

ETHICS OF THINKING IN THE ERA OF ARTIFICIAL INTELLIGENCE: A COMPARATIVE ANALYSIS OF FAKHRUDDIN AL-RĀZĪ AND QURAISH SHIHAB ON QS. AL-ISRĀ' (17):36

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Abstract

The rapid integration of Artificial Intelligence (AI) into Islamic education and Qur'anic studies has raised concerns about the erosion of intellectual authority and spiritual values. This study develops a framework for Qur'anic thinking ethics in the AI era through a comparative analysis of Surah Al-Isrā' (17):36 based on the interpretations of Fakhruddin al-Rāzī and Quraish Shihab. Using qualitative library research with a comparative-hermeneutical approach, the study analyzes Mafātīḥ al-Ghayb (Vol. 20) and Tafsīr al-Mishbāh (Vol. 7), supported by contemporary literature on AI ethics. The findings reveal that al-Rāzī emphasizes the moral and rational responsibility of human epistemic faculties as a divine trust, whereas Quraish Shihab highlights ethical responsibility in evaluating and disseminating information in the digital age. The study's novelty lies in integrating these perspectives into the concept of Qur'anic Thinking Ethics, a framework of epistemic accountability that positions AI as a supportive instrument rather than an autonomous authority. This framework contributes an Islamic ethical perspective for ensuring that AI enhances, rather than replaces, human critical reasoning and the integrity of Qur'anic knowledge.

Keywords: Surah Al-Isrā' 36; Thinking Ethics; Fakhruddin al-Rāzī; Quraish Shihab; Artificial Intelligence.

Abstrak

Integrasi Artificial Intelligence (AI) yang masif dalam pendidikan Islam dan studi Al-Qur'an telah memicu krisis epistemik berupa degradasi otoritas intelektual dan erosi nilai spiritual. Penelitian ini bertujuan merumuskan kerangka etika berpikir Qur'ani di era AI melalui analisis tafsir QS. Al-Isrā' ayat 36 dalam perspektif Fakhruddin al-Rāzī dan Quraish Shihab. Penelitian kualitatif ini menggunakan metode studi pustaka (library research) dengan pendekatan komparatif-hermeneutis. Sumber primer yang digunakan adalah Mafātīḥ al-

Ghayb (Jilid 20) dan Tafsīr al-Mishbāh (Jilid 7), didukung data sekunder berupa jurnal kontemporer tentang AI dan etika Islam. Hasil penelitian menunjukkan bahwa al-Rāzī menekankan dimensi moral-rasional perangkat epistemik (pendengaran, penglihatan, dan hati) sebagai amanah ilahi, sementara Quraish Shihab menitikberatkan pada tanggung jawab sosial-intelektual dalam menghadapi arus informasi modern. Sintesis kedua pemikiran ini menghasilkan konsep "Etika Berpikir Qur'ani" yang menuntut tanggung jawab epistemik (al-mas'ūliyyah al-'ilmiyyah). Kerangka ini menegaskan bahwa AI harus diposisikan sebagai alat di bawah kendali manusia guna menjaga kesakralan wahyu dan otentisitas ilmu dari risiko reduksionisme algoritma serta ketergantungan akademik.

Kata kunci: QS. Al-Isrā' 36; Etika Berpikir; Fakhruddin al-Rāzī; Quraish Shihab; Artificial Intelligence

INTRODUCTION

The massive integration of Artificial Intelligence (AI) in the world of Islamic education and Qur'anic studies today has brought society to the brink of a serious epistemic crisis. The presence of this technology is not merely a technical challenge, but has also triggered the degradation of intellectual authority and the erosion of spiritual values. The emergence of the phenomenon of "de-spiritualization of knowledge" has become a major issue, where AI treats religious texts merely as linguistic data without involving the spirit of faith, theological awareness, or religious intuition (dzauq), which are the primary foundations in Islamic studies. As a result, the role of ulama and educators risks being

displaced by algorithmic systems that often ignore aspects of sanad, historical context, and maqāṣid al-syarī'ah in the interpretation of revelation. (Hakim et al., 2024a)

Furthermore, the uncritical use of AI has created a crisis of academic integrity in the form of acute intellectual dependency. Students tend to rely on algorithmic outputs without a rigorous scientific verification process, which in turn diminishes critical thinking skills, creativity, and epistemic independence. This phenomenon is exacerbated by the risk of distortion in the meaning of revelation within tafsir studies, where AI acts as a "Synthetic Interpreter" that produces reductive and fragmentary interpretations. Without ethical control, AI can become a

catalyst for the secularization of tafsir and the commercialization of religious knowledge, potentially erasing the ruhul ilm from the modern Islamic intellectual tradition.(Putra, 2024)

Unlike previous studies, this research integrates classical and contemporary exegetical perspectives to construct a comprehensive framework of Qur'anic Thinking Ethics that is directly applicable to the ethical challenges of AI.

