



Ethical Challenges and Islamic Professional Standards of Human-AI Interaction in Malaysian Islamic Higher Education

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Abstract

Using Artificial Intelligence (AI) in Islamic Studies at Malaysian universities brings up major ethical concerns. It threatens academic honesty and creates a real risk of sacred texts being misinterpreted. Even though it is desperately needed to guide AI use with Islamic principles, there is currently a huge lack of specific ethical guidelines. Thus, this paper aims to explore (i) the current phenomenon of the ethical challenges of AI in Islamic higher education (usage, benefits and challenges), (ii) Islamic ethical principles to implement in responsible AI use, and (iii) recommendations of regulatory and oversight mechanisms to guide responsible AI use in Islamic higher education. Using qualitative research design via in-depth structured interviews with six expert academicians across different Malaysian Islamic Higher Education (UTM, UNIPSAS, USIM, UniSZA, UiTM), two critical current crises are found to be commonly happened among Islamic Studies students: (i) AI making things up: AI frequently invents fake data and non-existent references (known as AI hallucinations), and (ii) Widespread cheating: Students are increasingly just copying and pasting AI answers. Respondents viewed these actions to be directly violating core Islamic values, specifically honesty (Siddiq) and trustworthiness (Amānah). The recommended professional standards, grounded in Maqāsid al-Sharī'ah, mandate: compulsory verification (Tabayyun), strict source checking or rubric application (sanad), upgrading assessments, and mandatory transparent AI use. For students and lecturers, these standards demand a practice of rigorous critical verification of all AI-generated content alongside personal ethical self-governance which may not be time-and-scale efficient if no automated tool to accommodate this idea. For institutions, it necessitates establishing AI policies and curricula anchored in Maqāsid al-Sharī'ah to safeguard intellectual integrity (hifz al-'aql) and foster intrinsic moral accountability over mere legal enforcement. This proves to require more than just guidelines and regulations, like

new curriculum and systems that require large scale of corrective action.

Keywords: Artificial Intelligence, Ethical Issues, Islamic Guidelines, Islamic Studies, Universities

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Introduction

Artificial Intelligence stands as a transformative and indispensable tool harnessed by academics and students alike. The integration of Artificial Intelligence within Malaysian higher education, particularly in Islamic Studies, presents a compromise of opportunities and significant ethical challenges (Hj Mohammad et al., 2025). There is increasing use of AI among both students and lecturers in Islamic Studies programs at Malaysian universities (Hj Mohammad et al., 2025; Ahmad Taha et al., 2025). This pervasive adoption triggered various ethical issues. For example, the capabilities of large language models like ChatGPT introduce concerns regarding academic integrity and the potential for misinterpretation of sacred texts (Ahmad Taha et al., 2025; Nawī et al., 2023). This highlights the concerns on the reliability of this technology. These concerns are heightened by the perceived lack of scholarly authority in AI-generated content. Which in Islamic discourse, the chain of transmission and contextual religious evidence are crucial for legitimizing knowledge (Nawī et al., 2023). Not to mention, over-reliance on AI and the misinterpretation of religious information have shown to pose risks to users' spirituality and religiosity. Studies have suggested that users with higher misuses of AI portray lower religious values (Oktaviyani et al., 2022).

Since Turnitin launched its AI writing detection tool in April 2023, the 2024 Turnitin Study has identified 1 in 10 assignments containing AI-generated content. Meanwhile, many survey in Malaysia have stressed this same problem, for instance, the 2022 AI Survey Report by the Ministry of Education Malaysia revealed that 65% of undergraduate students reported using AI tools for completing assignments (Ministry of Education, 2022). This situation results in many studies calls for examining responsible AI integration in Islamic higher education to align technology with core Islamic ethics and academic standards (Ahmad Taha et al., 2025; Kahfi et al., 2025). However, specialized ethical standards for the Islamic context are still lacking. Despite the introduction of Malaysia's National Guidelines on AI Governance and Ethics (AIGE) by Malaysian Science, Technology Information Centre (MASTIC) in 2024, which advocate for responsible, transparent, and ethical AI development, guidelines attuned to Islamic principles remain notably deficient, notwithstanding Islam's designation as the federation's official religion. Numerous scholars highlight the absence of specialized Islamic ethical standards for AI use in universities and urge attention to the emerging ethical issues in Islamic higher education (Ahmad Taha et al., 2025; Marwantika et al., 2025; Eldeib et al., 2025; Ali et al., 2025).

These raise questions of (i) what are the current phenomenon of the ethical challenges related to AI in higher education? (ii) what are the fundamentals Islamic principles needed to be implemented in regard of these challenges? (iii) what are the mechanisms to help guide the responsible use of AI in Islamic higher education?. Thus, this paper aims to explore these ethical challenges and propose Islamic professional standards to guide the responsible and

beneficial implementation of AI in Malaysian Islamic higher education. As this is to respond to research calls for ensuring that technological progress is harmonized with spiritual integrity and academic rigor (Kahfi et al., 2025; Kannike & Fahm, 2025).

