

THE ETHICS OF ARTIFICIAL INTELLIGENCE FROM A HADITH PERSPECTIVE: AFFIRMING MORAL RESPONSIBILITY AS THE FOUNDATION OF RELIGIOUS MODERATION IN THE DIGITAL ERA

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Abstract

The development of artificial intelligence (AI) has brought fundamental change to human life while simultaneously presenting complex ethical challenges: algorithmic bias, dehumanization, data misuse, and a crisis of moral accountability. Within the context of a plural and multicultural society, these challenges are not merely technical in dimension but also touch upon the realm of religious values, moderation, and social harmony as seen in various cases of generative AI-produced content (images, text, and synthetic audio) that have sparked religious controversy in Indonesia's digital space, ranging from representations of religious figures and symbols deemed inappropriate to fake sermons or fatwas generated by AI and circulated on social media. This research aims to analyze AI ethics through the lens of hadith by affirming moral responsibility as the foundation of religious moderation in the digital era. Using a qualitative approach with library research methods and hadith hermeneutic analysis, the study examines primary sources from the Kutub al-Sittah along with their commentaries (syarah), as well as contemporary literature on AI ethics and Islamic moderation. The findings show that the principles of AI ethics justice, transparency, accountability, beneficence, and non-maleficence share strong points of convergence with the values of the Prophet's hadith. The hadith on leadership accountability (HR. Bukhari-Muslim), the principle of *lā ǧarar wa lā ǧirār* (HR. Ibn Mājah), and the hadith on *itqan* (HR. al-Baihaqi) not only provide an ethical foundation for AI development, but also affirm the principle of *wasatīyyah* (the middle path) as the basis for moderation in technology governance. The resulting Islamic AI Ethics framework offers moral guidance for developers, users, and regulators so that AI may contribute to universal benefit, avoid digital radicalization, and reinforce the role of Islam as *rahmatan lil-'ālamīn*.

Keywords: *Artificial Intelligence; Hadith; Islamic Ethics; Religious Moderation; Islamic AI Ethics*

Abstrak

Perkembangan kecerdasan buatan (Artificial Intelligence/AI) membawa perubahan mendasar dalam kehidupan manusia sekaligus menghadirkan tantangan etis yang kompleks: bias algoritma, dehumanisasi, penyalahgunaan data, dan krisis akuntabilitas moral. Dalam konteks masyarakat plural dan multikultural, tantangan ini tidak hanya berdimensi teknis, melainkan juga menyentuh ranah nilai keagamaan, moderasi, dan harmoni sosial sebagaimana tampak dalam berbagai kasus konten yang dihasilkan AI generatif (gambar, teks, maupun audio sintesis) yang memicu polemik keagamaan di ruang digital Indonesia, mulai dari representasi tokoh dan simbol agama yang dianggap tidak pantas hingga konten ceramah atau fatwa palsu yang dihasilkan AI dan beredar di media sosial. Penelitian ini bertujuan menganalisis etika AI melalui perspektif hadis dengan meneguhkan tanggung jawab moral sebagai fondasi moderasi beragama di era digital. Menggunakan pendekatan kualitatif dengan metode studi pustaka dan analisis hermeneutika hadis, penelitian menelaah sumber primer dari Kutub al-Sittah beserta

syarah hadis, serta literatur kontemporer tentang etika AI dan moderasi Islam. Hasil penelitian menunjukkan bahwa prinsip etika AI keadilan, transparansi, tanggung jawab, kebermanfaatan, dan non-maleficence memiliki titik temu kuat dengan nilai-nilai hadis Nabi. Hadis tentang akuntabilitas kepemimpinan (HR. Bukhari-Muslim), kaidah *lā ḍarar wa lā ḍirār* (HR. Ibn Mājah), dan hadis *itqan* (HR. al-Baihaqi) tidak hanya menyediakan landasan etis pengembangan AI, tetapi juga meneguhkan prinsip *wasatiyyah* (jalan tengah) sebagai basis moderasi dalam mengelola teknologi. Kerangka Islamic AI Ethics yang dihasilkan menawarkan pedoman moral bagi pengembang, pengguna, dan regulator agar AI berkontribusi pada kemaslahatan universal, menghindari radikalisme digital, dan memperkuat peran Islam sebagai rahmatan lil-'ālamīn.