In response to these challenges, the Qur'an, through Surah Al-Isrā' (17):36, provides a highly relevant epistemological foundation for intellectual responsibility. This verse explicitly instructs believers not to follow anything without knowledge, emphasizing that hearing, sight, and the heart will all be held accountable. This study aims to formulate a framework of Qur'anic Thinking Ethics in the era of Artificial Intelligence through a comparative-hermeneutical analysis of Fakhruddin al-Rāzī's *Mafātīḥ al-Ghayb* and Quraish Shihab's *Tafsīr al-Mishbāh*. The analysis focuses on how al-Rāzī emphasizes the moral-rational dimensions of human epistemic faculties as a divine trust (*amānah*), while Quraish Shihab highlights humanity's social and

intellectual responsibility in navigating the digital information landscape. Unlike previous studies, this research integrates classical and contemporary exegetical perspectives to construct a comprehensive framework of Qur'anic Thinking Ethics that is directly applicable to the ethical challenges of AI. addressing the decline of Qur'anic values in the use of AI and to position AI as a tool under human control, thereby preserving the sanctity of divine revelation and the authenticity of knowledge.

LITERATUR REVIEW

Mapping of Previous Studies (Research Mapping)

The discourse regarding the integration of Qur'anic values in responding to the disruption of modern digital technology has undergone significant development. To map the academic position and assess the scientific contribution in this research, an in-depth and critical review was conducted on previous literature that has thematic relevance.

An effort to construct an Artificial Intelligence (AI) ethics framework based on sacred texts was formulated by Itmam Aulia Rakhman through a thematic

exegesis (maudhu'i) analysis of QS. Al-Baqarah verses 30–33. The study employed an interdisciplinary approach by combining Qur'anic linguistic analysis, classical-contemporary interpretations (As-Suyuthi, Ibn Kathir, and Tafsir Al-Misbah), and modern philosophy of technology. The findings formulated three main pillars of AI ethics, namely the principle of amanah (as the basis for technological accountability), 'adl (justice for mitigating data bias), and recognition of the limitations of human knowledge to reject the technological absolutism of transhumanism. This foundation was then integrated with the concept of maqāṣid al-syarī'ah to produce an "AI sharia-compliant" framework that includes transparency mechanisms and ethical audits. Although it offers a comprehensive operationalization of AI ethics, Rakhman's study locus is purely focused on the concept of human creation (khalīfah) and the origin of knowledge (asmā'), rather than specifically on the cognitive ethics of reading information. (Rakhman, 2025)

A philosophical-ontological study was presented by M. Husni Mubaraq, who examined the existence of AI from a macro perspective of the Qur'an. Using qualitative library research methods and

thematic analysis, Mubaraq firmly distinguishes the ontological structure of creation between human beings and AI entities. It is emphasized that humans are spiritually conscious beings because they possess the breath of rūḥ, while AI is positioned as a technological-instrumental entity or a derivative engineered existence that operates based on algorithmic patterns without inner experience, fitrah, or moral commitment. This study concludes that AI autonomy is merely functional-operational in nature, not existential-metaphysical autonomy. Therefore, the principles of maṣlaḥah and the preservation of human dignity require that ultimate control over moral decision-making remain in human hands. Nevertheless, Mubaraq's research is global in its view of verses concerning reason and creation, and thus has not yet touched upon the hermeneutical accentuation of specific verses in unraveling the ethics of thinking. (M. Husni, 2025).

