

A Systematic Literature Review Of Artificial Intelligence Ethics In Hadith Studies: Challenges And Frameworks

Muhammad Dzunnun Bin Mohd Nazir¹

¹Universiti Sains Islam Malaysia, Malaysia

ARTICLE INFO	ABSTRACT
Keywords: Hadith, Artificial Intelligence, Islamic Ethics, Systematic Literature Review	Learning hadith using artificial intelligence (AI) has been proven to accelerate the process of searching, interpreting, and translating hadith. However, its application to hadith studies casts doubt on the accuracy of the <i>sanad</i> and <i>matn</i> . Therefore, this study aims to identify the ethical challenges in the use of AI for studying hadith and to systematically review existing ethical frameworks proposed in previous studies. To ensure the review is thorough and systematic, this study was conducted by utilizing a systematic literature review (SLR) technique based on the PRISMA (Preferred Reporting Items for Systematic Review and Meta-Analysis) standards, which include the stages of identification, screening, and eligibility. The main databases, including ProQuest and Springer Nature Link, provided articles and academic references. The findings reveal that the use of AI in religious studies raises several ethical issues, including inaccurate interpretation of Quranic and hadith texts, misinformation, privacy concerns, lack of transparency, and excessive reliance on AI over scholars. The study also found that Islamic ethical principles such as <i>maqasid al-shariah</i> , <i>niyyah</i> , <i>taqwa</i> , <i>maslahah mursalah</i> , <i>amanah</i> , and justice are frequently highlighted in previous studies as important guidelines for the ethical use of AI.
Corresponding Author: Author's name: Muhammad Dzunnun Bin Mohd Nazir Email: 3251940@raudah.usim.edu.my	

INTRODUCTION

Hadith is the second source of Islam after the Quran. Preserving it is an obligation for all Muslims. In today's era, the knowledge of hadith has become easily accessible along with the advancement of technology with the existence of artificial intelligence (AI). Knowledge

of hadith, such as hadith classification and interpretation, has become easily available by simply using AI. According to Maha et al. (2025), out of 500 respondents, 82% think AI can simplify and make religious interpretations more understandable. According to this study, most people believe that AI makes it easier for them to comprehend religious texts, especially hadith. AI makes hadith easier for individuals to understand.

However, AI is developing more quickly than efforts to provide protection for people and society from its problems (Ferrell et al. 2024). Therefore, applying AI to the study of hadith necessitates both technological advancement and an ethical framework based on Islamic values. Previous studies have demonstrated that AI, particularly machine learning (ML) and deep learning (DL) techniques, has been widely applied to classify hadiths into various thematic categories with high accuracy, highlighting its potential to support hadith research and analysis (Azwar and Usman 2025). While existing studies like Hoque et al. (2025) proposed guidelines for the use of AI in hadith learning, the guidelines lack a systematic foundation rooted in established Islamic scholarly sources.

Although past studies have discussed the use of AI in religious and educational contexts, there is still a lack of systematic literature review (SLR) studies that specifically examine the ethical challenges and ethical frameworks related to the use of AI in hadith studies. Furthermore, existing AI ethical frameworks often lack integration with Islamic ethical principles, particularly in ensuring the accuracy and reliability of hadith studies.

This study seeks to answer several important questions regarding the use of AI in hadith studies. First, what are the ethical challenges that arise from the use of AI in hadith studies? Second, what ethical frameworks have been discussed in previous studies concerning the use of AI in Islamic and hadith studies? Accordingly, this study aims to identify the ethical challenges arising from the use of AI in hadith studies and to systematically review previous studies discussing ethical frameworks related to the use of AI in Islamic and hadith studies.

This study is significant as it contributes to the growing field of AI in Islamic studies, particularly in hadith research, by systematically identifying ethical challenges associated with its use. It also provides a comprehensive review of existing ethical frameworks, which can serve as a reference for researchers and practitioners in developing more responsible AI applications in religious contexts. In addition, this study highlights the importance of integrating Islamic ethical principles into AI governance, ensuring that technological advancements do not compromise the authenticity, accuracy, and integrity of hadith studies. Ultimately, the findings of this research are expected to guide scholars, educators, and

developers in using AI more ethically and responsibly within Islamic knowledge domains.

AI has been increasingly adopted across various fields, including education, where it assists learners in accessing information more efficiently and improving the learning process (Nopiyanti 2025). In the context of Islamic studies, AI has introduced new opportunities for accessing and understanding religious knowledge. Tasks that traditionally required extensive time and effort, such as the translation, interpretation, and *takhrij al-hadith*, can now be performed more quickly with the assistance of AI technologies (Fachrurrosi & Arifin, 2024).

AI generally refers to computer systems designed to imitate human intelligence and perform tasks that normally require human cognitive abilities, such as learning, reasoning, and decision-making (Susatyo 2021; Yazdani et al. 2023). One of the most important components of AI is Natural Language Processing (NLP), which enables computers to understand, interpret, and generate human language (Jukanti 2025). This capability is particularly relevant to hadith studies because hadith literature is primarily text-based and requires extensive analysis of Arabic texts.

Recent developments in AI have significantly transformed the way hadith knowledge is accessed and studied. AI-powered systems can assist users in locating hadith sources, identifying relevant narrations, generating preliminary explanations, and translating hadith texts into different languages. These capabilities reduce the time required for students and researchers to search through large collections of hadith literature manually. In thematic hadith studies, AI can facilitate the retrieval of narrations related to specific themes or concepts, enabling researchers to identify relevant hadith more efficiently than traditional keyword-based methods (Sani & Abdulmumini 2025).

