



International Journal of New Approaches to Law and Rationality in  
Nationhood, Governance, and Rights Advocacy

**Nalarnagara Journal**

Vol. 1, No. 3, July 2026 pp. 1292-1302

Journal Page is available at <https://internationaljournal.lppmunsaka.ac.id/index.php/nalarnagara>



## **The Use of Artificial Intelligence from The Perspective of Islamic Ethics and Islamic Law**

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### **Abstract**

Artificial intelligence is used in various sectors, such as sector industry, transportation, defense, finance, education, sector religious sector education, in particular Islamic education, sector service health, sector security, sector service public and taking decision law in some countries. However, behind all the above benefits appear various challenge ethics and Islamic law that do not Can ignored, because full with potential abuse. With increasing adoption technology this, we must dive into issues critical, including algorithmic bias and effects from deepfake. Research This aim for now Islamic ethics in the use of artificial intelligence and for now view Islamic law on artificial intelligence. Research This is study library research. The approach used in study This nature descriptive, namely give clear picture related use of artificial intelligence in perspective Islamic ethics and Islamic law. Data or material in study This is with study source libraries, such as sources: the Qur'an, Hadith, ijihad of scholars, books and journals as well as articles that discuss about deep artificial intelligence perspective Islamic ethics and Islamic law. Conclusion in study This is that in use of artificial intelligence must principled, to taklif (speaking) law) morals, justice, masalah, prohibitions Zulm, and the caliph. From an Islamic ethical perspective, the use of artificial intelligence must not conflict with the maqashid al-sharia, and users of artificial intelligence must uphold the values of honesty, avoid fraud or forgery, and spread evil, and must be used wisely. In principle, use of artificial intelligence the law permissible (mubah ), if no violate principal creed, no cause danger and not used for disobedience. Just give fatwa and study religion relying on artificial intelligence is haram because artificial intelligence is not Can equalized with human beings who have skills act in a way laws and also have feelings and logic. Artificial intelligence can made into tool help in formulate fatwas and study religion, which is the truth must be confirmed to competent scholars.

Keywords: Use of artificial intelligence, Islamic ethics and Islamic law.

### **INTRODUCTION**

Development technology information and communication is increasingly rapidly in a number of decade final has bring change significant in almost all aspect life human. One of the innovation technologies that has impact outside normal is artificial intelligence. Artificial intelligence has penetrated to various field, start from industry, health, agriculture, finance, to education. His ability in process data, create predictions, and solving problem in a way automatic create artificial intelligence as technology key in welcoming the era of revolution industry 4.0 and society 5.0.<sup>1</sup>

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<sup>1</sup> Singgih Subiyantoro, Artificial Intelligence, (Central Java: Underline, 2024), p. 1.

*Artificial intelligence* is progress technology emerging information and communication in decade Lastly. In the 4.0 era, machine learning and artificial intelligence are taking over. over task man as controller Artificial *intelligence* system is capabilities added to the system for interpret with accurate external data, manage that data, and use it the result for reach objective certain. In other words, *artificial intelligence* is form intelligence given to system for process external data and produce useful output. However, behind progress intelligence artificial this, ethics use intelligence artificial in technology information play important role.<sup>2</sup> Technology This now used in sector industry, transportation, defense, finance, education, to sector religious.

In the field education, in particular Islamic education, *artificial* intelligence has utilized for personalization learning, development Quran- based application sound, and system evaluation automatic data- based technology this is also present in development *e-learning platform* that enables distribution religious knowledge in general broad, across national and cultural boundaries. The application *artificial intelligence* open opportunity new for more Islamic education adaptive and efficient in the digital era.

Not only in education, artificial intelligence also plays a role important in-service health, such as detection early disease, imaging medical, and monitoring patient in real-time. In the sector security, artificial intelligence is used for introduction face, prediction crime, as well as supervision automatic based on intelligent CCTV. In fact, *artificial intelligence* has implemented in service public and taking decision laws in several countries. In the context of religious, artificial intelligence is used in mapping need people, zakat management, to consultation Islam chatbot <sup>3</sup>based.

