ALIGNING AI WITH ISLAMIC VALUES: A COMPREHENSIVE SYSTEMATIC LITERATURE REVIEW ON ETHICAL HORIZONS

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Abstract

This study examines the systematic integration of Islamic ethical principles into the development and application of artificial intelligence (AI). The primary research inquiries focus on the frameworks proposed to bridge the divide between normative theory and practical design, also the extent to which contemporary scholarship examines the congruence of AI with Islamic ethics. The review underscores several critical issues, including the restricted scope of contemporary research and the discord between universal ethical principles and their implementation in Muslim society. A stringent keyword strategy was employed to extract data from the Scopus database, resulting in 104 relevant publications from 2016 to 2025. A mixed-methods approach was employed: qualitative content analysis of ethical discussions and theoretical frameworks, whereas bibliometric techniques, such as citation analysis, bibliographic coupling, and keyword co-occurrence mapping, quantitatively elucidated research trends, significant sources, and collaborative networks. The findings identify three main directions: the design of AI frameworks based on Islamic ethics, investigation of challenges and opportunities of AI use, and understanding wider implications for human values inclusive for AI. The study illustrates that incorporating Islamic values in AI design is important to build

technologies reflecting cultural context of use, social acceptability and moral justifiability, thereby helping to promote responsible and ethical AI development.

Keywords: Islam; ethics; artificial intelligence; SLR

Introduction

As Artificial intelligence (AI) moves forward at lightning speed, changing every part of our world, Elon Musk's words, "The pace of progress in artificial intelligence is incredibly fast. ... The risk of something seriously dangerous happening is in the five-year timeframe. 10 years at most," sounds a loud alarm.[1] How, in this not-too-distant future, do we make sure that only the moral compass of humanity guides AI? AI has advanced impressively, integrating into nearly all aspects of human life, with potentially wide-ranging consequences for how we envision our future. AI 2.0 has emerged, over 60 years of progress, as we go through waves of information changes in the environment as well as social troubles calling for new solutions.[2] This evolution is visible from various industries, including industry, healthcare, finance, security, transportation, tourism, logistics, and education, and its influences on social functions or the life of each individual have been significant.[3] The rapid growth of AI stems from the advancements in technology primarily in the areas of computer vision, natural language processing, image recognition, speech recognition, gesture recognition, and face recognition where AI systems are now able to help and interact with humans better than before.[4] AI's presence in the business world is not to be overestimated: it has already changed decision-making, simulations, marketing, research and development, production and quality management processes. Such advancements have attributed towards better business processes and most importantly, increased consumer satisfaction which is an example of how AI can be an incredibly transformative technology in helping industries be more efficient and effective with their outputs in general.[5] Therefore, the perpetual advancement of AI gives contemporaries an insight not only into the importance of AI in present technology but also the power it has in determining the socio-industrial paradigm.

Many scholarly studies show that AI have mixed effects at real settings that can be both positive and negative. Positively, this is how soon we can expect AI to change our day-to-day working lives by 2030, with deep insights and practical advice to prepare.[6] AI can improve everyday living for comfort, do arduous and hazardous tasks, act as an aid to help patients and the elderly, and even help make life engaging.[7] Additionally, the use of AI tool have created new markets and new job spaces in fields like transportation, health, education, and

the environment.[8] On the other side too, there are fears about the harmful effects of AI. Concerns have been raised, for example, about the possible impact on jobs and a more general feeling of loss of control. [9] The use of AI in fraud, propaganda, polarization, unemployment, and discrimination is even more alarming.[10] Another fear, widespread among people, is job losses and inequality as the result of AI advancement.[11] In short, AI could be a huge help, but it also presents a huge problem that needs to be solved in order to get the most out of it in a clean and smart way.

Because of these consequences, there has been more talk about AI ethics. One of the most complicated and important parts of AI development is the ethical landscape. The main point is that there are now a lot of ethical rules and standards that all say the same thing: AI needs to be diverse across fields to keep ethical values.[12] Schools and the news talk a lot about AI ethics, but there is still a big need for real-world ways to use these ideas in business.[13] For AI to be developed in an ethical way, technologists, ethicists, policymakers, and the general public must all work together to uphold the values of fairness, accountability, and the greater good.[14] A grounded theory literature review encompassing the perspectives of AI practitioners identifies essential categories, including awareness, perception, need, challenge, and approach, which collectively constitute a taxonomy of ethics in AI from their standpoint. [15] From educational perspective, ethical apprehensions regarding AI implementation underscore the necessity of responsible utilization and advocate for strategic frameworks for stakeholders to guarantee ethical AI application within educational settings. [16] These effects must also affect Muslims and their communities because they affect all of humanity.

Thus, it is very important to include Islamic ethics in the creation and use of AI to make sure that the technologies fit with the moral values and social norms of Muslim communities. [17] Islamic ethics is one way that *Sharīʿah* deals with modern problems.[18] Islamic ethics delineates a comprehensive moral framework grounded in principles such as justice (*ʿadl*), beneficence (*iḥsān*), and the prohibition of harm (*lā ḍarar*). Islamic ethics also offers directives on the ethical adoption of AI for beneficial purposes and the mitigation of potential harm caused by AI.[19] In this context, a systematic literature review (SLR) is necessary in order to clarify the existing research on the topic and identify current research gaps. An SLR facilitates the synthesis of findings from many studies and thus serves as a foundation for the evidence and robustness of the Islamic ethic of AI.[20] In addition, the SLR method guarantees that the conclusions made are

complete and impartial, providing a thorough understanding of how Islamic ethics can be institutionalized in AI systems to improve their social acceptability and moral legitimacy.

