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Artificial Intelligence in the Perspective of Islamic Psychology

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ABSTRACT

The development of computer technology and artificial intelligence (AI) has enabled machines to emulate human abilities in logical thinking, calculation, and interaction. However, from the perspective of Islamic psychology, such capabilities cannot replace the spiritual dimensions of humans qalb (heart) and nafs (soul) which are the centers of moral and spiritual consciousness. This study is a library research that analyzes AI from Islamic and ethical perspectives, aiming to describe systematically and comprehensively the relationship between technological advancement and Islamic values. Islam emphasizes that technology serves as a tool for human benefit, not a substitute for human nature; therefore, its development must be grounded in ethical principles aligned with sharia, including justice (‘adl), trust (amanah), compassion (rahmah), and respect for human dignity. By integrating the concepts of tazkiyatun nafs (purification of the soul), tawakkal (trust in God), and ikhtiar (effort), this study highlights the importance of maintaining balance between intellect and spirituality in the use of AI so that technology functions as a means of worship, enlightenment, and mercy for all creation (rahmatan lil ‘alamin).

Introduction

Computer technology (Wahyuddin, 2022) has experienced rapid development in recent decades. This development involves competition between computer software and hardware, which push each other to achieve higher levels of sophistication. Software continues to demand more advanced hardware, and instead, creates products with different specifications and increasingly superior capabilities. Computers today play a role as a data processing tool and information generator, even contributing to the decision-making process. However, computer experts were not satisfied with this achievement and continued to develop the concept of an "intelligent computer" that had human-like capabilities.

With increasingly rapid technological advancements, computer processing based on artificial intelligence (Herwinsyah, 2023) is no longer just a dream, but has become a reality

that can be operated on personal computers. Methods that adopt human characteristics in information processing are the main focus of research in the field of AI, so the development of computers is expected to continue over time. Computers have shown their superiority in logical reasoning and mathematical calculations, even being able to play chess well and interact in many languages. However, the question that arises is whether computers can sense emotions such as love, scream when surprised, or experience meaning like humans. From the perspective of Islamic psychology, it emphasizes that the ability of reason alone is not enough to define human nature, because human beings are also endowed with spiritual aspects, hearts (qalb), and nafs which are the center of emotional and spiritual experience. AI may be able to mimic cognitive processes, but it will not be able to replace the spiritual dimension inherent in God's creation.

The Islamic view emphasizes that technology, including AI, should be placed as a tool that supports human life, not as a substitute for human nature. Islamic psychology teaches the importance of a balance between reason and heart, between rationality and spirituality, and between technical ability and appetite control. This means that in the development of AI, strong ethics are needed, so that its use does not deviate from the purpose of sharia, which is to bring benefits, maintain human dignity, and avoid damage (QS. Ash-Shams/91:9-10). Thus, AI can be seen as a means to increase productivity and knowledge, but the essence of human beings remains in the integrity of the soul which cannot be reduced to mere algorithms or machines.

In the field of artificial intelligence (Karyadi, 2023), computer experts are trying to create systems that have capabilities equivalent to humans, and this is a big goal in their research. The research not only focuses on technical aspects, but also involves the study of ethics and religious views, including Islam. In an Islamic perspective, the understanding of AI needs to be placed in the framework that human beings are not just rational beings, but also spiritual, endowed with the spirit, heart (qalb), and nafs as an integral part of their personality. Islamic psychology emphasizes that the intellect functions to think and analyze, but the control of emotions, purification of the heart, and purification of the soul (tazkiyatun nafs) are aspects that cannot be reduced by machines. Therefore, the reinterpretation of the verses of the Qur'an and al-Hadith regarding science, reason, and human creation is important so that it can be adapted to the development of science and technology, including AI. Thus, AI can be seen as a means of developing knowledge and the benefit of the ummah, as long as it is managed with ethics that uphold human dignity and are based on Islamic spiritual values.This research aims to explore how the use of artificial intelligence in mental health applications can affect the psychological well-being of individuals from the perspective of Islamic psychology. This research can include about the application of AI that offers text or voice-based therapy and how this approach is in line with the principles of Islamic psychology, such as the concepts of tawakkal (surrender) and endeavor (effort).

Method

This type of research is library research or literature research that focuses on theoretical studies of artificial intelligence (AI) in the view of Islam and its ethics. This research does not conduct direct experiments, but rather examines various relevant literature to gain a deep understanding of the relationship between technological developments and Islamic values. With a descriptive approach, this study seeks to describe existing concepts systematically, factually, and accurately, so as to provide a clear framework of thought regarding the position of AI in the perspective of Islamic ethics.