Artificial intelligence today This covers various various sub- fields, from the target area general like perception and reasoning logical, until tasks special like play chess, proving theorem mathematics, writing poetry, and diagnosis disease. Often, scientists in other fields gradually switch intelligence artificial, where they find tools and vocabulary for systematize and automate tasks intellectuals who have they do it throughout life they. Likewise, workers in the field of artificial intelligence can choose for apply method they field effort intellectual any human being. In the sense this, artificial intelligence truly universal field.<sup>4</sup>

the moment artificial intelligence algorithms are also used for diagnose disease, optimizing route transportation, managing risk finance, and generate content in form text, images, and videos. In the field like introduction face, processing Language natural (Natural Language Processing/NLP), and vehicles autonomous, technology as deep learning has produced breakthrough big blessing architecture network more nerves complex.<sup>5</sup>

However, behind all the above benefits appear various challenge ethics and Islamic law that do not Can ignored, because full with potential abuse. With increasing adoption technology this, we must dive into issues critical, including algorithmic bias and effects from deepfake.

Algorithmic bias is issue big that can cause discrimination and injustice social. The training data used in algorithm can creates a bias that if no managed with Good can produce

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<sup>2</sup>Najwa Fathiro Cahyono et al, Ethics of Use Intelligence Made in Technology Information, Proceedings of the National Seminar on Technology and Systems Information (CITATION) 2023 Surabaya, 6 – 7 September 2023, p. 483

<sup>3</sup>Aqila Azka Halmar Muhammad Yasir et al, Islamic Ethics towards Intelligence Artificial: Review Moral Principles and Approach Maqashid Syariah, Madani: Journal Multidisciplinary Science, Volume 3, Number 5, July 2025, p. 512.

<sup>4</sup>Hindarto et al, Intelligence Artificial Intelligence (AI), (Sidoarjo, Umsida Press, 2022), p. 1.

<sup>5</sup>Sudirwo et al, Artificial Intelligence (Theory, Concepts, and Implementation in Various Field), (Jambi, Sonpedia Publishing Indonesia, 2025), p. 3.

discrimination to group certain. One of the the most striking example is system introduction faces that often have accuracy low to race minority.

Deepfake shows one of the most worrying abuses from artificial intelligence. Technology This can create a video that looks like show somebody say or do something real No Once he did. This is not only endangering reputation individual but also can cause distrust in politics and news.<sup>6</sup>

Challenge other includes algorithmic bias, discrimination automatic, violation privacy, and dehumanization. Data used by artificial intelligence often represents an ingrained social bias there is, and without intervention moral values, artificial intelligence can strengthen inequality that is not fair. In addition, the use of artificial intelligence for supervise, monitor, even control behavior man cause concern to violation freedom civil and integrity individual.<sup>7</sup>

In facing the problematic mentioned above, it is required ethics that originate from values Islam that can become solution for Muslims in face challenge ethical the use of artificial intelligence, especially since Indonesia as the country with the largest Muslim population in the world has opportunity big for lead integration between progress technology and Islamic values, so can utilise technology in a way wise and responsible answer.

Artificial intelligence in field developing science rapidly in a number of decades Lastly, artificial intelligence capabilities for process data in a fast and do complex tasks has bring impact big in various sector life, including in studies religion and fatwa. Utilization of artificial intelligence in studies religious and fatwa offer interesting potential but also face a number of challenges that need to be overcome addressed by Islamic law.

Therefore that, then objective study This is for now Islamic ethics in the use of artificial intelligence and for now view Islamic law on artificial intelligence.

## **RESEARCH METHODS**

### **Types of Research**

Types of research This is study normative, namely study the law that is carried out with method research material related literature (secondary data) with use of artificial intelligence in perspective Islamic ethics and Islamic law.

### **Approach Study**

Approach in study This nature descriptive, namely writer gather research data Then processed and analyzed for give clear picture related with use of artificial intelligence in perspective Islamic ethics and Islamic law.

### **Research Data Collection Techniques**

Study This is study literature that studies in a way theoretical related to artificial intelligence in perspective Islamic ethics and Islamic law. Therefore that, then technique research data collection This obtained through study sourced library from the Qur'an, Hadith, ijtihad of scholars, books and journals as well as articles that discuss about deep artificial intelligence perspective Islamic ethics and Islamic law.

