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HUMANIZING TECHNOLOGY: THE ROLE OF QURANIC ETIQUETTES AND SHARIAH ETHICS IN AI-BASED LEARNING ENVIRONMENTS

PEMELIHARAAN DIMENSI KEMANUSIAAN DALAM TEKNOLOGI: PERANAN ADAB AL-QURAN DAN ETIKA SYARIAH DALAM PERSEKITARAN PEMBELAJARAN BERASASKAN KECERDASAN BUATAN (AI)

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ABSTRACT

Artificial intelligence brings innovation to every sector of life. However, concerns are growing alongside AI's popularity that moral literacy may decline as a result of the rapid expansion and over-dependency of technology. This research is designed to rethink the use of technology and to investigate a conceptual framework for humanizing AI through the incorporation of etiquettes mentioned in the Quran and Shariah-based moral principles. In addition, the research aims to suggest pedagogical strategies that promote transparency, accountability, and moral responsibility in the context of AI-assisted education. To meet the objectives, this paper employed a convergent parallel mixed-method design to collect information from people with relevant expertise. Most respondents emphasized the humane aspects of knowledge over machine learning. The findings also recommend redesigning and modifying AI algorithms to incorporate etiquette from the Quran and Shariah-based principles. The current study presents the emphasis of etiquettes mentioned in the Quran and Islamic principles to administrate AI-based education.

Keywords- *AI, etiquettes of Quran, pedagogical strategy, human-centred technology, Shariah ethics*

ABSTRAK

Kecerdasan buatan (AI) membawa inovasi kepada setiap sektor kehidupan. Namun demikian, seiring dengan peningkatan popularitiAI, timbul kebimbangan bahawa literasi moral mungkin merosot akibat perkembangan teknologi yang pesat serta kebergantungan berlebihan terhadapnya. Kajian ini dirangka untuk menilai semula penggunaan teknologi dan menyelidik satu kerangka konseptual bagi memanusiakan AI melalui pengintegrasian adab-adab yang disebut dalam al-Quran serta prinsip moral berasaskan syariah. Selain itu, kajian ini bertujuan mencadangkan strategi pedagogi yang menggalakkan ketelusan, akauntabiliti dan tanggungjawab moral dalam konteks pendidikan berasaskan AI. Bagi mencapai objektif tersebut, kajian ini menggunakan reka bentuk kaedah campuran selari konvergen untuk mengumpul maklumat daripada individu yang mempunyai kepakaran berkaitan. Kebanyakan responden menekankan aspek kemanusiaan dalam ilmu berbanding pembelajaran mesin. Dapatan kajian turut mencadangkan agar algoritma AI direka bentuk semula dan diubah suai supaya mengintegrasikan adab daripada al-Quran dan prinsip syariah. Kajian ini mengemukakan penekanan terhadap adab-adab yang disebut dalam al-Quran dan prinsip Islam bagi memandu pelaksanaan pendidikan berasaskan AI.

Kata kunci: *AI, adab dalam al-Quran, strategi pedagogi, teknologi berpusatkan manusia, etika syariah*

Introduction

The role of artificial intelligence in education is expanding day by day(Wood & Moss, 2024), which is opening a plethora of benefits up (Luckin & Cukurova, 2019) such as human intelligence, customized learning, refinement of educational evaluation, and the inauguration of virtual classrooms (Zhang & Tur, 2024) on one hand and creating various concerns (Kostka & Toncelli, 2023; Lim et al., 2023; Su & Yang, 2023) as overdependence on AI in religious learning, threatening the teacher's role as spiritual mentor (Fergina et al., 2024) on the other. AI has also caused some other concerns, such as cultural sensitivity, transparency, existential risks, ethical issues and lack of accountability (Hosseini Tabaghdehi & Ayaz, 2025; Kamila & Jasrotia, 2025). These ethical questions are even more important in Muslim-majority societies, as technology must be consistent with Quranic etiquette, Sharia-based principles and sound knowledge of the Quran (bin Yahya et al., 2025).

