, 4(2), 106-119.

<sup>11</sup> Ibrahim, N., & Markom, R. (2024). EMBRACING MAQASID AL-SHARIAH AND SUSTAINABLE DEVELOPMENT GOALS IN TAKAFUL BUSINESS. *Malaysian Journal of Law & Society*, 34(2).

an ethical model for the use of AI that integrates the principles of maqashid al-Sharia and the national legal framework, in order to become a guideline in the formulation of ethical, contextual, and equitable Islamic education policies. The rapid adoption of artificial intelligence (AI) in education has raised significant concerns regarding its misuse, particularly in relation to algorithmic bias and the improper handling of personal data. AI systems, if not carefully regulated, may inadvertently perpetuate biases—such as discriminating against certain groups of students based on race, gender, or socioeconomic status—further entrenching inequalities in the education system. Additionally, the widespread collection and analysis of student data by AI technologies raises serious privacy concerns, as the personal information of students may be exposed to misuse or exploitation. Although Indonesia's national legal frameworks, such as the Personal Data Protection Law (PDP Law) and the Information and Electronic Transactions Law (ITE Law), aim to safeguard personal data and ensure responsible use of technology, these regulations often fall short in addressing the ethical complexities posed by AI in educational contexts. Without a comprehensive ethical and regulatory framework, these gaps can lead to unjust outcomes, making it imperative to establish a robust system that balances technological advancement with the protection of individual rights and societal fairness.

## II. Theoretical and Conceptual Framework

### 1. *Maqashid al-Sharia: Principles and Relevance*

Maqashid al-Sharia is a very important theoretical framework in Islamic law, as it contains the essential objectives of Islamic sharia that are not only ritual, but also universal and contextual in responding to the challenges of the times. This concept basically refers to efforts to maintain and realize benefits (*maslahah*) and prevent damage (*mafsadah*) in human life<sup>12, 13</sup>. Classical scholars such as Imam Al-Ghazali and Imam Al-Shatibi have classified the five main principles of maqashid al-Sharia (*al-daruriyyat al-khamsah*), which include: safeguarding religion (*hifz al-din*), safeguarding the soul (*hifz al-nafs*), safeguarding the intellect (*hifz al-'aql*), safeguarding one's offspring (*hifz al-nasl*), and safeguarding one's property (*hifz al-mal*)<sup>14</sup>. These five principles are the normative foundation in evaluating all forms of actions, policies, and innovations, including the use of modern technologies such as

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<sup>12</sup> Amin, I., Salma, S., Bahar, M., & Lendrawati, L. (2024). Stratification of Al-Maqashid Al-Khamsah (Preserving Religion, Soul, Reason, Heredity and Property) and Its Application in al-Dharuriyah, al-Hajiyah, al-Tahsiniyah, and Mukammilat. *AJIS: Academic Journal of Islamic Studies*, 9(1).

<sup>13</sup> Murdani, R., Subeno, H., & Sulaiman, F. (2024). Maslow and Al-Ghazali's Hierarchy of Needs Theory is an Implementation of Sharia Maqashid to the Perspective of Islamic Economics. In *Proceeding of The International Conference on Business and Economics* (Vol. 2, pp. 127-142).

<sup>14</sup> Dayrobi, M., & Tanjung, D. (2024). Maqasid Syariah Perspective Abu Hamid Muhammad Bin Muhammad Al-Ghazali. *AMK: Abdi Masyarakat UIKA*, 3(3), 111-116.

artificial intelligence (AI). In the context of Islamic education, *hifz al-din* means ensuring that AI is used to preserve Islamic values, such as facilitating access to religious learning, filtering content that is in accordance with sharia principles, and helping to strengthen students' faith, morals, and worship<sup>15</sup>. AI that is impartial or biased against Islamic teachings is an important aspect of this principle. *Hifz al-nafs* means that AI-based systems must protect the physical and psychological safety of learners from the risk of digital exploitation, online bullying, the spread of violent content, or data security breaches<sup>16,17</sup>. Therefore, AI systems must be equipped with data protection policies, parental controls, and limits on algorithmic interactions with minors. Furthermore, *hifz al-'aql* emphasizes that AI in education should be designed to encourage intellectual development, critical thinking skills, and not manipulate mindsets through algorithms that only reinforce one side of information or a certain narrative. AI should be a tool to broaden students' horizons, not limit freedom of thought or even direct understanding in directions that are contrary to Islamic principles<sup>18</sup>. The principle of *hifz al-nasl* leads to the responsibility to maintain the morality and identity of the young generation of Islam<sup>19</sup>. In this case, AI must be monitored so that it does not display content that contradicts Islamic manners, does not distort the understanding of the role of gender, family, or traditional values in Islamic education. AI systems that contain elements of pornography, domestic violence, or other social deviations should be avoided entirely. Lastly, *hifz al-mal* talks about the protection and fair use of resources, including in the financing of technological infrastructure<sup>20</sup>. In the context of Islamic education, the implementation of AI must consider the principles of distribution fairness, budget efficiency, and equal access between educational institutions in urban and rural areas. The lack of access to fair AI can be a form of *ikhhtilal* (inequality) that is contrary to *maqashid*, because it prevents some people from the benefits of technology-based education. The five principles of *maqashid al-Sharia* provide a very strong ethical and evaluative framework in assessing whether a technology, especially AI, brings benefits (*maslahah*) or actually causes

<sup>15</sup> Sholihah, H., & Nurhayati, S. (2024). Child protection in the digital age through education in the Islamic educational environment. *JIE (Journal of Islamic Education)*, 9(1), 200-218.

<sup>16</sup> ROSLAN, M. M., & ZAINURI, A. O. (2023). Teori Hifz Al-Nafs Dalam Maqasid Syariah: Analisis Pendalilan. *Journal of Muwafaqat*, 6(1), 01-13.

<sup>17</sup> Thalgi, M. (2025). AI Ethics in Islamic Contents: Applications Per UNESCO Recommendations. In *Tech Fusion in Business and Society: Harnessing Big Data, IoT, and Sustainability in Business: Volume 2* (pp. 333-346). Springer.

<sup>18</sup> Elmahjub, E. (2023). Artificial intelligence (AI) in Islamic ethics: Towards pluralist ethical benchmarking for AI. *Philosophy & Technology*, 36(4), 73.

<sup>19</sup> Alias, M. A. A., Jailani, M. R. M., Ismail, W. A. F. W., & Baharuddin, A. S. (2024). The integration of five main goals of shariah in the production of science and technology for human well-being. *AL-MAQASID: The International Journal of Maqasid Studies and Advanced Islamic Research*, 5(1), 1-16.

<sup>20</sup> Hassan, S. A., Rashid, R. A., & Zakuan, Z. Z. M. (2022). The preservation of property in maqasid Al-Syariah: with special reference to the appointment and duties of wasi in estate administration. *International Journal of Law, Government and Communication*, 7(29), 318-328.

harm (*mafsadah*) in the world of Islamic education. These principles allow for the creation of evaluation models that are not only legalistic, but also holistic—encompassing spirituality, learners' human rights, social security, and systemic justice. Therefore, maqashid al-Sharia is not only relevant, but very urgent to be used as a basic paradigm in designing contextual AI ethics policies and systems in Islamic education in the era of digital transformation.

## 2. National Legal Frameworks Governing AI in Education

The use of artificial intelligence (AI) in the education sector in Indonesia requires the establishment of regulations that not only guarantee technological advancement, but also ensure the protection of students' rights. Although the government has compiled the *National Strategy for Artificial Intelligence 2020–2045* as a reference for AI development in various sectors including education, the legal framework that specifically regulates the aspects of ethics, child protection, and algorithmic justice has not yet been comprehensively developed<sup>21</sup>. In practice, several laws such as Law No. 11 of 2008 concerning Information and Electronic Transactions (ITE) and Law No. 27 of 2022 concerning Personal Data Protection (PDP) are used as a basis for regulating the use of information technology and data protection<sup>22</sup>. The PDP Law in particular has established the principles of transparency, accountability, and the right to access and deletion of personal data, including for students whose data is processed by AI systems<sup>23</sup>. However, the implementation of this principle in the education sector, especially Islamic education, is still very limited and has not answered specific issues such as the misuse of biometric data or inequality of digital access. The issue of child protection in the context of AI is becoming increasingly important because students, especially madrassas and pesantren age, are vulnerable to algorithmic manipulation. Although Indonesia has a Child Protection Law, its application in digital systems does not yet have a derivative technical policy that regulates the ethical use of AI<sup>24,25,26</sup>. Research shows that AI systems in education are vulnerable

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<sup>21</sup> Mufidah, M., Hartiwingsih, H., & Isharyanto, I. (2024). Harmonization of Artificial Intelligence (Ai) in Indonesia: Exploration of Technology And Ethics in Islam. *Law and Justice*, 9(1), 89-109.

<sup>22</sup> Indonesia, R. (2008). *Undang-Undang Republik Indonesia Nomor 11 Tahun 2008 Tentang Informasi Dan Transaksi Elektronik*. Departemen Komunikasi dan Informatika, Republik Indonesia.

<sup>23</sup> Goreta, G., Wibawa, B., & Siregar, E. (2024). Analysis of Artificial Intelligence Ethics & Policy in Education. In *7th International Conference on Learning Innovation and Quality Education (ICLIQE 2023)* (pp. 949-961). Atlantis Press.

