

Artificial Intelligence from an Islamic Ethical Perspective: A Hybrid Systematic Literature Review and Bibliometric Analysis

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Abstrak : Pesatnya integrasi kecerdasan buatan (AI) dalam bidang keuangan, pendidikan, kesehatan, pemerintahan, dan kehidupan keagamaan menunjukkan kebutuhan akan kerangka etika yang tidak hanya bertumpu pada prinsip Barat/Eurocentrik seperti keadilan, akuntabilitas, dan transparansi. Etika Islam yang berlandaskan maqāṣid al-shari'ah, tauhid, dan amanah menawarkan perspektif normatif yang khas. Penelitian ini melakukan systematic literature review (SLR) dan analisis bibliometrik terhadap literatur terindeks Scopus mengenai AI dari perspektif etika Islam. Dengan menggunakan TITLE-ABS-KEY("Artificial Intelligence" and "Islamic ethic"), sebanyak 115 dokumen diidentifikasi pada 25 September 2026. Setelah penyaringan berdasarkan relevansi topik, jenis dokumen, dan bahasa, diperoleh 31 artikel jurnal berbahasa Inggris yang diterbitkan pada 2023–2026. Analisis dilakukan melalui sintesis kualitatif dan analisis bibliometrik deskriptif menggunakan metadata Scopus dan VOSviewer. Publikasi meningkat dari 3 dokumen pada 2023 menjadi 4 pada 2024, 10 pada 2025, dan 14 pada 2026, meskipun data 2026 masih merupakan tahun berjalan. Publikasi terutama berasal dari Malaysia dan Indonesia. Analisis kata kunci menunjukkan tiga kluster utama, yaitu tata kelola hukum Islam dan fatwa, keuangan Islam berbasis syariah, serta integrasi AI dalam pendidikan Islam dan pendidikan tinggi. Penelitian ini memberikan pemetaan terpadu SLR bibliometrik mengenai AI dan etika Islam serta mengidentifikasi perkembangan konseptual bidang tersebut.

Kata kunci: Kecerdasan Buatan; Etika Islam; Maqasid al-Shariah; Tinjauan Pustaka Sistematis; Analisis Bibliometrik.

Abstract: The rapid integration of artificial intelligence (AI) into finance, education, healthcare, governance, and religious life highlights the need for ethical frameworks beyond predominantly Western/Eurocentric principles of fairness, accountability, and transparency. Islamic ethics, grounded in maqāṣid al-shari'ah, tauhid, and amanah, offers a distinctive normative perspective. This study conducts a hybrid systematic literature review (SLR) and bibliometric analysis of Scopus indexed literature on AI from an Islamic ethical perspective. Using TITLE-ABS-KEY("Artificial Intelligence" and "Islamic ethic"), 115 records were identified on 25 September 2026. After screening for relevance, document type, and language, 31 English-language journal articles published between 2023 and 2026 were retained. Qualitative synthesis and descriptive bibliometric analysis were conducted using Scopus metadata and VOSviewer. Publications increased from 3 documents in 2023 to 4 in 2024, 10 in 2025, and 14 in 2026, although the 2026 figure represents a partial year. The literature is concentrated in Malaysia (11 documents) and Indonesia (10), followed by Saudi Arabia (5) and Qatar (4). Keyword analysis identifies three major thematic clusters: Islamic legal governance and fatwa, Shariah compliant Islamic finance, and AI integration in Islamic and higher education. This study contributes an integrated SLR-

bibliometric mapping of AI and Islamic ethics, addressing a gap in the existing literature and identifying emerging conceptual dimensions of the field.

Keywords: Artificial Intelligence; Islamic Ethics; Maqasid al-Shariah; Systematic Literature Review; Bibliometric Analysis.

Introduction

Artificial intelligence (AI) has moved from a niche technical subject to a pervasive force reshaping finance, education, healthcare, governance, and everyday religious practice, prompting urgent questions about the moral principles that should guide its design and deployment (Elmahjub, 2023).). In this study, "Western" or "Eurocentric" refers specifically to the geographic and institutional origin of the organizations that author widely cited AI ethics principles and guidelines (predominantly North American and European private companies, research institutions, and governmental bodies), not to a claim about the intrinsic cultural content of the principles themselves. This is a documented bibliometric imbalance rather than a normative judgment: The prevailing discourse on AI ethics organized around principles such as fairness, accountability, transparency, and privacy (Floridi et al., 2018), has been shown empirically to originate overwhelmingly from these regions. Jobin, Lenca, and Vayena's mapping of 84 AI ethics guidelines worldwide found a strong concentration of authorship in North America and Europe and a convergence on procedural principles with limited attention to non Western moral traditions (Jobin et al., 2019); Hagendorff and Mittelstadt similarly argue that principle based AI ethics guidelines, largely produced within this same institutional base, struggle to translate into enforceable practice and often bypass substantive ethical or cultural pluralism (Hagendorff, 2020; Mittelstadt, 2019). Practitioner based evidence extends this documented imbalance: Brown et al. report that AI practitioners in the Global South describe global AI ethics and governance debates as dominated by high income, AI intensive nations, marginalizing their own conceptions of AI's value and harm (Brown et al., 2026). Building on this documented imbalance rather than asserting it as self evident, this study treats an Islamic ethical perspective as offering a distinct normative foundation, rooted in *tauhid* (the oneness of God), *amanah* (trusteeship), and *maqasid al shari'ah* (the higher objectives of Islamic law), for evaluating the ethical uncertainties raised by AI technologies (Mohadi & Tarshany, 2023). The relevance of Islamic ethical reasoning on AI is increasingly visible across multiple sectors. Each is summarized in turn below, distinguishing what the cited studies report (evidence) from how this review interprets their relevance to the present gap.

Islamic finance. In Islamic finance, scholars have proposed maqasid al-Shariah-based evaluative frameworks to guide Shariah compliant AI governance in Islamic financial institutions, emphasizing fairness, accountability, and transparency (FAT) as prerequisites for algorithmic decision making that avoids *gharar* (excessive uncertainty) and *riba* (interest-based transactions) (Najib et al., 2025; Zafar & Ali, 2025). This sector-specific finance literature establishes normative criteria but, on its own, does not indicate whether comparable criteria recur in other sectors a question this review's synthesis addresses in Table 1.

Healthcare, in healthcare Islamic bioethical scholarship has examined medical accountability in AI empowered medicine, arguing that AI-enabled interventions must remain permissible under Shariah, consented to by the patient, and ultimately overseen by a competent physician (Maiga, 2025; Solaiman & Cohen, 2024). This establishes a physician-oversight principle structurally similar to the finance sector's human oversight requirement, suggesting a possible cross sectoral pattern that this review tests rather than assumes.

