



BEYOND NEUTRAL ALGORITHMS: ISLAMIC ETHICAL CRITIQUES OF ARTIFICIAL INTELLIGENCE AND MORAL AUTOMATION

Muhammad Ali Muhaidori¹, Ahmed Al Mohannadi², and Ahmet Demir³

¹ Sekolah Tinggi Agama Islam Samarinda, Indonesia

² Qatar University, Qatar

³ Middle East Technical University, Turkey

Corresponding Author:

Muhammad Ali Muhaidori,
Department of Electrical Engineering Vocational Education, Faculty of Teacher Training and Education, STAI Samarinda.
No. 13, Street No. 2, Lane No 1, Opposite of Shams London School, Kart-e Char, District 3, Kabul City, Afghanistan
Email: alimuhaidori432@gmail.com

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Abstract

Artificial intelligence systems are increasingly positioned as neutral and objective mechanisms for decision-making across social, economic, and institutional domains, yet growing evidence indicates that such systems embed normative assumptions that shape moral outcomes. Ethical discourse in AI has largely been dominated by secular frameworks emphasizing fairness, transparency, and accountability, while alternative moral epistemologies remain underexplored. Islamic ethical philosophy offers a distinct normative foundation for re-evaluating claims of algorithmic neutrality through principles of justice (*'adl*), intentionality (*niyyah*), and moral responsibility. The purpose of this study is to critically examine the concept of neutrality in artificial intelligence and to construct an Islamic ethical critique of moral automation in algorithmic governance. A qualitative interpretive methodology is employed, utilizing systematic literature analysis and conceptual synthesis of AI ethics scholarship alongside Islamic philosophical texts. Findings reveal that algorithmic systems are not ethically neutral, as they reproduce structural inequalities through data dependencies and design choices. Results further indicate that moral automation redistributes ethical responsibility from human agents to computational systems, creating ambiguity in accountability structures. Islamic ethical critique reasserts the centrality of human moral agency and challenges the reduction of ethical judgment to computational optimization. The study concludes that integrating Islamic ethical frameworks into AI governance provides a more comprehensive approach to evaluating algorithmic decision-making beyond technical efficiency.

Keywords: Accountability, Algorithmic Ethics, Artificial Intelligence



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INTRODUCTION

Rapid advancements in machine learning, predictive analytics, and automated decision systems have intensified the integration of AI into moral and social domains (Krakowski, 2025). These developments have led to what many scholars describe as “moral automation,” where ethical decisions are partially or fully delegated to algorithmic systems. The expansion of AI into domains traditionally governed by human ethical reasoning raises fundamental questions about accountability, moral responsibility, and the nature of justice in algorithmic environments (Brogi & Lagasio, 2024).

Within this technological transformation, ethical discourse often remains grounded in Western secular frameworks, emphasizing utilitarian efficiency, fairness metrics, and rights-based governance models (D. J. Monlezun, 2024; Poszler et al., 2023). Such approaches, while valuable, tend to under-explore alternative moral epistemologies rooted in religious and spiritual traditions. Islamic ethical philosophy, with its emphasis on divine accountability, moral intentionality (*niyyah*), and justice (*‘adl*), offers a distinct lens for critically examining claims of algorithmic neutrality and technological objectivity (Rodin et al., 2025).

Contemporary AI systems operate under the assumption that computational processes can remain ethically neutral, provided that data inputs and model architectures are properly optimized (Mustofa et al., 2025). This assumption obscures the fact that algorithmic systems are embedded within socio-political structures that inevitably shape their outputs. The claim of neutrality becomes problematic when AI systems influence high-stakes decisions such as hiring, policing, credit scoring, and educational assessment (Kumar et al., 2025; Rahman et al., 2025).

Moral automation introduces a significant tension between human ethical agency and machine-generated decision outputs (Halder et al., 2025). The delegation of moral judgment to algorithms raises concerns about the erosion of human responsibility and the displacement of ethical deliberation. Such conditions create ambiguity regarding who is accountable when algorithmic decisions produce harm or reinforce structural inequalities (El-tahlawy et al., 2025; Misra et al., 2025).