Furthermore, a number of studies also have been done in the impact of AI in the different fields of education (Bandarlipe, 2025; Promsiri, 2025; Zhang & Tur, 2024), on Islamic education, such as memorizing the Quran (Tahfeez)(bin Musa & others, 2025; bin Yahya et al., 2025) and the importance of integrating Islamic jurisprudence as the rulling of 5 pillars of Islam, justice aand respect into modern education(Mustapha et al., 2025). However, most of the current research highlights on the integration of Artificial Intelligence in Quran memorization, Quran revision and repetation (murajaah)(bin Musa & others, 2025), the rules that govern how the words of the Quran should be pronounced when it is read (Tajweed)(Akkila & Abu-Naser, 2018), physical worships like 5 pillars of Islam, and jurisprudence(Mustapha et al., 2025), ignoring Islamic ethical perspectives(Sholeh et al., 2024), Quranice etiquettes and core Islamic value of purifying inner self (Tazkiyah-e-Nafs)(Sura Taha 20:76). However, these are more important for Islamic education systems, as every step of technology needs to be aligned with moral values and Quranic ethics (RABIU et al., 2025).

Existing studies have discussed various aspects of AI ethics and Maqasid (objectives of Sharia), but research on using Quranic ettiquettes implementing maqasid al-Shariah to create a humane and ethical framework for AI-based education is very limited (Raquib et al., 2022). Research on how Quranic morality and Sharia principles can contribute to the humanization process in AI-based learning environments is also very limited. This suggests that there are significant theoretical and practical gaps in the subject. It is imperative to fill this gap so that AI-based education systems become culturally sensitive, value-based, and morally strong. By integrating Quranic etiquettes, Shariah ethics and Maqasid al-Shariah; “the wisdoms behind rulings such as enhancing social cohesion which is one of the wisdom behind charity being good to one's neighbors, developing consciousness of God”(Auda, 2008, p. 2) and Islamic morality with modern AI ethics, this study will make a unique contribution from both theoretical and practical perspectives, developing ethical machine learning, and AI-powered

emotional learning systems to fill in the gaps in AI-assisted moral and spiritual education(Nirwana An et al., 2025).

To bridge these gaps, the objective of this study is to explore a conceptual framework for humanizing AI through the incorporation of Quranic etiquettes and Shariah-based moral principles. Additionally, the study aims to propose policy and pedagogical recommendations for ensuring transparency, accountability, and moral responsibility in AI-supported education. Based on the objectives, the study seeks to answer the following research questions:

1. How does the etiquettes mentioned in the Quran and Shariah based ethics can humanize the artificial intelligence?

2. How can Islamic principles be applied to address ethical risks and privacy challenges in AI-enabled education, ensure transparency and ethical accountability, and help create effective pedagogical policies for teachers?

To examine the relationships among variables, the study formulates the following hypotheses:

H1: Incorporating Quranic etiquette and Sharia principles increases humanity and morality in AI-based education.

H2: AI frameworks built according to Islamic values improve mutual respect and ethical behavior between students and teachers.

H3: Formulating policies and teaching methods in accordance with Islamic ethical guidelines increases transparency and accountability in AI-enabled education.

H4: Sharia-based ethical frameworks support teachers in making ethical decisions and provide students with a safe and value-based learning environment. Is it possible to address ethical risks and privacy challenges in the use of AI?

Literature Review

This literature review analyzes the interrelationships between AI-based education, human-centered technology, and Islamic ethical principles. The aim is to synthesize academic, practical, and Islamic intellectual sources to identify recurring themes necessary for designing ethical AI-based learning environments. The review is organized in a thematic framework that clearly presents key concepts, theoretical foundations, and contextual insights. The themes were determined through a review of critical research articles, Quranic exegesis, Islamic ethical literature, educational technology research, and policy documents.

Theoretical Framework

Essence of Quranic Etiquettes

Islamic epistemology provides two fundamental sources for humanizing AI-based education systems—(1) Quranic Etiquettes and (2) Shariah Ethics. Analyzing these two together provides a clearer understanding of the ethics of technology use, human welfare, accountability, and the purpose of education. The rules for reading, holding, and memorizing the Quran, including as ablution, utilizing the miswak, and treating the Quranic copy with respect, are misunderstood as the manners of the Quran. However, the manners of the Quran are those that Allah Almighty has mandated that people follow in their day-to-day lives. For example, before entering another room within a house, residents should ask permission from the person inside (since he might be unprepared) (Sura An-Nur (24:58-59). The Quran and Sunnah (the actions of the Prophet) are the sources of Islamic manners. It encompasses the etiquette of daily human interactions and routines as a comprehensive code of existence. Islam incorporates standards, values, attitudes, customs, and manners in all spheres of human concern and relationship; it is not limited to religious and legal issues (Al-Kaysi, 2003, p. 14).