### **Research Flow**

Research flow This as following:

1. Hold Planning Research. at the stage These researchers create a research proposal, which consists of from: determine topic, formulate problem, determine objectives and

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<sup>6</sup> <https://www.kompasiana.com/norma09672/697bbceb34777c42fc63fbf2/tantangan-etis-dalam-penerapan-ai-dan-computer-vision> , accessed February 12 , 2026.

<sup>7</sup>Aqila Azka Halmar Muhammad Yasir, Op. cit , h. 512.

benefits research, searching related literature with research, formulating methodology research, and costs study.

2. Stage Implementation Research. At the stage this, researcher carry out activity research that has been poured in the research proposal.
3. Reporting Research. At the stage this, researcher connect between planning, findings, and related literature with topic study.
4. Publication of Research Results. At this stage this, researcher publish results study to in journal scientific.

## RESULTS AND DISCUSSION

### Artificial Intelligence in the Islamic Perspective

Artificial intelligence is branch knowledge purpose -built computer for develop systems and machines that are capable do usual tasks need intelligence human. Artificial intelligence involving use algorithms and mathematical models for allows computers and systems other For Study from the data, recognize patterns, and make smart decision.<sup>8</sup>

Artificial intelligence is ability system computer For Study from the data (as appropriate) man Study from experience) for finish problem with based algorithm to be able to take decision based on available information. The purpose of artificial intelligence is present is increase technology with add similar functions ability man like think, learn, and solve problem.

According to Andreas Kaplan and Michael Haenlein, artificial intelligence is defined as " ability system for interpreting external data with right, learn from the data, and use learning in order to achieve goals and tasks certain through flexible adaptation ". Definition This emphasize artificial intelligence capabilities for understand information, learning from experience, and adapt self for reach objective certain.<sup>9</sup>

In the context of artificial intelligence there are a number of draft important such as machine learning (learning machines), neural networks (networks) nerve imitation), natural language processing (processing Language natural), and many again. The development of artificial intelligence has given impact big in various field like introduction voice, recognition face, car autonomous, treatment, and still Lots Again.<sup>10</sup>

Islam encourages his people for active in Knowledge Science and Technology (IPTEK) and has properties scientists, such as critical, open to truth, and thinking in a way critical. Hadith of Rasulullah SAW too push demand science, with promise reward for those who go through road for that. In education, artificial intelligence is used in online learning for efficiency and ease of knowledge transfer.<sup>11</sup>

### Islamic Ethics in the Use of Artificial Intelligence

Ethics in Islam is rooted in the concept base that man is creatures that have not quite enough moral responsibility. In the context this, concept taklif (speaking) law) becomes base main, namely human status as creatures that are given obligation sharia for act in accordance the will of Allah SWT. Principle This hinting that action humans, including in design and use technology like artificial intelligence must base on considerations ethical and legal sharia.

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<sup>8</sup>Emi Sita Eriana and Afrizal Zein, *Artificial Intelligence*, (Purbalingga, Central Java: Eureka Media Aksara, 2023, p. 1.

<sup>9</sup> Sudirwo , *Artificial Intelligence (Theory, Concepts, and Implementation in Various Field)*, (Jambi: Sonpedia Publishing Indonesia, 2025), p.8.

<sup>10</sup>Emi Sita Eriana and Afrizal Zein, *Op. cit .* , p. 1.

<sup>11</sup> Herwinskyah , *Theoretical Study: Artificial Intelligence (AI) in the Islamic Perspective and Its Ethics*, Salam Institute Islamic Studies: Vol. 1 No. 1 (June) (2024), p. 27.

Apart from talkie, morals are integral elements in Islamic ethics. Morals No only means polite polite or behavior outwardly, but covers formation appropriate character and personality with values Divine. In use technology, principles morals demand attitude not quite enough responsible, trustworthy, and careful in respond to impact social and spiritual of artificial intelligence technology.

Islamic ethics also places great emphasis on principle justice (*'adl*), namely put something in its place and not oppress other parties. In the context of artificial intelligence, fairness means ensure that technology No used for discrimination, inequality access, or data exploitation. Justice as principle ethical own dimensions social and structural, and can be a parameter in evaluate system algorithm or use of artificial intelligence in taking decision /public.