Design and Data

1. Data collection

Here, data collection was mainly through the Scopus database, based on a predefined keyword strategy. Because the topic is a newly developing topic, to ensure comprehensive exploration of the research topic, we included journal articles, conference papers, and book chapters, and included English, Malay, and Arabic language papers and types of research that focused on ethical issues of AI.

	Inclusion	Exclusion
Database	Scopus	
Keywords	"artificial intelligence" OR "AI" OR "machine learning" OR "deep learning" OR ChatGPT OR "generative AI" OR "large language model*" OR "LLM*" AND islam* OR Muslim* AND ethic* OR moral* OR value* OR philosoph* OR epistemolog* OR legal* OR law* OR juris* OR "responsible" OR governance OR *sharīʿah** OR *fiqh*	
Period	2025 and earlier	
Language	English, Malay, Arabic	non English, Malay, Arabic
Paper type	article, conference paper, book chapter	Another type
Criteria	discusses ethical issues related to artificial intelligence from the perspective of Islamic ethics.	Operations research

Table 1. Inclusion and Exclusion Criteria

The search was conducted on 19 November 2025. From the first search, just 526 documents were displayed, a far smaller display than the several hundred thousand results if the terms "Islam" and

"Muslim" were removed from the keywords. This demonstrates how limited the current research is within this particular niche.

After a thorough check for eligibility, one hundred and four documents were found to be directly related. It was necessary to include conference papers and book chapters, which are often left out of more established fields of research, because this area of research is still in its early stages.

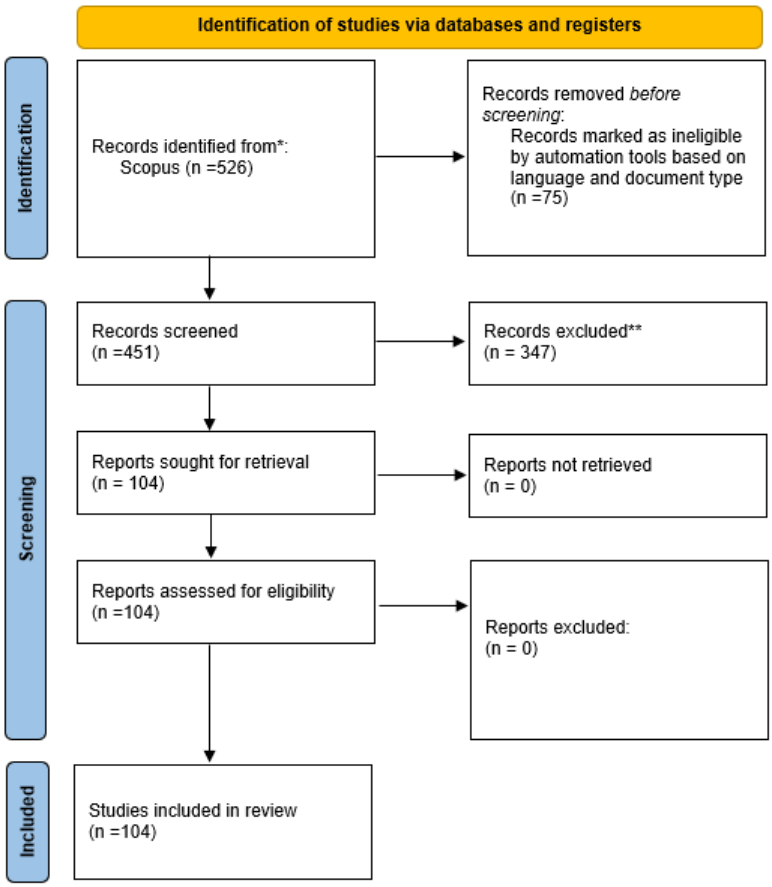


Chart 1. PRISMA flowchart

2. Data Analysis

This study utilizes a structured literature review through a mixed methodology that incorporates content and bibliometric analysis. [21] Content analysis qualitatively examines the chosen literature to extract and comprehend the essential content of the

articles. The bibliometric technique constitutes the quantitative dimension of the study. Bibliometric technique is a relatively new methodological approach to literature. It allows for a more structured literature review, although some researchers remain skeptical of its significant benefits.[22] Bibliometric analysis is a method that uses statistical and quantitative methods to look at published studies. It has two main goals: to look at how well a study did and to map out the field of science.[23] Performance analysis assesses the research and publication efficacy of individuals and institutions, whereas science mapping elucidates the structure and dynamics of scientific disciplines. One of the best things about bibliometric analysis is that it can quickly and systematically look at a lot of studies. It offers a clear, reproducible, and impartial literature review, directing researchers to the most significant works and delineating the research domain with minimized subjective bias.[24] Because there are so many more academic studies now, bibliometric analysis has greatly improved the quality of literature reviews.

Research questions	Content analysis	Bibliometric technique	Bibliometric software
Main information and publication trend	No	Bibliometric citation analysis	*Bibliometrix & Biblioshiny* R-package
Research Streams	Yes	Bibliographic coupling and visualization	Vos Viewer
Key Aspects of Literature	Yes	Bibliometric citation analysis	*Bibliometrix & Biblioshiny* R-package
Future Research Directions	Yes	Keyword Co-occurrence analysis	Vos Viewer

Table 2. Analysis approaches

Findings and Analyses

1. **Descriptive Analysis**

A comprehensive bibliometric analysis of the literature on Islamic ethics and artificial intelligence (AI) from 2016 to 2025 indicates that this research domain is rapidly expanding and continually evolving. This dataset contains 104 documents that were

published in 70 different sources including journals, book chapters, and conference proceedings. The dataset used in this study was obtained from the Scopus database. Bibliometric analysis of these documents shows exponential research development in this field, with an annual increase of 57.01%. This can be interpreted as scholars working hard to fill the various gaps that still exist in this topic.

