INTEGRATION OF AI (ARTIFICIAL INTELLIGENCE) TECNOLOGY IN ISLAMC-BASED COUNSELING

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Abstract

This study explores how modern Muslim communities in Indonesia respond to the religious and social implications of artificial intelligence (AI). The concept of artificial intelligence (AI) is a revolutionary technology that has adopted human characteristics, forms, and habits and implemented them in computer systems. The rapid development of Artificial Intelligence (AI) has had a significant impact on various aspects of human life, ranging from education, health, security, to religion. However, from an Islamic perspective, Artificial Intelligence (AI) is also considered to present challenges such as threats to the integrity of moral values, distortion of the interpretation of Sharia law, and negative impacts on the socio-economic structure of the Muslim community. This study significantly discusses these various threats by identifying the potential incompatibility of the application of Artificial Intelligence (AI) in an Islamic environment. In addition, the researcher will also explore the steps that will be taken in response to the challenges posed by the presence of Artificial Intelligence (AI). This study uses a qualitative descriptive approach with a literature review methodology, including a critical assessment of primary and secondary literature sourced from global databases and official policy documents over the past decade. This paper poses a critical question: how does Islamic ethics view the phenomenon of Artificial Intelligence (AI)? The findings show that the basic principles of Islamic ethics, such as taklif, justice, maslahah, and akhlak, are highly relevant in addressing the threats to moral integrity posed by Artificial Intelligence (AI). In addition, a maqashid sharia approach is also needed, with its five objectives (hifz al-din, al nafs, al-aql, al-nasi, and al-mal), which have proven to be applicable in evaluating the benefits and risks of AI technology in various sectors. This approach aims to create synergy between the development of AI technology and the preservation of Islamic values, thereby enabling the wise and responsible use of AI in the lives of Muslims.
Keywords: *Artificial Intelligence (AI), Modern Muslims, Maqashid Syari'ah*

INTRODUCTION

In today's technological era, technological developments are being utilized to simplify work and meet human needs.[1] In addition, technological advances are also being utilized in various aspects of life, including religious studies.[2] Therefore, it is clear that *AI (Artificial Intelligence)* has a significant impact on developments in industry, health, education, and even religion.[3] *AI (Artificial Intelligence)* is defined as technology that can simulate human intelligence through algorithms and data, enabling machines to learn, adapt, and perform

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[1] Salsabila Rheinata Rhamadani Putri Supriadi, Sulistiyani Usman Haedi, and Muhammad Minan Chusni, 'Inovasi Pembelajaran Berbasis Teknologi Artificial Intelligence Dalam Pendidikan Di Era Industry 4.0 Dan Society 5.0', *Jurnal Penelitian Sains Dan Pendidikan (JPSP)* Vol. 2, No. 2 (2022): hlm. 192-198.

[2] Tjahyanti, L. P., Saputra, P. S., & Gitakarma, M. S., 'Peran Artificial Intelligence (Ai) Untuk Mendukung Pembelajaran Di Masa Pandemi Covid-19', *Jurnal Komputer Dan Teknologi Sains (KOMTEKS)* Vol. 1, No. 1 (2022): hlm. 15-21.

[3] Sarinda, F., Martina, Noviani, D., & Hilmin., "Pendidikan Agama Islam Berbasis Teknologi (AI) Artificial Intelligence", *Jurnal Kajian Penelitian Pendidikan Dan Kebudayaan* Vol. 1, No. 4 (2023): hlm. 103-111.

complex tasks. AI encompasses various techniques that enable systems to perform tasks that normally require human intelligence, such as problem solving.