<sup>24</sup> Vasić, A., Radanović, O., Stojiljković, M., Kureljušić, J., Maletić, J., Jezdimirović, N., Milovanović, B., Kavran, M., & Kureljušić, B. (2025). Vektorima prenosive bolesti koje ugrožavaju populaciju autohtonih rasa životinja u Srbiji. *Peti regionalni simpozijum: Zaštita agrobiodiverziteta i očuvanje autohtonih rasa domaćih životinja* (Tem. zased. III-Zdravstvena zaštita i reprodukcija domaćih životinja u cilju očuvanja agrobiodiverziteta, autohtonih rasa specifičnosti i problemi), 80-87.

<sup>25</sup> Huang, L. (2023). Ethics of artificial intelligence in education: Student privacy and data protection. *Science Insights Education Frontiers*, 16(2), 2577-2587.

<sup>26</sup> Atabey, A., & Scarff, R. (2023). The fairness principle: A tool to protect childrens rights in their

to systemic bias, algorithmic non-openness, and the reproduction of social injustices<sup>27</sup>, something that has not received attention in national regulations.

In addition, the main challenge in AI surveillance is the transparency of the algorithm. There is no regulation in Indonesia that requires AI systems in the education sector to have the principle of *explainability* or openness on the basis of automated decision-making. In many countries, as suggested by the framework of the European Union's General Data Protection Regulation (GDPR), the principle of algorithmic transparency becomes mandatory, especially if AI systems directly affect student learning outcomes or opportunities<sup>28</sup>. No less important is the lack of integration between technological regulations and local religious and cultural values in the Islamic education system. In this case, the principles of maqashid al-Sharia have great potential to fill ethical gaps that positive law does not reach. Therefore, an integrative legal model is needed that not only prioritizes legality and efficiency, but also substantive justice, spiritual protection, and the benefit of students based on sharia values<sup>29</sup>. The misuse of artificial intelligence (AI) in education, such as data manipulation or algorithmic bias, can significantly harm the integrity of education and the rights of students<sup>30</sup>. In Indonesia, although regulations such as the Personal Data Protection Law (PDP Law) and the Information and Electronic Transactions Law (ITE Law) exist to protect personal data and ensure the legitimate use of technology, there are still gaps that can be exploited for misuse. For example, biased algorithms or data manipulation can harm individuals, distort educational outcomes, and create systemic injustices in academic assessments. Therefore, there is a need for regulatory reforms that are not only reactive to abuses but also proactive in anticipating the potential negative impacts of such technologies. The integration of maqashid al-Shariah, which incorporates Islamic moral and legal values into educational technology policies, can help establish a more just and transparent system. Hence, it is crucial to develop policies that not only prioritize technical effectiveness but also emphasize accountability and student protection, ensuring that AI technologies are used ethically in Islamic education. The lack of accountability in AI governance within the education sector can be viewed as both an ethical and legal failure, leading to significant harm, such as violations of student rights and the perpetuation of

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interaction with emotional ai in educational settings. *Global Privacy Law Review*, 4(1).

<sup>27</sup> Thelma, C. C., Sain, Z. H., Shogbesan, Y. O., Phiri, E. V., & Akpan, W. M. (2024). Ethical implications of AI and machine learning in education: A systematic analysis. *International Journal of Instructional Technology*, 3(1), 1-13.

<sup>28</sup> Tzimas, T. (2023). Algorithmic transparency and explainability under EU law. *European Public Law*, 29(4).

<sup>29</sup> Bashori, Y. A., Umami, K., & Wahid, S. H. (2024). Maqasid Shariah-based digital economy model: integration, sustainability and transformation. *Malaysian J. Syariah & L.*, 12, 405.

<sup>30</sup> JAYANT, J. (2024). MISUSE OF ARTIFICIAL INTELLIGENCE IN ELECTIONS. *SHODH SARI-AN INTERNATIONAL MULTIDISCIPLINARY JOURNAL Ученые: International Council for Education Research and Training*, 3(4), 222-241.

societal injustices through data manipulation<sup>31</sup>. In the absence of stringent regulations and ethical guidelines, AI systems can exploit personal data, compromise privacy, and introduce bias that marginalizes vulnerable groups. Such outcomes are not only a violation of legal norms but also an infringement on the moral and spiritual integrity of students. To address these issues, the maqashid al-Sharia framework provides a vital tool for ensuring that AI development and deployment in Islamic education adhere to strict ethical standards that protect students' rights and promote justice. By emphasizing the preservation of religion (*ḥifẓ al-dīn*), intellect (*ḥifẓ al-'aql*), and moral integrity (*ḥifẓ al-'ird*), maqashid al-Sharia offers a moral compass that can guide AI technologies to operate in ways that minimize harm, prevent exploitation, and foster a just and equitable educational environment.

### 3. *Islamic Education and Technology Ethics*

The theoretical framework in this discussion rests on the epistemological integration between the principles of classical Islamic education, namely *tarbiyah*, *ta'lim*, and *ta'dib* with the theory of maqāṣid al-sharī'ah as a normative foundation in formulating the ethics of the use of digital technology in the educational environment. The three educational concepts represent an integral approach that is not only cognitive, but also includes spiritual, moral, and social dimensions<sup>32, 33</sup>. *Tarbiyah* emphasizes the process of human development gradually and thoroughly, *ta'lim* refers to the process of transmitting knowledge, and *ta'dib*, as explained by Syed Muhammad Naquib al-Attas, is the formation of adab as a reflection of the cosmic order and awareness of the essence of knowledge<sup>34</sup>. These three are philosophical pillars in Islamic education that cannot be separated from sharia values. In the face of the increasingly massive development of digital technology, especially in the practice of online education, the Islamic normative framework needs to be expanded to anticipate contemporary problems. This is where the relevance of maqāṣid al-sharī'ah as a contemporary Islamic legal theory emerged as a guideline in integrating ethical values into a technology-based education system. Conventionally, maqāṣid encompasses five main goals: *ḥifẓ al-dīn* (religion), *ḥifẓ al-naḥs* (soul), *ḥifẓ al-'aql* (intellect), *ḥifẓ al-māl* (wealth), and *ḥifẓ al-nasl* (offspring). However, thinkers such as Ṭāhir ibn 'Āshūr and Yūsuf al-Qaradāwī

<sup>31</sup> Faheem, M. A. (2024). Ethical AI: Addressing bias, fairness, and accountability in autonomous decision-making systems. *World Journal of Advanced Research and Reviews*, 23(2), 1703-1711.

<sup>32</sup> Bashori, Y. A., Umami, K., & Wahid, S. H. (2024). Maqasid Shariah-based digital economy model: integration, sustainability and transformation. *Malaysian J. Syariah & L.*, 12, 405.

<sup>33</sup> Qodir, A., & Asrori, M. (2025). Epistemologi Pendidikan Qur'ani: Telaah terhadap Konsep Ta'lim, Tarbiyah, dan Ta'dib dalam Al-Quran. *Peradaban Journal of Interdisciplinary Educational Research*, 3(1), 1-16.

<sup>34</sup> Sassi, K. (2021). Principles of Islamic Education Epistemology Tauhid Paradigm (Analysis of Thinking of Naquib Al-Attas). *International Journal of Elementary Education*, 10(3), 68-78.

emphasized the need for the expansion of maqāsid into the modern socio-cultural realm, including the addition of *ḥifẓ al-'ird* (honor guard) as an important component in today's digital ecosystem, especially in education<sup>35</sup>. Through this approach, digital ethics in Islamic education can be approached through three normative aspects: (1) the sharia responsibility of educational technology users, both teachers and students, towards academic honesty and digital interaction manners; (2) the principle of justice and equality of digital access, whereby the distribution of technology and educational resources must not perpetuate *ẓulm* (structural injustice); and (3) the protection of honor and personal data in the digital environment of education, which is in line with *ḥifẓ al-'ird* as a complementary maqṣad. For example, the practice of online plagiarism, cyberbullying on learning platforms, and copyright violations of teaching materials, are not only ethical violations, but also have legal implications in the perspective of educational fiqh. The theoretical framework used in this article bridges the epistemology of Islamic education with the maqāsid al-sharī'ah approach as a basis for constructing relevant and applicable digital ethical principles in the context of contemporary Islamic education law. This approach not only formulates normative moral principles, but also provides legal justification for designing digital education policies and regulations that are sharia, fair, and maintain human dignity.

### III. Method

This research uses a normative qualitative approach with an emphasis on the study of sharia law and values that are relevant to the use of artificial intelligence (AI) in Islamic education<sup>36</sup>. This method aims to identify, analyze, and synthesize ethical principles based on maqāsid al-sharī'ah and the provisions of national law applicable in the education sector. As normative research, its primary focus is on the texts, norms, and conceptual frameworks that make up the ethical and legal structures, rather than on field observations or empirical experiments. The juridical-sharia approach used in this study focuses on the exploration of the principles of maqāsid al-sharī'ah such as *ḥifẓ al-dīn* (religious protection), *ḥifẓ al-nafs* (soul), *ḥifẓ al-'aql* (intellect), *ḥifẓ al-nasl* (descendants), *ḥifẓ al-māl* (wealth), to the expansion to *ḥifẓ al-'ird* (honor). These values are then critically analyzed against national positive legal frameworks, including regulations such as the ITE Act, the Personal Data Protection Law, and national AI strategic policies. The analysis was conducted to evaluate the extent to which national laws have accommodated these values in the face of educational technology transformation.

