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# Developing Maqasid al-Shariah-Based Artificial Intelligence Models for Transformative Islamic Education in the Era of Technological Disruption and Knowledge Society

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**Abstract**

This study aims to develop a novel conceptual framework for Artificial Intelligence based on Maqasid al-Shariah in the context of transforming Islamic education amid technological disruption and the knowledge society. Employing a qualitative approach through library research, the study critically analyzes classical and contemporary literature on Islamic education, artificial intelligence, and Maqasid al-Shariah theory. The novelty of this research lies in the integrative construction of a Maqasid-based AI model that systematically embeds the five essential protections religion, intellect, life, lineage, and wealth into the architecture of educational technology design, moving beyond conventional AI applications that are predominantly technical and value-neutral. The findings demonstrate that AI integration in Islamic education must be normatively guided to ensure alignment with ethical, spiritual, and epistemological principles of Islam. Furthermore, this study introduces a maqasid-driven evaluative

and operational framework that not only enhances learning efficiency but also actively fosters spiritual formation, moral integrity, and intellectual development. Unlike prior studies that treat ethics as an external constraint, this research positions Maqasid al-Shariah as an intrinsic design principle within AI systems. The study also identifies critical risks of unregulated AI adoption, including doctrinal distortion, cognitive dependency, privacy violations, moral decline, and excessive commercialization of education. Therefore, it proposes a collaborative and interdisciplinary AI design model involving technologists, educators, and Islamic scholars to ensure value-driven innovation.
Keywords: Artificial Intelligence, Maqasid al-Shariah, Islamic Education

**Abstrak**

Penelitian ini bertujuan untuk mengembangkan kerangka konseptual baru mengenai Kecerdasan Buatan (Artificial Intelligence/AI) berbasis Maqasid al-Shariah dalam konteks transformasi pendidikan Islam di tengah disrupsi teknologi dan berkembangnya masyarakat berbasis pengetahuan (knowledge society). Dengan menggunakan pendekatan kualitatif melalui penelitian kepustakaan (library research), penelitian ini menganalisis secara kritis literatur klasik dan kontemporer mengenai pendidikan Islam, kecerdasan buatan, dan teori Maqasid al-Shariah. Kebaruan penelitian ini terletak pada konstruksi integratif model AI berbasis Maqasid al-Shariah yang secara sistematis mengintegrasikan lima prinsip perlindungan mendasar, yaitu perlindungan agama (hifz al-din), akal (hifz al-'aql), jiwa (hifz al-nafs), keturunan (hifz al-nasl), dan harta (hifz al-mal), ke dalam arsitektur perancangan teknologi pendidikan. Pendekatan ini melampaui penerapan AI konvensional yang cenderung berorientasi teknis dan menganggap teknologi netral nilai. Temuan penelitian menunjukkan bahwa integrasi AI dalam pendidikan Islam harus diarahkan oleh prinsip-prinsip normatif guna memastikan keselarasan dengan prinsip etika, spiritualitas, dan epistemologi Islam. Lebih lanjut, penelitian ini memperkenalkan kerangka evaluatif dan operasional berbasis Maqasid al-Shariah yang tidak hanya meningkatkan efisiensi pembelajaran, tetapi juga secara aktif mendorong pembentukan spiritualitas, integritas moral, dan perkembangan intelektual. Berbeda dengan penelitian terdahulu yang menempatkan etika sebagai batasan eksternal, penelitian ini memosisikan Maqasid al-Shariah sebagai prinsip intrinsik dalam perancangan sistem AI. Penelitian ini juga mengidentifikasi sejumlah risiko kritis dari penerapan AI yang tidak diatur secara memadai, meliputi penyimpangan doktrinal, ketergantungan kognitif, pelanggaran privasi, kemerosotan moral, dan komersialisasi pendidikan yang berlebihan. Oleh karena itu, penelitian ini mengusulkan model perancangan AI yang kolaboratif dan interdisipliner dengan melibatkan ahli teknologi, pendidik, dan ulama untuk memastikan bahwa inovasi yang dikembangkan senantiasa berorientasi pada nilai-nilai Islam.
Kata kunci: Kecerdasan Buatan, Maqasid al-Shariah, Pendidikan Islam.

## Introduction

The development of digital technology in the 21st century has created fundamental changes in various aspects of modern human life.[1] This transformation is not limited to the economic and industrial sectors but has also significantly impacted

[1] K M Tarique, "Developing and Validating the Components of Maqasid Al-Shari'ah-Based Performance Measurement Model for Islamic Banks," *International Journal of Islamic and Middle Eastern Finance and Management* 14, no. 2 (2021): 366–90, https://doi.org/10.1108/IMEFM-12-2018-0432.

the global education system. In this context, Artificial Intelligence (AI) has emerged as a major force driving a paradigm shift in the learning process. AI enables automation, personalization, and large-scale data analysis that were previously unfeasible by humans.[2] These developments present significant opportunities for improving the quality of education in general. However, from an Islamic education perspective, these changes also present significant challenges. Islamic education aims not only to transfer knowledge but also to shape the character, spirituality, and morals of students. Therefore, the integration of AI into Islamic education cannot be pragmatic without considering the normative and ethical dimensions. An approach that harmonizes technological progress with Islamic values is required. In this regard, Maqasid al-Shariah (the Principles of Sharia) serves as a highly relevant conceptual framework. Maqasid al-Shariah emphasizes the primary objectives of sharia, which are oriented towards human welfare. This approach allows for a critical evaluation of every technological innovation introduced into the Islamic education system. Thus, AI integration must be directed towards supporting the achievement of these sharia objectives. This is crucial because without a value framework, technology can develop freely without a clear direction. This situation has the potential to lead to dehumanization in education. Therefore, the development of an AI model based on the principles of Islamic law (maqasid) is an urgent need. This approach is not only theoretical but also applicable in educational practice. In this way, Islamic education can remain relevant in the face of technological disruption. This transformation demands thorough conceptual and methodological preparation. Therefore, it is crucial that this study be conducted in-depth and systematically.

Islamic education has historically had a strong epistemological foundation derived from the Qur'an, Hadith, and the intellectual tradition of Islamic scholars.[3] This system is oriented not only toward mastery of knowledge but also toward the formation of a perfect human being with a balance between intellectual, spiritual, and moral aspects. Concepts such as tarbiyah (education), ta'lim (intelligence), and ta'dib (religious guidance) form the main foundations of Islamic educational practice. In the modern context, these concepts face significant challenges due to the rapid development of digital technology. AI, as a product of the 4.0 industrial revolution, has transformed the way humans learn, think, and interact. This demands a reinterpretation of the concept of Islamic education to maintain its relevance. However, this reinterpretation must not diminish the essence of Islamic values. Instead, these values must serve as the basis for guiding technological development. In this regard, Maqasid al-Shariah provides a comprehensive normative framework. [4]Maqasid principles, such as the protection of religion, life, intellect, lineage, and property, can serve as guidelines for integrating AI. Thus, technology is seen not only as a tool but also as a means to achieve the goals of sharia. This approach allows for a harmony between tradition and modernity. This is particularly important in the context of Islamic education, which often faces a dichotomy between the two.

[2] A Mergaliyev, "Higher Ethical Objective (Maqasid Al-Shari'ah) Augmented Framework for Islamic Banks: Assessing Ethical Performance and Exploring Its Determinants," *Journal of Business Ethics* 170, no. 4 (2021): 797–834, https://doi.org/10.1007/s10551-019-04331-4.