The role of AI is also evident in the process of *takhrij al-hadith*. Traditionally, hadith verification requires researchers to consult multiple primary sources and possess substantial methodological knowledge of hadith literature. With the emergence of AI applications, the initial stages of *takhrij* can be performed more rapidly by identifying potential sources and matching hadith texts with available databases (Ghifari 2025). Similarly, AI can support the process of *sharh al-hadith* by providing preliminary explanations and assisting users in understanding the meanings of hadith texts (Abdullah & Falah 2025). Furthermore, AI-based translation tools have demonstrated considerable potential in improving access to hadith knowledge for users with limited Arabic proficiency (Latifah & Djamilah 2024; Ma'arif et al. 2025).

Despite these benefits, AI remains a supporting tool rather than an authoritative

source of religious knowledge. The effectiveness of AI depends heavily on the quality of the datasets and algorithms used to generate responses (Nagarajan 2024). Previous studies have shown that AI systems may produce inaccurate information, oversimplify complex religious concepts, or generate misleading answers when dealing with specialised Islamic content (Ghifari 2025). Consequently, scholars continue to play an essential role in verifying, interpreting, and contextualising religious information generated by AI systems.

As AI becomes increasingly integrated into hadith studies, it is essential to understand both the ethical challenges that may arise from its application and the ethical frameworks that can guide its responsible use. Such understanding is crucial to ensure that AI supports the advancement of hadith studies while preserving the authenticity, reliability, and integrity of Islamic knowledge.

One of the issues that arises is the increasing use of AI in hadith research, although its accuracy is called doubtful. As stated by Shahrizal et al. (2024), as more technology is used, concerns about the reliability of information will become more prevalent. Additionally, he said that this problem must be resolved as quickly as feasible. According to a different survey, out of 500 participants, 65% expressed concern that AI may potentially affect hadith texts (Maha et al. 2025). Furthermore, Hassan (2025) reported that an experiment tested an AI platform by inputting a fabricated hadith, but the AI incorrectly attributed it to Sunan Abu Dawud. This contradicts established scholarly evaluation, as al-Nawawi classified the hadith in al-Majmu‘ Sharh al-Muhadhdhab as fabricated and la asla lah. Additionally, it was found that some Quranic verses generated by ChatGPT were inaccurate (Hosni, Ariffin, and Ishak 2023).

Having the mindset that technology is the answer to every issue is another issue with AI ethics (Heilinger 2022). This issue causes society to rely completely on AI to interpret hadith. Subsequently, the ethics developed by Western researchers to use AI exclude religious elements (Ali et al. 2025). As a result, this case demonstrates the necessity for a more detailed structure to guide Muslims and other populations. Accordingly, the purpose of this study is to identify the challenges of using AI in hadith studies and review the essential framework that can serve as a guideline for the use of technology in the study of hadith.

RESEARCH METHODOLOGY

An SLR is used in this study because it is crucial for identifying past studies that are high-quality and relevant to the ethics of AI use in hadith studies. The primary databases

used in the literature search procedure are ProQuest and Springer Nature Link. ProQuest was selected because it provides comprehensive multidisciplinary databases covering a wide range of subjects, from the humanities to STEM, making it a suitable source for retrieving relevant literature on artificial intelligence and hadith studies (“Databases,” n.d.). Next, SpringerLink is a platform that allows quick access to e-books about science and technology (Ettien 2013). These databases were chosen for their capacity to provide wide, current, and relevant academic literature related on this research topic which are hadith and AI. The PRISMA framework (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) serves as the primary foundation in screening previous studies. The analysis methods are divided into four main phases: identification, screening, eligibility, and inclusion.

Identification

The identification phase is the first step in the SLR process, which follows the PRISMA 2020 paradigm. During this phase, papers with potential relevance to the study's topic and objectives are thoroughly and systematically gathered. Furthermore, Boolean operators "AND", “OR” and parentheses "()" are utilized to search for scholarly works relating to the research theme or keywords, such as artificial intelligence, ethics, and hadith. The databases used the following search strings to identify relevant articles, as presented in Table 1:

Table 1: Databases and Corresponding Search

DATABASE	SEARCH
ProQuest	("Artificial Intelligence" OR AI) AND Ethics AND Hadith
Springer Nature Link	("Artificial Intelligence" OR AI) AND Ethics AND Hadith

Screening

In the screening process, five criteria must be contained in the literature. First, the paper must be relevant to the research topic, which means it should specifically cover ethics, ethical frameworks in the use of AI or AI applications in academic, religious or hadith studies contexts, rather than focusing on AI technology. Second, the article's publication date must be between 2021 and 2025 to ensure that the information provided is the latest. Third, the article must be unique; duplicate articles will be removed. Fourth, “peer-reviewed sources” refers to papers from scholarly journals that have been peer-reviewed or published in recognized academic processes. Fifth, only fully accessible full-text articles are included to allow thorough analysis and evaluation. The selection and inclusion criteria applied in the

screening process are summarized in Table 2.

