

Artificial Intelligence Governance in Islamic Higher Education: Developing an Ethical, Regulatory, and Quality Assurance Framework for Future Religious Universities

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ABSTRACT:

The rapid integration of Artificial Intelligence (AI) and Generative AI (GenAI) platforms within global higher education has triggered unprecedented paradigms in pedagogy, curriculum development, and administrative workflows. However, conventional, secular AI governance models fail to address the specific socio-ethical, metaphysical, and philosophical demands of Islamic Higher Education Institutions (IHEIs), Madaris, and religious universities. This study systematically addresses this theoretical and practical governance vacuum by establishing a robust, multi-dimensional institutional framework. Integrating Islamic educational philosophy with cutting-edge digital governance systems, we introduce the Awan Artificial Intelligence Governance Framework (AAIGF). Operating under a qualitative conceptual research methodology, we systematically analyze academic literature, international policy frameworks, and classical Islamic educational tenets, aligning modern AI capabilities with the classical objectives of Islamic law (Maqasid al-Shariah). The AAIGF comprises fifteen core components including ethics, academic and research integrity, student literacy, risk management, cybersecurity, quality assurance, human oversight, and compliance, offering structured matrices and structural protocols. Additionally, we provide 20 detailed policy recommendations and 20 future research trajectories, establishing a path for institutional preservation, operational resilience, and ethical excellence in the global digital era.

Keywords: Artificial Intelligence Governance, Islamic Higher Education, Maqasid al-Shariah, AAIGF Framework, Educational Quality Assurance, Digital Curriculum Reform, Madaris, Responsible AI.

1. Introduction

The exponential advancement of Artificial Intelligence (AI), particularly Large Language Models (LLMs) and Generative AI (GenAI) technologies, has ushered global higher education into an era of unprecedented digital disruption (Zawacki-Richter et al., 2019). Modern educational ecosystems are increasingly defined by automated evaluation platforms, personalized learning analytics, generative research assistance, and complex predictive administrative software. While these technological developments offer monumental opportunities to optimize pedagogical efficiency and scale scholastic outreach, they simultaneously pose critical threats to traditional standards of academic integrity, ethical development, and pedagogical identity (Holmes et al., 2021).

In the specific context of Islamic Higher Education Institutions (IHEIs), traditional Madaris, and religious university systems, this digital revolution presents distinct theological and cultural complexities. Traditional Islamic epistemology considers knowledge (*Ilm*) to be inextricably bound with spiritual, moral, and character development (*Tarbiyah*) (Al-Attas, 1979). The mechanical delegation of cognitive, evaluative, and interpretive processes to algorithmic models risks divorcing knowledge acquisition from its divine and humanistic foundations. Therefore, rather than adopting secular, market-driven educational technology policies without modification, IHEIs require a distinct governance model that integrates digital innovation with the immutable moral, metaphysical, and legal tenets of Islamic philosophy.

Despite the critical nature of this problem, current academic literature lacks comprehensive institutional policies designed for religious higher education. Existing frameworks focus almost exclusively on technical metrics, economic productivity, or secular ethical perspectives

(OECD, 2023). This study addresses this academic gap by introducing the **Awan Artificial Intelligence Governance Framework (AAIGF)**. This framework establishes an institutional blueprint to guide religious universities, educational boards, and Madaris in safely incorporating AI technologies without compromising their ontological foundations. By harmonizing classical jurisprudence (specifically the objectives of *Maqasid al-Shariah*) with contemporary concepts of Responsible AI, the AAIGF ensures that digital transformation serves to enrich, rather than erode, the spiritual and intellectual legacy of Islamic education.

2. Background of the Study

The history of educational technology has transitioned rapidly from basic computer-assisted instruction to the present era of autonomous, generative, and adaptive cognitive systems (Luckin et al., 2016). In contemporary universities, AI is no longer a peripheral technical tool; it is an active participant in curriculum delivery, student assessment, and research formulation. Platforms such as ChatGPT, Claude, and specialized algorithmic research engines have democratized information access, but they have also blurred the boundaries of authorship, authenticity, and human critical reasoning (UNESCO, 2023a).

Islamic higher education represents a distinct, centuries-old tradition. It encompasses modern Islamic public and private universities (e.g., Al-Azhar University, International Islamic University Malaysia, Islamic University of Madinah) as well as traditional seminary boards, such as the Wifaq ul Jamiaat al Arabia in Pakistan. Historically, these institutions have successfully navigated successive waves of modernization, preserving classical theological scholarship while integrating modern sciences into their curricula (Awan, 2026a). However, the cognitive nature of AI presents a fundamentally different challenge. AI does not merely transmit information; it

produces synthetic narratives, evaluates student comprehension, and can influence ethical reasoning (Selwyn, 2019).