The data collection technique is carried out through searching literature sourced from various scientific journals, articles, books, and publications that discuss technology, artificial intelligence, and Islamic ethics. This literature review is the main basis for compiling the analysis, as well as providing a comprehensive picture of how AI can be studied not only in terms of technology, but also through the perspective of Islamic philosophy, ethics, and psychology. Thus, this research is expected to be able to present a balanced understanding between scientific and spiritual aspects in looking at the development of artificial intelligence technology.

Results

The Great Dictionary of the Indonesian Language (KBBI) defines reason with four definitions, namely: (1) the ability to think and remember, (2) how to do something or business, (3) deceit, ingenuity, and cunning, and (4) the ability to see and understand the environment. In Arabic, reason is literally interpreted as restraint, bind, prohibit, prevent, and compensate for damages. Ibn Manzhur even divides reason into six meanings, including mind, withholding, preventing, distinguishing, binding, and compensating. From these various definitions, reason is not only understood as a means of thinking, but also as the ability to restrain oneself and control passions. Reason is an important attribute for humans that distinguishes them from other creatures, as well as being the basis for distinguishing between the knowledgeable and the ignorant, as affirmed in the teachings of the Qur'an which invites humans to reflect and remember the creation of Allah as a sign of His power.

In the perspective of Islamic psychology, reason does not stand alone, but is always related to the heart (qalb), soul (nafs), and spirit as the unity of the structure of human personality. The intellect functions as a rational instrument that allows humans to think critically, while the heart functions as a spiritual center that directs the intellect not to deviate from the values of truth. Therefore, the advancement of reason in Islam is not only a marker of intellectual intelligence, but also spiritual progress when used to draw closer to Allah. The Prophet Muhammad (PBUH) emphasized the importance of reason in religion by stating that whoever does not use his intellect, then he is not religious. Umar bin Khathab also referred to reason as the crown, religion as a degree, and morality as self-esteem. This confirms that within the framework of Islamic psychology, the intellect directed by faith and morals will be the foundation of a whole, balanced, and benefit-oriented personality. The word "brain"

comes from the Anglo-Saxon "braegen" and in Greek is called "enkephalos," which is the basis of the word "encephalon" in medical science which refers to the brain. The brain, biologically, is the center of activity of the human body, similar to the processor in a computer's CPU (Dalimunthe, 2023). In some cases, computers are made intelligent by mimicking the work of the human brain's nervous system through microprocessors (Celiker, 2022). However, it's important to remember that computers can never match the unique sophistication of the human brain. The verses of the Qur'an remind us of the knowledge of Allah which is all-encompassing. The human brain, in contrast to other organs, is getting older and more complex and efficient, mainly because of the increasing life experience in it. The human brain produces thoughts that can continue to live on even after the individual dies. Although computers have abilities such as counting, creating text, and others, their intelligence depends on the intelligent programs in them and on the intelligence of their creators (brainware).

Humans have fitrah, which is the basic potential bestowed by Allah from birth. This fitrah is like a basic program that allows humans to develop various abilities in life, similar to the operating system in a computer that runs applications. In Al-Ghazali's view, fitrah is a spiritual seed that if directed to goodness will cultivate noble morals, and if misused will distance man from the purpose of creation. Therefore, nature is the foundation of human personality and determines the direction of life. Human perfection lies in his ability to imitate the Divine attributes through the process of tazkiyah al-nafs or purification of the soul. Ibn Sina explained that humans are endowed with the soul as a link between the mind and the body, which enables them to think, feel, and understand reality. It is this spirit that distinguishes humans from machines, because spirits carry transcendental dimensions that cannot be reduced to mere algorithms.

With the existence of the spirit, humans can hear, see, feel, and understand. This process involves the five senses, brain, and heart or qalb. In Islamic psychology, the heart is not only understood as a biological organ, but also the center of spiritual consciousness. Al-Ghazali affirms that the heart is a vessel for the Divine light that directs the mind to walk in the truth. This shows that reason and qalb work in harmony, in contrast to computers that rely only on mechanistic logic. Computers need electricity and operating systems as the source of life, while humans need the spirit and nature to animate the body. Without a soul, man is just an inanimate object, just as a computer without electricity is just hardware without function. This analogy shows the limitations of technology in imitating the essence of life. Malik Badri reminded that modern science that ignores spirituality will give birth to a reductive understanding of humans. In the development of technology, computers have shown excellence in logical reasoning, data processing, and mathematical calculations. In fact, computers are capable of playing chess well and interacting in many languages. However, as Ibn Sina emphasized, the ability to think rationally alone is not enough to define human beings. Humans are not only rational, but also emotional and spiritual, something that artificial intelligence cannot fully simulate.

