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Artificial Intelligence and the Humanitarian Crisis: A Reconstruction of Islamic Ethics for Addressing Digital Dehumanization

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Abstract

Objective: This study aims to formulate an Islamic ethical framework based on monotheistic values and universal humanity in responding to the symptoms of digital dehumanization. **Theoretical framework:** This study uses the theoretical framework of Islam put forward by Nurcholish Madjid (Cak Nur), where Cak Nur positions monotheism as the foundation for equality, freedom, and the glorification of human dignity (*insaniyyat*). **Literature review:** The current development of artificial intelligence (AI) brings new challenges, where previous literature has highlighted the phenomenon of assimilation induced dehumanization that has an impact on the decline of human empathy. On the other hand, the study of AI ethics in Islam has been dominated by the approach of fiqh and Maqashid al-Sharia, thus leaving a blank space for theological-philosophical studies. **Method:** This study uses a qualitative method with a literature study approach, examining in depth Cak Nur's primary works as well as secondary literature related to human rights and technological ethics. **Results:** The results of the study show that AI has the potential to violate human rights when humans begin to be considered as mere commodities and statistical objects. Through this perspective, AI must absolutely be positioned as a profane entity that is obliged to "Islamize" or submit to human moral authority as a caliph on earth. **Implications:** As an implication, this research is expected to be a reflection for technology developers, policymakers, and the wider community to build a digital ecosystem that maintains a balance between faith, science, and charity. **Novelty:** The novelty of this research lies in the effort to attract the theological thought of Islamic figures of the archipelago into the ethical discourse of today's artificial intelligence, offering an alternative beyond the juridical-formal approach.

Keywords: islam, dehumanization, nurcholis madjid, artificial intelligence, human rights

INTRODUCTION

There is a study conducted by Kim and McGill, they introduced the phenomenon of assimilation-induced dehumanization, which is the process by which humans have begun to treat other humans inhumanely after interacting with *Artificial Intelligence* (AI), which is considered "human". When AI is thought to have thoughts (*Mind perception*) and human-like emotions, the human brain tends to equate AI and humans in one category. As a result, human standards decline, and humans are considered less humane [1]. In this context, assimilation can be understood as the process of social absorption carried out by one group against another group, which results in the taking or imitation of characteristics carried out

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by the absorbing group [2]. Meanwhile, dehumanization is considered a failure to acknowledge the cognitive and emotional complexities of the people around us [3]. This phenomenon shows that the development of AI that increasingly resembles humans not only raises questions about how humans treat AI, but also about how the presence of AI can change the way humans perceive and treat others.

Artificial intelligence, or AI, seems to be no longer something we can avoid in life. The presence of this technology has provided a lot of new insights into the way humans work, think, and interact with each other. AI has provided convenience and efficiency in various fields, such as economics, education, security, and religion. However, this technological advancement needs to be a concern for us because every technological development will definitely have an impact on life, both positive and negative. Many human roles have been replaced by AI, and this raises concerns because humans will lose space in their roles. In addition, the presence of AI also raises concerns about the sale of personal data, which of course violates human privacy rights, and AI has made humans a commodity, humans are no longer sovereign [4]. For example, the scandal that occurred in the Facebook-Cambridge Analytica scandal occurred, where the personal data of every Facebook user owned by the company was analyzed by AI and commercialized for the sake of advertising and the interests of political influence of a politician [5]. In fact, technology was created to help humans live more easily and freely. Not to make humans a commodity facilitated by technology. Therefore, considerations are needed that can provide limits on ethics and morals in order to maintain human values.

Islam views the presence of technology as a gift from God and closely related to the nature of human beings (*insaniyyat*) and human accountability as *Caliph* on Earth [6]. In this regard, Nurcholis Madjid, one of the Islamic reformers, closely talks about the concept of monotheism, which is not only limited to a theological framework, but also an explanation of the principles of humanity as a humanist being. Cak Nur, a familiar greeting for Nurcholis Madjid, explained that monotheism gives birth to awareness of human equality and freedom before God [6]. These two things are the foundation for human life that upholds Human Rights (HAM). In the AI era, this principle can be reinterpreted as an ethical call so that technological advances do not deny human dignity, but rather strengthen the common good. Therefore, considering AI through the perspective of monotheism means returning technology to a moral orientation that favors life. Although Nurcholish Madjid lived in a time when AI technology was not yet widely known, his works offer a foothold that transcends his time. His thinking needs to be drawn into the current context as an ethical foundation in the midst of the rampant threat of dehumanization due to the development of AI in society.