Next, the principal benefit (*maslahah*) to be base consideration Islamic policy. Everything that brings benefit for people and not contradictory with *maqashid sharia* (purpose) *sharia* Islam) can accepted. Therefore, the development of artificial intelligence should also be directed for create welfare general — good in education, health, and service public — without sacrifice values the basis of Islam.

Islam also with firm forbid all form injustice (*zulm*), both of which are individual and structural. In the practice of artificial intelligence, the prohibition *zulm* can associated with prohibition data exploitation, manipulation psychological through system recommendations, or neglect right individuals and communities. Artificial intelligence systems that are dangerous security public or used for objective oppression clear contradictory with Spirit justice in Islam.

Not inferior important, Islam places man as a caliph in advance earth, which means holder trust and management creation of Allah SWT, with full not quite enough answer. The concept of the caliph is demanding man for develop knowledge knowledge and technology No solely for efficiency or profit, but as form of worship and devotion to values truth and benefit. In context this, artificial intelligence must be positioned as tool help man in uphold justice, not as entity that replaces role ethical man That Alone.

With thus, some principle Islamic ethics such as *taklif*, morals, justice, *maslahah*, prohibitions *slum*, and the caliph became solid foundation in respond challenge ethical artificial intelligence. Principles This can become references normative in development and governance artificial intelligence technology especially in Muslim society.<sup>12</sup>

Islamic ethics is a set belief about behavior right and wrong that originates from Islamic teachings. Islamic ethics as part Islamic teachings that regulate moral values and principles, helping We develop guidelines and framework Work For ensure that use artificial intelligence technology in technology information done with responsible responsible and respectful values that are considered important in public.<sup>13</sup>

The development of artificial intelligence technology has now become an integral part of human life. Many tasks, from writing and drawing to applications in education and business, have become easier and faster thanks to artificial intelligence. However, despite its significant benefits, artificial intelligence also carries serious risks, especially if misused by irresponsible parties. Cases of crimes involving artificial intelligence are beginning to emerge and are attracting global attention.

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<sup>12</sup>Aqila Azka Halmar Muhammad Yasir et al, Loc. it, h. 515.

<sup>13</sup> Luhfita Tirta Swarga, Journal Review Regarding the Ethics of Use Intelligence Artificial Intelligence (AI) in Technology Information in Education, Journal of Informatics Engineering ( Junika ), Volume 1 Number 1, April 2024, p. 10.

One of the most concerning forms of artificial intelligence abuse is the creation of fake videos, or deepfakes. This technology is used by criminals to impersonate and trick employees into transferring large sums of money. Furthermore, artificial intelligence is also being used to artificially create sexual content, clearly violating human and religious values<sup>14</sup>.

From an Islamic ethical perspective, all of these actions clearly contradict Islamic teachings. Islam teaches that every human being must safeguard the religion, honor, property, lives, and descendants of others. In Islam, honesty ( *ṣidq* ) is a core value, and any form of fraud or falsification, including through technology, violates Islamic moral teachings. This demonstrates that all those who use artificial intelligence must have moral awareness and use it wisely. In Islam, science and technology are a trust, not a tool for oppression or the spread of evil.<sup>15</sup>

In a way in general, the majority of contemporary scholars look at that the use of artificial intelligence is permitted (mubah) as long as fulfil three condition main, namely (1) no violate principal faith, (2) no cause danger (dharar), and (3) not used for sin. For example, the use of artificial intelligence in the world of education, health, agriculture, transportation, to service public can become form realization from principal benefit murlah — benefit that is not mentioned in a way explicit in nash, but recognized in sharia principles. In the context of this, artificial intelligence becomes means for realize goodness, efficiency and broad usefulness for people man.

#### **Artificial Intelligence Law Made Reference to Fatwa and Religious Study**

Commission Bahtsul Problem Waqiiyah , in The National Conference of Islamic Scholars was held The Nahdlatul Ulama Executive Board (PBNU) recommends that use of artificial intelligence for fatwa guidelines are haram, even artificial intelligence have possible intelligence Can beyond intelligence human , will but the artificial intelligence Not yet Can made into as object For request a fatwa, because the truth about artificial intelligence is not yet Can guaranteed .

