

Faith-Informed AI Governance in Education: Bridging Global Ethics and Islamic Epistemology

Mohd Effino Johari^{1*}, Zunain Johhmi², Zaleha Muda³, Muhammad Luqfi Hadri⁴, Abdullah Abu al-Fath⁵

^{1,2,3,4} General and Language Studies, Universiti Poly-Tech Malaysia, Kuala Lumpur, Malaysia

⁵ Faculty of Shariah Islamiyyah, Al-Azhar University, Cairo, Egypt

Corresponding author: Mohd Effino Johari

Email: effino@uptm.edu.my

DOI: <https://doi.org/10.61688/jev.v7i1.566>

Article History

Received	Revised	Accepted	Published
31 March 2026	20 April 2026	30 April 2026	31 May 2026

ABSTRACT

The rapid integration of Artificial Intelligence (AI) in education has generated widespread debates over ethics, governance, and accountability. While global frameworks such as UNESCO (2021), OECD, and IEEE emphasize fairness, transparency, and privacy, these models remain predominantly secular, overlooking cultural and faith-based epistemologies. This limitation poses particular challenges for Muslim-majority contexts, where education is not only cognitive but also moral and spiritual. This paper addresses this gap by proposing a Faith-Informed AI Governance Framework that bridges global AI ethics with Islamic epistemology. Drawing on Maqasid Shariah, the preservation of intellect (hifz al-aql), faith (din), life (nafs), lineage (nasl), and wealth (mal), the study integrates Islamic principles of amanah (trust), adl (justice), and wasatiyyah (moderation) into global governance standards. Methodologically, the research employs a qualitative design combining documentary analysis of international policy frameworks, comparative ethical analysis of Islamic principles, and illustrative case insights from Malaysia and Indonesia. The findings reveal three key deficits in current global frameworks: (i) lack of spiritual accountability, (ii) neglect of relational trust and justice, and (iii) overemphasis on efficiency at the expense of holistic human development. The proposed framework addresses these gaps by embedding Islamic values into governance structures, ensuring that AI in education remains ethically grounded and spiritually conscious. This study contributes to global AI ethics by extending discourse beyond procedural safeguards to encompass moral-spiritual dimensions. It provides policymakers and educators in Muslim-majority contexts with a culturally grounded framework, while enriching international debates with insights from Islamic epistemology. Ultimately, the Faith-Informed AI Governance Framework ensures that AI in education promotes not only efficiency and equity but also intellectual, moral, and spiritual flourishing.

Keywords: Artificial Intelligence; AI Governance; Ethical Risks; Islamic Epistemology; Maqasid Shariah; Education Technology; Islamic Ethics

How to Cite

Johari, M. E., Zunain Johhmi, Z., Muda, Z., Hadri, M. L., & Abu al-Fath, A. (2026). Faith-Informed AI governance in education: Bridging global ethics and Islamic epistemology. *Jurnal Evolusi*, 7(1), 51–61. DOI: <https://doi.org/10.61688/jev.v7i1.566>

Copyright © 2025 The Author(s)

Published by Universiti Poly-Tech Malaysia. This is an open access article under the Creative Commons Attribution (CC BY 4.0) licence: <https://creativecommons.org/licenses/by/4.0/legalcode>

INTRODUCTION

The integration of Artificial Intelligence (AI) into education has accelerated significantly in recent years, reshaping pedagogical practices and institutional governance worldwide. AI-powered systems such as adaptive learning platforms, automated grading tools, predictive analytics, and intelligent tutoring systems are increasingly embedded within classrooms, promising enhanced efficiency, personalization, and inclusivity (Zawacki-Richter et al., 2019; Chen et al., 2020). These developments, endorsed by international organizations such as UNESCO (2021), OECD, and IEEE, have been framed within governance discourses emphasizing principles of fairness, transparency, accountability, and privacy. While these principles provide important foundations for responsible AI integration, they remain largely secular in orientation and insufficiently attentive to the cultural and spiritual contexts in which education operates (Koos & Wachsmann, 2023; Eden et al., 2024).

This omission becomes particularly problematic in Muslim-majority societies, where education is not only a means of knowledge acquisition but also a vehicle for moral and spiritual development. In such contexts, AI's rapid adoption brings with it risks that extend beyond issues of bias, privacy, or transparency. Left ungoverned by faith-informed ethical standards, AI may erode the spiritual accountability of education, weaken the trust (*amanah*) that underpins teacher student relationships, and shift emphasis away from holistic human development rooted in Islamic values (Budiman et al., 2024; Al-Zahrani, 2024). Thus, while global governance models address the technical and procedural dimensions of AI ethics, they neglect a vital dimension: the integration of religious epistemologies that safeguard education as a moral and spiritual endeavor (Chaushi, 2024; Ju, 2023).