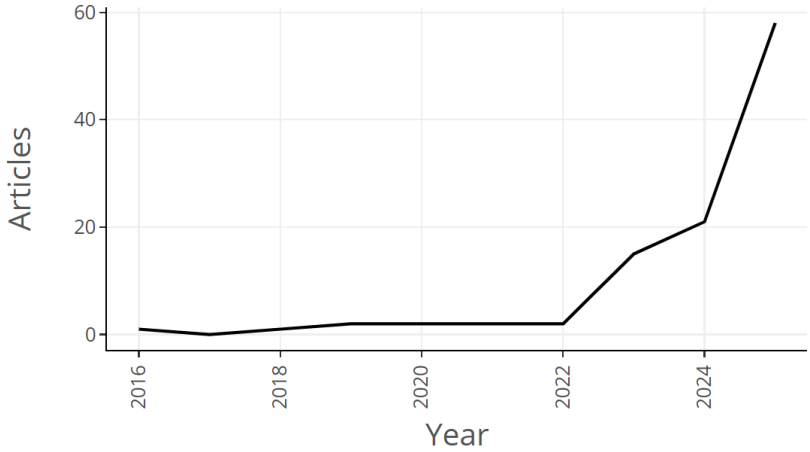


Chart 2. Annual Scientific Production

Looking at the average age of the documents in the dataset, the figure of 0.99 years indicates that the majority of research contributions were published in the last one or two years. This further underscores that the topic of Islamic ethics of AI is a relatively new but rapidly growing field. This also shows that Islamic ethical discourse is increasingly gaining a position as part of the global conversation regarding AI ethics. Therefore, the low average number of citations, which is only 3.17, can be understood. This could be because the corpus is still new and citations tend to increase slowly in new research areas.

The presence of 5,161 references in this corpus, with an average of fifty references per document, indicates a sufficiently broad and in-depth discussion within the corpus. From the references used, it can also be seen that several studies with significant numbers have attempted to connect it with various scientific disciplines, including philosophy, Islamic law, and applied ethics. This is also reflected in the keywords present, which consist of 335 words for author keywords and 236 words for Keywords Plus (terms made by the index). For example, we can see that some modern terms like "algorithmic bias," "AI governance," and "digital ethics" are used alongside some traditional Islamic terms such as "*Maqāṣid al-Sharīʿah*," "*iḥsān*," "*ʿadl*," and "*amānah*."

The authorship patterns obtained from the analysis also indicate dynamics and collaboration in the writing of this corpus. There are 302 people who contributed to the writing of this corpus. Twenty-five of them self-authored 27 documents, while the others co-authored, with an average of 3.14 co-authors per document and an international co-authorship rate of 21.15%. This co-authorship value also shows how interesting the discourse on Islamic ethics of AI is worldwide, crossing various boundaries.

This corpus, which includes 104 datasets, consists of 72 journal articles, 19 book chapters, and 13 conference papers from 70 sources, including journals, books, and series. These sources also have different scopes, such as law, information technology, ethics, Islamic studies, and social sciences, which demonstrates the diverse academic backgrounds of the contributing scholars and the variety of perspectives and views presented.

Overall, analysis of the available dataset reveals the dynamic and ever-evolving nature of the domain for scholarly inquiry within the discourse of Islamic ethics of AI. This is most likely due to the rapid development of AI technology and its increasing application in various aspects of life, which necessitates ethical discussions surrounding it.

2. **Research Streams**

By conducting a document-based bibliometric citation analysis of 104 documents in the corpus, this study was able to identify three main streams of research that have been conducted. Of these documents, 65 of them show substantial connections as can be seen in the figure below. The first stream, Cluster 1 discusses building a framework of Islamic ethics of AI. This cluster examines how Islamic moral values can be used as an ethical foundation in compiling guidelines for the design, development, and use of AI systems in accordance with Islamic ethics. The second stream, Cluster 2, identifies various opportunities and risks that are the consequences of the development and use of AI systems, both social, cultural, and religious, whether related to humans, environment, or other living creatures. There is a third stream, Cluster 3, that talks about the nature of AI in relation to human values and how it seems to show either the values we give to machines or what it shows about who we are.

