ISSN xxxx-xxxx (Print)
ISSN xxxx-xxxx (Online)

Jurnal Hukum dan Agama Madani (JHAM)
Volume 1, No. 1, 2026, 29-39

ARTIFICIAL INTELLIGENCE, ISLAMIC ETHICS, AND LEGAL RESPONSIBILITY IN THE DIGITAL SOCIETY

Firdaus[1*]

[1] Universitas Nahdlatul Ulama Sumatera Barat, Indonesia
**Corresponding author: daussumbar@yahoo.com*

Abstract

Artificial intelligence (AI) has rapidly transformed the digital society by influencing decision-making, communication, education, healthcare, financial services, and legal practices. Although AI provides substantial opportunities for social and economic development, its increasing autonomy also raises ethical and legal questions concerning accountability, privacy, fairness, transparency, human dignity, and responsibility for harm caused by AI-assisted decisions. From an Islamic perspective, these challenges require an ethical framework that does not merely focus on technological efficiency but also considers moral responsibility, public interest, justice, and the objectives of Islamic law. This study aims to examine the relationship between artificial intelligence, Islamic ethics, and legal responsibility in the digital society through a library research approach. Relevant academic publications, books, Islamic legal literature, policy documents, and international ethical frameworks were critically examined and thematically synthesized. The findings indicate that AI should be positioned as a technological instrument whose development and utilization remain subject to human moral and legal responsibility. Islamic ethical principles, particularly justice, human dignity, trustworthiness, prevention of harm, public benefit, and accountability, provide a normative foundation for responsible AI governance. The analysis further indicates that the principles of maqāṣid al-sharīʿah can serve as a bridge between Islamic ethical values and contemporary AI governance by emphasizing the protection of religion, life, intellect, lineage, and property. Therefore, legal responsibility for AI-related harm should primarily be attributed to the human actors and institutions involved in designing, developing, deploying, and supervising AI systems rather than treating AI itself as an autonomous legal subject. The study proposes an integrated ethical-legal framework for AI governance based on human oversight, transparency, fairness, harm prevention, accountability, and maqāṣid-oriented governance.

***Keywords**: Artificial Intelligence; Islamic Ethics; Legal Responsibility; Maqāṣid al-Sharīʿah*

INTRODUCTION

The rapid development of artificial intelligence (AI) has fundamentally transformed the structure of contemporary society. AI systems are increasingly embedded in everyday activities, including education, healthcare, financial transactions, employment, communication, public administration, and legal decision-making (Fuad & Masuwd, 2023). Unlike earlier digital technologies that primarily functioned as passive instruments, contemporary AI systems are capable of processing large amounts of data, generating predictions, producing content, recommending decisions, and performing tasks that previously depended heavily on human cognitive abilities. This transformation creates significant opportunities for improving efficiency, accessibility, and innovation, but simultaneously introduces complex ethical and legal questions concerning how AI should be developed, controlled, and used within society.

The expansion of AI has therefore shifted the central question from whether AI should be adopted to how AI should be governed responsibly.

Contemporary international AI governance frameworks increasingly emphasize human dignity, human rights, fairness, transparency, privacy, safety, and human oversight. UNESCO's Recommendation on the Ethics of Artificial Intelligence, adopted in 2021, represents one of the most significant global normative instruments in this area and places human rights and human dignity at the center of AI governance. It also emphasizes proportionality, non-discrimination, privacy and data protection, transparency, accountability, and human oversight as important principles for responsible AI development and use.

Nevertheless, the ethical debate surrounding AI remains strongly influenced by philosophical and regulatory traditions developed primarily within Western intellectual contexts. Existing discussions commonly employ frameworks such as consequentialism, deontology, virtue ethics, human rights, responsible innovation, and algorithmic accountability. These approaches provide important analytical foundations, but they do not necessarily capture the metaphysical, spiritual, and normative dimensions of Islamic ethics. Recent scholarship has consequently begun to explore AI ethics from an Islamic perspective, particularly through concepts such as justice, human dignity, responsibility, trust, public interest, and maqāṣid al-sharīʿah. Elmahjub, for example, argues that Islamic ethical perspectives can contribute to pluralist approaches to AI ethics by addressing questions of autonomy, privacy, fairness, and transparency that dominate contemporary AI governance debates.