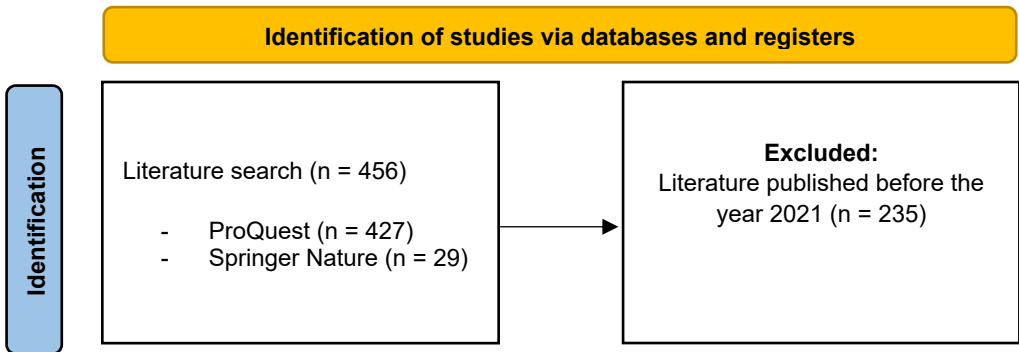
Table 2: Selection and Inclusion Criteria

Criteria	Selection Criteria	Exclusion Criteria
Relevance	Related with AI ethics or its use in academic.	Unrelated or focuses mostly on AI technological components.
Publication Date	Must be between 2021 and 2025	Published before 2021
Uniqueness	Has differences from other articles.	Duplicate articles
Reliability	Peer-Reviewed Sources	Non peer-reviewed
Accessibility	Articles that are fully accessible for thorough analysis.	Articles that are not accessible in full text.

Eligibility

During the eligibility procedure, all articles are extensively read, and any piece that does not satisfy the previously stated criteria is excluded. This reading focuses on the abstract, introduction, methodology, research findings, and discussion. This is to guarantee that the articles found are relevant to the themes of AI, ethics, and hadith. Due to the limited number of studies specifically addressing AI ethics in hadith studies, this review also considered relevant studies from broader Islamic contexts, including Qur'anic studies, Islamic education, and Islamic-based AI ethics frameworks. These studies were included as supporting literature to identify transferable ethical principles and guidelines that may inform responsible AI use in hadith scholarship.

In addition, this approach reviews the technique and data presented to evaluate their quality. This is done to guarantee that the papers obtained provide data that is supported by solid, high-quality evidence. Figure 1 illustrates the PRISMA 2020 systematic literature review flow diagram used in the article selection process.



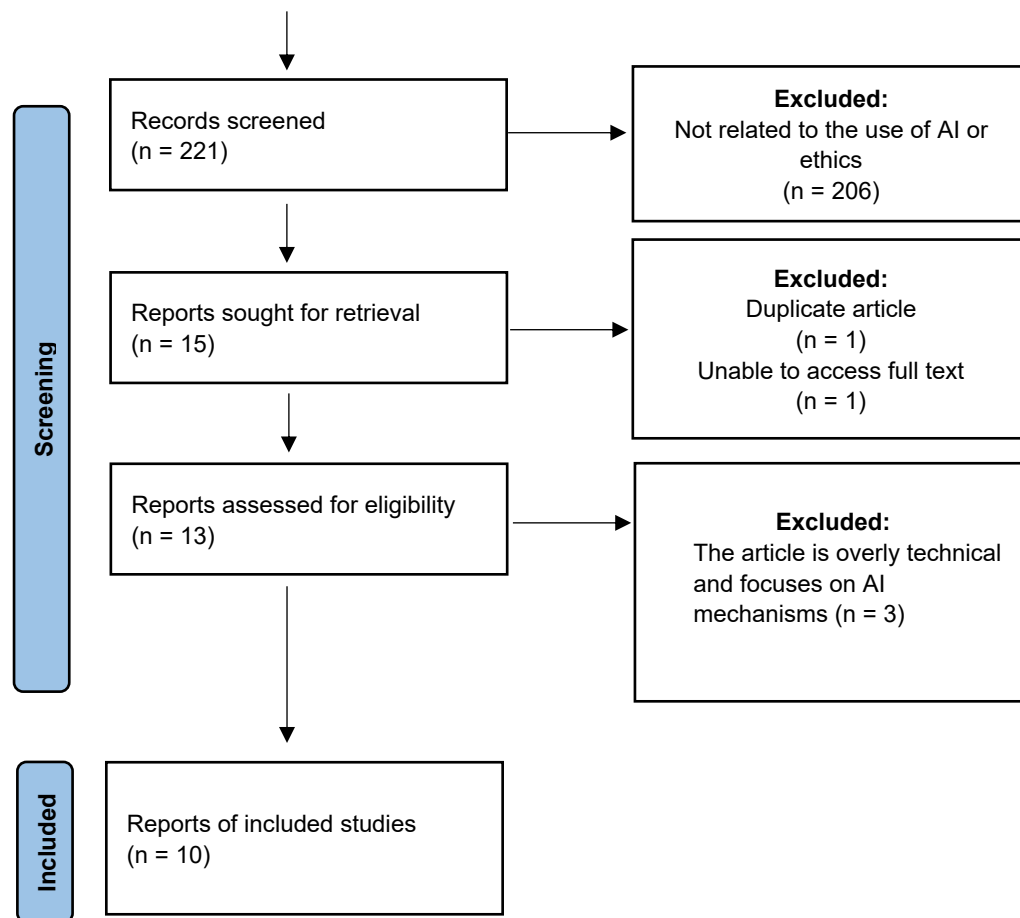


Figure 1: PRISMA 2020 Systematic Literature Flow Diagram

Data Collection and Data Analysis

This study employs an SLR based on the PRISMA protocol to examine previous studies related to AI in hadith studies, with a focus on ethical challenges and ethical frameworks. As previously said, the procedure is divided into four phases: identification, screening, eligibility, and inclusion. In the initial step of identification, 456 academic resources were discovered from two databases: ProQuest (n = 427) and Springer Nature Link (n = 29). Some articles were removed during the identification phase since they were published prior to 2021 which are 235 articles. The built-in filtering options available in each database, including publication year, document type, language, and peer-review status, were applied to facilitate the identification of relevant studies and the exclusion of literature that did not meet the predefined inclusion criteria.

