

Decolonising the Ethics and Epistemology of Islamic Studies: Reading Fazlur Rahman in the Context of Global Modernity

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Abstract

Studies on Fazlur Rahman have generally positioned the double movement method as a hermeneutic tool for the renewal of Islamic law, while its epistemological and ethical potential for responding to global modernity issues, particularly the transformation of knowledge due to digital technology, remains relatively unexplored. This article fills this gap by reading Fazlur Rahman's thoughts within the framework of the decolonisation of ethics and epistemology in Islamic studies, and explicitly linking them to the contemporary discourse on artificial intelligence (AI) ethics. Using a qualitative approach based on textual analysis of Fazlur Rahman's major works and critical literature studies on technology ethics and decolonial theory, this research interprets the double movement method as an epistemological instrument for formulating a Qur'anic ethical model for evaluating AI practices. This conceptual model works through two analytical stages: (1) extraction of universal ethical principles from the Qur'an, such as justice, honesty, benefit, and moral accountability, through contextual-historical reading; and (2) translation of these principles into normative criteria for assessing the rationality, purpose, and social impact of AI technology. Theoretically, this article proposes a decolonial reading that places faith, Islam, and piety as a meta-ethical framework that integrates revelation, moral rationality, and social responsibility, thereby distinguishing it from general Islamic ethical critiques and secular humanist approaches to AI ethics. The main contribution of this article lies in the development of a Qur'anic ethical framework based on Fazlur Rahman's double movement hermeneutics as an epistemological alternative for assessing modern technology, while strengthening the decolonisation agenda of Islamic studies in facing the challenges of global modernity.

Keywords: *Islamic Epistemology, Hermeneutics of the Double Movement, The Ethics of the Qur'an, Post-Colonial Knowledge Criticism, Islamic Technology Ethics*

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Introduction

The development of artificial intelligence (AI) is one of the most significant manifestations of contemporary global modernity, which not only reconfigures economic, political, educational, and health practices but also reshapes the way humans produce, validate, and operate knowledge.¹ In recent literature on technology ethics, AI is understood not merely as a technical instrument,² but rather as an epistemic system that brings certain ontological assumptions and normative values into the social structure.³ Therefore, the debate about AI⁴ is shifting from issues of technological efficiency towards more fundamental issues, namely ethical legitimacy, epistemic justice, and moral responsibility in a global society.⁵

In a global context, the discourse on AI ethics⁶ is still dominated by the Western secular humanist paradigm,⁷ as reflected in approaches such as *Responsible Research and Innovation*,⁸ *AI alignment*, and ethical principles based on human rights.⁹ Although these frameworks offer important contributions, critics argue that mainstream AI ethics tends to neglect transcendental and spiritual dimensions¹⁰ and reproduce the epistemological assumptions of Western modernity that are universal and ahistorical.¹¹ From the perspective of decolonial theory as proposed by Quijano,¹² Mignolo,¹³ and Santos,¹⁴ this kind of dominance can be understood as a form of *coloniality of knowledge*, that is, a situation where non-Western knowledge systems are marginalised or reduced to mere normative complements.¹⁵

This situation also has an impact on contemporary Islamic studies. Many responses to AI in Islamic discourse still fall into two extreme tendencies: instrumental acceptance without

¹ Yuchen Jiang et al., “Quo Vadis Artificial Intelligence?,” *Discover Artificial Intelligence* 2, no. 1 (2022): 4, <https://doi.org/10.1007/s44163-022-00022-8>.

² Rachel Adams, “Can Artificial Intelligence Be Decolonized?,” *Interdisciplinary Science Reviews* 46, nos. 1–2 (2021): 176–97, <https://doi.org/10.1080/03080188.2020.1840225>.

³ Daniel Bojar and Frederique Lisacek, “Glycoinformatics in the Artificial Intelligence Era,” *Chemical Reviews*, ahead of print, American Chemical Society, August 12, 2022, world, <https://doi.org/10.1021/acs.chemrev.2c00110>.

⁴ Shweta Saini et al., “Mapping the Intersection of Artificial Intelligence and Neuroticism: A Bibliometric Analysis,” *Critical Public Health* 36, no. 1 (2025): 2598715, <https://doi.org/10.1080/09581596.2025.2598715>.

⁵ Nikesh Muthukrishnan et al., “Brief History of Artificial Intelligence,” *Neuroimaging Clinics* 30, no. 4 (2020): 393–99, <https://doi.org/10.1016/j.nic.2020.07.004>.

⁶ Milton Maldonado and Daniela Córdova-Pintado, “Indigenous Ethics and Artificial Intelligence,” *AI and Ethics* 6, no. 1 (2025): 70, <https://doi.org/10.1007/s43681-025-00879-2>.

⁷ Keith R. Skene, “What Is the Unit of Intelligence? Artificial Intelligence, Relational Ethics and the Earth System,” *Topoi*, ahead of print, November 20, 2025, <https://doi.org/10.1007/s11245-025-10329-7>.

⁸ Bernd Carsten Stahl, “Responsible Research and Innovation: The Role of Privacy in an Emerging Framework,” *Science and Public Policy* 40, no. 6 (2013): 708–16, <https://doi.org/10.1093/scipol/sct067>.

⁹ John Tasioulas, “Artificial Intelligence, Humanistic Ethics,” in *Humanism and Artificial Intelligence*, ed. Rosa Fioravante and Antonino Vaccaro (Springer Nature Switzerland, 2025), https://doi.org/10.1007/978-3-031-85478-1_3.

¹⁰ Changwu Huang et al., “An Overview of Artificial Intelligence Ethics,” *IEEE Transactions on Artificial Intelligence* 4, no. 4 (2023): 799–819, <https://doi.org/10.1109/TAI.2022.3194503>.

¹¹ Muthu Ramachandran, “The Ethics of Artificial Intelligence,” in *Engineering Ethics of AI by Design: Principles, Practices, and Frameworks for Responsible Artificial Intelligence*, ed. Muthu Ramachandran (Springer Nature, 2026), https://doi.org/10.1007/978-981-95-2909-4_1.

¹² Aníbal Quijano, “Coloniality of Power and Eurocentrism in Latin America,” *International Sociology* 15, no. 2 (2000): 215–32, <https://doi.org/10.1177/0268580900015002005>.

¹³ Walter D. Mignolo, “Epistemic Disobedience, Independent Thought and Decolonial Freedom,” *Theory, Culture & Society* 26, nos. 7–8 (2009): 159–81, <https://doi.org/10.1177/0263276409349275>.

¹⁴ Boaventura de Sousa Santos, *Epistemologies of the South: Justice Against Epistemicide* (Boulder: Paradigm Publishers, 2014), 43–72.