Literature Review

Human-AI interaction refers to the diverse ways individuals engage with intelligent systems, ranging from routine daily tasks to complex collaborative problem-solving (An et al., 2024). It examines how people and artificial intelligence (AI) systems communicate, collaborate, and influence one another (Jiang et al., 2024). Known as Human-AI Interaction (HAX), this field covers two directions: how AI interacts with humans and how humans interact with AI (Heyder et al., 2023). Managing AI's interaction with humans draws on duty ethics, which emphasizes embedding ethical principles into AI design. Managing human interaction with AI involves both duty ethics to guide proper user behavior, and virtue ethics, which aims to align human values with AI use (Heyder et al., 2023).

The ethics of AI interaction with humans, or AI ethics, focus on ensuring that AI systems behave morally, such as fair, unbiased, and accountable (An et al., 2024). In contrast, the ethics of human interaction with AI examine how individuals understand, use, and manage AI systems responsibly (Jiang et al., 2024). In Islamic higher education, AI ethics require examining the moral values that should shape the design, development, and deployment of AI technologies in culturally and religiously sensitive settings (Kannike & Fahm, 2025). Meanwhile, in Islamic higher education, the ethics of human interaction with AI, consists of how students, educators, and institutions should interact with AI responsibly, as students and educators now rely on AI for research, content creation, and administrative work, underscoring the need for clear ethical guidelines (Marwantika et al., 2025).

Alongside AI ethics, related terms include Ethical AI, Ethics of AI, and Responsible AI (Jiang et al., 2024). Numerous scholars, organizations, and research institutions have proposed frameworks intended to protect human rights, ensure fairness, and support societal well-being (Heyder et al., 2023). Common principles across these frameworks include fairness, non-discrimination, transparency, explainability, accountability, privacy, safety, security, control, beneficence, non-maleficence, reliability, sustainability, inclusivity, pursuit of human well-being, and a human-centered approach. However, these principles focus primarily on AI ethics and offer little guidance on the ethical responsibilities of AI users. Several frameworks attempt to address both dimensions by integrating principles for ethical AI design with expectations for ethical user conduct (Heyder et al., 2023; An et al., 2024). Still, they remain inadequate for Islamic settings. Islam provides comprehensive and infallible principles for conduct (Elmahjub, 2023; Raquib et al., 2022), making it directly relevant to guiding ethical behavior when interacting with modern technologies, including AI.

However, existing secular frameworks rooted in Western ethical traditions such as consequentialism, deontology, and virtue ethics, remain insufficient for Islamic higher education (Elmahjub, 2023; Raquib et al., 2022). Although they emphasize transparency, justice, fairness, non-maleficence, privacy, and responsibility, they often lack theological grounding and exhibit conceptual ambiguities. Their limitations risk cultural insensitivity, algorithmic bias, distortions in religious knowledge, and erosion of academic integrity. Consequently, scholars emphasize the necessity of an Islamic ethical framework to uphold human dignity and autonomy (Elmahjub, 2023; Kannike & Fahm, 2025), preserve academic integrity and the authenticity of religious knowledge (Septiana et al., 2025), and protect the epistemological foundations of Islamic traditions from misinterpretation or bias in AI systems (Kannike & Fahm, 2025).

Existing literature only discussed a correspondence between the principles of AI ethics by organizations such as UNESCO and IEEE, and the foundational guidance provided within the Quran (Gorian & Osman, 2024; Mohd Azhar et al., 2025; Ilhami et al., 2025; Meerangani et al., 2025). For example, the necessity for ‘Proportionality and Do No Harm’ and ‘Safety and Security’ is mandated through commands that stress the sanctity of life and the avoidance of societal destruction. Specifically, verses such as *al-Baqarah* 2:195 and *an-Nahl* 16:125 warn against putting oneself into destruction (Taha et al., 2025; Eldeib et al., 2025), while *al-Mā'idah* 5:32 profoundly equates saving a single life to saving all of humanity, requiring AI systems to minimize risk and promote security. Similarly, the principles of ‘Fairness and Non-Discrimination’ are comprehensively addressed by the strict Quranic directive to uphold justice (*al-'adālah*) universally (Gorian & Osman, 2024). This is evidenced in verses like *an-Nisā'* 4:135 (Gorian & Osman, 2024), which demands adherence to justice even if it opposes personal interest or bias, and *al-Mā'idah* 5:8 (Eldeib et al., 2025), which states that being just is “closer to righteousness,” ensuring AI systems are designed to operate without prejudice. This also includes inclusivity of access as stated from *al-Hashr* 59:7 (Eldeib et al., 2025). Furthermore, the ‘Right to Privacy and Data Protection’ is established through explicit moral prohibitions against spying and backbiting found in *al-Hujurat* 49:12 (Gorian & Osman, 2024), and the requirement for seeking permission before intrusion, as detailed in *an-Nūr* 24:27-28 (Gorian & Osman, 2024; Ilhami et al., 2025), which ethically translates to securing informed consent, respecting privacies (*ihtirām al-khuṣūṣiyyah*) and boundaries in data handling.