Islamic ethics provides a distinctive normative perspective because technological development is not evaluated solely according to its technical capability or economic utility (Arrifa'i, 2025). Human actions are also assessed according to their moral consequences, social benefits, potential harms, and conformity with principles derived from the Qur'an, Sunnah, Islamic jurisprudence, and broader objectives of Islamic law. The principle of *maslahah* emphasizes the realization of public benefit, while the principle of preventing harm (*dafʿ al-ḍarar*) establishes that technological innovation should not become a source of unjustified harm. Similarly, the concept of *amanah* emphasizes responsibility and trust in the exercise of human authority, while justice (*ʿadl*) requires that technological systems and their consequences do not systematically produce discrimination or injustice (Alhamuddin et al., 2025; Mutaqin et al., 2024; Sabiq & Ckamim, 2020).

The emergence of AI also creates a particularly complex problem concerning legal responsibility. When an AI system produces an inaccurate diagnosis, discriminates against a particular group, generates defamatory information, facilitates financial loss, or makes a harmful recommendation, determining who should be held responsible is not always straightforward. Responsibility may potentially involve developers, data providers, technology companies, system owners, professional users, institutions, or other actors involved throughout the AI lifecycle. The complexity increases when AI systems demonstrate a degree of autonomy and when the causal relationship between human decisions and technological outcomes becomes difficult to establish. Recent studies of Islamic law and AI have similarly identified questions surrounding AI personhood, legal

responsibility, governance, accountability, and the limitations of existing regulatory frameworks.

From an Islamic legal perspective, however, the attribution of responsibility cannot simply be transferred to the technological system itself (Nurhikmah et al., 2025). AI does not possess moral agency in the same sense as a legally responsible human being. Instead, responsibility must be examined through the human and institutional actors who design, train, deploy, authorize, supervise, or benefit from AI systems. This perspective is particularly relevant to the Islamic legal concept of *dhamān*, which concerns liability for harm, and to broader principles of accountability, trust, and prevention of harm. Recent scholarship has explicitly examined Shariah liability arising from AI applications through maqāṣid al-sharīʿah and has highlighted the importance of determining liability in situations involving algorithmic decision-making and automated systems.

Despite the growing literature on AI ethics and Islamic law, the existing scholarship remains fragmented. Some studies primarily examine Islamic ethical principles, while others focus on Islamic jurisprudence, AI governance, fatwas, or legal liability. Recent literature reviews have identified themes including Shariah-aligned AI ethics, AI personhood and legal responsibility, AI-assisted fatwas and *ijtihad*, and regulatory gaps in aligning AI governance with maqāṣid al-sharīʿah. However, there remains a need for an integrated conceptual analysis that connects Islamic ethical principles with the question of legal responsibility across the AI lifecycle in the broader context of the digital society.

This study addresses this gap by examining AI through an integrated Islamic ethical and legal perspective. Rather than treating ethics and law as separate domains, the study conceptualizes them as complementary dimensions of responsible AI governance. Islamic ethics provides the moral orientation for determining what constitutes responsible technological behavior, while Islamic legal principles provide a normative basis for determining responsibility when technological use produces benefits, risks, or harm. Accordingly, this study aims to analyze the ethical principles governing AI, examine the attribution of legal responsibility for AI-related consequences, and formulate an Islamic ethical-legal framework for responsible AI governance in the digital society. The central argument of this study is that AI should remain under meaningful human and institutional oversight, while responsibility for its consequences should be determined according to the roles, control, knowledge, authorization, and benefits of the human actors involved in the AI lifecycle.