¹⁵ Caiming Zhang and Yang Lu, “Study on Artificial Intelligence: The State of the Art and Future Prospects,” *Journal of Industrial Information Integration* 23 (September 2021): 100224, <https://doi.org/10.1016/j.jii.2021.100224>.

epistemological criticism, or normative rejection that offers no conceptually operational alternative framework.¹⁶ As a result, Muslims risk becoming passive consumers of technology built on a secular and fragmented paradigm of knowledge.¹⁷ In this context, the decolonisation of Islamic studies cannot be understood solely as a moral stance or ideological resistance to the West, but rather as an epistemological project to reconstruct the way Islam interprets science, rationality, and ethics in the face of global modernity, including AI technology.¹⁸

Fazlur Rahman made an important contribution to the project through his theory *double movement*,¹⁹ which places the Qur'an as a source of normative ethics that is dynamic and contextual.²⁰ Unlike textualist or legalistic approaches, Rahman understands revelation as a moral response to specific socio-historical conditions that contain universal ethical principles.²¹ This method allows for an analytical movement from the historical context of the text to general moral principles, and back to a new contemporary context. Within this framework, the ethics of the Qur'an are not reduced to a set of static rules, but are understood as a horizon of values that guides the reconstruction of Islamic epistemology amid changing times.

Although studies on Fazlur Rahman have developed extensively,²² most research still places its thinking within the context of Islamic legal reform or textual hermeneutics,²³ while its epistemological and ethical implications for the problem of global modernity,²⁴ including digital technology and AI, have not been systematically explored.²⁵ On the other hand, existing studies on AI ethics in Islam tend to be normative-theological in nature and have not yet been linked to post-colonial knowledge criticism or contemporary Islamic epistemological theory.²⁶ Thus, there is a

¹⁶ Muhammad Arif bin Yahya et al., "Empowering the Tradition of Quran Memorization through Artificial Intelligence (AI): A Conceptual and Contemporary Review," *QURANICA - International Journal of Quranic Research* 17, no. 2 (2025): 447–75.

¹⁷ Yongjun Xu et al., "Artificial Intelligence: A Powerful Paradigm for Scientific Research," *The Innovation* 2, no. 4 (2021), <https://doi.org/10.1016/j.xinn.2021.100179>.

¹⁸ Any Ihsany Nasution and Mustafa Lutfi, "Decolonizing Constitutional Democracy: Reconfiguring Indonesia's Presidential Election System from the Perspective of Siyash Syar'iyah," *Tribakti: Jurnal Pemikiran Keislaman* 36, no. 2 (2025): 239–58, <https://doi.org/10.33367/9jfo27>.

¹⁹ Dedisyah Putra et al., "Double Movement Theory in Fazlur Rahman's Thought: Social and Religious Applications and Their Impact on Modern Understanding," *Al-Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 19, no. 5 (2025): 3103–21, <https://doi.org/10.35931/aq.v19i5.4747>.

²⁰ Raja Jamilah Raja Yusof et al., "Digital Al-Qur'an Applications and Artificial Intelligence (AI): An Overview," *QURANICA - International Journal of Quranic Research* 17, no. 2 (2025): 646–76.

²¹ Ainun Salida et al., "Teori Kontemporer Fazlur Rahman Mengenai Wahyu Al-Qur'an Hadir Dalam Terma-Terma," *Al-Munqidz: Jurnal Kajian Keislaman* 12, no. 1 (2024): 9–20, <https://doi.org/10.52802/al-munqidz.v12i1.565>.

²² Zumaroh Zumaroh et al., "Double Movement : Aktualisasi Pemikiran Fazlur Rahman Dalam Hukum Islam," *TADHKIRAH: Jurnal Terapan Hukum Islam Dan Kajian Filsafat Syariah* 2, no. 2 (2025): 216–32, <https://doi.org/10.59841/tadhkirah.v2i2.162>.

²³ Istianah Lathifah and Dwi Nur, "The Relevance of The Concept of Islamic Education Reform Fazlur Rahman's Perspective with The Context of The Development of The Current Era.," *Journal of Social & Technology / Jurnal Sosial dan Teknologi (SOSTECH)* 5, no. 4 (2025): 840, <https://doi.org/10.59188/jurnalsostech.v5i4.32090>.

²⁴ Lathifah and Nur, "The Relevance of The Concept of Islamic Education Reform Fazlur Rahman's Perspective with The Context of The Development of The Current Era."

²⁵ Ahmad Ardhi Mauluddin Sitorus et al., "Hukum Menggunakan Artificial Intelligence (AI) Dalam Kehidupan Umat Muslim," *Jurnal Pendidikan Tambusai* 9, no. 1 (2025): 5228–35, <https://doi.org/10.31004/jptam.v9i1.25279>.

²⁶ Rendy Inzaghi et al., "Analisis Penerapan Artificial Intelligence (AI) di Berbagai Bidang," *Jurnal Rekayasa Informatika* 1, no. 1 (2024): 36–45.

significant academic gap in bridging Fazlur Rahman's thinking and the project of epistemological decolonisation,²⁷ and the ethical challenges of modern technology.

Based on this background, this article aims to analyse Fazlur Rahman's thinking within the framework of the decolonisation of ethics and epistemology in Islamic studies,²⁸ by placing the ethics of the Qur'an as a conceptual basis in responding to global modernity. The discussion of artificial intelligence (AI) is positioned as a contemporary context that represents modern epistemic and ethical challenges, not as an object of technical analysis.²⁹ The main question of this research is: how can a decolonial reading of Fazlur Rahman's thought reconstruct Islamic ethics and epistemology so that it is relevant for assessing and directing modern knowledge practices, including AI, humanely and responsibly?

The contribution of this research lies in two main aspects. First, theoretically, this article expands on Fazlur Rahman's study by placing it within the discourse of decolonialism and contemporary Islamic epistemology. Second, conceptually, this study offers a Qur'anic ethical framework as a normative alternative in facing the challenges of modern technology, emphasising that the integration of revelation and rationality is not a form of rejection of technology, but rather an effort to build a more just, meaningful, and human-oriented modernity.

Method

This study uses a qualitative approach³⁰ using library research methods to analyse Fazlur Rahman's thinking within the framework of the decolonisation of ethics and epistemology in Islamic studies, particularly in response to the challenges of global modernity and the development of artificial intelligence (AI). The primary data sources consist of Fazlur Rahman's major works, especially *Islam and Modernity*³¹ and *Major Themes of the Qur'an*,³² selected based on their relevance to the double movement method and the formulation of Qur'anic ethics. Secondary sources include literature on decolonial theory, contemporary Islamic ethics, and the discourse on technological ethics, which are used to construct a critical dialogue between Islamic thought and modern discourse.