Artificial Intelligence (AI) has great potential to be used as a service support tool. The use of AI in this context aims to help improve the effectiveness, accessibility, and responsiveness of Islamic guidance and counseling services.[4] The development of *Artificial Intelligence (AI)* opens up new opportunities to improve understanding of religion. Previous studies have shown that Artificial Intelligence (AI) can be used for more in-depth and efficient text analysis.[5] It facilitates easier access to information,[6] enables learning tailored to individual needs, and *Artificial Intelligence (AI)* can also support more interactive education.[7]

The concept of *Artificial Intelligence (AI)* has become a revolutionary technology that has adopted human characteristics, forms, and habits implemented in computer systems. However, from an Islamic perspective, *Artificial Intelligence (AI)* is also considered to present challenges such as threats to the integrity of moral values, distortion of the interpretation of Sharia law, and negative impacts on the socio-economic structure of the Muslim community.[8] This study significantly discusses these various threats by identifying the potential incompatibility of *Artificial Intelligence (AI)* implementation in an Islamic environment. In addition, the researcher will also explore the steps that will be taken in response to the challenges posed by the presence of *Artificial Intelligence (AI)*.

In reviewing this study, the researcher found a literature review that discussed a similar focus, namely research conducted by Masnih Mustapa in his journal entitled The Maqasid Shariah Approach in Addressing Ethical Issues in Artificial Intelligence (AI): A Conceptual Framework. In her research, she discovered a new approach to addressing ethical issues in artificial intelligence (AI) technology based on the principles of Maqasid Sharia. This approach is called the Maqasid-Driven Ethical AI Framework (M-DEAF), which aims to help society understand and manage the use of AI in a more responsible manner that is in line with Islamic values. This study not only contributes to the scientific discourse in the field of Islamic AI ethics, but also opens up new space in understanding how Sharia can be used to guide today's technology.[9]

METHOD

This study uses a qualitative descriptive approach with a *literature review* methodology. In addition, the researcher also uses the Maqashid shari'ah approach. Literature research is research conducted by collecting data and information from various literature sources, such as books, journals, articles, and other documents relevant to the topic being studied.[10] This method aims to gain a comprehensive understanding of a particular research topic and use existing

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[4]Faiz Mudhokhi,'Pemanfaatan Artificial Intelligence Dalam Layanan Bimbingan Dan Konseling Di Sekolah', *Https://Www.Kompasiana.Com/Faizperjuangan/651556ae08a8b5537420a572/Pemanfaatan-Artificial-Intelligance-Dalam-Layanan-Bimbingan-Dan-Konseling-Di-Sekolah*, n.d.

[5]Mohammad Andryan and Aji Wibawa, 'Inovasi Aplikasi Al-Qur"an Dengan Menerapkan Artificial Intelligence Di Era Society 5.0', *Jurnal Inovasi Teknologi Dan Edukasi Teknik* Vol. 2, No. 3 (2022): hlm. 101-107.

[6]Rahmat Hidayat, Seto Rahardyanto, and Pahlevi Wahyu Hardjita, 'Survey Paper: Tantangan Dan Peluang Kecerdasan Buatan Dalam Bidang Islam, Qur"an Dan Hadits', *Prosiding Konferensi Integrasi Interkoneksi Islam Dan Sains* Vol. 2 (2020): hlm. 343-346.

[7]Ali Al-Badi and Asharul Khan, 'Perceptions of Learners and Instructors towards Artificial Intelligence in Personalized Learning', *Procedia Computer Science* Vol. 201 (2022): hlm. 445-451.

[8] Moh. Mauluddin, 'Kontribusi Artificial Intellegance (Ai) Dalam Studi Al Quran: Peluang Dan Tantangan', *Madinah : Jurnal Studi Islam* Vol. 11, No. 1 (2024).

[9]Masnih Mustapa, "Pendekatan Maqasid Syariah Dalam Menangani Isu Etika Kecerdasan Buatan (Ai): Suatu Kerangka Konsep", Proceedings Borneo International Islamic Conference, 2025.

[10]Miftahul Huda, Irwansyah Suwahyu, 'Peran Artificial Intelligence (AI) Dalam Pembelajaran Pendidikan Agama Islam', *REFERENSI ISLAMIKA: Jurnal Studi Islam* Vol. 2, No. 2 (2024): hlm. 54.

knowledge to create new insights, validate or expand existing theories, or create theoretical frameworks. In the literature research method, researchers identify literature related to their research topic, read, summarize and synthesize the information found, and evaluate and interpret the results. The main objective of this method is to produce a comprehensive and thorough literature review of the subject being studied.[11] Several previous studies have conducted studies using the same method and can be used as a reference in formulating this research.[12]

This study uses qualitative methods to understand the integration of artificial intelligence in AI-assisted education. This approach is used because the study focuses on exploring concepts, contextual understanding, and analysis of AI applications.[13] The literature review method is very useful in studies involving topics that have been extensively studied in the past or when researchers want to understand the development of science in a particular field. This method can also help researchers identify gaps in existing research, identify different approaches or conflicting results, and identify future research directions. The literature review method can be an important part of scientific research, especially in the planning and development stages of research.