The data collection techniques used include literature studies, namely the review

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<sup>35</sup> Suleiman, H., Alatas, A., & Busari, S. A. (2024). Examining the Reformist Thoughts of Al-Tahir Ibn'Ashur. *Malaysian J. Syariah & L.*, 12, 272.

<sup>36</sup> Sugiyono, D. (2009). Metode penelitian pendidikan pendekatan kuantitatif, kualitatif, dan R&D.

of scientific literature, legal documents, international reports (such as UNESCO and OECD), as well as the works of classical and contemporary scholars who discuss *maqāsid al-sharī'ah*. In addition, a legal document analysis was conducted to identify normative loopholes in AI regulation on issues such as algorithm bias, student privacy, and religious content. Comparative studies are also applied to compare the principles of Islamic law with national laws, as well as to compare AI ethical approaches in different countries as the basis for the formulation of an integrative ethical model. The analytical framework used is an integrative approach, which is a combination of sharia principles sourced from *maqāsid al-sharī'ah* with national legal norms. This approach allows for the drafting of an AI ethical framework that is not only legal and operational, but also moral and contextual in nature by taking into account the spiritual, social, and cultural aspects that are distinctive in Islamic education. Theoretically, this approach is based on the theory of legal pluralism as put forward by John Griffiths and further developed by Abdullahi Ahmed An-Na'im, who views that in a single system of society two or more legal systems can coexist that affect each other<sup>37</sup>. In this context, Islamic law and positive state law are not positioned dichotomically, but rather as two normative systems that can synergize in responding to the ethical challenges of modern technology. Thus, this research not only contributes to the development of normative ethical models, but also offers an applicable and equitable policy design in the use of AI technology in the Islamic educational environment.

#### IV. Result and Discussion

##### 1. *Identifying Ethical Issues in the Utilization of AI in Islamic Education*

The use of AI in Islamic education should improve quality and access, but in reality, it still faces a number of significant ethical challenges. First, the lack of content control and moderation based on Islamic values remains an issue. SalamWeb's browser, for example, implements a Muslim-based content filtering system—using the SalamTag feature to flag haram content such as pornography or gambling—as a form of Islamic moderation efforts. Although innovative, the implementation has not been evenly distributed in educational institutions, so AI materials can still include content that is not in accordance with sharia. Second, the risk of algorithmic bias and violation of students' rights cannot be ignored. The GPT3 model showed a sharp anti-Muslim bias: in 23% of cases, GPT3 associated the word "Muslim" with "terrorist"<sup>38</sup>. This creates the potential for discrimination

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<sup>37</sup> Humfress, C. (2024). Legal pluralism's other: Mythologizing modern law. *Law and History Review*, 42(2), 155-168.

<sup>38</sup> Abid, A., Farooqi, M., & Zou, J. (2021). Persistent anti-muslim bias in large language models. Proceedings of the 2021 AAAI/ACM Conference on AI, Ethics, and Society,

in the context of education, for example in the automatic selection or evaluation system. In addition, privacy issues arise because educational AI collects student data massively ranging from exam scores to social interactions without adequate guarantees of encryption and transparency. Third, the absence of ethical guidelines based on maqāṣid alsharī'ah makes the development of AI in Islamic education undirected. Fauzan Mas'ar's<sup>39</sup> research proposes an AI ethical framework based on five maqāṣid: the preservation of religion, soul, intellect, heredity, and property. This system-wide approach is also supported by Mohadi & Tarshany through the maqāṣid approach system as a holistic method to safeguard the benefit of the ummah in the use of AI<sup>40</sup>. Fourth, the absence of strong regulation causes serious repercussions in three main dimensions. In terms of access, there is a gap between institutions that are able to adopt modern AI technology and those that are not. In terms of spirituality and morals, AI can replace spiritual teachers who have the role of murabbi-muta'allim, even though these daily interactions are spiritual and symbolic<sup>41</sup>. Without ethical guidance, the use of AI can cause setbacks in the moral aspects of students. There is also a worrying phenomenon, namely ethical deviations in the use of AI by students. Research by Mairisiska and Qadariah<sup>42</sup> at FTIK IAIN Kerinci noted that around 66.7% of students use ChatGPT to complete college assignments due to ease of access and efficiency. However, they also realize that the practice has an impact on diminishing originality and weakening critical thinking and creativity. This indicates that AI, instead of being a learning tool, is actually used as a shortcut that reduces the honest and dignified academic process. Research by Rahardyan et al.<sup>43</sup> even explicitly reveals that ChatGPT is often misused as a means of academic cheating, depending on the user's intentions and ethics. This puts AI as a neutral tool that can potentially be abused, especially if it is not framed with the values of scientific responsibility. At UIN Sunan Kalijaga, Nursafitri et al.<sup>44</sup> also reported that although the use of AI accelerates the writing of students' scientific papers, this is accompanied by an increased risk of plagiarism and a decrease in substantive understanding of the material. These facts

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<sup>39</sup> Mas'ar, F. (2024). Artificial Intelligence and Islamic Ethics: A Framework for Ethical AI Development Based on Maqasid Al-Shariah. In *International Conference on Artificial Intelligence, Navigation, Engineering, and Aviation Technology* (Vol. 1, pp. 521-523).

<sup>40</sup> Mohadi, M., & Tarshany, Y. (2023). Maqasid al-Shari'ah and the ethics of artificial intelligence: contemporary challenges. *Journal of Contemporary Maqasid Studies*, 2(2), 79-102.

<sup>41</sup> Papakostas, C. (2025). Artificial Intelligence in Religious Education: Ethical, Pedagogical, and Theological Perspectives. *Religions*, 16(5), 563.

<sup>42</sup> Mairisiska, T., & Qadariah, N. (2023). Persepsi mahasiswa ftik iain kerinci terhadap penggunaan chatgpt untuk mendukung pembelajaran di era digital. *Jurnal Teknologi Pembelajaran Indonesia*, 13(2), 107-124.

<sup>43</sup> Rahardyan, T. M., Susilo, C. H., Iswara, A. M. N., & Hartono, M. L. (2024). ChatGPT: The Future Research Assistant or an Academic Fraud?[A Case Study on a State University Located in Jakarta, Indonesia]. *Asia Pacific Fraud Journal*, 9(2), 275-293.

<sup>44</sup> Nursafitri, R., & Munajat, N. (2025). PENGGUNAAN TEKNOLOGI CHATGPT TERHADAP EFISIENSI PENYELESAIAN TUGAS KARYA ILMIAH DI KALANGAN MAHASISWA (MAHASISWA UIN SUNAN KALIJAGA). *Pendas: Jurnal Ilmiah Pendidikan Dasar*, 10(01), 86-98.

show that without strong digital ethics education based on Islamic values such as *sidq* (honesty), *amanah* (responsibility), and *taqwā*, AI has the potential to accelerate the degradation of academic integrity, replacing the learning process that should form a whole intellectual and spiritual character.

## 2. *Analysis of Maqashid al-Sharia Principles in the Context of Educational Technology*

Within the framework of Islamic law, maqashid al-Sharia acts as a normative paradigm that determines the direction, limits, and goals of all forms of social policies and innovations, including the use of artificial intelligence (AI)-based educational technology. As a legal approach, maqashid not only offers a spiritual ethical framework, but also has a legal dimension that can be used as a basis for shari'a evaluation of the validity and validity of modern technological systems in the world of Islamic education. In this context, the use of AI in education is not a value-free activity, but is subject to the principles of sharia law that regulate the balance between benefits (*maslahah*) and the prevention of damage (*mafsadah*). The first principle, *ḥifẓ al-dīn* (safeguarding religion), emphasizes that religion is the highest maqṣad that must be protected in all aspects of life, including in the digital education system. Based on the rules of *ad-dīn al-mu'āmalah*, any technological intervention must ensure that it does not cause deviations of faith or misleading understanding<sup>45</sup>. The AI used in Islamic education should serve as a means to expand access to authentic Islamic sciences, not as a conduit for liberal-secular narratives that deny the role of religion. Therefore, an AI-based Islamic content validation system is needed that is overseen by scholars and authoritative institutions<sup>46</sup>. The second principle, *ḥifẓ al-nafs* (safeguarding the soul), requires the protection of the safety of students from all forms of digital danger. The rules of *dar' al-mafāsīd muqaddam 'ala jalb al-maṣāliḥ* demand that the risks that may arise from the use of AI, such as online bullying, algorithmic manipulation, and exposure to harmful content, be prevented from the outset<sup>47,48,49</sup>. In this context, AI must be equipped with a sharia protection and moderation system that actively protects learners, especially children, from digital threats that can damage their

<sup>45</sup> Bouhafa, F. (2021). Towards New Perspectives on Ethics in Islam: Casuistry, Contingency, and Ambiguity. *Journal of Arabic and Islamic Studies*, 21.