The absence of frameworks that meaningfully integrate Islamic epistemology into AI governance constitutes a significant research gap. While the global discourse has advanced towards standardizing AI ethics in education, little scholarship addresses how Islamic principles—particularly those derived from *Maqasid Shariah* can guide and complement these global initiatives (AlFzari et al., 2024; Khan et al., 2023). *Maqasid Shariah* emphasizes the preservation of intellect (*hifz al-‘aql*), faith (*din*), life (*nafs*), lineage (*nasl*), and wealth (*mal*), and offers a holistic vision of human flourishing that extends beyond material and cognitive gains. Integrating these objectives into AI governance frameworks ensures that technological innovation serves both worldly and spiritual dimensions of human well-being (Gerlich, 2025; Merikko et al., 2022).

Against this backdrop, the present paper aims to develop a Faith-Informed AI Governance Framework that bridges global ethical discourse with Islamic epistemology. By embedding Islamic values such as *adl* (justice), *wasatiyyah* (moderation), and *amanah* (trust) into governance structures, this study seeks to enrich existing global standards with faith-sensitive ethical perspectives. Methodologically, the paper adopts a qualitative approach, combining documentary analysis of UNESCO, OECD, and IEEE governance frameworks with interpretive engagement of Islamic ethical sources and illustrative case contexts from Malaysian higher education (Eden et al., 2024; Budiman et al., 2024).

Accordingly, this study is guided by three core research questions:

1. What are the key ethical gaps in current global AI governance frameworks for education?
2. How can Islamic principles, particularly *Maqasid Shariah*, *amanah*, *adl*, and *wasatiyyah*, address these gaps?
3. What would a hybridized governance framework look like for Muslim-majority educational systems, ensuring both global alignment and Islamic ethical grounding?

Through addressing these questions, the paper contributes to both theoretical and practical debates on AI governance. It not only critiques the secular limitations of existing models but also proposes a faith-informed alternative that safeguards intellectual, moral, and spiritual dimensions of education, ensuring that AI strengthens rather than undermines the holistic mission of learning.

LITERATURE REVIEW

The ethical governance of Artificial Intelligence (AI) in education has emerged as a critical field of inquiry, reflecting concerns over fairness, accountability, and transparency in technologically mediated learning environments. While global institutions and scholarly communities have advanced significant governance models, the discourse remains incomplete without adequate engagement with faith-informed epistemologies. This literature review synthesizes four interrelated strands: (1) global perspectives on AI governance in education, (2) ethical risks of AI in educational contexts, (3) Islamic epistemology and ethics in education, and (4) identification of the research gap that motivates this study.

Global Perspectives on AI Governance in Education

Global frameworks have increasingly sought to regulate AI adoption in education. UNESCO (2021) emphasizes fairness, inclusivity, and transparency as central pillars of governance, while the OECD highlights accountability mechanisms for educational institutions adopting AI-driven tools. Similarly, IEEE initiatives emphasize the need for privacy, data stewardship, and explainability in AI systems. These initiatives provide valuable foundations for protecting learners from algorithmic harms and safeguarding institutional credibility. However, critics note that these frameworks often focus on procedural and technical ethics while neglecting deeper normative questions about human purpose, spiritual accountability, and moral development (Eden et al., 2024; Koos & Wachsmann, 2023). Consequently, global AI governance discourse risks becoming universalist in its claims yet narrow in scope, overlooking the cultural and religious contexts that shape education.

Ethical Risks of AI in Education

Research has consistently highlighted ethical dilemmas arising from AI's use in education. Algorithmic bias in grading and assessment can perpetuate structural inequalities, disadvantaging learners from diverse backgrounds (Dikli, 2006; Balfour, 2013). Privacy concerns emerge as AI platforms routinely collect sensitive student data without transparent consent procedures (Merikko et al., 2022). Furthermore, cognitive risks include “digital amnesia,” in which students outsource intellectual effort to machines, leading to shallow learning and reduced critical thinking (Gerlich, 2025; Zhai et al., 2024). Equally concerning is the displacement of human-centered pedagogy: AI may inadvertently reduce opportunities for *tarbiyyah* (holistic nurturing) and peer collaboration, weakening the relational and moral dimensions of education (Chaushi et al., 2024). These risks underscore the need for governance frameworks that extend beyond procedural safeguards to encompass holistic educational values.

