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Qur'anic Character Architecture for Artificial Intelligence Governance: Integrating Spiritual Intelligence into Normative Ethics

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ABSTRACT

Artificial intelligence presents unprecedented ethical dilemmas, particularly when autonomous systems operate outside conventional moral frameworks. Existing literature generally addresses these challenges through secular ethics, while the spiritual dimension that underpins a faith-based society is often overlooked. This study introduces Qur'anic Character Architecture as a structured normative ethical framework, not simply a set of values, by integrating fitrah (natural character), amanah (trust), andʿadl (justice), taqwa(piety), karamah (human dignity), raḥmah (affection), and taʿawun (cooperation) into the governance of artificial intelligence. Through an analysis of literature and Quranic verses relevant to human moral responsibility, this study demonstrates that secular ethical approaches are often inadequate in addressing issues of moral accountability, algorithmic bias, and the protection of human dignity. Instead, the proposed Quranic framework offers a holistic paradigm that balances technological efficiency with moral responsibility and the common good. This framework can serve as a normative reference in the development of regulations, policies, and education on artificial intelligence oriented toward humanitarian values and social justice in an increasingly digitalized society.

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Introduction

The rapid development of artificial intelligence (AI) has generated unprecedented ethical challenges, particularly as autonomous systems increasingly operate beyond conventional moral oversight. While AI promises efficiency and innovation, its deployment raises persistent concerns regarding moral accountability, human dignity, and social justice.In many contexts including Indonesia these risks are amplified by uneven digital literacy and infrastructure readiness. These conditions significantly shape how AI is adopted and governed (Ananda et al., 2023)(Hasanah, 2023). However, technical preparedness alone is insufficient; a robust normative framework is required to orient AI use toward ethically responsible outcomes, particularly within faith-based societies where spiritual values constitute a foundational moral reference.

Although AI research has advanced rapidly, ethical governance mechanisms often lag behind technological capability. Existing studies commonly emphasize implementation challenges, public preparedness, and sectoral impacts, yet they frequently treat ethical guidance as procedural compliance rather than as a coherent moral architecture. Moreover, as AI is widely perceived as value-neutral, its real-world outcomes are strongly shaped by the moral orientation, intentions, and interpretive frameworks of its users and institutions (Li et al., 2024), (Savira et al., 2023). Taken together, these dynamics underscore the need for an ethical framework that does not merely enumerate values but regularly translates them into governance implications and actionable principles.

This study proceeds from the premise that AI governance requires more than technical safeguards; it requires moral self-regulation and normatively grounded oversight, especially when AI systems mediate decisions with societal consequences. Contemporary debates in AI ethics highlight risks such as surveillance capitalism, moral disengagement, and accountability gaps when human agency is diluted by automated decision-making (Coeckelbergh, 2020)(Zuboff, 2019). Accordingly, the ethical quality of AI use depends on the presence of internal and institutional control mechanisms that can guide intentions, practices, and responsibility.These challenges invite a normative rethinking of AI governance that moves beyond technical safeguards toward morally grounded ethical architectures.

This study aims to articulate Qur'anic guidance on character formation and reframe it as a structured ethical architecture that can orient human–AI interaction. Beyond identifying virtues, the study links Qur'anic character values to contemporary ethical risks and governance demands in AI deployment(Hastani, 2023) (Morley et al., 2024)(Mustapa et al., 2024)

Despite the growing body of literature on AI ethics and Islamic perspectives on technology, existing studies predominantly remain descriptive, focusing on individual values without advancing a coherent normative architecture capable of informing governance, regulation, and ethical design. This study addresses this gap by formulating a Qur'anic Character Architecture as a structured ethical framework for artificial intelligence governance.

Method

This study adopts a qualitative, literature-based design using directed content analysis(Adlini et al., 2022). Primary materials consist of Qur'anic verses thematically related to responsibility, justice, moral restraint, human dignity, compassion, and social cooperation. Secondary materials consist of peer-reviewed scholarship on AI ethics and AI governance published between 2018 and 2025, identified through database searches (eg, Scopus/Google Scholar) using combinations of keywords such as “AI ethics”, “AI governance”, “algorithmic bias”, “trustworthy AI”, “Islamic ethics”, “Maqāṣid al-Sharīʿah", and"Quran'anic values". Inclusion criteria were: (i) explicit discussion of normative AI ethics/governance principles, (ii) relevance to accountability, fairness/justice, dignity, or human oversight, and (iii) methodological transparency (conceptual review, policy analysis, or empirical ethics-related findings). Thematic coding was conducted in three stages: open coding (unit of analysis: claim-level statements about ethical principles/harms), axial coding (grouping codes into value clusters aligned with the six Qur'anic constructs), and selective coding (linking value clusters to governance functions such as accountability, oversight, and public-interest orientation). A deductive–inductive synthesis then structured these results into the proposed Qur'anic Character Architecture.