Data analysis was conducted through Fazlur Rahman's double movement hermeneutics³³ and conceptual content analysis.³⁴ The first stage of interpreting the text of the Qur'an³⁵ historically

²⁷ Ahmadi Ahmadi et al., "Language, Power, and Pluralism: Decolonizing Islamic Discourse through Abu Zayd's Hermeneutics," *Tribakti: Jurnal Pemikiran Keislaman* 36, no. 2 (2025): 345–62, <https://doi.org/10.33367/c1t24g24>.

²⁸ Priyantika Lesyaina Az Zahra et al., "Teori Double Movement Pada Penafsiran Fazlurrahman," *Jurnal Intelek Insan Cendekia* 1, no. 10 (2024): 7704–15.

²⁹ Arinta Lailatul M et al., "Islam In The Middle Of Ai (Artificial Intelligence) Struggle: Between Opportunities And Threats," *At-Tuhfah: Jurnal Studi Keislaman* 12, no. 1 (2023): 19–27, <https://doi.org/10.32665/attuhfah.v12i1.1599>.

³⁰ Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2018), 44–46.

³¹ Fazlur Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition* (Chicago: University of Chicago Press, 1982), 1–12.

³² Fazlur Rahman, *Major Themes of the Qur'an* (Minneapolis: Bibliotheca Islamica, 1980), 6–9.

³³ Nur Anis Rochmawati and Ahmad Muwafiq, "Hermeneutika Fazlur Rahman: Double Movement Dalam Penafsiran Al-Qur'ān," *Jurnal Ilmu Al-Qur'an Dan Tafsir Nurul Islam Sumenep* 9, no. 1 (2024): 33–47.

³⁴ Nini Nursima et al., "Konsep Double Movement Fazlur Rahman Dalam Rekonstruksi Pendidikan Islam Kontekstual Di Era Modern," *Wibawa: Jurnal Manajemen Pendidikan* 5, no. 2 (2025): 153–62, <https://doi.org/10.57113/wib.v5i2.485>.

³⁵ Vrisko Vachruddin and Muhammad Khakim Ashari, "Trilogi Pokok Pemikiran Fazlur Rahman: Neomodernisme Pendidikan Islam, Ilmu Hermeneutika, Ilmu Tafsir Dan Takwil," *Jurnal Ilmiah Spiritualis: Jurnal Pemikiran Islam dan Tasawuf* 11, no. 1 (2025): 23–40, <https://doi.org/10.53429/spiritualis.v11i1.1140>.

and contextually to identify universal ethical principles,³⁶ such as justice, benefit, honesty, and trustworthiness, as formulated in Rahman's thinking.³⁷ The second stage involves a thematic analysis of Rahman's texts to assess the epistemological function of the double movement method as an instrument for reconstructing Islamic rationality, thereby distinguishing this approach from a purely normative or juridical reading.³⁸

The next stage uses a critical-decolonial approach³⁹ to analyse the discourse on artificial intelligence (AI) ethics at the normative and epistemological levels, rather than the technical-operational level. This analysis assesses the ethical assumptions underlying mainstream AI ethics and compares them with the ethical framework of the Qur'an that has been formulated. The results of the analysis are then synthesised into a conceptual model of Qur'anic ethics⁴⁰ for the evaluation of AI, which positions AI as the context of global modernity's applicability as well as an arena for criticism of the epistemological hegemony of modern knowledge.

Result and Discussion

Result

Decolonising the Ethics and Epistemology of Islamic Studies: A Critique of Modern Technological Rationality

The results of this study confirm that the rationality of modern technology is rooted in the epistemology of modernity, which structurally separates facts and values, knowledge and ethics. Within this framework, technologies including artificial intelligence (AI) are produced and evaluated primarily through instrumental rationality, as criticised in the tradition of critical theory, without an inherent normative foundation. Conceptual analysis shows that claims of technological neutrality are in fact an expression of the dominance of Western secular epistemology, which assumes the autonomy of reason from revelation and moral purpose. These findings show that the issue of technological ethics is not merely a problem of regulation or social impact, but rather an epistemological issue concerning the way knowledge is produced, legitimised, and oriented.

In this context, this study finds that Fazlur Rahman's double movement hermeneutics can be read as a decolonial epistemological strategy that challenges the basic assumptions of modern rationality. The first movement from the historical context of revelation towards universal moral principles affirms that the Qur'an operates at the level of normative ethics, not merely positive law or theological dogma. The second movement from ethical principles towards a contemporary context enables criticism of modern knowledge practices, including technology, without being trapped in traditional romanticism or imitation of Western modernity. Thus, Rahman's approach

³⁶ Neny Muthiatul Awwaliah and Tabrani Tajuddin, "Fazlur Rahman's Tafsir Thoughts About Satan And Evil," *Tanzil: Jurnal Studi Al-Quran* 6, no. 2 (2024): 231–46, <https://doi.org/10.20871/tjsq.v6i2.340>.

³⁷ Mamluatur Rahmah, "The Double Movement Method from The Perspective of Fazlur Rahman (A Study of Misogynistic Hadiths and Their Implications)," *SETARA: Jurnal Studi Gender Dan Anak* 7, no. 01 (2025): 99–123, <https://doi.org/10.32332/jsga.v7i01.9960>.

³⁸ Fazlur Rahman, "Some Key Ethical Concepts of the Qur'ān," *The Journal of Religious Ethics* 11, no. 2 (1983): 170–85.

³⁹ Nispi Syahbani et al., "Rekonstruksi Ontologi Ilmu Pengetahuan: Analisis Komparatif Perspektif Modern, Islam, Dan Dekolonial Dalam Filsafat Ilmu Kontemporer," *Al-Zayn : Jurnal Ilmu Sosial & Hukum* 3, no. 4 (2025): 5344–53, <https://doi.org/10.61104/alz.v3i4.2052>.

⁴⁰ Zulfiyani Sudirman et al., "Konstruksi Metode Penafsiran Double movement dan Ma'nā-cum-Maghzā: Implikasi terhadap Tafsir Kontemporer," *Jurnal Semiotika-Q: Kajian Ilmu al-Quran dan Tafsir* 4, no. 1 (2024): 432–51, <https://doi.org/10.19109/jsq.v4i1.25761>.

is not only hermeneutical, but also epistemological, because he reconstructs Islamic rationality as an ethical, teleological, and socially responsible rationality.