Islamic Epistemology and Ethics in Education

Islamic epistemology offers a distinct lens for evaluating the ethical adoption of AI in education. At its heart lies *Maqasid Shariah*, which prioritizes the preservation of intellect (*hifz al-‘aql*), religion (*din*), life (*nafs*), lineage (*nasl*), and wealth (*mal*). These objectives extend beyond legal norms to embody a vision of human flourishing that integrates intellectual, moral, and spiritual well-being (Budiman et al., 2024). Principles such as *adl* (justice), *amanah* (trust), and *wasatiyyah* (moderation) provide normative guidance for ensuring that AI tools do not compromise dignity, fairness, or balance in educational processes. Moreover, Islamic pedagogy emphasizes *tarbiyyah* and *adab*, underscoring the educator’s role not merely as a transmitter of knowledge but

as a moral guide (*murabbi*). Current AI frameworks risk undermining these roles by reducing education to transactional, data-driven processes, thereby necessitating a corrective framework rooted in Islamic ethics.

Identified Research Gap

Although the global discourse on AI governance in education has grown substantially, it remains limited in three key respects:

1. Lack of spiritual accountability: Current frameworks rarely consider the moral-spiritual responsibilities of educators, institutions, and technology providers.
2. Neglect of trust and justice as moral imperatives: While accountability and fairness are emphasized in secular frameworks, they lack grounding in values such as *amanah* and *adl* that resonate strongly within Muslim contexts.
3. Absence of culturally and religiously grounded models: Despite calls for inclusivity, little scholarship has developed structured governance frameworks that integrate Islamic epistemology with global AI ethics.

This study addresses these gaps by proposing a Faith-Informed AI Governance Framework, embedding *Maqasid Shariah* into global AI ethics discourse. In doing so, it extends existing governance literature and contributes a culturally grounded model that enhances both the global conversation on AI ethics and the specific needs of Muslim-majority educational systems.

METHODOLOGY

This study adopts a qualitative, conceptual research design that integrates documentary analysis, comparative ethical analysis, and case illustrations to develop a faith-informed governance framework for AI in education. The methodological approach is interpretive and normative, aiming to bridge global AI ethics frameworks with Islamic epistemology to construct a culturally and spiritually grounded model.

Research Design

The research is guided by an exploratory and interpretive paradigm, appropriate for studies that aim to propose theoretical frameworks rather than test hypotheses. This design enables the critical examination of global governance models alongside Islamic ethical principles, generating an integrative framework that is both contextually relevant and globally resonant.

Data Sources and Collection

The data for this study were derived from three main sources: documentary analysis, comparative ethical analysis, and case illustrations. First, a systematic review of international AI governance frameworks, including those developed by UNESCO (2021), the OECD, and the IEEE, was conducted. The review focused on key governance principles such as fairness, transparency, accountability, and privacy as articulated in these documents. To ensure both currency and relevance, the analysis included policy reports, academic journal articles, and white papers published between 2019 and 2025.

Second, a comparative ethical analysis was conducted to examine Islamic ethical sources, particularly *Maqasid al-Shari'ah* and classical principles such as *adl* (justice), *amanah* (trust), and *wasatiyyah* (moderation), in

relation to global AI governance principles. This interpretive exercise was further informed by recent scholarly works on Islamic ethics in technology and education (Budiman et al., 2024; AlFzari et al., 2024), which provided critical insights into how to align faith-based perspectives with contemporary governance discourses. Finally, the study incorporated case illustrations drawn from Malaysia and Indonesia, two Muslim-majority nations where AI adoption in higher education has accelerated in the aftermath of the COVID-19 pandemic. Institutional reports, ministerial guidelines, and secondary studies were reviewed to highlight the governance challenges and opportunities unique to these contexts, thereby situating the proposed framework within lived educational realities.

Analytical Strategy

The analysis for this study proceeded in three interconnected stages. The first stage involved mapping ethical gaps by identifying governance deficits within global AI frameworks, with particular attention to the neglect of spiritual accountability, the principle of amanah (trust), and the emphasis on holistic human development. In the second stage, these gaps were examined in light of Islamic ethical imperatives derived from Maqasid Shariah, enabling a critical comparison that revealed both areas of complementarity and points of divergence between secular and faith-based approaches. The third stage focused on framework development, whereby a layered model was constructed in which global AI governance principles were reinforced and enriched by Islamic ethical anchors. This process culminated in the formulation of a faith-informed governance framework for education, designed to ensure that AI adoption remains aligned with both international standards and Islamic moral and spiritual values.