The question that then arises is: can computers sense emotions such as love, fear, or anger? In the perspective of Islamic psychology, emotions are part of the nafs that need to be controlled by the mind and heart. Al-Ghazali emphasized that nafs control is the essence of true happiness. So, even though AI is capable of processing emotional language, it is only a simulation, not a true inner experience. In addition to emotions, humans also have the ability to interpret life. Meaning is not only constructed from empirical experience, but also from spiritual awareness. Seyyed Hossein Nasr explained that the search for meaning is part of human nature to return to Allah. Computers, although they can store data about meaning, do not have an existential consciousness capable of asking "why" they were created. Islam views that technology, including AI, is the result of human ijtihad that can be used for benefit or harm. Therefore, the development of AI must be accompanied by ethics. The Qur'an encourages Muslims to use their intellect (QS. Jonah/10:100) and his heart (QS. Al-Hajj/22:46) in a balanced manner. This is the framework of Islamic psychology in assessing AI: whether it brings people closer to Allah or it takes them away from their spiritual goals.

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Ethics in AI are important so as not to give birth to discrimination, privacy violations, or social damage. Malik Badri emphasized that Islamic psychology has always linked science with moral values. Therefore, every technological innovation must be tested in terms of its benefits and benefits. In this context, Muslims are required to be producers of technology that is not only intellectually sophisticated, but also based on spiritual values. The analogy of computers and humans shows the fundamental difference between man's creation and God's creation. AI may be able to mimic the cognitive aspects of humans, but it lacks the spirit, qalb, and fitrah. This is what Islamic psychology affirms: humans are spiritual-rational beings who have a purpose in life beyond the world. Therefore, the advancement of AI must be placed as a means, not a destination, in the human journey to achieve happiness in this world and the hereafter. The Qur'an teaches religious progress through the process of learning. The philosophical view of the Qur'an is based on the process

of learning that increases the human degree. Allah's first commandment is to learn, expressed in Surah al-'Alaq: 1-5. Humans can become clever because of knowledge and experience. Knowledge is gained through education. However, knowledge alone is not enough; humans also need intellect to reason, draw conclusions, and solve problems (Safitri, 2023). Reason is the fundamental force of the human soul, enabling the perception and differentiation of man from animals. The Qur'an denounces those who do not use their intellect, reminding that reason is the thing that distinguishes man from animals. The Qur'an encourages thinking and the search for knowledge, showing the signs of Allah's greatness in man and in the surrounding world. Man has an obligation to investigate science in order to improve his life experience.

Artificial intelligence (AI) is the study of how to make computers able to perform tasks that are normally performed by humans. In AI, computers are designed to be intelligent and capable of mimicking human brain functions, such as language, knowledge, thinking, reasoning, problem-solving, and decision-making. In general, the definition of artificial intelligence can be divided into four categories, namely systems that think like humans, systems that act like humans, systems that think rationally, and systems that act rationally. AI seeks to understand intelligent entities in humans and implement them in the form of intelligent behavior through computers. AI allows computers to receive knowledge from humans, use that knowledge in the process of reasoning and problem-solving, and even acquire knowledge from human experts. Input in AI is a problem domain, and systems use the knowledge available in the knowledge base. Inference engines are used to draw conclusions based on facts or knowledge, and the output is the solution to the problem. Although computers in AI are not exactly as intelligent as humans, they are capable of finding solutions quickly based on given rules and criteria. Computers think logically and provide effective solutions. Artificial intelligence encompasses a wide range of concepts and ideas that can be applied in different areas of application, forming a broad family of AI. Artificial intelligence (AI) is increasingly needed along with the development of technology and the expansion of its use in various fields. AI is not only relevant in the field of computers, but also permeates various other disciplines.