On a global level, governments and international bodies have struggled to establish effective guardrails for AI. Initiatives such as the EU AI Act (2024), the UNESCO Recommendation on the Ethics of AI (2021), and various national higher education guidelines emphasize safety, transparency, non-discrimination, and human accountability. Yet, these policies are largely silent on how religious institutions should handle secular digital tools when managing theological education, classical legal studies (*Fiqh*), and scriptural exegesis (*Tafsir*). The lack of customized, culturally-aligned, and jurisprudentially sound governance policies leaves IHEIs vulnerable to ethical erosion, algorithmic bias, and systemic academic misconduct.

3. Problem Statement

The rapid, unguided adoption of Artificial Intelligence and Generative AI within Islamic Higher Education Institutions (IHEIs) and traditional seminary networks has created an ethical, regulatory, and quality assurance crisis (Awan, 2026b). Standard academic integrity frameworks are structurally unequipped to address the subtle threats of AI-generated plagiarism, cognitive dependency, and algorithmic bias. In the religious educational domain, these vulnerabilities are amplified: unregulated generative tools frequently produce erroneous, fabricated, or contextually inappropriate fatwas, scriptural interpretations, and theological analyses, thereby undermining classical scholastic authority (Mubarak & Awad, 2024).

Furthermore, standard institutional policies lack the theological and philosophical vocabulary needed to align technological progress with spiritual development (*Tarbiyah*) and the ethical objectives of Shariah (*Maqasid al-Shariah*). Without a robust, custom-designed governance framework, IHEIs face a critical dilemma: they must either reject digital transformation, leading to systemic marginalization, or adopt secular,

market-centric technological policies that compromise their unique moral and cultural identity. There is an urgent need for an authoritative, comprehensive, and operational AI governance model tailored to the epistemological needs of Islamic universities and religious educational boards.

4. Research Gap

A critical review of contemporary educational research reveals a distinct gap in the literature. Current studies on Artificial Intelligence in Education (AIED) focus primarily on technical tool optimization, adaptive learning interfaces, predictive modeling for student retention, and general ethical concerns such as data privacy and algorithmic bias (Zawacki-Richter et al., 2019; Holmes et al., 2021). While general higher education policy frameworks have begun to emerge, they remain highly secularized, quantitative, and driven by commercial or utilitarian motives (UNESCO, 2023b; European Parliament, 2024).

Conversely, existing scholarship on Islamic education and digitalization remains largely abstract, philosophical, or descriptive. It emphasizes the theoretical compatibility of Islam and technology without translating these ideas into actionable institutional policies, standard operating procedures, or concrete regulatory frameworks (Al-Attas, 1979; Halstead, 2004). No existing scholarly model integrates the legal and ethical framework of *Maqasid al-Shariah* with contemporary Responsible AI principles to create a practical, auditable governance model for religious universities and traditional Madaris. This research directly addresses this critical gap by developing and presenting the **Awan Artificial Intelligence Governance Framework (AAIGF)**.

5. Research Questions

To address the identified problem and scholarly gaps, this study is guided by the following five core research questions:

1. How can the ontological and epistemological foundations of Islamic educational philosophy be conceptually

harmonized with the rapid integration of Artificial Intelligence and Generative AI in higher education?

2. To what extent can the classical jurisprudential framework of *Maqasid al-Shariah* serve as a foundational regulatory mechanism for AI ethics and governance in religious universities?

3. What are the specific structural, administrative, and academic components required to build a comprehensive, multi-layered AI governance framework for Islamic higher education?

4. How can the proposed **Awan Artificial Intelligence Governance Framework (AAIGF)** be operationalized within diverse institutional structures, including modern Islamic universities, traditional Madaris, and religious educational boards?

5. What specific policy instruments, quality assurance metrics, and implementation roadmaps are needed to ensure regulatory compliance, academic integrity, and operational resilience across these institutions?

6. Research Objectives

In alignment with the research questions, this study aims to achieve the following five key objectives:

1. To establish a clear theoretical bridge between classical Islamic epistemology and contemporary Artificial Intelligence in Education (AIED) paradigms.

2. To formulate a rigorous, jurisprudentially grounded AI ethics model derived directly from the core objectives of *Maqasid al-Shariah*.

3. To design and detail the **Awan Artificial Intelligence Governance Framework (AAIGF)**, outlining its fifteen fundamental academic, administrative, and technological pillars.

4. To develop concrete operational structures—including the roles of an institutional AI Ethics Committee and an AI Quality Assurance Cell—tailored for religious

universities and traditional seminary boards.

5. To provide actionable policy recommendations, implementation roadmaps, and evaluative matrices designed to guide educational leaders, curriculum designers, and national policy bodies.

7. Significance of the Study

The academic and practical value of this study extends across several key domains of contemporary educational policy, religious scholarship, and administrative practice:

- **Islamic Higher Education:** Provides a robust blueprint for IHEIs and seminary networks (such as those under the Wifaq ul Jamiaat al Arabia Pakistan) to transition into the digital era without losing their cultural and theological identity.