Education, in Education particularly Islamic religious education a growing body of work examines how generative AI tools such as ChatGPT should be ethically integrated without compromising source authenticity, teacher mediation, and religious epistemic authority (Adara et al., 2026; Arifudin & Akil, 2025; Imelda et al., 2025; Novita et al., 2025; Saadah, 2025) teacher mediation here plays a comparable epistemic authority role to physician oversight in healthcare and Shariah scholar oversight in finance, again suggestive of but not yet confirmed as a cross-sectoral pattern.

Workplace ethics. Meanwhile, in the workplace, Islamic virtue ethics has been used to reframe what constitutes "good work" in an AI-mediated economy (Ghaly, 2024). this contributes a virtue-ethics vocabulary e.g., *ṣidq*, *amanah* that recurs alongside the maqāṣid based criteria identified in the other three sectors.

Despite this expanding body of scholarship, the literature on artificial intelligence from an Islamic ethical perspective remains fragmented across disciplinary silos finance, education, healthcare, and philosophy of technology evidenced above by the sector by sector pattern in which each body of work develops its own oversight criteria largely independently of the others. without a comprehensive mapping of its overall growth, geographic distribution, institutional networks, and conceptual structure. Bibliometric studies of AI ethics more broadly, such as analyses of ChatGPT related scholarship in education, have demonstrated the value of combining Scopus data with VOSviewer visualization to reveal publication trends, leading countries, and thematic clusters (Passas, 2024). A transparent search of Scopus and Google Scholar for prior bibliometric or systematic reviews combining these two terms ("Islamic ethic" and "artificial intelligence", together with variants "bibliometric", "systematic review", and "VOSviewer") did not identify a published study that pairs SLR synthesis with bibliometric mapping specifically at this intersection. Adjacent bibliometric reviews do exist for the broader, related domain of Islamic FinTech (Firmansyah & Harsanto, 2022), which map research trends in Islamic financial technology generally but do not focus on AI ethics or apply an Islamic ethical framework as the organizing lens. On the basis of this search, the claim of novelty is therefore scoped narrowly: no comparable bibliometric mapping has combining SLR and bibliometric analysis has been located that was undertaken specifically for the intersection of Islamic,ethics, and AI literature, though the broader domains of AI ethics bibliometrics and Islamic FinTech bibliometrics are each independently studied. To address this gap, this study employs a hybrid approach integrating a Systematic Literature Review (SLR) with a descriptive bibliometric analysis. The research questions posed are:

RQ1: What is the temporal publication trend of Scopus-indexed literature on artificial intelligence from an Islamic ethical perspective, and what does this trend suggest descriptively and with appropriate temporal caveats about the field's current trajectory?

RQ2: How are scholarly inquiries distributed concerning artificial intelligence from an Islamic ethical perspective?

RQ3: What thematic and conceptual structure emerges from keyword co-occurrence and qualitative synthesis of the retrieved literature, and what descriptive implications rather than determinative priorities does this structure suggest for future research?

The present research employs a Systematic Literature Review (SLR) coupled with descriptive Bibliometric Analysis to address these three formulated inquiries. These two components play distinct and complementary not interchangeable methodological roles: the SLR provides qualitative synthesis of the included articles' arguments and conceptual content (Table 1), while the bibliometric analysis provides quantitative, descriptive evidence of publication patterns (counts, co-occurrence, network structure) drawn from Scopus metadata. Bibliometric counts describe the structure of the retrieved literature; they are not empirical

evidence in the sense of primary participant-based research (e.g., surveys, interviews, or experiments) and are not treated as such in this study. This approach ensures that conclusions are drawn from a broad, well-represented body of scholarship while simultaneously illuminating specific domains that require further exploration. The bibliometric analysis, using VOSviewer and the Scopus database, complements the qualitative synthesis by quantifying the distribution of publications on artificial intelligence and Islamic ethics, enabling a descriptive mapping of the field's observed development within the scope of this single database, single search string dataset.

Method

An organized academic review using bibliometric techniques numerically evaluates publications to identify trends, structural patterns, and primary scholarly components within a specific academic domain. Applying protocols such as PRISMA ensures an exhaustive and reproducible manuscript review, yielding an explicit and unambiguous understanding of the subject under study. Rigor in this review rests specifically on the following reproducible elements: a fully reported search query and date (below), explicit inclusion/exclusion criteria applied at each screening stage, a documented PRISMA flow with reconciled record counts (Figure 1), and traceable data extraction from the Scopus export file.

The choice to use this hybrid approach is based on its ability to provide both qualitative insight through SLR and descriptive quantitative evidence through bibliometric analysis, making it a suitable method for mapping research trends in a specific field. The inclusion parameters formulated for this study consisted of: (1) manuscripts indexed in Scopus and released prior to 25 September 2026, (2) English language journal articles, and (3) documents centering upon the intersection of artificial intelligence and Islamic ethics.

The operational definition of relevance applied during title/abstract screening required that a record's title, abstract, or author keywords explicitly address artificial intelligence (or a named AI technology, e.g., generative AI, machine learning, algorithmic decision-making) in combination with an Islamic normative, legal, or ethical frame (e.g., Shariah, maqasid, fatwa, fiqh, or Islamic ethics) as a substantive focus rather than a passing mention. Ambiguous records where AI or the Islamic framing appeared only in passing, in a keyword list, or in a tangential discussion were flagged during screening and resolved by consensus discussion among the author team, with the lead author's assessment applied where consensus could not be reached; the frequency of such ambiguous cases was not separately tallied in this iteration, which is acknowledged as a limitation. As all 31 included records were retrieved from a single database (Scopus) in a single export, no cross-database duplicates were possible; a within-export check on the unique Scopus EID identifier confirmed zero duplicate records among the 31 included articles. A bibliometric assessment was conducted using VOSviewer to visualize publication records and evaluate reference linkages, joint authorship, and interconnected terminology, uncovering the academic framework and developmental shifts within this scholarly domain.

The initial stage of the current academic inquiry entails selecting search terms, achievable via a broad-level (top-down) strategy, advancing from broad investigative pathways toward narrowly defined studies. Given the relative novelty of scholarship at the intersection of Islamic ethics and AI, the present study adopts the search string *TITLE-ABS-KEY("Artificial Intelligence" AND "Islamic ethic")* as the central element of the manuscript's heading, summary, and indexing terms in the Scopus database.

