

ISLAMIC EDUCATIONAL PERSPECTIVE ON QUR'ANIC VERSES SURAH AL-'ALAQ 1-5 AND THEIR RELEVANCE TO ARTIFICIAL INTELLIGENCE CHALLENGES

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Abstrak

Penelitian ini bertujuan menganalisis makna QS. Al-'Alaq ayat 1-5 berdasarkan tafsir kontemporer *Tafsir Al-Misbah* karya M. Quraish Shihab sebagai dasar etika ilmiah dalam pendidikan Islam, serta menelaah relevansinya terhadap pengembangan ilmu pengetahuan dan etika kecerdasan buatan (AI) di bidang pendidikan. Penelitian ini menggunakan metode kualitatif dengan pendekatan penelitian pustaka (*library research*) dan analisis tafsir tematik (*tafsir maudhu'i*), yang berfokus pada integrasi antara nilai-nilai wahyu dan literatur pendidikan Islam modern. Hasil penelitian menunjukkan bahwa QS. Al-'Alaq 1-5 memberikan fondasi epistemologis dan etis bagi pendidikan Islam dalam menghadapi tantangan AI. Perintah *iqra'* menegaskan pentingnya akuisisi pengetahuan dengan kesadaran Ilahiah, istilah *qalam* merepresentasikan instrumen pengetahuan yang harus diarahkan pada kemaslahatan sedangkan frasa *'allama al-insan* menegaskan martabat manusia sebagai subjek pembelajar yang bermoral. Berdasarkan kerangka *maqasid al-syari'ah*, nilai amanah, keadilan, kemaslahatan, dan penghormatan terhadap martabat manusia menjadi prinsip utama dalam mengatasi dehumanisasi, bias algoritma, pelanggaran privasi, dan ketimpangan akses pendidikan. Dengan demikian, AI diposisikan bukan sebagai pengganti peran manusia, tetapi sebagai sarana penguat literasi etis dan spiritual dalam sistem pendidikan Islam.

Kata Kunci: QS. Al-Alaq, Ilmu Pengetahuan, Kecerdasan Buatan, Pendidikan Islam

Abstract

This study aims to analyse the meaning of QS. Al-'Alaq verses 1–5 based on the contemporary interpretation of *Tafsir Al-Misbah* by M. Quraish Shihab as the basis for scientific ethics in Islamic education, as well as to examine its relevance to the development of science and ethics of artificial intelligence (AI) in the field of education. This study uses a qualitative method with a library research approach and thematic interpretation analysis (*tafsir maudhu'i*), which focuses on the integration of revelatory values and modern Islamic educational literature. The results show that QS. Al-'Alaq 1–5 provides an epistemological and ethical foundation for Islamic education in addressing the challenges posed by AI. The command *iqra'* emphasises the importance of acquiring knowledge with divine consciousness; the term *qalam* represents an instrument of knowledge that must be directed towards benefit, while the phrase *'allama al-insān* emphasises the dignity of humans as moral

learners. Based on the *maqasid al-syari'ah* framework, the values of trust, justice, benefit, and respect for human dignity serve as the main principles for overcoming dehumanisation, algorithmic bias, privacy violations, and inequality in access to education. Thus, AI is positioned not as a substitute for human roles but as a means of strengthening ethical and spiritual literacy in the Islamic education system.