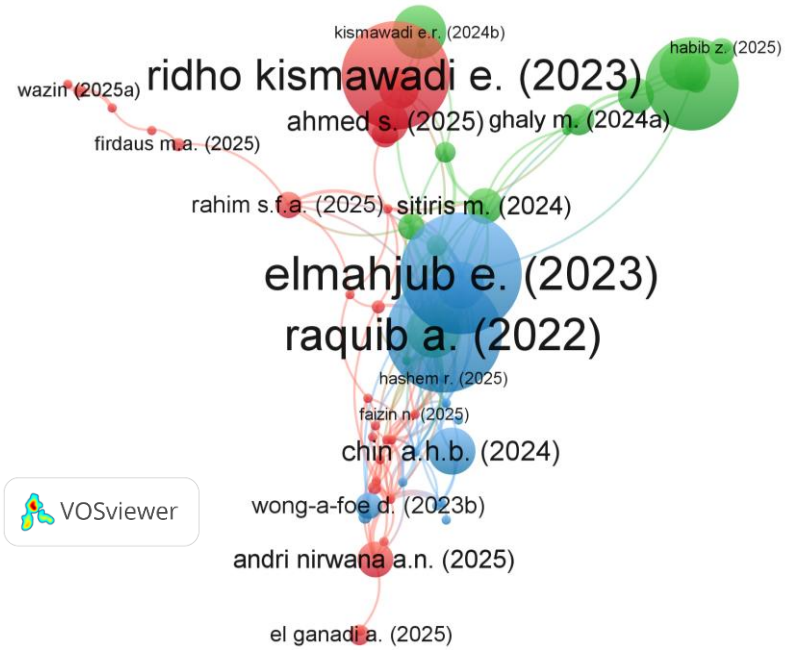


Figure 1. Research clusters

1. Building Framework of Islamic Ethics of AI

This is a new area of research that looks at how to integrate Islamic moral values in harnessing AI. Since, the global discussion regarding AI ethics has been more influenced by Eurocentric or Western perspectives, Muslim scholars are trying to promote different ethical frameworks based on the Holy Qur'ān and Sunnah to make sure that technology helps people morally and spiritually.[25] *Maqāṣid al-Sharī'ah* (objectives of Islamic law) and *maṣlaḥah* (benefit), particularly the five objectives of preserving religion, life, intellect, lineage, and property, are central to this discourse. It can be even more relevant to the concept of AI development as *Maqāṣid al-Sharī'ah* is a standard of ethical norms based on Islamic teachings that governs actions that should endeavour to contribute to the common good, equity and justice among human beings in governing the positive and negative consequences of technology.[26] As such, scholars assert that *Sharī'ah* principles can address the ethical problems related to the concepts of data privacy, trust, and security, which are integral for the implementation of AI.

More details on this discourse can be found in Raquib et al. This paper proposes an Islamic virtue-based ethics framework for AI based on principles of continuously developing virtues and ideal moral

character with a focus on *iḥsān* (excellence) and *taqwā* (piety). Their claim is that nurturance of a virtue-based mind set helps to manifest moral virtues in the design and use of AI, so that AI systems exhibit ethically good qualities as part of their nature, in accordance with good qualities that are intrinsic to Islam. If the *Maqāṣid al-Sharī'ah* approach lays out the fundamental moral objectives found in Islamic law, this perspective approaches the same issue with a focus on individual moral growth alongside with *maqāṣid*, integrating the individual development of character amongst the foundational objectives found within the Holy Qur'ān and Sunnah.[27]

Further, Elmahjub suggested a new hybrid ethical framework that combined deontological (duty-based) and utilitarian ethics. Such an approach is proposed as a solution to balance between what is obligatory and the consequences of actions which seems to fit Islamic ethics well. While it encourages observance of divine commands, it also considers the societal impact of actions. In his paper, Elmahjub argues that if *maṣlaḥah* is viewed as a normative provision with both a benefit-based and obligation-based orientation, this view necessitates the elimination of the binary choice to prioritize one over the other. Therefore, Elmahjub proposes a mechanism for identifying intrinsic values at the essential level (*ḍarūrāt*) to serve as principles in technology application. In this case, a morally appropriate policy is one that places these values ahead of other considerations, no matter what happens. In the context of *ḥājiyyāt* and *taḥsīnīyyāt*, considerations based on welfare or utility may be more suitable. This kind of ethical work will need in-depth studies of both current and future AI uses to find their specific risk areas. This step will help ensure that values, laws, and policies do not deviate from the *maqāṣid* while still allowing for the achievement and development of *maṣlaḥah* as long as it does not contradict basic intrinsic values.[28] This mixed model allows for the safeguarding of basic ethical duties as duties while still providing room for a consequentialist approach to determine policy in non-essential matters. This view aligns with the perspective of Harun et al., who divide space for immutable ethical principles (*al-thawābit*) and the dynamic nature of technology (*al-mutaghayyirāt*). This division emphasizes that technological development must be subject to the fundamental values of religion, while on the other hand, allowing space for achieving *maṣlaḥah*.[29] Although it should be noted that the concept of *maṣlaḥah* in Islam cannot be directly equated with the concepts of public interest and welfare as described by modern social sciences and economics.[30]

Meanwhile, Chin et al. offered *Qawā'id Fiqhīyah* (Islamic legal maxims) to be integrated into AI ethics, providing pragmatic guidelines based on Islamic jurisprudence. These maxims, such as ensuring ethical intentions and eliminating harm, are used for evaluating new technologies, including AI, within the framework of Islamic laws (*Sharī'ah*). The methodologies include *Qawā'id Fiqhīyah*, *Maqāṣid al-Sharī'ah*, and *maṣlaḥah-mafsadah* (benefit-harm assessment). The five grand maxims are: (1) matters are judged by their objectives, (2) certainty cannot be overruled by doubt, (3) hardship begets facility, (4) harm must be eliminated, and (5) custom is authoritative. *Maqāṣid al-Sharī'ah* protects five things: religion, life, lineage, mind, and property. *Maṣlaḥah* is linked to obtaining benefits and avert from harm, whereas *mafsadah* is referred to the avoiding of actions against *Sharī'ah* law. It is this structured mechanism that guarantees AI will be inscribed with Islamic morality. [31] This method provides micro-level ethical guidance, complementing the macro-level frameworks laid out by Rabbani et al. and Raquib et al.

As such, Qadir and Suleman stress the need to align the educational-technological growth with the Islamic moral and ethical values. They intend that students receive not only specific knowledge but also knowledge pertaining to the principles of Islam and universal principles so that they continue to learn throughout their lives. They include lessons in *Maqāṣid al-Sharī'ah* that can be used in different situations. These lessons focus on big ideas like *'adl* (justice), *wasaṭīyah* (moderation), *tazkīyah* (purification), and *iḥsān* (excellence).[32] This method focuses on building character and being aware of ethics, which will help future AI professionals deal with the ethical problems that come up in their work.

In this academic discourse, the integration of Islamic values into AI is depicted as intricate and multifaceted, presenting distinct challenges and opportunities. Raquib et al., Elmahjub and Qadir, and Chin et al. aim to foster the ethical, equitable, and advantageous development and application of AI technologies, safeguarding human welfare, while ensuring alignment with Islamic values. This approach encompasses personal ethical development and societal implications, providing actionable guidance and domain-specific recommendations to optimize AI for the advancement of humanity in a just and advantageous manner.