The branches of artificial intelligence (AI) are very diverse and cover a wide range of areas of application. Expert Systems, for example, are used to apply human knowledge into computers to solve problems that require specialized expertise. Natural Language Processing allows humans to communicate with computers using everyday language, while Speech Recognition makes computers able to recognize and understand spoken language so that interactions can be done through voice. In the field of Robotics and Sensor Systems, intelligent robots utilize sensors such as cameras to collect information about operations and the surrounding environment. Computer Vision functions to interpret images or objects, while Intelligent Computer-Aided Instruction is developed to adapt computer teaching methods to each individual's learning pattern. The Artificial Neural Network acts as a mathematical model that mimics how the human brain works, and Game Playing is used to

develop new strategies and heuristics, such as those done by Deep Blue. In addition, there is Language Translation which allows automatic translation between languages without human intervention, Fuzzy Logic which processes linguistic terms by replacing true or false values into membership degrees, and Genetic Algorithms that mimic evolutionary processes to find patterns in data. Finally, Intelligent Agents come as small programs on computers to carry out automated tasks, such as detecting viruses.

Research in the field of Artificial Intelligence (AI) continues to approach the creation of smart computers, but many challenges must be overcome. AI tries to replicate human aspects such as learning ability, taste, emotions, and creativity. AI experts must combine various disciplines such as philosophy, psychology, linguistics, neuroscience, and computers to meet these challenges. Although we can't fully replicate the human brain yet, the goal of AI is not to replace humans, but to be a tool to improve human life. AI development will continue with improvements in various subfields, more advanced software development, and science integration.

The concept of science integration will become a trend in the future, where collaboration between AI subfields will result in advanced technologies to deal with more complex problems. While AI has the potential to provide solutions that resemble miracles, we need to realize that this is an evolutionary advancement, not a revolutionary one. However, AI is still an awesome and interesting technology to learn. Islam encourages its people to be active in Science and Technology (IPTEK) and have scientific qualities, such as critical, open to the truth, and think critically. The hadith of the Prophet PBUH also encourages the pursuit of knowledge, with the promise of rewards for those who take the path of it. In education, technologies such as Augmented Reality (AR) are used to facilitate the memorization of the Qur'an, while artificial intelligence (AI) is used in online learning for efficiency and ease of knowledge transfer.

Discussion

In the field of research, technologies such as data mining help collect social media data (SNS) and examine its impact from a religious perspective. Research also helps assess the adequacy of new technologies with scientific basis and Islamic principles, such as the use of nuclear energy. The results of the research are implemented to overcome problems and help fellow humans. Epistemology, according to John L. Pollock, is concerned with the maintenance of rational beliefs, maintaining and updating our belief systems based on new input and accountability for previous beliefs. Epistemology concerns the competence to account rationally. John L. Pollock (1940-2009). Philosophers have been interested in AI for centuries, with Descartes-like efforts in anticipation of the Turing Test. Although AI can provide answers based on formulas embedded in the system, humans have the independence of thinking that AI does not have. Humans have the ability to provide moral considerations, which AI does not have. Moral responsibility is always related to human beings who have knowledge and awareness. Evaluation of AI use and development also requires moral

considerations, including responsible use and training of AI systems to make accountable decisions. There is debate about whether this approach is simply "conditional accountability" or "underlying accountability."

At this time, there is a race to become a leader in AI technology with many countries investing funds in AI research. Despite efforts to ensure that the use of AI meets ethical standards, there is still an ethical debate surrounding AI. Critical research and development is required to create a safe and ethical AI. In Dennett's view, many AI projects are more thought experiments than empirical experiments. AI thought experiments involve creating computer models with different time and space constraints than philosophical experiments. AI researchers accept and evaluate new offers with intuition and a priori arguments, but they are not harsh in defending their arguments.

The question of whether AI is part of the natural sciences or the socio-cultural sciences gives rise to different views. AI can be part of both, combining natural science methods such as mathematics and logic with a social-cultural science approach that considers function, purpose, and adaptation. AI artificiality is also related to culturality and artificial science is part of socio-cultural sciences that covers a wide area. AI is in the domain of "cultural sciences" according to a philosophical point of view, being part of theoretical science, empirical natural sciences, and empirical cultural sciences. This has an impact on the methods and objects of AI applications. AI must use the logic of "social and cultural sciences" to expand its methods. Socio-cultural sciences build knowledge from the observation of particular things, without abstracting knowledge from individual cases (Guf, 2020).