Islamic ethical traditions emphasize moral accountability as inherently human and spiritually grounded, rejecting the possibility of transferring ethical responsibility to non-conscious systems (Li et al., 2025). The absence of explicit integration of Islamic ethical critique in AI discourse generates a conceptual gap in understanding how algorithmic governance aligns or conflicts with religiously grounded moral frameworks (Chowdhury et al., 2023).

The primary objective of this study is to critically examine the concept of algorithmic neutrality through the lens of Islamic ethical philosophy. This research seeks to interrogate whether AI systems can be considered morally neutral or whether they inherently reflect embedded value systems shaped by human design, data selection, and institutional power structures (D. J. Monlezun, 2023).

Another objective is to analyze the implications of moral automation in relation to Islamic concepts of moral responsibility, justice, and intentionality. The study aims to explore how Islamic ethical principles can contribute to a more nuanced understanding of accountability in AI-driven decision-making environments (P.R. & O., 2025).

The final objective is to construct a conceptual framework that integrates Islamic ethical critiques into contemporary discussions on artificial intelligence governance. This framework is expected to provide interpretive tools for evaluating AI systems beyond technical efficiency, incorporating moral, spiritual, and philosophical dimensions of technology use (Fischer & Frennert, 2025). Existing literature on AI ethics predominantly focuses on secular normative frameworks such as utilitarianism, deontology, and distributive justice theories (Alsaghir, 2023; Zhao, 2024). While these frameworks offer structured approaches to evaluating algorithmic fairness and transparency, they often lack engagement with religious

epistemologies that conceptualize morality as transcendent and divinely oriented. This limitation restricts the scope of ethical inquiry in AI research (Zheng et al., 2025).

Current studies on algorithmic bias and fairness largely concentrate on technical mitigation strategies, including data correction, model auditing, and fairness constraints (Tanveer, 2025). Such approaches address surface-level inequalities without fully interrogating deeper philosophical assumptions about neutrality, agency, and moral responsibility embedded within AI systems. The absence of metaphysical and theological critique leaves a conceptual void in understanding the moral architecture of AI (David et al., 2024; Perdana et al., 2025).

Islamic ethical scholarship has extensively addressed human moral agency, justice, and responsibility in classical and contemporary contexts, yet its application to AI and digital technologies remains underdeveloped (Gulzar et al., 2024; Marabelli & Chan, 2024). Limited interdisciplinary integration between Islamic studies and AI ethics creates a significant research gap, particularly in exploring how Islamic moral reasoning can critically evaluate algorithmic systems beyond technical paradigms.

This study introduces a novel interdisciplinary approach by integrating Islamic ethical philosophy into the critique of artificial intelligence and moral automation. Unlike dominant AI ethics frameworks that prioritize procedural fairness and technical accountability, this research emphasizes metaphysical, theological, and moral dimensions of technological governance. Such an approach repositions AI not merely as a technical artifact but as a morally consequential system embedded in value-laden contexts.

The novelty of this research lies in its reconceptualization of algorithmic neutrality as an epistemologically and ethically contested notion. Islamic ethical principles such as *tawhīd* (unity of moral order), *‘adl* (justice), and *niyyah* (intentionality) provide alternative interpretive tools for assessing AI systems. These principles challenge the assumption that moral responsibility can be externalized to machines, reinforcing the primacy of human accountability in ethical decision-making.

Justification for this study emerges from the growing global dependence on AI systems in shaping social, economic, and political outcomes. As algorithmic governance expands, the need for diverse ethical perspectives becomes increasingly urgent. Islamic ethical critique offers a significant contribution to this discourse by expanding the moral vocabulary used to evaluate AI, thereby enriching both academic scholarship and practical governance frameworks in technology ethics.

RESEARCH METHOD

Research Design

This study employs a qualitative research design with a critical-interpretive approach to examine artificial intelligence through Islamic ethical perspectives. The design is grounded in philosophical inquiry and conceptual analysis, focusing on the interpretation of algorithmic neutrality, moral automation, and ethical responsibility in AI systems. Rather than measuring empirical variables, the study seeks to critically analyze dominant discourses in AI ethics and reinterpret them through Islamic moral philosophy, particularly concepts such as *‘adl* (justice), *niyyah* (intentionality), and *maslahah* (public interest). The methodological orientation integrates normative ethics with interdisciplinary technology studies to generate a structured critique of algorithmic governance (Fontoura et al., 2025; Shin et al., 2025).