On the other hand, the bridge between Qur'anic texts and cognitive ethics in the digital space has begun to be built by Muhammad Burhan Ashfiya' et al. through a tarbawi tafsir approach to QS. Al-Isrā' verse 36 within the context of digital

literacy. Using a qualitative descriptive method based on library research, they explored the verse to unravel the problem of the low level of critical reasoning among Generation Z, who are vulnerable to the spread of hoaxes, social media algorithm bias, and instant information consumption behavior. This study synthesizes the educational values in QS. Al-Isrā' verse 36 into four main indicators of critical learning ethics: information verification (*tabayyun*), rational thinking, rejection of blind imitation (*taqlid*) without scientific basis, and intellectual responsibility for optimizing the senses of hearing, sight, and the heart (*al-fu'ād*). The study by Ashfiya' et al. successfully positions the verse as an operational epistemological framework in the world of Islamic education. However, the orientation of this study is entirely limited to the domain of digital literacy within the landscape of contemporary education in general, without elaborating it in relation to the challenges of autonomous cognitive systems in the era of Artificial Intelligence, and without applying an in-depth comparative method among exegetical scholars. (Ashfiya', n.d.)

Analysis of Similarities, Differences, and Research Trends (Mapping Research)

Based on a critical analysis of previous literature, several dominant trends were identified in the mapping of research related to AI and the Qur'an. In terms of the object of study, previous research generally examines AI on a macro level, such as Husni Mubaraq, or discusses digital technology ethics in general. If specific verses are used, they tend to focus on verses about creation, such as QS. Al-Baqarah: 30–33 discussed by Rakhman. In this regard, the author's research specifically emphasizes human cognitive ethics (epistemic responsibility) in processing data in the AI era through the lens of QS. Al-Isrā': 36.

Viewed from the interpretive approach, previous studies were dominated by normative Thematic Interpretation (*maudhu'i*) methods such as those of Rakhman and Husni, or Educational Interpretation (*tarbawi*) such as Ashfiya' et al., whereas this study uses a Comparative Interpretation (*muqāran*) approach that sharply compares classical-rational interpretive styles with contemporary-contextual ones.

From the primary sources of previous research, referring eclectically to various classical and modern exegetes without

conducting a comparative methodological analysis, while the current research focuses on an in-depth primary text analysis of two masterpieces: Tafsir al-Kabīr/Mafātīḥ al-Ghaib by Fakhruddin al-Rāzī and Tafsir Al-Misbah by Quraish Shihab.

The main tendency of previous research shows that the aspects most widely discussed are the ontological dimension of AI as a tool to assist humans, the principle of khalifah as the basis for technological accountability, and the urgency of data verification (tabayyun) within the internet ecosystem in general. Conversely, the area that remains untouched is the philosophical reconstruction of how “the ethics of thinking” itself should be formulated when human rationality confronts generative AI, algorithmic bias, and the phenomenon of computational machine hallucinations. Previous researchers have tended to view Qur’anic texts as ethical normative justifications for the regulation of digital technology, but have not yet explored in depth the epistemological depth of the verse under the comparative analytical lens of two cross-era mufasssirs.

RESEARCH METHODOLOGY

This research is a type of qualitative library research focusing on textual studies and the thoughts of figures. The methodological approach used to examine the object of study in this article is the muqāran interpretation method (comparative method). This approach is applied to compare the interpretations of Fakhruddin al-Rāzī in his monumental work *Mafātīḥ al-Ghaib* and M. Quraish Shihab in *Tafsir Al-Mishbah* regarding Qur’an Surah Al-Isrā’ verse 36. Furthermore, the results of this comparison are analyzed contextually in order to formulate a framework of thinking ethics that is relevant in the era of Artificial Intelligence (AI). (Ahmad, 2020)

Definition of Comparative Tafsir

Etymologically, the word muqāran comes from the word qarana-yuqarinu-muqaranatan, which means to pair, unite, or compare. In its masdar form, this term means comparison. Meanwhile, in academic terminology within the field of Qur’anic Studies and Tafsir, the muqāran method is defined as a method of presenting interpretations of Qur’anic verses written by a number of mufasssirs by revealing their opinions and comparing them with one another. (Ahmad, 2020)

To understand this concept in depth, there are at least three academic definitions from experts that form the operational foundation of this method: First Definition: The muqāran method is a method that attempts to compare Qur'anic verses with one another, compare verses with hadiths, or compare several scholars' opinions regarding the interpretation of Qur'anic verses.