Methodological Rigor

To ensure methodological rigor, this study employed triangulation across multiple data sources, including international governance documents, Islamic ethical texts and scholarship, and regional case illustrations. The integration of these diverse sources minimized interpretive bias and strengthened the credibility of the proposed framework by providing a multi-perspective basis for analysis. In addition, situating the study at the intersection of secular and Islamic ethical traditions ensured that the framework developed is not only contextually grounded in faith-based values but also adaptable across broader educational settings. This dual alignment enhances both the robustness and the applicability of the model, making it relevant to Muslim-majority systems while contributing to global debates on AI ethics in education.

LIMITATIONS

As a conceptual and qualitative study, this research is subject to certain limitations. The proposed framework is primarily normative and interpretive, relying on analysis of governance documents, ethical texts, and contextual case illustrations rather than on empirical data collection. While this approach provides theoretical depth and conceptual clarity, it does not capture the lived experiences of educators, policymakers, and students who directly interact with AI systems in educational settings. Consequently, the findings cannot be generalized without further empirical validation. In addition, the case illustrations from Malaysia and Indonesia, though valuable for situating the framework within Muslim-majority contexts, may not reflect the full diversity of educational systems across the Islamic world. Future research should therefore employ empirical methods, such as surveys, interviews, or policy implementation studies, to test the framework's applicability, effectiveness, and adaptability across diverse institutional and cultural contexts. Such studies would not only strengthen the model's external validity but also enhance its practical utility for both local and global stakeholders in AI governance.

FINDINGS AND DISCUSSION

The findings of this study are presented in alignment with the three methodological stages outlined earlier: (1) mapping ethical gaps in global AI governance, (2) examining how Islamic principles can address these gaps, and (3) developing a faith-informed governance framework that integrates both perspectives.

Gaps in Global AI Governance

The analysis of international AI governance frameworks, including those developed by UNESCO, OECD, and IEEE, revealed three recurrent governance deficits that limit their applicability in Muslim-majority educational contexts. The first concerns the lack of spiritual accountability. While these frameworks emphasize procedural accountability, such as oversight mechanisms and compliance measures, they largely omit moral and spiritual dimensions of responsibility. As a result, AI is treated primarily as a technical and administrative issue, overlooking the ethical duty of education to nurture holistic human beings. The second gap is the neglect of trust and moral integrity. Accountability is typically framed at the institutional level, focusing on systems and regulations, but not on the relational dimension that underpins education. The absence of amanah (trust) as a guiding principle risks eroding the moral bonds between educators, students, and institutions. Finally, there is an overemphasis on efficiency at the expense of human development. Global policies often highlight scalability, performance, and cost-effectiveness as benchmarks of success, but they pay insufficient attention to whether AI contributes to tarbiyyah (holistic nurturing), moral growth, or the preservation of intellectual depth. Collectively, these gaps demonstrate that while existing AI governance frameworks are valuable, they remain incomplete in contexts where education must integrate both cognitive and moral-spiritual aims.

Islamic Principles Addressing the Gaps

The comparative ethical analysis highlights several Islamic principles that can directly address the governance gaps identified in global frameworks. Central to these is hifz al-‘aql (preservation of intellect), which safeguards learners from cognitive erosion and shallow forms of engagement by emphasizing reflection (tadabbur) and critical thinking as essential educational practices. Equally important is the principle of amanah (trust), which extends accountability beyond institutional mechanisms to the relational integrity between teachers, students, and the broader educational community. Trust ensures that the use of AI in education is not merely technically reliable but also ethically responsible. The principle of adl (justice) further strengthens governance by demanding fairness in algorithmic processes, particularly in areas such as grading, admissions, and student profiling, thereby preventing systemic bias and inequity. Finally, the value of wasatiyyah (moderation) cautions against overreliance on technology, ensuring that AI serves as a complement to, rather than a replacement for, human educators and moral guidance. Together, these principles, grounded in Maqasid Shariah, provide a holistic ethical foundation that bridges procedural governance with moral and spiritual responsibility, offering a richer and more contextually relevant framework for AI integration in education.