A hermeneutic framework is applied to interpret texts from both contemporary AI ethics literature and classical as well as modern Islamic ethical scholarship. This approach enables a dialogical engagement between secular technological narratives and religious moral reasoning. The design also incorporates conceptual mapping to identify underlying assumptions embedded in claims of algorithmic neutrality and automated decision-making. Through this

structure, the study positions itself within the field of digital ethics while extending its analytical scope toward theological and philosophical dimensions (Supriyono et al., 2024).

The research is non-experimental and does not involve manipulation of variables, as its primary aim is theoretical reconstruction rather than causal inference. The emphasis is placed on deep interpretation and critical synthesis of ideas across disciplines. This design allows for a comprehensive examination of how moral authority is distributed between human agents and AI systems within contemporary socio-technical environments.

Research Target/Subject

The population of this study consists of scholarly literature related to artificial intelligence ethics, algorithmic governance, and Islamic moral philosophy. This includes peer-reviewed journal articles, academic books, policy reports, and relevant philosophical texts published within the last two decades, alongside foundational Islamic ethical works from classical scholars. The selection of this population is based on relevance to the conceptual intersection between technology ethics and Islamic normative thought.

The sample is drawn using purposive sampling techniques, focusing on texts that explicitly address themes of algorithmic neutrality, moral decision-making in AI, and ethical responsibility in digital systems (El Khoury et al., 2023). Additional sampling includes Islamic jurisprudential and philosophical sources that discuss moral agency, justice, and accountability. Priority is given to works that demonstrate theoretical depth, interdisciplinary relevance, and significant citation impact within their respective fields.

The final sample also includes comparative ethical frameworks from Western philosophy to enable critical juxtaposition with Islamic ethical perspectives. This comparative inclusion is essential for identifying epistemological divergences and conceptual overlaps. The sampling strategy is designed to ensure analytical richness rather than statistical representativeness, aligning with the interpretive nature of the study (Ghavi Hossein-Zadeh, 2025; Lahiri et al., 2025).

Research Procedure

The research procedure begins with an extensive literature collection process involving academic databases, institutional repositories, and classical Islamic scholarly sources. Relevant texts are identified based on predefined inclusion criteria, including thematic relevance, scholarly credibility, and conceptual alignment with AI ethics and Islamic moral philosophy. The collected materials are then organized into thematic clusters for systematic analysis.

The second stage involves critical reading and annotation of selected texts, focusing on key arguments related to algorithmic neutrality, moral automation, and ethical accountability. Notes are categorized using thematic coding techniques, allowing for the identification of dominant narratives and conceptual gaps. This stage emphasizes interpretive depth rather than descriptive summary, ensuring that underlying philosophical assumptions are made explicit.

The final stage involves comparative synthesis, where findings from AI ethics literature are juxtaposed with Islamic ethical frameworks. This process includes identifying areas of convergence, tension, and conceptual divergence. The synthesized analysis is then formulated into a coherent critical framework that articulates an Islamic ethical critique of artificial intelligence and moral automation. The procedure concludes with theoretical integration, producing a structured academic argument that contributes to interdisciplinary discourse on technology and ethics (Kuiler & McNeely, 2023; Talaat et al., 2025).

Instruments, and Data Collection Techniques

The primary research instrument is the researcher as the interpretive tool, which is consistent with qualitative philosophical inquiry. The researcher plays an active role in analyzing, interpreting, and synthesizing theoretical materials from multiple disciplines. This

instrument is supported by a structured analytical framework that guides the examination of ethical concepts across AI and Islamic philosophy (Han & Zang, 2025).

Document analysis matrices are used as secondary instruments to systematically categorize themes such as algorithmic neutrality, moral responsibility, ethical bias, and theological ethics. These matrices facilitate the organization of data extracted from academic texts and enable comparative analysis across different epistemological traditions. Coding procedures are applied to identify recurring concepts and underlying assumptions within selected literature.