This exact phrase was selected as the narrowest string that returns records explicitly framing AI within an Islamic ethical register, minimizing false positives from the much larger

general Islamic-studies or general-AI literatures. Variant terms "Islamic ethics", "Islamic ethical", "AI ethics", "artificial intelligence ethics", "maqasid", "Shariah", and "Islamic bioethics" were not systematically tested as alternative or combined query strings in this iteration; a formal sensitivity search comparing yields across these variants was not conducted and is acknowledged as a limitation that may have excluded relevant records indexed under different terminology (see Limitations). Based upon the query results extracted on 25 September 2026, the aggregate volume of publications concerning artificial intelligence from an Islamic ethical perspective equaled 115 records. Table 1a below reports the exact query as executed, for reproducibility. To ensure the relevance and quality of the selected literature, a systematic screening process was conducted in accordance with PRISMA guidelines (as illustrated in Figure 1).

Table 1. Search query detail (for reproducibility)

Parameter	Value
Database	Scopus (Elsevier); single database, no cross-database triangulation
Exact query string	TITLE-ABS-KEY("Artificial Intelligence" AND "Islamic ethic")
Field restriction	Restricted to Article Title, Abstract, and Keywords (TITLE-ABS-KEY) only
Search date	25 September 2026 (exact time not captured/available)
Document type filter	Article only (applied at eligibility stage 1)
Language filter	English only (applied at eligibility stage 2)
Date range filter	None applied; resulting records span 2023–2026
Sensitivity/variant search	Not systematically conducted (see Limitations)
Duplicate check	Single-database export; 0 duplicate EIDs found among 31 included records

Source: Authors' Scopus query log

In the first stage (screening), the 115 identified records were screened by title, abstract, and keyword relevance against the operational relevance criterion defined above; 40 documents were excluded because they did not substantively address artificial intelligence within an Islamic ethical framework, leaving 75 documents. In the second stage (eligibility document type), all 75 remaining records were assessed in full and 20 documents were excluded because they were not journal articles (e.g., conference papers, book chapters, or reviews), yielding 55 articles. In the third stage (eligibility language), all 55 remaining full records were assessed and a language filter was applied, leading to the exclusion of 24 non-English language articles, identified from the "Language of Original Document" field in the Scopus export. Through this rigorous, step by step selection process, reproducible from the criteria and counts reported above and in Table

1a, a final dataset of 31 articles was established for inclusion in the bibliometric mapping and systematic literature review. This study aims to answer RQ1, RQ2, and RQ3 as formulated above.

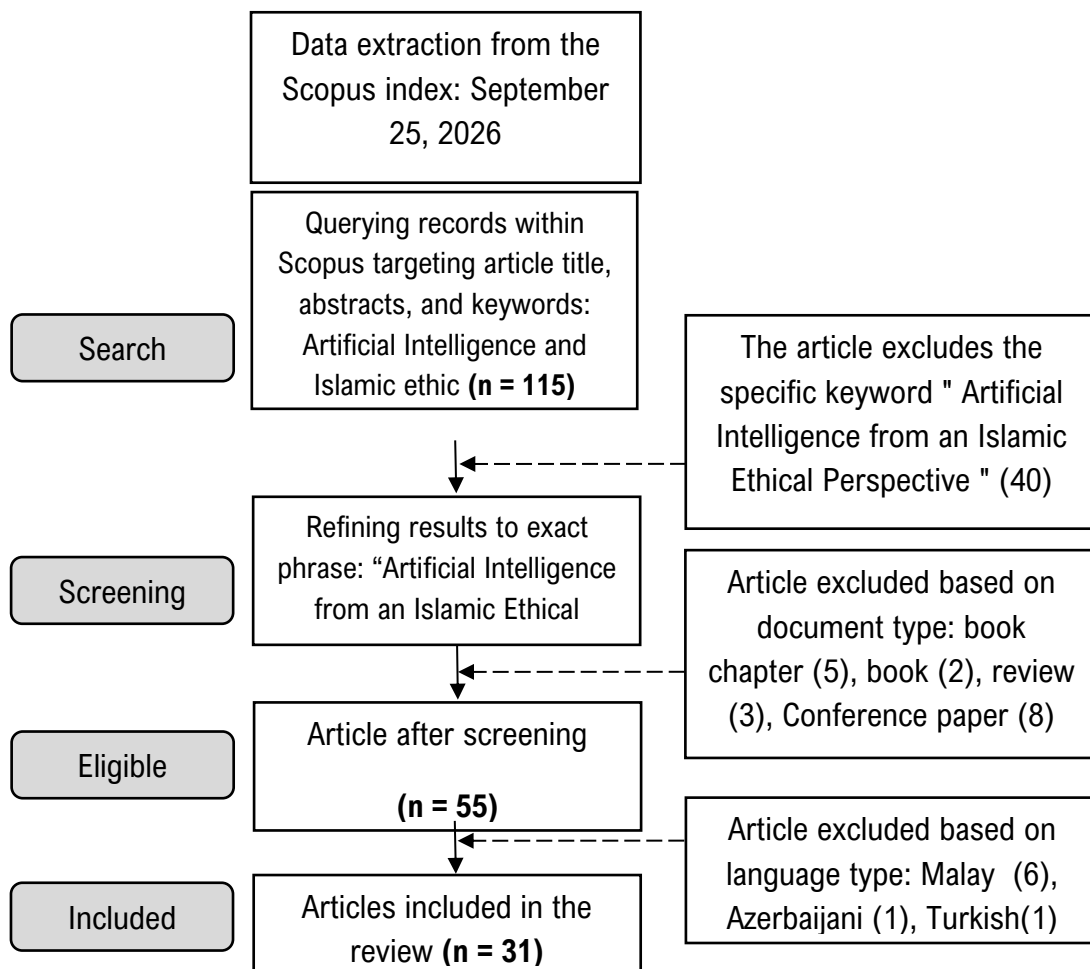


Figure 1. Systematic Literature Review information flow using PRISMA

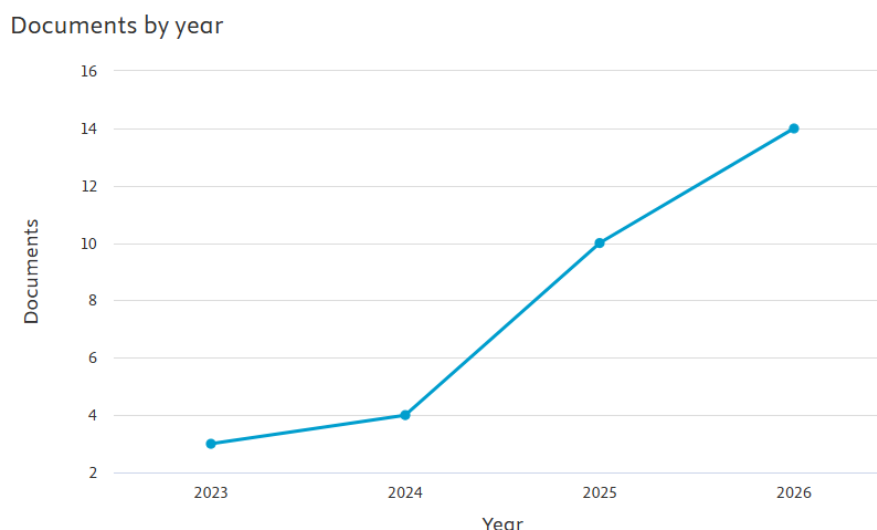
Analysis and Discussion

The outcomes of this research focus on discoveries from 31 manuscripts in the Scopus repository on artificial intelligence from an Islamic ethical perspective, exported on 25 September 2026. This information is acquired through tracking the volume of released papers, annual publication trends, alongside their respective periodical origins. The current assessment also underscores the dominant contributors, institutional ties, and participating nations.