Hasil dan Pembahasan

This study identifies six Qur'anic character values that can function as foundational ethical principles for AI governance: trustworthiness,ʿadl, piety, karāmah, raḥmah, and taʿawun. These values are synthesized into a structured normative architecture linking moral concepts to governance implications in AI design, deployment, and oversight.The principle oftrustin the Qur'an is a fundamental dimension in building artificial intelligence systems based on spiritual values. Amanah, in this case, is not only interpreted as a formal legal

responsibility but also as a moral commitment to the responsible use of knowledge and technology. This is reflected explicitly in the words of God about the appointment of man as Caliph on Earth:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّي جَاعِلٌ فِي ٱلْأَرْضِ خَلِيفَةً ۖ قَالُوٓا۟ أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ ٱلدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۖ قَالَ إِنِّىٓ أَعْلَمُ مَا لَا تَعْلَمُونَ

"And (remember) when your Lord said to the angels, 'I will make a caliph on earth.' They said, 'Are You going to place someone there who will cause corruption and shed blood, while we praise You and sanctify Your name?' He said, 'Indeed I know what you do not know.'" (QS. Al-Baqarah [2]: 30).(Indonesia, 2020)

This verse shows that the Divine Will in making humans the holder of authority on Earth is closely related to the concept of man's mandate and epistemic limitations. In the context of the ethics of the use of artificial intelligence, this principle directs that the autonomous use of technology must remain under the control of the internal moral values of its users(Coeckelbergh, 2020). In other words, when algorithms or artificial intelligence systems are able to make decisions independently, humans should function as ethical overseers who are aware of ethical consequences, thereby avoiding what is referred to as surveillance capitalism(Zuboff, 2019), where technology loses its way because it is not anchored in intrinsic values. This suggests that, the value of trust becomes the ethical basis for designing artificial intelligence systems that are not only efficient, but also value-conscious, with humans as moral controllers. Then the concept of 'adl (justice) in the Qur'an provides clear normative tools in assessing and controlling decision-making, including algorithm-based ones. Allah SWT:

إِنَّ ٱللَّهَ يَأْمُرُكُمْ أَن تُؤَدُّوا۟ ٱلْأَمَٰنَٰتِ إِلَىٰٓ أَهْلِهَا ۙ وَإِذَا حَكَمْتُم بَيْنَ ٱلنَّاسِ أَن تَحْكُمُوا۟ بِٱلْعَدْلِ

"Indeed, Allah commands you to convey the mandate to those who are entitled to receive it and (commands you) when you establish a law between people, that you determine it fairly.." (QS. An-Nisa [4]: 58).

This verse affirms that justice is not optional in decision-making systems, both analogue and digital. In artificial intelligence, inequities often arise in the form of algorithmic bias, especially when training data reflects unfair social stereotypes(Noble, 2018). In this context, the principle of 'adl can be used as an ethical mechanism to audit and assess the suitability of artificial intelligence to social justice values, as also proposed by (Fjeld et al., 2020) in an analysis of 36 Global Artificial Intelligence ethical frameworks, most of which do not list justice in the spiritual dimension. Therefore, the incorporation of the value of 'adl within the framework of the architecture of the Qur'anic character fills a moral void that is not accommodated by secular ethics. With this, it appears that the Qur'anic principle of ʿadlcan be used as a moral indicator to evaluate accuracy, partisanship, and accountability in contemporary artificial intelligence systems.

In addition, the value of taqwā and the value of karamah (in the sense of human dignity) can also be a counterweight in the relationship between humans and technology. Allah states in the Qur'an:

يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓا۟ ۚ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ

"O people! Indeed, We have created you from a man and a woman. Then We made you into nations and tribes so that you might know each other. Indeed, the noblest among you in the sight of Allah is the one who is most pious." (QS. Al-Hujurat [49]: 13).

