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Critiquing the Development of Artificial Intelligence and Posthumanism: An Islamic Philosophical Perspective on Technology and the Future of Humanity

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Abstract

The rapid advancement of Artificial Intelligence (AI) technologies has fundamentally transformed contemporary society while simultaneously intensifying debates surrounding posthumanism and the future of human existence. These developments raise profound philosophical questions regarding human identity, moral agency, and the ethical boundaries between humans and intelligent machines. This study critically examines the relationship between AI, posthumanism, and Islamic philosophy by employing qualitative library research grounded in philosophical hermeneutics, content analysis, and descriptive-critical interpretation. The findings indicate that although AI significantly contributes to scientific innovation and social development, it also introduces critical ethical challenges, including algorithmic bias, Explainable AI, AI Alignment, dehumanization, and the erosion of human moral responsibility. Unlike posthumanist perspectives that tend to blur the ontological distinction between humans and intelligent machines, Islamic philosophy affirms human beings as moral agents entrusted with the responsibility of stewardship (khalifah). As its principal theoretical contribution, this study proposes the Islamic Posthuman Ethics Framework (IPEF), which integrates tawhid as the ontological foundation, khalifah as the basis of moral agency, and maqasid al-shariah as the ethical framework for evaluating AI development. The proposed framework advances five operational principles—human dignity, justice, accountability, transparency, and public benefit—as normative foundations for Responsible AI Governance within the Islamic philosophical tradition.

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Introduction

The rapid advancement of technology in the twenty-first century has been marked by significant progress in Artificial Intelligence (AI). AI refers to computer systems designed to emulate human cognitive abilities, including learning, reasoning, problem-solving, and decision-making. This technology has become an integral component of various sectors, including education, healthcare, economics, industry, and public administration. The Future of Jobs Report 2025, published by the World Economic Forum, projects that digital transformation and AI development will substantially reshape the global labor market by 2030. These developments indicate that AI is no longer merely a technological innovation but has evolved into a transformative force influencing social, economic, political, and civilizational structures on a global scale.

Despite its numerous benefits, the rapid advancement of AI has also generated increasingly complex philosophical and ethical challenges. As AI systems continue to approach human cognitive capabilities, fundamental questions emerge concerning the nature of humanity, the boundaries between humans and machines, and the position of human beings in the era of automation and artificial intelligence. These developments have stimulated the emergence of posthumanism, a philosophical perspective that critiques the modern humanist paradigm, which places humans at the center of reality and as the primary source of moral values. According to Rosi Braidotti, human identity is no longer understood as fixed and essential but rather as dynamic, relational, and continually transformed through technological development. Consequently, posthumanism offers a new perspective on the relationship between humans, technology, and the future of civilization.

The rapid development of generative Artificial Intelligence since 2023 has further expanded the discourse on AI ethics. Ethical concerns are no longer confined to automation but now encompass AI governance, algorithmic transparency, accountability, fairness, data protection, and respect for human dignity. Recent studies suggest that these challenges cannot be adequately addressed through technical approaches alone but require normative foundations capable of integrating philosophical, social, and religious dimensions. Therefore, examining AI from the perspective of Islamic philosophy has become increasingly relevant as an alternative conceptual framework for developing responsible AI governance.

Recent developments in AI research over the past three years demonstrate a significant shift from the discourse of AI Ethics toward Responsible AI Governance, emphasizing algorithmic transparency, Explainable AI (XAI), AI Alignment, fairness, human oversight, and AI safety. Contemporary studies consistently argue that the success of AI systems depends not only on technical performance but also on their compliance with accountability, human rights protection, and responsible governance principles. Nevertheless, most of these studies remain grounded in secular ethical paradigms and have yet to incorporate metaphysical and theological foundations in evaluating AI development. This situation creates an opportunity to develop an AI ethics framework grounded in Islamic philosophy.