This method was chosen because it allows for an in-depth examination of various academic sources discussing the application of artificial intelligence (AI)-based adaptive learning models, along with the opportunities and challenges of their implementation.[14] This includes a critical assessment of primary and secondary literature sourced from global databases and official policy documents over the past decade. This paper poses a critical question: how does Islamic ethics view the phenomenon of *Artificial Intelligence (AI)*.

In addition, this study also uses the Maqashid Shari'ah approach, which emphasizes the importance of considering human values and Islamic principles in developing technological applications. In the context of AI, maqashid shari'ah can be used to assess and regulate AI applications that may affect religious values, life, reason, lineage, and property. In addition, the maqashid shari'ah approach can also assist in the design and implementation of counseling based on Islamic and humanitarian values.[15]

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[11]Ahmad Rickianto Afandi, Heri Kurnia, 'Revolusi Teknologi: Masa Depan Kecerdasan Buatan (AI) Dan Dampaknya Terhadap Masyarakat', *Academy of Social Science and Global Citizenship Journal* Vol. 3, Issue 1 (2023): hlm. 10.

[12] Darlin Rizki et al., 'Best Practice Halal Integrity Management in The Logistic Chain Scheme: Analysis of Opportunities and Challenges', *Journal of Islamic Economic Laws* 6, no. 1 (2023), https://doi.org/10.23917/jisel.v6i1.19867; Darlin Rizki et al., 'Development of Indonesian Halal Logistic: A Swot Approach', *Journal of Digital Marketing and Halal Industry* 6, no. 1 (July 2024): 17–44, https://doi.org/10.21580/jdmhi.2024.6.1.22678; Rafiq Azzam Al Afif et al., 'Ruang Lingkup Baru Studi Ekonomi Pembangunan Islam Di Indonesia: Pendekatan Bibliometrik Dan Systematic Literature Review', *Jurnal Ilmiah Ekonomi Islam* 10, no. 2 (July 2024): 2, https://doi.org/10.29040/jiei.v10i2.14272; Fauzul Hanif et al., 'Performa Bank Wakaf Mikro Selama 2017-2021 : Sebuah Studi Literatur Sistematis (Systematic Literature Review)', *Iqtishadia* 9, no. 2 (2022): 204–21, https://doi.org/10.1905/iqtishadia; Fauzul Hanif Noor Athief et al., 'Intellectual Structure of Islamic Capital Market Studies: A Bibliometric Approach', *Journal of Scientometric Research* 14, no. 1 (May 2025): 239–54, https://doi.org/10.5530/jscires.20250562.

[13]Ahmad Rickianto Afandi, Heri Kurnia, 'Revolusi Teknologi: Masa Depan Kecerdasan Buatan (AI) Dan Dampaknya Terhadap Masyarakat'.

[14]Supriyatmoko, Khoirul Anam, Wakib Kurniawan, 'Model Pembelajaran Adaptif Berbasis Kecerdasan Buatan: Peluang Dan Tantangan Dalam Mewujudkan Pendidikan Personalisasi', *STRATEGY : Jurnal Inovasi Strategi Dan Model Pembelajaran* Vol. 5, No. 1 (2025): hlm. 38.

[15]Masnih Mustapa, 'Pendekatan Maqasid Syariah Dalam Menangani Isu Etika Kecerdasan Buatan (Ai): Suatu Kerangka Konsep'.