The results of this study indicate that the decolonisation of Islamic studies, as informed by Fazlur Rahman's thinking, produces an alternative model of rationality that is fundamentally different from modern technological rationality. Faith, Islam, and piety function as meta-epistemic categories that unite revelation, reason, and social praxis within a single ethical horizon. Within this framework, technology, including AI, is not treated as an autonomous system that determines values, but as a knowledge practice that must be subject to the principles of justice, benefit, and moral accountability. This finding expands on Fazlur Rahman's contribution to the field of Islamic legal reform towards an epistemological critique of global modernity, while positioning the ethics of the Qur'an as a legitimate and competitive normative source in the theoretical discourse of contemporary technological ethics.

Fazlur Rahman's Double Movement Hermeneutics as a Decolonial Epistemological Instrument

The results of the study indicate that Fazlur Rahman's double movement hermeneutics can be operationalised as a practical tool for evaluating modern knowledge practices, including artificial intelligence (AI) technology, from the perspective of Qur'anic ethics. In the first stage, Qur'anic texts relating to human relations, knowledge, and moral responsibility are analysed in their socio-historical context to extract normative ethical principles. This process produces a set of key values of justice, trustworthiness, benefit, and accountability that are not limited by historical legal contexts, but function as universal ethical orientations. This stage plays an important role in decolonising sources of normativity by shifting the centre of assessment from Western technical rationality to revelatory ethics.

In the second stage, these ethical principles are applied contextually to concrete issues in the development and use of modern technology. In the context of AI, for example, fairness values are used to assess the potential for algorithmic bias and trustworthiness to evaluate data management and system transparency, public interest to weigh the social impact of technology, and accountability to determine the moral responsibility of developers and institutions. These findings show that double movement hermeneutics does not stop at the level of text interpretation, but produces an evaluative framework that can be used to critically read technological practices. Thus, AI is not treated as a neutral entity, but rather as a practice of knowledge that must be subject to clear ethical considerations.

Thus, this study finds that the use of double movement hermeneutics as a decolonial epistemological instrument enables the reconstruction of an applicable Islamic rationality without losing its normative depth. This approach avoids two extreme tendencies: total rejection of modern technology and uncritical adoption of Western paradigms. Instead, it offers a model of critical engagement that places humans as moral subjects and technology as ethical means. In this context, decolonisation is not understood as an ideological stance, but as an epistemological practice that produces a concrete framework for assessing and directing the use of modern technology in accordance with the values of the Qur'an and universal humanitarian goals.

Table 1. Operationalisation of Qur'anic Values as an Ethical Framework for Evaluating Artificial Intelligence (AI)

Qur'anic Values (Ethical Principles)	Ethical Issues in AI	Ethical Indicators (Non-Technical)
'Adālah (Justice)	Algorithmic bias and social discrimination	AI systems do not reinforce social inequalities; AI decisions are explainable and morally accountable; vulnerable groups are not systematically disadvantaged.
Amānah (K Trust & Responsibility)	Data management and privacy	Data is treated as a trust, not a commodity; users know the purpose and limits of data use; there are institutional accountability mechanisms in place.
Maṣlahah (Public Welfare)	The social and economic impact of AI	AI provides clear social benefits; it does not cause greater social harm than its benefits; public interest takes precedence over profit alone.
Ṣidq (Honesty & Transparency)	System opacity and information manipulation	The AI decision-making process is not deceptive or misleading; users are provided with honest information about the system's capabilities and limitations.
Mas'ūliyyah (Moral Accountability)	Diffusion of responsibility in AI systems	Human responsibility remains clear even when decisions are aided by AI; there is no shifting of blame to the "system"; correction and evaluation mechanisms are available.
Ḥifẓ al-Karāmah al-Insāniyyah (Martabat Manusia)	Dehumanisation and excessive surveillance	AI does not reduce humans to data objects; important decisions still involve human judgement; human rights and dignity are preserved.
Taqwā (Transcendental Ethical Consciousness)	Orientation of technological values and objectives	AI development considers long-term impacts and moral responsibility; technology is directed towards goodness, not domination or exploitation.
Mizān (Balance)	Unlimited technological expansion	The use of AI takes into account social, ecological, and moral balance; it does not encourage excessive control, exploitation, or extreme dependence.

This operationalisation table is compiled based on Fazlur Rahman's double movement hermeneutics, in which Qur'anic values are first extracted as universal moral principles through a historical-contextual reading of revelation (first movement), then applied reflectively to contemporary artificial intelligence (AI) ethical issues double movement. The indicators produced are normative-evaluative in nature, not technical-operational, and are therefore not intended to replace existing technical standards or technological regulations, but rather to provide a critical ethical horizon for assessing the rationality and orientation of modern technology use. Within this framework, Qur'anic ethics function as a decolonial epistemological instrument that challenges the claim of technological neutrality while offering an alternative normative basis for the development and utilisation of AI that is just, oriented towards public welfare, and preserves human dignity.

Conceptual Model of Qur'anic Ethics for Evaluating Double Movement-Based Artificial Intelligence

This research formulates a conceptual model of Qur'anic ethics for evaluating artificial intelligence (AI) based on Fazlur Rahman's double movement hermeneutics. This model is built on the assumption that the issue of AI ethics cannot be resolved solely through a technical-regulatory approach, but requires an epistemological foundation that links technological rationality with moral objectives. Through the first movement, the ethical values of the Qur'an are extracted from the historical context of revelation as universal moral principles, such as justice (*'adālah*), *amanah*, public welfare (*maṣlaḥah*), honesty (*ṣidq*), and moral accountability (*mas'ūliyyah*). These values serve as a normative horizon that frames the entire process of technology evaluation, while also emphasising that the source of ethical legitimacy is not neutral or secular, but rather rooted in revelation oriented towards humanity.

In the second stage of the movement, these ethical principles are applied contextually to the concrete practice of AI development and use. This model operationalises Qur'anic values as evaluative criteria for assessing key issues such as algorithmic bias, data management, system transparency, social impact, and institutional responsibility. With this approach, AI is understood not merely as a technological artefact, but as a knowledge practice that has moral and social implications. The results of the study indicate that this model enables reflective and contextual ethical assessments, without being trapped in legal formalism or abstract morality. Technology evaluation is carried out by considering the ultimate goal (*maqāṣid*) of humanity, not just efficiency or system performance.

This study finds that the double-movement conceptual model functions as a decolonial epistemological instrument in the discourse on AI ethics. By placing Qur'anic ethics as the primary normative framework, this model challenges the dominance of modern technological rationality, which tends to separate knowledge from values and humans from their moral purpose. This model does not reject modern technology, but reorients it within an integrative ethical framework, where faith, reason, and social responsibility are interrelated. Thus, the main contribution of this model lies in its ability to offer an AI evaluation framework that is not only normatively relevant to Islamic studies but also theoretically competitive in the global debate on artificial intelligence ethics and the future of technology.