The remaining principles, which govern the development and deployment of AI, are anchored in the Islamic concepts of stewardship and accountability. ‘Responsibility and Accountability’ are framed through the principle of trustworthiness (*al-amānah*), compelling developers to handle AI systems ethically and judge fairly, as dictated by *an-Nisā'* 4:58 (Gorian & Osman, 2024). This accountability and responsibility (*al-mas'ūliyyah*) extends to the knowledge used by the system, as *al-Isrā'* 17:3 and *al-Muddathir* 74:38 hold individuals accountable for acting without sure knowledge (Gorian & Osman, 2024; Meerangani et al., 2025). The need for ‘Transparency and Explainability’ is supported by *al-Baqarah* 2:42, which prohibits mixing truth with falsehood or hiding information, requiring that the processes and rationale behind AI decisions are open to scrutiny (Gorian & Osman, 2024). For ‘Human Oversight and Determination’, the human role as *khalīfah* (steward) on Earth, highlighted in *al-Baqarah* 2:30, necessitates continuous human control and intervention. As well as protection of human dignity as in *al-Isrā'* 17:70 (Eldeib et al., 2025). Critically, this includes the command for verification (*taṭabbut*) in *al-Hujurat* 49:6 (Eldeib et al., 2025; Meerangani et al., 2025), ensuring AI does not act on unverified data. Governance, captured by the ‘Multi-stakeholder and Adaptive Governance & Collaboration’ principle, is underpinned by *al-Mā'idah* 5:2, which advocates for cooperation in goodness (*birr* and *taqwā*), and *Maryam* 19:95, which encourages mutual consultation (*shurā*) and collective responsibility (Eldeib et al., 2025). Finally, ‘Sustainability’ is derived from verses like *al-A'rāf* 7:31 (Al-Dairos et al., 2013), which urges moderation and forbids waste, requiring AI development to conserve resources, and the entire ethical framework is built upon ‘Awareness & Literacy’, fundamentally encouraged by the Quran’s first command from *al-Mu'minūn* 23:3 and *al-Isrā'* 17:3&31 (Eldeib et al., 2025; Meerangani et al., 2025; Al-Dairos et al., 2013).

Within Malaysian Islamic higher education, scholars have emphasized that these principles highlight the need for a comprehensive ethical framework that governs both AI development and its use. Existing studies argue that such a framework must reflect core Islamic values - including justice, compassion, beneficence, accountability, *ādab*, *maṣlahah*, *'adl*, *rahmah*, *iḥsān*, and *muḥāsabah* (Septiana et al., 2025; Elmahjub, 2023). Drawing on the objectives of the *Sharī'ah* (*Maqāṣid al-Sharī'ah*), researchers further note that this approach would serve to protect fundamental human rights, strengthen global Muslim communities, and

preserve the integrity of religious scholarship. This includes safeguarding processes such as hadith authentication, Qur'anic interpretation, and the transmission of Islamic jurisprudence (Nawi et al., 2023).

While these studies offer valuable insights into AI from an Islamic perspective - particularly in areas such as ethical conduct, jurisprudential considerations, and the preservation of Islamic values - they remain largely conceptual and descriptive. Much of the existing literature focuses on normative principles or theological reflections rather than real-life firsthand accounts from individuals drawn from current and regional educational contexts. As a result, current scholarship does not sufficiently examine how AI use is experienced and perceived by Islamic Studies academicians themselves, nor does it address how the issues can be efficiently and effectively handled, both technically and naturally.

Methodology

This study employed a qualitative research design using in-depth structured interviews. In-depth structured interviews use a predefined set of questions to elicit detailed and comparable insights from participants, allowing a consistent yet thorough examination of ethical issues in AI. The structured interviews were conducted in Malay language via online (Google Meet), ranging from 45-60 minutes. The interviews involved six expert informants; senior academics and lecturers in Islamic Studies at Malaysian universities (UTM, UNIPSAS, USIM, UniSA, UiTM), to explore AI usage patterns, ethical challenges, and proposed standards. This study utilized a Purposive-Convenience Sampling (or Convenience Purposive Sampling). To ensure the selection of key informants capable of providing information-rich data, specific inclusion and exclusion criteria were established for this study. Participants were included if they were active academic staff specializing in Islamic Studies affiliated with the targeted higher learning institutions. Crucially, eligible informants were required to possess professional seniority (typically 5 to 10 years of experience) combined with direct administrative or governance exposure, having served in leadership capacities such as Dean, Deputy Dean, Head of Department, Program Coordinator, or Academic Committee Chair, while also being accessible and willing to give voluntary consent. Conversely, candidates were excluded if their primary academic background fell outside Islamic Studies, if they functioned purely in teaching or research roles without institutional policy or management exposure, or if they were unreachable within the study's timeframe. The rationale behind this sampling design rests on the intentional alignment between the institutional context, participant expertise, and qualitative inquiry standards. Selecting these universities provides a comprehensive cross-section of Malaysian higher education, combining premier research universities, specialized Islamic institutions, and state-level universities to yield a wide view across varied operational frameworks. In accordance with qualitative methodology principles (Creswell & Poth, 2018; Patton, 2015), purposive expert sampling was utilized to secure deep, authoritative insights rather than statistical generalizability, capitalizing on the informants' dual perspectives in Islamic subject matter and practical administrative compliance. The focused sample size of six key informants ($N = 6$) was deemed appropriate, as qualitative expert inquiry prioritizes thematic depth and data saturation over numerical representation (Guest et al., 2006; Fusch & Ness, 2015).