- **AI Governance & Ethics:** Enriches the global discourse on Responsible AI by presenting an ethical framework based on Islamic jurisprudence, contributing to a more diverse, cross-cultural approach to global AI regulation.

- **Curriculum Reform & Educational Leadership:** Equips curriculum designers and academic administrators with clear guidelines to safely integrate AI tools into the classroom, preserving student critical thinking and traditional pedagogical mentoring (*Subbah*).

- **Policy Development & National Accreditation:** Offers higher education commissions (such as the Higher Education Commission of Pakistan) and national regulatory bodies a specialized, culturally-aligned template for auditing and accrediting religious institutions in the digital age.

- **Digital Transformation & Operational Resilience:** Ensures that the digital evolution of religious universities is structured, systematic, and secure, protecting institutional databases from cyber threats, algorithmic biases, and administrative inefficiencies.

8. Comprehensive Literature Review

The intersection of Artificial Intelligence, educational policy, and religious epistemology

requires a broad, interdisciplinary literature review. Over the past five years, research on Artificial Intelligence in Higher Education (AIHE) has surged, driven primarily by the release of accessible, consumer-grade Generative AI platforms (Zawacki-Richter et al., 2019). Scholars have documented the extensive benefits of these tools, including personalized learning systems, instant feedback, and the democratization of information access. However, these positive outcomes are balanced by growing concerns over cognitive dependency, algorithmic bias, data privacy, and the rise of sophisticated, undetectable academic dishonesty (Holmes et al., 2021; UNESCO, 2023a).

In response to these challenges, international organizations have hurried to draft global AI governance models. The UNESCO *Guidance for Generative AI in Education and Research* (2023b) outlines requirements for human agency, data protection, and equity. Similarly, the European Union's *Artificial Intelligence Act* (2024) introduces a risk-based classification system, designating AI systems used in education and vocational training as "high-risk." These frameworks demand strict compliance, algorithmic transparency, human oversight, and data security.

However, while these models are comprehensive, they are built on secular, utilitarian, or rights-based ethical frameworks (such as Kantian deontology or utilitarian consequentialism). Consequently, they do not address the unique metaphysical and moral obligations of religious educational institutions (Awan, 2026b).

Islamic educational philosophy is fundamentally different from secular models. As articulated by foundational scholars like Al-Attas (1979) and Al-Ghazali, knowledge (*ʿIlm*) is not merely a tool for economic productivity or material advancement. It is a sacred pursuit aimed at cultivating the holistic human soul, blending intellectual growth

(*Aql*) with moral refinement (*ʿAdab*) and spiritual nurturing (*Tarbiyah*). This pedagogical tradition relies heavily on the physical and spiritual presence of the educator (*Murabbi*) and the master-student relationship (*Subbah*), elements that cannot be replicated by automated machine-learning algorithms.

To bridge the gap between classical pedagogy and modern technology, contemporary researchers have turned to *Maqasid al-Shariah* (the higher objectives of Islamic law). Classically formulated by Al-Shatibi and Al-Ghazali, *Maqasid al-Shariah* aims to protect five essential values: Religion (*Din*), Life (*Nafs*), Intellect (*Aql*), Lineage (*Nasl*), and Wealth (*Mal*). Recent work by digital ethicists and theologians suggests that this classical framework can serve as an exceptionally robust basis for digital ethics and technology governance (Mubarak & Awad, 2024).

Specifically, the protection of the Intellect (*Hifẓ al-Aql*) can be used to regulate technologies that threaten human critical thinking or promote cognitive decline. Similarly, the protection of Religion (*Hifẓ al-Din*) can guide institutions in managing automated translation and generation systems that might produce incorrect scriptural interpretations or compromise theological authenticity.

Despite these conceptual developments, there is still a significant gap between theoretical ethics and practical administration. Academic institutions cannot govern day-to-day operations using abstract legal maxims alone. There is a lack of research translating the objectives of *Maqasid al-Shariah* into practical administrative steps, such as quality assurance audits, academic integrity guidelines, and institutional risk registers. This study addresses this gap by building on existing educational research and developing a complete, operational governance framework designed specifically for Islamic Higher Education.