It includes Social Etiquettes like greeting (Surah An-Nur 24:61), Deeply respecting parents, elders, and teachers (Surah Isra 17:23), Kindness and generosity (Sura Baqara 2:263). Thoughtful speech (Surah Ahzab 33:70), Humility (Surah Luqman 31:18), personal etiquettes like Maintaining modesty in dress

and behavior (Surah An-Nur 24:31), Patience and forgiveness (Surah Al-Baqarah 2:153), Honesty (Surah An-Nisa 4:58) and so on.

Impacts of Ai in Education

AI can have emotional and cognitive impacts on learning.Learning difficult subjects like genetics can be stressful, anxiety-provoking, and isolating; AI can help students reduce their stress (Bandarlipe, 2025). Not only that, AI also has a significant impact on student engagement and understanding. Using generative AI (GenAI) can increase students' comfort, moral awareness, and reflective thinking (Wood & Moss, 2024). AI, therefore, is enabling rapid innovation in education pioneering innovative teaching methods and help education scale up quickly (Serdyukov, 2017).

On the other hand, AI has also brought a revolutionary change in Islamic education. For example, Classpoint, Chatbot, and squirrel AI, etc. improve memorization, skill development, and practice of any lesson (Nirwana An et al., 2025) and Qara'a and Tarteel apps improve pronunciation and speed up memorization (bin Yahya et al., 2025; Nasir et al., n.d.). According to researchers (bin Yahya et al., 2025), in the age of AI, the preservation of traditional Islamic systems such as teacher associations is very necessary. AI cannot replace teachers but should be used as a supporting tool.

AI and concern of Islamic ethical principles According to (Aziz & Zulkepli, n.d.) while using AI in the credit assessment process, there is a potential threat of algorithmic bias such as data bias, model bias, opacity, and inconsistency with Sharia principles. These problems are contrary to core Quranic values such as justice, trustworthiness, and prohibition of injustice. Therefore, the authors (Aziz & Zulkepli, n.d.) found that algorithmic bias can lead to problems such as unfair credit decisions, discrimination against marginalized populations, and deficiencies in detecting non-Sharia elements. The study suggests that the Quranic ethical principles—justice, transparency, trust, and public welfare—should be incorporated into every stage of AI design and implementation. In addition, AI personal tools lack a Sharia-compliant ethical framework for calculations, such as the inability to perform prohibited activities such as Riba (interest or usury), Gharar (excessive uncertainty), and Zulm (exploitation)(Aziz & Zulkepli, n.d.). Since Islamic rules and regulations are eternal and life-giving and chatGPT cannot create new ideas, reliance on ChatGPT can weaken the process of Islamic thought, Ijtihad (independent reasoning) and Tadabbur (deep,personal reflection (Iskender, 2023).

Ai only collects the data that is on the internet and cannot create informative knowledge by itself. Currently, there is a lot of wrong information and a lot of wrong interpretations of Quran scattered across the internet, so AI can give us wrong information (bin Musa & others, 2025; bin Yahya et al., 2025). Therefore, we cannot rely solely on this AI without a teacher, who only can pedagogize the morality, spirituality and good habit formation (Nirwana An et al., 2025).

Pedagogy and Islamization of Algorithm from an Islamic Perspective

Algorithmic bias in Islamic financial institutions can lead to serious problems such as unfair decisions, discrimination, and lack of transparency. Study (Aziz & Zulkepli, n.d.) specifically showed that data bias, model bias, and opaque algorithms in AI-based credit assessment can lead to Zulm(injustice)which is strictly prohibited in the Quran (Surah An-Nisa 4:135; Surah Maidah 5:8). Maqasia al Shariah (the goals of Shariah principles) In essence, they are interested in the following advice: property, intelligence, life lineage, and faith. By definition, these are necessary for both an individual's survival and spiritual well-being as well as for maintaining social order; in fact, their demise will cause chaos and the breakdown of social order (Auda, 2008, p. 4).