The second phase involves the screening of the remaining 221 articles. Articles were removed during this phase because they were not related to AI. These 206 papers were

eliminated for being either not relevant to the application of AI in academics, unrelated to ethics, or both. Then, of the remaining 15 articles, one was removed due to a duplicate in both databases. To avoid repetition, only one article was picked. As a consequence, 14 items remained.

Finally, during the eligibility process, three publications were removed since they focused entirely on AI from a technical standpoint and one article could not be accessed in full text. As a result, the study's final results were limited to 10 articles. This suggests that a strict procedure was followed to guarantee that the articles gathered genuinely contributed to the study's argument. The selected studies were synthesised using a deductive thematic approach. Two overarching themes were established based on the research objectives, namely ethical issue in using AI and ethics in using AI. The findings reported in each selected study were systematically reviewed and extracted. Relevant findings were then classified under the corresponding theme according to their content and focus. Finally, the evidence within each theme was synthesised to identify recurring patterns, similarities, and differences across the included studies. Table 3 summarizes the previous studies selected for thematic analysis in this SLR.

Table 3: Summary of Previous Studies

No.	Author	Findings	Codes	Theme
1.	Elmahjub (2023)	AI brings ethical concerns such as privacy, fairness, and openness, and the <i>maqasid shariah</i> is the most effective framework for resolving these challenges. with AI use	<i>Maqasid Shariah</i> is the most effective frameworks	Ethical issue in using AI
2.	AbuMusab (2025)	Rather than replacing a child, carebots serve as assistance for everyday activities, relieve emotional stress, and contribute in the service of both parents.	Assists with routine tasks. Emotional distress. Being dedicated to parents.	Ethical in using AI

3.	Agha (2025)	This study highlights the continuous argument about the significance of melody in Islamic practice, the lack of agreement among religious authorities, and how AI undermines Quranic recitation by allowing improper <i>maqamat</i> .	AI challenges in Quranic reading.	Ethical issue in using AI
4.	Nori and Altabaa (2025)	<i>Tawhid, maqasid al-shariah, khalifah, a'dl, ihsan, and Amanah</i> are Islamic principles that create a comprehensive framework that can be applied globally.	Islamic principles provide a holistic framework.	Ethics in using AI
5.	Darmu'in et al. (2025)	According to studies, Malaysian international students in Indonesia are afraid to use ChatGPT due to concerns over misinterpretations of the Quran and Hadith. Therefore, contact with scholars is important.	The application of AI has the potential to distort the Quran and Hadith.	Ethical issue in using AI
6.	Muaad et al. (2025)	Deep Learning has been shown in studies to improve Arabic text classification, although obstacles remain due to the variety of dialects and a shortage of datasets.	Challenges of using AI	Ethical issue in using AI
7.	Abdelnour (2025)	The study discovered several Islamic concepts as ethical principles for use of AI,	Islamic principle in the use of AI	Ethics in using AI

		including <i>ijtihad</i> , <i>maslahah mursalah</i> , <i>sadd al-dhara'i</i> , <i>khilafah</i> , <i>niyyah</i> , <i>taqwa</i> , and <i>qalb</i> .		
8.	Abror, Adawiah, and Sofia (2024)	This study found that AI has changed the function of scholars, causing arguments among them, but it also helps scholars' religious outreach efforts.	Disagree with scholars. Assisting in da'wah effort.	Ethics of using AI
9.	Kubaisi (2024)	According to this study, hadith-based AI ethics include accurate efficiency, justice, privacy, and accountability.	Ethical of using AI from the perspective of hadith	Ethics in using AI
10.	Bashir et al. (2022)	This study found that the field of Natural Language Processing (NLP) for Quranic research is developing. However there are difficulties such as Arabic, which has complex grammar.	Challenges of using AI in Quranic research	Ethical issue in using AI

RESEARCH FINDINGS

This section covers the major findings of the SLR conducted to achieve two study objectives, namely to identify ethical issues in the use of AI and to review the guideline highlighted in studies on AI usage. The results of this investigation, which includes 10 publications from 2021 to 2025, have been organized thematically.

Overview of Included Studies

10 articles in all met the required criteria. These new findings demonstrate a growing emphasis on AI in many settings. AI ethics from an Islamic viewpoint is one of them (Elmahjub 2023; Nori and Altabaa 2025; Abdelnour 2025; Kubaisi 2024; Talgi 2025). The application of AI in preaching, worship, and care follows then (AbuMusab 2025; Abror et

al. 2024). In addition, technological obstacles of employing AI include NLP, deep learning, and Arabic text classification (Muaad et al. 2025; Bashir et al. 2022; Agha 2025; Darmu'in et al. 2025).

Findings for Objective 1: Ethical Issues In AI Use

The SLR findings revealed several ethical issues arising from the use of AI. One of the primary issues concerns data accuracy. An interview study by Darmu'in et al. (2025) found that students emphasized that AI applications such as ChatGPT do not possess an authentic chain of transmission (sanad), and therefore they were not confident in the authenticity of the information generated by AI. Similarly, Abror et al (2024) argued that AI poses a challenge to the role of religious scholars (ulama). For example, with the emergence of AI applications such as ChatGPT and AI-powered robots at the Masjid al-Haram, individuals are now able to ask religious questions directly to AI. This issue is closely related to Darmu'in et al. (2025) regarding the authenticity of AI-generated information. Some scholars argue that AI can assist religious learning, whereas others reject the idea of AI issuing fatwas due to concerns over potential errors. In fact, several countries prohibit AI from issuing religious rulings.