RQ1: What is the temporal publication trend of Scopus-indexed literature on artificial intelligence from an Islamic ethical perspective, and what does this trend suggest descriptively and with appropriate temporal caveats about the field's current trajectory?

Publications on this theme were counted as from 3 documents in 2023, 4 in 2024, 10 in 2025, and 14 in 2026 (Figure 2). The 2026 count of 14 is a partial-year, cumulative figure as of the 25 September 2026 extraction date, not a completed annual total, and it is reported descriptively here rather than as evidence that the field is necessarily accelerating or becoming increasingly important. Within this temporal limitation, the counts observed for 2023–2025 (3,

4, 10) describe a rising trend that coincides with the wider public emergence of generative AI tools such as ChatGPT (Elmahjub, 2023; Ghaly, 2024); journals across multiple sub-fields (Islamic law and fatwa, Islamic finance, and Islamic higher education) are represented across this period, which is reported here as a description of the retrieved dataset rather than a forecast of future publication volume.



Source: Scopus ($n = 31$ documents; extracted 25 September 2026)

Figure 2. Number of publications on AI and Islamic ethics by year

Because the exported dataset only contains documents already indexed at the time of extraction (25 September 2026), the count for 2026 (14 documents as of that date) should be read as an incomplete, partial-year observation rather than a finalized annual value; this study does not forecast what the eventual 2026 total or subsequent years' trends will be, and Figure 2 is presented strictly as a description of the dataset as extracted.

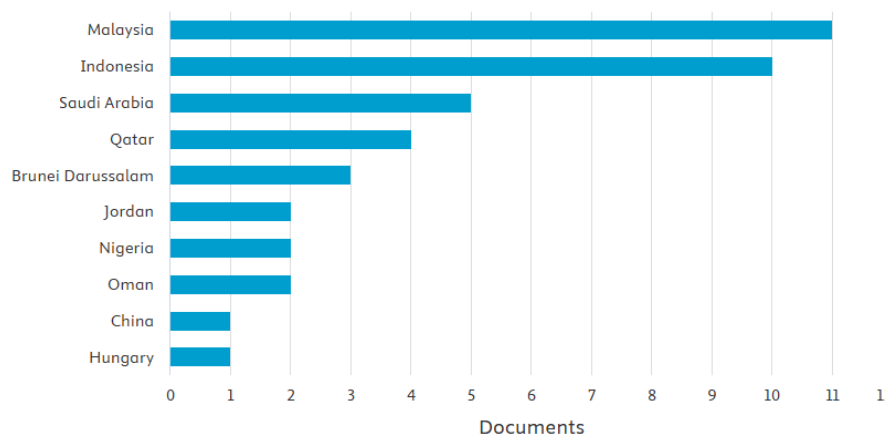
RQ2: How are scholarly inquiries distributed concerning artificial intelligence from an Islamic ethical perspective?

This literature was classified by country, institutional affiliation, source journal, and author, based directly on the metadata of the 31 documents exported from Scopus. Country affiliation was tallied using full counting: each document is credited once to every country appearing in its authors' affiliations, regardless of how many authors or countries a single document lists; consequently, country totals reported here sum to more than 31 and should be read as document-country incidences rather than a partition of the 31 documents. Malaysia is associated with the highest document count under this full-counting rule (11 of 31 documents), followed closely by Indonesia (10), then Saudi Arabia (5), Qatar (4), and Brunei Darussalam (3); Jordan, Nigeria, and Oman each contribute 2 documents, while China and Hungary each contribute 1 (Figure 3). This distribution is consistent with the broader pattern observed in Islamic studies bibliometrics, in which Malaysian and Indonesian institutions play a leading role in Shariah-related scholarship, while Gulf-region contributions (Saudi Arabia, Qatar) reflect a growing complementary interest from that region.

The VOSviewer country co-authorship network in Figure 4 is constructed from co-authorship link counts between countries (an edge is drawn when two countries co-occur as

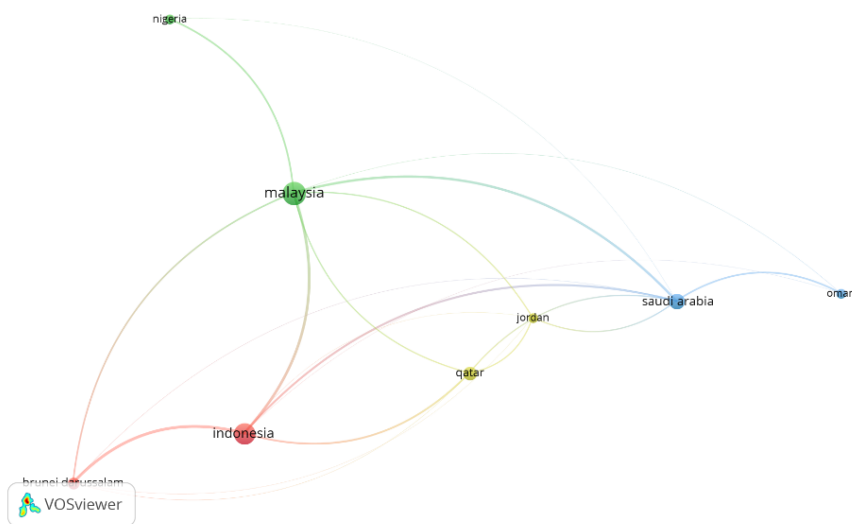
author affiliations on the same document, with edge thickness proportional to the number of such co-occurrences, and node size proportional to each country's total co-authorship links);

The VOSviewer country co-authorship network (Figure 4) shows Malaysia as the node with the highest number of co-authorship links in this specific network (5 of 31 documents involve a Malaysian affiliation) linked to Indonesia, Saudi Arabia, Jordan, Qatar, Oman, and Nigeria, suggesting, within this small sample of 31 documents and limited international co-authorship, a pattern in which Malaysian institutions are more frequently involved in cross-country collaboration than other represented countries; this pattern should not be read as evidence of field-wide leadership beyond the network metric defined here, while a secondary Indonesia–Brunei Darussalam link forms a smaller connected cluster.