It is essential that these values are integrated at every stage, from algorithm design, data selection, to AI decision-making; This perspective paves the way for considering AI not just as a technological tool, but as an *ethical decision-making system* guided by Islamic ethics (Kannike & Fahm, 2025).

Research Gap

To address potential ethical issues and enhance AI's capacity to reliably identify various Quranic recitations, more research is required. Even with its drawbacks, AI has the potential to improve educational opportunities and give students insightful feedback. To overcome these restrictions and

guarantee that AI technology is applied appropriately in the context of Quranic studies, more research is required. Furthermore, cooperation between Islamic scholars and AI specialists may enhance the precision and moral implications of AI applications in this area. Concerns have also been expressed regarding the possibility of bias in AI algorithms when assessing religious books such as the Quran. In order to overcome these constraints and ethical issues, researchers are attempting to improve AI systems as technology develops. To address the gap that emerges from the above review, we propose an integrated framework that will present a holistic and humanistic approach to incorporating Islamic values into AI education through a mixed-methods approach—something that has not been explicitly explored in research in this field to date. The proposed framework will be designed in such a way that students will not only be limited to acquiring knowledge but will also develop a strong moral consciousness in light of Quranic ethics and Sharia-based moral principles.

Positioned at the intersection of technology and ethics, this research will attempt to establish a human-centred model for AI-based education that is consistent with Islamic values. This framework will provide a well-organized way to systematically incorporate Islamic principles and education into AI learning platforms, so that students will have a morally sound and integrated learning experience.

By emphasizing the humanization of technology based on Quranic adab and Sharia ethics, the proposed framework will ensure that AI-based learning environments not only enhance technical skills, but also contribute to moral, cultural, and spiritual development. As a result, the education system will be more sensitive, responsible, and in line with Islamic values.

Methodology

Research Design

This study used a convergent parallel mixed-methods research design, combining both quantitative (frequency and percentage analysis) and qualitative (thematic analysis) methods.

The rationale for selection of mixed-methods design was to identify both measurable trends in participants' views on AI-based education systems and deeper understandings of AI humanization considering Islamic etiquette and Sharia principles. In this mixed-methods research design, quantitative data presented general patterns regarding participants' perceptions of AI-based education, while qualitative data provided deeper descriptive insights into Islamic etiquette and Sharia-based ethical concerns. (Creswell, 2009). During data collection of both qualitative and quantitative, "purposeful sampling is used so that individuals are selected because they have experienced the central phenomenon" (Creswell, 2009, p. 199).

Participants

The sample of this paper is selected according to the purposive sampling methods. A total of 15 participants, familiar with the Islamic ethics and technology were involved in this study to give their insights. The respondents are selected as follows

- University Teachers
- Madrasa teachers
- Undergraduate and Postgraduate students.
- PHD researchers

The diverse backgrounds of the participants provided a rich perspective on the integration of AI, education, and Islamic ethics.

Research Context

The study is conducted in the context of Bangladesh—where the use of AI-based education is rapidly increasing. At the same time, Bangladesh is a relevant context for exploring the humanization of AI in light of Quranic ethics and Sharia principles, as Islamic moral values are highly influential in the education sector.

Research Instruments

Google Forms questionnaires were used to collect data, which included—

- Introduction and consent 1
- Demographics 2-6
- Closed-ended Likert scale questions (Questions 7–12, 15–21)
- Multiple-choice questions
- Open-ended qualitative questions (Questions 13, 14, 16, 18, 22, 23)

The questionnaire focused on five main topics—

1. Impact of AI in Education
2. Human Values in AI
3. Islamic Etiquette and Shariah Principles
4. Humanized AI Framework
5. Ethical and Pedagogical Recommendations

Data Collection Procedures

The Google Form link written in Bangla was sent to the participants via various messaging platforms. The participants completed the form voluntarily and at their convenience. No face-to-face meeting was required, ensuring confidentiality and convenience. The process was as follows:

1. Questionnaire development according to the research objectives
2. Pilot review to check clarity
3. Distribution of forms to potential participants
4. Collection of responses within seven days
5. Download and secure storage of the dataset

Data Analysis

Data analysis was carried out in two stages:

Quantitative Analysis

- Closed-ended question responses were analyzed using frequency counts and percentages.
- Key trends were identified, such as:
  - o Impact of AI on education
  - o Importance of Islamic moral values
  - o Agreeableness to humanized AI policies
  - o Evaluation of ethical strategies (5-point scale)

Qualitative Analysis

- Open-ended question responses were analyzed using thematic analysis.