Muaad et al. (2025) further support the view that AI is inherently susceptible to producing inaccurate information by highlighting linguistic challenges associated with the Arabic language. Arabic is highly sensitive, as even a single-letter variation may result in an entirely different meaning. Furthermore, AI has been shown to apply inappropriate maqamat (melodic modes) when reciting verses of the Holy Qur'an. For instance, AI has been found to recite Qur'anic verses using a black metal style, which is clearly inappropriate for the Qur'an, whose sanctity should be preserved and respected.

The second issue concerns limitations in technological competency. Darmu'in et al. (2025) found that some students lacked the necessary skills to use AI applications such as ChatGPT effectively. This limitation made them more comfortable with traditional face-to-face learning under the guidance of teachers rather than relying on AI. While Darmu'in et al. (2025) highlighted the limitations from the users' perspective, Muaad et al. (2025) discussed the challenges faced by AI developers. One major issue involves the process of preparing training data, including cleaning and preprocessing Arabic texts before they can be utilized by AI systems, which is both complex and time-consuming. In addition, identifying the root forms of Arabic words is particularly challenging because many Arabic words have irregular plural forms or non-standard root patterns. Moreover, Arabic consists of numerous dialects,

lacks capital letters for proper nouns, and is often mixed with other languages such as Persian and Urdu. These linguistic characteristics further complicate AI's ability to accurately understand the intended meaning of Arabic texts. However, several organizations have adopted AI-based fatwa chatbots for da'wah and for answering religious questions, including religious councils and the United Arab Emirates (UAE), both of which support the use of AI for such purposes (Abror et al. 2024).

Overall, the reviewed studies indicate that the ethical issues associated with AI use primarily revolve around concerns over data accuracy and technological competency, particularly in relation to the reliability of AI-generated religious information and the technical challenges of processing Arabic language resources.

Finding for Objectives 2: Ethical Approaches in AI Use

To address the ethical issues associated with AI, several studies have proposed Islamic ethical principles as a framework for AI usage. Elmahjub (2023) argues that *maslahah* constitutes a comprehensive ethical theory for guiding the use of AI because it balances both its potential benefits and risks. It promotes ethical values such as justice, privacy, and honesty, which AI developers should incorporate into AI algorithms in order to protect humanity from the potential harms of AI.

Similarly, Abdelnour (2025) supports the application of *maslahah mursalah* as an ethical framework for AI, arguing that AI may be utilized provided that it benefits society and does not contradict Islamic principles. This view is also consistent with a hadith cited by Kubaisi (2024), which emphasizes that AI should not involve any prohibited (*haram*) elements. The Prophet Muhammad (peace be upon him) said:

"Allah has cursed wine, its drinker, its server, its seller, its buyer, its presser, the one for whom it is pressed, the one who conveys it, the one to whom it is conveyed, and the one who consumes its price."

(Ahmad ibn Hanbal 2001, no. 5716)

Furthermore, Elmahjub (2023) suggests that the principle of *sadd al-dhara'i'* may be applied to evaluate AI technologies that have significant social and economic impacts, such as deepfakes. This principle is particularly relevant in preventing misinformation, political manipulation, and reputational harm to individuals or organizations. Abdelnour (2025) further explains that *sadd al-dhara'i'* allows AI technologies to be restricted or regulated whenever they have the potential to cause harm, including algorithmic bias or violations of

privacy. Kubaisi (2024) cited the following hadith to support this ethical principle:

"There should be neither harm nor reciprocating harm." (Ibn Majah, no. 2240)

In addition, the concept of *khilafah* (human stewardship) is identified by Nori and Altabaa (2025) and Abdelnour (2025) as an important ethical principle governing the use of AI. According to Nori and Altabaa (2025), human beings, as vicegerents on earth, are responsible for maintaining balance in the use of AI. Abdelnour (2025) further explains that *khilafah* refers to humanity's role as guardians and stewards of the earth; therefore, AI should be employed for beneficial purposes rather than causing harm or corruption. Moreover, the values of *tawhid* and *ihsan* should always be upheld when using AI (Nori & Altabaa 2025), as these principles encourage individuals to act responsibly, avoid transgressing ethical boundaries, and ensure that AI usage remains consistent with Islamic creed.

Collectively, the reviewed studies consistently identify *maslahah*, *sadd al-dhara'i'*, and *khilafah*, together with the values of *tawhid* and *ihsan*, as the principal Islamic ethical approaches for guiding the responsible use of AI while ensuring that its application remains aligned with Islamic principles.

DISCUSSION OF FINDINGS

The findings of this study demonstrate that the ethical issues and ethical approaches associated with AI are closely interconnected. The synthesis of the reviewed studies indicates that the ethical challenges arising from AI use are not solely technological in nature but are fundamentally linked to the integrity, authenticity, and governance of religious knowledge. While AI has significantly improved access to Islamic information, it simultaneously introduces ethical concerns regarding the reliability of religious content, the authority of knowledge sources, and the responsibilities of both AI developers and users.