Keywords: *QS. Al-Alaq, Science, Artificial Intelligence, Islamic Education*

A. INTRODUCTION

The development of artificial intelligence (AI) has become an inevitable reality in education. Its applications include automated grading systems, adaptive learning that personalises materials, and generative AI that generates educational content and interactive simulations (UNESCO, 2021). AI is believed to improve efficiency and accessibility, including in Islamic education. However, this progress is accompanied by serious ethical concerns that are the primary focus of this research, namely the potential for dehumanisation and spiritual crises in the learning process. Over-reliance on AI is feared to obscure human qualities such as empathy and critical thinking (Essien et al., 2024) and shift the emphasis from *manners* and ethics in pursuing knowledge (Supriatin et al., 2025). This crisis manifests as the loss of the role of teachers as moral guides, a shift away from the values of humanity and spirituality (Shyroka et al., 2023), as well as the risk of separation between knowledge (*'ilm*) and moral values (Diyana, 2025). Therefore, the urgent challenge today is not the use of AI, but finding a solid foundation in Islamic fundamental values. This basis is needed to manage and direct the development of AI to remain in line with the goals of Islamic education, which is to form a whole human being (*insan kamil*) who is knowledgeable and ethical (Mustain et al., 2025).

From an Islamic perspective, education is not only about transmitting knowledge but also about shaping ethics, morals, and spiritual consciousness grounded in Divine revelation (Mustain et al., 2025). The concept of *ta'dib* emphasises that knowledge is not something neutral, but must be directed to foster devotion to Allah and moral responsibility towards others (Mustain et al., 2025). Therefore, the development of modern technology, including AI, should ideally be integrated with the values of revelation to avoid producing a generation that is intellectually intelligent but spiritually empty. Islamic education acts as a balance between reason (*'aql*) and heart (*qalb*), between innovation and divine values (Fadillah & Maragustam, 2024). Surah Al-'Alaq verses 1–5, as the first revelation received by the Prophet Muhammad PBUH, contains the command of *Iqra' bismi rabbika* to read with awareness of the Creator, which philosophically shows that science and technology should be directed to know God, not just to explore the material world (Nurfaizi et al., 2024).

The study of the integration between religion and modern science has attracted the attention of many Muslim scholars today. These thinkers, such as Seyyed Hossein Nasr, Quraish Shihab, and Syed Muhammad Naquib al-Attas, fundamentally agree that the crisis plaguing modern education, which tends to be secular and positivistic, is rooted in the separation of knowledge from divine values and spirituality. Seyyed Hossein Nasr explicitly responded to this crisis by emphasising the importance of "sacred science," which seeks to restore the missing spiritual dimension of modern science (Nengsih, 2025). This sacred science

is an attempt to return science to a broader metaphysical framework, where the study of the universe is seen as the path to understanding the Godhead. In line with this view, Syed Muhammad Naquib al-Attas sharply stated that the crisis of modern education stems from the *loss of adab, which is the loss of recognition of the proper place for everything, including knowledge, when science is separate from its divine value and spiritual purpose* (Masrufah et al., 2025). For Al-Attas, education that is not based on *manners* will produce competent scientists but will cause them to lose their moral and spiritual orientation. These two emphases find their theological legitimacy in the Quraish Shihab's interpretation of the first commandment of the Qur'an. In *Tafsir Al-Misbah*, he explains that the *command to 'iqra'* in Surah Al-'Alaq means reading God's signs in the universe (*kauniyah verses*), not just the text (the Holy Book), so that scientific activity is essentially worship ('Afiifah & Yahya, 2020). This interpretation provides a philosophical basis that science, including modern science, was never intended to be a neutral entity or separate from the Islamic worldview, but rather a means to get closer to God.

Several studies have discussed integrating Islamic education with digital technology. Baharudin (2025) is researching AI literacy grounded in Islamic values as the foundation of learning ethics in the digital era, while Fitroh Ismaul (2025) highlights the need for a spiritual approach to AI-based learning to prevent students from losing their moral orientation. However, these studies generally focus on technological ethics, digital literacy, or practical pedagogical strategies, and have not systematically examined the theological foundations and interpretations of the first revelation verses (QS. Al-'Alaq 1-5) as the epistemological and ethical basis of science in dealing with the AI revolution. In other words, there is a lack of effort to connect contemporary interpretive hermeneutics, such as Al-Misbah's insight into the relationship between revelation, science, and humanity, with the formulation of educational principles, curriculum, and ethical policies of AI that are operational in the realm of Islamic education. This study fills this gap by analysing QS. Al-'Alaq 1-5, according to contemporary interpretation, is relevant to the development of AI science and ethics in education and formulates pedagogical principles that can serve as a normative and practical basis for directing the use of AI in harmony with the values of revelation.