This study then utilized a qualitative thematic analysis approach that integrates primary data from structured with secondary insights from existing literature. The analysis systematically extracts findings from the interview data and categorizes them under four primary themes: AI usage patterns and benefits, ethical challenges and dilemmas, proposed ethical principles, and regulatory oversight mechanisms. These findings are then synthesized using a comparative matrix analysis in the discussion section, directly mapping the

recommendations against theoretical gaps identified in the literature review to suggest an actionable, *Shari'ah*-compliant operational framework.

Findings

AI Usage and Benefits in Islamic Higher Education

AI Usage

Finding 1: Academicians predominantly rely on large language models, specifically ChatGPT, often supplemented by specialized tools for research and content generation like Perplexity, ResearchRabbit, Gamma, and Canva. Academician 4, detailing her personal reliance on AI for daily tasks, provided a numerical breakdown of the tools she utilizes: *“Untuk ustazah sendiri secara peribadinya memang gunakan ChatGPT tu lebih kurang kalau kita bagi portion tu... percentage dia adalah 80%. Okey. Kemudiannya yang selebihnya contoh... apa... Perplexity tu dalam 15% gunakanlah sebab kadang-kadang Perplexity ni dia macam ada dia punya rujukan di situ... dan juga ada kadang-kadang guna juga ResearchRabbit dalam 5% lah”*. This high dependence on ChatGPT is widely reflected across the interviewees. Academician 2 also listed ChatGPT, Gen, Gamma, and Canva as tools used. Academician 1 mentioned using ChatGPT and Envs.ai. Academician 5 specified that she uses the ChatGPT Premium subscription. Academician 3 noted the use of apps related to Islamic studies, including the popular traditional tool Maktabah Syamilah, alongside modern platforms like ChatGPT and Perplexity.

Finding 2: The main application of AI is to assist in generating, compiling, structuring, and refining content across both teaching (PnP) and research, specifically assignments, reports, and academic papers. Academician 2 described how he integrates AI into the teaching environment, encouraging students to use it for organizational tasks within their assignments: *“Dan juga ada juga kadang-kadang... dalam gerak kerja ataupun tugas-tugas... tugas seperti assignment dan sebagainya, saya minta pelajar untuk menggunakan AI itu untuk... apa ni untuk mengumpulkan idea, untuk menyusun idea, untuk menyusun ayat, untuk... membuat jadual (table) dan sebagainya”*. This function of structuring and refining ideas is essential across academic roles. Academician 4 uses AI in penyelidikan (research) and penulisan modul (module writing) to *“memurnikan ayat”* (refine sentences) to avoid plagiarisme. Academician 5 uses the AI to *“menstruktur nota-nota”* (structure notes) for PnP (Pengajaran dan Pembelajaran/Teaching and Learning). Academician 1 also noted its use in helping scholars *“membuat analisa teks ayat-ayat Quran”* (text analysis of Quranic verses).

Finding 3: All academicians view Artificial Intelligence (AI) primarily as a necessary auxiliary tool (*“alat bantu”*) to enhance efficiency and access to Islamic knowledge, rather than a primary source of scholarly authority. Academician 1, while discussing his personal experience using AI tools like ChatGPT in Islamic Studies, emphasized that AI should serve merely as a supporting instrument: *“Kerana pada saya, bila sebut AI ni, itu hanyalah alat. Alat ni sepatutnya membantu kita. Maksudnya, kita tak boleh bergantung kepada alat itu 100%, tetapi alat itu sebagai satu wahana untuk memudahkan, membantu menyelesaikan kerja kita”*. This perspective is strongly echoed by Academician 2, who gave the analogy that AI is like a calculator, assisting work but requiring the user to retain control. Academician 5 also subscribed to this view, stressing that AI is only a tool (*“hanyalah alat”*) but helps to shorten the work period. Academician 3 reinforced this by describing AI's benefit as acting like a *“miftāh”* (key) to basic knowledge.