Various previous studies have attempted to respond to the ethical challenges of AI from an Islamic perspective, which is generally dominated by contemporary fiqh approaches or analysis-based *Maqashid al-Syariah* [7],[8]. However, studies that approach the issue of AI through a theological-philosophical perspective on humanity, especially using the framework of Islamic figures such as Nurcholish Madjid, are still very limited. The majority of research on Cak Nur's thinking so far has been more focused on the issues of pluralism, politics, and secularization, so that the study of its relevance to the ethics of digital technology has become a *Research gap* that needs to be filled.

This study starts from a fundamental question, namely how can Nurcholis Madjid's perspective on humanity and human rights be the foundation for ethics to face the development of AI technology? Through this fundamental question, this study will review three things, namely the concept of universal humanity according to Cak Nur, the humanitarian challenges that arise due to the development of AI, and how the principles of monotheism and human values can be used as an ethical basis to respond to the symptoms of dehumanization in the digital era.

Based on this background of thought, this study aims to introduce the concept of universal humanity from Nurcholis Madjid's perspective, analyze the impact of AI development on human rights, and formulate an Islamic ethical framework based on monotheistic values in the face of digital dehumanization. This study is expected to be able to contribute to the development of Islamic thought and human rights in the midst of this technological development. In addition, this study is expected to be able to reflect on policymakers, technology developers, and society at large related to the development of AI so as not to miss its role as a technology and maintain human dignity as *a caliph* on earth.

LITERATURE REVIEW

There have been several previous studies that have examined the relationship between Islam and human rights. For example, a study conducted by Ibrahim et al. (2024) examines the differences between Islamic law and human rights. The study explains how Islamic teachings are related to modern human rights concepts, which are often debated [9]. In addition, the study of human rights from an Islamic perspective is often done with a thematic interpretation approach that refers to classical and contemporary scholars who focus on a purely theoretical basis [10],[11]. Therefore, there is still a need for a recent study that examines human attitudes in dealing with the development of AI through the perspective of Islamic ethics.

In the realm of technology, the latest literature is beginning to critically highlight the existential impact of Artificial Intelligence (AI) on human dignity. For example, Pabubung (2023) published his study on the impact on human dignity of the development of AI, where a lot of personal data is absorbed by AI so that it can be misused by irresponsible parties, and of course it has violated human rights [12]. This phenomenon triggered a new ethical crisis that demanded a more progressive framework for the protection of human rights.

Based on the literature review above, there is still room for research to examine the relationship between Islam, human rights, and the development of AI technology more comprehensively. Previous research has discussed AI from the perspective of Islamic ethics, law, and jurisprudence, but not many have studied it through the thoughts of Muslim figures in the archipelago, especially Nurcholish Madjid. Therefore, this study uses Cak Nur's thoughts on monotheism and universal humanity to see how humans should be placed and treated in the midst of the development of AI. This approach is expected to provide a perspective that the development of AI not only needs to be seen in terms of technology and its benefits, but also in terms of human values and efforts to maintain human dignity.

METHODOLOGY

In this study, the theoretical framework will be built based on Nurcholis Madjid's thoughts regarding the meaning of monotheism as the basis of universal humanity [13]. There needs to be further consideration regarding the position of humans in the midst of the development of AI so that humans maintain their dignity as creatures of God who were created not to be lazy, because in the perspective of Islam, human life is not given by God for useless things [13]. The theory of human monotheism serves as a normative and moral framework for reinterpreting the relationship between Islam, human rights, and technology, where the advancement of AI should be directed to reinforce, not eliminate, universal human values.

This study uses a qualitative method with a library *research* study of physical books by Nurcholis Madjid found at the National Library of the Republic of Indonesia and *E-Books* that can be accessed free of charge as primary sources in this study. In addition, this research also seeks to present secondary sources, such as scientific journals and articles that conduct research related to Cak Nur's thoughts. Secondary literature searches were conducted through

academic databases such as Google Scholar, Scopus, and the SINTA portal using keywords such as: "*Nurcholish Madjid AND HAM*", "*AI AND Islamic Ethics*", and "*Dehumanization AND Artificial Intelligence*".

The sources found will be applied to the theme of this research, which talks about Islam, humanity, human rights, and technology. This research will reveal the relevance of Cak Nur's views to technological developments, especially AI, which is associated with the study of Islam and human rights. Thus, this research can contribute to the academic world, as what is the purpose of qualitative research is to gain an understanding of reality through the process of inductive thinking [14].