Kata Kunci: Kecerdasan Buatan; Hadis; Etika Islam; Moderasi Beragama; Islamic AI Ethics

INTRODUCTION

The development of artificial intelligence (AI) has had a significant impact on various aspects of human life, ranging from economics, education, and health to socio-cultural order (Hamidi et al., 2024). AI has emerged as an instrument that accelerates data analysis, simplifies public services, and delivers unprecedented efficiency. However, behind this progress, AI also raises complex ethical problems: the misuse of technology for manipulative purposes, the dehumanization of social interaction, algorithmic biases that discriminate against certain groups, and ongoing debate over moral accountability for the actions of autonomous systems (Rahmi, Daipon, and Saprina, 2024).

In the context of a plural and multicultural society such as Indonesia, the ethical challenges of AI are not merely technical in dimension, but also touch a deeper realm: religious values, religious moderation, and social harmony. Algorithmic biases that are racial or religious in nature can exacerbate inter-faith relations; uncontrolled AI content can become a trigger for digital radicalization; while autonomous systems lacking moral accountability have the potential to erode public trust in social and religious institutions (Arif et al., 2024). This urgency is concretely visible in a phenomenon that has recently become widespread in Indonesia's digital space: the dissemination of generative AI-produced images depicting religious figures or symbols in ways considered blasphemous by certain groups, deepfake videos showing religious figures making statements they never uttered, as well as synthetic audio content containing "sermons" or "fatwas" that appear to come from a particular ulama but are in fact generated by an AI language model without authorization. Cases such as these demonstrate that the issue of AI ethics within a religious context is no longer a hypothetical discourse, but a real problem with the potential to trigger social unrest and erode trust in legitimate religious authority. It is precisely here that the urgency lies in integrating religious ethics particularly those sourced from the hadith of the Prophet into the discourse on AI development (Heriansyah and Qalby, 2024).

Religious moderation (*wasatiyyah*) is a core principle of Islam in responding to social and technological change. Moderation does not mean a passive or unprincipled compromising attitude, but rather a balanced, just, and contextual approach to evaluating any phenomenon, including technology (Heriansyah and Qalby, 2024). Within this framework, the hadith of the Prophet holds a strategic position as authoritative moral guidance: hadith contains not only rules of worship, but also universal ethical

principles that can be applied in responding to the challenges of the times (Islam and Lebih, 2025).

A number of previous studies have discussed AI ethics from an Islamic perspective, such as Malik et al., who examined the ethical implications of AI in Islamic law (Malik, Malik, and Mustika, 2024), and Akbar, who analyzed Islamic ethics in the use of AI for the modernization of Islamic studies (Akbar, T. A., 2025). However, studies that specifically connect hadith-based AI ethics with the principle of religious moderation remain very limited. This is the gap that this research seeks to fill.

This research aims to: first, analyze the principles of contemporary AI ethics within the framework of the values of the Prophet's hadith; and second, demonstrate the relevance of these hadith values as a foundation for religious moderation in the governance of AI technology in the digital era. With this interdisciplinary approach, it is hoped that an Islamic AI Ethics framework will emerge one that is not only normative but also applicable as Islam's contribution to global technological civilization.

METHOD

This research employs a qualitative approach, as its main objective is to explore the meaning, values, and ethical relevance of hadith to the development of AI within the context of religious moderation. The qualitative approach allows for an in-depth analysis of religious texts while connecting them with contemporary social realities, with an emphasis on interpretive and contextual aspects.

The method used is library research. Primary data sources include the canonical hadith collections of the Kutub al-Sittah: *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, *Sunan Abū Dāwūd*, *Sunan al-Tirmidhī*, *Sunan al-Nasā'ī*, and *Sunan Ibn Mājah*. Commentary works (syarah) such as *Fatḥ al-Bārī* by Ibn Ḥajar al-'Asqalānī and *al-Minhāj* by Imam al-Nawawī are used to support interpretation (al-Nawawi, 1392 H).