• Codes were generated from the responses and major themes were determined (e.g. ethical challenges, Western influences, lack of ethical awareness, proposals for an Islamic AI framework).

• These themes were compared with the quantitative results to strengthen the interpretation.

Validity

The following methods were followed to ensure the reliability of the study:

Content Validity

• The questionnaire was developed based on a literature review on AI ethics, Islamic ethics, and humanistic technology.

• Two experts with experience in Islamic ethics and educational technology were reviewed.

Reliability

• Google Forms presented all the questions in a specific and similar format, which increased reliability.

• The clarity of the answer options reduced confusion.

Triangulation

• Using both quantitative and qualitative data on the same topic increased internal validity.

• The combined results of the two methods strengthened the interpretation.

Results

All participants voluntarily agreed to answer the questions. As per the demographic information of Q1–Q7, 7 males and 8 females were among the participants. Their professional designation is PhD researcher, Madrasa teacher, University teacher, and some graduate degree participants. Most of them appear to be from Islamic backgrounds. In terms of technology awareness, 86.7% of the participants are familiar with using AI tools, and 13.3% of the participants have only a basic or little understanding of it.

Three main themes emerged from the analysis of the data collected in this study: (1) Quranic etiquette and humane behavior, (2) Sharia-based ethics and responsibility, (3) human-centered AI-based learning design (4) humanizing AI and pedagogical recommendation and (5) humanizing AI through Quranic etiquettes and Islamic ethics. Each theme was based on the participants' responses and experiences, and the data was analyzed according to the corresponding questionnaire score.

The first theme, Quranic etiquette and ethical demeanour, was most strongly demonstrated, mainly in the areas of respectful communication, truthfulness, and harm-prevention policies. In responses to questions Q7–Q9, 73.3% (Fig 1) participants clearly expressed the influence of AI in education, while 80% demonstrated their concern that AI can little emphasize the Islamic ethics and 60% (fig 2) agreed with Quranic etiquettes' importance in the pedagogy.

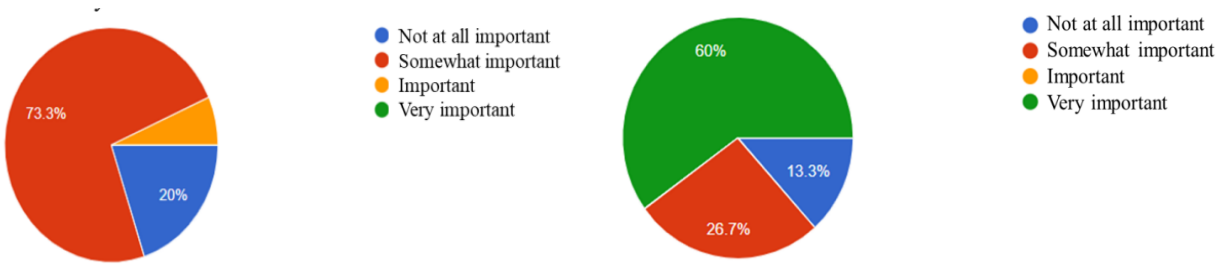

Fig 1: AI's ability to preserve Islamic value in education

Fig 2: Importance of Islamic etiquettes in the education system

The second theme, Sharia-based ethics and accountability was strongly mirrored in responses to questions Q10–Q12. Participants spotlight that Islamic ethics can help prevent negative uses of technology. On the other hand, as in fig 3, in response to the likert scale questions to identify which Islamic values are important in AI education, 60% selected accountability, 60% kindness and humanity, 53% honesty and trustworthiness, and 46% personal privacy and security. They were particularly concerned about the protection of students' personal information.