<sup>46</sup> Afiyah, I. (2025). The Existence of Islamic Law in Indonesia in the Millennial Era in Supporting the Sustainable Development Goals (SDGs): Maqashid Sharia Perspective. *Demak Universal Journal of Islam and Sharia*, 3(01), 27-40.

<sup>47</sup> Muda, Z., Omar, N., Hashim, P., Ramlee, H., & Rajid, Z. (2023). The authoritative role of Maqasid Shariah as a basis for determining hukm when dealing with contemporary issues. *International Journal of Academic Research in Business & Social Sciences*, 13.

<sup>48</sup> Hadi, M. N., Islamiyah, L., & Kurniawan, C. S. (2023). Conservatism on Islamic Legal Maxims: Judicial Interpretation of Polygamous Marriage at the Religious Courts of Mojokerto, Indonesia. *J. Islamic L.*, 4, 172.

<sup>49</sup> Syafaq, H., Musyafaah, N. L., & Warjiyati, S. (2023). Judicial Commission Role to Handle Contempt of Court in Indonesia from the Perspective of Islamic Legal Thought. *European Journal of Law and Political Science*, 2(3), 7-13.

psyche and psychosocially. Third, the principle of ḥifẓ al-'aql (guarding reason) departs from the recognition that reason is the main tool in understanding the teachings of Islam, and therefore must be guarded from manipulation or deviation<sup>50,51</sup>. AI that only presents information based on algorithmic biases without considering epistemic fairness can mislead the mindset of learners. In Islamic law, any technology that substantially interferes with the functioning of the mind is categorized as fasād (damage) that must be prevented. Therefore, AI systems in education must be transparent, provide balanced access to information, and support the development of critical thinking in accordance with sharia values. The fourth principle, ḥifẓ al-nasl (safeguarding posterity), governs the protection of the morality and identity of the younger generation of Muslims. Based on *the rules of al-'ird kal-nafs ḥurmatan*, honor and morality have the same legal status as the salvation of the soul<sup>52</sup>. Therefore, AI used in education must be able to filter content that contains elements of pornography, sexual deviance, and narratives that are contrary to the family structure and gender values in Islam. In this case, a content detection and classification system should be developed on a shari'i basis, not just a secular or neutral approach. The fifth principle, ḥifẓ al-māl (safeguarding wealth), demands the fair and efficient use of technological resources. Based on the rules of *tadbīr al-māl 'alā wajh al-ḥaqq wa mā fīhi maṣlahah*, the distribution of AI in the Islamic education system must pay attention to social justice, especially for educational institutions that are less fortunate in terms of infrastructure<sup>53,54,55</sup>. Digital inequality between public and private schools, cities and villages, is a form of injustice (ẓulm) that is contrary to maqashid. Therefore, the policy of budget allocation and technology development must be based on the shari'i principle of distribution justice. Finally, the additional principle of ḥifẓ al-'ird (maintaining honor) becomes crucial in the context of digital ethics<sup>56,57</sup>. The rules of *ḥifẓ al-'ird*

<sup>50</sup> Alaghbri, A. A. (2020). The Epistemology and Ethics of Taklif: An Analysis of the Legal Subjectivity of the Majnūn. *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin*, 21(2), 179-192.

<sup>51</sup> al-Fijawi, M. F. A. (2021). Imposition of Divine Obligations (taklif) as a Trust (amanah) Entrusted To Mankind And The Wisdom Behind it: An exposition of verse 72 & 73 of Al-Ahzab in Shah Wali Allah Al-Dehlawi's Hujjat Allahi Al-Balighah (Part 1). *Journal of Islam in Asia (E-ISSN 2289-8077)*, 18(2), 159-165.

<sup>52</sup> Ali, M. B. (2022). Delineating the Concept of Human Dignity in the Quran: Karamah al-insan as an Antidote to Religious Conflicts and Violence. *Advances in Social Sciences Research Journal*, 9(1), 220-235.

<sup>53</sup> Zailani, M. N., Mohd Satar, N., & Zakaria, R. H. (2022). A Review of Indicators for the Preservation of Wealth (Hifz al-Mal) based on Maqasid al-Shariah. *Journal of Islamic Philanthropy & Social Finance (JIPSF)*, 4(1), 23-29.

<sup>54</sup> Al-Daghistani, S. (2023). Beyond Maṣlahah: Adab and Islamic Economic Thought. *American Journal of Islam and Society (AJIS)-Volume 39 Issues 3-4*, 39(3-4), 57-86.

<sup>55</sup> Bakr, A., El Amri, M. C., & Mohammed, M. O. (2021). The Worldview of Islamic Ethical Wealth and Its Implications for SDGs: The Case of Waqf. In *Islamic Wealth and the SDGs: Global Strategies for Socio-economic Impact* (pp. 29-52). Springer.

<sup>56</sup> Hamim, K., & Supriadi, L. (2020). The Contextualization of Ḥifẓ Al-'Ird on Hoax News (A Study on Imam Tājuddīn al-Subkī's Maqāṣid al-sharī'a). *Ulumuna: Journal of Islamic Studies*, 24.

<sup>57</sup> Deuraseh, N. (2022). Reconstruction of the higher objective of islamic law (maqasid shariah) to strengthen halal industry with special reference to halal environment, halal green and halal medical industry in global era. In *Proceedings of Malikussaleh International Conference on Law, Legal Studies and Social Science (MICoLLS)* (Vol. 2, pp. 00001-00001).

*min al-maqāshid al-'ulyā* show that maintaining good name and reputation is part of the maqashid that must be realized. AI that manages students' personal data must uphold the principle of confidentiality, must not disseminate personal information, and must ensure that there is no algorithmic discrimination that can damage the dignity of students. Within the framework of sharia law, violations of digital honor are social sins with legal implications, both in this world and the hereafter. From all the above principles, it is clear that maqashid al-Sharia provides a legal framework that is not only theoretical, but also practical in responding to the ethical challenges of educational technology. AI in Islamic education must be assessed not only in terms of effectiveness, but also in terms of compliance with sharia. Thus, maqashid became the main measuring tool in ensuring that technological progress did not sacrifice divine values, public morality, and social justice in the Islamic education system. To facilitate the understanding and implementation of these principles, maqashid's AI ethics are presented in the form of the following table.

Table 1(a): Principles of Maqashid al-Sharia in the Context of Educational Technology

Prinsip Maqashid al-Sharia	Basis of Sharia Law	Application of AI Ethics in Islamic Education (Sharia-Based)
ḥifẓ al-dīn (Guardian of Religion)	"Ad-dīn al-mu'āmalah" – to take care of religion is the main obligation; It is forbidden to spread error or syubhat <sup>58</sup> .	AI should facilitate the dissemination of shari'i sciences and filter content that deviates from Islamic beliefs; It is necessary to avoid anti-Islamic propaganda.
ḥifẓ al-nafs (Safeguarding the Soul)	Rule: " <i>Dar' al-mafāsīd muqaddam 'ala jalb al-maṣāliḥ</i> " – preventing harm takes precedence over benefiting <sup>59,60,61</sup> .	AI is obliged to protect learners from online bullying, digital violence, and emotional manipulation; It is unlawful to endanger the soul.
ḥifẓ al-'aql (Keeping Your Mind)	Reason as a tool of taklif; " <i>mā 'uqida bihi al-taklīf lā yajūzu fasādahu</i> ". <sup>62,63</sup>	AI must support the development of critical thinking within the limits of sharia; It is haram to spread heretical ideologies or extreme relativism.

<sup>58</sup> Bouhafa, F. (2021). Towards New Perspectives on Ethics in Islam: Casuistry, Contingency, and Ambiguity. *Journal of Arabic and Islamic Studies*, 21.

<sup>59</sup> Muda, Z., Omar, N., Hashim, P., Ramlee, H., & Rajid, Z. (2023). The authoritative role of Maqasid Shariah as a basis for determining hukm when dealing with contemporary issues. *International Journal of Academic Research in Business & Social Sciences*, 13.

<sup>60</sup> Hadi, M. N., Islamiyah, L., & Kurniawan, C. S. (2023). Conservatism on Islamic Legal Maxims: Judicial Interpretation of Polygamous Marriage at the Religious Courts of Mojokerto, Indonesia. *J. Islamic L.*, 4, 172.

<sup>61</sup> Syafaq, H., Musyafaah, N. L., & Warjiyati, S. (2023). Judicial Commission Role to Handle Contempt of Court in Indonesia from the Perspective of Islamic Legal Thought. *European Journal of Law and Political Science*, 2(3), 7-13.

<sup>62</sup> Alaghbri, A. A. (2020). The Epistemology and Ethics of Taklif: An Analysis of the Legal Subjectivity of the Majnūn. *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin*, 21(2), 179-192.

<sup>63</sup> al-Fijawi, M. F. A. (2021). Imposition of Divine Obligations (taklif) as a Trust (amanah) Entrusted To Mankind And The Wisdom Behind it: An exposition of verse 72 & 73 of Al-Ahzab in Shah Wali Allah Al-Dehlawi's Hujjat Allahi Al-Balighah (Part 1). *Journal of Islam in Asia (E-ISSN 2289-8077)*, 18(2), 159-165.