Secondary data were obtained from contemporary literature on AI ethics, both from the perspective of Western philosophy of technology and that of modern Muslim scholars, as well as studies on religious moderation in Islam. These sources provide a conceptual framework regarding issues of algorithmic bias, accountability, justice, and *wasatīyyah*, which are then integrated with hadith principles.

Data analysis was conducted through hadith hermeneutics, with its primary basis in the classical *syarah* approach that is, referring directly to the explanations of the *muḥaddithin* scholars in *Fatḥ al-Bārī* and *al-Minhāj* to understand the original meaning (*al-ma'na al-asli*) of each hadith according to the context of its revelation (*asbab al-wurud*) and the explanation of its *sanad-matn*. The analytical steps were carried out in stages: (1) identification of the hadith text and its status of authenticity based on *takhrij* literature; (2) tracing the classical *syarah* explanations of the hadith to gain an understanding of its original intent and historical context; (3) identification of the *'illat* (legal reason/motive) or universal value contained within that *syarah* explanation; and (4) application of that universal value to a contemporary issue in this case, AI ethics through analogical reasoning (*qiyas al-ma'na*), without altering or imposing new meaning onto

the hadith text itself. Thus, the contextualization approach used in this research is derivative of classical *syarah*, rather than a functional-contextual hermeneutics independent of the *syarah* tradition; its interpretive basis remains grounded in the authority of recognized scholars (*ulama mu'tabar*), while its contextual dimension lies in the fourth step namely, the application of classically understood values to new issues unknown at the time the hadith was spoken. The framework of religious moderation (*wasatiyyah*) is used as an additional analytical lens at this fourth step, to assess the extent to which hadith values can serve as a balance (*mīzān*) in the governance of AI within a plural society.

RESULTS AND DISCUSSION

Contemporary AI Ethics Principles and Their Relevance to Religious Moderation

Contemporary AI ethics places five core principles as its moral foundation: (1) justice algorithms must not produce discrimination based on gender, race, or religion; (2) transparency AI systems must be explainable to the public; (3) responsibility the negative impacts of AI remain the responsibility of humans; (4) beneficence AI is directed toward *maslahat* (the common good); and (5) non-maleficence a strict prohibition against AI that causes harm (Hakim, Fadlillah, and Rofiq, 2024).

In the context of religious moderation, these principles carry very real implications. Algorithmic biases that are anti-religious or anti-minority can exacerbate intolerance; AI that is not transparent in processing religious content has the potential to trigger disinformation and radicalization as reflected in the cases of religiously themed generative AI content mentioned in the introduction while the absence of accountability fosters the dehumanization of inter-communal social relations. Therefore, AI ethics is not merely a technical matter, but also a theological and social issue that directly intersects with the principle of *wasatiyyah* in Islam (Abubakar and Ridha, 2024).

Hadith Values as a Foundation for AI Ethics: A Thematic Analysis

This research identifies three groups of hadith that are thematically relevant both to AI ethics principles and to the principle of religious moderation:

First, hadith on accountability and leadership: “Kullukum rā'in wa kullukum mas'ūlun 'an ra'iyatih” (Each of you is a leader, and each leader will be held accountable for those under his leadership) [HR. al-Bukhārī, Ṣaḥīḥ al-Bukhārī, no. 2554, Kitab al-Ahkam; and HR. Muslim, Ṣaḥīḥ Muslim, no. 1829, Kitab al-Imarah] (al-Bukhari, no. 2554; Muslim, no. 1829). This hadith affirms that human beings including AI developers, users, and regulators cannot detach themselves from moral responsibility for the impacts of the technology they create and use. Machines possess no moral capacity; ethical responsibility rests entirely with humans as *khalīfah fī al-arḍ* (Alhubilah et al., 2025). Within the framework of moderation, this principle necessitates balanced AI governance: neither rejecting technology radically, nor accepting it without ethical filters.