Thus, there is a research gap between the study of contemporary interpretation and modern issues such as artificial intelligence, especially in the context of Islamic education, necessitating an in-depth study of QS interpretation. Al-'Alaq 1–5 as a conceptual and moral foundation for Islamic education in directing the development of AI to conform to the values of revelation. The focus of the problems discussed in this study includes: (1) Analysing the meaning of QS. Al-'Alaq 1-5 according to the contemporary interpretation of Al-Misbah as the basis of scientific ethics; (2) Finding its relevance to the development of AI science and ethics in the field of education; and (3) Building Islamic education principles that are in line with the values of the verse to address AI challenges comprehensively. In this way, this research not only enriches the discussion of today's Islamic epistemology but also makes a conceptual contribution to the development of Islamic educational curriculum and ethics that are appropriate to the challenges of the modern technological revolution.

B. RESEARCH METHODS

This research uses a qualitative method within the library research tradition. The selection of this method is based on the primary goal of exploring the meaning and relevance of the Qur'an's verses, especially QS. Al-'Alaq verses 1-5, in the context of artificial intelligence (AI) from the perspective of Islamic education. The researcher examines various references, both primary and secondary, to gain in-depth, contextual insights into the meaning of verses and their impact on the formation of scientific ethics in the digital age. The method applied is thematic tafsir (*tafsir maudhu'i*), with an emphasis on interpretive analysis of Tafsir Al-Misbah by M. Quraish Shihab. This method is considered suitable because it allows researchers to delve into the meanings of several verses with similar themes or related to the ethics of knowledge and learning in the context of current technological advances.

The data sources in this study consist of primary and secondary sources. The primary source is Tafsir Al-Misbah, volume 15, which directly interprets QS. Al-'Alaq verses 1-5. The secondary sources cover several categories. First, supporting modern interpretations, such as the Tafsir of the Ministry of Religion of the Republic of Indonesia, Tafsir Al-Munir by Wahbah Zuhaili, and contemporary works that discuss the hermeneutics of the Qur'an in a modern context. Second, Islamic educational literature, especially books that examine Islamic epistemology, scientific ethics, Islamic educational philosophy, and the integration of Islamic values in technology and digital learning. Third, relevant scientific journal articles, including Sinta-accredited journals (especially Sinta 1-3) and reputable peer-reviewed international journals (Scopus/Q1–Q4) that discuss the relationship between Islamic education, AI ethics, digital literacy, and contemporary Qur'an studies, with a publication range of 2020-2025.

The selection of literature follows the inclusion criteria, namely: (1) scientific publications that are directly relevant to the theme of AI, Islamic education, or QS interpretation. Al-'Alaq (2) was published in the period 2020-2025, and (3) was peer-reviewed. The exclusion criteria include: popular non-academic works, opinion articles without a clear methodology, and publications unrelated to the epistemological or ethical aspects of Islamic education. Literature search was conducted through Google Scholar, DOAJ, Scopus, and GARUDA with keywords such as *Al-'Alaq literacy*, *Islamic education and AI*, *Qur'anic epistemology in the digital era*, *ethics of AI in Islamic perspective*, and *contemporary interpretation of QS. Al-'Alaq*. This procedure ensures that the secondary data used is measurable, relevant, and supports the research analysis methodologically.