Source: Scopus ($n = 31$ documents)

Figure 3. Number of publications sorted by country or region (top 10 countries)

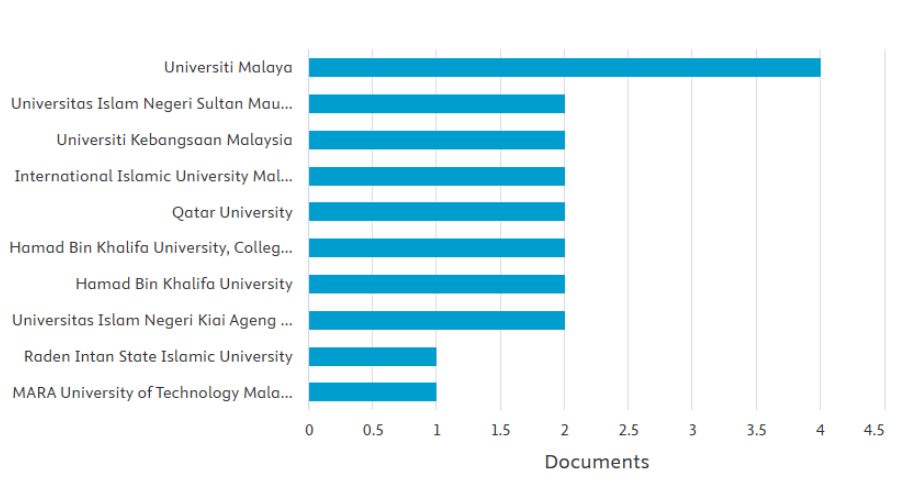


Source: Output VOSviewer software

Figure 4. Network country visualization

At the institutional level, Universiti Malaya emerges as the affiliation with the highest document count under the same full counting rule described above, associated with 4 of the 31 documents, followed by Universitas Islam Negeri Sultan Maulana Hasanuddin Banten, Universiti Kebangsaan Malaysia, International Islamic University Malaysia, Qatar University, Hamad Bin Khalifa University (in two distinct affiliation-name variants "Hamad Bin Khalifa University" and

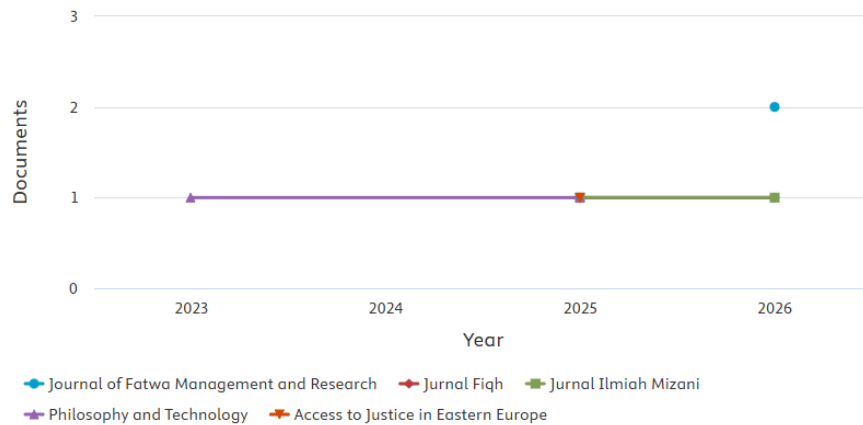
"Hamad Bin Khalifa University, College of Islamic Studies" were retained as recorded in the Scopus export and were not manually merged, so this count may understate that institution's true total; institutional and country name metadata were otherwise used as retrieved from Scopus without manual standardization, which is acknowledged as a limitation), and Universitas Islam Negeri Kiai Ageng Selo each with 2 documents (Figure 5). This pattern reinforces the country-level finding that Malaysian institutions, led by Universiti Malaya, account for the largest number of documents in this dataset under the counting rule used here, while Qatari institutions (Qatar University and Hamad Bin Khalifa University together) form the leading Gulf-region cluster.



Source: Scopus ($n = 31$ documents)

Figure 5. Number of publications by institutional affiliation (top 10)

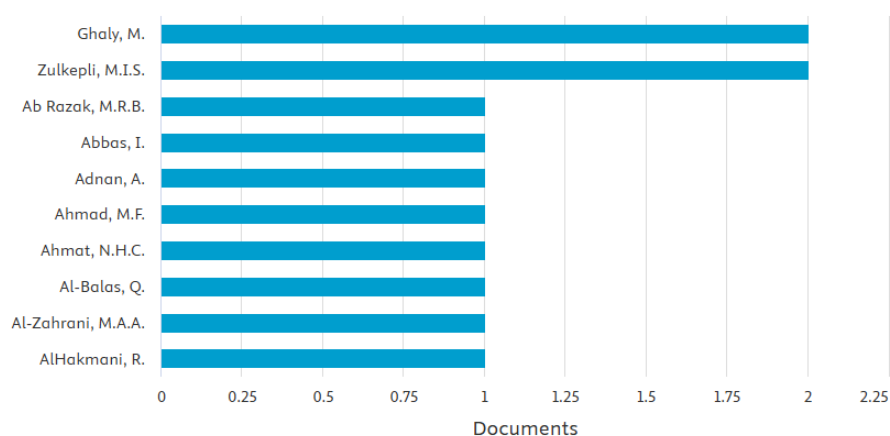
Regarding publication outlets, four journals each publish 2 of the 31 documents *Philosophy and Technology*, *Jurnal Ilmiah Mizani*, *Journal of Fatwa Management and Research*, and *Jurnal Fiqh* while the remaining 23 documents are each published in a distinct journal, indicating that this literature is currently dispersed across a wide range of disciplinary outlets (Islamic law, philosophy, education, bioethics, and finance) rather than concentrated in a small number of specialized venues. As with institutional affiliations, source-title strings were used exactly as recorded in the Scopus "Source title" field, without manual standardization or merging of possible name variants; because inconsistent source title metadata could artificially fragment or inflate this apparent dispersion, this count should be read as a description of the retrieved metadata rather than a fully disambiguated bibliographic count. Figure 6 reports the annual output of the four sources that published more than one document in this dataset (documents ≥ 2), the explicit selection rule applied here, plus a fifth source (Access to Justice in Eastern Europe) shown for comparison; ranking is by total document count, not by annual continuity or another metric: *Philosophy and Technology* is the earliest contributor in this set (publishing in both 2023 and 2025), while *Journal of Fatwa Management and Research* contributes 2 documents concentrated in 2026. which is consistent with, though not sufficient on its own to establish, a recent increase in fatwa governance scholarship on AI.