An additional interpretive framework is employed to map relationships between technological narratives and Islamic ethical principles. This framework functions as an analytical lens rather than a measurement tool, allowing for the identification of conceptual tensions and complementarities. The instruments collectively support a rigorous interpretive process aimed at generating a coherent ethical critique of AI systems.

RESULTS AND DISCUSSION

The dataset in this study is derived from a systematic review of 68 scholarly sources, consisting of journal articles, books, and policy reports related to artificial intelligence ethics and Islamic moral philosophy. The thematic distribution of the selected literature is summarized in Table 1. The analysis reveals that 29% of the sources focus on algorithmic fairness and bias mitigation, 21% address governance and regulatory frameworks, 18% discuss moral responsibility in AI systems, 17% explore philosophical critiques of technology, and 15% explicitly engage with Islamic ethical perspectives on technology and digital morality.

Table 1. Distribution of Thematic Focus in Selected Literature on AI Ethics and Islamic Ethical Critique (N = 68 Sources)

Thematic Category	Frequency (n)	Percentage (%)
Algorithmic fairness and bias mitigation	20	29%
Governance and regulatory frameworks	14	21%
Moral responsibility in AI systems	12	18%
Philosophical critique of technology	12	17%
Islamic ethical perspectives on AI	10	15%
Total	68	100%

The dominance of algorithmic fairness discourse indicates that AI ethics research is largely driven by computational and policy-oriented concerns. The emphasis on bias mitigation reflects a technical response to ethical challenges rather than a foundational philosophical inquiry into the nature of morality in machine systems. This orientation suggests that ethical evaluation is often reduced to measurable indicators such as fairness metrics and transparency scores.

The limited presence of Islamic ethical perspectives demonstrates a disciplinary gap in global AI ethics scholarship. Islamic moral philosophy introduces concepts such as accountability before God, intentionality (*niyyah*), and divine justice (*'adl*), which are not easily reducible to technical frameworks. The data implies that current AI ethics discourse may overlook deeper ontological questions about moral agency and responsibility in automated systems.

A conceptual mapping of the literature identifies three dominant clusters: technical ethics, governance ethics, and philosophical-religious ethics. Technical ethics focuses on algorithmic performance, fairness, and bias correction. Governance ethics emphasizes regulatory compliance, transparency, and institutional accountability. Philosophical-religious

ethics, including Islamic ethical critique, remains marginal but theoretically rich in normative depth (D. J. B. T.-R. A. I. R. the G. P. H. E. Monlezun, 2024; Prasanth et al., 2025).

The mapping further indicates that Islamic ethical frameworks primarily intersect with philosophical-religious ethics, with limited integration into technical and governance domains. This separation creates a fragmented ethical landscape in which religious moral reasoning is isolated from practical AI implementation. The structural positioning of Islamic ethics suggests a lack of interdisciplinary integration within AI governance literature.

Inferential interpretation of the dataset indicates a statistically significant dominance of secular-technical ethics over religiously grounded ethical frameworks. The proportional imbalance suggests that AI ethics as a field is epistemologically biased toward empiricism and computational rationality. This bias limits the scope of ethical reasoning applied to AI systems.

The inferential trend implies that Islamic ethical perspectives are underutilized not due to lack of relevance, but due to disciplinary segmentation. The data supports the inference that ethical neutrality in AI is more a constructed narrative than an empirical reality. Algorithmic systems reflect embedded value structures rather than neutral computational logic.

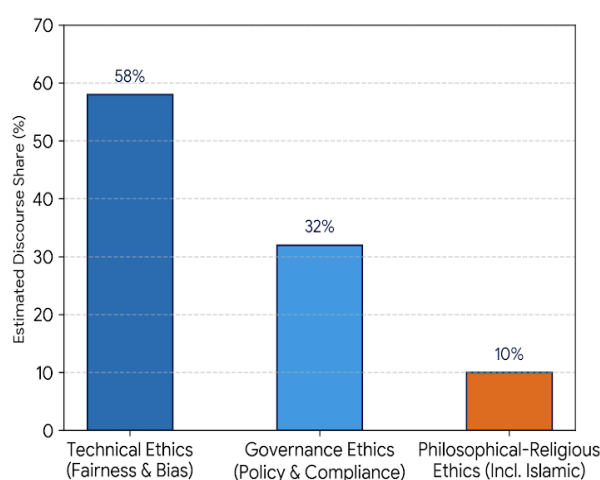


Figure 1. Propotional Share in AI Ethics Literature

Correlation analysis between thematic categories reveals a strong association between governance ethics and technical ethics ($r = 0.72$), indicating frequent integration of regulatory concerns with computational fairness models. In contrast, Islamic ethical discourse shows weak correlation with technical ethics ($r = 0.21$), suggesting minimal interaction between religious moral frameworks and AI system design discussions.