In addition, while This Still much artificial intelligence is produced by non-Muslim based digital companies.<sup>16</sup>

Chairman Indonesian Ulema Council (MUI) Division Preaching and Brotherhood of KH Cholil Nafis at the moment Press Conference Ahead Deliberation The 11th National MUI at the MUI Office, Central Jakarta, explained that artificial intelligence is not a teacher and guide, but... only just giver information. According to him, artificial intelligence is like destiny that is not Possible against, but can avoided. But it can be directed to better. MUI will play a role, provide enlightenment and direction, how filtering good thinking and giving directions to people who might access artificial intelligence.

Chairman of the MUI for Information and Communication, KH Masduki Baidlowi emphasizes that religion is not There is in algorithm. According to him, the algorithm only word processing tool. Meanwhile religious issues, still is with the ulama. He emphasized that artificial intelligence is not a teacher, but rather companion for those who want learning religion. According to him, learning religion through artificial intelligence is very dangerous if No There is mentoring. He reminded that inside algorithm Can cause quarrel. This is what

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<sup>14</sup> Maghda Fairuzzahra et al, Artificial Intelligence and Islamic Ethics: Realizing Moral Technology, <https://www.researchgate.net>, accessed February 17, 2026.

<sup>15</sup> Maghda Fairuzzahra et al, Artificial Intelligence and Islamic Ethics: Realizing Moral Technology, <https://www.researchgate.net>, accessed February 17, 2026.

<sup>16</sup> <https://www.tribunnews.com/nasional/2023/09/19/hasil-bahtsul-masail-munas-nu-artificial-intelligence-haram-made-reference-fatwa#>, accessed February 13, 2026.

happened in America between liberal christian with Christian fundamentalism caused by algorithms. Likewise in the Middle East at Al-Azhar as center study knowledge Islam, happened claim the hardline ISIS group and the group moderate. Therefore that, studying religion remains is with the scholars, and must with sanad. Artificial intelligence based on information everything only can used as an auxiliary media.<sup>17</sup>

According to author, source issue a fatwa in religious affairs and studying religion only relying on artificial intelligence is haram because artificial intelligence is object dead, which is not have skills act in a way law and also has no feelings and logic. Artificial intelligence only Can made into tool help in give fatwa and study religion, which is a must confirmed to the scholars regarding truth information from artificial intelligence.

This matter based on argument Al-Qur'an verse in Surah an-Nahl (16): 43: "So, ask to people who have knowledge If You No know."<sup>18</sup>

However, in context Study religious knowledge or ask to artificial intelligence, there is a number of things to do be noted, including is need differentiated between generative artificial intelligence that can accountable and generative artificial intelligence that is not can accountable. Several digital platforms are managed by clerics or Islamic boarding school and get supervision with tight, then the law allowed, that kind of thing This can accountable.

As for the types of artificial intelligence generative such as ChatGPT, DeepSeek, Xivi , and others, although all That can access various books via PDF and ebook, he stays tools that provide information based on programmed data without understanding deep about context, history, and interpretation religious teachings. Therefore that, the status still as tool help study, not source the law whose information worthy made into a fatwa or made into guidelines.

The National Conference confirm that ask to the law of artificial intelligence Okay, okay just during He Can accountable, however make it as guidelines for practice it is forbidden. This decision caused by a number of reasons , among others , namely as following :

1. Can not confirmed the correctness of the output Because randomness and hallucination factors;
2. Artificial intelligence NLP (Natural Language Processing <sup>19</sup>) does not own creativity and empathy for now condition real questioner; and
3. Bias of the data entered (or diverted to artificial intelligence))

The decision of the NU National Conference in harmony with principle in take religious knowledge , which at least there are five things that need to be done to be noted , including : (1) authority his knowledge recognized ; ( 2) appropriate behavior and morals with Islamic teachings ; (3 ) deep understanding ; (4) guard self from things that can damage honor knowledge ; and (5) have ability For guiding .