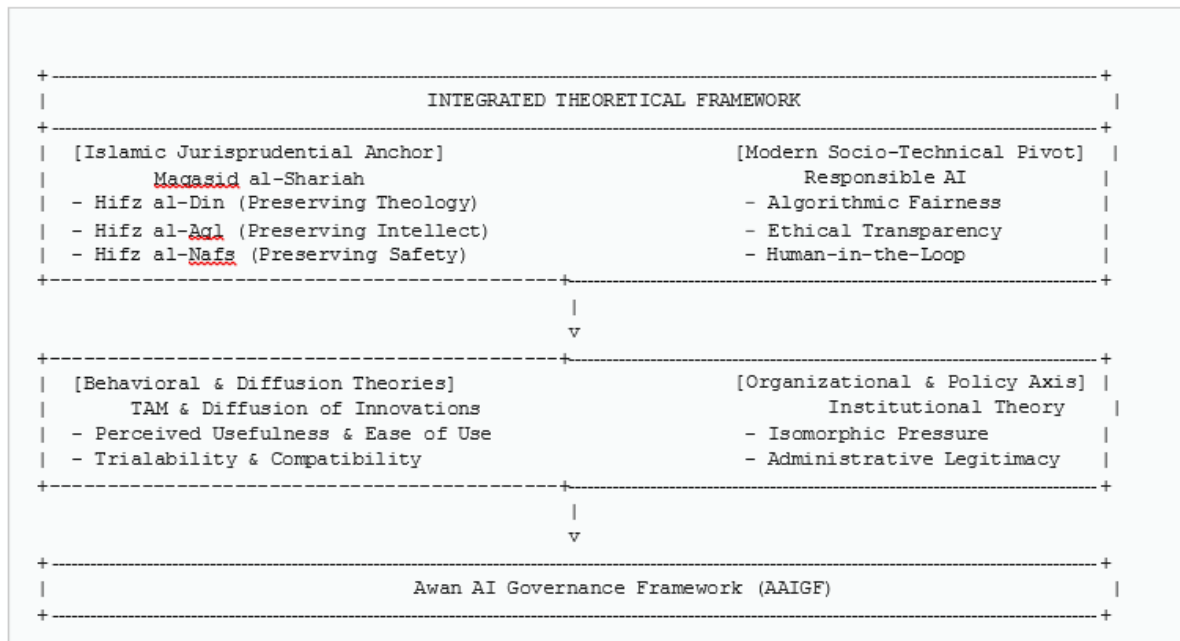
Table 1: Comparative Analysis of Global AI Governance Models and Islamic Epistemological Needs

Governance & Core Ethical Foundations		Primary Objectives in Education		Critical Limitations for IHEIs
Framework / Model				Madaris
EU AI Act (2024)	Risk-based classification, legal rights, and technical compliance.	To protect fundamental human rights and ensure market safety in high-risk applications.	Lacks spiritual or metaphysical dimensions; focus is entirely secular, regulatory, and punitive.	
UNESCO Guidance (2023)	Human rights, equity, inclusivity, and collaborative human agency.	To democratize access to education and prevent digital divide and exclusion.	Does not address religious authority, theological authenticity, or character education (Tarbiyah).	
Standard Corporate Models	Utilitarianism, financial efficiency, and customer satisfaction.	To optimize administrative workflows and scale learning delivery.	Can lead to a transactional, commercialized view of education; ignores the master-student relationship (Suhbah).	
Awan Governance Framework (AAIGF)	Maqasid al-Shariah combined with modern Responsible AI principles.	To cultivate holistic human intellect (Aql) and character (Adab) while leveraging advanced digital tools.	Requires institutional alignment and customized implementation pathways for traditional boards.	

9. Theoretical Framework

The theoretical foundation of this study is built upon an integrated, interdisciplinary framework that combines classical Islamic jurisprudence

with contemporary technological, organizational, and educational theories. This synthesis ensures that the proposed governance model is both philosophically sound and practically viable.

**Figure 1: Integrated Theoretical Blueprint for AAIGF**

The core components of this theoretical framework are described below:

- **Maqasid al-Shariah (The Objectives of Shariah):** This serves as the primary philosophical foundation of our model. We focus specifically on three objectives: the preservation of intellect (*Hifẓ al-Aql*), which protects against cognitive decline and promotes critical thinking; the preservation of religion (*Hifẓ al-Din*), which ensures theological authenticity and protects against the generation of erroneous religious rulings; and the preservation of life and dignity (*Hifẓ al-Nafs*), which addresses data privacy, safety, and algorithmic bias.
- **Responsible AI Framework:** This framework contributes core contemporary ethical principles, including algorithmic fairness, transparency, accountability, safety, and the essential concept of human-in-the-loop oversight (Jobin et al., 2019).
- **Technology Acceptance Model (TAM) & Diffusion of Innovations:** These classic theories help explain how educators, students, and administrators adopt new tools. By analyzing "perceived usefulness," "perceived ease of use," and "compatibility" (Rogers, 2003), we can design

governance structures that encourage positive adoption rather than triggering institutional resistance.

- **Institutional Theory & Ethical Governance:** This perspective helps us understand how external social, political, and regulatory pressures shape university policies. It guides us in building institutional structures that establish administrative legitimacy and ensure compliance with both national accreditation boards and international standards.

10. Conceptual Framework

At the core of this study is the **Awan Artificial Intelligence Governance Framework (AAIGF)**. The AAIGF is an original, comprehensive, and integrated conceptual model designed to help Islamic Higher Education Institutions (IHEIs), Madaris, and religious educational boards manage the ethical, academic, and technical challenges of the AI era. The framework consists of fifteen interconnected components, organized into four primary operational domains.