2. Identification of Challenges and Opportunities of AI

The second group of documents looks at how AI has made things easier and harder for people and the environment. It talks about the worries and problems that AI has caused, but it also talks about the good things that AI could do for people and the environment. These challenges are multifaceted, necessitating consideration of ethical, socio-cultural, educational, and environmental aspects.

Rabbani et al. do a thorough study of looking at the ethical issues surrounding AI, especially when it comes to data privacy, trust, and security. They point out that AI systems' handling of a lot of data can lead to breaches of privacy and a loss of trust.[33] This necessitates the amalgamation of *Sharī'ah* principles and RegTech to enhance transparency and guarantee adherence to ethical standards within financial institutions. Such an integration could help mitigate ethical risks by aligning AI systems with an Islamic ethical framework. Similarly, Shahrouri observes that many AI technologies, such as deep fake technology, present significant ethical breaches and trust issues in digital content, highlighting the need for vigilant regulation to prevent misuse.[34]

The social cultural aspect of the role of AI in society is also substantial. Though AI is beneficial for improving efficiency and productivity, it has the disadvantage of harming religious and cultural values if not regulated properly as stated by Shahrouri. [35] Vinichenko et al. also brought to mind about the escalation of inequality caused by the entry of AI technology into social life, which will have a significant impact on lower and middle-income communities. The higher a person's income, the greater their potential to use AI technology, and at the same time, this will widen the gap between the rich and the poor. The uncontrolled application of AI in various aspects of life will bring about diverse impacts, both on society in general and on individuals, in terms of opportunities, access to services, or other effects, ranging from health to security.[36]

In educational field, Abubakari et al. states that AI offers automatic construction of questions as well as answers and describes the potential role of AI in Islamic religious education including benefits using a SWOT analysis classification such as innovation in learner methods, opportunities for open access to information. They state that however, the AI assisted educational systems should be transparent and, also not biased otherwise, they will fail to address the ethical and spiritual dimensions of Islamic education.[37] Al-Namarneh

et al. captured that AI applications can also facilitate the vital tradition of Quranic memorization by accelerating the process, providing accessible resources, and delivering accurate, real-time assessments of recitation and *tajwīd* through speech recognition technology. [38] Meanwhile, Wong-A-Foe et al. highlighted the effects of AI on the Indonesian Muslim society in higher education. They shed light on the prospects of AI disrupting education and religious experience but emphasized that there is a need for ethical AI framework based on cultural and religious values. [39] This perspective is essential for reconciling the development and deployment of AI with fundamental cultural and religious principles.

Regarding religious life, Tsuria investigated AI's ability to understand religious context by conducting several conversations with various chatbots. They found that AI still struggles when asked complex religious questions. In response, some chatbots acknowledged and stated the limitations of their responses. Additionally, they also warned that AI could misinterpret or misrepresent religious teachings, which potentially leads to ethical and cultural misunderstandings.[40] Nevertheless, Abror et al. argue that the emergence of AI use in the religious field has transformed lay members from passive participants in religious communities into active AI users engaged in important religious issues, demonstrating the phenomenon of decentralization of religious authority.[41]

On the other hand, Alkhouri examined the influence of AI on religious practices, both ritualistic and non-ritualistic, to see how individual spirituality is formed and impacted by AI. By exploring AI-powered religious applications, virtual communities, and online services, he noticed the transformation of traditional religious practices. He asserted the importance of balancing technological progress with the preservation of spirituality, personal growth, and natural human relationships. Therefore, understanding the impact of AI on the religious psychology of individuals will help us to reconsider the meaning of spirituality, faith, and human experience itself.[42]

The problem of accountability and responsibility with AI also comes under the ethical issue as described by Hamsin et al. Acknowledging AI's positive effects in relieving human effort in some of their functions, they also highlight important ethical issues regarding who is responsible for causing harm when AI systems go wrong. Determining the personality and legal status of this AI system will have consequences for determining rights and obligations due to the causal relationship between personality type and responsibility.[43]

Another issue related to AI is environmental sustainability. Among other issues, Fatima Ali et al. emphasize that the large amount of energy required to run AI machines, which contributes to carbon emissions, means that the use of AI technology is inseparable from the issue of climate change. Therefore, they proposed the trusteeship (*i'timāni*) framework for AI use, which emphasizes spiritual intentionality, dynamic stewardship, and holistic responsibility.[44]

Eventually, Andri et al., alongside other ethical concerns and socio cultural issues, identified that the digital divide remains a significant structural and practical barrier that undermines the aforementioned socio-cultural and educational advantages of AI. There are existing limitations in the form of limited human resources, financial resources, and infrastructure. These limited resources jeopardize the development of innovations in leveraging AI, particularly in developing regions and rural areas.[45] Many of the promised benefits of AI for Islamic education, religious engagement, and social development will stay unevenly distributed and may even make existing inequalities worse if these disparities are not settled.

Conducting thorough research on the opportunities presented by AI and the problems that result from its use in a balanced manner is an important step in developing AI ethics and determining what steps should be taken and what steps should be avoided in the development and use of AI. This is certainly not a simple matter. Due to the complexity of this issue, with its many details that must be considered and the diversity of parties affected, including humans, both individuals and groups, other living creatures, and the environment, research into these opportunities and challenges requires collaboration between scholars from various fields.

3. AI in Human Values

This third cluster examines the relationship between AI and the values commonly attributed to humans. In other words, the studies included in this cluster focus on examining the ontology of AI from philosophical, ethical, and legal perspectives. The objects of discussion include the position of AI in entering into contracts, in addition to other ontological questions.