Based on the object of study, AI can focus on the cultural dimension with many meaningful applications. Although the current age is referred to as the "knowledge age," AI has not actively participated in the evolution of culture. Therefore, the study of humanities on AI is not complementary, but essential for the development of AI. Ethical considerations in AI development should be included early on in the design of the technology, not as a later addition. The humanities study of AI should help engineers, computer experts, and scientists to contribute their work for the benefit of society. This requires interdisciplinary cooperation and is open to criticism and suggestions from various fields, especially in the field of Ethics. The importance of STEM (Science, Technology, Engineering, Mathematics) in AI technology is highlighted in various countries, including Indonesia, in response to the era of AI-based industrialization. The Indonesian government focuses on the STEM curriculum, but ethics are also important in the context of AI, and attention to AI ethics is increasing.

Many parties, including the OECD, the European Union, UNESCO, companies such as Microsoft, IBM, and Google, as well as industry associations, are active in discussions of AI ethics. STEM is important, but ethics also have a vital role. Ethics help ensure that AI development is carried out with correct moral principles, just as a speedometer in a vehicle or a referee in a football match ensures safety and fair play. Ethicists act as referees, while the players are the government, company owners, technologists, and the public.

Interdisciplinary education in Ethics and AI helps society understand fairness and sportsmanship in the development of AI, to ensure fair and equitable play.

Many parties, including the OECD, the European Union, UNESCO, as well as leading companies such as Microsoft, IBM, and Google, as well as industry associations, are currently actively involved in discussions on the ethics of artificial intelligence (AI). In this context, it is important to understand that while STEM (Science, Technology, Engineering, and Mathematics) has a very important role in the development of technology, ethics also have an equally vital role. This is because ethics serve as a moral guide that helps ensure that AI development is carried out with correct moral principles. Just as a speedometer in a vehicle keeps speed safe, or a referee in a football match who ensures safety and fair play, ethicists act as watchdogs in the arena of AI development. They act as referees who ensure that all parties including the government, company owners, technologists, and the public play according to fair and equitable rules.

In this context, interdisciplinary education that combines Ethical Science and AI is becoming increasingly important. This kind of education not only provides technical knowledge of how AI works, but also equips society with a deeper understanding of the values of fairness and sportsmanship in the development of this technology. For example, in the application of AI algorithms in a hiring system, it is important to ensure that they do not contain biases that can harm a particular group. Thus, education that integrates ethics in technology can help create a more equitable and inclusive system. That ethics in AI development is not only about compliance with laws or regulations, but also about the moral responsibility inherent in each individual and organization involved. In this context, Islam as a belief system has a rich view of ethics and morality. Islamic principles emphasize the importance of justice, transparency, and social responsibility. For example, in the Qur'an, there are many verses that remind us to be fair and not to mistreat others. This suggests that the development of technologies, including AI, must be carried out taking into account its impact on society and the environment.

A concrete example of the application of ethics in AI can be seen in the development of autonomous vehicles. When these vehicles have to make decisions in emergency situations, such as choosing between rescuing vehicle passengers or pedestrians, ethical dilemmas arise. This is where the role of ethics becomes very important, as the decisions taken will have significant consequences for human life. In this context, dialogue involving a wide range of stakeholders—including ethicists, engineers, and the public—is crucial to reach agreement on the values that should be prioritized in the development of such technologies. Additionally, it's important to realize that ethics in AI are not only concerned with the development of the technology itself, but also with how it is used. For example, the use of AI in mass surveillance can raise privacy and individual freedom concerns. In this regard, the ethical approach must consider the balance between security and human rights. In this context, Islamic teachings also provide clear guidelines on the importance of

respecting privacy and individual rights, which can be used as a reference in formulating policies related to the use of AI technology.

Ethical AI development is not only a technical responsibility, but also a moral responsibility that must be borne by all parties involved. Interdisciplinary education that combines Ethical Science and AI is essential to ensure that all parties understand and apply the principles of fairness and sportsmanship in the development of these technologies. By engaging ethical perspectives, including the values taught in Islam, we can create AI systems that are not only technically sophisticated, but also fair and beneficial to all of humanity. In a world increasingly saturated with technology, it is important that we not only be savvy users, but also responsible citizens in ensuring that technology is used for the common good. The ethical development of Artificial Intelligence (AI) is not only a technical matter for engineers or computer scientists, but also a moral responsibility that concerns all levels of society. In the perspective of Islamic psychology, every human deed, including technological innovation, will be held accountable before Allah (Al-Attas, 1995). Therefore, building AI should not only be oriented towards efficiency and profit, but should instill awareness that every algorithm and system created has consequences for the social, psychological, and spiritual life of humanity. Interdisciplinary education that combines ethics and AI is becoming increasingly urgent in the modern era. In Islamic psychology, education does not only mean the transfer of knowledge, but also the formation of morals and purification of the soul (tazkiyatun nafs) (Haque, 2004). Thus, teaching ethics in AI must include the values of justice ('adl), trust, and compassion (rahmah), so that developers are able to balance technical intelligence with spiritual intelligence. This can prevent technology from abuse that has the potential to damage humanity.