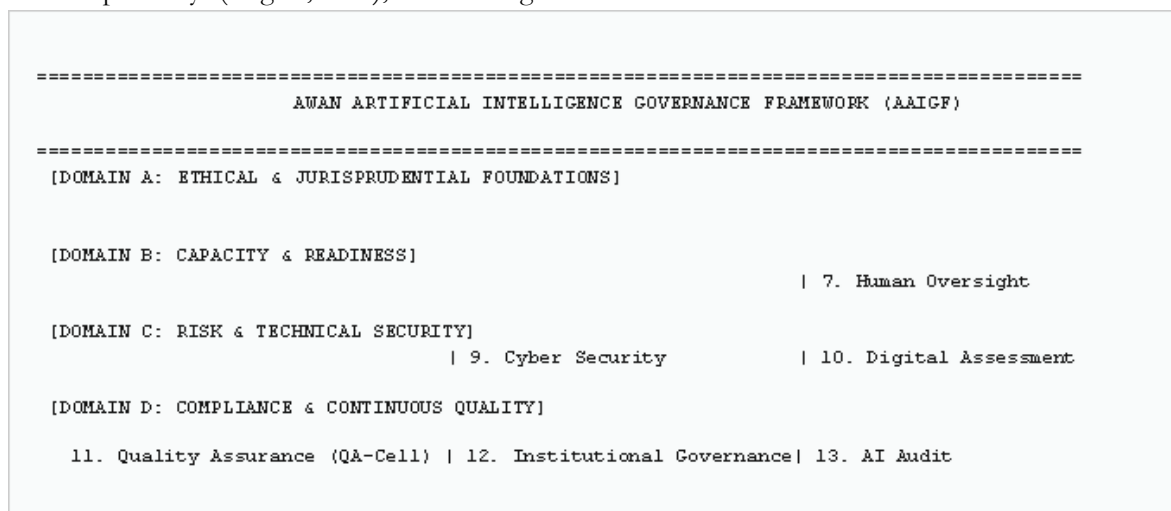


Figure 2: Conceptual Layout of the AAIGF Pillars

The fifteen components of the AAIGF are defined and operationalized as follows:

1. **AI Ethics:** Establishes a comprehensive code of conduct based on *Maqasid al-Shariah*. It mandates that all AI deployments respect human dignity, foster spiritual growth, and avoid harm, bias, or deception.

2. **AI Policy:** A formal, institution-wide document that outlines the acceptable use cases, authorization pathways, and restrictions for generative and analytical AI tools across all departments.

3. **Academic Integrity:** Translates traditional concepts of honesty (*Amanah*) into concrete rules regarding the use of generative AI

in assignments, examinations, and classroom settings. It defines clear boundaries between ethical AI assistance and outright academic dishonesty.

4. Research Integrity: Establishes guidelines for the ethical use of AI tools in research design, data analysis, and manuscript preparation. It prohibits the use of AI to fabricate research data and mandates the clear disclosure of AI assistance in all scholarly publications.

5. Faculty Readiness: Focuses on professional development, training faculty members to use AI tools in their teaching, design AI-resistant assessments, and identify signs of cognitive dependency among students.

6. Student AI Literacy: A structured program that teaches students how to use AI responsibly and critically. It ensures that students understand the limitations, biases, and ethical implications of generative technologies.

7. AI Risk Management: An ongoing administrative process that identifies, evaluates, and mitigates risks associated with algorithmic bias, intellectual dependency, and technological displacement.

8. Cyber Security: Protects the institution's databases, student records, and intellectual property from unauthorized access, cyber-attacks, and data leaks associated with third-party AI integrations.

9. Digital Assessment: Promotes the modernization of assessment methods. It encourages institutions to move away from simple recall-based testing and adopt alternative evaluation strategies, such as oral examinations (*Viva Voce*), supervised writing sessions, and project-based portfolios.

10. Quality Assurance: Integrates AI performance metrics and ethical compliance checks into the institution's existing quality assurance workflows, ensuring that technology use remains aligned with high academic standards.

11. Human Oversight: Establishes the rule of human accountability. It ensures that

critical decisions—such as student grading, academic discipline, and faculty promotions—are never fully automated and always require final human review.

12. Institutional Governance: Establishes the administrative structures, such as dedicated steering committees and advisory boards, needed to oversee and coordinate AI initiatives across the entire institution.

13. AI Audit: Structured, periodic reviews designed to inspect the technical configurations, training datasets, and outputs of institutional AI tools, ensuring they remain unbiased and accurate.

14. Continuous Monitoring: Real-time oversight mechanisms that track how AI applications are used day-to-day, allowing administrators to quickly identify and address issues as they arise.