C. RESULTS AND DISCUSSION

1. Meaning of QS. Al-'Alaq 1–5 in Tafsir Al-Misbah as the Basis of Scientific Ethics

An analysis of QS Al-'Alaq verses 1-5 in Tafsir Al-Misbah reveals that the initial commandment of revelation, namely *iqra'*, does not only refer to the ability to read letters, but also involves a process of reading that includes spiritual and intellectual awareness of the signs of God (verses) found in nature and text. In this interpretation, Shihab (2002) argues that scientific or technical activities, including the development and application of AI, must always be connected to divine values and goals, namely achieving a balance between the ratio (*aql*) and the heart (*qalb*). This value is strengthened by the finding that in Tafsir Al-Misbah, the educational value implied in these verses includes reading, assessing, and understanding

Islamic nuances, as well as providing examples and motivations (Dozan, 2020). Furthermore, the phrase *bismi rabbika* (in the name of your Rabb) affirms that legitimate knowledge must be oriented to Divine values where knowledge is seen as a means of worship and Trust and in the context of Islamic education, this requires a curriculum and teaching practices that can convey technical skills (including AI literacy), and also instill ethical and *maqāṣid* goals (common good). The recent study of AI ethics from an Islamic perspective also states that a normative framework based on *maqāṣid* and Islamic virtue ethics is an important basis for designing policies and technologies aimed at the benefit of the community (Mohadi & Tarshany, 2023).

In the tafsir of Al-Misbah, the word *qalam* is interpreted more broadly as a symbol of literacy, documentation, and knowledge tools, now associated with modern media and technologies such as storage systems, data processing, and AI devices. However, given that these means are instrumental, ethics must guide the use of technology (including AI) and appropriate purposes (Shihab, 2002). On the other hand, the phrase '*allama al-insān*' in the verse highlights that it is Allah who "teaches man," which indicates the existence of a transcendent source of knowledge as well as the potential of man to learn continuously. This means that, from the perspective of Islamic education, the development of knowledge must be seen as a response to the divine mandate that grants man the ability to know, while also holding him morally responsible for the use of that knowledge (Lorens et al., 2024). In the context of AI, this view supports the idea that technology is not a source of moral authority for humans who accept science as a gift, and that they assume an ethical responsibility to direct it for the common good. Recent studies show that the Islamic ethical framework for AI emphasises the need for governance based on Islamic principles such as *tawhīd*, *amanah*, '*adl*', and *maslahah*, which are in line with Al-Misbah's emphasis on the divine role in science education (Arrauf et al., 2025).

By combining the framework of Al-Misbah's interpretation and contemporary literature, it can be concluded that practically-oriented Islamic education in dealing with AI requires several principles: the integration of *adab*-based AI literacy (i.e. an AI curriculum that combines technical skills with *adab* and *maqāṣid* education), trust and accountability (teaching about moral responsibility for AI developers and users), technological instrumentality (affirming that AI is tools, not goals, so their use must be assessed through the lens of *maslahat/mafsadah*), as well as human-in-the-loop (maintaining the role of teachers/*murabbi* as value guides in the educational process that utilises AI) (Wahyuni et al., 2025).

2. Relevance of QS. Al-'Alaq Verses 1–5 as the Basis of the Epistemology of Science in Facing the Challenges of Artificial Intelligence (AI) in Islamic Education

The development of artificial intelligence (AI) in education presents opportunities and fundamental challenges for epistemology, ethics, and the role of humans in the learning process. This technology can increase efficiency, personalise learning, and process educational data quickly. However, various risks arise, including the dehumanisation of the learning process, reliance on algorithms, systemic bias and injustice, loss of privacy, and the fading of teachers' roles as moral and spiritual guides (Ma'wa, 2024). In the context of Islamic education, this challenge is not only technical, but concerns the purity of the purpose of science, human dignity, and the value of transcendence. QS. Al-'Alaq, verses 1-5, provides an epistemological and ethical framework to address these various challenges. The *iqra' bismi rabbi* command affirms

that intellectual activity must be grounded in divine orientation rather than merely technological efficiency. This value is a correction to AI's tendency to position knowledge instrumentally and to ignore moral orientation. The verse *khalaqal-insān min 'alaq* reminds us that humans are dignified creatures, so the use of AI should not reduce the role of humans to data objects or just passive users of technology. The *allama bil-qalam* shows that knowledge instruments, including algorithms, data, and digital systems, are the only means that must be used responsibly. The concept of *allama al-insān mā lam ya'lam* emphasises the mandate of science, so that the issue of algorithmic bias, privacy, and accountability demands ethical standards that are in line with the principles of justice and moral responsibility (Shihab, 2002).