Table 1(b): Principles of Maqashid al-Sharia in the Context of Educational Technology

Prinsip Maqashid al-Sharia	Basis of Sharia Law	Application of AI Ethics in Islamic Education (Sharia-Based)
ḥifẓ al-nasl (Safeguarding the Offspring)	" <i>Al- 'ird kal-nafs ḥurmatan</i> " – honor and moral purity are as valuable as life <sup>64</sup> .	AI is obliged to maintain the moral purity of students; haram to display pornographic content, gender liberalization, or permissive culture.
ḥifẓ al-māl (Guardian of Wealth)	" <i>Tadbīr al-māl 'alā wajh al-ḥaqq wa mā fīhi maṣlahah</i> " – the management of wealth should be fair and beneficial <sup>65,66,67</sup> .	AI must be used efficiently and fairly; the distribution of educational technology must not impose a burden on small or poor institutions.
ḥifẓ al-'ird (Keeping Honour)	" <i>Ḥifẓ al-'ird min al-maqāṣid al-'ulyā</i> " – honor is an additional maqṣad that must be maintained in muamalah <sup>68,69</sup> .	AI is obliged to maintain students' privacy and digital dignity; It is illegal to disseminate personal information, algorithmic stigmatization, or defamation.

## V. Evaluation of the National Legal Framework Related to AI Ethics in Education

### 1. Relevant Regulatory Review: ITE Law, Personal Data Protection Law, AI National Strategy

Doctrinally, Indonesia has developed a legal framework to regulate the digital world, especially through three key instruments: the ITE Law, the PDP Law (2022), and the National Strategy for Artificial Intelligence 2020–2045. However, all of these frameworks serve more as "technocratic fences" than "ethical compasses". The ITE Law (2008) was historically born to respond to the development of electronic transactions, not to anticipate the intervention of artificial intelligence in the educational and spiritual realms<sup>70,71,72</sup>. It is reactive, not

<sup>64</sup> Ali, M. B. (2022). Delineating the Concept of Human Dignity in the Quran: Karamah al-insan as an Antidote to Religious Conflicts and Violence. *Advances in Social Sciences Research Journal*, 9(1), 220-235.

<sup>65</sup> Zailani, M. N., Mohd Satar, N., & Zakaria, R. H. (2022). A Review of Indicators for the Preservation of Wealth (Hifz al-Mal) based on Maqasid al-Shariah. *Journal of Islamic Philanthropy & Social Finance (JIPSF)*, 4(1), 23-29.

<sup>66</sup> Al-Daghistani, S. (2023). Beyond Maṣlahah: Adab and Islamic Economic Thought. *American Journal of Islam and Society (AJIS)-Volume 39 Issues 3-4*, 39(3-4), 57-86.

<sup>67</sup> Bakr, A., El Amri, M. C., & Mohammed, M. O. (2021). The Worldview of Islamic Ethical Wealth and Its Implications for SDGs: The Case of Waqf. In *Islamic Wealth and the SDGs: Global Strategies for Socio-economic Impact* (pp. 29-52). Springer.

<sup>68</sup> Hamim, K., & Supriadi, L. (2020). The Contextualization of Ḥifẓ Al-'Ird on Hoax News (A Study on Imam Tājuddīn al-Subkī's Maqāṣid al-sharī'a). *Ulumuna: Journal of Islamic Studies*, 24.

<sup>69</sup> Deuraseh, N. (2022). Reconstruction of the higher objective of islamic law (maqasid shariah) to strengthen halal industry with special reference to halal environment, halal green and halal medical industry in global era. In *Proceedings of Malikussaleh International Conference on Law, Legal Studies and Social Science (MICoLLS)* (Vol. 2, pp. 00001-00001).

<sup>70</sup> Jubaidi, D., & Khoirunnisa, K. (2024). Artificial Intelligence in the Perspective of Indonesian Law: Subject or Object of Law? *Asian Journal of Education and Social Studies*, 50(11), 10.9734.

normative. The PDP Law, although progressive in protecting individual data, does not provide specific protection for the spiritual dimension of students. In the context of AI that is able to analyze facial expressions, emotions, and even digital worship habits—this law looks like a bamboo fence to guard out wild algorithmic lions. There is no clause on the management of spiritual data, nor protection against algorithmic bias against religion.

The National AI Strategy 2020–2045 provides a highly technocentric roadmap. AI is touted in the context of educational efficiency, but it is nile in addressing the big question: *Should AI have manners? Is it permissible for intelligent systems to touch the most sacred side of the learner—namely their faith and morality?* While countries such as Saudi Arabia have designed sharia-compliant AI, Indonesia still considers Islamic values as cultural ornaments, not legal substances in the digitalization of education.

## ***2. Identification of Normative Gaps in Spiritual Protection and Religious Values***

This is a black hole in the ethical governance of educational AI: there is no national regulation that recognizes spirituality as a digital right. In fact, research by Rambe et al.<sup>73</sup> shows that Islamic education requires a holistic approach that integrates morals, faiths, and morals in the evaluation and implementation of learning. Meanwhile, research by Herman et al.<sup>74</sup> found that the achievement of basic competencies in Qur'an-Hadith learning in AI-based Islamic boarding schools only ranged from 19–21%, indicating that AI content does not sufficiently touch spiritual values. This means that students can easily memorize verses, but lose the fear of Allah. They can write tafsir, but they are not able to weep because of sin. AI teaches knowledge, not divine consciousness. The law does not regulate this dimension, as if spirituality were a personal matter, whereas in the context of Islamic education, it is a social and structural matter. Without a legal instrument that affirms maqashid al-Sharia as a digital ethical framework, AI will become a *robot teacher without a soul*, producing digital hafidz, but not kamil.

## ***3. Analysis of Implementative Gaps in Madrasah and Islamic Boarding School***

Implementably, AI in madrassas and Islamic boarding schools is not only about

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<sup>71</sup> Fikri, A., & Amelia, T. (2024). Indonesia's Legal Policy on Protecting Personal Data from Artificial Intelligence Abuse. In *SHS Web of Conferences* (Vol. 204, pp. 07002). EDP Sciences.

<sup>72</sup> Mufidah, M., Hartwiningsih, H., & Isharyanto, I. (2024). Harmonization of Artificial Intelligence (Ai) in Indonesia: Exploration of Technology And Ethics in Islam. *Law and Justice*, 9(1), 89-109.

<sup>73</sup> Rambe, R. H., Sundari, I., Dasopang, M. D., & Sihombing, I. (2024). Evaluasi dan Implementasi Sistem Pendidikan Islam: Analisis Komprehensif terhadap Metode dan Lingkungan Pembelajaran. *Rayah Al-Islam*, 8(4), 2401-2419.

<sup>74</sup> Herman, U., Rochman, C., & Maslani, M. (2020). Model evaluasi ketercapaian kompetensi dasar qur'an hadits berbasis kognitif pada pembelajaran pendidikan agama islam. *JINoP (Jurnal Inovasi Pembelajaran)*, 6(2), 136-148.

"access to technology", but "access to ethics". A study at the Imam Bukhari Islamic Boarding School in Surakarta, with more than 2,500 students, shows that even though information systems have been adopted, there is no evaluation of the value of spirituality in AI interaction. The system only measures the quality of usability, not the halalness of the content<sup>75</sup>. Meanwhile, Rambe et al.<sup>76</sup> emphasized that the evaluation of the Islamic education system in Indonesia, especially in madrasas, still does not reflect structural readiness in facing the challenges of digital transformation. Their research shows that aspects of moral and affective assessment are often overlooked in learning system design, and there has been no integration of evaluation systems that include Islamic values in the context of technology use. The madrasah education environment—both in terms of infrastructure and human resources—is still far from ready to adopt AI ethically and spiritually. This indicates that technological transformation, if not balanced with cultural readiness and sharia values, can actually deepen the gap between the modernization of education and the moral integrity of Islamic institutions. In terms of AI implementation in education, Indonesia's regulatory framework remains in its formative stages, especially in integrating Islamic values with technology. While Indonesia has made strides through its National AI Strategy 2020–2045, the legal and ethical frameworks still fall short in addressing the spiritual dimensions of AI use in education. The country's legal landscape, including the Personal Data Protection Law and the Information and Electronic Transactions Law, is more technocentric, focusing primarily on data privacy and online transactions rather than ethical AI practices that align with Islamic moral values. In contrast, countries like Saudi Arabia and Malaysia have made more robust efforts in integrating Islamic principles into their digital and educational regulations<sup>77</sup>. Saudi Arabia, under the guidance of its Vision 2030, has prioritized the development of AI systems that are compliant with Shariah law<sup>78</sup>. This has led to the creation of "Sharia-compliant AI" frameworks aimed at ensuring that technology aligns with Islamic values, particularly in sectors like finance, healthcare, and education. These regulations emphasize the need for algorithmic transparency and fairness, ensuring that AI-driven educational systems do not promote ideologies that conflict with

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<sup>75</sup> Amirudin, M. Z., Jalinka, M., & Nur Hamid Sutanto, K. (2021). Evaluasi Layanan dan Kualitas Website Sistem Informasi Pondok Pesantren Imam Bukhari Surakarta Menggunakan Metode Pengukuran Webqual 4. *0. Respati*, 16(2), 46-51.

<sup>76</sup> Rambe, R. H., Sundari, I., Dasopang, M. D., & Sihombing, I. (2024). Evaluasi dan Implementasi Sistem Pendidikan Islam: Analisis Komprehensif terhadap Metode dan Lingkungan Pembelajaran. *Rayah Al-Islam*, 8(4), 2401-2419.