DISCUSSION

Artificial Intelligence (AI) and Religion

Artificial Intelligence is a scientific creation that enables machines to perform tasks like humans. AI exhibits human-like behavior when faced with problems similar to those encountered by humans. AI is not limited to human intelligence, but is also applied to tools or systems. The role of AI is to enhance human intelligence and support them in carrying out religious activities effectively and efficiently. There are various ways to apply AI in religious activities. In this context, AI can support Muslims in deepening their understanding of religion, accessing sources of law and knowledge (such as the Qur'an and Hadith), carrying out religious commands (worship), studying Islam (tarbiyah), interacting with fellow Muslims (muamalah), and inviting others to do good (dakwah).

Artificial intelligence can be a tool that strengthens religious education. Therefore, it can be concluded that artificial intelligence has a positive impact in creating innovative and effective learning. Although artificial intelligence offers many benefits, it is also important to consider the challenges and ethical implications that may arise, such as data privacy, unemployment due to technology, and general social impacts. Therefore, the application of artificial intelligence must be carried out with careful consideration and proper supervision to ensure that its benefits can be felt widely without sacrificing human values and interests.

Policies and Regulations on the Use of AI in Religion

The modern Muslim era is accompanied by AI with increasingly open information, so there must be a way out so that religious teachings can still be accepted amid the developments of the times. Therefore, there are three steps that can be taken: *First, Disruptive Mindset*. Mindset is a person's way of thinking, which is determined by the environment we create before we think and act. *Second,* organizations that are able to move independently, agilely, and dynamically, and are able to adapt in navigating the sea of disruption are organizations that have human resources (HR) with a good driver mentality, not passengers. *Third,* Transformation or Creation, is a popular school of thought among Muslims that is still valid today.

The policy on the use of AI in the religious sector must take into account *Human Performance Technology*, which includes: *First, Performance Analysis*, the initial process is to conduct an analysis to identify the main problem areas originating from individuals, groups, or companies that require special handling to improve performance.[16] *Second, Cause Analysis*, the purpose of *cause analysis* is to determine the causes of the performance gaps identified in the previous step, including why these gaps occurred and how they impact the company. *Third, Selection and Design of Handling*, once the causes have been determined in the second stage, the most appropriate handling can be selected and designed.

The only way to ensure that performance changes are successful and that performance improvements are achieved is to choose the right approach to the existing problems. *Fourth, Implementation and Change,* in this process the company must implement the solutions produced to improve the company's efficiency. *Fifth, Evaluation*, the last stage is *Evaluation.* At this stage, a review of the performance changes that have been made is carried out to determine the success of the changes.[17]

Implications of AI in the Concept of Islamic Counseling

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[16]Muallimah Rodhiyana, 'Transformation Of Islamic Religious Education In The Era Of Society 5.0', *Al-Risalah: Jurnal Studi Agama Dan Pemikiran Islam* Vol. 14, No. 2 (2023).

[17]Michael J. Marquardt and Greg Kearsley, *Technology-Based Learning: Maximizing Human Performance and Corporate Success* (CRC Press, 2024).

The use of AI in the religious sphere can lead to a distortion of religious values, as well as pose ethical challenges and risk distorting the interpretation of religious texts.[18] Therefore, there needs to be strict supervision and the development of ethical guidelines for the use of AI technology in the religious field. This is considered to help maintain the integrity of religious values while utilizing the positive potential of technology for religious understanding.[19] The importance of ethics in the development and utilization of artificial intelligence (AI) is to ensure that technology can be used beneficially in the religious field without sacrificing the authenticity and integrity of religious teachings. [20]

The Relationship between AI Ethics and Maqasid Principles

Ethical issues in artificial intelligence can actually be clearly equated with the principles of Maqasid Shariah because both emphasize the protection of basic human values. For example, the issue of data privacy involves aspects of protecting the dignity and safety of individuals, which is in line with the objectives of protecting reason (ḥifẓ al-'aql) and life (ḥifẓ al-nafs). In this case, maqashid shari'ah provides value guidelines that emphasize respect for humans, not only as users of technology but also as noble beings. If AI systems are not controlled, certain groups such as women, minorities, or people with disabilities may be marginalized in the digital society.[21] In fact, the principle of justice in maqasid shari'ah is very important to ensure that AI decisions do not cause harm. This approach not only helps identify harm (mafsadah), but also emphasizes the importance of benefit (maṣlaḥah) to all parties. Thus, mapping AI ethics to the principles of Maqasid is not merely theoretical, but can shape a technological system that is more just and respects universal human values.[22]