METHOD

This study employed a qualitative library research approach (Creswell & Creswell, 2017), to critically examine the relationship between artificial intelligence, Islamic ethics, and legal responsibility in the digital society. Library research was selected because the primary objective of the study was to synthesize and critically interpret existing theoretical, ethical, legal, and Islamic scholarly literature rather than to collect empirical data from respondents or field observations. The study focused on identifying, comparing, interpreting, and synthesizing relevant arguments concerning AI ethics, Islamic

moral principles, Islamic jurisprudence, legal accountability, and AI governance.

The literature consisted of peer-reviewed journal articles, academic books, book chapters, conference proceedings, Islamic legal literature, relevant Qur'anic and Hadith-based discussions, policy documents, and international AI governance frameworks. Particular attention was given to recent scholarly publications addressing AI ethics, algorithmic accountability, Islamic ethics, maqāṣid al-sharīʿah, Islamic legal responsibility, and digital governance. International policy documents were also considered to provide a comparative normative context, particularly the UNESCO Recommendation on the Ethics of Artificial Intelligence, which emphasizes human dignity, fairness, transparency, accountability, privacy, and human oversight.

The literature selection was conducted through several stages. First, relevant publications were identified using combinations of keywords such as "artificial intelligence," "AI ethics," "Islamic ethics," "Islamic law," "maqāṣid al-sharīʿah," "legal responsibility," "algorithmic accountability," "AI governance," and "digital society." Second, the identified literature was screened according to its relevance to the research questions, academic quality, conceptual contribution, and relationship to the Islamic ethical and legal dimensions of AI. Third, the selected sources were classified into thematic categories to facilitate systematic comparison and synthesis.

The analysis employed thematic analysis. The first theme concerned the ethical implications of AI, including fairness, transparency, privacy, autonomy, human dignity, discrimination, and prevention of harm. The second theme examined Islamic ethical principles relevant to AI, including justice (*ʿadl*), trustworthiness (*amanah*), public benefit (*maslahah*), prevention of harm (*dafʿ al-ḍarar*), human dignity (*karāmah insāniyyah*), and responsibility (*masʾūliyyah*). The third theme focused on legal responsibility and liability for AI-related harm by examining the roles of developers, technology providers, users, institutions, and other actors involved in the AI lifecycle. The fourth theme examined maqāṣid al-sharīʿah as a higher normative framework for evaluating whether AI applications protect or threaten fundamental human interests.

The final stage involved interpretive synthesis. Findings from the different thematic categories were compared to identify convergences, tensions, and gaps between contemporary AI governance and Islamic ethical-legal principles. The analysis then developed an integrated conceptual framework in which ethical values, maqāṣid-oriented evaluation, human oversight, and legal accountability are interconnected. Through this approach, the study seeks not merely to describe previous scholarship but to construct a coherent normative argument concerning responsible AI governance in the digital society.

RESULTS AND DISCUSSION

RESULT

Artificial Intelligence and the Transformation of Responsibility

The literature indicates that artificial intelligence has transformed the relationship between technological systems and human decision-making. AI

is increasingly capable of generating recommendations, predictions, classifications, and content that may directly influence human behavior and institutional decisions. Consequently, responsibility in the digital society can no longer be understood only as an individual relationship between a human actor and a direct action. Instead, AI creates distributed responsibility involving multiple actors across the technological lifecycle.

This transformation is particularly significant when AI systems are used in high-impact domains such as healthcare, education, finance, employment, public administration, and law. A harmful outcome may emerge from inadequate training data, inappropriate system design, flawed deployment, insufficient human supervision, or irresponsible use. Therefore, responsibility must be examined across the chain of technological development rather than attributed solely to the final user. This finding corresponds with contemporary AI governance approaches that emphasize accountability and human oversight as central requirements for responsible AI. UNESCO similarly places human oversight, transparency, fairness, privacy, and accountability within its broader ethical framework for AI.