Scholars such as Al-Raghib al-Asfahānī in Mufradāt al-Qur'ān explain that karāmah includes the virtues of reason, knowledge, and morality that Allah has bestowed(محمد, 1992). This verse not only emphasizes human diversity, but also sets standards

of dignity that are spiritually based, not social or technological. In artificial intelligence systems, this has implications for vigilance against discriminatory practices, such as inaccurate facial recognition of racial minorities(Ali et al., 2025). The Qur'anic Character Architecture, by placing taqwā as a fundamental criterion, directs artificial intelligence systems not to pursue efficiency alone, but rather to operate within a framework of spiritual equality and respect for human dignity in every circumstance. So that self-dignity and taqwā serve as moral filters in the use of artificial intelligence, rejecting purely utilitarian logic, and being able to accommodate various human values.

The values of rahmah (compassion) and ta'awun (collaboration) offer a more humanist Qur'anic perspective on the purpose of technological existence. In the Qur'an, rahmah is the main characteristic of prophetic treatises: "And We have not sent you (O Muhammad) except as a mercy to all the worlds." (Qur'an 21:107). And ta'awun is clearly seen in the following command of Allah:

وَتَعَاوَنُوا۟ عَلَى ٱلْبِرِّ وَٱلتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا۟ عَلَى ٱلْإِثْمِ وَٱلْعُدْوَٰنِ ۚ وَٱتَّقُوا۟ ٱللَّهَ

"Help you in (doing) righteousness and piety, and do not help you in committing sins and enmity. Fear Allah."(QS. Al-Ma'idah [5]: 2).

The Prophet's implementation of this brotherhood aimed to create a cohesive community that transcended ethnic and tribal affiliations, embodying the principles of the ummah a community founded on shared beliefs and moral imperatives(Sihombing et al., 2023) Thus, technology that aligns with this principle should not be exploitative, but collaborative acilitating collective benefit. In the literature of Technology Ethics, sensitivity to social benefit and plurality of values also appear in the mapping of ethical principles of global artificial intelligence(Fjeld & Sandvik, 2024) Meanwhile, the scientific tradition of Al-Azhar also mainstreamed the values of human fraternity and dignity through the Document on Human Fraternity signed by the Grand Imam of Al-Azhar(Ali et al., 2025) as well as the discourse on the ethical framework of artificial intelligence for fatwas, discussed by Al-Azhar Observatory(“National Institute of Standards and Technology,” 2023). If artificial intelligence is directed based on rahmah and ta'awun, then it will be an empowering tool of kindness, not a cruel, manipulative dominator. In other words, the value of rahmah and ta'awun extends the scope of artificial intelligence ethics from individual responsibility to a collective commitment to social justice and empathy in technology.

Qur'anic Value	Ethical Function	AI Governance Implication
Trust	Moral accountability	Human-in-the-loop systems; traceable responsibility
ʿAdl	Justice & fairness	Algorithmic bias auditing; fairness evaluation
Piety	Moral restraint	Ethical risk assessment; harm-prevention constraints
Karāmah	Human dignity	Human-centered AI design; dignity-preserving safeguards
Raḥmah	Compassion	Empathic orientation; welfare-sensitive deployment
Taʿawun	Collective benefit	Collaborative AI ecosystems; public-interest governance

Table 1.Qur'anic Character Architecture for AI Governance

Discussion

This study analyzes six Qur'anic character values—trust,ʿadl(justice), pietya(moral restraint), becauseamah(human dignity), raḥmah, and taʿawun—as ethical frameworks for artificial intelligence use. Amanah is understood not merely as a formal promise but as a moral mandate guiding scientific and technological practice, consistent with the Qur'an'anic portrayal of humans as morally responsible agents despite epistemic limitations (QS. Al-Baqarah [2]: 30). The principle ofʿadl, grounded in the Qur'an'anic injunctions of justice (QS. An-Nisa [4]: 58), addresses the need to counteract algorithmic bias and discriminatory stereotypes in AI systems. The values of taqwā and karāmah function as moral filters preventing technology from undermining human dignity, while raḥmahand taʿawunrequire AI systems to prioritize the public interest and social empathy.

Trustas a moral foundation indicates that technologies designed solely around efficiency risk losing their moral compass; Accordingly, international AI ethics guidelines emphasize human control and accountability, consistent with the principle of mandate proposed in this study(Pandi et al., 2023). Evidence of algorithmic bias, such as the Gender Shades study by Buolamwini and Gebru(Ali et al., 2025), underscores the urgency of implementing the principle ofʿadl, particularly in facial recognition systems that demonstrate lower accuracy for dark-skinned individuals. The spiritual meaning of taqwaand karamahextend ethical considerations beyond justice toward the recognition of human dignity at every stage of AI design. Moreover, the values of raḥmah(compassion) and taʿawun(collaboration), oriented toward relational ethics and mutual benefit, complement the Qur'anic ethical architecture by addressing dimensions often underemphasized in secular AI ethics, such as empathy and social commitment(Habib, 2025).