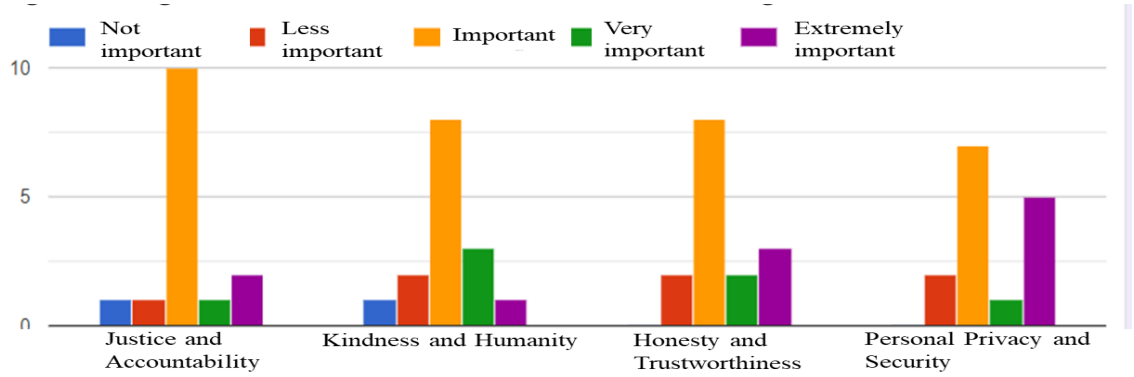

Figure 3. The significance of Islamic values in AI-driven learning environments

The third theme, 53% respondents agreed on human-centred AI-based learning design, emerged from questions Q12–Q14. It mainly focused on perceived humanization of AI pedagogy through Islamic etiquettes and principles. Analyzing the answers to questions 13 and 14, it is seen that the main challenges in maintaining human values in AI-based education are identified by the participants as over-reliance on technology, lack of ethical awareness, limited understanding of religious and cultural contexts, and the influence of the perspective of the regulator or policymaker in the management of education. They stated that since AI is machine intelligence, it does not have the ability to understand the feelings (emotional intelligence) of the student or make moral decisions. As a result, it becomes difficult to fully incorporate human values such as empathy, justice, honesty, cooperation, and responsibility into education. In addition, protecting the faith and morality of students, not adopting a moral education system, and not properly applying the Islamic principles of AI are also identified as major challenges.

Again, the answers to question 14 show that the participants consider the inclusion of Islamic ethics as important for increasing transparency, accountability, and security in AI-based education. They noted that introducing students to various books and scholars' writings, following the principles of justice, honesty, accountability and human welfare, maintaining transparency in the design and use of AI, and training students to follow ethics will help ensure human values in education. In addition, they believe that it is possible for Muslims to reduce Western influence and conduct education in a pious and moral way by creating their own Islamic AI. In short, the combination of technology, moral education and Islamic principles is essential to ensure humanity in AI-based education.

The fourth theme is the possibility of humanizing AI and the pedagogical recommendation according to the Islamic ethics in AI based education. Almost 60% opined (Q15) that it is possible to humanize algorithm and accordingly they presented (Q 16)some recommendations to AI use and at a time sustaining Islamic morals and principles. The question is initiated for not AI act human like behavior, or a substitution of human being, but humane behavior. Based on the answers received it can be summarized that the participants provided various guidelines for maintaining ethics and humanity in the use of AI. Most participants believe that AI should be used correctly and responsibly, avoiding over-reliance and that it is important for users themselves to be ethical and religious. In addition, protecting personal information, data privacy and security is very important. There must be a clear policy and legal framework to ensure transparency, justice, accountability and human oversight in the use of AI. It is

also important to formulate policies based on Islamic values and follow them consistently in curricula and institutions. There is a need to take educational steps to protect the dignity and rights of human life, prevent false propaganda or slander, and increase awareness among students. The participants also believe that instead of blindly using AI created by the West, Muslims should create their own Islamic-based AI, so that religious and moral values are properly reflected. In this way, it is possible to make AI-based education humane, fair and responsible by combining clear policies, user awareness and Islamic guidelines.