Proposed Faith-Informed AI Governance Framework

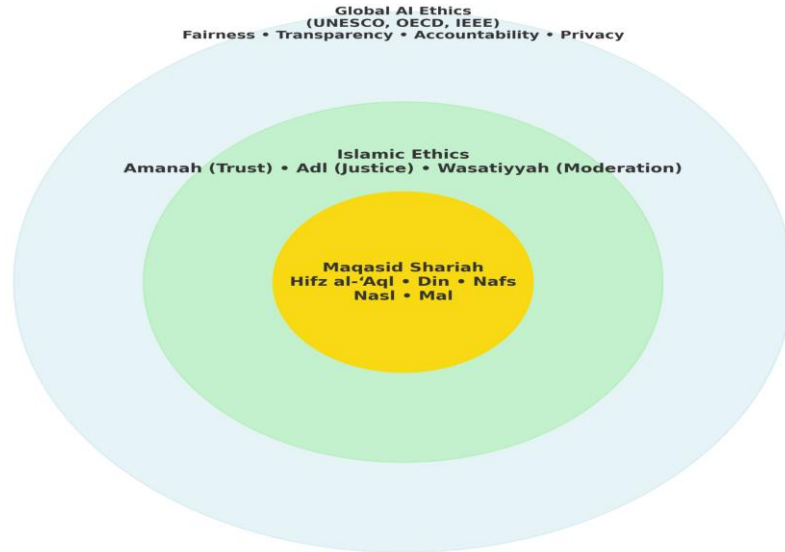
Building on the analysis of global governance gaps and the ethical contributions of Islamic principles, this study proposes a Faith-Informed AI Governance Framework for education. The framework is designed as a layered model that integrates international best practices with Islamic epistemology, thereby ensuring that AI adoption is both globally aligned and spiritually grounded. At the outer layer, the model incorporates global ethical principles such as fairness, transparency, accountability, and privacy, as emphasized by UNESCO, OECD, and IEEE. At the middle layer, these principles are reinforced by Islamic ethical anchors, specifically amanah (trust), adl (justice), and wasatiyyah (moderation), which provide relational, moral, and spiritual dimensions often absent in secular models. At the core, the framework is guided by the objectives of Maqasid Shariah: the preservation of intellect (hifz al-‘aql), faith (din), life (nafs), lineage (nasl), and wealth (mal). By situating AI governance within this tripartite structure, the framework ensures that educational technologies not only comply with international standards but also advance holistic human development in line with Islamic values.

This integrative approach positions Islamic epistemology as a complement to global ethics rather than a competing paradigm, thereby contributing to a more inclusive discourse on AI governance. The framework also provides practical guidance for policymakers and educators in Muslim-majority contexts, offering ethical safeguards that protect against

cognitive risks, relational erosion, and value displacement. Figure 1 illustrates this layered model, visually representing the synergy between global principles, Islamic ethics, and the higher objectives of Maqasid Shariah.

Figure 1

Faith-Informed AI Governance Framework



DISCUSSION

The findings of this study demonstrate that while global frameworks for AI governance such as those advanced by UNESCO, OECD, and IEEE, have laid important foundations, they are insufficient in addressing the spiritual, moral, and relational dimensions of education in Muslim-majority contexts. The proposed Faith-Informed AI Governance Framework enriches this discourse by embedding Islamic ethical principles within global standards. This section discusses the broader implications of these findings for global governance debates, educational policy, pedagogy, and the Islamization of knowledge, while also highlighting the framework's potential contribution to cross-cultural dialogue.

Extending Global AI Governance Beyond Secular Ethics

Global AI governance models tend to emphasize technical and procedural ethics such as fairness, transparency, and accountability (UNESCO, 2021; OECD, 2022). However, critics have argued that these frameworks often reduce ethics to compliance mechanisms, overlooking deeper moral responsibilities and cultural contexts (Koos & Wachsmann, 2023; Eden et al., 2024). This study confirms these limitations and demonstrates that Islamic principles amanah (trust), adl (justice), and wasatiyyah (moderation) can fill these gaps by grounding governance in moral and spiritual accountability. By integrating Maqasid Shariah into global discourses, AI governance can move beyond procedural safeguards towards a holistic vision of education that emphasizes human flourishing (maslahah), aligning with calls for more inclusive and context-sensitive governance frameworks (Al-Zahrani, 2024; Budiman et al., 2024).