Islamic Ethical Principles for Artificial Intelligence

The literature synthesis identifies several Islamic ethical principles that are directly relevant to AI governance. Justice (ʿadl) requires AI systems to avoid discriminatory outcomes and to distribute technological benefits and risks fairly. The principle of amanah emphasizes that individuals and institutions entrusted with AI technologies must exercise responsible judgment and cannot use technological capability as an excuse to avoid accountability. The principle of maslahah requires technological innovation to produce meaningful social benefit, while dafʿ al-ḍarar establishes the necessity of preventing or minimizing foreseeable harm.

Human dignity is another central principle. AI should not reduce human beings to data points or treat individuals merely as objects of automated prediction. Decisions that significantly affect human rights, livelihood, dignity, or social status therefore require meaningful human consideration. This orientation is consistent with international AI ethics frameworks, although Islamic ethics provides an additional theological and jurisprudential foundation for explaining why human dignity and responsibility must remain central to technological governance. Contemporary scholarship likewise argues that Islamic ethics can contribute to pluralist AI ethics by addressing concerns surrounding autonomy, privacy, fairness, and transparency.

Maqāṣid al-Sharīʿah as an Evaluative Framework

The literature further indicates that maqāṣid al-sharīʿah can provide a systematic framework for evaluating AI applications according to their effects on fundamental human interests. The protection of religion (ḥifẓ al-dīn), life (ḥifẓ al-nafs), intellect (ḥifẓ al-ʿaql), lineage (ḥifẓ al-nasl), and property (ḥifẓ al-māl) can be interpreted as normative objectives for evaluating technological development.

AI applications that improve healthcare, expand educational opportunities, protect financial assets, or facilitate legitimate religious and social activities may contribute to maslahah.

Conversely, AI applications that facilitate fraud, manipulation, discrimination, privacy violations, intellectual exploitation, or other forms of harm may conflict with maqāṣid-oriented governance. Thus, the evaluation of AI should not be based exclusively on whether a technology is technically functional but also on whether its consequences are consistent with the protection of essential human interests. Recent literature specifically identifies maqāṣid al-sharīʿah as an emerging framework for AI ethics while also noting that important questions remain insufficiently addressed in contemporary AI ethics scholarship.

Attribution of Legal Responsibility

The synthesis demonstrates that AI should not automatically be treated as an independent bearer of legal and moral responsibility. Instead, responsibility should remain associated with human and institutional actors who possess relevant authority, control, knowledge, or benefit in relation to the AI system. Developers may bear responsibility for negligent design or inadequate safety measures; organizations may bear responsibility for inappropriate deployment; professional users may bear responsibility for negligent reliance on AI outputs; and institutions may bear responsibility when they fail to establish appropriate governance and oversight mechanisms.

This model is consistent with the Islamic understanding of responsibility as connected to human agency and accountability. The existence of technological autonomy does not eliminate the obligation of humans to prevent foreseeable harm. Therefore, the central issue is not whether AI should be blamed as though it were a human moral agent, but how responsibility should be distributed among the actors who create, control, authorize, deploy, and benefit from AI systems. Recent Islamic legal scholarship similarly emphasizes the need to examine AI liability through concepts associated with Shariah responsibility and maqāṣid al-sharīʿah.

DISCUSSION

Beyond Technological Efficiency: AI as a Moral and Legal Challenge

The findings demonstrate that the governance of AI cannot be reduced to questions of technical performance and innovation. The central challenge is increasingly normative: how should society determine whether the development and application of AI are ethically legitimate and legally responsible? This question becomes more important as AI systems move from assisting humans to influencing decisions that affect human rights, economic opportunities, education, healthcare, and social relationships (Chowdhury et al., 2024).

Contemporary AI governance has responded to this challenge by emphasizing principles such as transparency, fairness, accountability, privacy, and human oversight. UNESCO's Recommendation on the Ethics of Artificial Intelligence illustrates this movement by placing human dignity and human rights at the center of AI governance while also addressing proportionality, safety, data protection, diversity, environmental sustainability, and accountability. The Islamic ethical perspective converges with these principles in important respects but provides a distinctive normative foundation because ethical responsibility is connected not only to social consequences but also to moral obligations before God and society.