Each of the main principles in Maqasid Syariah provides clear guidelines to ensure that artificial intelligence technology is used responsibly and ethically. The principle of ḥifẓ al-nafs emphasizes the protection of human life and safety, so the use of AI in the health sector should help save lives and improve patient welfare, not completely replace the role of humans. Meanwhile, the principle of ḥifẓ al-'aql requires that AI be used to strengthen thinking abilities and support intellectual achievement, rather than making humans passive or overly dependent on automated systems.[23] The concept of maṣlaḥah in Islam is broader and does not only consider short-term benefits, but also takes into account the preservation of values and the impact on society's morals. Maqasid principles such as ḥifẓ al-dīn and ḥifẓ al-māl also play an important role in addressing increasingly complex AI ethical issues.

The maqasid approach can contribute to the welfare of society by ensuring that the foundations implemented are progressive, responsive, and in line with current demands. This shows that Maqasid Shariah is not only relevant in classical law, but also suitable as a basis for

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[18]A. Jauhar Fuad, Fathiyah Mohd Fakhruddin, 'Pemanfaatan Artificial Intelligence Dalam Pembelajaran Pendidikan Agama Islam', *ICoRCS: International Conference on Research and Community Service* Vol. 3 (2024).

[19]Ziyadul Muttaqin, 'Implementation of Islamic Education Learning with Artificial Intelligence (CHATGPT)', *International Conference on Islamic Studies (ICIS)*, 2023.

[20]Ana Kurnia Sari, Khoirul Amin, and Mustiza Isnanimataka Isnanimataka, 'Etika Artificial Intelligence (AI) Dalam Pendidikan Islam: Mengatasi Tantangan Distorsi Dan Misinterpretasi', *Proceeding International Conference on Tradition and Religious Studies* Vol. 3, No. 1 (2024).

[21]Masnih Mustapa, "Pendekatan Maqasid Syariah Dalam Menangani Isu Etika Kecerdasan Buatan (Ai): Suatu Kerangka Konsep", Proceedings Borneo International Islamic Conference, 2025.

[22]Gorian, E., & Osman, N. D., 'Digital Ethics of Artificial Intelligence (AI) in Saudi Arabia and United Arab Emirates', *Malaysian Journal of Syariah and Law* Vol. 12, No. 3 (2024): hlm. 583-597.

[23]Ihkam, M. K., & Shamsuddin, M. M. J., 'Maqasid alShariah in the Age of AI: A Critical Examination of ChatGPT Usage among International Islamic University Malaysia Students', *Online Journal of Research in Islamic Studies* Vol. 11, No. 2 (2024).

assessment in today's technological development.[24] In addition to practical aspects, the maqasid approach also brings high moral values to every phase of AI development. It emphasizes that technology is not merely a tool, but also a medium that carries social and spiritual responsibilities. It suggests that Islamic ethical values be used as the basis for AI development, especially in the context of Islamic countries that use Sharia as their main reference. Instead, it emphasizes the importance of justice and human dignity as the core of intelligent systems. Thus, based on the maqasid principle, AI technology can be developed in a more balanced, sincere manner based on universal human values,[25] enabling the wise and responsible use of AI in the lives of Muslims.

CONCLUSION

This study found that the basic principles of Islamic ethics, such as taklif, justice, maslahah, and akhlak, are highly relevant in addressing the threat to moral integrity posed by *Artificial Intelligence (AI).* In addition, a maqasid sharia approach is also needed, with its five objectives (ḥifẓ al-dīn, al nafs, al-'aql, al-nasl, and al-māl), which has proven to be applicable in evaluating the benefits and risks of AI technology in various sectors. This approach aims to create synergy between the development of AI technology and the preservation of Islamic values, thereby enabling the wise and responsible use of AI in the lives of Muslims.

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