Discussion

Decolonising the Ethics and Epistemology of Islamic Studies: A Critique of Modern Technological Rationality

From the perspective of global decolonial theory⁴¹, the rationality of modern technology can be understood as a continuation of what Aníbal Quijano⁴² referred to as *coloniality of knowledge*, namely, an epistemological structure that naturalises Western experience and rationality as the universal standard of knowledge.⁴³ The findings of this study indicate that mainstream artificial intelligence (AI) ethics still operates within this epistemic horizon, where efficiency, optimisation,

⁴¹ Intan Nurrachmi et al., "Decolonizing Zakat Discourse: Rethinking the Transformation from Consumptive to Productive Zakat through Ibn 'Ashūr's Maqāṣid al-Sharī'ah in the Indonesian and Malaysian Contexts," *Tribakti: Jurnal Pemikiran Keislaman* 36, no. 2 (2025): 199–222, <https://doi.org/10.33367/tribakti.v36i2.7237>.

⁴² Nelson Maldonado-Torres, "Aníbal Quijano and the Decolonial Turn," *Theory, Culture & Society*, SAGE Publications Ltd, January 16, 2025, 02632764241303701, <https://doi.org/10.1177/02632764241303701>.

⁴³ Quijano, "Coloniality of Power and Eurocentrism in Latin America."

and system autonomy are treated as values that are seemingly neutral and ahistorical.⁴⁴ In this context, Fazlur Rahman's criticism⁴⁵ towards the fragmentation of modern rationality shows strong resonance with Quijano's analysis, but goes further by placing revelation as a source of ethical legitimacy that challenges the claim of secular epistemology's universality.⁴⁶

Dialogue with Mignolo⁴⁷ clarifying the decolonial dimension of Fazlur Rahman's double movement hermeneutics.⁴⁸ Concept *epistemic disobedience*, as stated by Mignolo,⁴⁹ emphasises the need for defiance against modern knowledge logic⁵⁰ hegemony, but often stops at epistemic pluralisation without a solid normative foundation.⁵¹ The findings of this study indicate that Rahman's approach is not merely one of "epistemic defiance", but rather the construction of an alternative rationality rooted in the ethics of the Qur'an.⁵² The double movement functions as an epistemological mechanism that enables criticism of modernity as well as normative ethical reconstruction, so that decolonisation does not become trapped in relativism or the politics of knowledge identity alone.⁵³

Meanwhile, dialogue with Boaventura de Sousa Santos, particularly through the concept of *epistemologies of the South* and *cognitive justice*, helping to place the contribution of this article within the global debate on technological ethics.⁵⁴ Santos emphasises the importance of recognising the plurality of knowledge systems marginalised by Western modernity, but does not explicitly develop a normative framework for evaluating contemporary technological practices.⁵⁵ The Qur'anic ethical model based on double movement hermeneutics formulated in this study can be interpreted as a concrete effort to fill this gap, by making Qur'anic ethics an evaluative framework capable of critically, practically, and human welfare-oriented assessing the rationality of modern technology, including AI.⁵⁶

Thus, this discussion confirms that the main contribution of this article lies in the epistemological integration of global decolonial theory with Islamic ethics, rather than merely thematic integration. Unlike decolonial approaches that tend to be genealogical or descriptive in

⁴⁴ Mauliana Maghfiroh and Ahmad Musyafiq, "Islamic Moral Ideas In Fazlur Rahman's Perspective," *Islamadina : Jurnal Pemikiran Islam* 25, no. 1 (2024): 100–113, <https://doi.org/10.30595/islamadina.v0i0.19480>.

⁴⁵ Qiaoyu Cai, "The Cultural Politics of Artificial Intelligence in China," *Theory, Culture & Society* 42, no. 3 (2025): 21–40, <https://doi.org/10.1177/02632764241304718>.

⁴⁶ Muhammad Haris Hakam, "Model Penafsiran Apresiatif Inklusif Fazlur Rahman Tentang Ahlu Kitab," *Al-Tadabbur: Jurnal Ilmu Al-Qur'an Dan Tafsir* 9, no. 01 (2024), <https://doi.org/10.30868/at.v9i01.5994>.

⁴⁷ Walter D. Mignolo, *The Darker Side of Western Modernity: Global Futures, Decolonial Options* (Durham: Duke University Press, 2011), 15–22.

⁴⁸ Rasalhaque Daffa Taruna et al., "Fazlur Rahman's Thoughts on Islamic Education Reform and Its Significance for the Education System in Indonesia," *Bulletin of Indonesian Islamic Studies* 4, no. 1 (2025): 90–102, <https://doi.org/10.51214/biis.v4i1.1444>.

⁴⁹ Mignolo, "Epistemic Disobedience, Independent Thought and Decolonial Freedom."

⁵⁰ Abdul Muin et al., "Ecological Tauhid-Based Green School Management: A Case Study of Eco-Pesantren Implementation at Mambaul Ulum Islamic Junior High School, Pamekasan," *EDUKASIA Jurnal Pendidikan Dan Pembelajaran* 6, no. 1 (2025): 551–62, <https://doi.org/10.62775/edukasia.v6i1.1457>.

⁵¹ Walter D. Mignolo and Catherine E. Walsh, *On Decoloniality: Concepts, Analytics, Praxis* (Durham: Duke University Press, 2018), 105–110.

⁵² Umi Khusnul Khotimah, *Tafsir Ayat-Ayat Hukum Ekonomi Islam* (Nawa Litera Publishing, 2024), 18–20.

⁵³ Jairo I. Fúnez-Flores, "Decolonial and Ontological Challenges in Social and Anthropological Theory," *Theory, Culture & Society* 39, no. 6 (2022): 21–41, <https://doi.org/10.1177/02632764211073011>.

⁵⁴ Boaventura de Sousa Santos, *Cognitive Justice in a Global World* (London: Verso, 2007), 19–50.

⁵⁵ Adam Fish, "Reforesting Native America with Drones: Rooting Carbon with Arborescent Governmentality and Decolonial Geoengineering," *Theory, Culture & Society* 40, nos. 7–8 (2023): 157–77, <https://doi.org/10.1177/02632764221096815>.

⁵⁶ Bernd Carsten Stahl, *Ethical Issues of AI* (Cambridge: Cambridge University Press, 2021), 15–18.

nature, the reading of Fazlur Rahman developed here shows how decolonisation can function as a normative project that produces a conceptual ethical framework for the evaluation of modern technology. In the context of artificial intelligence, this approach challenges the dominance of modern technological rationality while offering an alternative ethical horizon oriented towards justice, welfare, and human responsibility as moral subjects.