From the Islamic perspective, human beings are regarded as creations of Allah endowed with both physical and spiritual dimensions and entrusted with the responsibility of serving as khalifah (vicegerents) on earth. Allah states: "Indeed, I will place upon the

earth a vicegerent” (Qur'an 2:30). Furthermore, Allah declares: “And We have certainly honored the children of Adam” (Qur'an 17:70). These verses affirm that humans possess inherent dignity, moral responsibility, and a distinguished status as stewards of creation. Within this perspective, AI is not perceived as a threat to human existence but rather as an instrument that should be developed according to the principles of tawhid, amanah (trust), maslahah (public welfare), and the objectives of Islamic law (maqāṣid al-sharī'ah). Accordingly, Islamic philosophy positions technology as a means of promoting human welfare rather than replacing humanity's role as Allah's vicegerent.

Research on AI ethics in recent years has experienced remarkable growth. Numerous studies have focused on developing Responsible AI, Trustworthy AI, and AI Governance through principles such as transparency, accountability, fairness, human oversight, and the protection of fundamental rights. At the same time, religion-based AI ethics has emerged as an alternative to the dominance of Western ethical paradigms. Several studies suggest that Islamic concepts such as 'adl (justice), maslahah, amanah, and maqāṣid al-sharī'ah possess significant potential as normative foundations for responsible AI development. However, these studies generally discuss AI ethics from a normative perspective without comprehensively relating it to critiques of posthumanism or positioning Islamic philosophy as an integrated conceptual framework.

Previous scholarship also indicates that research on AI, posthumanism, and Islamic philosophy remains fragmented. Stuart Russell and Peter Norvig examine AI as rational agents from a computational perspective, while Rosi Braidotti and Donna Haraway develop posthumanist theories through critiques of anthropocentrism and human–technology relations. Meanwhile, Syed Muhammad Naquib al-Attas and Seyyed Hossein Nasr explore the relationship between science, technology, and the crisis of modernity from the standpoint of Islamic philosophy, whereas Jasser Auda proposes a systemic approach to maqāṣid al-sharī'ah. Nevertheless, no previous study has comprehensively integrated AI development, posthumanist critiques, and the Islamic concepts of tawhid, khalifah, and maqāṣid al-sharī'ah into a unified conceptual model for AI ethics analysis.

Based on this literature mapping, three major research gaps can be identified. First, AI studies remain predominantly focused on technical approaches and universal ethical principles without integrating Islamic theological foundations. Second, posthumanism has largely evolved within the Western philosophical tradition and therefore provides limited discussion regarding the Islamic conception of humans as khalifah. Third, the concepts of tawhid, khalifah, and maqāṣid al-sharī'ah have generally been discussed normatively and have not yet been synthesized into an operational conceptual framework for evaluating AI development in the posthuman era.

To address these gaps, this study proposes the Islamic Posthuman Ethics Framework (IPEF) as a novel conceptual model integrating tawhid as the ontological foundation, khalifah as the basis of human moral agency, and maqāṣid al-sharī'ah as an ethical evaluation framework for AI development and governance. This framework is expected to contribute theoretically to the advancement of AI ethics from the perspective of Islamic philosophy while enriching the global discourse on the relationship between humans, technology, and the future of civilization. Accordingly, this study aims to analyze the relationship between Artificial Intelligence, posthumanism, and Islamic philosophy and

to formulate the Islamic Posthuman Ethics Framework (IPEF) as a conceptual framework for AI ethics grounded in the principles of tawhid, khilafah, and maqāṣid al-sharī'ah.

Method

In This study employs a library research design using a qualitative approach within an interpretive-constructivist paradigm. This approach was selected because the object of the study is philosophical and conceptual in nature, requiring a critical interpretation of written sources related to Artificial Intelligence (AI), posthumanism, Islamic philosophy, and technology ethics. The interpretive-constructivist paradigm is utilized to understand and construct the meaning of AI and posthumanist developments from the perspective of Islamic philosophy rather than to examine causal relationships among variables through quantitative methods.

This research integrates philosophical, normative, and historical approaches. The philosophical approach is employed to analyze the ontological, epistemological, and axiological dimensions of AI, posthumanism, and the nature of human beings. The normative approach examines the concepts of tawhīd (divine unity), khilāfah (vicegerency), and maqāṣid al-sharī'ah (the objectives of Islamic law) based on the Qur'an, Hadith, and Islamic philosophical literature as ethical foundations for evaluating technological advancement. Meanwhile, the historical approach traces the development of posthumanist thought as a response to modern humanism and contemporary technological progress.