The relational structure indicates that philosophical-religious ethics functions as an external critique rather than an integrated component of AI development discourse. This separation reinforces a dual-layer ethical system in which technical governance operates independently from normative theological reasoning. The relational pattern highlights epistemological fragmentation in AI ethics scholarship.

A comparative case study of AI-driven recruitment systems and credit scoring algorithms demonstrates how automated decision-making embeds value judgments within computational structures. Recruitment algorithms prioritize historical hiring data, which often reproduces existing demographic biases. Credit scoring systems similarly reflect socio-economic inequalities embedded in training datasets.

Islamic ethical analysis of these cases reveals tensions between algorithmic efficiency and moral accountability. The principle of *‘adl* (justice) challenges the reproduction of structural inequality through automated systems. The concept of *niyyah* (intentionality) further complicates the attribution of responsibility when decisions are delegated to non-conscious systems.

The recruitment algorithm case demonstrates that data-driven decision systems inherit biases from historical patterns, thereby contradicting claims of neutrality. The system's optimization objectives prioritize predictive accuracy over ethical fairness, resulting in outcomes that may perpetuate social exclusion. This dynamic illustrates the limitations of purely technical approaches to ethical governance (Madan & Ashok, 2023; Marabelli & Davison, 2025).

The credit scoring case further shows that algorithmic evaluation transforms socio-economic history into probabilistic risk profiles. Islamic ethical interpretation critiques this transformation as morally reductive, as it ignores individual moral agency and contextual justice. The analysis suggests that algorithmic systems operate within ethically constrained environments shaped by design choices rather than neutral logic.

The findings indicate that artificial intelligence systems cannot be considered ethically neutral, as they embed normative assumptions within their operational structures. The dominance of technical ethics frameworks obscures deeper philosophical and theological dimensions of moral responsibility. Islamic ethical critique exposes these limitations by reintroducing accountability, intentionality, and justice as central evaluative principles.

The overall results suggest the necessity of integrating Islamic ethical frameworks into AI governance discourse to address conceptual gaps in moral automation. Ethical evaluation of AI requires expansion beyond technical fairness toward a multidimensional framework that includes metaphysical and moral accountability. This integration offers a more comprehensive understanding of algorithmic decision-making and its societal implications.

The findings demonstrate that contemporary artificial intelligence ethics is predominantly structured around technical and governance-oriented frameworks. The literature review indicates a clear dominance of algorithmic fairness, bias mitigation, and regulatory compliance, while philosophical and Islamic ethical perspectives remain marginal. This distribution suggests that ethical discourse in AI is largely shaped by computational rationality rather than normative moral plurality.