Various contemporary studies on the ethics of AI, grounded in Maqāṣid al-Shar'ah, reinforce the relevance of these verses. The principles of *hifẓ al-dīn*, *hifẓ al-naḥs*, *hifẓ al-'aql*, *hifẓ al-nasl*, and *hifẓ al-māl* are used as guidelines in formulating the use of AI that is fair, safe, and humanistic (Habib, 2025). This approach also emphasises that AI must maintain reason, protect humans from digital injustice, and ensure that technology does not damage the moral structure of education. Thus, QS. Al-'Alaq 1–5 is not only relevant as a theological foundation, but also provides a conceptual guide for Islamic education in the face of the AI revolution. These verses connect epistemology, humanity, and the ethics of using technology so that the use of AI remains directed, honours humanity, and maintains the primary goal of Islamic education: forming knowledgeable, moral, and spiritually responsible people.

Specifically, the relevance of QS Al-'Alaq 1-5 in the context of AI and education can be elaborated through several aspects:

a. Epistemology and the Process of Science

The command "*iqra*" in QS. Al-'Alaq 1-5, as explained in Tafsir Al-Misbah, shows that the process of acquiring knowledge is a conscious activity that combines the intellect, the heart, and the divine orientation (Shihab, 2002a). The interpretation of the Ministry of Religion of the Republic of Indonesia emphasises that *iqra*' is an encouragement to read reality critically, not just the text (RI, 2008). Meanwhile, Az-Zuhaili (2013) in Tafsir Al-Munir emphasises that actual knowledge is always related to the recognition of the source, namely Allah.

In the context of AI, this paragraph provides the basis that the development and use of technology should not stop at technical aspects such as algorithms or automation, but must be based on the correct epistemological orientation, science is a mandate, and humans are the subjects of knowledge, not just the recipients of machine output. Contemporary hermeneutic approaches also assert that the meaning of *iqra*' is always related to new social contexts, including digital phenomena and artificial intelligence (Subakat, 2022). Thus, QS. Al-'Alaq 1-5 argues that AI should be used to expand human learning capacity, not to replace or negate the role of humans as readers, interpreters, and stewards of knowledge.

b. Human Ethics and Dignity

The phrase "*bismi rabbika*" in QS. Al-'Alaq 1 affirms that the entire process of seeking knowledge must be grounded in moral submission to God. Tafsir Al-Misbah emphasises that reliance on *Rabb* entails that all intellectual activities must uphold

the dignity of human beings (Shihab, 2002). The Ministry of Religion of the Republic of Indonesia interprets this phrase as conveying an ethical message that human beings should not use knowledge haphazardly or degrade humanity (RI, 2008). Meanwhile, Az-Zuhaili (2013) in Tafsir Al-Munir explained that the mention of Allah's name at the beginning of the reading command shows that knowledge must be aimed at the benefit and must not produce *madharat*.

In the context of educational AI, this principle holds that technology is only ethically valid if it glorifies humans. This means that algorithms and automated learning systems must be directed at *maslahah*, not just technical efficiency or dehumanisation of the learning process. The role of teachers remains fundamental as guardians of values, not replaced by machines that lack a moral dimension. Students should also be seen as whole individuals, not mere data objects that algorithms can model. Contemporary studies of AI from an Islamic perspective also affirm that technology has the potential to violate human dignity if data-driven decisions replace ethical considerations and human wisdom.

c. Awareness of Human Limitations and the Dangers of Technology Dependence

The last verse, *'allama al-insāna mā lam ya'lam*, describes that humans are essentially limited beings and only know what Allah teaches. Tafsir Al-Misbah highlights that the structure of this verse contains an explicit recognition of human limitations (Shihab, 2002). The Ministry of Religion of the Republic of Indonesia emphasises that humans should not be arrogant about the knowledge they acquire, as all knowledge ultimately belongs to Allah (RI, 2008). Al-Munir's interpretation confirms that human beings learn gradually and are always in process, never absolute or final (Az-Zuhaili, 2013).