The legal status of AI is a controversial issue from Islamic legal perspective. Discussions on this topic were sparked in part by Saudi Arabia granting the first full citizenship to the robot Sophia. Al-Obeidi and Hussein examined the adaptation of AI as a party to a

contract. According to them, the UAE recognizes the legality and validity of contracts made using AI as contracts made directly by users. However, if there is a technical error in using AI as an intermediary, responsibility cannot be attributed to the user, and other parties must always be aware of such errors.[46] This brings up challenges in integrating AI into contracts about who is responsible and whether contracts that involve AI can be enforced. Sitiris and Busari likewise examine AI's legal capacity (*al-ahlīyah*) from the view of Islamic jurisprudence [47] and argue that this legal status has important consequences in relation to social, economic, and political duties and responsibilities. Although Islamic law has standards for determining and limiting the personal status of an individual, this study explores the possibility that classical Islamic legal provisions could grant personal status to AI systems, just as they allow for the granting of personal status to corporations and other entities. This study argues that although AI robots cannot be treated exactly the same as natural legal persons, they can acquire an artificial personality that is justifiable from an Islamic legal perspective. The vicarious tortious liability can be interpolated on the artificial personality of AI to ensure the protection of the public interest.[48] Hussein and Al-Obeidi delve deeper into the notion of conferring legal personality to AI. They propose the possible ramifications on existing legal principles and proposing that AI could, in certain circumstances, be regarded as legal entities and given personhood.[49]

Abdelnour then argues that although AI systems, especially generative AI, exhibit exceptional proficiency in emulating human cognitive functions, including reasoning, problem-solving, and language processing, they are ontologically incapable of possessing a *qalb* (heart) as the source of deep spiritual meaning of human. The heart gives the mind the moral clarity and spiritual awareness to truly engage with theology and religion. This is not the same as AI, which is created based on computational logic and recognition of statistical patterns. Therefore, AI does not have the metaphysical and ethical capital that is essential for theological awareness, moral contemplation, and spiritual experience.[50]

From an ethical standpoint, the influence of AI on human values is also very urgent to be researched. Ghaly posited that AI-mediated work disrupts moral concepts and norms in defining what makes work good. From an Islamic perspective, this article proposes three main moral components related to work: (a) Work is inherently good for humans, (b) Pursuing a profession that is permitted by religion, and (c) Maintaining good relationships with stakeholders

involved. This article argues that there are no insurmountable obstacles in Islamic tradition to the adoption and integration of AI technology in the field of work. However, important precautions must be considered to ensure that the adoption of AI does not sacrifice work-related morals by making humans increasingly lazy and no longer appreciating hard work.[51]

Discussing these legal, philosophical, and moral values is important to provide nuance in the approach to AI development and use so that both can be implemented while respecting human dignity and cultural and religious values that apply in society.

3. Key Aspects of Literature

a. Influential Sources

No.	Source	h_index	g_index	m_index	TC	NP	PY_start
1	Malaysian Journal of Syariah and Law	2	2	1	8	2	2024
2	MILREV: Metro Islamic Law Review	2	2	1	5	2	2024
3	Theology and Science	1	1	1	7	1	2025
4	Qubahan Academic Journal	1	1	1	5	1	2025
5	International Conference on Agents and Artificial Intelligence	1	1	1	2	1	2025
6	International Journal of Law and Management	1	1	1	2	1	2025
7	Jurnal Fiqh	1	1	1	1	3	2025
8	Studies in Systems, Decision and Control	1	1	1	1	3	2025
9	Dragoman	1	1	1	1	1	2025
10	Miqot: Jurnal Ilmu-ilmu Keislaman	1	1	1	1	1	2025
11	2023 24th International Arab Conference on Information Technology, ACIT 2023	2	2	0,667	9	2	2023

No.	Source	h_index	g_index	m_index	TC	NP	PY_start
12	Journal Of Fatwa Management and Research	3	3	0,6	14	4	2021
13	International Journal of Learning, Teaching and Educational Research	1	2	0,5	10	2	2024
14	Journal of Ethics	1	2	0,5	4	2	2024
15	Journal of Bioethical Inquiry	1	1	0,5	8	1	2024

Table 3. Rangking of 15 Most Influential Sources*
* Sorted by m-index, h-index, g-index, then total citations (TC) and number of publications (NP).

Despite the novelty of the Islamic ethics of AI discourse, the table above attempts to show the 15 most influential sources based on the m-index as a fairly indicator of normalized epistemic influence for a young corpus. Data shows that some sources published between 2024-2025 recorded the highest rate of influence per year (m-1), such as the Malaysian Journal of Syariah and Law, MILREV, and Theology and Science. Although the absolute citation counts are quite modest, the stability of these sources' h-g profiles over a short time span indicates consistency in early influence. As attention shifted from rate to stability of impact, journals like the Journal of Fatwa Management and Research (h = 3, g = 3) demonstrated sustained contributions to the discourse. Nevertheless, it should also be mentioned that some sources not included in the table show unusually high total citation counts when considering the age of publication. Among them are the journals Philosophy and Technology (TC = 39) and Discover Artificial Intelligence (TC = 36). This demonstrates how this high-TC source can determine the direction of the discourse and provide an important theoretical foundation for this discussion.