The concepts of fairness and sportsmanship that are often raised in AI discourse are actually in line with the principle of justice in Islam. Islamic psychology emphasizes the importance of balancing rights and obligations, as well as controlling ego impulses that can give birth to injustice (Nasr, 2002). If AI is built without justice, it has the potential to cause discrimination, bias, and even digital oppression against certain groups. By using Islamic values as a guideline, AI can be directed to provide equitable benefits regardless of race, social status, or religious background. Fair and useful AI can be born when developers understand that science is trustworthy. In Islam's view, knowledge does not belong to humans alone, but is entrusted by Allah which must be used for the benefit of (Sardar, 2017). Islamic psychology teaches that the human impulse to create something must be controlled by true intentions (sincerity) and noble goals. Therefore, the development of AI should not be based on worldly ambitions alone, but directed to build a better life, prosper the people, and bring humans closer to Divine values.

In addition to the moral aspect, Islamic psychology also highlights the dimension of spirituality in human interaction with technology. Modern technology, including AI, can give birth to alienation or psychological alienation if humans are no longer able to control their desires (Esposito & Kalin, 2009). By integrating Islamic values, AI can be designed to

help humans stay connected to their nature as servants of Allah. For example, the use of AI in education, health, and social services should be directed at strengthening psychological and spiritual well-being, not just meeting material needs. In Islamic psychology, there is a concept of ihsan, which is to do good as if you see Allah, and if you are not able, be sure that Allah sees you (Kamali, 2016). This principle of courtesy can be an important foundation in the development of ethical AI. A developer who instills the value of ihsan will be more careful in creating algorithms, ensuring that every step taken does not cause harm (mafsadat), but instead brings benefits (maslahat) to humanity.

As the world becomes more and more saturated with technology, Islamic psychology reminds that humans are still caliphs on earth. As caliphs, humans are required to have moral and spiritual responsibilities in managing Allah's creation, including in the realm of technology (Izutsu, 2008). Being a smart user of AI means not only understanding how the system works, but also being aware of the psychological and ethical implications of its use. With this awareness, humans are able to direct technology to be in harmony with the purpose of creation, which is to bring grace to all of nature. Islamic psychology also emphasizes the importance of self-control (mujahadah an-nafs) in the face of technological temptations. AI, if abused, can reinforce human hedonistic, individualistic, and materialistic nature (Al-Ghazali, 2013). However, if used wisely, AI can be a means to improve the quality of worship, expand access to knowledge, and strengthen social solidarity. This is where Islamic psychological awareness is needed so that humans are not enslaved by technology, but are able to use it as a tool to get closer to Allah. The integration of Islamic values in AI is also important to maintain a balance between reason and heart. Islamic psychology emphasizes that the intellect functions as a director, while the heart (qalb) is the moral and spiritual center (Rahman, 1980). AI that relies solely on logic without considering the human dimension has the potential to cause injustice. By engaging a faith-based conscience, humans can ensure that artificial intelligence does not lose its moral direction.

Building ethical AI means building a civilization rooted in human and divine values. In the perspective of Islamic psychology, technology is only an extension of human hands, while what determines its blessings is its intention, purpose, and way of use (Sardar, 2019). Therefore, being a responsible citizen in the technological era means not only being technically proficient, but also having the spiritual awareness to make AI a means of worship, da'wah, and social services that are beneficial to all of humanity. Building ethical AI means building a civilization rooted in human and divine values. In the perspective of Islamic psychology, technology is simply an extension of human hands, while what determines its blessings is its intention, purpose, and how it is used. This underscores the importance of integration between technological understanding and spiritual values that are the foundation of daily life. In this context, we need to understand that any innovation, including artificial intelligence, should not only be seen from a purely technical perspective, but also from a deep ethical and moral perspective.