AI Benefits

Finding 4: AI is extensively used to enhance operational efficiency by significantly reducing the time and cost associated with accessing Islamic sources, conducting literature reviews, and handling administrative workload. Academician 5 highlighted the substantial time-saving benefit of AI in simplifying difficult writing tasks, such as drafting official speeches: *“Bantuan AI membantu untuk saya memperindah bahasa, gaya bahasa... membantu mencari di mana data data primer duduk letaknya... dan membantu untuk... menyelaraskanlah teks-teks ucapan tersebut dalam masa yang singkat. Kalau tak dulu, masalah untuk penulis skrip ni adalah mencari ayat pertama untuk ditulis... sekarang... kita bagi prompter saja minta AI yang buat”*. The benefit of efficiency is highly emphasized by several academicians. Academician 1 states that AI functions as a medium (*“wahana”*) to facilitate (*“memudahkan”*) work. Academician 4 confirmed that AI greatly facilitates searches (*“sangat memudahkan carian”*), making it faster (*“lebih cepat”*) and saving time and money (*“masa dan wang”*). Academician 3 described AI as a *“miftāh”* (key) to basic knowledge and noted that it offers the widest access to the widest access (*“ruang akses sebesar-besarnya”*) to great books (*“kitab-kitab hebat”*), thus shortening the phase of literature review that previously took months in the library (*“berbulan-bulan dekat library”*). Furthermore, Academician 5 utilizes AI to execute administrative tasks, such as replacing a personal assistant (PA) or clerk in handling correspondence.

Finding 5: A key benefit is AI’s ability to digitize and preserve Islamic heritage, improving speed, cost-effectiveness, and accessibility to traditional sources. Academician 1, discussing the advantages of AI, specifically mentioned its role in safeguarding Islamic legacy: *“Antaranya, misalnya, boleh memelihara warisan Islam kita. Sebab bila kita telah mendigitalkannya (digitalize), mudah untuk kita cari buku-buku lama, kitab-kitab lama. Itu yang baik”*. Similar to Finding 4, this benefit of accessibility is supported by Academician 3, as mentioned before, who noted that AI gives the widest access (*“ruang akses sebesar-besarnya”*) to various Islamic sources, including historical texts (*“kitab-kitab hebat”*) previously difficult to access. Academician 4 further highlighted the financial and time benefits (similar in Finding 4), noting that AI is fast and saves money, unlike the old days of spending months looking for books in the library.

Ethical Challenges and Dilemmas in Islamic Higher Education

Data Authenticity and Accuracy

Finding 6: The most critical challenge is AI’s tendency toward data inaccuracy and manipulation, including the fabrication of non-existent information and subsequent risks of academic malpractice. Academician 2 warned that data provided by AI can sometimes be misleading and characterized by AI hallucination: *“Pengurangannya ialah kadang-kadang data yang diberikan itu... berbentuk... dia panggil apa halusinasi... Dia bukan satu data yang betul tapi data yang ditambah”*. This concern about fabricated information is strongly supported by Academician 3, who found that AI can *“menciptakan rujukan yang tak wujud”* (create non-existent references). Academician 5 also experienced this challenge, noting that *“AI banyak menipu saya”* (AI lies to me a lot) and uses sources that, upon checking, are non-existent, necessitating constant checking (*“semak balik”*). Academician 5 highlighted the ideological threat, linking the technical flaw of data manipulation (*“pemalsuan data”*) to the specific risk of introducing non-Islamic fabricated narratives (*“isrāīliyyāt”*) and leading to confusion regarding the veracity of religious rulings and doctrines. Academician 1 emphasized

that this data overflow makes it difficult for users without basic knowledge (“*ilmu asas*”) to determine the most accurate information.

Academic Misconduct

Finding 7: A dominant ethical concern is the pervasive student misconduct involving direct copy- pasting of AI-generated content, undermining the intellectual rigor and integrity of assignments and theses. Academician 4 described a case where students used ChatGPT to fabricate interview responses for a field assignment. “*Rupa-rupanya dalam separuh daripada pelajar dalam kelas tu, responden tu jawab soalan yang sama. So kita sebagai pensyarah kita boleh detect ini bukan jawapan daripada responden yang mereka temu bual. Mereka tak buat pun sesi temubual melainkan mereka hanya ambil jawapan daripada ChatGPT. Memang sama...*”. This academic dishonesty is corroborated by Academician 2, who confirmed finding clear signs of AI language, including unedited AI text, remaining in PhD theses. Academician 1 used the term “*copy paste, send*” to describe this malpractice. Academician 5 noted that this widespread issue forces lecturers to find alternative examination mechanisms to test true student comprehension.

Disregard for Islamic Teachings

Finding 8: The core ethical challenge for scholars is the potential violation of fundamental Prophetic traits, specifically *Ṣiddiq* (Truthfulness) and *Amānah* (Trustworthiness), when dealing with AI-generated content. Academician 1 used the four core traits of the Prophet (*Ṣiddiq, Amānah, Faṭānah, Tablīgh*) to frame specific ethical issues arising from AI usage: “*Isu dekat sini ialah adakah semua bahan yang telah dikeluarkan (diproduce) oleh AI itu memang telah terbukti kebenarannya. Itu satu, Ṣiddiq itu bagi saya tu sangat serius... Dari segi Amānah, kalau kita yang menggunakan AI tu, sejauh mana amanahnya kita dengan bahan yang kita dapat? Adakah kita dah dapat dan kita kongsi (share) saja, atau kita dapat kita semak (check) dulu dan sebagainya*”. The emphasis on *Amānah* is shared by Academician 4, who cited Surah *al-Anfāl* [8:27], stating that “*ilmu*” (knowledge) is an *amānah* and users must retain a sense of integrity regarding their academic output. Academician 1 stressed that lacking this ethical foundation can lead to “*kefahaman yang salah*” (incorrect understanding) regarding the fundamentals of Islam. Academician 3 further highlighted the loss of *amānah* when students merely copy verses without providing the source.