A philosophical hermeneutic approach serves as the interpretive framework for understanding concepts presented in the Qur'an, Hadith, Islamic philosophy, and philosophy of technology literature. The interpretive process consists of three stages: (1) understanding the historical and conceptual contexts of each source; (2) engaging in a philosophical dialogue between posthumanist concepts and the principles of Islamic philosophy; and (3) developing a philosophical synthesis that forms the basis for constructing the Islamic Posthuman Ethics Framework (IPEF). Through this approach, interpretation extends beyond textual meaning to produce a conceptual framework relevant to contemporary AI development.

The data sources comprise primary and secondary materials. Primary sources include the Qur'an, Hadith, seminal works on Artificial Intelligence, posthumanism, Islamic philosophy, and scholarly articles addressing AI ethics, AI governance, and posthumanist discourse. Secondary sources consist of academic books, peer-reviewed journal articles, conference proceedings, policy documents, and other relevant literature. Priority is given to reputable scholarly publications published within the last ten years while also incorporating classical works that possess significant theoretical relevance.

Data were collected through a documentary study, involving the identification, examination, classification, and organization of relevant literature according to the research objectives. The unit of analysis consists of philosophical concepts related to Artificial Intelligence, posthumanism, tawhīd, khilāfah, maqāṣid al-sharī'ah, AI governance, Responsible AI, and human dignity as presented in both primary and secondary sources.

Data analysis employs qualitative content analysis integrated with descriptive-critical analysis and philosophical hermeneutics. The analytical process consists of four stages: (1) data reduction by selecting relevant literature; (2) data presentation through thematic categorization of key concepts; (3) critical interpretation of the relationship between AI

development, posthumanism, and Islamic philosophy; and (4) conceptual synthesis to formulate the Islamic Posthuman Ethics Framework (IPEF) as an ethical model for AI from the perspective of Islamic philosophy. The concepts of *tawhīd*, *khilāfah*, and *maqāṣid al-sharī'ah* function as the principal analytical framework for evaluating AI development based on the principles of public benefit (*maṣlaḥah*), moral responsibility, and the protection of human dignity.

The trustworthiness of the study is ensured through source triangulation and theoretical triangulation. Source triangulation is conducted by comparing information derived from the Qur'an, Hadith, classical Islamic scholarship, academic books, and recent studies on AI ethics, AI governance, and posthumanism. Theoretical triangulation is achieved by critically engaging posthumanist perspectives with Islamic philosophical thought to produce comprehensive and coherent interpretations. The validity of the findings is further maintained through consistency between the theoretical framework, the interpretive process, and the resulting conceptual model.

This study is limited to a philosophical examination of Artificial Intelligence and posthumanism from the perspective of Islamic philosophy. It does not address the technical development of AI systems or empirical investigations into AI implementation in society. Instead, the study focuses on conceptual analysis as the foundation for developing the Islamic Posthuman Ethics Framework (IPEF), which is expected to contribute to the advancement of AI ethics and governance grounded in Islamic values.

Results

Artificial Intelligence and the Emergence of the Posthumanist Paradigm

The fast-paced advancements in Artificial Intelligence (AI) over recent decades have fundamentally altered many facets of human existence. AI has progressed beyond mere computational tools meant for simple functions; it has emerged as a technology that can mimic a range of human cognitive skills, such as understanding natural language, analyzing data, learning from experiences, and making decisions rooted in data interpretations. These developments have sped up the integration of AI into sectors like healthcare, education, economics, industry, and government, establishing it as a key component of the digital shift occurring in the twenty-first century.

In the field of healthcare, AI improves the precision of diagnoses, aids in making clinical decisions, and speeds up the analysis of medical information. Within education, AI supports the creation of tailored learning frameworks that adjust educational materials to fit the individual needs and learning styles of students. Similarly, in the economic and industrial realms, AI boosts productivity, enhances operational processes, and fosters digital economic expansion. These progressions reveal that AI has made substantial contributions to improving efficiency, productivity, and the standard of public services.