4. Centers of Excellence

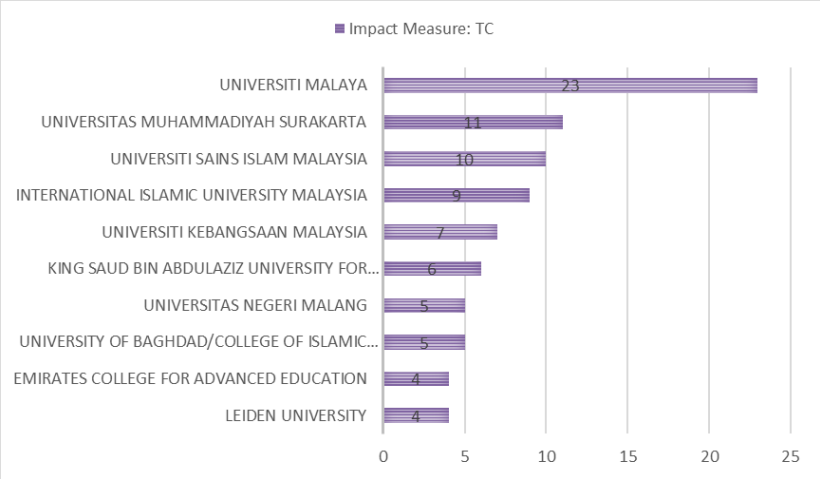


Chart 3. Most Relevant Affiliations

By looking at the most relevant affiliations, we can identify centers of excellence in the field of Islamic Ethics of AI. The distribution of publications shows that there are several centers that are promoting research in the field of AI and Islamic Ethics. With 23 articles, Universiti Malaya undoubtedly leads the list of research centers and is a major and important center that combines Islamic thought with the latest technologies, especially AI, both regionally and globally. Three other universities, also from Malaysia, namely Universiti Sains Islam Malaysia (10), International Islamic University Malaysia (9), and Universiti Kebangsaan Malaysia (7) follow in the top five list, showing how research centers in Malaysia are leading in Islamic-oriented AI ethics. King Saud bin Abdulaziz University for Health Sciences (6) also contributed to the development of Islamic Ethics on AI, especially on issues that also intersect with healthcare. Meanwhile, several Indonesian universities, such as Universitas Muhammadiyah Surakarta (11) and Universitas Negeri Malang (5), increasingly show a growing interest in research on this discourse in Southeast Asia, along with Malaysia. The University of Baghdad and Emirates College for Advanced Education also show significant contributions from research centers in the Middle East and also Leiden University as a center from Europe.

a. Relevant Influential Authors and Articles

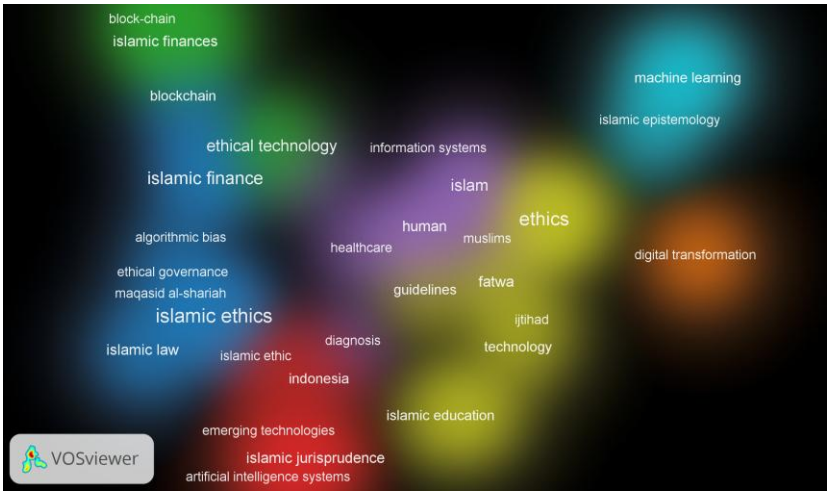
Ezieddin Elmahjub is one of the most relevant and important authors with his most cited article titled “Artificial Intelligence (AI) in Islamic Ethics: Towards Pluralist Ethical Benchmarking for AI”

published in the journal "*Philosophy & Technology*". This article received the highest number of citations, namely 39 citations, and the highest normalized impact (4.8). His research posits *maṣlaḥah* as a dynamic principle for the formulation of pluralist AI ethics grounded in Islamic jurisprudence, serving as a conduit between Western and Islamic moral frameworks. The next influential article is from Amana Raquib et al. with their article "Islamic Virtue-Based Ethics for Artificial Intelligence" published in the journal "Discover Artificial Intelligence", which has been cited 36 times. It argues for an Islamic virtue-ethical model based on *Maqāṣid al-Sharī'ah* as a better option than utilitarian and deontological models. However, Ridho Kismawadi is the most prolific author, with four publications that focus on the effects of AI on Islamic finance and governance and show how the field is used in real life. Meanwhile, Junaid Qadir and Bilal Channa, who also worked with Raquib on the study, have strongest local and collaborative impact (TC = 44). Together, these scholars have a strong influence in the intellectual network in responding to AI governance through an Islamic ethical framework to achieve theological balance, normative clarity, and global policy significance.

1. **Future Research Directions**

As AI evolves rapidly, it is imperative to incorporate Islamic ethics into its framework to address ethical concerns from an Islamic perspective. The visualization of the co-occurrence analysis of keywords below can effectively illustrate the relationship between research topics related to Islamic ethics of AI represented by existing keywords. The density of topics displayed in the visualization shows that these topics have received considerable attention. The keywords "Islamic ethics" and "ethics," with the strongest total link strength, serve as meeting points and bridges for other topics of discussion. The visualization of these keywords also shows several different research clusters. Among them are discussion clusters related to legal and theological issues, as indicated by keywords such as (Islamic Law, *Maqāṣid al-Sharī'ah*, *ijtihād, fatwā*). There is also a discussion cluster that focuses on the aspects of application and challenges resulting from AI, as indicated by keywords including (Algorithm Bias, Ethical Governance, New Technology). There is also a cluster that highlights the topic of AI use in specific sectors such as (Islamic Finance, Healthcare). These identified topics show that the existing literature has sufficiently identified ethical issues related to AI as guidelines for determining the direction of future research, which can begin to shift towards operationalization, norm setting, and sectoral case studies.