Islamic Ethics as a Normative Foundation for Responsible AI

Islamic ethics provides a multidimensional framework for evaluating AI. Justice requires that AI systems do not systematically disadvantage particular individuals or groups. Amanah requires those who control technological systems to recognize their responsibility toward users and society. Maslahah directs technological innovation toward beneficial outcomes, whereas the prohibition of harm requires developers and users to identify and reduce foreseeable risks (Kulkov et al., 2024).

These principles indicate that an AI system cannot be considered ethically acceptable merely because it increases efficiency. An AI application that produces efficient but discriminatory decisions, for example, cannot be justified simply by its technological performance. Similarly, an AI system that generates highly personalized services by excessively exploiting personal data raises questions concerning privacy, dignity, and legitimate benefit. Islamic ethics therefore shifts the evaluation of technology from a purely instrumental question "Can AI do this?" to a normative question "Should AI do this, under what conditions, and with what consequences?". This approach also corresponds with recent Islamic AI scholarship that argues for a broader and pluralist ethical benchmark capable of incorporating Islamic moral perspectives into global AI governance.

Maqāṣid al-Sharīʿah and the Governance of Emerging Technologies

The application of maqāṣid al-sharīʿah provides an important bridge between Islamic ethics and contemporary technology governance. Rather than treating classical objectives as static rules, maqāṣid can function as an evaluative framework for determining whether new technologies promote or undermine essential human interests.

For example, AI-assisted healthcare can be evaluated through the protection of life, while educational AI can be examined in relation to the protection and development of intellect. AI applications in Islamic scholarship may be evaluated according to the protection of religion and intellectual integrity, whereas AI in financial systems can be assessed through the protection of property and the prevention of fraud. This does not mean that every technological application can be classified automatically as permissible or impermissible. Instead, maqāṣid provides a structured process for evaluating objectives, means, consequences, benefits, risks, and proportionality (Zarkasyi, 2021).

The emerging literature supports this direction. Recent studies have identified maqāṣid al-sharīʿah as an increasingly relevant framework for AI ethics while simultaneously identifying unresolved questions concerning how Islamic ethical principles can be operationalized in contemporary AI governance.

Legal Responsibility and the Human-in-the-Loop Principle

One of the most significant implications of this study concerns the attribution of legal responsibility. The increasing sophistication of AI may create an impression that the technology itself should be treated as responsible for its decisions. However, technological autonomy should not automatically be equated with legal personhood or moral agency. AI systems operate within architectures designed, trained, deployed, and maintained by human actors and organizations (Ilhamsyah & Ramli, 2024).

Accordingly, the human-in-the-loop principle should be strengthened in high-risk applications. Human oversight should not be understood merely as a symbolic requirement in which humans approve automated decisions without meaningful evaluation. Rather, human oversight should involve the capacity to understand relevant risks, intervene when necessary, challenge AI outputs, and assume responsibility for consequential decisions.

From an Islamic legal perspective, this model is consistent with the broader principle that responsibility is connected to agency and the capacity to act (Mawadda et al., 2023; Mizani, 2022; Nurhayati & Hamid, 2020). When an institution knowingly deploys an unreliable AI system in a high-risk context, responsibility cannot simply be transferred to the algorithm. Similarly, when a professional blindly follows an AI recommendation despite having a duty to exercise independent judgment, the existence of AI does not automatically remove professional responsibility.

Toward an Integrated Islamic Ethical-Legal Framework

The findings and discussion suggest that responsible AI governance in a Muslim digital society requires integration between ethical values and legal mechanisms. Ethical principles determine the normative boundaries of acceptable AI development and use, while legal mechanisms translate these principles into enforceable responsibilities.

The proposed framework can be structured around six interconnected principles: human dignity, justice and fairness, transparency, prevention of harm, maqāṣid-oriented benefit, and accountability. Human dignity establishes the ultimate orientation of AI governance. Justice and fairness regulate discriminatory outcomes. Transparency enables users and regulators to understand relevant decision-making processes. Prevention of harm requires risk assessment and mitigation. Maqāṣid-oriented benefit evaluates whether AI contributes to legitimate human welfare. Accountability determines which actors should bear responsibility when these principles are violated.