Implications for Educational Policy in Muslim-Majority Contexts

The framework provides concrete implications for educational policy in Muslim-majority societies such as Malaysia and Indonesia, where AI adoption in higher education is accelerating post-pandemic (Chaushi, 2024; Ju, 2023). Policymakers must ensure that AI governance extends beyond technical oversight to embed Islamic ethical imperatives within policy design. For example, amanah can guide policies on data privacy and trust, requiring transparent data handling practices that respect learners' dignity. Adl can inform algorithmic fairness, ensuring that grading systems and predictive analytics

do not reproduce systemic inequities (Gerlich, 2025; Khan et al., 2023). Wasatiyyah offers a normative anchor for balanced adoption, preventing overreliance on automation and affirming the enduring role of educators as moral guides. By incorporating these principles, policy frameworks in Muslim-majority contexts can ensure AI adoption aligns with both global standards and Islamic values, thereby protecting intellectual, moral, and spiritual integrity.

Pedagogical Significance: Safeguarding Tarbiyyah and Adab

One of the most pressing challenges highlighted in recent literature is the risk that AI may undermine teacher-student relationships and reduce opportunities for moral education (Zhai et al., 2024; Merikko et al., 2022). While AI enhances efficiency through personalization and automation, it cannot substitute for the educator's role as a murabbi (nurturer), tasked with cultivating tarbiyyah (holistic development) and adab (ethical conduct). Findings from this study affirm that Islamic pedagogy requires AI to function as an assistive tool rather than a replacement, complementing the teacher's responsibility to nurture character and moral reasoning. This resonates with current critiques in educational technology research that warn against equating efficiency with effectiveness (Eden et al., 2024; Balfour, 2013). Thus, the Faith-Informed AI Governance Framework provides pedagogical safeguards that ensure AI strengthens, rather than displaces, the relational and spiritual dimensions of education.

Contribution to the Islamization of Knowledge

This research also contributes to the broader intellectual project of the Islamization of Knowledge, which seeks to integrate Islamic epistemology with contemporary scientific and technological discourses. Recent scholarship has argued that Islamic ethical principles can provide critical insights into emerging debates on digital ethics and AI governance (Budiman et al., 2024; AlFzari et al., 2024). By embedding Maqasid Shariah into AI governance, this study not only contextualizes technology within Muslim-majority education but also positions Islamic epistemology as a universal contributor to global AI ethics. This reframing demonstrates that Islamic ethics are not merely regional or cultural add-ons but offer a comprehensive moral philosophy capable of enriching secular governance models. Such integration strengthens the role of Islamic scholarship in shaping the ethical trajectory of AI worldwide.

Global Relevance and Cross-Cultural Dialogue

Although developed with Muslim-majority contexts in mind, the proposed framework carries broader implications for global governance. Comparative research has shown that faith-based ethical traditions across cultures, whether Islamic, Christian, Buddhist, or Confucian, can provide valuable insights into AI ethics (Eden et al., 2024; Khan et al., 2023). By incorporating Islamic epistemology into AI governance, this study contributes to a more pluralistic and inclusive global discourse. The principles of trust, justice, and moderation resonate across religious and cultural traditions, providing common ground for cross-cultural dialogue on AI ethics. In this sense, the framework does not present an insular alternative but rather a complementary model that broadens the moral horizons of global AI governance.

Future Directions

As a conceptual contribution, the Faith-Informed AI Governance Framework requires empirical validation to test its applicability and effectiveness in real-world contexts. Future studies could employ mixed-methods research to evaluate the framework through surveys, interviews, and institutional audits in Muslim-majority universities. Comparative studies across different cultural and faith traditions would also be valuable in situating Islamic contributions within global AI governance debates (Koos & Wachsmann, 2023; Gerlich, 2025). Furthermore, research should examine how this framework can be operationalized in practical domains such as curriculum design, teacher training, and institutional policy development. Such studies would provide an evidence base to refine the framework, ensuring it evolves from a conceptual model into a widely applicable governance tool.

This discussion underscores the significance of embedding Islamic ethical principles into global AI governance. By addressing deficits in spiritual accountability, relational trust, and holistic development, the Faith-Informed AI Governance Framework enhances policy, safeguards pedagogy, contributes to the Islamization of Knowledge, and enriches global discourse through cross-cultural dialogue. In doing so, it ensures that AI in education is not only efficient and equitable but also morally responsible and spiritually conscious.