Second, the principle of *lā ḍarar wa lā ḍirār* (one must not cause harm to oneself or to others) [HR. Ibn Mājah, Sunan Ibn Mājah, no. 2341, Kitab al-Ahkam]. It should be noted

that in terms of its chain of transmission (sanad), some hadith scholars assess this narration as ḥasan or even ḍa'īf in isolation (as a single hadith), due to a weakness in one of its transmission lines. However, the content of its meaning is regarded as ṣaḥīḥ as a legal maxim (al-qawā'id al-fiqhiyyah), as it is supported by a number of other, stronger pieces of evidence both Qur'anic verses prohibiting harmful acts (iḍrār) and other hadith of similar meaning such that it is widely known and applied by fiqh scholars across various schools of thought as one of the foundational maxims (al-qawā'id al-kulliyyah al-khamūs). This status ḍa'īf in terms of its individual sanad yet ṣaḥīḥ al-ma'na due to ta'addud al-ṭuruq (multiple transmission paths) and the support of other evidence is commonly found among fiqh maxims, and does not diminish its authority as a legal principle accepted by consensus (ijmā'i in meaning) (Jaiyeoba, Ushama, et al., 2024). In the context of AI, this principle requires that artificial intelligence systems not be used for the dissemination of religiously based hate speech, digital radicalization, manipulation of public opinion that undermines inter-communal harmony, or the exploitation of personal data (Jaiyeoba, Ushama, et al., 2024). This is a direct manifestation of moderation: wasaṭiyyah rejects all forms of extremism, including technological extremism that harms other groups. This hadith also aligns with the principle of non-maleficence in global AI ethics.

Third, the hadith on professionalism: "Innallāha yuḥibbu idhā 'amila aḥadukum 'amalan an yutqinah" (Indeed, Allah loves it when one of you performs a task, that he performs it with itqan professionalism and quality) [HR. al-Baihaqī] (Akbar and Kurniawan, 2023). Itqan in the context of AI development means: accuracy and integrity of data, transparency of algorithms, and accountability for the quality of system outputs (Akbar and Kurniawan, 2023). The value of itqan rejects carelessness, manipulation, and slapdash work in building technology that has a broad impact on human life.

The Islamic AI Ethics Framework: Moderation as the Mīzān of Technology

The integration of hadith values with contemporary AI ethics principles produces what this research conceptualizes as Islamic AI Ethics an ethical framework for artificial intelligence grounded in Islamic values. Within this framework, religious moderation (wasaṭiyyah) functions as a mīzān (scale/balance) that keeps AI development on the path of universal humanity (Mahmudulhassan et al., 2024).

The Islamic AI Ethics framework has three main pillars derived from hadith, each requiring the involvement of different yet mutually complementary actors in its governance:

(1) The Pillar of Accountability (mas'ūliyyah) based on the hadith of leadership; every actor within the AI ecosystem bears moral and social responsibility for the impacts of the technology. In practice, this responsibility is layered: developers bear accountability at the level of system design and algorithmic transparency; governments and regulators bear accountability at the level of policy, licensing standards, and the enforcement of sanctions for violations; while religious institutions such as the Indonesian Ulema Council (MUI) and religious civil society organizations bear accountability at the level of public education and the clarification of information when

AI content arises that has the potential to trigger religious misunderstanding. These three layers of actors should ideally work in a complementary manner, rather than shifting responsibility onto one another.

(2) The Pillar of Harm Prevention (dar' al-mafsadah) based on the principle of *lā ḍarar*; AI must be designed with active protective mechanisms against potential misuse that could damage social harmony and inter-communal relations. At the practical level, this pillar requires developers to build technical safeguards (such as content filters and watermarking for synthetic content) from the design stage (by design), governments to establish regulations mandating such safeguards as well as mechanisms for reporting and acting upon harmful content, and religious institutions to play an active role in identifying and reporting AI content with the potential to cause fitnah or religious controversy to the relevant authorities.

(3) The Pillar of Professional Integrity (itqan) based on the hadith of al-Baihaqī; the development of AI demands high standards of quality and honesty, not merely economic gain. This pillar primarily falls to developers and technology organizations as the direct actors in the production process, but governments can reinforce it through quality certification standards, and higher education institutions including Islamic universities can contribute through the development of curricula that instill the values of *itqan* and professional ethics from the early stages of training future technology developers.