Source: Scopus ($n = 31$ documents)

Figure 6. Annual output of the most active source titles

At the author level, author counting used full counting (each co-author credited a count of 1 for the document, regardless of author position or total number of co-authors), and Figure 7 displays the top 10 authors by this count with no minimum publication threshold applied beyond that top 10 display limit; Mohammed Ghaly and Muhammad Izzul Syahmi Zulkepli are each associated with 2 of the 31 documents, making them the most prolific contributors under this counting rule in this dataset, followed by eight authors with one document each shown in Figure 7 (Ab Razak, M.R.B.; Abbas, I.; Adnan, A.; Ahmad, M.F.; Ahmat, N.H.C.; Al-Balas, Q.; Al-Zahrani, M.A.A.; AlHakmani, R.). Within this 31 document, single -database, single-search-string sample, no single author or research group accounts for more than 2 of the 31 documents; this is reported here as a description of the current dataset's author distribution rather than as a definitive characteristic of the whole international research field on AI and Islamic ethics, which may include additional prolific authors publishing under different search terms or in other databases.



Source: Scopus ($n = 31$ documents)

Figure 7. Count of publications by author (top 10 authors)

Scholarly inquiries distributed concerning artificial intelligence from an Islamic ethical perspective

Islamic ethics is grounded in the Qur'an and Hadith, and organized around higher objectives known as *maqāṣid al-shari'ah* the protection of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), lineage (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*) (Mohadi & Tarshany, 2023). Applied to artificial intelligence, this framework has been used to argue that AI systems should be designed and deployed in ways that facilitate, control, and assure the quality of outcomes consistent with these five objectives (Maiga, 2025). A complementary line of scholarship grounds Islamic AI ethics in virtue ethics, emphasizing character traits such as honesty (*ṣidq*), trustworthiness (*amanah*), and wisdom (*ḥikmah*) as normative anchors for evaluating the design, training, and deployment of AI systems (Raquib et al., 2022).

A related theoretical strand draws on the concept of *khilafah* (vicegerency) and *amanah* (trusteeship) to frame human responsibility toward AI as an extension of humanity's covenantal trust to God, over knowledge, and toward creation positioning ethical accountability for AI outcomes with human developers and users rather than with the technology itself (Elmahjub, 2023). Elmahjub further advocates for a pluralist approach to AI ethical benchmarking, arguing that the concept of *maṣlaḥa* (public benefit) can serve as a normative guide for evaluating AI's ethical uncertainties across cultural and legal traditions, addressing the current imbalance toward Western or Eurocentric ethical discourse (Kalyoncu, 2026; Kannike & Fahm, 2025; Tricahyo et al., 2026).

In the domain of Islamic finance, Najib et al. propose that fairness, accountability, and transparency (FAT) are essential for aligning AI applications in Islamic financial institutions with the overarching goals of Maqasid Shariah (Najib et al., 2025), while Zafar and Ali have proposed Shariah governance standards specifically for generative AI used by Islamic financial institutions. These studies converge on the view that AI driven financial services must remain inclusive, non-discriminatory, and free of *gharar* and *riba* to be considered ethically permissible (Zafar & Ali, 2025).

In healthcare, Solaiman and Cohen examine medical accountability in the age of AI from an Islamic ethico legal perspective, arguing that AI-enabled medical interventions must be permitted by God, consented to by the patient, and performed under the oversight of a competent physician, thereby preserving rather than displacing the traditional physician patient relationship (Solaiman & Cohen, 2024). This concern for preserving human epistemic and moral authority reappears prominently in the education literature, where several recent studies converge on the theme of "ethical integration" of generative AI use of AI as a pedagogical aid while preserving teacher mediation, source verification, and religious authority in Islamic religious education (Adara et al., 2026; Arifudin & Akil, 2025; Imelda et al., 2025; Novita et al., 2025; Saadah, 2025; Setiaji, 2026).

Taken together, the current literature suggests that Islamic ethical scholarship on AI is developing along broadly convergent lines *maqāṣid al shari'ah* as the dominant normative anchor, *amanah/khilafah* as the framework for human accountability, and a shared concern across finance, healthcare, and education for preserving human epistemic and moral authority over AI mediated decisions. However, as previous review studies in adjacent fields have shown, bibliometric mapping combined with qualitative synthesis offers deeper insight into the structure, growth, and network of collaboration within a research field than either approach alone (Baharuddin, 2026; Chin et al., 2024; Elmahjub, 2023; Fellah et al., 2026; Ghaemi Asl et al., 2026). No comparable hybrid SLR bibliometric study has yet been conducted specifically on the intersection of artificial intelligence and Islamic ethics, which constitutes the gap this study seeks to address.

Coding procedure. The ten defining elements in Table 1 were derived through a directed content-analysis approach: two of the four authors independently read the full text of all 31 included articles, using the whole article as the unit of analysis, and independently proposed short descriptive labels for the AI-ethics-relevant concept(s) each article foregrounded. The two coders' labels were then compared and merged into the ten non redundant elements shown below through discussion; disagreements in labeling or in which source best exemplified an element were resolved by consensus. This was a single round of comparison rather than a separately calculated inter rater reliability statistic (e.g., Cohen's kappa), which is acknowledged as a limitation of the coding procedure. To address the concern that foundational normative principles, accountability concepts, and sector specific applications represent different levels of analysis, each element is additionally labeled in a "Category" column below as a Normative principle (a general ethical standard), an Accountability concept (a mechanism assigning moral/legal responsibility), or a Sectoral application (a domain-specific operationalization), so that these are not treated as equivalent.

Table 1. Defining Elements of Artificial Intelligence from an Islamic Ethical Perspective

No	Category	Defining Element	Key Description	Source (APA Reference)
1	Normative principle	Pluralist ethical benchmarking (maṣlaḥa)	Argues that AI ethical uncertainties should be evaluated against maṣlaḥa (public benefit) as a pluralist benchmark, correcting the current imbalance toward Western/Eurocentric AI ethics frameworks.	(Elmahjub, 2023)
2	Accountability concept	Khilafah and amanah (vicegerency and trusteeship)	Frames human responsibility for AI outcomes as an extension of humanity's covenantal trust (amanah) and vicegerency (khilafah), locating moral accountability with human developers/users rather than the technology itself.	(Alshaer, 2024; Baharuddin, 2026)