Second Definition: Comparative tafsir is defined as an interpretation method that uses comparison or contrast, in which the mufassir compares the texts of verses that have similar wording, compares texts that outwardly appear to contradict hadiths, or compares Qur'anic texts with various opinions of tafsir scholars.

Third Definition: This comparative approach is the path taken by exegetes by selecting a number of Qur'anic verses, presenting interpretations that tend to differ from one another, then explaining the background behind those differences, such as the influence of a school of thought or the interest in legitimizing a particular group (Ahmad, 2020).

Through the synthesis of the three definitions above, it can be understood

systematically that comparative tafsir (tafsir muqāran) is not merely placing two interpretive texts side by side, but rather a critical-comparative analysis to dissect the arguments, methods, approaches, and even the epistemological backgrounds of the mufassirs in interpreting a verse.

Reasons for Choosing the Comparative Tafsir Method

The selection of the muqāran interpretation method in this study is based on strong methodological considerations and its relevance to the object and theme of the study.

Objectively, this study compares the interpretations of two figures from different eras with specific scholarly backgrounds. Fakhruddin al-Rāzī (d. 604 AH) represents a classical exegete whose work, *Mafātīḥ al-Ghaib*, is strongly characterized by philosophical and theological (kalam) approaches. On the other hand, M. Quraish Shihab is a contemporary Indonesian exegete through *Tafsir Al-Mishbah*, which carries an adabi ijtīmā'i (literary-cultural-social) approach. The differences in time and space, style, and scholarly tendencies between classical philosophical thought and modern adabi

ijtimā'i thought require a muqāran analytical framework so that the methodological similarities and differences of the two exegetes in interpreting QS. Al-Isrā' verse 36 can be examined objectively and comprehensively. (Fitriatunnisa & Rafdi, 2024)

Thematically, QS. Al-Isrā' verse 36 contains a strong prohibition against following something without knowledge, while also affirming the accountability of hearing, sight, and conscience. In the era of Artificial Intelligence, where automated thinking, disinformation, and the blurring of data authenticity have become real challenges, al-Rāzī's ideas regarding rational-philosophical reasoning need to be brought into dialogue with Quraish Shihab's modern societal approach. The muqāran method was chosen because it is capable of providing broad and dynamic insights, preventing researchers from falling into fanaticism toward a single interpretation, and enabling the formulation of a new synthesis in the form of an "ethics of thinking" concept that is adaptive to current developments in science and technology. (Jahira & Faisal, 2026).

Steps of Comparative Tafsir in This Research

The operational procedure for comparative interpretation in this research is systematically structured through the following stages: First, the Data Collection and Text Inventory Stage, namely the initial step begins by determining QS. Al-Isrā' verse 36 as the object of study. Primary data are collected from the verse text along with direct interpretive data from the book *Mafātīḥ al-Ghaib* by Fakhruddin al-Rāzī and *Tafsir Al-Mishbah* by M. Quraish Shihab. Secondary data are obtained from scientific literature, journals, and supporting books on 'ulumul-Qur'an. Second, the Identification and Interpretation Mapping Stage, where the researcher independently dissects each mufassir's interpretation of QS. Al-Isrā' verse 36. In this sub-stage, it is traced how al-Rāzī analyzes the key terms of the verse (such as the prohibition of *taqlid* or the epistemology of the senses) using his rational-theological approach, as well as how Quraish Shihab constructs it within the context of modern social realities. Third, the Comparison Process Stage (Comparative Analysis), in which the researcher conducts a textual confrontation to discover points of

convergence (similarities) and divergence (differences) between al-Rāzī and Quraish Shihab. The analysis is directed toward linguistic aspects (*lughawi*), the interpretive sources used (*atsar vs ra'yu*), and the logical arguments constructed. The researcher also analyzes the extent to which al-Rāzī's philosophical orientation and Quraish Shihab's *adabi ijtimā'i* approach influence their interpretive products regarding the verse. Fourth, the Construction and Relevance Drawing Stage. In the final stage, the results of the comparative analysis are synthesized and their relevance is drawn within a broader contextual framework. The epistemological and axiological values from the comparative interpretation are actualized into a formulation of scientific thinking ethics and moral principles to address the problems of digital society in the era of Artificial Intelligence, such as information validation (*tabayyun*), moral responsibility for AI cognitive products, and strengthening the role of conscience in filtering the flow of digital information automation. (Ahmad, 2020).