These pillars correspond directly to the values of religious moderation: *wasatīyyah* demands a balance between progress and responsibility, between innovation and ethics, and between individual interests and collective benefit. AI developed on this foundation will not become an instrument of radicalization or dehumanization, but rather a means of strengthening tolerance, justice, and social harmony (Hernawati, Hafizh, et al., 2024).

Unlike secular technology ethics paradigms, which tend to be pragmatic and separate values from instruments, Islamic AI Ethics presents an integrative approach that positions the spiritual, moral, and social dimensions as an inseparable whole. In the Islamic view, knowledge and technology are always tied to *amanah* (trust) and responsibility toward Allah, toward fellow human beings, and toward the universe (Ni'am et al., 2025).

CONCLUSION AND RECOMMENDATIONS

This research concludes several important points. First, the development of AI cannot be separated from ethical problems that have a direct impact on social and religious order as reflected in the various cases of religiously themed generative AI content that have sparked controversy in Indonesia's digital space such that religious moderation becomes a highly relevant perspective for evaluating and directing technology.

Second, the principles of contemporary AI ethics justice, transparency, accountability, beneficence, and non-maleficence demonstrate strong coherence with the values of the Prophet's hadith. The hadith on leadership accountability, the principle

of *lā ɗarar wa lā ɗirār*, and the hadith on *itqan* form an ethical framework that is substantively aligned with the demands of global technology ethics.

Third, these hadith values simultaneously affirm the principle of *wasatīyyah* (moderation) as the foundation for governing AI technology. Moderation requires balance: embracing the benefits of AI with full responsibility, while rejecting its misuse, which can damage social harmony and inter-communal relations.

Fourth, this research offers an Islamic AI Ethics framework with three pillars: accountability (*mas'ūliyyah*), harm prevention (*dar' al-mafsadah*), and professional integrity (*itqan*) each involving a complementary division of roles among developers, governments/regulators, and religious institutions. This framework can serve as a guide for AI developers, users, and regulators in Muslim-majority countries to design technology policies and practices that align with Islamic values and the principle of moderation.

Fifth, the hadith of the Prophet holds strong and applicable relevance in guiding Muslims in facing the digital technology era. As a further reinforcement of the *rahmatan lil-'ālamīn* argument that serves as the ultimate orientation of this framework, it is also important to affirm the *fiqh maxim jalb al-maṣāliḥ wa dar' al-mafāsīd* (bringing about benefit and preventing harm), which is commonly paired with the principle of *lā ɗarar wa lā ɗirār*. If *lā ɗarar* emphasizes the negative aspect namely, the prohibition against causing harm then *jalb al-maṣāliḥ* emphasizes the positive aspect: an active impetus to direct every resource, including AI technology, toward broader benefit (*maṣlaḥah*). These two maxims complement one another and together form the dual orientation required in AI governance: it is not enough merely to prevent harm (a defensive stance), but AI must also be actively directed to bring benefit for universal welfare (a proactive stance) a balance that lies at the very heart of the meaning of *rahmatan lil-'ālamīn* itself. By making these hadith and *fiqh maxims* a reference point for ethics, Muslims can make a significant contribution to building a technological civilization that is just, humane, and oriented toward universal benefit.

This research recommends that the Ministry of Religious Affairs, Islamic higher education institutions, and religious-based civil society organizations begin integrating the Islamic AI Ethics framework into curricula, fatwas, and digital technology governance regulations. More concretely, directions for implementation that can be explored in future studies include: (a) the development of a course module on "AI Ethics from an Islamic Perspective" for relevant study programs at Islamic higher education institutions, integrating the three-pillar Islamic AI Ethics framework with concrete case studies; (b) the initiation of a fatwa study by the Indonesian Ulema Council (MUI) or an equivalent fatwa institution regarding the legal and ethical status of using generative AI content depicting religious figures or speech, including the *shar'i* boundaries in its production and dissemination; and (c) exploring cooperation between religious institutions and technology platforms (for example, in the form of consultation forums or memoranda of understanding) to develop mechanisms for reporting and handling religiously themed generative AI content with the potential to trigger controversy. These three directions

are illustrative as a starting point for more operational follow-up research, and require further elaboration through interdisciplinary studies involving Islamic legal scholars, technology practitioners, and policymakers.

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