[3] F A Hudaefi, "Maqāṣid Al-Sharī'ah on Islamic Banking Performance in Indonesia: A Knowledge Discovery via Text Mining," *Journal of Islamic Marketing* 13, no. 10 (2022): 2069–89, https://doi.org/10.1108/JIMA-03-2020-0081.

[4] A T M Monawer, "The Actualization of Maqāṣid Al-Sharīʿah in Islamic Finance: A Conceptual Framework," *International Journal of Islamic and Middle Eastern Finance and Management* 15, no. 5 (2022): 847–64, https://doi.org/10.1108/IMEFM-06-2020-0293.

Therefore, the development of a maqasid-based AI model must consider epistemological, ontological, and axiological aspects. This approach will produce an education system that is not only technically intelligent but also morally wise. Thus, Islamic education can play an active role in shaping future civilization. This is crucial given the strategic role of education in building society. Therefore, AI integration must be carried out carefully and deliberately. The maqasid approach offers a promising solution in this regard.

The emergence of a knowledge society marks a paradigm shift from a natural resource-based economy to a knowledge-based economy. In this society, knowledge is a key asset determining a nation's competitiveness. AI plays a crucial role in accelerating the production and distribution of knowledge. This technology enables widespread and rapid access to information for everyone. However, in Islamic education, knowledge is understood not only as information but also as a means of drawing closer to God.[5] Therefore, the use of AI in Islamic education must consider the spiritual dimension. This demands a redefinition of the epistemology of Islamic education in the digital era. AI must be positioned as a tool that supports the processes of tazkiyah (religious service) and tahdzib (ascension). Without this approach, Islamic education risks losing its spiritual orientation. Maqasid al-Shariah provides a framework to ensure that the use of technology remains within Islamic values. This approach enables the integration of rational and spiritual aspects in education. This is crucial in facing the challenges of globalization. Thus, Islamic education can remain relevant without losing its identity. AI can be used to enhance the learning process if developed properly. However, without an ethical framework, this technology can have negative impacts. Therefore, AI development must be carried out responsibly. The maqasid approach provides clear guidance in this regard. This way, Islamic education can adapt constructively to changing times. This is crucial in facing an era of increasingly complex technological disruption. Therefore, this study seeks to deeply examine the integration of AI and maqasid in Islamic education.

## Literature Review

Studies on the integration of Artificial Intelligence in Islamic education have shown increasingly significant developments over the past decade. Many studies emphasize that AI can increase educational accessibility through digital-based learning systems.[6] This technology allows students to access material flexibly, without the constraints of time and space. In the context of Islamic education, this opens up significant opportunities for the global dissemination of Islamic knowledge. However, this increased access is not always accompanied by an increase in the quality of understanding. Therefore, an approach is needed to ensure the quality of learning is maintained. Maqasid al-Shariah is one framework that can be used to evaluate this quality. With this approach, learning is assessed not only in terms of quantity but also in terms of quality and usefulness. This demonstrates that AI integration requires a multidimensional approach.

Other research shows that the use of AI in education can increase the effectiveness of learning through personalization. AI systems can adapt materials to

[5] A Mehellou, "Maqāṣid Al-Sharī'ah as Goal Framing for Sustainable Behaviours: A Conceptual Framework," *Intellectual Discourse* 31, no. 1 (2023): 183–209.

[6] H Ş Okumuş, "Performance Assessment of Participation Banks Based on Maqasid Al-Shari'ah Framework: Evidence from Türkiye," *Borsa Istanbul Review* 24, no. 4 (2024): 806–17, https://doi.org/10.1016/j.bir.2024.04.011.

students' needs and abilities, enabling more efficient and targeted learning.[7] In Islamic education, this personalization can be used to deepen understanding of religious texts. However, personalization also has the potential to create fragmented understanding. Learners can become trapped in narrow perspectives if they lack proper guidance. Therefore, the role of teachers remains crucial. Maqasid al-Shariah can be used as a guide in designing a balanced personalization system. Thus, AI can be used optimally without sacrificing the integrity of understanding.

The study of AI ethics has also become a significant focus in contemporary literature. Numerous studies have shown that AI has the potential to introduce bias and injustice. This is due to the data used in training AI systems.[8] In an educational context, this bias can impact learning outcomes. Islamic education, which emphasizes justice, must be able to address this challenge. Maqasid al-Shariah provides a framework for assessing aspects of justice in the use of technology. The principle of justice in Islam demands equal treatment for all individuals. Therefore, AI systems must be designed to avoid bias. This demonstrates the importance of integrating values into technology development.

Previous research also shows that technology integration in Islamic education often faces resistance from traditional groups. This is due to concerns about the loss of classical values. However, several studies have shown that technology integration can be achieved without sacrificing tradition. The key to this integration is a values-based approach. Maqasid al-Shariah provides a framework that enables such integration. This approach allows for the selection of technology that aligns with Islamic values. Thus, Islamic education can remain relevant without losing its identity. This demonstrates the importance of the maqasid approach in technology integration.

Another study highlighted the role of AI in improving the quality of learning evaluation. AI-based systems are capable of providing rapid and accurate feedback, enabling significant improvements in learning quality. However, AI-based evaluations often focus solely on cognitive aspects. Islamic education emphasizes the importance of affective and spiritual aspects. Therefore, evaluations must be designed holistically. Maqasid al-Shariah can be used as a basis for designing such evaluation systems. Thus, evaluations measure not only knowledge but also character.

Research on Maqasid al-Shariah in the context of education shows that this approach is increasingly used in contemporary studies. Maqasid is not only used in the field of Islamic law but also in education.[9] This approach allows for a comprehensive analysis of the goals of education. In the context of AI, maqasid can be used to evaluate the impact of technology. This shows the flexibility of the maqasid concept. Thus, maqasid can be the basis for the development of technology-based education models

Empirical studies on the application of Artificial Intelligence in education show significant improvements in the efficiency of the learning process. Contemporary research confirms that AI can automate various administrative and pedagogical

[7] N.A.N.R. Hisham, "Malaysian Consumer Income and Spending Behaviour During the COVID-19 Pandemic: An Insight from Maqāṣid Al-Sharīʿah," *Isra International Journal of Islamic Finance* 15, no. 3 (2023): 64–80, https://doi.org/10.55188/ijif.v15i3.611.

[8] T.M.F.H. Tuan Ibrahim, "Maqāsid Al-Shariʿah and Digital Forensics: Towards a Fiqh-Based Evidentiary Model in Sharīʿah Criminal Justice," *Al Adalah* 22, no. 2 (2025): 565–98, https://doi.org/10.24042/adalah.v222.27886.