15. Regulatory Compliance: Aligns the institution's internal AI policies with national legislation, higher education commission mandates, and international data protection standards.

11. Research Methodology

This study employs a qualitative, conceptual, and policy-analytical research methodology (Punch, 2013). Conceptual research is particularly well-suited for this topic as it allows for the integration of classical theological frameworks with contemporary technical governance structures, facilitating the development of a comprehensive institutional model.

The research design consists of three distinct phases:

1. Documentary and Policy Analysis: We analyzed international AI policy documents, global educational frameworks (including those from UNESCO, the OECD, and the EU), and standard quality assurance guidelines, alongside classical texts on Islamic pedagogy and *Maqasid al-Shariah*.

2. Synthesized Framework Design: Drawing on these sources, we mapped classical theological objectives onto modern regulatory

needs to construct the fifteen pillars of the AAIGF.

3. Validation and Refinement: The practical utility of the framework was evaluated by testing its administrative viability against the unique organizational structures of modern Islamic universities and traditional seminary boards.

To ensure validity and reliability, we maintained strict conceptual consistency, grounded all ethical arguments in verified jurisprudential sources, and aligned all administrative structures with established higher education management practices. While this study is conceptually driven and does not include empirical field data, this focus is intentional, aiming to provide a solid theoretical foundation upon which future empirical and quantitative research can be built.

12. Proposed Ai Governance Framework

To translate the AAIGF into an operational reality, this section outlines a complete institutional model for modern Islamic universities, traditional seminary boards, and

Madaris. This model provides a clear organizational structure, key administrative roles, and an implementation roadmap.

12.1. Institutional Governance Structure

We propose the creation of two core administrative bodies at the university or board level:

1. Institutional AI Ethics Committee (IAIEC): An interdisciplinary body comprising Islamic legal scholars (*Muftis/Ulama*), technology specialists, curriculum experts, and student representatives. The IAIEC is responsible for reviewing and approving all AI deployments, evaluating ethical concerns, and updating the institution's ethical guidelines.

2. AI Quality Assurance Cell (AI-QAC): Operating under the university's central Quality Enhancement Cell (QEC), this body is tasked with monitoring academic integrity, auditing automated grading systems, and running AI literacy programs for faculty and students.

Table 2: Operational AI Governance Matrix in IHEIs

Operational Key Performance Indicator				
AAIGF Pillar	Primary Responsibility			Compliance
Verification Method (KPI)				
AI Ethics	AI Ethics Committee (IAIEC)	100% of institutional AI tools pre-screened for Maqasid alignment.	Annual ethical compliance certificate.	
Academic Integrity	AI-QAC & Faculty Deans	0% uncredited generative AI content in high-stakes assessments.	Randomized audits using multiple AI detection and verification tools.	
Faculty Readiness	HR & Center for Teaching Excellence	At least 90% of active faculty certified in AI pedagogy within 18 months.	Professional development certification records.	
Cyber Security	IT Department & Data Protection Officer	Zero data breaches or unauthorized access incidents involving student records.	External penetration testing and data security audits.	
Human Oversight	Academic Council	100% of final grading and disciplinary decisions reviewed and signed by a human.	Appeals logs and grading sheets.	

12.2. Policy Implementation Roadmap

Implementing the AAIGF requires a structured,

multi-phase approach to ensure smooth adoption and institutional stability. The timeline below outlines the five key phases of implementation:

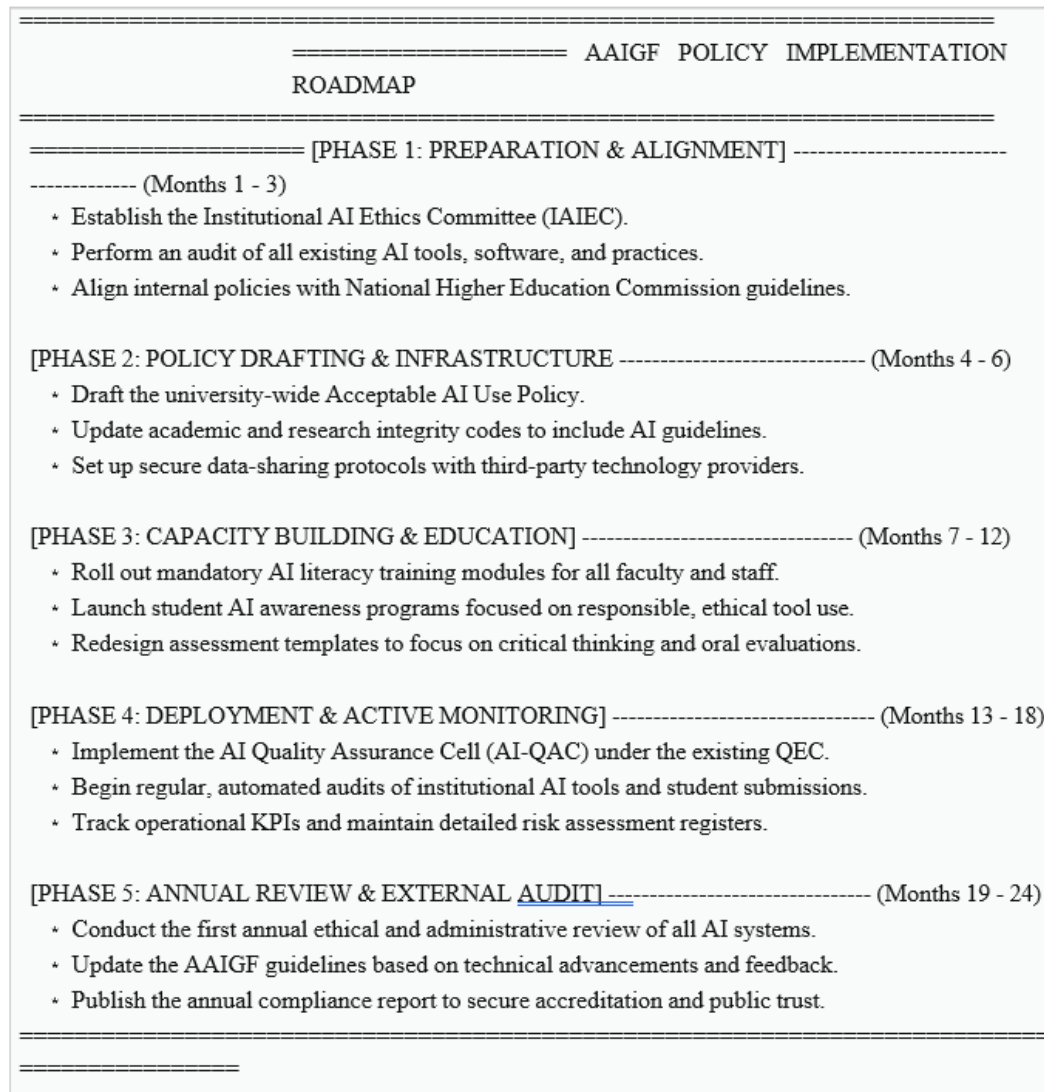


Figure 3: Phase-wise AAIGF Implementation Roadmap

13. Discussion

The development of the **Awan Artificial Intelligence Governance Framework (AAIGF)** offers important insights into the future of religious higher education in the digital age. By integrating the classical principles of *Maqasid al-Shariah* with modern governance standards, the AAIGF addresses a critical gap that standard, secular frameworks fail to resolve (UNESCO, 2023b). Secular models typically treat technology as an end in itself, focusing primarily on technical efficiency and economic outcomes. In contrast, the AAIGF treats technology as a

tool to support the holistic development of the human intellect and soul, ensuring that digital progress serves a deeper moral purpose.

A key contribution of the AAIGF is its practical approach to protecting academic and intellectual development (*Hifẓ al-Aql*). While general university guidelines often rely on simple, punitive plagiarism detection software, the AAIGF advocates for systemic changes in how students are assessed (Awan, 2026b). By encouraging a shift toward supervised writing, oral examinations, and project-based portfolios, the framework reduces the temptation to misuse

generative AI. This approach helps preserve the deep, critical thinking skills that are central to both traditional Islamic scholarship and modern advanced education.

Furthermore, the framework's emphasis on human oversight (*Human-in-the-Loop*) is vital for protecting the authority and accuracy of religious education. If automated models are allowed to generate theological rulings or scriptural interpretations without strict supervision, there is a serious risk of spreading errors and misinformation (Mubarak & Awad, 2024). The AAIGF prevents this by establishing clear approval processes and mandating that qualified scholars review all digital content, protecting the credibility of the institution.

Finally, the AAIGF is designed to be highly adaptable. It provides a practical, scalable blueprint that can be implemented across a wide range of institutions, from modern, well-resourced Islamic universities to traditional, community-supported Madaris. This flexibility ensures that all types of religious educational institutions can safely adopt modern technology while maintaining their core identity, values, and independence.

14. Policy Recommendations

To ensure the effective, ethical, and secure implementation of AI governance across the religious educational sector, we propose the following twenty detailed policy recommendations:

1. **For Governments:** Create dedicated financial grants and supportive regulatory frameworks to help religious universities build modern, secure AI infrastructure.
2. **For Higher Education Commissions:** Design and mandate a specialized "Religious and Ethical AI Integration" accreditation standard for all institutions teaching theology and Islamic law.
3. **For Islamic Universities:** Formally establish and fund the Institutional AI Ethics Committee (IAIEC) as an independent administrative body reporting directly to the Vice-Chancellor.
4. **For Seminary Boards (e.g., WJAP):** Develop a unified, standardized AI code of conduct written in Urdu and regional languages, tailored for affiliated Madaris nationwide.
5. **For Curriculum Developers:** Systematically redesign assessment methods to include supervised writing, oral defenses (*Viva Voce*), and hands-on, practical projects.
6. **For Faculty Members:** Complete regular professional development training focused on AI pedagogy and identifying digital dependency in students.
7. **For Academic Researchers:** Always disclose the specific AI tools and prompts used during data collection, analysis, or drafting in all published work.
8. **For Technology Companies:** Build dedicated AI tools and language models that utilize verified, classical Islamic texts to prevent the generation of inaccurate religious information.
9. **For International Organizations:** Establish global networks of Islamic educational leaders to share best practices and standard policies for AI ethics.
10. **For Institutional IT Directors:** Implement strict data protection measures, including multi-factor authentication and end-to-end encryption, on all institutional databases.
11. **For Student Affairs Divisions:** Run mandatory AI literacy workshops for all incoming students, focusing on the ethical boundaries of generative technology.
12. **For Quality Assurance Cells (QECs):** Add AI compliance checks and ethical audits to the standard university self-assessment reports.
13. **For Legal and Shariah Advisors:** Conduct regular compliance reviews of all institutional AI contracts to protect student privacy and intellectual property rights.
14. **For Educational Boards:** Establish collaborative research hubs to study how AI tools impact student learning and long-term retention.

15. For University Libraries: Provide access to secure, local generative AI environments that protect user privacy and do not feed student data back into public training models.

16. For Academic Journals: Publish clear, transparent policies regarding the acceptable use of generative writing assistants by authors and reviewers.

17. For Alumni Associations: Fund and support digital literacy initiatives to help traditional seminary graduates find employment in the modern tech sector.

18. For Student Unions: Encourage peer-led workshops to promote academic integrity and discourage reliance on automated writing tools.

19. For Accreditation Bodies: Conduct regular, on-site audits of university AI systems to verify that human oversight protocols are being followed.

20. For Civil Society Organizations: Promote public discussions on the societal and ethical impacts of automated decision-making in education.

15. Future Research Directions

To expand the scholarly understanding of this evolving field, we propose the following twenty original future research directions:

1. Conducting empirical studies to evaluate how generative AI tools impact the critical thinking skills of Islamic studies students.
2. Developing custom, locally-hosted LLMs trained exclusively on classical, verified Islamic texts to assess their accuracy.
3. An evaluation of how traditional Madaris in South Asia perceive and adopt generative AI tools.
4. A comparative study of AI governance models in Western universities versus Islamic higher education institutions.
5. Analyzing how automated grading software impacts the pedagogical relationship (*Subbah*) between teachers and students.
6. Designing an algorithmic model to detect

synthetic, AI-generated theological arguments and legal rulings.

7. Assessing how learning analytics platforms affect the privacy and intellectual freedom of students in religious universities.

8. A detailed study of the jurisprudential issues surrounding copyright and ownership of AI-generated content.

9. Investigating how generative AI can be used to teach classical Arabic grammar and language skills.

10. An evaluation of gender bias in generative AI tools when translating and interpreting traditional Islamic texts.

11. Developing specialized training programs to help traditional Islamic scholars evaluate modern algorithmic systems.

12. Measuring the carbon footprint and environmental impact of large-scale AI use in developing countries.

13. A study on how automated systems can support the translation of classical texts into local, minority languages.

14. Investigating the psychological impact of digital dependency and social media AI on student mental health and focus.

15. Using AI predictive systems to identify students at risk of dropping out of traditional seminary programs.

16. Designing decentralized blockchain networks to verify the authenticity of Islamic degrees and certificates.

17. A study on how AI can assist in the restoration and digital preservation of ancient, damaged manuscripts.

18. Analyzing how national-level digital policies affect religious institutions in developing nations.

19. Investigating how AI tools can be used to teach Islamic banking, finance, and contemporary business ethics.

20. Developing a global, open-source database of ethical AI guidelines used across different

religious higher education systems.

16. Conclusion

The rapid integration of Artificial Intelligence represents a significant turning point for global higher education. For Islamic Higher Education Institutions, traditional Madaris, and religious universities, this transition requires a careful, balanced approach. Adopting secular, market-driven technology models without adjustment risks undermining their core ethical and spiritual foundations, while rejecting digital tools entirely leads to educational and economic marginalization.

The **Awan Artificial Intelligence Governance Framework (AAIGF)** proposed in this study offers a comprehensive, practical solution to this challenge. By aligning the classical jurisprudential objectives of *Maqasid al-Shariah* with modern standards of Responsible AI, the AAIGF provides a robust, fifteen-pillar model that protects academic integrity, ensures data security, and preserves the essential human connection in education. This framework demonstrates that religious institutions can successfully embrace technological innovation while remaining true to their unique cultural and intellectual heritage, contributing a valuable, diverse perspective to the global discourse on AI governance.

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