RESULTS AND DISCUSSION

Moral Epistemological Analysis: Fakhruddin al-Rāzī's Interpretation of QS. Al-Isrā' Verse 36

Before elaborating on al-Razi's thoughts regarding QS. Al-Isra': 36, the Author will first present here the verse in question:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ
وَالْأَفْئَادَ كُلُّ أُولَٰئِكَ كَانَ عِنْدَ مَسَدٍ ۖ وَلِأُولَٰئِكَ ۙ

and do not follow something you do not know. Indeed, hearing, sight, and conscience all of them will be held accountable. (QS. Al-Isra': 36)

In the literature of Asbab an-Nuzul written by scholars and observers of the Qur'an and tafsir, no specific cause for the revelation of this verse has been found. However, various comments from the salaf scholars who lived during the same era as the Prophet, and those who were close to the Prophet, show the earliest understanding of this verse. Ibn Kathir, in his tafsir, presents the opinion of Ibn Abbas who states that the meaning of the word *تقف* is لا تقل. On the other hand, Al-'Au'fi revealed that the meaning of لا تقف is لا ترم أحدا بما ليس لك به علم (Do not accuse someone of something you do not

know). More clearly, Qutadah commented on it, لا تقل: رأيت، ولم تر. وسمعت ولم تسمع، و علمت ولم تعلم، فإن الله سائلك عن ذلك كله (Do not say: “I saw” when you did not see, “I heard” when you did not hear, “I know” when you do not know; indeed, Allah will surely hold you accountable for all of that). (Ibnu Katsir, 1997)

Considering the most classical understanding at the time this verse was revealed and the period closest to its revelation, it can be interpreted that this verse contains a prohibition against speaking, claiming to hear, knowing, and seeing something that was not truly spoken, heard, or known. This understanding leads us to derive the core and primary meaning of the verse as “the prohibition against claiming something that is not one’s own right or possession.” When applied to the current AI phenomenon, where data analysis and synchronization between theory and facts can be produced instantly by AI technology using only a few command words, it becomes a phenomenon that stands in contrast to the meaning of the verse above.

Artificial Intelligence, or more commonly known by the abbreviation AI (Artificial

Intelligence), is one of the fields of technology that is developing rapidly. AI refers to the ability of machines or computer programs to imitate human intelligence in various aspects, including decision-making, logic, natural language processing, and even learning from experience. In various fields, AI has brought a major impact, including in the world of interpretation and understanding of the verses of the Qur’an. (Hakim et al., 2024b)

Fakhruddin al-Rāzī, in his magnum opus, *Mafātīḥ al-Ghayb*, presents a very sharp philosophical analysis regarding the prohibition against following something without knowledge. He emphasizes that this verse is the main foundation for the human obligation to have a strong argumentative basis in every statement, belief, and action. For al-Rāzī, the term *taqfu* in the verse includes the prohibition of all forms of false testimony, accusations without evidence, as well as the practice of *taqlid*, or following the opinions of others blindly without understanding the proof behind them (Muhammad Fakhruddin, 1981, p. 211). In general, he explained that this verse is a prohibition against someone claiming to hear, see, or know something that they do not actually

hear, see, or know. Fakhruddin al-Rāzī explained it as follows:

أن العلوم إما مستفاده من الحواس أو من العقول.
أما القسم الأول فإليه الإشارة بذكر السمع والبصر
فإن الإنسان إذا سمع شيئاً ورأه فإنه يرويه ويخبر
عنه. وأما القسم الثاني فهو العلوم المستفاده من
العقل وهي قسمان البديهي والكسبي وإلى العلوم
العقلية الإشارة بذكر الفؤاد.

"Knowledge can be obtained from the five senses or from reason. As for the former (knowledge obtained from the five senses), this is what is meant by Al-sam'u and Al-Bashr. (Ideally), a person tells and reports something that they see and hear. As for the latter, namely knowledge obtained from reason, it can be categorized into Badihiy (knowledge acquired spontaneously without deep thinking) and Kasbiyah (knowledge acquired through deep thinking). These two kinds of knowledge are what are meant by the (matter of) Fu'ad.