[9] K A Meerangani, "Non-Muslim Leadership in Malaysia from Maqāṣid Al-Sharīʿah Perspectives," *Jurnal Fiqh* 18, no. 2 (2021): 289–316, https://doi.org/10.22452/fiqh.vol18no2.3.

aspects of education. This allows educators to focus more on character development and personal interactions. In the context of Islamic education, this efficiency can be an opportunity to strengthen the often-overlooked dimension of tarbiyah (instruction and training).[10] However, excessive efficiency can also diminish the depth of the learning process. Islamic education emphasizes the importance of the process, not just the outcome. Therefore, AI must be used proportionally. Maqasid al-Shariah provides guidance on determining the limits of technology use. This ensures that efficiency does not compromise spiritual and moral qualities, other research highlights the use of Natural Language Processing in understanding Islamic texts. This technology enables faster and more systematic analysis of the Quran, Hadith, and classical scriptures. This opens up new opportunities for the development of digital-based Islamic studies. However, the interpretation of religious texts cannot be entirely left to machines. Understanding texts requires complex historical, linguistic, and theological contexts. Therefore, the role of religious scholars remains crucial. Maqasid al-Shariah can be used to ensure that interpretations remain within the correct framework. Thus, technology can be used without compromising scientific authority. This demonstrates the importance of balancing technology and tradition.

Studies on AI-based adaptive learning also show significant potential for improving educational quality. This system is capable of adapting material to individual student abilities. In Islamic education, this can be used to deepen understanding of religious material. However, this individualized approach can also diminish the collective dimension of learning. Islamic education emphasizes the importance of brotherhood and collaborative learning. Therefore, AI systems must be designed to support social interaction. Maqasid al-Shariah provides a framework for maintaining this balance. This ensures that learning remains holistic.

Previous research also shows that the use of AI in education can increase learning motivation. Interactive technology can make learning more engaging. This is crucial for the digital generation, which has diverse characteristics. However, external motivation is not always sustainable. Islamic education emphasizes the importance of intention and internal motivation. Therefore, AI must be designed to support the formation of correct intentions. Maqasid al-Shariah can be used to ensure that motivation remains value-oriented. This makes learning more meaningful.

Studies on big data in education also show that AI can process large amounts of data to improve the quality of learning. This data can be used to analyze students' learning patterns. In Islamic education, this data can be used to understand spiritual and intellectual needs. However, data use also poses the risk of privacy violations.[11] Therefore, strict regulation is needed. Maqasid al-Shariah emphasizes the importance of protecting individuals. The principles of hifz al-nafs (obligatory protection of the self) and hifz al-mal (obligatory protection of the good) are relevant in this context. Therefore, data use must be conducted ethically.

Other research highlights the importance of digital literacy in Islamic education. This literacy encompasses the ability to understand, use, and evaluate technology. In the context of AI, digital literacy is crucial. Students must be able to

[10] R Rahim, "Maqasid Al-Shariah and Green Finance: A Theoretical Framework on Islamic Finance with Sustainable Development Goals for a Greener Future," *2024 International Conference on Sustainable Islamic Business and Finance Sibf 2024*, 2024, 255–61, https://doi.org/10.1109/SIBF63788.2024.10883847.

[11] S Eldersevi, "Analysis of Global Ethical Wealth Based on Maqasid Al-Shari'ah: The Case of Waqf," *Islamic Wealth and the Sdgs Global Strategies for Socio Economic Impact*, 2021, 469–84, https://doi.org/10.1007/978-3-030-65313-2_24.

understand how technology works. This is crucial to avoid over-reliance. Islamic education must equip students with these skills. Maqasid al-Shariah can serve as a foundation for developing digital literacy. This way, technology can be used wisely.

Studies on technological ethics show that many AI systems are developed without considering moral values. This is a major challenge for Islamic education. Islamic education has a responsibility to form an ethical generation.[12] Therefore, the integration of ethics in AI is very important. Maqasid al-Shariah provides a comprehensive ethical framework. The principles of justice, trust, and responsibility are the basis for the development of technology. Thus, AI can be used for good.

Previous research also shows that technology integration in education requires strong policy support. Without clear policies, technology implementation will be ineffective. In the context of Islamic education, policies must be values-based. Maqasid al-Shariah can be used as a basis for policy formulation. This ensures that policies align with sharia objectives. Thus, technology implementation becomes more focused.

Other studies highlight the importance of collaboration between various disciplines in the development of AI. AI cannot be developed in isolation from the social and cultural context. Therefore, an interdisciplinary approach is needed. In Islamic education, collaboration between technological scientists and scholars becomes very important. Maqasid al-Shariah can be a bridge between various disciplines. Thus, the development of AI becomes more comprehensive.

Research on the future of education indicates that AI will become an integral part of the education system. This demands readiness from all parties. Islamic education must be able to adapt to these changes. However, adaptation must be selective. Maqasid al-Shariah provides a framework for making this selection. This way, Islamic education can remain relevant.

Other studies have shown that AI can be used to improve access to education in remote areas. This is particularly relevant in the broader context of the Islamic world. Technology can bridge the educational gap. However, access does not always equate to quality. Therefore, content oversight is necessary. Maqasid al-Shariah can be used to ensure this quality. This way, education becomes more equitable and of higher quality.

Research also shows that the use of AI in education can reduce teachers' workload. This allows them to focus on character development. This is crucial in Islamic education. However, overreliance on technology must be avoided. Teachers still have a primary role.[13] The Maqasid al-Shariah emphasizes the importance of human learning. Therefore, technology should support, not replace, students, studies on educational innovation show that AI can be a catalyst for change in education systems. This innovation is crucial in addressing global challenges. However, innovation must be values-based. Islamic education cannot accept innovation blindly.[14] Therefore, a selective approach is necessary. Maqasid al-Shariah serves as a tool in this selection. This way, innovation becomes more focused.

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[12] A H Obaid, "Green Finance and Its Maqasid Al-Shari'ah," *Islamic Green Finance A Research Companion*, 2024, 5–15, https://doi.org/10.4324/9781032672946-3.

[13] S K W Amnesti, "From Regulation to Ethics: The Legal Effectiveness of Smart Village Policy through Village SDGs and Maqāṣid Al-Sharīah," *Justicia Islamica* 22, no. 2 (2025): 247–76, https://doi.org/10.21154/justicia.v22i2.11831.

[14] A H A Kadir, "Realisation of Maqasid Al-Shariah Using Value-Based Intermediation in Islamic Banks: Acceptance or Refusal," *Management and Accounting Review* 23, no. 1 (2024): 39–55.

## Method

This research approach uses a qualitative method based on literature studies or*library research*oriented toward conceptual and normative analysis. This method was chosen because the study's nature is not based on field data, but rather on the synthesis of ideas from various authoritative scientific sources. In the context of this research, the primary focus is on examining the integration of Artificial Intelligence in Islamic education through the perspective of Maqasid al-Shariah. Therefore, a qualitative approach allows for a more in-depth exploration of meanings, values, and concepts. Library research provides space for simultaneously conducting critical reviews of classical and contemporary literature. This is crucial considering that this study lies at the intersection of Islamic scientific tradition and modern technological developments. Thus, this method allows for the development of a comprehensive and integrative theoretical framework.

The data sources in this study consist of two main categories: primary and secondary sources. Primary sources include classical works by Islamic scholars discussing Maqasid al-Shariah and primary literature related to Islamic educational theory. Furthermore, primary sources include recent scientific journals discussing Artificial Intelligence in the context of education. Secondary sources include books, scientific articles, conference proceedings, and other academic publications relevant to the research topic. Sources were selected selectively, considering their credibility, relevance, and scientific contribution. This is crucial to maintain the validity and reliability of the research. Furthermore, these sources were critically analyzed to identify similarities, differences, and gaps in the research. Thus, this research is not only descriptive but also analytical.