The broad impact of AI on society. For example, in healthcare, the use of AI can help diagnose diseases more quickly and accurately. However, we must consider how patient data is collected and used. Is the process done with respect for the privacy of individuals? Is there transparency in the algorithms used? In Islamic psychology, every action must be based on the principles of justice and honesty. This means that in the development of AI, we must ensure that this technology is not only technically useful, but also in line with the moral values adhered to. Furthermore, it is important to create awareness that technology, including AI, should serve as a tool to improve the quality of human life, not the other way around. In this case, we can see concrete examples such as the use of AI in education. With AI, it can create a more personalized and adaptive learning experience for each student. However, we must also ask: are we using these technologies to create equity in access to education? Or does it widen the gap between the able and the uncapable? In the perspective of Islamic psychology, education is not only about the transfer of knowledge, but also about forming character and morals. Therefore, any use of technology in education must pay attention to moral and ethical aspects.

In a social context, AI can play a role in improving public services. For example, the use of chatbots to provide information to the public about available services. However, we must also ensure that these technologies do not replace essential human interaction. In Islamic psychology, social interaction and empathy are an important part of life. Therefore, even though we use technology for efficiency, we must not forget the human values that must be upheld. In addition, there is another aspect that needs to be considered, namely how AI can be used as a means of da'wah. In an increasingly connected world, technology provides an opportunity to spread positive messages and Islamic values more widely. For example, social media platforms can be used to share educational and inspiring content. However, we must remember that in disseminating information, we must be responsible and ensure that the content disseminated is accurate and not misleading. In Islamic psychology, good intentions must always be balanced with right actions. This is a challenge that must be faced by every individual who wants to use technology for da'wah purposes.

On the other hand, the ethical challenges in AI development cannot be ignored either. For example, the algorithms used in AI often reflect the biases that exist in the data used to train them. This can lead to discrimination in the decisions made by AI systems. In the perspective of Islamic psychology, we are taught to be fair and impartial. Therefore, it is important for developers and researchers to actively look for ways to reduce this bias and ensure that the technology they create does not harm a particular group. Building ethical AI is not an easy task, but it is our responsibility as individuals and society. In the perspective of Islamic psychology, our every action must be based on good intentions and noble goals. By integrating human and divine values in the development and use of technology, we can create a better civilization, where technology serves as a tool to improve the quality of life and bring us closer to the Creator. Therefore, let us jointly commit to making AI a means of

worship, da'wah, and social services that are beneficial to all mankind, so that we can achieve blessings in every step we take.

The ethical challenge in the development of artificial intelligence (AI) is an increasingly urgent issue that cannot be ignored. In the midst of rapid technological advancements, we are faced with the reality that the algorithms used in AI often reflect biases that exist in training data. For example, if the data used to train an AI system contains racial or gender bias, then the decisions made by the system may result in discrimination. A study conducted by ProPublica showed that criminal risk assessment algorithms in the United States tend to give higher ratings to individuals from minority groups, even though they do not have worse criminal records compared to other groups. This case shows that without serious attention to bias, AI can reinforce existing injustices in society.

From the perspective of Islamic psychology, the principles of justice and impartiality are very important foundations. In the Qur'an, Allah SWT says, "O you who believe, be the enforcers of justice, be witnesses for Allah, whether against yourselves or against your parents and relatives." (QS. An-Nisa: 135). This verse emphasizes the importance of being fair in every aspect of life, including in the development of technology. Therefore, developers and researchers must proactively look for ways to reduce bias in the AI systems they create. This is not only a professional duty, but also a moral responsibility that must be borne by every individual involved in this process.

In the perspective of Islamic psychology, the principles of justice ('adl) and impartiality are fundamental foundations that guide human behavior in all aspects of life. The Qur'an affirms in QS. An-Nisa: 135 that justice should be upheld, even if it is against the interests of oneself, one's parents, or close relatives. This verse shows that justice is not just a social norm, but a divine command that must be obeyed. In the modern context, this principle is particularly relevant to ensure that technology, particularly Artificial Intelligence (AI), is developed without biases that can harm certain groups (Rahman, 1980). Islamic psychology views justice not only as a legal concept, but also as a psychological condition that fosters balance in the human psyche. A just soul is a soul that is able to control the passions, balance the intellect, heart, and action. In AI development, this fairness must be translated into algorithm design that is non-discriminatory, transparent, and takes into account the rights of all users regardless of religious background, race, or social status (Haque, 2004). Thus, technology can reflect the noble values that Islam teaches.