Figure 2. Research Density Visualization



a. Strengthening Islamic Ethics for AI

Exploring the principles of Islamic ethics is still necessary in order to describe Islamic ethics of AI more clearly and systematically. The limited number of keywords related to important concepts of Islamic ethics that appear and the weak connection between ethics and keywords such as Islamic Jurisprudence indicate that research in this field is still relevant. For example, research can be directed at identifying ethical principles that can be derived from the disciplines of *Uṣūl al-Fiqh* and *Qawā'id al-Fiqh*, such as *istiḥsān* and *sadd al-dharāi'*.[52] Research in this area requires a comprehensive approach that covers theological, philosophical, and practical aspects.

b. Operationalizing Ethical Principles and Ethical Norm-Setting

Although ethical principles are very important, they are meaningless if they are not implemented in the development and use of AI guidelines. Several previous studies have identified various problems caused by AI. One of the most pressing tasks now is to focus on how to implement these principles to solve these problems.[53] Among the things that can be done is to translate the abstract *Maqāṣid al-Sharī'ah* into technical requirements in designing AI. A practical example is developing metrics to measure *ṣidq* (honesty/truth) and *amānah* (trust) in AI code and design. Another thing that can be done is to operationalize the principle of *'adl* (justice) as a mechanism for detecting and preventing bias in algorithms. In this way, Islamic ethical principles can be applied in designing an operational framework for AI governance that demonstrates noble values such as transparency and accountability. [54] The keywords "Islamic jurisprudence", which are connected to the keywords "legal

framework", "intelligent robots", and "medical errors", indicate areas of application where Fiqh and *Uṣūl al-Fiqh* are practically necessary. This also touches on the issue of AI liability, which is a crucial topic for determining the accountability of an AI system.[55]

c. Cultural and Social Impact

The cultural and social impact of artificial intelligence (AI) on Muslim communities remains an important field of research. For example, the relationship between the keywords "*fatwā*" and '*ijtihād*' and the keyword "technology" in the visualization shows the challenges posed by AI to these two concepts. For Muslim communities, these two concepts are key to the relevance of Islamic law in resolving various contemporary issues, whether religious, social, or otherwise. Thus, besides raising issues regarding the capacity and capabilities of AI in concluding *Sharīʿah* law, this raises the issue of religious authority among Muslim communities. In addition to such issue, research related to the use of Islamic AI in specific legal and social contexts, including finance, education, culture, health, and other areas, also needs to be conducted, especially case studies in areas that intersect with Muslim communities.[56]

d. Assessing Existing Standards

One important area of research is to examine existing international frameworks and guidelines on artificial intelligence (AI) ethics, including the OECD AI Principles and UNESCO Recommendations on Ethics of Artificial Intelligence, from an Islamic perspective.[57] Although these guidelines have been widely accepted by the international community, their compatibility with Islamic principles based on the teachings of God needs to be examined. Analyzing these guidelines can also serve as a basis or supplement for the development of Islamic guidelines to ensure that they are more religiously and culturally sensitive and inclusive of the local socio-political context.

e. Islamic Finance and AI

Although the topic of Islamic Finance appears in the above analysis, its strength is still relatively small compared to the theoretical cluster. This may indicate that although there has been research related to this topic, it still requires further exploration so that it can be strongly integrated with the main theoretical cluster. The integration of AI into Islamic Finance practices in the current era demands urgent research on this topic. This research can be related to theoretical aspects as well as the systematic application and structure of

mu'āmalah principles with AI. Research can also be directed towards issues of risk management, investment decision-making, and fraud detection to improve *Sharī'ah* compliance of contracts that use AI mediation. The main objective of this research is to develop pragmatic frameworks and ethical auditing instruments that can be used to ensure that the use of AI is able to realize the objectives of *Sharī'ah* (*Maqāṣid al-Sharī'ah*) by optimizing the achievement of *maṣlaḥah*.

f. Multidisciplinary Collaboration

The complexity of the topics and the connections between them show that a collaborative, multidisciplinary approach is super important to effectively carry out this research agenda. For example, the connection between the keywords "*fatwā*" and "ethical governance" means that there needs to be collaboration between muftis, ethical philosophers, and governance experts. Similarly, the connection between "*Maqāṣid al-Sharī'ah*" and "algorithmic bias" indicates the need for collaboration between Islamic law experts and AI developers. With this multidisciplinary collaboration, Islamic ethical principles can be more easily translated into technical guidelines that can be operationalized in facing various challenges that arise in the development and use of AI. These challenges can also be resolved with more holistic solutions.

As this study shows, the discourse on Islamic ethics for AI is a relatively new area of research and therefore provides ample scope for future research. With the increasing penetration of AI into various aspects of Muslim society and the growing number of people interested in its use, discussions related to Islamic ethics of AI and various issues related to it are becoming increasingly important. Future research is expected to serve as a guideline in the development and application of AI so that AI is not only technologically advanced but also capable of adopting the values of Muslim society.

Conclusion

By examining 104 documents produced between 2016 and 2025, this study shows the exponential growth of a new research domain on Islamic ethics related to artificial intelligence (AI). This is indicated by an annual publication growth rate of 57.01% and a very young average document age (0.99 years). The growing development of AI technology in various aspects of Muslim society reinforces the importance of research on the ethical integration of AI to ensure that the AI systems underlying these technologies are developed in accordance with the ethical, moral, and social norms that apply in Muslim societies. This study identifies three main streams of research that have been conducted, including (1) the design of an AI ethical

framework based on Islamic values, (2) investigations related to the challenges and opportunities of AI for Muslim communities, and (3) the implications of AI for ontological values of humanity. Therefore, this study contributes explicitly by identifying the limitations of existing research using a mixed method that combines qualitative content analysis with bibliometric techniques to analyze documents quantitatively. Future research can be conducted by following the proposals put forward in this study.

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