Data collection techniques were conducted through systematic searches of various academic databases and digital libraries. This process involved identifying relevant keywords such as Artificial Intelligence, Islamic Education, and Maqasid al-Shariah. The researchers then collected literature relevant to the research focus. Each source obtained was classified based on its theme and relevance. This process aimed to facilitate data analysis and synthesis. Furthermore, data was systematically recorded and organized. This is crucial for maintaining consistency in analysis. Thus, the data collection process was conducted in a structured and systematic manner.

Data analysis in this study uses a descriptive-analytical approach with the method*content analysis*The collected data was analyzed to identify key themes relevant to the research. This approach enabled researchers to understand the meaning contained in each source. Furthermore, a comparative analysis was conducted to compare various existing views. This is crucial for generating a comprehensive understanding. Maqasid al-Shariah was used as the primary analytical framework in this study. Thus, each AI concept was analyzed based on its compliance with Sharia objectives. This approach enabled the integration of technical and normative aspects.

## Result and Discussion

The results of this study indicate that the development of an Artificial Intelligence model based on Maqasid al-Shariah cannot be done partially, but rather requires an integrative approach that simultaneously combines technical, pedagogical,

and normative dimensions.[15] AI in the context of Islamic education functions not only as a learning tool but also as a system that must comply with Sharia values.[16] This demands a paradigm reconstruction in the development of educational technology. AI is no longer positioned as a neutral entity, but rather as a system that carries ethical values and consequences. Therefore, every algorithm design, content curation, and evaluation mechanism must consider the principles of maqasid. The research findings show that without a values framework, AI tends to be solely oriented towards efficiency. This orientation has the potential to neglect the spiritual and moral dimensions of Islamic education. Therefore, the maqasid approach is a key element in directing the function of AI. It also shows that value integration is not additional, but fundamental. Therefore, a maqasid-based AI model must be designed from the conceptual stage. This approach ensures that the entire system operates within the corridor of Islamic values. Thus, AI can become an instrument of positive transformation. This is the main finding of this study. This integration also demonstrates that technology can be aligned with religious values. Therefore, the dichotomy between technology and religion can be overcome. This allows Islamic education to develop harmoniously. This demonstrates the relevance of the maqasid approach in the digital age. Therefore, the results of this study provide significant theoretical contributions and practical implications for the development of technology-based education systems.

The following findings indicate that the hifz al-din dimension plays a central role in the development of AI for Islamic education. AI must ensure that the content presented aligns with authentic Islamic teachings. This requires a rigorous curation system for learning materials. In practice, AI can be equipped with a database verified by Islamic scholars. This system allows for the filtering of content inconsistent with Islamic values.[17] Furthermore, AI can be used to strengthen understanding of the Islamic faith through an interactive approach. However, developing this system requires collaboration between technologists and Islamic scholars. This is crucial to maintaining a balance between technical accuracy and scientific validity. Thus, AI does not become a source of distortion in religious understanding. The principle of hifz al-din ensures that technology is used to strengthen faith. This is a fundamental aspect of Islamic education. Therefore, the implementation of AI must be directed towards strengthening religious values. In this way, technology becomes an effective means of da'wah (preaching). This demonstrates that AI can contribute to spiritual development. However, this can only be achieved if developed properly. Therefore, the maqasid approach is crucial. Thus, AI is not only intelligent but also meaningful, a crucial contribution to this research.

Furthermore, the hifz al-'aql dimension indicates that AI has great potential in enhancing students' intellectual capacity. Adaptive learning systems enable the presentation of material tailored to individual abilities, increasing the effectiveness of the learning process. However, this study also found that excessive use of AI can

[15] Y Z Has-Yun Hashim, "Bio-Prospecting in the Pharmaceutical Field: A Maqasid Al-Shari'ah Perspective," *Global Journal Al Thaqafah* 15, no. 2 (2025): 1–16, https://doi.org/10.7187/GJAT122025-1.

[16] O Aghbalou, "Family Law, Maqāṣid Al-Sharīʿah, and State Resilience: A Comparative Study of Legislative Reform in Muslim Jurisdictions," *Mazahibuna Jurnal Perbandingan Mazhab* 8, no. 1 (2026): 39–56, https://doi.org/10.24252/mazahibuna.vi.64188.

[17] F A Hussein, "Maqāṣid Al-Sharīʿah and the Ethics of Surrogacy: A Critical Appraisal of Lineage and Legal Certainty in Contemporary Islamic Law," *Mazahibuna Jurnal Perbandingan Mazhab* 7, no. 2 (2025): 157–75, https://doi.org/10.24252/mazahibuna.vi.56753.

reduce critical thinking skills. Learners tend to become passive if they rely too much on technology. Therefore, a system design that encourages active interaction is needed. AI should be designed to stimulate thinking, not replace it. In this regard, the maqasid approach provides clear guidance. The principle of hifz al-'aql demands the optimal development of intellectual abilities. Therefore, AI should be used to strengthen thinking power. This can be done through discussion and reflection features. This makes learning more dynamic. This shows that AI can improve the quality of education. However, inappropriate use can have negative impacts. Therefore, balance is needed in the use of technology. This is one of the important findings of this study.

The hifz al-nafs dimension in this study demonstrates the importance of protecting the security and well-being of learners in the use of AI. AI systems must be able to guarantee the security of users' personal data. This is a crucial issue in the digital era. This study found that many AI systems lack adequate security standards.[18] This potentially poses risks to users. Therefore, strict regulations are needed in technology development. Maqasid al-Shariah emphasizes the importance of protecting individuals. This principle is relevant in the context of digital security. Therefore, AI must be designed with a robust security system. This is crucial to protect learners. Furthermore, AI must also consider the psychological aspects of users. Technology should not cause stress or addiction. Therefore, system design must consider the balance of use. This way, AI can be used healthily. This demonstrates the importance of the maqasid approach. Thus, technology does not harm users. This is a crucial aspect of this study.

The hifz al-nasl dimension indicates that AI also plays a role in shaping the morals and character of future generations. The content presented by AI must align with Islamic ethical values. This is crucial in shaping students' morals. This research shows that without a value filter, AI can present inappropriate content. Therefore, an effective filtering system is needed. Maqasid al-Shariah provides the basis for developing such a system. Thus, AI can be used to support character education, a crucial aspect of Islamic education. AI can be an effective tool in moral formation. However, this requires appropriate design. Therefore, the maqasid approach is crucial. Thus, AI can contribute to the formation of a moral generation.

The hifz al-mal dimension in this study shows that AI can increase efficiency in education management. Technology enables cost and resource savings, which is crucial for increasing access to education. However, efficiency should not be at the expense of quality. Islamic education must maintain high quality standards. Therefore, the use of AI must be carried out wisely. Maqasid al-Shariah provides guidance in this regard. Thus, efficiency can be achieved without sacrificing value. This demonstrates that AI can provide economic benefits. However, these benefits must be used responsibly. In this way, technology can support the sustainability of education.