The next section, (Q17-23) humanizing AI through Quranic etiquettes and Islamic ethics, is summarized with 80% respondents' recommendation to train AI. In a nutshell, (Q 18)the most effective way to incorporate Islamic etiquette into AI-based education is to integrate ethics with technology and give Islamic values a central role in shaping user behavior. This requires reflecting respect, empathy, justice, and humility in the language and responses of AI tools, including examples of Islamic ethics in the content and case studies, and designing algorithms to be unbiased and fair. 'Digital etiquette' training for students and teachers, using ethically rich datasets, and creating virtual Islamic mentors or AI Mu'allim can also be effective. At the same time, it is important to form the user's perspective and sense of responsibility before using the technology—such as protecting privacy, avoiding lies or slander, and upholding the dignity of others. For example, if an AI teacher gently corrects a student's incorrect answers rather than harshly and provides guidance with empathy, it would embody the practical application of Islamic etiquette in technology. The majority of participants gave positive feedback on the introduction of Islamic Ethical AI Pedagogy Training for teachers. A total of 46.7% of respondents (Q 19) agreed and 40% strongly agreed, indicating that the training was considered the most important variable for enhancing the quality and ethics of education. Only a very small number of participants expressed partial agreement or disagreement. Therefore, the respondents selected (Q20, Fig 4) some important steps for humanizing AI, are 'designing AI algorithms according to Islamic ethics' is important 40%, very important almost 27%, extremely important 20%, 'providing Islamic ethics training to teachers' is important almost 34%, very important almost 7%, extremely important almost 60%, 'increasing ethical awareness among students in the use of AI' is important almost 27%, very important almost 14%, extremely important almost 54%, 'developing Sharia-based AI policies for policymakers, is important almost 34%, very important almost 27%, extremely important 40%, and 'formulating classroom codes of conduct according to Islamic etiquette, is important almost 34%, very important almost 7%, extremely important almost 60%.

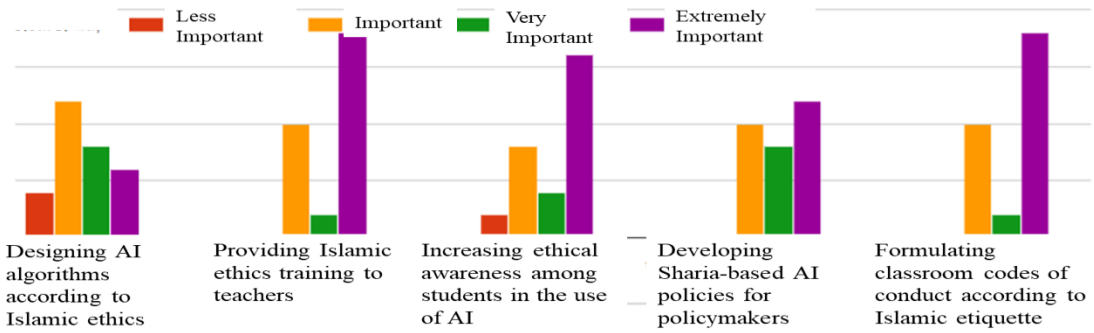

Figure 4. Key measures for humanizing AI: Participant's perspectives

When asked (Q21) how important human intention (niyyah) is in the use of AI, most participants found it to be very important. A total of 40% of respondents said it was important and another 40% said it was very important. Only 13.3% of participants said it was somewhat important, while a very small number said it was not at all important. This suggests that intention is seen as a central moral element in the use of AI in light of Islamic ethics. Participants believe (Q22)that the weakness of human morality and faith, moral ignorance, lack of emotions, biased data, lack of policies and guidelines, over-reliance on technology, and technical limitations are the main obstacles to humanizing AI are the main obstacles to humanizing AI. They proposed creating Islamic ethics-based policies and guidelines, ethical training for teachers and students, developing justice-based algorithms, collaborating with technologists and

scholars, incorporating Islamic AI ethics into the curriculum, ensuring transparency and accountability, and developing Muslims' own AI for integrating AI and Islamic ethics.

These results indicate that participants prioritized creating ethical, humane, and Islamic values-based AI learning systems over technological innovation.

Discussion

The results of this study highlight the importance of ethics and humanity in AI-based education. Findings demonstrate that students expect not only efficient technology but also ethical, respectful, and value-based AI experiences.