In the discourse on AI, this verse reminds us that, no matter how sophisticated technology becomes, it remains a product of human limitations. Therefore, the use of AI in education should not lead to total dependence on machines or to algorithms becoming a cognitive authority that shifts the role of reason and human will. The structure of Divine teaching in this verse shows that man must always control technology, not be controlled by it. Thus, the integration of AI in education must be based on moderation, utilising automation capabilities without losing moral and intellectual autonomy as beings entrusted with knowledge by God.

d. Technological Instrumentality and Practical Responsibility

QS Al-'Alaq 1-5 illustrates that the process of knowledge must be based on awareness of God, the value of justice, and respect for human dignity. Tafsir Al-Misbah emphasises that the mention of *iqra'* and *al-'Alīm* contains the message that all knowledge activities must be carried out in the corridor of ethics and responsibility (Shihab, 2002). The Ministry of Religion of the Republic of Indonesia interprets that humans are taught by Allah through specific means, so that every instrument of knowledge must be used fairly, transparently, and without being detrimental to humans (RI, 2008). In Al-Munir, Az-Zuhaili (2013) emphasises that

this verse speaks of the glory of human beings as recipients of knowledge, so that every system that manages information is obliged to maintain the value of *'adl*, trust, and human honour.

Its relevance in the context of AI in education is evident in issues such as algorithmic bias, lack of transparency, and the potential reduction in teachers' roles, which constitute deviations from the basic principles outlined in this paragraph. By reading the verse through a contemporary hermeneutic approach, AI must be treated as a scientific instrument that must be subject to the values of *'adl* (justice in algorithms), *amanah* (data protection and privacy), *hurmah al-insān* (respect for the dignity of users), and the strengthening of the role of humans as learning subjects. Therefore, education policies that adopt AI must ensure that the technology supports teachers' functions and human interaction rather than replacing them in line with the moral and epistemological message of QS al-'Alaq.

In addition, several main challenges arise when AI is applied in Islamic education, including:

a. Algorithmic bias and injustice

AI learns from past data and has the potential to reproduce and reinforce social stereotypes, such as those based on gender, social class, or ethnicity, leading to unfair recommendations, assessments, or access to educational services. The literature on fairness and bias in AI shows that bias can arise from data, model design, and user interaction, and that addressing this requires robust technical solutions, audit processes, and ethical policies (Nendissa et al., 2025).

b. Risk of replacement/shift in the role of teachers (murabbi/mudarris)

The risk of replacing or shifting the role of the teacher (murabbi or mudarris) arises when adaptive learning systems and automated conversational agents take over instructional and administrative tasks. In Islamic education, the function of educators is not only to convey technical knowledge, but also to instil manners, morals, exemplary (*uswah*), intentions (*niyyah*), and spiritual guidance (*tarbiyah*). Research on the integration of AI in Islamic education identifies similar concerns: without a clear pedagogical design and with the role of teachers maintained as value guides, AI could erode the human and transformational aspects of Islamic education (Yus Mei et al., 2024).

c. Dehumanisation / Loss of the human dimension

Dehumanisation, which reduces students to mere "data points," threatens human dignity (*karamah insaniyyah*) if technology is used without a normative framework. The literature on Islamic ethics towards technology emphasises that technology must be directed so that human beings remain as moral subjects, focusing only on metrics, scores, and optimisation of learning behaviours, ignoring the dimensions of intention, awareness of God (*taqwa*), and morals, which are the goals of Islamic education (Ananda, 2025).