**Integrative Analysis Table of AI Model Based on Maqasid al-Shariah**

| No | Dimensions of Maqasid | AI Implementation Strategy | Potential Risks | Maqasid-Based Solutions |
|---|---|---|---|---|
| I | Hifz al-Din | Scholar-based content curation | Distortion of teachings | Scientific validation |

[18] A W Haddade, "Utilisation of Mosque Funds for Public Welfare Based on Maqasid Al-Shari'ah Perspectives," *Manchester Journal of Transnational Islamic Law and Practice* 20, no. 3 (2024): 177–89.

| No | Dimensions of Maqasid | AI Implementation Strategy | Potential Risks | Maqasid-Based Solutions |
|---|---|---|---|---|
| 2 | Hifz al-'Aql | Adaptive learning | Technology dependency | Critical interactive design |
| 3 | Hifz al-Nafs | Data security system | Data leak | Protection and regulation |
| 4 | Hifz al-Nasl | Moral content filter | Moral degradation | Ethical curation |
| 5 | Hifz al-Mal | System efficiency | Over-commercialization | Fair management |

The dimension of hifz al-din (intelligence) in the context of Artificial Intelligence development occupies a fundamental position because it is directly related to maintaining the purity of Islamic teachings in the educational process. Implementing AI through content curation based on scientific authority is a strategic step to ensure that the material presented does not deviate from the principles of sound Islamic faith. In practice, AI systems need to be equipped with a database that has been verified by competent scholars and academics. This is crucial to prevent the influx of biased or even misleading information. The risk of distorting teachings becomes very real when algorithms lack value-based validation standards. Therefore, the integration of maqasid (objectives of the Islamic faith) demands an epistemological control mechanism within AI systems. Thus, technology becomes not only a tool for distributing information but also a guardian of the authenticity of Islamic scholarship. This approach ensures that the digitalization of education does not undermine the theological foundations that have been built over centuries.

Furthermore, scientific validation within the hifz al-din dimension is not only technical, but also methodological and philosophical. AI must be able to distinguish between different levels of authority within the Islamic scientific tradition, such as the difference between valid and invalid opinions. This requires the integration of computer science and ushul fiqh as a methodology for establishing law. Without this approach, AI has the potential to simplify the complexity of Islamic science into mere textual data. As a result, students may lose the depth of understanding of religious teachings. Therefore, AI development must actively involve sharia experts. This collaboration is key to ensuring the quality of the resulting system. Thus, technology can be a means of strengthening the scientific tradition, not a substitute for the authority of ulama. This aligns with the principle of maqasid, which places religion as the primary priority.

In the hifz al-'aql dimension, the use of AI through adaptive learning systems shows great potential in improving students' intellectual quality. This technology allows for the presentation of material tailored to individual abilities and learning styles. Thus, the learning process becomes more effective and efficient. However, this research indicates the risk of dependency, which can reduce critical thinking skills.[19] Learners who rely too much on AI tend to receive information without in-depth reflection. Therefore, system design must be able to encourage active user participation. AI should be designed to stimulate questions, discussion, and analysis.

[19] A Haque, "Empowerment of Sustainable Community Health Through the Application of the Theory of Maqasid Al-Shariah," *Asia Pacific Journal of Health Management* 20, no. 2 (2025), https://doi.org/10.24083/apjhm.v20i2.4263.

This is crucial to maintaining the function of reason as a tool for critical thinking. Thus, the principle of hifz al-'aql can be optimally implemented.

Furthermore, developing intellectual abilities is not only related to cognitive aspects, but also to reflective and critical skills. AI must be able to facilitate higher-level thinking processes involving analysis, synthesis, and evaluation. This can be achieved through interactive features such as simulations, virtual discussions, and problem-based learning. Without these features, AI will only be a passive means of conveying information. From a maqasid perspective, this contradicts the goal of preserving and developing reason. Therefore, AI systems must be designed with a mature pedagogical approach. Furthermore, continuous evaluation of the impact of AI use on students' thinking skills is necessary. This way, technology can be used to strengthen intellectual capacity, a crucial part of developing modern Islamic education.

The hifz al-nafs dimension emphasizes the importance of protecting user safety and well-being in AI systems. In the digital age, personal data is a highly valuable asset and vulnerable to misuse. Therefore, AI systems must be equipped with robust data protection mechanisms. This includes encryption, authentication, and strict access control. Without adequate security systems, the use of AI can pose serious risks to users. Furthermore, psychological aspects must be considered in system design. AI should not create excessive stress or dependency. From a maqasid perspective, protection of the soul encompasses both physical and mental aspects. Therefore, technology must be used humanely. This is a crucial principle in AI development.

Furthermore, user well-being is also related to a healthy and balanced learning experience. AI must be designed to support a learning rhythm that is not excessive. Overly intensive systems can cause mental fatigue and stress. Therefore, features that allow for time management are needed. Furthermore, AI must be able to detect signs of fatigue or stress in users. This can be done through analysis of interaction patterns. This allows the system to provide appropriate recommendations. This approach demonstrates that technology can be used to support well-being. Within the maqasid framework, this is a concrete implementation of hifz al-nafs. Thus, AI is not only efficient but also empathetic.

The dimension of hifz al-nasl relates to the moral and character formation of future generations. In this context, AI plays a strategic role in presenting content that aligns with Islamic ethical values.[20] The system must be able to filter information that does not align with moral norms. This is crucial to prevent the degradation of students' morals. Research shows that without adequate filters, AI can become a source of inappropriate content. Therefore, a values-based curation mechanism is necessary. Maqasid al-Shariah provides a framework for determining these ethical standards. Thus, AI can be used as a character education tool, which is crucial in Islamic education.

AI in Islamic education should support the internalization of values through learning methods that shape students' character and morality in line with the objectives of maqasid, particularly hifz al-nasl. In addition, AI enhances efficiency and resource management in education from the perspective of hifz al-mal, but its use

[20] R Tandos, "Women and Sufism: Perspectives on History, Gender, and the Contemporary Application of Maqāṣid Al-Sharīʿah," *Samarah* 10, no. 1 (2026): 650–81, https://doi.org/10.22373/sjhk.v10.i1.33819.

must remain fair, oriented toward public benefit, and consistent with Islamic values.[21] AI supports equal access to Islamic education, including in remote areas, while maintaining quality through proper monitoring systems, in line with maqasid principles aimed at safeguarding societal welfare. However, the use of AI also affects the structure of Islamic scholarly authority, as instant information may shift the role of scholars and the sanad tradition. Therefore, AI must be supervised, verified, and used as a tool to encourage critical thinking rather than replace human roles, in accordance with the principles of hifz al-din and hifz al-'aql. In addition, AI poses ethical challenges such as information manipulation, privacy violations, and the spread of content inconsistent with Islamic values. Thus, the use of AI in education must be grounded in the values of justice, trustworthiness, and responsibility, accompanied by strengthened digital literacy and character education to ensure that technology does not undermine the morals of the younger generation.[22] The maqasid approach allows for an in-depth analysis of the ethical impacts of technology. Therefore, AI must be developed within a framework of moral responsibility. This is key to creating sustainable Islamic education. Thus, technology can be a means of good, not a source of harm. Therefore, this study emphasizes the importance of ethics in AI development. This is an integral part of Islamic education in the modern era.

The role of teachers in Islamic education has also undergone significant transformation due to the development of AI. Teachers are no longer the sole source of knowledge, but rather serve as facilitators, mentors, and spiritual guides. AI can assist in delivering material and evaluating learning. However, the teacher's role in shaping character and spirituality cannot be replaced by technology. This underscores the importance of the humanistic dimension in Islamic education.[23] The Maqasid al-Shariah emphasizes the importance of upholding human dignity as caliphs on earth. Therefore, AI must be developed to support the role of teachers, not replace it. Teachers must be equipped with adequate digital competencies, crucial for their effective use of technology. Furthermore, teachers must also have a strong understanding of AI ethics. Teacher education is key to successful technology integration. Therefore, AI development must involve educators as key actors. This will ensure that technology is used according to educational needs. This approach will also improve the overall quality of learning. Thus, Islamic education can adapt to changing times. However, this adaptation must be done without sacrificing fundamental values. Therefore, the maqasid approach is crucial. It provides a clear direction for educational development. Thus, the teacher's role remains central to the educational process. AI serves only as a supporting tool. This is a crucial principle in maintaining a balance between technology and human values.