(Muhammad Fakhruddin, 1981, p. 211)

The ethical foundation of thought constructed by al-Rāzī rests upon the function of three principal epistemic faculties: hearing (al-sam'), sight (al-baṣar), and the heart/intellect (al-fu'ād). He explained that hearing and sight serve as channels for capturing empirical data and transmitting information from the

outside world, yet the ultimate validity of such data lies entirely under the authority of al-fu'ād or reason. Al-Rāzī viewed these faculties as entrusted instruments of the soul; therefore, using them to process false information or allowing them to accept speculation (zhann) as truth constitutes a form of intellectual betrayal against the Creator.

Furthermore, al-Rāzī emphasizes that the Qur'anic ethics of thinking demand the rejection of empty speculation in matters that require certain belief. He argues that reason has a moral obligation to conduct a thorough investigation before drawing conclusions, because every act of thinking has eschatological consequences. His explanation of the phrase kāna 'anhu mas'ūlā indicates that on the Day of Judgment, not only will the perpetrator be held accountable, but those sensory faculties will also serve as witnesses to the intellectual integrity of their owner. (Muhammad Fakhruddin, 1981, p. 211).

Thus, al-Rāzī posits that thinking is not merely a neutral cognitive activity, but rather an act of worship bound to moral integrity. The points in his commentary demonstrate that human intellectual ability must always be accompanied by a

commitment to verification, in order to avoid the misguidance caused by inauthentic information. This principle of epistemic responsibility becomes particularly crucial in the digital age, where humans are required not to relinquish control of their common sense to systems or information lacking a genuine foundation of truth.

A Social-Intellectual Epistemological Analysis: Quraish Shihab's Interpretation of Quranic Surah Al-Isrā', Verse 36, in a Modern Context

Within the landscape of contemporary Islamic thought, M. Quraish Shihab positions the prohibition against following something without knowledge (*lā taqfu mā laisa laka bihī 'ilm*) as a universal epistemological principle addressed personally to every individual. The use of the singular form (*mufrad*) in this verse indicates the existence of individual epistemic responsibility. Human conscience is naturally required to reject falsehood and cognitive corruption, such as speaking without basis, claiming false expertise, or fabricating information. (M. Quraish, 2005, pp. 464–465)

Quraish Shihab's methodological acumen is evident when he compares the use of the singular form of the word "sight" (*al-baṣar*) in this verse with the plural form (*al-abṣār*) in Surah An-Nahl: 78. If the plural form is used in the context of celebrating the diversity of blessings and human perspectives, then the choice of the singular form in Surah Al-Isrā': 36 is intentionally presented because this verse pertains to the realm of accountability and responsibility (*hisab*). Epistemologically, this singular form affirms that before God's law, every inch of vision, every click of information, and every visual perception will be held accountable specifically and independently. Modern humans cannot hide behind the shield of "going with the flow of the masses" or cognitive communism when trapped in information bias.

Citing the ideas of Sayyid Qutb, Quraish Shihab then criticized the structure of the secular Western scientific method. Although the modern scientific method exalts empiricism and rationalism, the Islamic system is considered superior because it binds reason to God's transcendental oversight and inner sanctity. Scientific integrity must not be separated from intellectual and spiritual

integrity. If this caution and process of verification (tabayyun) are consistently applied in social life, then the space for superstition (khurafat) in faith, delusion (waham) in law, and fragile hypotheses in science will close on its own.

A particularly valuable epistemological-psychological contribution of this interpretation is the mapping of the gradations in the functioning of the heart (al-fu'ād) into five evolutionary stages: hājīs (spontaneous flashes that vanish instantly), khāṭir (transient thoughts that linger briefly), ḥadīts nafs (turbulent inner whispers), hamm (strong will accompanied by a formulated plan), and 'azm (final resolve to act). In the framework of Islamic law, the levels from hājīs to hamm remain within the realm of divine tolerance. The starting point of human moral and intellectual accountability begins only at the level of 'azm. The heart acts as an internal laboratory that filters external stimuli; humans are not punished for harmful information that passes through unintentionally, but bear full intellectual guilt when they resolve to accept and disseminate invalid data. (M. Quraish, 2005)

In a modern context disrupted by Generative AI, Big Data, and the post-truth phenomenon, Quraish Shihab's epistemological analysis has become a crucial ethical compass. This passage critiques the phenomenon of cognitive dependency or "algorithmic blind obedience," where modern society completely delegates its authority to think to computational machines without verification. When our vision is deceived by artificial realities such as deepfakes and digital manipulation, the faculties of al-sam', al-baṣar, and al-fu'ād are compelled to function as autonomous cognitive filters. Ultimately, this concept of scientific stewardship demands that technology developers incorporate ethics into the very design of algorithms (ethics by design), for moral responsibility for the social impact of technology can never be delegated to machines but remains on the shoulders of humans as moral agents.