Fazlur Rahman's Double Movement Hermeneutics as a Decolonial Epistemological Instrument

Fazlur Rahman's double movement hermeneutics⁵⁷ is not only relevant as a method of interpreting the Qur'an,⁵⁸ but also functions as a decolonial epistemological instrument in reading and evaluating the rationality of modern technology.⁵⁹ Research findings indicate that Rahman's approach is capable of overcoming the limitations of mainstream AI ethics, which tend to operate within a framework of instrumental and regulatory rationality. By extracting the ethical principles of the Qur'an as universal moral values (first movement) and applying them reflectively to contemporary technological practices (second movement), this approach enables criticism of the epistemological foundations of technology, rather than merely its impact or implementation.⁶⁰ In this context, decolonisation is understood as an effort to dismantle assumptions of neutrality and universalism in modern technological rationality.

This finding becomes significant when discussed in the context of global technology regulatory frameworks such as the EU AI Act, which represents one of the most advanced models of AI ethics and governance at the international level. The EU AI Act emphasises a risk-based approach, transparency, and the protection of human rights.⁶¹ However, as the research results show, this framework continues to operate within the epistemological horizon of legal positivism and secular humanism. Fazlur Rahman's double movement hermeneutics offers a normative extension to this approach by shifting the focus from regulatory compliance to an ethical-teleological orientation, in which technology is assessed based on moral objectives,⁶² social welfare,⁶³ and human responsibility as ethical subjects.⁶⁴

Table 2. Comparative Analysis of the EU AI Act and the Qur'anic Ethical Framework Based on Fazlur Rahman's Double Movement

⁵⁷ B. Budiarti, "Studi Metode Ijtihad Double Movement Fazlur Rahman Terhadap Pembaruan Hukum Islam," *Zanīyah: Jurnal Pemikiran Islam* 3, no. 1 (2017): 20–35, <https://doi.org/10.31332/zjpi.v3i1.707>.

⁵⁸ Maraimbang Daulay, "Etika Alquran Menurut Fazlur Rahman: Konsepsi Iman," *Ibn Abbas* 1, no. 2 (2019), <https://doi.org/10.51900/ias.v1i2.4039>.

⁵⁹ Farid Panjwani, "Fazlur Rahman and the Search for Authentic Islamic Education: A Critical Appreciation," *Curriculum Inquiry* 42, no. 1 (2012): 33–55, <https://doi.org/10.1111/j.1467-873X.2011.00574.x>.

⁶⁰ Rowan Alcock, "Polanyi in Rural China: Beyond the Double Movement," *New Political Economy* 28, no. 6 (2023): 986–1000, <https://doi.org/10.1080/13563467.2023.2215746>.

⁶¹ Ah Fajruddin Fatwa, "Dekolonisasi Pemikiran Dan Efektivitas Penegakan HAM Dalam Perspektif Abdullahi Ahmed An-Naim," *Al-Jinayah: Jurnal Hukum Pidana Islam* 9, no. 2 (2023): 177–94, <https://doi.org/10.15642/aj.2023.9.2.177-194>.

⁶² Andrea Angelini, "Comparing Artificial, Animal and Scientific Intelligence: A Dialogue with Giuseppe Longo," *Theory, Culture & Society* 39, nos. 7–8 (2022): 71–97, <https://doi.org/10.1177/02632764221143513>.

⁶³ N. Duderija, *Maqasid Al-Shari'ah and Contemporary Reformist Muslim Thought: An Examination* (New York: Palgrave Macmillan, 2014), 12–18.

⁶⁴ Tobias Matzner, "The Human Is Dead – Long Live the Algorithm! Human-Algorithmic Ensembles and Liberal Subjectivity," *Theory, Culture & Society* 36, no. 2 (2019): 123–44, <https://doi.org/10.1177/0263276418818877>.

Ethical Aspects	EU AI Act	The Hermeneutics of Fazlur Rahman's Double Movement
Normative basis	Secular humanism, positive law ⁶⁵	Revelation as the source of universal normative ethics
Ethical approach	Risk-based and regulatory compliance ⁶⁶	Based on moral (teleological) objectives and public interest
The concept of justice	Legal non-discrimination ⁶⁷	' <i>Adālah</i> as a moral and social principle
Accountability	Institutional and legal responsibility ⁶⁸	<i>Mas'ūliyyah</i> human morality before God and society
Transparency	System disclosure obligations ⁶⁹	<i>Ṣidq</i> (honesty) as a fundamental ethical value
Human dignity	Protection of individual rights ⁷⁰	<i>Ḥifẓ al-karāmah al-insāniyyah</i> as a transcendental principle
Final orientation	Public safety and trust ⁷¹	Prosperity, balance (<i>miẓān</i>), and the responsibility of civilisation

This shows that Fazlur Rahman's double movement hermeneutics does not contradict global AI ethical frameworks such as the EU AI Act, but complements them epistemologically and ethically. If the EU AI Act functions as an external regulatory mechanism, then Qur'anic ethics functions as an internal normative orientation that shapes the way humans understand, develop, and use technology.⁷² Thus, Rahman's approach allows for critical integration between modern regulations and transcendental ethics without being trapped in passive adoption or total rejection of Western technology. This is where the main decolonial contribution of this research lies: presenting Islamic studies as a source of conceptual ethical frameworks that are active, reflective, and relevant in the global discourse on governance and artificial intelligence ethics.

⁶⁵ European Commission, "Proposal for a Regulation of the European Parliament and of the Council Laying Down Harmonised Rules on Artificial Intelligence (Artificial Intelligence Act)," Brussels: European Commission, 2021.

⁶⁶ European Parliament, "Artificial Intelligence Act: A Risk-Based Approach to AI Regulation," Legislative Train Schedule, 2024.

⁶⁷ Eleanore Hickman and Martin Petrin, "Trustworthy AI and Corporate Governance: The EU's Ethics Guidelines for Trustworthy Artificial Intelligence from a Company Law Perspective," *European Business Organization Law Review* 22, no. 4 (2021): 593–625, <https://doi.org/10.1007/s40804-021-00224-0>.

⁶⁸ Luciano Floridi et al., "AI4People—An Ethical Framework for a Good AI Society: Opportunities, Risks, Principles, and Recommendations," *Minds and Machines* 28, no. 4 (2018): 689–707, <https://doi.org/10.1007/s11023-018-9482-5>.

⁶⁹ Virginia Dignum, *Responsible Artificial Intelligence: How to Develop and Use AI in a Responsible Way*, Artificial Intelligence: Foundations, Theory, and Algorithms (Springer International Publishing, 2019), <https://doi.org/10.1007/978-3-030-30371-6>.