Decline in Cognitive and Traditional Education

Finding 9: The use of AI introduces specific theological and jurisprudential dilemmas, particularly as AI cannot replace the essential traditional Islamic educational method of “*talaqqi*” (learning directly from a teacher). Academician 3 stressed that while AI represents a revolutionary development, the traditional concept of learning must be preserved: “*Kita perlu... orang kata... kekalkan juga konsep asas dalam tradisi Islam, iaitu talaqqi... dia tak mampu sama sekali menggantikan sentuhan kemanusiaan (the human touch) antara guru dan murid*”. Academician 1 strongly agreed that learning must be done with a teacher (“*berguru*”) and cannot be done merely via online (“*secara online saja*”) or by reading alone, as this risks fatal errors. Academician 5 also noted that students are increasingly neglecting *talaqqi* due to the availability of AI. Academician 3 further noted that the loss of *talaqqi* means the loss of “*adab*” (etiquette) and “*hikmah*” (wisdom) that accompany traditional learning.

Proposed Ethical Principles

Maqāṣid al-Sharī'ah Compliance

Finding 10: The necessity of grounding AI guidelines in the principle of *Maqāṣid al-Sharī'ah* (Objectives of Islamic Law), particularly the preservation of religion (*ḥifẓ al-dīn*) and intellect (*ḥifẓ al-'aql*), is a consensus among the academicians. Academician 4, when outlining the ethical principles for AI usage, stressed that any activity must align with the higher objectives of Islam: “*Prinsip yang kedua, bila kita menggunakan AI, AI tu biarlah berpaksikan kepada maqāṣid... yang selalu kita pegang ialah ḥifẓ al-'aql penjagaan akal. So... Bila kita nak jaga ilmu kita, kita tak nak ilmu kita itu diseleweng*”. Academician 5 reinforced this by stating that AI guidelines must comply with the principles of *ḥifẓ al-dīn* (preservation of religion) and the five main principles of *Maqāṣid al-Sharī'ah*. Academician 3 similarly suggested that the new framework should be *sharī'ah* compliance and adhere to *Maqāṣid al-Sharī'ah*, adding that all AI content must adhere to the Tawhidic Paradigm (“*paradigma tawḥīd*”) and display the true Islamic *Tasawwur* (worldview).

Compulsory Tabayyun

Finding 11: The most crucial requirement for scholars and educators using AI is the compulsory implementation of *Tabayyun* (verification) and adherence to the traditional *Sanad* (chain of narration) methodology. Academician 1 proposed *Tabayyun* as a mandatory requirement for academics when dealing with AI-generated information: “*Antara yang khusus yang saya nampak tak lain tak bukan iaitu kewajaran dan kemestian untuk kita, bila dapat sesuatu maklumat itu, kita mesti pastikan kita ada istilahnya Tabayyun. Pada saya dalam dunia yang sangat mencabar ini... sifat tabayyun itu wajib*”. Academician 3 elaborated on *Tabayyun* by requiring researchers to have foundational Islamic knowledge and to return to the tradition of *sanad* (chain of narration), which is crucial for verifying authenticity. Academician 1 supported this by recommending applying the core elements of *‘Ulūm al-Hadīth* (*Hadīth* sciences), like evaluating *matan* (text) and *rāwī* (narrator), as a necessary “*semak dan imbang*” (check and balance) when using AI. Academician 2 also listed checking the sources of sensitive data (like Quranic verses and *Hadīth*) as a specific guideline.

Intrinsic Values Advocacy

Finding 12: The proposed ethical framework must prioritize *Iḥsān* and *Murāqabah* (inner consciousness/self-supervision) to ensure internal accountability, moving beyond mere external legal enforcement. Academician 2, drawing on his expertise in psycho-spiritual studies, argued that an effective Islamic guideline must incorporate inner ethical concepts like *Iḥsān*: “*Dia kena... dia kena ada konsep Ihsan itu... ataupun dengan dalam konteks Murāqabah. Murāqabah ini dalam konteks merasakan bahawa segala tindakan itu di dalam perhatian... Dan juga kita perlu terapkan dari segi dari sudut Ṣabr itu*”. Academician 1 also identified the quality of *Iḥsān* as very important (“*sangat penting*”) in using AI and needing cultivation. Academician 5 concurred, emphasizing that strengthening religious knowledge and the concept of *Iḥsān* (believing Allah is watching) provides essential intrinsic control (“*kawalan sendiri*”) over misuse. Academician 2 contrasted this internal focus with general international guidelines, which tend to focus only on external factors like law enforcement. However, the external factors can be taken as initiatives like awareness programs or policies with concentration on advocating the goal of using AI ethically for “their own sake” and the intrinsic value of personal responsibility/accountability in using AI.