The Role of Quranic Etiquette

The participants' opinions clearly indicate that respect, politeness, and truthfulness are essential in interacting with AI. This is not only technical, but also has a positive impact on psychological safety and the psychology of learning. While international research has shown the importance of empathy and politeness in human-AI relationships, from an Islamic perspective it has a deeper meaning—because it is related to the core goal of education, "tazkiya," or self-purification.

Sharia-Based Ethics and Trustworthiness

The participants' concerns about data privacy indicated the most important barrier to using AI. The call for creating bias-free and fair AI services is consistent with Western AI ethics discussions, but in the Islamic framework it is based on the strong principle of "adl" (justice).

In addition, the demand for human supervision proves that participants never want to give AI complete freedom—which is consistent with the principle of human responsibility and accountability in decision-making in Islamic jurisprudence.

Human-centred Learning Design and Pedagogical Recommendation

The participants strongly expect AI to provide learning experiences that are tailored to the needs of the student. While this is consistent with the concept of personalized learning in educational theory, in Islamic education it is associated with the principle of "tarbiyah" where the differences in personality and abilities of each person are recognized.

The teacher-AI collaboration model clearly tells participants that AI will not replace the teacher but will act as a complementary tool. Within this lies the core tenet of human AI design: technology must serve humanity, not the opposite. Overall, the discussion of this research shows that Islamic moral values play a fundamental role in shaping not only cultural needs but also educational justice, trust, and safety in AI education.

Recommendation

Based on the findings and discussion, the following recommendations are proposed:

1. To develop humane Islamic Ethical Framework for AI: Combine Qur'anic values such as trust (amanah) (Q 33: 72), mercy (rahmah) (Q2:143), justice ('adl) (Quran 4:40), and honesty (sidq) (Q2:177) in AI development and educational policy. Integration of polite tone, respectful language, and truthfulness and to train AI to filter negative and harmful response to humanity.
2. Teacher, Developer Training and teacher_ AI Joint pedagogy : Organize training for teachers, AI designers, and policymakers on ethical AI design grounded in etiquettes/Adab mentioned in the Quran. Establishing a policy that AI should support teachers, not replace them.
3. Ethical AI Policy Formation: Universities and madrasas should create official ethical AI guidelines to ensure transparency, privacy, and fairness in educational technology. Making it necessary for students to encrypt their data, limit the amount of data they collect, and only process it with the user's authorization.

4. Community and Scholarly Collaboration: Encourage collaboration among Islamic scholars, educators, and computer scientists to design culturally relevant, value-based AI algorithm.
5. Awareness and Character Building: Promote programs that teach self-discipline (mujahadah al-nafs) and moral accountability among students using AI tools.
6. Encourage Indigenous Islamic AI Projects: Encourage research that creates AI models that represent Islamic perspectives in order to strike a balance between ethical duty and technical advancement.

Conclusion

This study demonstrates that humanizing AI in AI-based education is not just about technological innovation; it must be grounded in Quranic etiquettes, Sharia ethics, and human-centred instructional design. The results of the study indicate that students want AI that is respectful, truthful, safe, impartial, and in line with Islamic values. It is clear that an Islamic ethical framework not only morally strengthens the design of AI, but also enhances student trust, safety, and learning experience.

Despite the contributions, the current study has some limitations, that can be improved in future research. The number of participants is relatively small and mainly from Islamic backgrounds — thus, the generalizability of the results may be limited. Since data collection was mainly self-reported, there is a possibility of response bias. Moreover, the study is largely conceptual and attitudinal; no practical application or effectiveness was observed. The research is designed with a cross-sectional approach, which may not show the changes over time. Future Studies. Recognizing these limitations provides directions for improvement in future research.

The following aspects can be considered in future studies: Conducting comparative research based on a larger and more diverse sample and developing and experimentally implementing a real AI-based learning tool or "Islamic Ethical AI Model". A practical approach would be to examine in-depth technical research on Islamic ethics-integrated algorithm design, dataset ethics, and bias-free AI. Although this research has added a new dimension, some research is still needed to integrate AI and syllabus curriculum in the same boat. Finally, observing the long-term behavioral and ethical impact of AI through longitudinal studies is suggested.

Therefore, this study provides a foundational perspective on building the future of humane, ethical, and value-based AI education, which can make significant contributions to the global education sector, including Muslim societies.

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