<sup>77</sup> Maatouk, Y. (2022). Using AI-SPedia to Study Saudi Universities' Research Outputs in the Artificial Intelligence Field. In *2022 Fifth National Conference of Saudi Computers Colleges (NCCC)* (pp. 31-34). IEEE.

<sup>78</sup> Alotaibi, N. S., & Alshehri, A. H. (2023). Prosper and obstacles in using artificial intelligence in Saudi Arabia higher education institutions—The potential of AI-based learning outcomes. *Sustainability*, 15(13), 10723.

Islamic teachings<sup>79</sup>. Similarly, Malaysia has incorporated maqashid al-Sharia into its national approach to technology and education. The country has adopted a more holistic view of AI, with government initiatives such as the Malaysia Digital Economy Blueprint, which aims to ensure the ethical application of AI in various sectors, including education<sup>80</sup>. By emphasizing the preservation of religion, intellect, and moral integrity, Malaysia's approach to AI in education is more aligned with the protection of spiritual and ethical values, making it a regional leader in the integration of Islamic principles with technological development. On the other hand, research shows that the majority of students in madrassas experience limited access to AI and digital ethics training. They learn to use technology without being given the sharia foundation to use it. So, what happened was a technological tsunami that hit the house of scientific tradition, without a buoy of divine values. The current national legal framework is like a steel bridge without a fence: sturdy, but dangerous for anyone who crosses without value. Without protection for the spiritual dimension and morality of students in the AI education system, madrassas and Islamic boarding schools will be left to swim in the sea of algorithms without sharia boats. The state needs to design a new digital law that not only protects data, but also maintains faith.

#### **4. *The Meeting Point and Tension between Maqashid and National Law***

In integrating AI ethics into the Islamic education system, dialogue between maqashid al-Sharia and national law is inevitable. Both exist as value systems that seek to protect human beings: one from a divine perspective, the other from the legal-formal realm of the state. This is where the challenge begins—when two normative systems are close to each other but do not always understand each other.

## **VI. Synchronization of Maqashid Values and National Legal Principles**

### **1. *Hifz al-nafs and Protection of Children's Rights and Personal Data***

Child protection in national AI is regulated in the Child Protection Law and the PDP Law, which guarantee that children's data should not be collected indiscriminately<sup>81</sup>. But maqashid al-Sharia extends this scope to a more spiritual dimension: not only protecting the child's body and data, but also preserving the

<sup>79</sup> Al Anezi, F. Y. (2021). Saudi vision 2030: sustainable economic development through IoT. In *2021 10th IEEE International Conference on Communication Systems and Network Technologies (CSNT)* (pp. 837-841). IEEE.

<sup>80</sup> Bakar, N. M. A., Yasin, N. M., & Teong, N. S. (2020). Unfair Contract Terms in Malaysian Islamic Banks: Empowering Bank Consumers by Islamic Education Ethics. *Humanities & Social Sciences Reviews*, 8(2), 13-24.

<sup>81</sup> DEWI, K. Q., PRASETYO, T., & HENDRA, P. T. (2024). CHILDRENS PRIVACY RIGHTS BASED ON THE THEORY OF DIGNIFIED JUSTICE IN INDONESIA. *INTERNATIONAL JOURNAL*, 12(8), 157-164.

purity of the soul from algorithmic exploitation. This is where maqashid works like a "spiritual firewall", not just a data filter. For example, an AI system that maps students' behavior without spiritual control has the potential to subtly damage their Islamic personality. The state protects children's data from leaks, while maqashid protects their hearts from evil.

## 2. *Hifz al-'aql and Justice Access to Education*

Article 31 of the 1945 Constitution guarantees education for all people, but the principle of *hifz al-'aql* in maqashid does not stop at "access". He demands quality thought, freedom of thought within the framework of monotheism, and intellectual development that is not confined by homogeneous algorithmic logic<sup>82</sup>. AI systems often reinforce "confirmation bias"—presenting only information that matches previous patterns. This is contrary to maqashid which actually encourages *ijtihad*, *tadabbur*, and *tafaqquh*. Thus, maqashid not only fights for access to digital education, but access to intelligence that liberates the intellect, not drugs it.

## VII. Tension Points: The Empty Gap between Spirituality and Law

### 1. *Spirituality: The Missing Entity in Positive Law*

In national regulations, spirituality is not considered part of digital rights. This is not a mere legal vacuum, but a normative blindness. The PDP Law protects "sensitive personal data"<sup>83</sup>, but fails to recognise that students' worship preferences, religious understanding, and moral values are far more valuable "spiritual data" in the Islamic education ecosystem. If maqashid is the spirit of shari'i policy, then the current national law is a body that works without a soul. Without spirituality as a legal entity, AI would produce students who are "computationally intelligent" but lose their spiritual orientation.

### 2. *Religious Content, Without Authority*

There are no national regulations that require religious verification for educational AI content. This is where maqashid is particularly critical: *hifz al-dīn* considers the distortion of religious information to be epistemic slander. For example, AI that uses liberal interpretations of jihad verses or gender without authoritative clarification can instill deviant ideologies from an early age. Maqashid demands that knowledge must be sourced from *manba' sharih* (authentic sources), not just from datasets. Without the supervision of scholars, AI can become a wild

<sup>82</sup> Harahap, R. H., & Harahap, R. B. (2022). Maqashid Ash-Sharia Principles In Child Protection. *Jurnal El-Thawalib*, 3(4), 691-701.

<sup>83</sup> Razi, F., & Markus, D. P. (2024). Implementation and Challenges of the Personal Data Protection Law in Indonesia. *Jurnal Indonesia Sosial Teknologi*, 5(12).

interpretation machine, teaching Google's version of Islam, not the version of the Prophet *صلى الله عليه وسلم*.

### 3. *Algorithm Shutdown: AI as a "Technocratic Prophet"?*

An unexplainable AI is an algorithm that works like a "taqdir" that cannot be questioned<sup>84,85,86</sup>. This is dangerous. In the maqashid, *hifz al-'aql* demands that man must understand the basis of every decision, because reason is not merely the receiver, but the representative of God on earth. Ironically, many AI systems regulate students' learning paths—from the material studied, the recommended teachers, to the predictions of academic achievement—without any "algorithmic ijthad" mechanism that teachers or parents can access<sup>87,88,89</sup>. Thus, AI becomes an entity that has power but has no accountability. In maqashid, this is a new form of *istibdad al-ma'rifi* (the tyranny of knowledge).

### 4. *Alternative Ideas: Towards a Digital Spiritual Law*

To bridge the common ground and ease tensions, a new concept is needed: "Digital Spiritual Law". Not just technical regulations, but integrative norms that:

1. Recognizing spirituality as a digital right that must be protected in interaction with AI.
2. Placing religious content under the supervision of fatwas and sharia authorities.
3. Demanding algorithm transparency as part of the right of learners to understand their educational logic.

This concept can be the entrance to the transformation of national law from mere legal compliance to ethical coherence—where the law not only imposes, but also humanizes technology within the framework of monotheism. If national law is the law of the digital jungle, then maqashid is the celestial compass that points the direction of *fitrah*. Uniting the two is not just about legal accommodation, but about building a generation that is technologically intelligent, socially just, and spiritually

<sup>84</sup> Zuhri, M. T., Sahlani, L., & Munawaroh, N. (2024). The Ethics of Artificial Intelligence (AI) Utilization in Qur'anic Studies: An Islamic Philosophical Perspective. *Asyahid Journal of Islamic and Quranic Studies (AJIQS)*, 6(2).

<sup>85</sup> Elmahjub, E. (2023). Artificial intelligence (AI) in Islamic ethics: Towards pluralist ethical benchmarking for AI. *Philosophy & Technology*, 36(4), 73.

<sup>86</sup> Raquib, A., Channa, B., Zubair, T., & Qadir, J. (2022). Islamic virtue-based ethics for artificial intelligence. *Discover Artificial Intelligence*, 2(1), 11.

<sup>87</sup> David, M. E. G. (2023). Government by algorithms at the light of freedom of information regimes: a case-by-case approach on ADM systems within public education sector. *Ind. J. Global Legal Stud.*, 30, 105.

<sup>88</sup> Szymanski, M., Ooge, J., De Croon, R., Vanden Abeele, V., & Verbert, K. (2024). Feedback, control, or explanations? Supporting teachers with steerable distractor-generating AI. In *Proceedings of the 14th Learning Analytics and Knowledge Conference* (pp. 690-700).

<sup>89</sup> Atmaja, S. A. (2025). Ethical Considerations in Algorithmic Decision-Making: Towards Fair and Transparent AI Systems. *Riwayat: Educational Journal of History and Humanities*, 24.

prostrated. Spiritless regulation only gives birth to obedient robots, not devout humans.