Yet, alongside these advantages, AI presents increasingly intricate ethical and philosophical dilemmas. A major concern is Explainable Artificial Intelligence (XAI), which underscores the importance of AI systems offering clear insights into their decision-making processes. Many current AI models achieve impressive predictive results while operating as "black boxes," rendering it challenging to discern how specific conclusions are reached. This opacity raises issues of accountability, especially in critical fields such as healthcare, finance, and law enforcement. From an Islamic philosophical viewpoint, both transparency

and accountability are vital to the concept of *amānah* (trust), indicating that decisions impacting human lives must be made ethically and morally accountable.

Another significant issue is the presence of algorithmic bias, which can occur when AI systems are trained using biased datasets or when they replicate existing societal disparities. Such biases can lead to unjust outcomes for certain individuals or groups. This situation is at odds with the tenet of *al-'adl* (justice) in Islamic ethics, which advocates for fairness, equality, and the dignity of all individuals. Therefore, the development of AI should focus not only on technical performance but also on fostering justice and safeguarding essential human rights.

Recent discussions have also brought forth the notion of AI Alignment, which aims to ensure that the goals, actions, and decisions of AI correspond with human values. In current conversations on AI ethics, AI Alignment is often viewed as a crucial requirement for Responsible AI and AI Governance. However, this analysis contends that alignment should not depend exclusively on ever-changing and subjective human desires but should also be anchored in a more profound normative basis. Within Islamic philosophy, the principle of *tawḥīd* offers such an ethical grounding by framing all human endeavors, including technological progress, within the context of accountability to Allah. Accordingly, AI Alignment ought to be perceived not just as a technical fit with human agendas but also as a commitment to justice, societal well-being (*maṣlaḥah*), and ethical obligations.

As artificial intelligence gets closer to matching human thinking abilities, it prompts essential philosophical inquiries about what it means to be human and where the line is drawn between people and smart machines. When AI can engage in tasks that have conventionally been seen as solely human—like processing information, creating art, and making complex choices—the belief that intellectual ability is what defines humanity is increasingly challenged. This discussion has gained momentum with the focus on Artificial General Intelligence (AGI), which is anticipated to reach mental skills similar to or greater than those of humans.

This shift in perspective has led to the rise of posthumanism. In contrast to contemporary humanism, which positions people at the heart of existence, posthumanism views humans as part of a larger interrelated system that includes technology, nature, and non-human life forms. Through this lens, AI is perceived not just as a tool for human use but as a force that can transform human identity, autonomy, and the relationship between humans and technology.

Research shows that the progress of AI has shifted academic discussions from purely technical issues to deeper ontological and ethical dilemmas. AI is now seen as more than just a helpful device; it has sparked conversations about machine autonomy, ethical accountability, and the role of humanity in the age of advanced technologies. These insights imply that the evolution of AI has significantly contributed to the rise of the posthumanist perspective, which challenges the traditional view of humanity being at the forefront of existence.

Islamic Philosophical Critique of Posthumanism

The progress of Artificial Intelligence has played a crucial role in the rise of posthumanism, which questions the conventional belief of humans being the focal point of existence. Proponents of posthumanism suggest that humans are no longer the only beings

influencing social dynamics; instead, they are a component of a larger system that comprises technology, the natural world, and non-human agents. In this viewpoint, AI is seen as more than just a tool; it is viewed as a participant that can affect social realities and the processes of decision-making.

However, the research indicates that posthumanism leaves many unresolved issues related to foundational realities and ethical accountability. While the idea of non-human agency sheds light on the ways technology impacts human behavior, it fails to address who is responsible when independent AI systems yield detrimental effects. Thus, as AI gains more independence, the demand for a regulatory framework that can outline the ethical limits of technological evolution becomes even more critical.

From the lens of Islamic philosophy, humans have an ontological status that is inherently different from that of technology. The Qur'an states that humans were created in the finest form (*ahsani taqwīm*) and designated as *khalīfah* (caretakers) on Earth (Qur'an 2:30). This perspective implies that humans are not just physical or cognitive beings; they are also spiritual beings endowed with reasoning, free will (*ikhtiyār*), and moral duty to Allah. As a result, the computing abilities of AI cannot be compared to true moral awareness.