3	Normative principle	Maqaşid al-shari'ah (five higher objectives)	Positions the protection of religion, life, intellect, lineage, and property as the five normative objectives against which the design and deployment of AI systems should be evaluated.	(Mohadi & Tarshany, 2023).
4	Normative principle	Virtue-based ethics (şidq, amanah, hikmah)	Grounds AI ethics in Islamic virtue theory, proposing honesty, trustworthiness, and wisdom as character-based normative anchors for the design, training, and deployment of AI systems.	(Raquib et al., 2022)
5	Sectoral application	AI-mediated work ethics	Uses Islamic ethical concepts of "good work" to evaluate how AI reshapes labor, dignity, and the moral meaning of employment in an AI-mediated economy.	(Ghaly, 2024)
6	Accountability concept	Facilitation, control, and quality assurance mechanisms	Identifies three functional mechanisms facilitation, control, and quality assurance through which AI can be operationalized to achieve maqaşid al shari'ah in practice.	(Maiga, 2025).
7	Sectoral application	Fairness, Accountability, and Transparency (FAT) in Islamic finance	Proposes FAT principles as prerequisites for Shariah compliant AI in Islamic financial institutions, ensuring algorithmic decisions avoid gharar (excessive	(Najib et al., 2025)

			uncertainty) and riba (interest).	
8	Sectoral application	Shariah governance of generative AI	Develops governance standards specifically for generative AI tools used within Islamic financial institutions, extending classical Shariah governance structures to algorithmic and generative systems.	(Zafar & Ali, 2025)
9	Sectoral application	Preserving human (physician) authority in AI-enabled medicine	Argues that AI-enabled medical interventions must remain permissible under Shariah, consented to by the patient, and supervised by a competent physician, preserving the physician–patient relationship as the locus of moral accountability.	(Solaiman & Cohen, 2024)
10	Sectoral application	Ethical integration and teacher/epistemic mediation in education	Emphasizes that generative AI should be adopted in Islamic religious education as a pedagogical aid only, with teacher mediation and source verification preserved to protect religious epistemic authority.	(Novita et al., 2025)

Source: Synthesized by the authors from the reviewed literature (2022–2025)

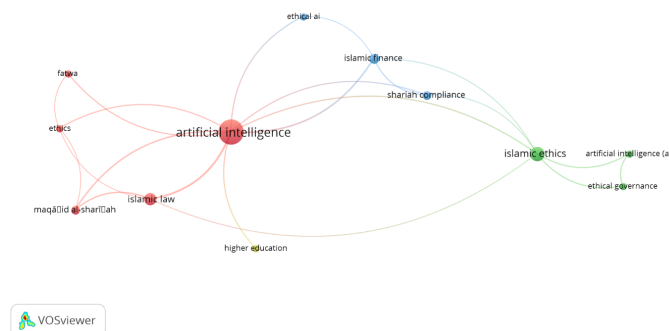
As summarized in Table 1, the reviewed literature converges on ten interrelated defining elements of AI from an Islamic ethical perspective, comprising 4 normative principles, 2 accountability concepts, and 4 sectoral applications as coded above, and ranging from foundational theological concepts (*khilafah*, *amanah*, *maṣlaḥa*) to sector specific operationalizations in finance, healthcare, and education. This pattern indicates that although the empirical contexts differ across studies, the underlying normative architecture *maqāṣid al*

shari'ah as the overarching objective, virtue and trusteeship as the accountability mechanism, and human epistemic oversight as the practical safeguard remains consistent across the literature coded for this study, within the two coder procedure described above.

RQ3: What thematic and conceptual structure emerges from keyword co-occurrence and qualitative synthesis of the retrieved literature, and what descriptive implications does this structure suggest for future research?

This assessment was conducted using VOSviewer's co-occurrence mapping of author keywords across the 31 retrieved documents, which describes the structure of the retrieved literature's keyword usage; it is a descriptive tool and, on its own, cannot determine or prioritize what future researchers should study a boundary maintained throughout this subsection, in order to demonstrate how the findings may inform, in a descriptive and non-prescriptive sense, possible directions for future investigations (Table 2 and Figure 8). For replicability, the VOSviewer configuration used was: counting method = full counting; unit of analysis = author keywords; minimum number of keyword occurrences = 1 (given the small corpus, no higher threshold was applied); no thesaurus/synonym file was applied to merge spelling or phrasing variants. As a consequence, "artificial intelligence" and "artificial intelligence (AI)" were retained as two separate nodes rather than merged, even though they are likely semantic duplicates referring to the same concept; a thesaurus file normalizing this and comparable variants (e.g., capitalization, abbreviation, diacritic differences in "maqāṣid al-shari'ah") was not constructed for this iteration, which is acknowledged as a limitation that may split or understate the true centrality of the merged concept. "Artificial intelligence" is, unsurprisingly, the highest-ranked keyword by total link strength (25) and the central node of the network, followed by "Islamic law" (11), "Islamic ethics" (9), "maqāṣid al shari'ah" (7), "ethics" and "Shariah compliance" (5 each), "artificial intelligence (AI)" (4), "ethical AI" and "fatwa" (3 each), and "higher education" (2). Total link strength here indicates the aggregate weight of a keyword's co-occurrence connections to other keywords under the settings above; it is a measure of network connectivity, not a direct measure of a theme's importance, quality, or research priority, and is not interpreted as such below.

Around the central "artificial intelligence" node, the network in Figure 8 resolves into three distinct thematic clusters: (1) a red *fatwa and Islamic legal governance* cluster (fatwa, ethics, Islamic law, maqāṣid al shari'ah), (2) a blue *Islamic finance* cluster (Islamic finance, Shariah compliance, ethical AI), and (3) a green *Islamic ethics / higher education* cluster (Islamic ethics, artificial intelligence (AI), ethical governance, higher education). This structure suggests that, at this stage, the field is organizing itself around three applied sectoral concerns (law/fatwa, finance, and ethics/education) rather than a single unified theoretical vocabulary reinforcing the synthesis in Table 1, where sector-specific studies share an underlying maqāṣid-based normative architecture despite using different surface level terminology.