### ***5. Formulation of Maqashid Integrative Ethical Model – National Law***

The use of artificial intelligence (AI) in Islamic education raises the urgent need for an ethical framework that not only relies on positive state laws, but also integrates transcendental Islamic values as a moral foundation. In this context, maqashid al-Sharia functions not only as a normative conceptual tool, but as a living value system that is able to guide the direction of the development and utilization of technology to be in harmony with the goals of Islamic education. Meanwhile, national law provides the regulatory and operational structures needed to ensure compliance, procedural justice, and the protection of citizens' rights. Therefore, an integrative ethical model that combines maqashid al-Sharia with a national legal framework is needed as a structural and substantive solution to the normative inequities that have been an obstacle to the implementation of AI in Islamic education. The model is built on two epistemic foundations: first, the principle of maqashid al-Sharia which includes ḥifẓ al-dīn (religious protection), ḥifẓ al-nafs (soul), ḥifẓ al-'aql (intellect), ḥifẓ al-nasl (offspring), ḥifẓ al-māl (wealth), and supplemented by ḥifẓ al-'ird (honor); second, a national legal framework consisting of the ITE Law, the Personal Data Protection Law (PDP Law), and the National Strategy for Artificial Intelligence 2020–2045. Maqashid al-Sharia in this case serves as an ethical and spiritual compass that guides the direction of technological development to conform to Islamic values, while national law acts as a legal fence to ensure order, accountability, and public protection. The integration of the two forms a model that is not only ethical and legal, but also contextual and spiritual. There are four main elements in this integrative ethical model. First, algorithmic fairness means that AI systems in education must be free of bias, non-discriminatory against religious identity, and open to transparent auditing. In the perspective of maqashid, it is closely related to the principles of ḥifẓ al-'aql and ḥifẓ al-dīn, because justice in the presentation of information is part of the safeguarding of reason and faith. Second, digital adab (ta'dīb raqmiyyah) as a principle that emphasizes that AI should not replace the role of teachers as murabbi, but should instead strengthen the function of moral and spiritual education. This includes the design of AI systems that allow reminders of Islamic values, shari'i content moderation, and educational features that encourage the tadabbur process, rather than just information consumption. Third, the protection of learners as spiritual and digital subjects, which means that AI systems must protect students' data, moral identity, and spiritual health. Protection includes not only technical aspects such as data encryption, but also includes controls over content that can be morally destructive, emotional manipulation through predictive systems, and

misuse of religious identity. Fourth, the participation of scholars and educators in every process of designing, evaluating, and developing an educational AI system. This means that any content or algorithm used in Islamic educational institutions must gain legitimacy from an ethics board containing scholars, technologists, and academics. In this context, participation is not symbolic, but becomes an institutional mechanism in the formation of a maqashid-based AI design ethics system and fatwa. To operationalize this model systemically, synergy is needed between three main actors: educational institutions, state regulators, and technology developers. Educational institutions are tasked with implementing an Islamic-based digital ethics curriculum, forming an internal ethics team, and evaluating the use of AI according to the principles of maqashid. State regulators must develop derivative regulations from the PDP Law and the ITE Law which explicitly include the value of maqashid as an indicator of ethical assessment in the use of educational technology. Meanwhile, technology developers have a responsibility to ensure that the systems they design are not only legal, but also ethical and contextual in sharia. In this scheme, synergy is not only in the form of administrative cooperation, but epistemic and normative integration that brings together reason and revelation in one education system. As an innovative offer, this model also proposes the birth of a new legal framework called "digital spiritual law", which is a regulative system that recognizes spirituality as part of students' digital rights. This includes the protection of religious content, the validation of digital content fatwas, and the principle of algorithmic transparency as a form of recognition of students' right to understand the system that affects their learning. AI in this context is not only an educational tool, but also an instrument of da'wah, so it must be subject to the principles of maqashid and state law at the same time. To make it easier to understand the concept, the form of an integrative table of concepts is presented as follows.

Table 2(a): Maqashid Integrative Ethical Model–National Law for AI in Islamic Education

Component	Maqashid al-Sharia (Nilai Spiritual)	National Law (Regulatory Framework)	Implementation in Educational AI
Normative Foundations	<i>Hifz al-din, al-nafs, al-'aql, al-nasl, al-māl, al-'ird</i>	PDP LAW, ITE LAW, AI National Strategy	Integration of transcendental values with digital regulatory standards
Keadilan Algorithmic	Justice as the guardian of reason and religion ( <i>hifz al-'aql, hifz al-dīn</i> )	Principle of non-discrimination, digital system audit	Audit of algorithmic bias based on Islamic values, transparency of recommendation logic
Adab Digital	Spiritual education, digital morality, ethical interaction ( <i>ta'dīb raqmiyyah</i> )	Not yet specifically set	Qur'anic value reminder feature, shari'i content moderation, <i>tadabbur mode</i>

Table 2(b): *Maqashid Integrative Ethical Model–National Law for AI in Islamic Education*

Component	Maqashid al-Sharia (Nilai Spiritual)	National Law (Regulatory Framework)	Implementation in Educational AI
Student Protection	Spiritual and moral protection of students ( <i>hifz al-nafs, hifz al-'ird</i> )	Personal data protection and child safety	Prohibition of destructive content, protection from emotional manipulation, religious filters
Participation of Scholars and Teachers	Fatwa of design, content validation, value supervision ( <i>hifz al-din</i> )	The public participation mechanism is not yet inclusive	Establishment of a Digital Shura Council for ethical oversight and design of educational AI
Institutional Synergy	Collaboration in safeguarding the benefits of the ummah	Coordination obligations across sectors (Education, Communication and Informatics, Ministry of Religion)	Collaboration between madrasas, regulators, and maqashid-based technology developers
Normative Innovation	Fiqh digital, hak spiritual digital	Legal protection is still technical	Recognition of the right to authentic Islamic content, openness of algorithms, the principle of <i>maslahat</i>

## 6. Normative and Strategic Implications for Education Policy

The formulation of an integrative ethical model that combines maqashid al-Sharia with a national legal framework has broad normative and strategic implications for the direction of education policy in Indonesia, especially Islamic education. The first implication is a significant contribution to the design of national ethics policies. So far, national technology policies, including the National AI Strategy 2020–2045, have emphasized the aspects of efficiency, productivity, and competitiveness, without internalizing the dimensions of spiritual and moral values that are typical of Islamic education. With the existence of a maqashid framework that emphasizes the protection of religion (*hifz al-din*), reason (*hifz al-'aql*), and honor (*hifz al-'ird*), the national AI ethics policy can be expanded from just legal compliance to a system with a spirit of values. This approach requires governments to regulate not only *what* AI can and cannot do, but also *why* and *for whom* it works—to create a dignified and spiritually meaningful education. In the context of the Islamic education curriculum, the integration of this model demands an update not only on the content of the subject matter, but also on the epistemological orientation of education<sup>90</sup>. The digital ethics curriculum needs to be expanded into a *digital adab curriculum* that not only teaches cybersecurity, but also how to behave in an Islamic way in cyberspace, how to use AI as a tool to foster faith, and how to develop critical thinking habits based on the values of

<sup>90</sup> Jaramillo, C. D. (2024). Dificultades de la tipificación del delito de child grooming en España: análisis y delimitación de los distintos elementos que lo componen. *Revista electrónica de ciencia penal y criminología*, 26(1).

*ijtihad*, *tadabbur*, and *wisdom*. It is not enough for Islamic education to adopt technology, but it must also be able to Islamize the use of technology, so that the AI used in madrassas and Islamic boarding schools is not only intelligent, but also devout. The next implication concerns the direction of developing AI regulations based on Islamic values. Currently, national law does not recognize spirituality as part of students' digital rights<sup>91</sup>. In fact, AI that influences content, learning rhythms, and material recommendations has great potential to touch religious aspects directly or implicitly. So, in the future, AI regulations must include the principles of maqashid as a framework for assessing the ethics and effectiveness of the system. This includes the obligation to validate Islamic content by sharia authorities, algorithm transparency in the context of faith-based education, and the involvement of maqashid experts in the process of evaluating and certifying educational technology. This kind of regulatory model is not just a legal revision, but a normative reconstruction that makes maqashid the foundation of value-based progressive law. The implementation strategy of this model should emphasize three key principles: participatory, contextual, and equitable. The participatory principle demands that AI ethics policies are not created top-down, but must involve a wide range of stakeholders: scholars, teachers, technology developers, students, and parents. Forums such as *the Islamic Education Digital Shura Council* can be formed to ensure that all AI decisions that touch on Islamic values get legitimacy from ethical authorities. The contextual principle underlines that AI ethics cannot be universal and neutral, but must be adapted to local values, Islamic boarding school scientific traditions, and socio-economic challenges of Islamic educational institutions in Indonesia. Meanwhile, the principle of justice emphasizes the importance of distributing technology equally and equitably, including access to sharia-friendly AI for educational institutions in disadvantaged areas, as well as the provision of digital ethics training for teachers and students as part of scientific jihad in the digital era. Overall, this integrative ethical model brings a new direction in education policy that is not only responsive to technology, but also proactive in safeguarding the noble values of Islam. He demanded a shift from the paradigm of "digital intelligent education" to "digital monotheistic education"—where AI not only accelerates learning, but also deepens morals, broadens the meaning of life, and strengthens faith.