One of the most significant findings concerns the issue of data accuracy. The reviewed studies consistently suggest that the limitations of AI in Islamic contexts extend beyond algorithmic performance to the epistemological foundations of Islamic knowledge itself. Darmu'in et al. (2025) reported that students lacked confidence in AI-generated religious information because AI does not possess an authentic chain of transmission (*sanad*), which is a fundamental component in establishing the authenticity of hadith. This finding is further reinforced by Muaad et al. (2025), who attributed AI inaccuracies to the linguistic complexity of Arabic, including semantic ambiguity, morphological variations, and dialectal diversity. Collectively, these findings imply that improving computational accuracy alone may not be sufficient to ensure the reliability of AI-generated religious information. Even highly

advanced AI systems remain constrained by the methodological requirements of Islamic scholarship, where authenticity depends not only on textual accuracy but also on recognised processes of scholarly verification.

The findings also reveal that AI has implications for religious authority. Abror et al. (2024) highlighted that AI-powered applications and religious chatbots have made religious consultation increasingly accessible, potentially altering the way individuals seek religious guidance. However, the same body of evidence demonstrates that AI remains susceptible to generating inaccurate responses and unreliable references. Rather than indicating that AI will replace religious scholars, these findings suggest that AI should be understood as a supplementary educational tool rather than an independent source of religious authority. Consequently, the role of scholars becomes increasingly important in validating, contextualising, and correcting AI-generated information, particularly in matters involving Islamic rulings and hadith interpretation.

Another important observation is that the ethical challenges associated with AI originate from multiple levels rather than from technology alone. Darmu'in et al. (2025) identified users' limited technological competency as a barrier to the effective utilization of AI, whereas Muaad et al. (2025) demonstrated that developers also face considerable challenges in constructing reliable Arabic language datasets. This indicates that ethical AI implementation requires shared responsibility between users and developers. Improving users' AI literacy without addressing deficiencies in AI training data is unlikely to resolve concerns regarding reliability. Likewise, advances in AI models alone will not eliminate ethical risks if users continue to rely uncritically on AI-generated religious information. Therefore, responsible AI use depends upon both technological development and informed human judgement.

The findings for the second objective further demonstrate that the reviewed studies consistently advocate ethical regulation rather than the rejection of AI. Instead of perceiving AI as inherently permissible or impermissible, the literature proposes Islamic ethical principles as normative mechanisms for evaluating whether AI applications should be adopted in specific contexts. This reflects a balanced approach in which AI is assessed according to its benefits, risks, and conformity with Islamic teachings rather than being accepted or rejected solely on the basis of technological advancement.

Among these principles, *maslahah* emerges as a central ethical consideration. Elmahjub (2023) and Abdelnour (2025) argue that AI should be evaluated according to its

contribution to public benefit while preventing potential harm. This suggests that the ethical acceptability of AI is not determined by the technology itself but by the consequences of its application. The hadith cited by Kubaisi (2024) further reinforces this perspective by demonstrating that Islamic ethics extends ethical accountability beyond direct actions to include indirect involvement in prohibited activities. In the context of AI, this implies that ethical responsibility is shared among developers, institutions, and users, all of whom contribute to the design, deployment, and application of AI technologies.

Similarly, the principle of *sadd al-dhara'i'* provides a preventive ethical mechanism for regulating AI before harm materialises. The reviewed studies consistently associate this principle with emerging AI-related risks, including misinformation, algorithmic bias, privacy violations, and deepfakes. Rather than responding to harm after it occurs, *sadd al-dhara'i'* advocates restricting technologies that possess a high potential to produce harmful consequences. This preventive approach is particularly relevant to generative AI, where outputs may be unpredictable despite continuous technological improvements.

The concept of *khilafah*, together with the values of *tawhid* and *ihsan*, further broadens the ethical discussion by emphasizing human moral responsibility. The reviewed studies consistently maintain that AI is merely a tool whose ethical value depends on how it is developed and utilised by human beings. Consequently, moral accountability cannot be transferred to AI itself but remains with those who design, regulate, and use the technology. This perspective is particularly significant because it shifts the discussion from technological capability to ethical responsibility, reinforcing the Islamic understanding that technological innovation must remain subordinate to moral and spiritual values.

To conclude, these findings indicate that the ethical discourse surrounding AI in Islamic scholarship has progressively shifted from questioning whether AI should be used to determining how it should be governed. Existing studies consistently recognise the potential benefits of AI while simultaneously acknowledging its ethical limitations. However, the reviewed literature predominantly frames AI ethics through broad Islamic ethical principles such as *maslahah*, *sadd al-dhara'i'*, and *khilafah*. Comparatively little attention has been given to developing ethical guidance derived directly from the methodological principles of *'Ulum al-Hadith*, particularly regarding verification, authentication, contextual interpretation, and scholarly evaluation of religious information. This gap highlights the need for a more discipline-specific ethical framework that complements existing Islamic ethical theories and provides practical guidance for the responsible use of AI in hadith studies.

CONCLUSION

In a nutshell, this SLR process successfully identified ethical issues and ethical approaches in the use of AI. Ultimately, the discussion of these findings shows that although the use of AI facilitates and accelerates processes, it must be aligned with Islamic values. Therefore, the use of AI guided by an Islamic ethical framework will maximize the benefits of AI while at the same time preventing its potential harms.

This study shows that the use of AI in religious and social contexts has a significant impact on public understanding and the authenticity of information. The risk of misinterpretation, inaccurate information, and reliance on AI can lead to confusion on religious matters. In this regard, several recommendations are presented to ensure the ethical use of AI. Islamic ethical principles such as *maqasid al-shari'ah*, *maslahah mursalah*, *amanah* and justice should be the foundation in the development and use of AI. At the same time, initiatives to develop more robust Arabic datasets should be enhanced to reduce errors in interpreting Islamic sources.