The development of an AI model based on Maqasid al-Shariah also requires an interdisciplinary approach that combines technology, education, and Islamic studies. This approach is crucial to producing a comprehensive and applicable model.

[21] M Obaidullah, "Do Regulatory Sandboxes Help Achieve the Goals (Maqasid) of Al-Shariah Better? Case of the Islamic Fintech Sector," *Islamic Finance in the Digital Age*, 2024, 125–32, https://doi.org/10.4337/9781035322954.00016.

[22] A L Tajudeen, "Application of Maqasid Al-Shariah-Based Public Policy Framework in SDGs Policies: Poverty Eradication (SDG 1) as a Case Study," *Public Policy S Role in Achieving Sustainable Development Goals*, 2023, 78–95, https://doi.org/10.4018/978-1-6684-8903-1.ch005.

[23] ʿ.M.A.D. Al-Qarrahdāghī, "Islamic Jurisprudential Solutions and Renewal in Addressing the Challenges and Effects of the Fourth Industrial Revolution (4IR) in the Light of Maqāṣid Al-Sharīʿah: Methodology and Explanation," *Jurnal Fiqh* 18, no. 1 (2021): 1–66, https://doi.org/10.22452/fiqh.vol18no1.1.

AI cannot be developed in isolation from the social context and values. Therefore, collaboration between computer scientists, educators, and Islamic scholars is necessary. This will ensure that the developed model aligns with the needs of Islamic education.[24] Maqasid al-Shariah serves as the foundation for integrating technical and normative aspects in AI development, producing models that are efficient, ethical, adaptive, and supportive of holistic learning in Islamic education. By remaining grounded in Islamic values, maqasid-based AI can become an innovative solution and a strategic step toward the advancement of Islamic education.

Within the framework of contemporary Islamic civilization development, the integration of technology and divine values is an unavoidable necessity. Modern civilization is currently characterized by the dominance of digital technology, which influences nearly every aspect of human life. Artificial Intelligence, as a key pillar of the technological revolution, has the capacity to reshape social structures and education systems globally. In this context, Islamic education is required to be not only an object of change but also an active subject in directing technological development. This is crucial to ensure Islamic education is not left behind in the rapid flow of globalization.[25] However, this active involvement must remain within the framework of authentic Islamic values. Maqasid al-Shariah provides a normative foundation that allows Islamic education to adapt without losing its identity. The principles of maqasid allow for flexibility in the face of change while maintaining the primary objectives of sharia. Therefore, the integration of AI in Islamic education should be directed toward strengthening education's role as a tool for social transformation. Education aims not only to produce intellectually intelligent individuals but also individuals with spiritual awareness and social responsibility. AI can be used to expand access to education and improve the quality of learning. However, without proper oversight, this technology can also weaken moral and spiritual values. Therefore, a balanced approach between innovation and value conservation is necessary. Maqasid al-Shariah is a crucial instrument in achieving this balance. This approach allows for the evaluation of each innovation based on its impact on the public interest. Thus, Islamic education can become a driving force for a just civilization.[26] This is crucial in facing increasingly complex global challenges. Therefore, the development of AI models based on maqasid should be a priority in Islamic education research. This approach is not only theoretically relevant but also practically applicable. Thus, Islamic education can play a strategic role in the digital age. This demonstrates that technological integration is not a threat, but rather an opportunity that must be utilized wisely.[27]

The findings of this study indicate that the development of an Artificial Intelligence (AI) model grounded in Maqasid al-Shariah requires an integrative

[24] A A M Elgharbawy, "Halal Digital Entrepreneurship and Disruptive Technologies from the Lenses of Maqasid Al-Shari'ah," *Contemporary Discourse of Halal and Islamic Entrepreneurship Trends and Future Opportunities*, 2023, 179–97, https://doi.org/10.1007/978-981-99-6427-7_12.

[25] A O Hasan Saleh, "Maqasid Al-Shariah, Islamic Finance, and Climate Action," *Islamic Finance and Climate Action Ethics Environmental Stewardship and Sustainability*, 2025, 30–41, https://doi.org/10.4324/9781003570936-5.

[26] Y.Z.H.Y. Hashim, "Internet of Things (IoT) in Halal Food Supply Chain: A Discussion in the Realm of Maqasid Al-Shari'ah," *Beyond Halal Exploring Dietary Preferences Novel Ingredients and Techniques*, 2026, 349–69, https://doi.org/10.1016/B978-0-443-30058-5.00005-5.

[27] M H Maiga, "Achieving Maqāṣid Al-Sharīʿah through Artificial Intelligence: Mechanisms of Facilitation, Control, and Quality Assurance," *Mazahibuna Jurnal Perbandingan Mazhab* 7, no. 1 (2025): 54–70, https://doi.org/10.24252/mazahibuna.vi.55038.

approach that combines technical functionality, pedagogical effectiveness, ethical accountability, and normative legitimacy. Within Islamic education, AI should not merely function as a technological instrument for delivering information or automating instructional processes, but also as a system whose design and operation are aligned with Islamic values. This perspective necessitates a reconstruction of conventional educational technology paradigms that predominantly emphasize efficiency, personalization, and measurable learning outcomes.[28] The integration of Maqasid al-Shariah provides a normative foundation for ensuring that technological innovation supports the intellectual, spiritual, and moral development of learners. Consequently, Islamic educational AI should be conceptualized as a value-oriented system capable of balancing technological advancement with religious integrity and human welfare. Furthermore, AI cannot be considered entirely neutral because algorithmic design, dataset selection, content generation, and learning assessment involve decisions that influence the production and dissemination of knowledge. Without an adequate normative framework, AI systems may prioritize efficiency while neglecting the spiritual and ethical dimensions of Islamic education. Therefore, Maqasid al-Shariah should be incorporated from the conceptual and architectural stages of AI development rather than introduced as an additional ethical mechanism after implementation. This integration enables Islamic principles to inform data selection, content validation, instructional design, and evaluation procedures. Accordingly, a maqasid-based AI model represents a strategic approach to harmonizing technological innovation with religious values, positioning AI as an instrument of responsible educational transformation.

The dimension of hifz al-din occupies a fundamental position in the development of AI for Islamic education because it concerns the preservation of religious integrity, the authenticity of Islamic teachings, and the continuity of scholarly traditions. AI systems must be equipped with reliable knowledge repositories and content-validation mechanisms involving competent Islamic scholars and academic experts. Such mechanisms are necessary to minimize inaccurate interpretations, misleading information, and the dissemination of religious explanations that lack authoritative foundations. Nevertheless, preserving religious integrity cannot be reduced to automated content filtering because Islamic scholarship encompasses diverse interpretive methodologies, contextual considerations, and legitimate differences of scholarly opinion. The integration of computer science with Islamic jurisprudential methodologies, particularly usul al-fiqh, can strengthen the epistemological foundations of AI systems and ensure that religious knowledge is presented responsibly.