⁷⁰ Munmun Ghosh, "Artificial Intelligence (AI) and Ethical Concerns: A Review and Research Agenda," *Cogent Business & Management* 12, no. 1 (2025): 2551809, <https://doi.org/10.1080/23311975.2025.2551809>.

⁷¹ Mark Coeckelbergh, *AI Ethics* (Cambridge, MA: MIT Press, 2020), 12, https://www.researchgate.net/publication/339103412_AI_Ethics.

⁷² Fidelis Roy Maleng and Dominikus Zinyo Darling, "Transformasi Religius Di Era Kejayaan Artificial Intelligence: Menjembatani Spiritualitas Agama Dengan Teknologi Untuk Masa Depan Agama," *AKADEMIKA: Jurnal Ilmiah Mahasiswa* 23, no. 1 (2023): 33–43, <https://doi.org/10.31385/jakad.v23i1.9>.

Conceptual Model of Qur'anic Ethics for Evaluating Double Movement-Based Artificial Intelligence

A conceptual model of Qur'anic ethics based on Fazlur Rahman's double movement hermeneutics⁷³ is not intended as a technical alternative to modern AI governance, but rather as an epistemological critique of the technological rationality that dominates the global AI ethics discourse.⁷⁴ Research findings indicate that mainstream AI ethical frameworks, including regulatory approaches such as the EU AI Act, tend to operate within a horizon of instrumental rationality and legal positivism, where ethics is reduced to a mechanism for risk mitigation and normative compliance.⁷⁵ In this context, double movement hermeneutics functions as a decolonial instrument that shifts the centre of evaluation from what AI can do to what AI ought to serve, by placing Qur'anic values as meta-ethical principles that precede technological rationality.

Epistemologically, the application of double movement enables the extraction of moral values from the Qur'an, such as justice (*'adl*), *amanah*, public welfare (*maṣlaḥah*), and moral accountability as a universal principle that is not tied to any particular technological configuration (first movement), while remaining open to contextual application in the evaluation of AI practices⁷⁶ contemporary (second movement). This finding expands Fazlur Rahman's interpretation from merely a methodology for reforming Islamic law to a framework for reconstructing integrative ethical rationality. This differs from secular approaches to AI ethics⁷⁷ emphasize individual autonomy and value neutrality. This model affirms the intrinsic connection between knowledge,⁷⁸ morality, and social responsibility, so that AI is not positioned as a "neutral" autonomous system, but rather as a practice of knowledge that is always laden with values and power relations.

This indicates that the conceptual model of Qur'anic ethics functions as a decolonial critique of normative universalism in global AI ethics.⁷⁹ Although the European AI ethics discourse claims universality through the principle of trustworthy AI,⁸⁰ Research findings indicate that this universalism remains rooted in the experience of Western modernity and secular epistemological assumptions. In this context, the ethics of the Qur'an formulated through the hermeneutics of double movement are not intended to replace the global ethical framework, but to open up a space for equal epistemic plurality. Thus, this model expands the agenda of decolonising Islamic studies from representational criticism to the reconstruction of applied ethics, in which Islamic tradition

⁷³ Maria Ulfa and Ahmad Hisyam Syamil, "The Concept of Morality According to Fazlur Rahman," *Tasfīyah: Jurnal Pemikiran Islam* 7, no. 1 (2023): 87–110, <https://doi.org/10.21111/tasfiah.v7i1.9602>.

⁷⁴ O.C. Ferrell and Linda Ferrell, "Applying the Hunt Vitell Ethics Model to Artificial Intelligence Ethics," *Journal of Global Scholars of Marketing Science* 31, no. 2 (2021): 178–88, <https://doi.org/10.1080/21639159.2020.1785918>.

⁷⁵ Christien Rozali et al., "Artificial Intelligence (AI) Dimasa Depan: Tantangan Dan Peluang," *Jurnal Informatika Utama* 2, no. 1 (2024): 66–71, <https://doi.org/10.55903/jitu.v2i1.177>.

⁷⁶ Guangyu Qiao-Franco and Rongsheng Zhu, "China's Artificial Intelligence Ethics: Policy Development in an Emergent Community of Practice," *Journal of Contemporary China* 33, no. 146 (2024): 189–205, <https://doi.org/10.1080/10670564.2022.2153016>.

⁷⁷ Ahmed Tlili et al., "Artificial Intelligence Ethics in Services: Are We Paying Attention to That?," *The Service Industries Journal* 44, nos. 15–16 (2024): 1093–116, <https://doi.org/10.1080/02642069.2024.2369322>.

⁷⁸ Alwi Padly Harahap et al., "The Transformation of Understanding Hadith in the Post-Multimedia Era: Balancing Technological Advancements with Tradition Preservation: Transformasi Pemahaman Hadis Di Era Pasca-Multimedia: Menyeimbangkan Kemajuan Teknologi Dengan Pelestarian Hadis," *Jurnal Living Hadis* 9, no. 2 (2024): 121–41, <https://doi.org/10.14421/livinghadis.2024.5798>.

⁷⁹ Ilan Kapoor, "Intersectionality, Decoloniality, Indigenous Localism: A Critique," *Theory, Culture & Society*, SAGE Publications Ltd, December 24, 2024, 02632764241303689, <https://doi.org/10.1177/02632764241303689>.

⁸⁰ Konrad Szocik and Koji Tachibana, "Research Viewpoint: Human Enhancement and Artificial Intelligence for Space Missions," *Astropolitics* 17, no. 3 (2019): 208–19, <https://doi.org/10.1080/14777622.2019.1672509>.

contributes normatively to the global debate on the future of artificial intelligence and modern technological rationality.⁸¹

This section systematically articulates a conceptual model developed from previous research findings, namely Qur'anic ethics as an evaluative framework for artificial intelligence (AI) through Fazlur Rahman's double movement hermeneutics. As demonstrated in the previous results and discussion, the main limitation of mainstream AI ethics lies in its epistemological foundation, which operates within a horizon of secular and technocratic rationality.⁸² This conceptual model was formulated to bridge this gap by placing revelation as the source of normativity, while maintaining openness to contextual rationality and social responsibility. Thus, this model is not intended as a symbolic alternative to global AI ethics, but rather as a decolonial epistemological framework capable of engaging in critical dialogue with contemporary technological ethics discourse.