- d. Limitations on transparency, accountability, and data privacy
The "black box" system is challenging to explain, making errors or discrimination difficult to audit. From an Islamic point of view, student data is a trust, and a violation of privacy violates the principles of honour and justice. Therefore, data governance, algorithmic auditing standards, and the right to explanation mechanism are essential. The study of *maqāsid* emphasises the protection of intellect, soul, and honour as the basis for evaluating technology (Cheong, 2024).
- e. Inequality of access to technology and the digital divide.
Inequality occurs between schools, madrasas, Islamic boarding schools, and Islamic universities, widening educational disparities. Many Islamic institutions in various regions do not have adequate infrastructure, limited teacher digital literacy, or local policies to ensure fair and meaningful use of AI. Field studies in Indonesia and other regions show that AI adoption is uneven and often without sufficient ethical preparation (Kudriani et al., 2023).

To overcome these challenges, QS Al-Alaq verses 1-5 can be a solution by applying the following various ways:

- a. Upholding Human Dignity and Trust.
Verse *allama al-insān mā lam ya'lam* (QS. Al-'Alaq: 5) affirms that humans are given the ability to learn as well as the mandate to use knowledge responsibly. In the context of AI in education, this verse serves as the basis for placing students as learning subjects, not just algorithmic objects. AI can support personalised learning, but its use must still respect human dignity as knowledgeable and willful creatures. Tafsir Al-Misbah, Tafsir of the Ministry of Religion of the Republic of Indonesia, and Al-Munir agree that the teaching process in this verse contains elements of human exaltation.
Therefore, the principles of Amanah, which include fairness, transparency, and privacy protection, must be an ethical framework in the application of AI. By reading this verse, AI is positioned as an instrument that supports the development of intellect and character, not as a replacement for teachers or as a reduction of humans to mere input data (Yanto et al., 2025). Islamic education, therefore, needs to build an "AI as a trusted partner" model, in which AI strengthens the learning process. At the same time, students are still directed to critique, weigh, and take responsibility for learning outcomes in line with the epistemological spirit of QS. Al-'Alaq 1-5.
- b. Technology as a Means, Not an End
This principle is rooted in the verse about *qalam* (QS. Al-'Alaq: 4), which symbolises literacy and knowledge as instruments, not essences, in Islamic education. Thus, Artificial Intelligence (AI) functions as a means (*wasilah*) to actualise knowledge, *adab* (ethics), and Islamic values such as *ihsan* and *tauhid*, not as the primary goal. Islamic education distinguishes itself from secular paradigms that tend to emphasise AI's efficiency solely by prioritising character building. For

example, AI can support historical simulation or memorisation of the Qur'an. However, it must be integrated with ethical materials to prevent abuse, such as *deepfakes* that can mislead religious understanding. (Fitriani et al., 2025). The literature confirms that AI must be integrated with moral values to avoid reducing education to utilitarianism (Mahmudulhassan et al., 2024).

Furthermore, the use of AI for inclusive education, such as applications for students with disabilities, should remain focused on *manners* to avoid promoting cultural relativism (Sani & Anirah, 2025). In practice, criticism arose when technology began to replace teachers as a source of authority, thereby violating the principle of "man as center". Therefore, the Islamic education curriculum needs to teach AI as *an abdul* (servant), with students using it for digital da'wah (e.g., *faith chatbots*) while maintaining a balance with human interaction (Fauzi, 2025).

c. Justice, Inclusivity, and Benefit (*Maslahah*).