The investigation further illustrates that the notion of *khilāfah* provides a more detailed understanding of agency than what posthumanism offers. In the realm of Islamic philosophy, moral agency is defined not by cognitive ability or data processing but through trust (*amānah*), the ability to choose freely, and ethical responsibility. Although AI can operate as a functional agent, capable of performing tasks on its own, it cannot be considered a moral agent, as it does not possess spiritual awareness or accountability to God.

Moreover, the research concludes that not every element of posthumanism is at odds with Islamic philosophy. The critiques of posthumanism regarding extreme human-centeredness, environmental damage, and technological control resonate with fundamental Islamic values of *amānah*, *al-'adl*, and *maṣlaḥah*. Therefore, instead of wholly rejecting posthumanism, this study opts for a critical engagement approach, accepting ideas that align with Islamic principles while scrutinizing those that blur the lines between humans and technology.

The results suggest that the essential divergence between posthumanism and Islamic thought is not in their stance on technological advancement but rather in their interpretation of human nature. Posthumanism typically sees humans as evolving entities integrated within technological systems, while Islamic philosophy regards individuals as moral beings endowed with dignity, trust, and spiritual responsibilities that cannot be delegated to AI.

Islamic Posthuman Ethics Framework (IPEF): Reconstructing Artificial Intelligence Ethics from the Perspective of Islamic Philosophy

The intersection of artificial intelligence (AI), posthumanism, and Islamic philosophy demonstrates that the central challenge of AI development extends beyond technological sophistication to the philosophical foundations that shape its design, governance, and societal application. Contemporary AI ethics frameworks predominantly emphasize technical reliability and regulatory compliance, yet they often overlook the metaphysical and

moral dimensions that define the relationship between humans, technology, and the Creator. This study argues that Islamic philosophy offers a comprehensive ethical paradigm capable of addressing this gap by integrating the interconnected concepts of *tawhīd*, *khilāfah*, and *maqāṣid al-sharī'ah* into a unified normative framework.

Building upon these foundational concepts, this research proposes the Islamic Posthuman Ethics Framework (IPEF) as a novel conceptual model for AI ethics. Within this framework, technology is not regarded as an autonomous moral actor or a replacement for human agency, but rather as an instrument that supports humanity in fulfilling its divinely ordained responsibilities as *khalīfah* (vicegerent) on Earth. Consequently, AI is positioned as an ethical facilitator that enhances human stewardship while remaining subordinate to human moral accountability before Allah.

The framework is structured around three interdependent philosophical pillars. First, *tawhīd* functions as the ontological foundation, affirming that all scientific inquiry, technological innovation, and human creativity ultimately originate from and are directed toward Allah. Second, *khilāfah* establishes the anthropological and ethical dimension by emphasizing humanity's responsibility to govern knowledge and technology with justice, wisdom, and accountability. Third, *maqāṣid al-sharī'ah* provides the normative evaluative mechanism through which AI systems are assessed according to their contribution to preserving religion, life, intellect, lineage, and wealth, thereby ensuring that technological advancement consistently serves the broader objectives of human flourishing and social justice.

The integration of these three philosophical dimensions generates five core ethical principles that constitute the operational foundation of the Islamic Posthuman Ethics Framework (IPEF): human dignity, justice, accountability, transparency, and public welfare (*maṣlaḥah*). Collectively, these principles provide a coherent ethical reference for the design, deployment, governance, and evaluation of AI systems within an Islamic worldview.

Based on this framework, the study reconceptualizes Responsible AI Governance from the perspective of Islamic philosophy, shifting the discourse from a predominantly human-centered regulatory approach toward a theocentric ethical model grounded in divine accountability. Rather than focusing solely on algorithmic performance, fairness, or compliance, Responsible AI Governance is redefined as the ethical stewardship of AI that aligns technological innovation with the objectives of *Sharī'ah* and humanity's responsibility before Allah.

The principal contribution of this study is the formulation of the Islamic Posthuman Ethics Framework (IPEF) as an original conceptual model that systematically integrates *tawhīd* as its ontological foundation, *khilāfah* as the basis of moral responsibility and human stewardship, and *maqāṣid al-sharī'ah* as the normative framework for ethical evaluation. By synthesizing these dimensions into a coherent and structured framework, IPEF offers a distinctive Islamic philosophical alternative for advancing ethical AI governance in the emerging posthuman era.