REFERENCES

- Abdelnour, Mohammed Gamal. 2025. "Artificial Intelligence and the Islamic Theology of Technology: From 'Means' to 'Meanings' and From 'Minds' to 'Hearts.'" *Religions*, 16, no. 6. (June): 796. <https://doi.org/10.3390/rel16060796>.
- Abdullah, Choirul, and Muhammad Falah. 2025. "Al-Quran, Hadis, Dan Teknologi: Potensi Dan Tantangan Dalam Penyebaran Ajaran Islam Di Dunia Maya." *DOAJ: Directory of Open Access Journals*, 1, no. 1 (June): 55-75. <https://doi.org/10.64691/tegcfp35>.
- Abror, Robby Habiba, Rabiatul Adawiah, and Nanum Sofia. 2024. "AI Threat and Digital Disruption: Examining Indonesian Ulema in the Context of Digital Culture." *Journal for the Study of Religions and Ideologies* 23, no. 67 (February): 60-79. <https://thenewsri.ro/index.php/njsri/article/view/437>.
- AbuMusab, Syed. 2025. "The Virtue of Artificiality: Islamic Ethics and the Reconceptualization of AI Caregivers." *AI And Ethics* 5, (September): 5909-5923. <https://doi.org/10.1007/s43681-025-00747-z>.
- Agha, Mourad. 2025. "Blurring Boundaries: AI, Traditional Arab Melodies (Maqāmāt) and the Future of Qur'ānic Recitation – Rethinking Sacred Sound in the Digital Age." *Journal of Islamic and Muslim Studies* 10, no. 1 (May): 55-83. <https://doi.org/10.2979/jims.00045>.
- Ahmad ibn Hanbal. 2001. *Musnad al-Imam Ahmad ibn Hanbal*. Edited by Shu'ayb al-Arna'ut, Adil Murshid, et al. Supervised by Abdullah ibn Abd al-Muhsin al-Turki. 1st ed. 50 vols. Beirut: Mu'assasat al-Risalah.
- Ali, Fatima, Karim Bouzoubaa, Frank Gelli, Boumediene Hamzi, and Suhair Khan. 2025. "Islamic Ethics and AI: An Evaluation of Existing Approaches to AI Using Trusteeship Ethics." *Philosophy & Technology* 38, no. 3 (August): 120. <https://doi.org/10.1007/s13347-025-00922-4>.
- Azwar, Azwar, and Abur Hamdi Usman. 2025. "Reimagining Hadith Scholarship in the Age of Artificial Intelligence: Insights From a PRISMA-Based Systematic Literature Review." *E-Jurnal Penyelidikan Dan Inovasi* 12, no. 6 (December): 43–66.

- <https://doi.org/10.53840/ejpi.v12i6.333>.
- Bashir, Muhammad Huzaifa, Aqil M. Azmi, Haq Nawaz, Wajdi Zaghoulani, Mona Diab, Ala Al-Fuqaha, and Junaid Qadir. 2022. "Arabic Natural Language Processing for Qur'anic Research: A Systematic Review." *Artificial Intelligence Review* 56, no. 7 (December): 6801-6854. <https://doi.org/10.1007/s10462-022-10313-2>.
- Darmu'in, Nasikhin, Darnoto, Aji Sofanudin, Muhammad Anas Maarif, and Joko Tri Haryanto. 2025. "Perceived Barriers to ChatGPT Integration in Islamic Studies Education." *Journal of International Students* 15, no. 11 (September): 141-164. <https://doi.org/10.32674/h99a4p06>.
- "Databases." n.d. <https://about.proquest.com/en/content-solutions/databases/>.
- Dr. Raquib's Commentary." *Philosophy & Technology* 36, no. 4 (December): 85. <https://doi.org/10.1007/s13347-023-00688-7>.
- Elmahjub, Ezieddin. 2023. "Artificial Intelligence (AI) in Islamic Ethics: Towards Pluralist Ethical Benchmarking for AI." *Philosophy & Technology* 36, no. 4 (November): 73. <https://doi.org/10.1007/s13347-023-00668-x>.
- Ettien, A'Llyn. 2013. "SpringerLink as a Platform for Electronic Books." *Journal of Electronic Resources in Medical Libraries* 10, no. 4 (November): 193-205. <https://doi.org/10.1080/15424065.2013.847702>.
- Fachrurrosi, Harie, and Tajul Arifin. 2024. "Penggunaan Teknologi Modern Dalam Penelitian Hadits." *Cakrawala Journal of Religious Studies and Global Society* 1, no. 2 (December): 159-165. <https://doi.org/10.63142/cakrawala.v1i2.62>.
- Ferrell, O. C., Dana E. Harrison, Linda K. Ferrell, Haya Ajjan, and Bryan W. Hochstein. 2024. "A Theoretical Framework to Guide AI Ethical Decision Making." *AMS Review* 14, no. 1-2 (April): 53-67. <https://doi.org/10.1007/s13162-024-00275-9>.
- Ghifari, Muhammad. 2025. "Validitas Data Hadis dalam Praktik Takhrij Hadis Menggunakan ChatGPT." *Islamic Texts: Journal of Tafsir and Hadith Studies* 1, no. 1 (September): 53-61. <https://doi.org/10.51875/islamictexts.v1i1.841>.
- Hassan, Muhammad Saufi. 2025. "Ilmu Terpesong Tok Guru AI." *Harian Metro*, January 19, 2025. <https://www.hmetro.com.my/utama/2025/01/1178254/ilmu-terpesong-tok-guru-ai>.
- Heilinger, Jan-Christoph. 2022. "The Ethics of AI Ethics. A Constructive Critique." *Philosophy & Technology* 35, no. 3 (July): 61. <https://doi.org/10.1007/s13347-022-00557-9>.
- Hoque, Mesbahul, A.Irwan Santeri Doll Kawaid, Mohd Sobri Ellias, and Shumsudin Yabi. 2025. "The Integration Of Ai In Hadith Studies: Challenges And Guidelines." *Al-Qanatir International Journal of Islamic Studies* 34, no. 8 (December): 89-94. <https://doi.org/10.64757/alqanatir.2025.3407/1309>.
- Hosni, Adawiah, Mohd Farhan Md Ariffin, and Hamdi Ishak. "Isu dan Cabaran ChatGPT Terhadap Pengajian Islam." *Al-Turath Journal of Al-Quran and Al-Sunnah* 8, no. 1 (2023): i-xvii. <https://doi.org/10.17576/turath-2023-0801-01>
- Ibn Majah. *Sunan Ibn Majah*. Edited by Muhammad Fu'ad Abd al-Baqi. Cairo: Dar Ihya' al-Kutub al-'Arabiyyah, n.d.
- Jukanti, Madhukar. 2025. "Understanding Natural Language Processing (NLP) Techniques." *Journal of Computer Science and Technology Studies* 7, no. 7 (July): 1005-1012. <https://doi.org/10.32996/jcsts.2025.7.7.112>.
- Kubaisi, Abdel Aziz Shaker Hamdan Al. 2024. "Ethics of Artificial Intelligence a Purposeful and Foundational Study in Light of the Sunnah of Prophet Muhammad." *Religions* 15 (11): 1300. <https://doi.org/10.3390/rel15111300>.
- Latifah, Sinta Nailul, and Wulan Indah Fatimaul Djamilah. 2024. "Penggunaan Chat GPT