## VIII. Discussion

### 1. Normative Analysis

The integration of artificial intelligence (AI) into Islamic educational systems is not merely a technological advancement; it is a civilizational moment that demands

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<sup>91</sup> De la Mata Barranco, N. J. (2023). Delitos contra las relaciones familiares y protección de menores, ¿qué protegemos, qué debemos proteger? *Ibid.*, 25.

a reconsideration of ethics at the intersection of faith, reason, and legal modernity. The core question explored in this study is how an ethical framework for AI in Islamic education can be constructed by synergizing *maqāṣid al-sharī‘ah* with national legal structures. This question leads us to a broader reflection on the nature of ethical agency in the age of algorithms and machine learning. From an ontological perspective, Islamic education transcends the mere transmission of information; it is a sacred process of *ta’dīb*—the cultivation of *adab* that binds cognitive, emotional, and spiritual faculties toward the realization of *insān kāmil* (the complete human being). Within this worldview, AI cannot be regarded as a value-neutral tool. Every AI algorithm inherently carries epistemic assumptions, behavioral biases, and normative implications. As such, the use of AI in Islamic education necessitates more than just ethical oversight; it calls for a re-ontologization of technology. AI must be reimagined not as a substitute for *tawhīd* but as its servant, helping to facilitate a holistic educational environment grounded in Islamic values. *Maqāṣid al-sharī‘ah*, when articulated beyond the confines of traditional jurisprudence, offers an ethical framework through which AI systems can be evaluated and guided. The five main objectives—*ḥifẓ al-dīn* (preservation of religion), *ḥifẓ al-nafs* (life), *ḥifẓ al-‘aql* (intellect), *ḥifẓ al-nasl* (lineage), and *ḥifẓ al-māl* (wealth)—are not merely legal safeguards; they represent dynamic ethical imperatives. These principles provide a comprehensive evaluative framework for the ethical deployment of AI in education. *ḥifẓ al-dīn* mandates that AI systems exclude ideologically deviant or spiritually harmful content from their recommendations, ensuring that the educational environment remains aligned with Islamic values. *ḥifẓ al-‘aql* emphasizes the need for cognitive transparency, aiming to mitigate the effects of intellectual stagnation caused by filter bubbles or predictive feedback loops that reinforce narrow, biased perspectives. Additionally, *ḥifẓ al-nafs* and *ḥifẓ al-nasl* call for emotional safeguards within AI systems, protecting students from manipulation, emotional profiling, or exposure to harmful content that could negatively impact their psychological well-being. Finally, *ḥifẓ al-māl* ensures that students are protected from the exploitation of their personal data through monetization practices, safeguarding their privacy and ensuring that educational tools do not compromise their rights for financial gain. Together, these principles create a values-first approach to AI that ensures ethical, holistic educational outcomes. These *maqāṣid*, when incorporated into algorithmic design, provide a values-first approach to building ethical AI in education.

## 2. Policy Implications

In tandem with the ontological framework, national legal structures, such as the Indonesian Personal Data Protection Act (UU PDP), the Electronic Information and Transactions Law (UU ITE), and the National AI Strategy, must also be critically

evaluated. While these legal instruments offer essential protections related to data privacy, digital rights, and AI governance, they fall short in addressing the moral, epistemic, and spiritual concerns central to Islamic education. As currently formulated, these laws focus primarily on the *how* of data processing and procedural fairness but do not adequately address the *why* or *for whom*. They provide safeguards in terms of fairness but remain silent on deeper metaphysical accountability. This study argues that maqāṣid al-sharī‘ah should not be peripheral to national legal frameworks; rather, it should be embedded within them as a normative source of legislative enhancement. The incorporation of Islamic ethical principles into AI regulation would not only provide a more comprehensive understanding of digital ethics but also allow these laws to align with the broader goals of justice and spiritual welfare, which are crucial to Islamic education. The proposed integrative model for ethical AI in Islamic education has far-reaching policy implications. This model envisions a policy environment where maqāṣid are not merely symbolic principles but structural imperatives that influence multiple areas of AI governance, including the proposed ethical AI framework for education consists of four key dimensions. Algorithmic Justice, rooted in the Islamic values of *al-‘adl* (justice) and *ḥifẓ al-‘aql* (intellect), ensures that AI systems promote fairness, cognitive transparency, and equity in educational settings. This principle aims to prevent bias and ensure that all students are treated with justice. Digital Adab (Ethics) integrates the concept of *ta’dīb*, which is central to Islamic education, into the design of AI interfaces and pedagogical feedback. This approach fosters not only intellectual growth but also spiritual and emotional development, ensuring that AI systems contribute to the holistic development of students. Comprehensive Student Protection emphasizes the safeguarding of students' cognitive, emotional, and spiritual well-being by preventing AI-driven manipulation or exposure to harmful content, thus creating a safe digital learning environment. Lastly, Epistemic Authority Participation involves scholars, educators, and *‘ulamā’* in the validation of AI tools, ensuring that these systems align with both Islamic values and educational objectives, thereby ensuring that technology serves the moral and educational goals of the Islamic educational framework. Together, these principles offer a well-rounded approach to integrating AI in a way that is ethical, equitable, and aligned with Islamic educational values. Crucially, this model calls not only for compliance with existing ethical guidelines but also for active epistemic co-creation, where AI systems are not just legal but also deeply meaningful within the moral and spiritual framework of Islam. The model also highlights the need for regulatory innovation. To effectively implement this ethical AI framework, new institutional bodies, such as a Digital Sharī‘ah Ethics Council, should be established. This body would have the mandate to issue fatwas regarding AI content and conduct comprehensive evaluations of algorithmic design, system goals, and educational outcomes. These bodies could also play a

critical role in certifying AI tools for use in Islamic education and ensuring that curriculum development incorporates digital ethics grounded in Islamic tradition. In conclusion, the ethical integration of AI in Islamic education is not merely a technological challenge but a moral endeavor that requires deep alignment with Islamic values. By harmonizing *maqāṣid al-sharī'ah* with national legal frameworks, we can construct an AI ecosystem in education that is not only legally compliant but also virtuous, transformative, and aligned with the prophetic ideal of knowledge as a means of human flourishing.

## IX. Conclusion

The conclusion is that the ethical formulation of artificial intelligence (AI) in Islamic education through the integration of *maqāṣid al-sharī'ah* and national law provides a solid foundation for developing an education system that is not only adaptive to technological developments, but also rooted in legitimate spiritual and legal values. The findings of this study show that *maqāṣid al-sharī'ah* can function effectively as a normative and evaluative framework in AI development, especially in maintaining the integrity of the faith (*hifẓ al-dīn*), intellectual purity (*hifẓ al-'aql*), and the digital honor of learners (*hifẓ al-'ird*). In practice, these principles provide concrete guidelines for ethical AI engagement, including content filtering, algorithmic logic, and digital interactions between learners and systems. Meanwhile, the national legal framework provides an important regulatory infrastructure to ensure compliance and accountability in the digital space. However, the current positive law is still limited to technical and procedural aspects, and has not fully reached the ethical and spiritual needs typical of Islamic education. By combining *maqāṣid* as a compass of values and national law as a control mechanism, an integrative ethical model is formed that is not only legalistic, but also spiritually and contextually meaningful. The model offered includes four main pillars: algorithmic justice, digital manners, comprehensive protection of students, and the active participation of scholars and educators in the validation of AI systems. This approach opens up space for the creation of a digital ecosystem that not only prioritizes efficiency, but also glorifies the educational process as a path to moral perfection. At the same time, this model also encourages the realization of policy synergy between technology developers, regulators, and Islamic educational institutions that are in favor of the public benefit. Theoretically, this research expands the horizons of *maqāṣid* as an applicative ethics in the realm of technology, and practically, it presents a relevant policy framework for AI decision-makers, educators, and developers. Thus, AI in Islamic education is not only a digital learning tool, but also an instrument of spiritual civilization that is maintained within the limits of sharia and national values.

## X. Recommendations

First, the government through relevant ministries needs to establish a national ethical policy framework that includes the principle of maqāṣid as a value indicator in the evaluation and certification system of educational technology, especially those used in madrassas and Islamic boarding schools. Second, it is necessary to establish a Digital Ethics Council for Islamic Education, consisting of scholars, AI experts, and educators, to supervise the content, algorithm systems, and pedagogic direction of AI in the Islamic education environment. Third, educational institutions must include a maqāṣid-based digital adab curriculum that equips teachers and students with an ethical understanding of interaction with digital systems. Fourth, technology developers need to involve religious authorities in the design process so that the AI system developed is in line with the values of monotheism, justice, and welfare. Finally, further research is needed to develop maqāṣid-based digital fiqh as a new discipline that can answer the ethical dynamics of AI in a more dynamic, progressive, and grounded manner in Islamic values

## XI. Author Contribution

Alfan Rifai led the conceptual development of the study, formulated the research questions, and designed the ethical framework based on maqāṣid Al-Sharī'ah. Andri Nirwana AN\* coordinated the manuscript structure, refined the methodological framework, and ensured the integration of Islamic legal and regulatory perspectives. Waston provided jurisprudential insights, particularly in the application of maqāṣid to AI ethics, and contributed to the normative depth of the discussion and conclusion. Muh. Nur Rochim Maksum conducted the legal analysis of Indonesia's digital regulations and contextualized their implications for Islamic education. Viky Nur Vambudi supported the literature review, compiled empirical data, and contributed to the manuscript's editing and coherence. All authors contributed to the critical revision of the content, approved the final version, and agreed to be accountable for the integrity and accuracy of the work.

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