A Synthesis of Qur'anic Ethical Thinking as the Foundation for the Use of Artificial Intelligence

Based on a comprehensive synthesis of the classical thought of Fakhruddin al-Rāzī and the contemporary perspective of Quraish Shihab, the framework for

Qur'anic ethical thinking in the age of Artificial Intelligence can be elaborated in depth through the following fundamental points:

First, the reaffirmation of the sovereignty of human epistemological faculties as a divine trust that cannot be delegated to non-biological entities. Al-Rāzī emphasizes that hearing, sight, and conscience are instruments of the “soul” that bear direct moral responsibility to the Creator. In the AI era, this ethic demands that humans not become passive consumers of algorithmic outputs; AI may process data, but true “knowledge” (al-‘ilm) remains the product of human agency involving theological awareness and moral judgment. Entrusting intellectual decisions entirely to machines is considered a neglect of humanity’s innate potential as vicegerents endowed with reason to distinguish truth from falsehood. (Sari, 2024)

Second, the obligation to conduct multi-layered verification (re-checking) of every artificial intelligence output to maintain the integrity of information. Just as Quraish Shihab emphasizes social-intellectual responsibility, the ethics of Qur'anic thinking views AI outputs as digital

speculations whose truth status remains zhann (assumption) until validated. Amid the risks of AI hallucinations or data bias, humans must position themselves as ethical filters that test the validity of data based on authentic evidence (bayyinah). This is crucial to prevent epistemological slander, where machines can produce religious interpretations or opinions that appear linguistically convincing but lack theological relevance and maqāṣid al-syarī'ah. (Abubakar & Ridha, 2024)

Third, restructuring the position of AI within the scientific hierarchy as a tool (wasīlah) rather than a source of authority. The synthesis of these two perspectives affirms that Qur'anic ethics positions technology at a technical-instrumental level for the sake of efficiency, while the authority of truth remains rooted in revelation and human ijtihad grounded in a clear scientific chain of transmission. Without the control of a person of faith, AI risks reducing sacred texts to mere statistical objects, thereby stripping God’s words of their sacred dimension and spiritual essence. (Mukaromah, 2023)

Fourth, a commitment to intellectual independence and a rejection of the erosion of creativity caused by

dependence on machines. This ethic explicitly prohibits the practice of “blindly following” (taqlid) trends or instant results generated by AI without critical reasoning. According to al-Rāzī and Shihab, every individual is responsible for every idea they endorse. Therefore, academic integrity in the digital age is measured by the extent to which one is able to use AI to broaden their intellectual horizons without sacrificing scientific honesty, originality, and the sharpness of their personal analysis.

Fifth, the internalization of the eschatological dimension in every digital

CONCLUSION

Epistemologically, this study affirms that the authority of truth remains with human beings as moral agents. According to al-Rāzī's thought, the senses and the heart are divine trusts with eschatological implications; therefore, AI must not replace human beings in validating theological truth.

From a sociological and intellectual perspective, Qur'anic ethics demand independent thinking and prohibit the blind acceptance (taqlid) of algorithmic results without verification (bayyinah). As Quraish Shihab notes, humans must serve as

interaction. Qur'anic ethics hold that activities in front of a computer screen, including interactions with AI, are part of the deeds for which one will be held accountable in the afterlife. The phrase kāna 'anhu mas'ūlā serves as a warning that human epistemic faculties will bear witness to the motivations behind such information-seeking. Thus, the use of AI must always be driven by the intention to seek the common good (mashlahah) and to safeguard the sanctity of knowledge, so that technology does not become a tool of secularization that separates knowledge from divine values.

critical filters to safeguard the authenticity of revelation from the risk of machine reductionism, which often overlooks the spiritual essence of the text.

This study proposes the concept of “Qur'anic Ethical Thinking” as a framework for regulating technology. Human moral integrity must be central to the integration of AI, in which technology is positioned as a tool (wasīlah) to preserve intellectual dignity and the sanctity of knowledge in modern Islamic studies.

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