Justice in Islam is also closely related to trust, which is the moral responsibility to maintain and use something according to the provisions of Allah. In Islamic psychology, the concept of trust fosters the awareness that every individual will be held accountable for what they do, as affirmed in QS. Al-Isra: 36. For AI developers, trust means ensuring that the systems they build do not cause social injustice, misinformation, or abuse of digital power that can harm humanity (Sardar, 2017). Impartiality is also an important aspect in maintaining objectivity, both in the academic and technological realms. Islamic psychology teaches the importance of tazkiyatun nafs (purification of the soul) so that humans are not

dominated by ego, lust, or momentary interests. In the context of AI, this means that researchers and developers must clean up their intentions, so that design decisions are not only driven by commercial profits, but also consider the benefits (goodness) of the people (Nasr, 2002). Thus, AI becomes a tool that supports collective well-being, not an instrument of oppression. The Qur'an also emphasizes the importance of being objective in bearing witness, even when it is self-defeating. From the point of view of Islamic psychology, it trains individuals to overcome the cognitive biases that often lead people to side with their group. Similarly, AI algorithms should be designed to minimize biases that arise due to unbalanced data or the interests of certain parties. Awareness of this bias is part of jihad an-nafs, which is the struggle against one's weakness in order to achieve truth and justice (Al-Ghazali, 2013).

In Islamic psychology, the concept of ihsan, which is acting as if seeing Allah, provides spiritual motivation to maintain integrity in every work. When AI developers instill the value of courtesy in their work, they will be more careful in ensuring that the system created does not cause damage (mafsadat). On the contrary, they will seek to bring broad benefits (maslahat). This principle of ihsan is what makes justice not only formal, but also touches on a deeper spiritual aspect (Kamali, 2016). Justice enforced in the realm of technology has major implications for people's psychological health. Biased AI can cause social injustice, frustration, and psychological trauma for marginalized groups. Islamic psychology emphasizes the importance of maintaining the dignity (karamah insaniyah) of every human being. Therefore, fairness in AI not only impacts the technical aspect, but also on the maintenance of self-esteem, security, and psychological well-being of the people (Esposito & Kalin, 2009). In addition, the principle of deliberation (shur) taught by Islam is also relevant in the AI development process. Islamic psychology recognizes that human beings are social creatures that require collective interaction and consideration. By involving various parties, including ethical, psychology, and religious experts, in the development of AI, the opportunity to present a fair and unbiased system will be even greater. This is in line with QS. Ash-Shura: 38 which emphasizes the importance of deliberation in decision-making (Al-Attas, 1995).

Justice is also the path to a harmonious life balance. Islamic psychology teaches that injustice can give birth to inner conflicts, stress, and even heart diseases such as envy, envy, and arrogance. On the contrary, justice fosters a sense of peace, contentment, and gratitude in the soul. Therefore, AI developers must realize that creating a fair technology is not only meeting professional standards, but also part of worship that soothes the soul and draws closer to God. Finally, the principles of fairness and impartiality in AI development are not just technical ethics, but also moral and spiritual vocations. Islamic psychology emphasizes that humans are caliphs on earth, tasked with maintaining balance and upholding justice in all fields, including technology. By embedding Qur'anic values in AI design, humanity can ensure that artificial intelligence becomes a means that brings grace, prosperity, and justice to all people, as is the great goal of Islam: rahmatan lil 'alamin.

Conclusion

Artificial Intelligence (AI) is understood as a system designed to imitate human shapes, characters, and habits, then implemented on computers. The development is directed so that the system is able to mimic the thinking process of the human brain through the support of high-speed hardware, increasing memory capacity, and advanced software. In the Islamic perspective, the mastery of technology is part of the command to use reason critically (QS. Al-Isra/17:36), being open to the truth from wherever it comes from (QS. Az-Zumar/39:18), and always optimizing the mindset to explore knowledge (QS. Jonah/10:10).

From the point of view of Islamic psychology, the use of the intelligence of reason cannot be separated from the purification of the soul (tazkiyatun nafs), the control of passions, and righteous intentions. Thus, the development of AI should be directed to the benefit of the people and not cause damage (QS. Ash-Shams/91:9-10). This confirms that Muslims have an obligation to master science and technology (QS. Al-Qashash/28:77; QS. An-Nahl/16:43; QS. Al-Mujadilah/58:11; QS. At-Taubah/9:122) as a means of achieving happiness in this world and the hereafter. Ethics in AI development must also be considered, especially related to the principles of justice, privacy protection, and respect for human dignity. With a strong spiritual foundation, the use of AI can be placed as an instrument that supports human self-development while maintaining a balance between intellectual and spiritual needs.

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