The prevailing secular ethical framework often overlooks the religious and spiritual dimensions necessary for developing and regulating AI systems within Muslim societies, resulting in a gap between ethical norms formulated in research and everyday practice. Moreover, limited Qur'anic literacy further widens this gap, causing spiritually informed ethical interpretation in AI design and use to be frequently overlooked. Several studies indicates that insufficient understanding of Qur'anic values contributes to systemic ethical ambiguity in AI development. Standards drawn up by technology developers and by regulatory authorities often refer to global guidelines that do not encourage the elaboration of local wisdom values within the framework of Islamic culture and law. Through the analysis of the concept of Maqāṣid Al-Shariʿah, Zainal Habib it was found that the principles ofḥifẓal-nafs(protection of the soul) andḥifẓal-ʿaql(protection of the intellect) has not been comprehensively implemented as the basis for the design and assessment of artificial intelligence systems. As a result, mitigation of value bias in the process of data collection and decision-making is still weak, causing ethical and social vulnerability.

This study expands existing research by proposing a Qur'anic Character Architecture that not only articulates Qur'anic values but also offers an applicable conceptual framework for AI regulation and policy. By moving beyond descriptive ethics, this framework addresses limitations in prior studies that highlight algorithmic bias or the importance of Islamic values without providing a clear operational model. While this study emphasize(Ilhami et al., 2025)s the integration of rahmah and ta'awun as a collective value, the embodiment of these two aspects is rarely described in the previous literature, but should be described in the operational details of the applicative as a guide to Praxis.

Unlike dominant secular AI ethics frameworks such as the OECD AI Principles or the EU AI Act which prioritize transparency, fairness, and accountability, the Qur'anic Character Architecture introduces spiritually grounded values such as raḥmah and taʿaWun, expanding AI ethics beyond procedural compliance toward moral intentionality and collective responsibility.

As a follow-up to the findings of this study, a national regulatory framework oriented towardsQur'anic character architecture should be constructed. The mechanism consists of collaboration between religious institutions (such as Al-Azhar, MUI), artificial intelligence

developers, and policy-making officials so that formal rules that prioritize trust, justice, and benefits continue to be clearly defined. It can also be optimized through the Islamic education sector, which can be encouraged to formulate a spiritual intelligence curriculum that treats the mastery of ethical artificial intelligence and mastery of Qur'anic literacy as the main components in the character education process. Further experimental research will need to test this framework through the development of AI prototypes with clear parameters, such as fairness and Qur'anic metrics to measure levels of empathy. The aim is to ensure that proposed regulations can be tested for real impact in the field.

Conclusion

This study demonstrates that the Qur'anic Character Architecture includes six core values: trust,ʿadl(justice), pietya, karamah(human dignity), raḥmah(compassion), and taʿawun(collaboration). These interrelated values remain largely absent from dominant secular approaches to artificial intelligence ethics. Among them, raḥmahand taʿawunemerge as comprehensive ethical orientations that extend beyond efficiency-driven technological paradigms. Embedding these values enables a reorientation of AI systems from efficiency-only optimization toward socially responsible outcomes that preserve moral accountability, human dignity, and the common good.



This study employs literature review and content analysis to identify relevant Qur'anic values, organize them into an applicable normative framework, and critically engage with prevailing AI ethics theories that often neglect spiritual dimensions. The findings indicate that integrating Qur'anic values into AI ethics should move beyond theoretical discourse toward a detailed moral guidance architecture capable of informing human-centred technology regulation and policy.

This study contributes theoretically by advancing a Qur'anic-based normative architecture that complements existing AI ethics discourse, particularly within Muslim socio-technical contexts. Rather than replacing secular ethics, the proposed framework enriches them by embedding spiritual intelligence as a moral compass for AI governance.

Despite its contributions, this study has several limitations. First, the absence of empirical validation limits the assessment of how the Qur'anic Character Architecture would function when AI technologies are implemented at scale in real-world contexts. Second, divergent scholarly interpretations of Qur'anic values may introduce normative bias or interpretive flexibility within the proposed framework. Future research should therefore employ quantitative or mixed-method approaches to test AI prototypes grounded in Qur'anic principles. Moreover, collaboration among AI developers, legal and governmental regulators, and Qur'anic and contemporary scholars is essential to broaden normative consensus, reduce subjectivity, and develop preventive strategies against the ethical risks of AI deployment.

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