CONCLUSION

Artificial Intelligence has become a transformative force in education, offering opportunities for efficiency, personalization, and innovation. Yet, as the findings of this study have shown, existing governance frameworks while commendable in their emphasis on fairness, transparency, accountability, and privacy remain incomplete when applied to Muslim-majority contexts. Their secular orientation overlooks dimensions of moral trust, spiritual accountability, and holistic human development that are essential in Islamic epistemology.

This paper addressed this gap by proposing a Faith-Informed AI Governance Framework that bridges global ethical discourse with Islamic principles. Grounded in Maqasid Shariah, the preservation of intellect, faith, life, lineage, and wealth, the framework positions amanah (trust), adl (justice), and wasatiyyah (moderation) as essential ethical anchors. By situating these values within global governance principles, the model ensures that AI in education is not only procedurally accountable but also spiritually conscious and morally grounded.

The contribution of this study is threefold. First, it advances the theoretical discourse on AI governance by integrating Islamic epistemology into a field dominated by secular frameworks. Second, it offers practical guidance for policymakers and educators in Muslim-majority contexts on how to adopt AI responsibly while safeguarding tarbiyyah and adab. Third, it contributes to the broader project of the Islamization of Knowledge by demonstrating the relevance of faith-informed ethics to contemporary technological debates. This research is conceptual in scope, and its framework remains normative. Future empirical work should test its applicability through institutional case studies, cross-cultural comparisons, and policy implementation trials. Such studies would provide the evidence base needed to translate this conceptual model into operational strategies within higher education systems.

In conclusion, responsible AI governance in education requires moving beyond purely secular ethics toward models that are culturally and spiritually anchored. By embedding Islamic epistemology within global AI discourse, this paper demonstrates that faith-informed approaches can enrich universal debates on technology and governance. The Faith-Informed AI Governance Framework thus offers a path forward one that ensures AI enhances not only efficiency and equity but also the moral and spiritual flourishing of learners

ACKNOWLEDGEMENT

The authors would like to express their sincere appreciation to Universiti Poly-Tech Malaysia (UPTM), particularly the Center for Islamic, General and Language Studies (CIGLS), for the academic support and institutional encouragement provided throughout the preparation of this manuscript. The authors also thank colleagues who provided constructive feedback during the development of this conceptual paper. This research received no specific grant from any funding agency in the public, commercial, or not-for-profit sectors.

CONFLICT OF INTEREST

The authors declare no conflicts of interest, financial or non-financial, that could have influenced the research, authorship, or publication of this manuscript.

AUTHOR CONTRIBUTION STATEMENT

Mohd Erfino Johari led the study's conceptualization, developed the research design, conducted the literature review, and prepared the original manuscript draft.

Zuriani Ibhrim developed the Islamic epistemological framework, integrated the Maqasid Shariah principles, interpreted the conceptual analysis, and critically revised the manuscript.

Zaleha Muda supported the literature review, refined the discussion on educational governance, and edited the manuscript for clarity and coherence.

Muhammad Lutfil Hadi reviewed the AI governance literature, assisted with methodological clarification, and prepared the manuscript's overall formatting.

Abdullah Abu al-Fath provided input on Islamic ethics, validated the faith-informed conceptual arguments, and critically reviewed the manuscript. Mohd Erfino Johari contributed to the study's conceptualization, research design, literature review, and the writing of the original draft.

All authors have read and approved the final version of the manuscript.

ETHICS STATEMENT

This research was conducted in accordance with the ethical standards of Universiti Poly-Tech Malaysia and adhered to the principles of academic integrity and responsible research practice. As this study is a conceptual and qualitative paper based on documentary analysis, comparative ethical analysis, and secondary literature, it did not involve human participants, personal data collection, interviews, surveys, or experimental procedures. Therefore, formal ethical approval and informed consent were not required. All sources used in this study were properly cited, and the analysis was conducted solely for academic purposes.