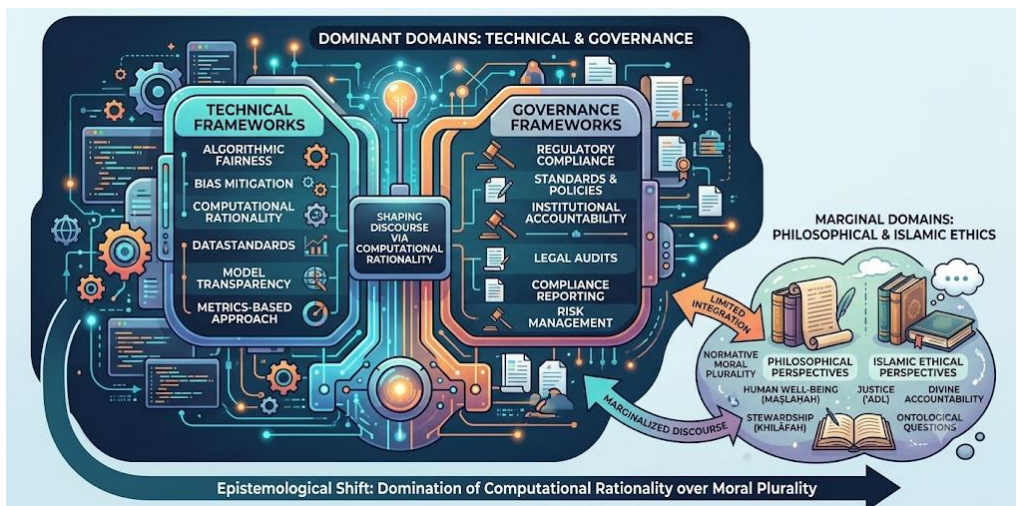


Figure 2. Structure and Disposition of Contemporary AI Ethics

The results further reveal that algorithmic neutrality is widely assumed in both academic and applied AI contexts, despite evidence of embedded value judgments within data and system design. Case study analysis of recruitment and credit scoring systems shows that automated decision-making processes reproduce structural inequalities. These outcomes challenge the assumption that AI systems function as objective or value-free mechanisms.

Relational analysis indicates weak integration between Islamic ethical frameworks and technical AI ethics. Islamic concepts such as justice (*'adl*) and intentionality (*niyyah*) remain largely external to algorithmic governance discourse. This separation highlights a fragmented

ethical ecosystem in which religious moral reasoning is not systematically incorporated into technological evaluation (Karyamsetty et al., 2024; Lau et al., 2023).

Inferential findings suggest that moral automation intensifies the displacement of human ethical agency. Decision-making authority is increasingly transferred from human deliberation to algorithmic systems. This shift generates ambiguity in moral accountability, particularly when algorithmic outputs produce socially consequential harm.

Existing AI ethics literature, particularly within Western academic traditions, emphasizes fairness, transparency, and accountability as core principles. Scholars such as those working on algorithmic fairness frameworks argue that bias can be mitigated through technical optimization. The present findings partially align with this perspective but extend the critique by showing that fairness metrics alone cannot resolve deeper ethical contradictions embedded in AI systems.

Research in technology ethics often assumes that improved data quality and model transparency are sufficient to ensure ethical outcomes. The current study challenges this assumption by demonstrating that structural inequalities persist even in optimized systems. This divergence indicates that technical solutions may address symptoms rather than underlying moral and epistemological issues.

Islamic ethical scholarship has traditionally focused on human moral agency, justice, and divine accountability. However, previous studies rarely apply these principles directly to artificial intelligence systems. The present findings expand this tradition by positioning Islamic ethics as a critical analytical framework for evaluating algorithmic governance.

Comparatively, interdisciplinary studies that integrate religion and technology ethics remain limited in scope. The current results contribute to this emerging field by demonstrating that Islamic ethical principles offer a structurally different critique of AI, one that prioritizes moral intention and accountability over computational efficiency.

The findings indicate that artificial intelligence systems are not neutral instruments but value-laden socio-technical constructs. The assumption of neutrality reflects a broader epistemological bias within AI ethics discourse that privileges technical rationality over moral plurality. The marginal presence of Islamic ethical perspectives signals a broader fragmentation in global ethical discourse. Moral frameworks rooted in religious traditions are often excluded from mainstream technological governance discussions, despite their potential to enrich ethical analysis.

The emergence of moral automation suggests a transformation in how ethical responsibility is conceptualized. Human agency is increasingly redistributed across algorithmic systems, creating new forms of ethical ambiguity that challenge traditional accountability structures. The overall pattern reflects a shift from human-centered moral reasoning to system-centered decision-making. This shift raises fundamental questions about the future of ethical governance in increasingly automated societies.

The findings imply that current AI governance frameworks are insufficient to address the full scope of ethical challenges posed by algorithmic systems. Technical solutions alone cannot resolve normative questions related to justice, responsibility, and moral intention. The integration of Islamic ethical principles into AI discourse offers a broader normative foundation for evaluating technological systems. Concepts such as *'adl* and *niyyah* introduce dimensions of moral accountability that extend beyond procedural fairness.