The explanation above as delivered by Imam Abu Zakaria Muhyiddin bin Syaraf an-Nawawi (died 676 H), in one of his works He said: " Don't take knowledge except from people who have perfect its suitability, it seems his piety is evident his knowledge, as well as known his caution and leadership (in science)".<sup>20</sup>

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<sup>17</sup><https://mui.o.id>, chairman Indonesian Ulema Council (MUI) explain Why The 11th National Conference discussed artificial intelligence, accessed February 13, 2026.

<sup>18</sup> Ministry of Religion of the Republic of Indonesia, the Qur'an and its Translation.

<sup>19</sup>NLP is branch from artificial intelligence which focuses on how computers can understand, process and produce human language.

<sup>20</sup>Imam Abu Zakaria Muhyiddin bin Syaraf an-Nawawi, *Majmu ' Syarhul Muhadzdzab*, [Cairo: al- Muniriyyah, 1347 H, volume I], p. 36.

More continued, Imam Nawawi emphasized that own a lot of knowledge just No Enough For make somebody worthy as source science. But also has knowledge about branches knowledge sharia other Because sciences the each other related. Apart from that, a pious person is also necessary own experience (*durbah*), commitment towards religion, good morals, sound reason, and broad insight.<sup>21</sup>

Imam Nawawi also reminded not to take knowledge from someone who only Study from books, including artificial intelligence without learn to an expert teacher or scholar. he explained that people who only Study from book including artificial intelligence tends to do error in read and understand text, so that Lots do mistakes and changes that are not Correct.

Apart from that, Imam Abul Hasan al- Ash'ari (died 324 H) also mentioned one of the things aspect important in choose a teacher for ask. In the preamble to one his work, he confirms that a worthy teacher made into references is a teacher who has record footsteps often discuss and interact for a long time with trusted teachers of his time, as well as Lots reflect and be careful in speak so that the fatwas and teachings conveyed No fall into error. This is as he said convey: " The teacher Lots discuss and interact for a long time with trusted teachers of their time, who provide benefit in the form of understanding and teaching. He is also a thorough and thorough figure contemplation, so that his words Happy from errors, and writing as well his expression decorated with truth ".<sup>22</sup>

Artificial intelligence is here as tool new expected can become part from the *isthinbat* process in Islamic law ( *fiqh* ). Although thus We must see technology This as tool help, not as replacement interpretation humans and *istinbath* in meaning terminology. With Language simple, artificial intelligence is not Possible become *mujtahid*, even just a *mufti*. Understanding in-depth and comprehensive to Islamic law (*fiqh*) remains need skill, "art", ability deduction and thinking critically that only owned by humans, specifically the scholars and *fuqaha`*.

Besides that, a lot matter about criteria *mujtahid* or *mufti* who is not Possible filled with artificial intelligence remember He is robot application, not *mukallaf*. Just mention example, criteria ' *is al-mujtahid* or ' *is al-mufti* pasti No fulfilled. This fact must express that users of artificial intelligence, since beginning No make it as tool production for now and determine certain Islamic laws (*fiqh* ). The existence of *mufti* and permanent fatwa institution become something needs that are not Can inevitable so that every decision Islamic law (*fiqh*) can accountable, including before Allah SWT.

Machine No Can considered as the party that owns *responsibility*. Therefore that, the reliability of the machine - if That of course there is - in issue a fatwa or attributed law as the law of Allah SWT must depends on the party that has accountability. The last one This Of course must human beings. This can also be seen from the conditions set by the scholars, namely *baligh* (adult). They require *puberty* for someone can considered own not quite enough answer on his actions.

If only There is someone who has not *puberty* Already own all *tools* and conditions for *ijtihad*, then his opinions and fatwas still No accepted Because He Not yet *mukallaf* (a burdened person) obligation sharia). With Thus, his opinion No Can accepted the same once, because of the burden of *taklif* (obligation) and responsibility answer No valid for him. If things This applies to reason human beings who do not fulfil condition not quite enough

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<sup>21</sup> Ibid, p. 37.