- dalam Penerjemahan Bahasa Arab.” *Al-Dirosah: Jurnal Pendidikan Agama Islam* 1, no. 2. (December).
- Maha, Ali Talib, Zainab Abdullah Habtiter, Hazem Adnan Ahmed, and Yassin Khudair Mijbel. 2025. “Employing Artificial Intelligence Applications in the Service of Islamic Religion and Belief.” In *Lecture Notes in Networks and Systems*, 167-76. https://doi.org/10.1007/978-3-031-82377-0_15.
- Ma’arif, M. Syamsul, Ruston Nawawi, Moh. Badrus Sholichin, Umar Faruq, Hilmy Baihaqy Yussof, and Prabowo Adi Widayat. 2025. “Evaluating the Arabic–Indonesian Translation Quality of ChatGPT on Quranic and Hadith Texts.” *FIKRI Jurnal Kajian Agama Sosial Dan Budaya* 10, no. 2 (December): 789-810. <https://doi.org/10.25217/jf.v10i2.6629>.
- Muaad, Abdullah Y., Md Belal Bin Heyat, Faijan Akhtar, Usman Naseem, Wadea R. Naji, Suresha Mallappa, and Hanumanthappa J. 2025. “Artificial Intelligence for Text Analysis in the Arabic and Related Middle Eastern Languages: Progress, Trends, and Future Recommendations.” *International Journal of Intelligent Systems* 2025, no. 1 (July): 1-40. <https://doi.org/10.1155/int/6091900>.
- Nagarajan, Nivedhaa. 2024. “A Comprehensive Review Of Ai’s Dependence On Data.” *International Journal of Artificial Intelligence and Data Science (IJADS)*, 1. no. 1. (January): 1-11. <https://doi.org/10.13140/rg.2.2.27033.63840>.
- Nopiyanti. 2025. “Analisis Pembelajaran Al-Qur’an Dan Hadis Berbasis Artificial Intelligence Dalam Internalisasi Keterampilan Abad 21 Di Madrasah Ibtidaiyah”. *Al-Manar: Jurnal Komunikasi dan Pendidikan Islam*, 14, no. 1 (June): 45-55.
- Nori, Abdulwahed Jalal, and Homam Altabaa. 2025. “Reframing Sustainable Development through Islamic Futures Thinking: Ethical Foundations and Strategic Implications.” *Religions* 2025, no. 20 (July): 54-69. <https://irep.iium.edu.my/id/eprint/122027>.
- Shahrizal, Muhammad Ammar Shafiq, Siti Nur Balqis Shahrudin, Nurul Auni Hafifah Md Arif, Nur Najiyah Muhamad Yusoff, and Abdulloh Salaeh. 2024. “Pengajian Hadis Era Revolusi Industri 4.0: Isu Dan Cabaran.” *Ma’ālim Al-Qur’ān Wa al-Sunnah* 20, no. 2 (December): 274-286. <https://doi.org/10.33102/jmq.v20i2.485>.
- Susatyono, Dian Jarot. 2021. *Kecerdasan Buatan: Kajian Konsep dan Penerapan*. Yayasan Prima Agus Teknik. Semarang: Penerbit Yayasan Prima Agus Teknik. <https://penerbit.stekom.ac.id/index.php/yayasanpat/article/view/218>.
- Sani, Abdulmalik, and Muhammad Dayyabu Abdulmumini. 2025. “The Role of Artificial Intelligence (AI) and Digital Technology in Authenticating and Preserving Hadith Literature.” *Middle East Journal of Islamic Studies and Culture* 5, no. 2 (July): 122–129. <https://doi.org/10.36348/mejisc.2025.v05i02.002>.
- Thalgi, Mohammad. 2025. “AI Ethics in Islamic Contents: Applications per UNESCO Recommendations.” In *Studies in Systems, Decision and Control* 234 (April): 333-346. https://doi.org/10.1007/978-3-031-84636-6_28.