Discussion

The results align with the views of Stuart Russell and Peter Norvig, who characterize artificial intelligence as the gradual evolution of rational agents with more advanced computing abilities. However, this study goes beyond that viewpoint by asserting that the evolution of AI encompasses not only technical hurdles but also sparks a deep philosophical shift regarding humanity, technology, and the future of civil society. Thus, AI should be regarded not just as a technological advancement but as a philosophical issue that requires an ethical structure capable of protecting human dignity and moral accountability in the era of artificial intelligence.

This argument is further substantiated by comparisons with key posthumanist theorists. The insights from N. Katherine Hayles on digital identities, Cary Wolfe's critiques of human-centered perspectives, and Luciano Floridi's focus on Information Ethics have significantly enhanced modern debates about technology ethics. However, these perspectives fall short in providing a metaphysical grounding that identifies the ultimate origin of ethical principles. Islamic philosophy addresses this gap with the concept of *tawhīd*, which views Allah as the supreme source of ethical values and moral authority. As a result, all technological advancements should consistently aim to promote human well-being.

Current literature on AI tends to advocate for the ideas of Responsible AI, Trustworthy AI, and AI Governance based on principles such as openness, accountability, fairness, and the safeguarding of human rights. While these principles are crucial, they are primarily rooted in secular ethical frameworks and consequently offer limited metaphysical support for moral principles. To address this shortcoming, the Islamic Posthuman Ethics Framework (IPEF) introduced in this research presents an alternative model by weaving together *tawhīd*, *khilāfah*, and *maqāṣid al-sharī'ah* into a unified ethical system. This framework enhances the conversation on AI Ethics by promoting a spiritually informed interpretation of moral accountability that transcends mere adherence to regulations.

Conclusion

This study demonstrates that the development of Artificial Intelligence (AI) has not only generated significant technological advancements but has also raised fundamental ontological, ethical, and philosophical questions concerning the nature of human beings. The rapid progress of AI, which has contributed to the emergence of the posthumanist paradigm, has reshaped perspectives on the relationship between humans and technology, particularly through the concepts of non-human agency, AI autonomy, and the transformation of human identity. Nevertheless, the findings indicate that the computational capabilities of AI do not alter its ontological status as a technological instrument. Consequently, AI cannot be regarded as a moral subject capable of replacing human beings.

From the perspective of Islamic philosophy, human beings retain a unique and privileged status as creatures endowed with intellect (*'aql*), spirit (*rūḥ*), and the divine trust (*amānah*) to serve as *khilāfah* (vicegerents) on earth. Accordingly, AI development should be guided by the principles of *tawhīd*, *khilāfah*, and *maqāṣid al-sharī'ah* to ensure that technological advancement remains oriented toward public welfare (*maṣlaḥah*), justice, the protection of human dignity, and moral responsibility. In this regard, the Islamic

philosophical critique of posthumanism should not be interpreted as a rejection of technological progress but rather as an affirmation that technology must remain grounded in divine values without undermining the existence of human beings as moral subjects.

The principal contribution of this study is the development of the Islamic Posthuman Ethics Framework (IPEF) as a novel conceptual model for Artificial Intelligence ethics grounded in Islamic philosophy. This framework integrates *tawhīd* as its ontological foundation, *khilāfah* as the basis of human moral agency, and *maqāṣid al-sharī'ah* as the ethical evaluation framework, resulting in five operational principles: human dignity, justice, accountability, transparency, and public benefit. The proposed model offers a conceptual alternative to prevailing paradigms of AI Ethics, Responsible AI, and AI Governance, which have largely been developed within the tradition of secular philosophy.

This study is limited to a conceptual analysis based on library research and therefore does not empirically examine the implementation of the Islamic Posthuman Ethics Framework (IPEF) in AI development or governance practices. Future research is therefore encouraged to validate this framework through empirical investigations, including AI policy analysis, case studies of AI implementation across different sectors, and the development of AI ethical evaluation indicators based on *maqāṣid al-sharī'ah*. Such studies are expected to strengthen the practical applicability of the proposed framework as a foundation for AI governance within Muslim societies.

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