The verse of *Iqra'* (QS. Al-'Alaq:1) is understood in Tafsir Al-Misbah, the Tafsir of the Ministry of Religion of the Republic of Indonesia, and Tafsir Al-Munir as a call to open access to knowledge for all human beings without discrimination. This spirit of universality in revelation provides a normative basis for ensuring that the development of AI in education is fair, inclusive, and beneficial. Therefore, AI systems that create bias, for example, against certain genders, ethnicities, or groups, are contrary to the principles of *maslahah* and maqāṣid values such as *hifẓ al-dīn*, *hifẓ al-'aql*, and *hifẓ al-nafs*. The contemporary literature on the hermeneutics of the Qur'an asserts that epistemological verses should be read as structural ethics in the governance of technology, not just personal spirituality (Olamilekan, 2025). In this perspective, AI is directed to expand access (inclusivity) and not deepen inequality; the benefits should be evenly distributed as a form of distributive justice in Sharia. Thus, Islamic education is obliged to ensure that AI integration truly brings collective *benefits*, rather than encouraging the birth of new forms of digital injustice.

d. Transparency, Accountability, and Technological Manners.

The concept of *qalam* in QS. Al-'Alaq verse 4, as explained in Tafsir Al-Misbah, Tafsir of the Ministry of Religion of the Republic of Indonesia, and Al-Munir, shows the importance of documentation, clarity of process, and accountability in the management of knowledge. In the context of educational AI, this meaning can be translated into demands for algorithmic transparency, data protection, and accountability in the use of technology that affects student development. Spirit *Qalam* rejects the practice of "black boxes" that cannot be explained, so educational institutions need to ensure that AI is explainable, has a precise audit mechanism, and adheres to the principle of trust in student data management (Puspanagara, 2025). The contemporary hermeneutic approach emphasises that *qalam* does not refer only to stationery but also to the ethos of literacy and openness in the production of knowledge, which is today relevant to the governance of digital technology.

In addition to the technical aspect, the principle of adab put forward by classical scholars and reinforced by modern mufasir demands that the use of AI must be accompanied by moral education, maintain privacy, avoid slander and disinformation, and ensure that digital interactions remain within the corridor of Islamic ethics (Baharudin, 2025). Therefore, the Islamic education curriculum needs to include AI literacy grounded in manners, so that students are not only able to use technology but also aware of moral boundaries and spiritual responsibility in every digital interaction.

CONCLUSION

A study of QS. Al-'Alaq 1-5 shows that the three main concepts of *iqra'*, *qalam*, and *'allama al-insān* serve as the epistemological foundations of Islam. Tafsir Al-Misbah emphasises the integration of reason and divine consciousness in the process of acquiring knowledge. Tafsir of the Ministry of Religion of the Republic of Indonesia emphasises that *iqra'* instruction is universal for all humans. At the same time, Tafsir Al-Munir places *qalam* as an instrument of verification and transmission of knowledge. The three interpretations consistently emphasise that knowledge in Islam is oriented towards manners, trust, and benefits. The analysis shows that the values in the paragraph are directly relevant to addressing the main problems in the implementation of AI in education, namely algorithmic bias, system transparency, potential dehumanisation, and privacy vulnerability. The *iqra' bismi rabbik* principle emphasises that the development and use of AI must be subject to moral values and benefit orientation.

The *qalam* symbol demands transparency and accountability in data governance and algorithms. Meanwhile, *'allama al-insān* emphasises that humans remain the owners of moral autonomy so that AI should not replace the functions of value guidance, affection, and spirituality, which are the central role of educators—Islamic education principles for the integration of Qur'anic values-based AI. From the synthesis of verses and AI challenges, this study identifies three operational principles. First, AI literacy is based on adab, which is the mastery of technology framed by the values of monotheism, trust, justice, and the avoidance of harm. Second, AI governance that is in accordance with maqāṣid, especially in the protection of reason, soul, honour, and data ownership; This includes the prerequisites of transparency, accountability, and privacy protection. Third, strengthening teachers' ethical leadership by treating AI as a pedagogical tool rather than a substitute for human roles. These principles provide a normative framework for developing Islamic education policies that are responsive to technological advances without neglecting their ethical and transcendent dimensions.

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