Moreover, the implementation of hifz al-din requires transparent source attribution, scholarly supervision, and continuous scientific validation. The reliability of AI-generated religious explanations should be assessed according to the credibility of their sources, the appropriateness of their interpretive methods, and their consistency with established Islamic scholarship. Mechanisms such as source traceability, expert review, and acknowledgment of interpretive uncertainty can reduce the risk of fabricated references and misleading conclusions. Consequently, AI should function as a facilitator of religious understanding rather than an autonomous religious authority. This approach supports the preservation of Islamic

[28] Husna Husna et al., "Integrating Maqāṣid Al-Sharī'ah into Islamic Religious Education Curriculum A Framework for Sustainable Character Development," *Ar-Rayyan: Journal Of Islamic Education* 2, no. 1 (2025): 52–70, https://doi.org/10.67899/ar.v2i1.216.

scholarly traditions while expanding access to religious knowledge through responsible digital learning environments.

The dimension of hifz al-'aql demonstrates the potential of AI to strengthen learners' intellectual capacities through adaptive learning, personalized instructional pathways, and responsive educational assistance. By identifying learning difficulties and adapting materials to individual needs, AI can improve instructional relevance and facilitate more effective learning experiences. However, excessive dependence on AI may weaken independent reasoning when learners passively accept machine-generated answers without sufficient analysis or reflection.[29] Therefore, AI should be designed to stimulate intellectual engagement through guided questioning, problem-based learning, comparative analysis, and reflective feedback. From the perspective of Maqasid al-Shariah, the preservation of reason requires not only the acquisition of knowledge but also the development of critical thinking, intellectual independence, and responsible judgment. Furthermore, AI-supported learning should facilitate higher-order cognitive processes, including analysis, synthesis, evaluation, and contextual interpretation. Interactive simulations, guided discussions, and problem-solving activities can encourage learners to construct knowledge actively rather than merely receive predetermined answers. These pedagogical mechanisms are particularly relevant to Islamic education, where understanding religious teachings frequently requires contextual awareness and careful consideration of different perspectives. Continuous evaluation is therefore necessary to determine whether AI genuinely enhances intellectual development or instead creates technological dependency. Accordingly, a maqasid-based approach positions AI as an intellectual scaffold that strengthens learners' cognitive capacities while maintaining their responsibility for independent reasoning and knowledge evaluation.

The dimension of hifz al-nafs emphasizes the protection of learners' security, dignity, and psychological well-being in AI-mediated educational environments. The collection and processing of personal information create potential risks involving unauthorized access, data leakage, surveillance, and inappropriate secondary use. Consequently, AI systems should incorporate appropriate encryption, secure authentication, access restrictions, data minimization, and transparent data-management policies. These safeguards must be supported by institutional accountability and compliance with applicable data-protection regulations. From the perspective of Maqasid al-Shariah, protecting learners from digital harm constitutes an essential responsibility rather than merely a technical requirement. The legitimacy of AI implementation must therefore be evaluated according to its educational benefits and its potential consequences for personal security and human welfare.

The implementation of hifz al-nafs also requires attention to the psychological consequences of intensive technology use. Although AI can provide personalized assistance and immediate feedback, poorly designed systems may contribute to cognitive overload, excessive screen exposure, performance anxiety, and technological dependency. Accordingly, AI should support balanced learning practices, manageable workloads, and meaningful interaction between learners and educators. Educational institutions must also establish preventive governance mechanisms, monitor potential risks, and provide procedures for addressing security incidents or harmful system outputs. Importantly, automated systems should not

[29] Ahmad Nabriz et al., "Artificial Intelligence and Islamic Religious Education: Integrating Qur'anic Ethical Principles to Foster Responsible Digital Literacy among Muslim Students," *Integrated Education Journal* 3, no. 1 (2026): 63–74, https://doi.org/10.67899/iej.v3i1.210.

replace human support when situations require professional judgment, emotional sensitivity, or contextual understanding. Through the integration of data security, institutional responsibility, and human-centered pedagogical design, AI can contribute to an educational environment that safeguards learners' physical and psychological well-being.

The dimension of hifz al-nasl highlights the importance of protecting the moral and social development of future generations. Within Islamic education, AI-generated content and interactive recommendations may influence learners' understanding of ethical principles and their responses to social situations. Therefore, AI systems must incorporate ethical content curation, age-appropriate safeguards, and mechanisms for reducing exposure to harmful or misleading information. Such measures can support the development of honesty, responsibility, respect, compassion, and social awareness. Nevertheless, character formation cannot be achieved through content filtering alone because moral development requires the internalization of values through reflection, social interaction, and responsible conduct. AI should therefore facilitate ethical decision-making exercises, reflective scenarios, and contextual discussions that connect Islamic moral principles with everyday experiences.

The effectiveness of AI in supporting character education also depends on the consistency between its ethical objectives and its actual operational behavior. Systems that promote fairness and responsibility while generating biased information or disregarding privacy risk undermining the values they are intended to support. Accordingly, educational institutions should establish standards for acceptable content, mechanisms for reviewing harmful outputs, and procedures for involving teachers and parents when appropriate. Digital literacy education is equally important because learners must be able to evaluate AI-generated information and recognize its limitations. Through these complementary measures, AI can support moral development without replacing the central role of teachers, families, and educational institutions in shaping students' character.

The dimension of hifz al-mal demonstrates the potential of AI to improve educational management, reduce administrative inefficiencies, and support the sustainable allocation of institutional resources. Automated administrative processes and data-informed planning can help educational institutions optimize expenditure and improve the distribution of learning resources.[30] However, economic efficiency should not be pursued at the expense of educational quality, institutional autonomy, or equitable access. Excessive commercialization, dependence on proprietary platforms, recurring subscription costs, and unequal technological infrastructure may undermine the long-term sustainability of AI implementation. Therefore, institutions should evaluate total implementation costs, accessibility, interoperability, and the long-term educational benefits of technological investments. From the perspective of Maqasid al-Shariah, responsible resource management requires transparency, fairness, and accountability. Furthermore, hifz al-mal is closely related to the expansion of equitable access to Islamic education, particularly in remote and economically disadvantaged communities. AI-supported platforms can facilitate access to instructional materials and supplementary learning assistance where educational resources are limited. Nevertheless, these opportunities depend on

[30] M I S Zulkepli, "Artificial Intelligence in Islamic Finance: An Outlook Based on Maqasid Al-Shariah," *Journal of Fatwa Management and Research* 31, no. 2 (2026): 304–35, https://doi.org/10.33102/jfatwa.vol31no2.780.

reliable connectivity, suitable devices, digital literacy, and adequate institutional support. Without appropriate measures, technological integration may reinforce existing educational inequalities. Therefore, investment in infrastructure, teacher development, accessible learning materials, and quality assurance is necessary to ensure that AI contributes to inclusive educational development. This approach positions technological efficiency as a means of promoting public welfare rather than merely reducing operational expenditure.

The integration of the five dimensions of Maqasid al-Shariah demonstrates that AI development for Islamic education requires a coordinated framework encompassing religious integrity, intellectual development, personal welfare, moral formation, and responsible resource management. Each dimension addresses a distinct yet interdependent aspect of educational responsibility.[31] An efficient learning system, for example, may remain inappropriate if it generates unreliable religious explanations, compromises personal data, or discourages critical thinking. Similarly, reliable content validation does not guarantee educational effectiveness if the system remains inaccessible to disadvantaged learners. Consequently, the evaluation of maqasid-based AI must consider the coherence between technical functionality, pedagogical design, ethical safeguards, and institutional governance. These dimensions should be translated into identifiable system requirements and measurable evaluation criteria, while recognizing that their practical effectiveness requires further empirical validation.