Source: Output VOSviewer software ($n = 31$ documents)

Figure 8. Co-occurrence network of author keywords

Table 2. Keywords by co-occurrence (author keywords)

Rank	Keyword	Total link strength
1	<i>Artificial Intelligence</i>	25
2	<i>Islamic Law</i>	11
3	<i>Islamic Ethics</i>	9
4	<i>Maqaṣid al-Shari'ah</i>	7
5	<i>Ethics</i>	5
6	<i>Shariah Compliance</i>	5
7	<i>Artificial Intelligence (AI)</i>	4
8	<i>Ethical AI</i>	3
9	<i>Fatwa</i>	3
10	<i>Higher Education</i>	2

Source: Output VOSviewer software ($n = 31$ documents)

Based on the qualitative synthesis of the reviewed literature, coded by two of the four authors independently at the level of the whole article as the unit of analysis, with disagreements resolved by discussion; this single round, two coder procedure did not include a formal inter-rater reliability statistic (e.g., Cohen's kappa), which is acknowledged as a limitation. a notable pattern is that Islamic ethical scholarship on AI converges (qualitatively, across 9 of the 31 coded articles that explicitly invoke the term or a direct synonym). around the concept of *maqaṣid al-shari'ah* as an overarching normative framework applicable across sectors (Maiga, 2025; Mohadi & Tarshany, 2023; Najib et al., 2025), a frequency in coded literature claim, distinct from and not directly comparable to the keyword co occurrence ranking reported in Table 2, since

the same concept can appear as running text without being listed as an author keyword, and vice versa, while a second, complementary strand grounds ethical accountability in the theological concepts of *khilafah* and *amanah* (Elmahjub, 2023). A third recurring concern across finance, healthcare, and education is the preservation of human epistemic and moral authority in AI-mediated decision-making whether through physician oversight in medicine (Solaiman & Cohen, 2024). Shariah scholar oversight in finance (Zafar & Ali, 2025), or teacher mediation in religious education (Adara et al., 2026; Novita et al., 2025).

These three recurring elements the *maqasid* framework, *khilafah/amanah* accountability, and human epistemic oversight recur independently across all three sectors examined in Table 1, which is the specific basis on which the following proposal is offered as a conceptual implication of the synthesis rather than as an empirical finding. This convergence suggests that future research could explore as one possible conceptual direction, an integrative *maqasid* based AI governance framework that operationalizes fairness, accountability, and transparency (FAT) principles consistently across sectors, rather than developing sector specific frameworks in isolation. Because this dataset describes the volume and thematic distribution of publication activity rather than the effectiveness, capacity, or expressed policy needs of any regulatory or educational institution, the results of this literature review do not, on their own, support a direct recommendation to Islamic legal/fatwa authorities or Islamic finance regulators. Instead, the geographic and thematic concentration observed in Malaysia and Indonesia is better framed as a possible implication for future policy oriented research: a targeted study directly engaging Islamic legal/fatwa authorities and Islamic finance regulators in these two countries could examine whether consolidating the fragmented, sector-specific frameworks identified above into a more unified *maqasid*-based AI governance approach is feasible, useful, or wanted by these institutions a question this bibliometric and literature-review dataset cannot itself answer. More broadly, this literature does suggest that Islamic ethical reasoning offers a substantive, documented contribution to the wider global AI ethics discourse discussed in the Introduction (Ab Razak et al., 2026; Al-Zahrani et al., 2026).

Conclusion

This study set out to map the Scopus-indexed literature on artificial intelligence from an Islamic ethical perspective through a hybrid systematic literature review and descriptive bibliometric analysis of 31 documents (2023–2026) extracted on 25 September 2026. The primary methodological contribution of this study is the reproducible pairing of a documented PRISMA screening process (Table 1a, Figure 1) with a descriptive bibliometric mapping of a single, precisely defined Scopus query, applied for the first time (to the extent located by the transparent search reported in the Introduction) to this specific literature. The findings indicate that this field is genuinely emerging publication counts rose cumulatively from 3 documents in 2023 to 14 in the partially observed year 2026 (as of the 25 September 2026 extraction date); because the 2026 count is incomplete, it is reported here as a cumulative descriptive figure rather than a completed annual total or confirmed evidence of continued acceleration with scholarship concentrated in Malaysia and Indonesia (led institutionally by Universiti Malaya) and organized around three principal thematic clusters identified through VOSviewer keyword co-occurrence mapping: fatwa and Islamic legal governance, Shariah compliant Islamic finance, and Islamic ethics in higher education, converging around *maqasid al-shari'ah*, *khilafah/amanah*, and the preservation of human epistemic and moral authority as recurring normative anchors (Table 1). The principal limitation of this evidence base, restated here, is that it is drawn from

31 records retrieved from a single database (Scopus) using one search string; the findings below should accordingly not be generalized to the whole of Islamic AI ethics scholarship, which may be considerably larger across other databases, languages, and search terms. Theoretically, this study contributes to positioning Islamic ethical reasoning as a substantive, documented contribution to the global AI ethics discourse, extending beyond the predominantly Western/Eurocentric originated (in the documented, institutional sense defined in the Introduction) frameworks of fairness, accountability, and transparency. Practically, the findings suggest a possible direction for future policy oriented research engaging Islamic legal/fatwa authorities, financial regulators, and educational institutions particularly in Malaysia and Indonesia, where activity is currently concentrated on how Shariah compliant governance might be embedded into AI adoption.

This study is subject to several further limitations beyond database and search-string scope. First, the search vocabulary was narrow by design (a single exact phrase; see Method), and the variant terms and sensitivity search discussed there were not systematically tested, so the 115 identification-stage records and the 31 included articles drawn from them may not represent all Scopus-indexed work on this topic. Second, country, institution, and source-title metadata were used as recorded by Scopus without manual standardization or disambiguation (e.g., the two "Hamad Bin Khalifa University" name variants noted in RQ2), which may fragment or inflate specific counts reported in Figures 3, 5, and 6. Third, although this study did report and confirm the absence of duplicate records (0 of 31, checked via Scopus EID; see Method), this check was limited to the single Scopus export and could not detect near duplicate or overlapping records that might exist across other databases. Fourth, the qualitative coding underlying Table 1 involved two coders and a single round of discussion based agreement, without a calculated inter-rater reliability statistic, which limits confidence in the coding's reproducibility by independent teams. Each of these limitations bears directly on the reproducibility and interpretive confidence of the findings reported above, and is why claims throughout this article have been qualified accordingly rather than presented as unqualified generalizations. Future research is encouraged to address these limitations directly, through: (1) expanded search terminology, adding variant terms such as *fiqh al-taqniyah*, *digital fatwa*, or *Islamic bioethics*) and a formally reported sensitivity search comparing yields across variants; (2) database triangulation, adding Web of Science, Google Scholar, and Islamic studies specific indexes; (3) multilingual searching to capture Arabic, Malay, and Indonesian language scholarship excluded at the language-screening stage in this study, which may capture a more temporally and linguistically balanced dataset; (4) longitudinal updates, re-running the same query at fixed intervals to build a genuine multi-year trend line rather than the single-extraction snapshot reported here; and (5) transparent network normalization, constructing and reporting a thesaurus/synonym file (e.g., merging "artificial intelligence" and "artificial intelligence (AI)") before any future VOSviewer mapping. Extending the analysis with author co-citation and bibliographic coupling, and revisiting the country collaboration network (Figure 4) as more internationally co-authored papers emerge, would further validate and refine the conceptual clusters proposed in this study.

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