Proposed Regulatory and Oversight Mechanism

Mandatory Declaration, Audit, and Penalties

Finding 13: There is a strong consensus on the immediate need for formal institutional regulations and special oversight mechanisms, which must include mandatory declarations of AI usage in academic work. Academician 3 strongly proposed that university regulations must mandate users to declare AI usage in their writing to maintain accountability: “*Kalau peraturan institusi, saya nak mencadangkan, kalau guna AI anda isytiharkan (declare) dalam penulisan... kita memang iktiraf kita ada AI tu dah jadi sebagai sumber rujukan*”. Academician 2 also supported this, stating that every user must “*declare*” the purpose for which they used AI in their work. Academician 5 suggested establishing a task force and implementing an audit mechanism specifically for AI usage among lecturers and students, especially concerning theses. Academician 1 added that these regulations must be followed by punitive action (*nahī munkar*) to ensure effectiveness and that otherwise, merely having guidelines is “*tak sempurna*” (incomplete).

Pedagogical Reform and Promoting Closed-AI

Finding 14: The urgent need for practical mechanisms to mitigate the academic challenges posed by AI has led to proposals centered on revising assessment strategies to test higher-order cognitive skills and promoting the development and institutional adoption of closed, *sharī’ah*-compliant AI applications that are curated by experts. Academician 5’s proposal to increase the weighting of summative/final assessments and focus continuous assessment on “interpersonal skills such as field project, outreach, experiential learning, or even occasional ad hoc quizzes in offline class” aims to force students to apply knowledge in real-world contexts that AI cannot simulate, thereby circumventing the “*copy paste, send*” issue noted by Academician 1. Academician 1 proposed to address the challenge of AI providing fast answers, examination questions must be advanced to test higher cognitive levels—Bloom’s Taxonomy (Level 3, 4, 5, 6: application, analysis, evaluation, creation), rather than simple recall (Level 1, 2). This approach directly addresses the challenge raised by Academician 2, who noted that AI-generated information is often “surface” and not reflective of deep academic engagement. Academician 1 and Academician 2 similarly advocated for this shift, suggesting that examination questions must test “higher cognitive levels”. Another strategy proposed is encouragements by academician 4 of “specialized Islamic applications (categorized as close AI) that are *sharī’ah*-compliant, curated by experts, and funded by waqf (endowment), such as Aifiqh.com”. This provides a crucial infrastructural solution. This mechanism directly tackles the deep-seated ethical concerns regarding AI bias and the introduction of false data (*isrāiliyyāt*) raised by Academician 5, who saw AI as potentially behaving like an “*orientalist*”. By developing Close AI applications (which restrict answers to pre-programmed, verified Islamic databases), institutions can ensure that the AI content adheres to the Tawhidic Paradigm and *Tasawwur* Islam, as mandated by Academician 3.

National Standardization

Finding 15: National-level standardization and endorsement from religious and academic authorities (like JAKIM and the Council of Deans of Islamic Studies) are necessary to enforce consistency and ensure *sharī’ah* compliance. Academician 4 proposed elevating AI guidelines beyond individual universities to the national level, involving major religious and academic bodies: “*Mungkin salah satu caranya ialah melalui Majlis Dekan Pengajian Islam*”.

ini kita boleh menetapkan garis panduan tersebut. Okey. Boleh jadi tadi yang ustazah sebut mungkin dalam konteks di peringkat universiti... kemudiannya boleh bawa ke peringkat Malaysia sendiri lah". Academician 3 supported the creation of a *sharī'ah* compliance framework endorsed by official bodies like the National Fatwa Council. Academician 4 further highlighted that these institutional guidelines should involve the "*Jawatankuasa Pengawasan Syariah*" (*Sharī'ah* Monitoring Committee) to ensure they are relevant to academic output. Academician 1 noted that current guidelines are insufficient, being only "*bersifat umum*" (general in nature), reinforcing the need for formal national standardization.

Reinterpreting Islamic Frameworks and Mechanism

Finding 16: There is a crucial need to reinterpret and adapt existing Islamic ethical frameworks (*Akhlāq Islām*) to address the specific challenges and contemporary reality (*waqi'*) posed by AI technology. Academician 5 argued that religious rulings must evolve with time, necessitating the adaptation of the ethical framework: "*Oh kena ada, sebab kita kena berubah mengikut zaman. Dan hukum-hukum tu pun kena bergerak mengikut kepada realiti (waqi') pada zaman tersebut*". Academician 1 confirmed that while the core Islamic ethics (*akhlāq Islām*) are "*supreme*" and universally applicable ("*whatever condition, whatever time, whatever place*"), the method of application must be adapted to technology. Academician 4 noted that this adaptation requires the active involvement of experts ("*pakar*") to ensure AI development remains balanced ("*waṣaṭīyah*"). As a practical mechanism mentioned before, Academician 4 cited Aifiqh.com, an Islamic AI application operating with a *Sharī'ah* advisory panel as necessity for providing accurate, and expert- reviewed Islamic knowledge.