This integrated framework is particularly relevant for Muslim-majority societies because it allows global AI governance principles to interact with Islamic normative traditions without isolating Islamic ethics from contemporary technological regulation. Recent studies of AI and Islamic law similarly identify the need for governance frameworks that address accountability, explainability, discrimination, and oversight while drawing upon maqāṣid al-sharīʿah (Agustian et al., 2023; Arrifa'i, 2025; Chowdhury et al., 2024; Gough, 2020; Idris et al., 2023).

The contribution of this framework is therefore conceptual rather than technological. It does not seek to develop a new AI algorithm but to provide a normative architecture for determining how AI should be governed. The framework also emphasizes that legal responsibility should follow the distribution of control, knowledge, authorization, benefit, and negligence across the AI lifecycle. Such an approach can potentially support policymakers, Islamic legal scholars, technology developers, institutions, and professional users in establishing more responsible AI practices.

CONCLUSION

This study concludes that artificial intelligence should not be understood merely as a technological instrument but as a transformative force that creates new ethical and legal challenges within the digital society. The library research demonstrates that contemporary AI governance shares several important principles with Islamic ethics, particularly the protection of human dignity, justice, fairness, transparency, privacy, prevention of harm, and accountability. Nevertheless, the Islamic perspective provides an additional normative dimension by grounding technological responsibility in concepts such as *amanah*, *maslahah*, *dafʿ al-ḍarar*, *ʿadl*, and maqāṣid al-sharīʿah. These principles establish that technological innovation should be directed toward legitimate human benefit and should not compromise fundamental human interests.

The study further concludes that AI itself should not automatically be positioned as an autonomous legal or moral subject. Legal responsibility should primarily remain attributable to the human and institutional actors involved in designing, developing, deploying, authorizing, supervising, and benefiting from AI systems. The study proposes an integrated Islamic ethical-legal framework based on human dignity, justice, transparency, harm prevention, maqāṣid-oriented benefit, meaningful human oversight, and accountability. The principal contribution of this study is the conceptual integration of Islamic ethics and legal responsibility into AI governance rather than treating these dimensions separately. However, because the study relies exclusively on library research, it does not empirically examine how the proposed framework is implemented by technology companies, legal institutions, policymakers, or Muslim communities. Future research should therefore test and refine this framework through comparative legal studies, empirical investigations, case studies of AI-related disputes, and interdisciplinary research involving Islamic law, technology, ethics, and digital governance.

REFERENCES

Agustian, K., Pohan, A., Zen, A., Wiwin, W., & Malik, A. J. (2023). Human resource management strategies in achieving competitive advantage in business administration. *Journal of Contemporary Administration and Management (ADMAN)*, *1*(2), 108–117. https://doi.org/https://doi.org/10.61100/adman.v1i2.53

Alhamuddin, A., Murniati, A., Ismail, M. S., & Pamungkas, I. (2025). Contextualizing Luqman's Wisdom in Qur'anic Character Education within the Indonesian Curriculum. *Indonesian Journal of Islamic Education Studies (IJIES)*, *8*(1), 17–38. https://doi.org/https://doi.org/10.33367/ijies.v8i1.7206

Arrifa'i, A. (2025). Human Resource Management Strategy In Improving Teacher Professionalism In Pesantren. *Re-JIEM (Research Journal of Islamic Education Management)*, *8*(1), 95–110. https://doi.org/https://doi.org/10.19105/re-jiem.v8i1.19492

Chowdhury, S., Budhwar, P., & Wood, G. (2024). Generative artificial intelligence in business: towards a strategic human resource management framework. *British Journal of Management*, *35*(4), 1680–1691.

https://doi.org/https://doi.org/10.1111/1467-8551.12824

Creswell, J. W., & Creswell, J. D. (2017). *Research design: Qualitative, quantitative, and mixed methods approaches*. Sage publications.