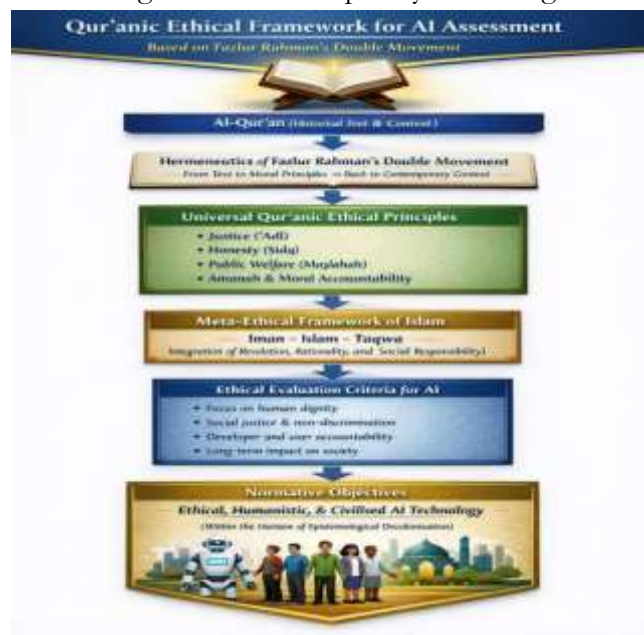


Figure 1. Conceptual Model of Qur'anic Ethics for Evaluating Double Movement-Based Artificial Intelligence

This conceptual model departs from the Qur'an as a normative text that has a specific historical context, but contains a trans-historical moral orientation. Through Fazlur Rahman's double movement hermeneutics, the Qur'anic text is read dialectically: first, by tracing ethical meanings in the socio-historical context of revelation; and second, by extracting universal moral principles that are then reapplied to contemporary contexts, including the ethical challenges of artificial intelligence. This process ensures that Qur'anic values are not reduced to ahistorical moral justifications, but rather function as normative principles that are responsive to the dynamics of modern technology.

Universal Qur'anic ethical principles such as justice (*'adl*), honesty (*ṣidq*), public welfare (*maṣlahah*), as well as *amanah* and moral accountability, is further positioned within the meta-ethical

⁸¹ Nur Aliya Rasyidah et al., "Urgensi Pembuatan Regulasi Penggunaan AI (Artificial Intelligence) Di Indonesia," *Jurnal Penegakan Hukum Indonesia* 5, no. 1 (2024): 42–51, <https://doi.org/10.51749/jphi.v5i1.142>.

⁸² Rahma Alisa Septiana et al., "Adab Penggunaan Artificial Intelligence (AI) Dalam Keilmuan: Tinjauan Kitab Adabul Alim Wal Muta'allim," *Revorma: Jurnal Pendidikan Dan Pemikiran* 5, no. 1 (2025): 71–82, <https://doi.org/10.62825/revorma.v5i1.134>.

framework of Islam, which revolves around faith, Islam, and piety.⁸³ This meta-ethical framework serves as a normative horizon that integrates revelation, human rationality, and social responsibility, while distinguishing this model from secular approaches to AI ethics.⁸⁴ In this context, ethical evaluation of AI focuses not only on procedural aspects or regulatory compliance, but also on the fundamental moral orientation of the technology itself.

Based on this meta-ethical foundation, this model formulates normative-conceptual criteria for the ethical evaluation of AI, including a focus on human dignity, social justice, and non-discrimination, the moral accountability of developers and users, and the long-term impact of technology on the social order. These criteria are in line with the operationalisation table of Qur'anic values, AI issues, ethical indicators discussed earlier, while also demonstrating how Qur'anic principles can serve as an evaluative instrument for modern technology, which tends to be fragmentary and utilitarian in nature.

Overall, the conceptual model of Qur'anic ethics, this double-movement approach emphasises that the decolonisation of ethics and epistemology in Islamic studies does not stop at criticising the dominance of Western knowledge but continues with the reconstruction of an applicable and dialogical normative framework.⁸⁵ By placing AI within a normative horizon oriented towards ethical, humanistic, and civilised technology, this model offers a substantive contribution to the global discourse on AI ethics from an Islamic perspective. Furthermore, this model demonstrates that Qur'anic ethics, when read through a dynamic hermeneutic approach, can function as a meta-ethics that guides the development of modern technology without losing spiritual depth and social responsibility. Thus, this section reinforces the main argument of the research that the integration of revelation and technology is not an apologetic project, but rather an epistemological strategy for building a just and sustainable knowledge civilisation in the era of artificial intelligence.

Conclusion

This article contributes theoretically by expanding Fazlur Rahman's study from a normative-hermeneutic framework towards a decolonial epistemological critique of modern technological rationality. By interpreting double-movement hermeneutics as an epistemological instrument, this study demonstrates that Qur'anic ethics can function as a meta-ethics that integrates revelation, rationality, and social responsibility in responding to the challenges of global modernity, including the development of artificial intelligence (AI). In dialogue with global decolonial theory, this article asserts that the dominance of mainstream AI ethics is not only technical-regulatory in nature but also rooted in the colonality of knowledge that displaces sources of transcendental normativity. Thus, this study enriches Islamic epistemology through the reconstruction of rationality that is not trapped in the opposition between tradition and modernity, and expands the decolonial discourse by including revelation as a legitimate source of epistemic critique.

⁸³ Alison Scott-Baumann, "Ricoeur's Translation Model as a Mutual Labour of Understanding," *Theory, Culture & Society* 27, no. 5 (2010): 69–85, <https://doi.org/10.1177/0263276410374630>.

⁸⁴ Miguel Ángel Presno Linera and Anne Meuwese, "Regulating AI from Europe: A Joint Analysis of the AI Act and the Framework Convention on AI," *The Theory and Practice of Legislation* 13, no. 3 (2025): 292–311, <https://doi.org/10.1080/20508840.2025.2492524>.

⁸⁵ Faraz Masood Sheikh, "Open-Mindedness and the Companions of the Cave: Qur'an and the Temporal Elaboration of Muslim Subjectivity," *Islam and Christian-Muslim Relations* 33, no. 2 (2022): 167–90, <https://doi.org/10.1080/09596410.2022.2079257>.

In practical terms, the dual-movement conceptual model of Qur'anic ethics proposed in this article provides a normative-evaluative framework for assessing the development and use of AI from an Islamic perspective, without falling into technical reductionism or abstract moralism. However, this study has limitations because it is conceptual and library-based, so it has not empirically tested the application of this ethical model in the context of policy, AI system design, or industrial practice. Therefore, further research needs to develop an interdisciplinary approach that links Qur'anic ethics with technology policy studies, computer science, and science and technology studies, and test the relevance of this model in the context of AI regulation in various regions. With this direction of development, Qur'anic ethics will not only serve as an alternative normative discourse but also as a substantive contribution to building an artificial intelligence ecosystem that is fair, accountable, and oriented towards global humanity.

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