Discussion

While the Literature Review (LR) relies on secondary data and extant scholarship to outline the necessity for specialized Islamic ethical standards, noting that existing secular frameworks are deficient and lack focus on the ethical conduct of users, the Research Findings (RF) utilize primary data from in-depth interviews with six expert academicians. This divergence allows the RF to provide context-specific detail that directly fills the gaps identified by the LR. The RF section brings three critical dimensions that fundamentally enhance the study: specificity of the crisis, theological depth, and actionable regulatory mechanisms.

Specification and Validation of the Core Ethical Crisis

The LR broadly identifies ethical challenges, such as the general risk to academic integrity and the potential for misinterpretation of sacred texts due to AI's pervasive adoption. The RF, however, gives the crisis a defined empirical shape:

- i. Pinpointing the Technical Flaw: The RF confirms that the most critical challenge is the technical flaw of AI hallucination, characterized by data inaccuracy and the fabrication of non-existent information or references ("*menciptakan rujukan yang tak wujud*"). This directly links the issue of unreliability, previously highlighted by the LR, to specific evidence of from expert experience ("*AI banyak menipu saya*").
- ii. Defining Academic Misconduct: The RF moves past the general concern of plagiarism by detailing the dominant student misconduct as the "copy paste, send" phenomenon, including instances where students fabricate field data, such as identical interview responses from non-existent respondents

Centering the Framework on Human Agency and Foundational Islamic Virtues

While the LR notes the minimal focus on the Human Ethics of Using AI within existing frameworks, the RF elevates this aspect by grounding the challenges and solutions in the foundational concept of *Akhlāq Islām* (Islamic Ethics):

- i. The Theological Breakdown: The RF frames the ethical challenge for scholars not as a failure of system transparency (AI ethics), but as a potential violation of fundamental Prophetic traits, specifically *Ṣiddiq* (Truthfulness) and *Amānah* (Trustworthiness), when interacting with AI-generated content. This moves the debate from secular standards to intrinsic Islamic values, emphasizing that “*ilmu*” (knowledge) is an *amānah*.
- ii. The Preservation Dilemma: Experts confirm specific theological and jurisprudential dilemmas, such as the erosion of the essential traditional learning method of *talaqqi* (learning directly from a teacher), which is crucial for transmitting *adab* (etiquette) and *ḥikmah* (wisdom). The RF also introduces the ideological threat of AI potentially introducing non-Islamic fabricated narratives (*isrāiliyyāt*).

Providing Actionable Mechanisms and Institutional Standardization

The LR concludes with a general call for adaptation, urging the development of a framework that integrates ethical AI design with human conduct through Islamic principles. The RF provides the operational blueprint to achieve this via four categories of concrete recommendations:

Table 1: Recommendations of Solutions to Ethical Challenges of AI in Islamic Studies

LR Gap (General Need)	RF Recommendations of Solutions
Need for Accountability	Regulatory Mechanism: Mandatory user declaration of AI usage in academic writing to maintain accountability, followed by institutional audits and necessary punitive action (<i>nahī munkar</i>).
Need for Verification	Ethical Principle: The most crucial requirement is the compulsory implementation of <i>Tabayyun</i> (verification) and the application of the <i>Sanad</i> methodology (<i>Hadīth</i> sciences check and balance) to AI output.
Need to Uphold Academic Rigor	Pedagogical Reform: Revising assessment strategies to test higher cognitive skills (Bloom’s Taxonomy Levels 3-6: application, analysis, evaluation, creation), forcing students beyond the “copy paste, send” issue.
Need to Mitigate Bias/Distortion	Infrastructural & Standardization Solutions: Encouraging the development of syariah-compliant “Closed AI” applications (like Aifiqh.com), curated by experts, and mandating National-level standardization endorsed by religious authorities (JAKIM and the Council of Deans).

*Keywords: LR=Literature Review; RF=Research Findings

In sum, the RF translates the LR’s theoretical concerns into practical solutions by: validating the actual problems, centering the discussion on Islamic ethical principles, and offering concrete institutional strategies for ethical AI integration in Islamic higher education.

Conclusion

It is hope is that the proposed standards will inspire readers and institutions to sternly harmonize technological progress with spiritual integrity and academic rigor. Institutions are urged to adopt the operational mechanisms, such as mandatory declarations of AI usage and pedagogical reforms, to uphold the principles of Islam. National authorities, specifically JAKIM and the Council of Deans of Islamic Studies, are encouraged to endorse these guidelines at a national level to ensure consistent *Sharī'ah* compliance and standardization across Malaysian Islamic Higher Education. For future research, it is recommended to conduct empirical studies to test the effectiveness of the proposed *sharī'ah*-compliant “Closed AI” applications (like Aifiqh.com) in mitigating data inaccuracies. Further investigation is also needed on the practical implementation and impact of fostering intrinsic values such as *Ihsān* and *Murāqabah* (inner consciousness) as essential tools for self-supervision against AI misuse.

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Declaration of AI-Generated Content

During the preparation of this work the author used NotebookLM (or now rebranded as Gemini Notebook) in order to transcribe the interviews’ audios. After using this tool/service, the author reviewed and edited the content as needed. Other than transcription with NotebookLM, all subsequent writing is performed independently by the author. The author takes full responsibility for the content of the publication.

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