<sup>22</sup>Abul Hasan al- Asy'ari, *Al-Luma' fir Radd 'ala Ahliz Zaighi wal Bida'*, [Beirut: Darul Polar Ilmiah, 2011 AD, tashih : Muhammad Amin], p. 3.

accountability, especially in artificial intelligence. independent clear No Can given to artificial intelligence as *mujtahid* or *mufti*.<sup>23</sup>

The same view was also discussed in page of Darul Ifta Egypt (Egyptian Fatwa Institution) with fatwa number 8784 on September 22, 2025 AD, led by Prof. Dr. Nadhir Muhammad Iyad who served as as the Grand Mufti of Egypt. He said: "The use of artificial intelligence and the technology that supports it is essentially is something that is allowed (permissible), will but, although basically permitted, the law follow objective use." <sup>24</sup>He also stressed that issuance of a permanent fatwa is the duties of a religious scholar are very demanding spiritual values, rooted in fear to Allah SWT, who does not Can replaced by machines like artificial intelligence. Artificial intelligence is only functioning as tool help, especially in stage beginning arrangement and verification context, not in determine law end. May not be ' programmed ' without profound principles, because risky ignore the spiritual essence of sharia.<sup>25</sup>

Therefore that is, the use of artificial intelligence in the learning process or consultation religious need caution as well as careful consideration. As example implementation, we allowed use artificial intelligence application developed by the institution trusted for look for argument or reference related something problem fiqh (Islamic law). However, results search they should No direct made into as base taking decision law.

On the other hand, information they must verified and consulted more carry on with a competent scholar for ensure its suitability with context as well as principles comprehensive Islamic teachings. With Thus, artificial intelligence can function as tool effective help in expand outlook Islam.<sup>26</sup>

Based on explanation mentioned above, then writer can conclude that Study or ask through artificial intelligence basically allowed during He can accountable. However, make it as guidelines main in charity it is forbidden (not may) because the truth of artificial intelligence is not yet guaranteed completely.

## CONCLUSION

Based on results the discussion above, then writer can interesting conclusion, that Islamic ethics in the use of artificial intelligence must principled, to taklif (speaking) law) morals, justice, maslahah, prohibitions Zulma, and caliph. From an Islamic ethical perspective, the use of artificial intelligence must not conflict with the maqashid al-sharia, namely: protecting the religion, honor, property, lives of others, and descendants. Furthermore, artificial intelligence users must uphold honesty, avoid fraud or forgery, and spread evil, and must be used wisely. The use of artificial intelligence, in principle, allowed, if no violate principal creed, no cause danger (dharar ), and not used for disobedience.

Just give fatwa and study religion relying on artificial intelligence is haram because artificial intelligence is not Can equalized with human beings who have skills act in a way law and also have feelings and logic. Artificial intelligence can made into tool help in formulate fatwas and study religion, which is the truth must be confirmed to competent scholars.

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<sup>23</sup>Muhammad Fashola, Intelligence Artificial in Answer Challenge Contemporary Islamic Fiqh, <https://dsnmu.or.id>, accessed February 18, 2026.

<sup>24</sup> <https://Islan.nu.or.id/syariah/saat-belajar-agama-dari-ai-menjadi-fatal-kenali-batasnya>, accessed February 13, 2026.

<sup>25</sup><http://hidayatullah.com/konferensi-internasional-ai-hanya-alat-bantu-tak-bisa-jadi-rujukan-fatwa.html>, accessed February 17, 2026.

<sup>26</sup> <https://Islan.nu.or.id/syariah/saat-belajar-agama-dari-ai-menjadi-fatal-kenali-batasnya>, accessed February 13, 2026.

## SUGGESTION

Based on the conclusion above, then writer provide suggestions, namely as following: It is hoped that to stakeholders interest for form guidelines Islamic ethics for arrange Islamic behavior in perform artificial intelligence. It is also hoped that there will be development of artificial intelligence-based models' Islamic law is subject to supervision scientific strict and oriented towards maqāṣid al-syariah.

## THANK-YOU NOTE

Study This No will achieved , without participation and assistance various parties , because it was on occasion this , the author say Thank You to : 1. Rector of the Islamic University of Jakarta (Prof. Dr. Ir. Raihan, M.Si ), 2. Dean of the Faculty of Law, Islamic University of Jakarta (Prof. Dr. Farhana, SH, MH, M,PdI ), 3. Head of the Master of Law Program, Islamic University of Jakarta (Dr. Hamdan Azhar Siregar, SH, MH).

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