REFERENCES

- Abbas, N., Kizilcec, R. F., Lee, H., & Chen, G. (2024). Is it harmful or helpful? A large-scale mixed-methods survey on students' perceptions of generative AI in higher education. *International Journal of Educational Technology in Higher Education*, 21, 44. <https://doi.org/10.1186/s41239-024-00492-7>
- Al-Zahrani, A. M. (2024). Unveiling the shadows: Beyond the hype of AI in education. *Heliyon*, 10(9), e30696. <https://doi.org/10.1016/j.heliyon.2024.e30696>
- Balfour, S. P. (2013). Assessing writing in MOOCs: Automated essay scoring and calibrated peer review. *Research & Practice in Assessment*, 8, 40–48.
- Bond, M. (2024). Artificial intelligence in education: A meta-systematic review and policy recommendations. *International Journal of Educational Technology in Higher Education*, 21(1), 68. <https://doi.org/10.1186/s41239-024-00629-6>
- Chen, L., Chen, P., & Lin, Z. (2020). Artificial intelligence in education: A review. *IEEE Access*, 8, 75264–75278. <https://doi.org/10.1109/ACCESS.2020.2988510>
- Dikli, S. (2006). An overview of automated scoring of essays. *Journal of Technology, Learning, and Assessment*, 5(1).
- Eden, C., Moeller, J., & Holm, A. (2024). Ethical challenges in AI-supported learning: Beyond fairness and accountability. *Computers & Education*, 205, 104865. <https://doi.org/10.1016/j.compedu.2023.104865>
- Elmahjub, E. (2023). Artificial intelligence, data, and shari'a: An Islamic law and ethics perspective. *Philosophy & Technology*, 36, 98. <https://doi.org/10.1007/s13347-023-00657-2>
- Gerlich, M. (2025). AI tools in society: Impacts on cognitive offloading and the future of critical thinking. *Societies*, 15(1), 6. <https://doi.org/10.3390/soc15010006>

- Khan, A. A., Akbar, M. A., Fahmideh, M., Liang, P., Waseem, M., Ahmad, A., Niazi, M., & Abrahamsson, P. (2023). AI ethics: An empirical study on the views of practitioners and lawmakers. *IEEE Transactions on Computational Social Systems*, 10(6). <https://doi.org/10.1109/TCSS.2023.3251729>
- Luckin, R., Holmes, W., Griffiths, M., & Forcier, L. B. (2016). *Intelligence unleashed: An argument for AI in education*. Pearson.
- Nguyen, A., Ngo, H. N., Hong, Y., Dang, B., & Nguyen, B.-P. T. (2023). Ethical principles for artificial intelligence in education. *Education and Information Technologies*, 28, 4221–4241. <https://doi.org/10.1007/s10639-022-11316-w>
- Organisation for Economic Co-operation and Development (OECD). (2024). The potential impact of AI on equity and inclusion in education (OECD Education Working Papers, No. 321). OECD Publishing. <https://doi.org/10.1787/ee3fd39a-en>
- Shadiev, R., & Yang, M. (2020). Ethical considerations in AI-driven mobile learning. *Educational Media International*, 57(3), 169–186. <https://doi.org/10.1080/09523987.2020.1813763>
- United Nations Educational, Scientific and Cultural Organization. (2021). *AI and education: Guidance for policymakers*. UNESCO.
- United Nations Educational, Scientific and Cultural Organization. (2023). *Guidance for generative AI in education and research*. UNESCO.
- Wang, S., Xie, Z., Gao, Y., Zhang, Y., & Chen, J. (2024). Artificial intelligence in education: A systematic literature review (2013–2023). *Expert Systems with Applications*, 245, 124167. <https://doi.org/10.1016/j.eswa.2023.124167>
- Zawacki-Richter, O., Marín, V. I., Bond, M., & Gouverneur, F. (2019). Systematic review of research on artificial intelligence applications in higher education. *International Journal of Educational Technology in Higher Education*, 16, 39. <https://doi.org/10.1186/s41239-019-0171-0>
- Nguyen, A., Ngo, H. N., Hong, Y., Dang, B., & Nguyen, B.-P. T. (2023). *Ethical principles for artificial intelligence in education*. *Education and Information Technologies*, 28, 4221–4241.
- Budiman, M., Wijaya, M. M., Rizkillah, R. W., Noor, I. H., Safuan, S., & Destriana, R. (2024). Artificial Intelligence (AI) in Islam: Building ethics and solutions based on Tawhid. *Proceeding of The International Conference on Religious Education and Cross-Cultural Understanding*, 1(1), 60–76. <https://doi.org/10.61132/icreccu.v1i1.24>
- Chaushi, B. A., Ismaili, F., & Chaushi, A. (2024). Pros and cons of artificial intelligence in education. *International Journal of Advanced Natural Sciences and Engineering Researches*, 8(2), 51–57.
- Zhai, C., Wibowo, S., & Li, L. D. (2024). The effects of over-reliance on AI dialogue systems on students' cognitive abilities: A systematic review. *Smart Learning Environments*, 11, 28. <https://doi.org/10.1186/s40561-024-00316-7>