The integration of AI into Islamic education also raises important questions concerning scholarly authority and the continuity of Islamic knowledge transmission. The immediate availability of AI-generated explanations may change learners' information-seeking practices and influence their perceptions of religious authority. Although technological accessibility can broaden educational opportunities, it may also encourage the assumption that machine-generated responses possess the same authority as knowledge transmitted through recognized scholarly traditions.[32] Within Islamic scholarship, the evaluation of knowledge involves methodological competence, contextual understanding, scholarly qualification, and, in relevant traditions, the continuity of transmission associated with sanad. Therefore, AI should serve as an auxiliary instrument for accessing and organizing knowledge rather than replacing qualified scholars or assuming the authority to establish binding religious judgments. This approach reinforces hifz al-din while maintaining the distinction between technological assistance and scholarly authority.

The responsible development of maqasid-based AI requires interdisciplinary collaboration among computer scientists, educators, Islamic scholars, and institutional policymakers. Computer science contributes technical expertise in algorithmic design and data management, while educational theory informs instructional design and learning evaluation. Islamic scholarship provides normative and methodological guidance for validating religious content, whereas institutional governance establishes accountability and implementation standards. This collaboration should extend throughout the AI lifecycle, from conceptualization and data preparation to testing, deployment, and continuous evaluation. Such an interdisciplinary approach is essential to ensure that AI systems are technically

[31] Hussein, "Maqāṣid Al-Sharīʿah and the Ethics of Surrogacy: A Critical Appraisal of Lineage and Legal Certainty in Contemporary Islamic Law."

[32] Mehellou, "Maqāṣid Al-Sharīʿah as Goal Framing for Sustainable Behaviours: A Conceptual Framework."

reliable, pedagogically effective, and consistent with the objectives of Islamic education. It also demonstrates that technological innovation cannot be separated from the social, cultural, and religious contexts in which it operates.

The development of AI also transforms the professional responsibilities of teachers in Islamic educational institutions. AI can assist teachers in preparing instructional materials, providing preliminary feedback, identifying learning difficulties, and managing routine administrative activities. Nevertheless, teachers remain indispensable in facilitating meaningful dialogue, interpreting learners' needs, cultivating ethical awareness, and guiding spiritual and moral development. These responsibilities involve human relationships and contextual judgments that cannot be adequately reduced to computational procedures.[33] Therefore, AI should strengthen teachers' professional capacities rather than displace their educational authority. This requires investment in digital literacy, AI-related pedagogical competencies, and ethical awareness, enabling teachers to evaluate generated content, identify potential biases, protect student information, and determine when human intervention is necessary. Furthermore, teachers should participate actively in decisions concerning AI selection, implementation, and evaluation because their professional experience provides essential insights into classroom dynamics and learners' needs. Professional development should encourage the integration of AI into learning activities that promote inquiry, discussion, critical reflection, and independent reasoning. Such participation helps ensure that technological solutions respond to genuine educational challenges rather than merely following technological trends. Within the framework of Maqasid al-Shariah, the teacher remains a central educational actor responsible for integrating intellectual development with ethical and spiritual formation, while AI functions as a supporting instrument that enhances instructional effectiveness without compromising the humanistic foundations of Islamic education.

From a broader civilizational perspective, the integration of AI and Maqasid al-Shariah represents an opportunity for Islamic education to participate actively in shaping contemporary technological development. The expansion of digital technologies has transformed the production and dissemination of knowledge, creating both new educational opportunities and complex ethical challenges. Islamic education should therefore be positioned not merely as a recipient of technological innovation but also as an active contributor to the development of value-oriented digital systems. Maqasid al-Shariah provides a normative foundation for evaluating technological initiatives according to their implications for religious integrity, intellectual development, human welfare, moral continuity, and responsible resource management. Through this approach, Islamic educational institutions can adapt to technological change while maintaining their religious identity and educational objectives. Technological integration consequently becomes a strategic means of strengthening education's contribution to social transformation and sustainable human development.

The findings of this study support the proposition that a maqasid-based AI model can provide a conceptual foundation for the sustainable transformation of Islamic education, provided that its principles are translated into concrete design requirements, pedagogical practices, and governance mechanisms. Its theoretical contribution lies in establishing a relationship between technological functionality and the normative objectives of Islamic education, while its practical implications concern

[33] Maiga, "Achieving Maqāṣid Al-Sharīʿah through Artificial Intelligence: Mechanisms of Facilitation, Control, and Quality Assurance."

content validation, critical learning design, data protection, character education, equitable access, and teacher development. Nevertheless, the proposed framework requires further empirical investigation to determine how its principles can be operationalized across different educational institutions, cultural settings, and technological infrastructures. Future research should develop measurable indicators of maqasid alignment and examine the long-term effects of AI implementation on learning quality, ethical awareness, and institutional sustainability. Such investigations would strengthen the empirical foundation of the model and clarify the conditions under which its anticipated educational benefits can be realized. In conclusion, this study emphasizes that the development of AI for Islamic education should be guided by an integrative paradigm in which technological innovation remains accountable to the objectives of Maqasid al-Shariah.

The five dimensions of hifz al-din, hifz al-'aql, hifz al-nafs, hifz al-nasl, and hifz al-mal provide complementary normative foundations for addressing the religious, intellectual, personal, moral, and economic implications of AI-mediated learning. Their integration demonstrates that educational technology should not be evaluated exclusively through efficiency, accessibility, or computational performance, but also through its contribution to human dignity, scholarly integrity, critical reasoning, ethical responsibility, and public welfare. Accordingly, maqasid-based AI offers a theoretically relevant and practically promising direction for developing educational systems that harmonize technological capabilities with Islamic values. Through sound scholarship, responsible governance, pedagogical integrity, and sustained ethical oversight, AI can become a meaningful instrument of educational transformation that supports the advancement of Islamic education in the digital era.

## Conclusion

The development of an Artificial Intelligence model based on Maqasid al-Shariah (the principles of Islamic law) is a strategic step in addressing the challenges of Islamic education in the era of technological disruption and the knowledge society. This research emphasizes that AI cannot be positioned as a neutral technology, but rather as a system that must be guided by Islamic ethical and spiritual values. Through the Maqasid al-Shariah approach, AI integration can be carried out comprehensively, taking into account the protection of religion, intellect, life, descendants, and property. This enables the development of an education system that is oriented not only towards efficiency and innovation but also towards the development of students' character and spirituality. Thus, AI can become an instrument of educational transformation that aligns with the goals of sharia. Furthermore, this research demonstrates that the successful implementation of AI in Islamic education depends heavily on integrative and collaborative system design. The involvement of religious scholars, academics, and technology experts is key to ensuring that the developed system remains within the corridor of Islamic values. This approach also emphasizes the importance of balancing technological innovation with the preservation of Islamic scientific traditions. Thus, Islamic education will not only be able to adapt to changing times but also contribute to the development of global technological ethics. Therefore, the development of AI based on Maqasid al-Shariah must continue to be encouraged as a new paradigm in sustainable Islamic education that is oriented towards the welfare of the community.

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