Fuad, A. J., & Masuwd, M. (2023). Religiosity and its Relationship with the Tolerance Attitudes of Higher Education Students. *Tribakti: Jurnal Pemikiran Keislaman*, *34*(2), 213–228. https://doi.org/10.33367/tribakti.v34i2.3617

Gough, I. (2020). Defining floors and ceilings: the contribution of human needs theory. *Sustainability: Science, Practice and Policy*, *16*(1), 208–219. https://doi.org/10.1080/15487733.2020.1814033

Idris, M., Willya, E., Mokodenseho, S., & Musthan, Z. (2023). Child-friendly islamic boarding school (CFIBS): Realizing humanistic goals of islamic education. *Al-Hayat: Journal of Islamic Education*, *7*(1), 112–130. https://doi.org/https://doi.org/10.35723/ajie.v7i1.382

Ilhamsyah, R., & Ramli, M. (2024). Foundations and Contemporary Relevance of Salafi Islamic Education in Indonesia: Principles, Curriculum, and Moral Development. *HEUTAGOGIA: Journal of Islamic Education*, *4*(2), 287–299. https://doi.org/https://doi.org/10.14421/hjie.2024.42-10

Kulkov, I., Kulkova, J., Rohrbeck, R., Menvielle, L., Kaartemo, V., & Makkonen, H. (2024). Artificial intelligence-driven sustainable development: Examining organizational, technical, and processing approaches to achieving global goals. *Sustainable Development*, *32*(3), 2253–2267. https://doi.org/https://doi.org/10.1002/sd.2773

Mawadda, M., Supriadi, U., Anwar, S., & Abbas, H. M. (2023). Tolerance Learning in Islamic Religious and Character Education Textbooks. *Analisa: Journal of Social Science and Religion*, *8*(1), 51–66. https://doi.org/https://doi.org/10.18784/analisa.v8i1.1901

Mizani, Z. M. (2022). Inclusive-Pluralistic Islamic Religious Education Model As an Alternative To Investing the Values of Religious Moderation. *Muslim Heritage*, *7*(2), 487–504. https://doi.org/https://doi.org/10.21154/muslimheritage.v7i2.5018

Mutaqin, M. Z., Lestari, D. A., Solihin, S., Al-Ayyubi, I. I., & Rahmawati, S. (2024). Factors in Religious Culture to Increase Tolerant Attitude of Gen-Z Among Urban Muslims. *Akademika: Jurnal Pemikiran Islam*, *29*(1), 73–86. https://doi.org/https://doi.org/10.32332/akademika.v29i1.9145

Nurhayati, N., & Hamid, A. (2020). Radicalism Prevention through Islamic Religious Education Learning at Elementary School. *Jurnal Pendidikan Islam*, *6*(1), 109–126. https://doi.org/10.15575/jpi.v6i1.8352

Nurhikmah, N., Al Ayyubi, I. I., Masfuroh, A. S., Noerzanah, F., & Rahmawati, S. (2025). The Interpretation of Patterns and Symmetry in the Qur'an: Does Mathematics Serve as Proof of Divinity or Merely an Aesthetic Interpretation? *Borneo International Journal of Islamic*

Studies, *7*(1), 35–60. https://doi.org/https://doi.org/10.21093/bijis.v7i1.10061

Sabiq, A. F., & Ckamim, A. (2020). Religious Learning at Material of Tolerance in the Salatiga State Vocational of High School. *Istawa: Jurnal Pendidikan Islam*, *5*(2), 132–159. http://oipas.sentraki.umpo.ac.id/index.php/istawa/article/view/2536

Zarkasyi, A. (2021). Epistemology and Strategy of Multicultural Islamic Education. *SYAIKHUNA: Jurnal Pendidikan Dan Pranata Islam*, *12*(2), 114–122. https://doi.org/https://doi.org/10.36835/syaikhuna.v12i2.5116