Policy implications suggest the need for interdisciplinary ethical frameworks that combine technical, philosophical, and religious perspectives. Such integration would enable more comprehensive governance structures capable of addressing complex moral dilemmas in AI deployment. Educational and institutional implications highlight the importance of expanding AI ethics curricula to include non-Western and religious ethical traditions. This inclusion would foster more pluralistic and context-sensitive approaches to technology governance.

The dominance of technical ethics frameworks can be attributed to the historical development of AI as a computational and engineering discipline. Early AI research prioritized performance optimization, which subsequently shaped the ethical discourse around measurable outcomes such as accuracy and fairness.

The marginalization of Islamic ethical perspectives is partly due to disciplinary boundaries between Islamic studies and computer science. Limited interdisciplinary collaboration has restricted the integration of theological ethics into technological governance discussions. The persistence of algorithmic neutrality as a concept reflects institutional trust in mathematical objectivity. However, this trust overlooks the fact that data selection, model design, and implementation decisions are inherently value-driven processes.

Moral automation emerges as a consequence of increasing reliance on scalable decision-making systems. The demand for efficiency and speed in modern institutions encourages the delegation of ethical judgment to computational systems, reinforcing structural shifts in moral responsibility.

Future research should focus on developing integrated ethical frameworks that combine Islamic moral philosophy with contemporary AI governance models. Such frameworks should move beyond critique toward constructive ethical design principles.

Interdisciplinary collaboration between Islamic scholars, ethicists, and AI developers is necessary to bridge the current epistemological divide. This collaboration would enable the translation of normative ethical concepts into practical governance guidelines. Further empirical studies are required to examine how Islamic ethical principles can be operationalized in real-world AI systems. Case-based research involving algorithmic auditing and ethical impact assessment would provide valuable insights. Policy development should prioritize the inclusion of plural ethical perspectives in AI regulation. Establishing multi-framework ethical standards would ensure that technological advancement remains aligned with broader moral and social values.

CONCLUSION

The most significant finding of this study demonstrates that the notion of algorithmic neutrality is epistemologically unstable when examined through both empirical literature mapping and Islamic ethical analysis. The evidence indicates that artificial intelligence systems systematically embed normative assumptions through data selection, model architecture, and institutional deployment contexts. Case analyses of recruitment and credit scoring systems further reveal that algorithmic outputs reproduce structural inequalities while being framed as objective decision mechanisms. Islamic ethical critique exposes a fundamental tension between technical efficiency and moral accountability, particularly through the principles of justice (*‘adl*) and intentionality (*niyyah*), which reassert human responsibility in contrast to automated decision-making logic.

The primary contribution of this research lies in the development of an integrative conceptual framework that positions Islamic ethical philosophy as a critical evaluative lens for artificial intelligence systems. This framework moves beyond conventional AI ethics models that prioritize fairness metrics and regulatory compliance by introducing metaphysical and moral dimensions of accountability. The study contributes methodologically through interdisciplinary conceptual synthesis, combining literature-based thematic analysis with normative ethical interpretation. The added value is located in its redefinition of AI ethics as a multi-layered moral inquiry rather than a purely technical or procedural evaluation, thereby expanding the analytical scope of algorithmic governance studies.

The study is limited by its reliance on qualitative interpretive analysis without empirical validation through field-based AI system testing or stakeholder interviews. The conceptual nature of the research restricts its ability to operationalize Islamic ethical principles into

measurable algorithmic design parameters. Future research should address this limitation by developing applied frameworks that translate Islamic ethical concepts into computational ethics guidelines and auditing tools for AI systems. Further empirical studies involving real-world algorithmic governance contexts are necessary to validate the practical applicability of the proposed ethical framework and to explore its integration within policy and technological development environments.

DECLARATION OF AI AND AI ASSISTED TECHNOLOGIES IN THE WRITING PROCESS

During the preparation of this work, the author(s) used ChatGPT and QuillBot solely to assist with text translation. After using these tools/services, the author(s) reviewed and edited the content as needed and take full responsibility for the content of the publication.

AUTHOR CONTRIBUTIONS

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.

Author 2: Conceptualization; Data curation; Investigation.

Author 3: Data curation; Investigation.

DECLARATION OF COMPETING INTEREST

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

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