Table 1. Criteria for Selection and Categorization of Data Sources

Source Categories	Description	Inclusion Criteria	Exclusion Criteria
First	Book by Nurcholish Madjid (Cak Nur)	Works that specifically discuss the concepts of Tawheed, Humanity (Insaniyyat), and Freedom/Human Rights.	The work purely discusses practical political history without any connection with the theme of study, especially outside the theme of humanity/theology.
Secondary	Articles in national and international reputable scientific journals (SINTA), as well as academic books.	Publications of the last 5-10 years (specifically for AI themes to be relevant to contemporary issues); Relevant to the ethics of technology.	Popular (non-academic) opinion articles; personal blogs; purely technical/coding AI technology literature.

This research has certain limitations. First, this study is purely conceptual and normative-philosophical, so it does not provide empirical data or quantitative case studies on the real disadvantages of AI in the field. Second, the ethical framework built is very centered on the thoughts of one main figure (Nurcholish Madjid) with the approach of Islamic neo-modernism, which may have different interpretations when compared to the approach of classical views or other schools of Islamic thought.

RESULTS AND DISCUSSION

Universal Humanity in the Perspective of Nurcholish Madjid

Man is a microcosm, a picture of the universe (the big universe or macrocosm) because everything in this universe can be studied by humans. So, Cak Nur stated in his book entitled *Religious Society* that all human actions towards other human beings are equal to this universe. Everyone is required to present themselves as moral beings who are responsible for everything they do because the value of these deeds is the same as the value of universal humanity, and universal humanity is the same value as the universe [15]. According to him, humans are not limited to playing a role in social relations between humans, but also have a role in the development and advancement of technology that is in line with the development of the times [16].

Universal humanity is a form of faith in Allah, the One God. In His Word, God conveys that man has been glorified by Allah (Q.S. Al-Isra:70), and that man is His most perfect creation (Q.S. At-Tin:4). Since man is glorified by God, it is an obligation for man to glorify one another. Cak Nur, in his book entitled *Islam Doctrine and Civilization*, provides a footnote regarding "respect" and "respecting" others. Those who want to appreciate and respect others are obligated to first have self-esteem and respect. Because a person who does

not have this will not be able to give anything because he does not have something for what he wants to give [17].

Islam is a religion that upholds human rights at its core [18]. Every human soul has dignity and dignity that is equivalent to universal human beings. Every human person has universal human values. Therefore, evil to one person is the same as evil to universal man, and good to one person is equal to good to universal man. This is a very firm and unambiguous basis for the view of man's obligation to respect his fellow man with his legitimate human rights [19].

Universal humanity means maintaining the Islamic culture that has been maintained by every generation of Muslims. Islamic culture is a culture that favors the bonds of civilization (*Bond of Civility*), for example, respect for the law, respect for human rights, appreciation for achievements rather than prestige, and openness of participation of the entire community. The Muslim community must be able to maintain the continuity of Islamic culture with its past civilization, which has made a great contribution to the world. These behaviors are referred to by Cak Nur as the behavior of civil society, namely a civilized, open, democratic, and upholding moral values and justice [20].

The concept of universal humanity in Cak Nur's perspective states that humans are God's most perfect creation and a reflection of the universe. The attitude of mutual respect and mutual gratification of other human beings is part of faith in God, where every action taken is equal to the action of all humanity because a person's person has universal dignity. Human beings who have self-esteem and dignity can give respect and appreciation to other human beings. In this case, Cak Nur views Islam as a religion that upholds human rights, equality, and moral responsibility. Universal humanity is manifested in the concept of civil society, which is a civilized, open, mutually respectful, fair, and participatory society in living together.

The Development of Artificial Intelligence and Challenges to Human Rights

The term AI was first introduced by John McCarthy in 1965, precisely at a Dartmouth Conference where John defined AI as creating a machine that behaves intelligently as humans do. John called AI a machine because AI is indeed a development of the term *Mechanical Intelligence* developed by Alan Turing through the *Turing Test* that tests the ability of machines to mimic human responses. Long before this, the initial idea of AI was started by Gottfried Leibniz (1646-1716), who was inspired by the concept *Yin-Yang* in *I Ching* and developed binary logic (0-1) as the basis of all modern computing [21].

The rapid development of AI also brings significant ethical challenges and questions. Issues such as data privacy, cybersecurity, the impact of automation on work, and the potential misuse of AI for information manipulation or autonomous weapons are of serious concern [22]. Global discussions on AI regulation and ethical principles in AI development and application are ongoing. Going forward, the direction of AI development includes areas such as general AI (*Artificial General Intelligence* or AGI) capable of handling a wide range of tasks such as humans, better integration between machine learning and symbolic reasoning, and the development of AI systems that are more energy-efficient and environmentally friendly [23].

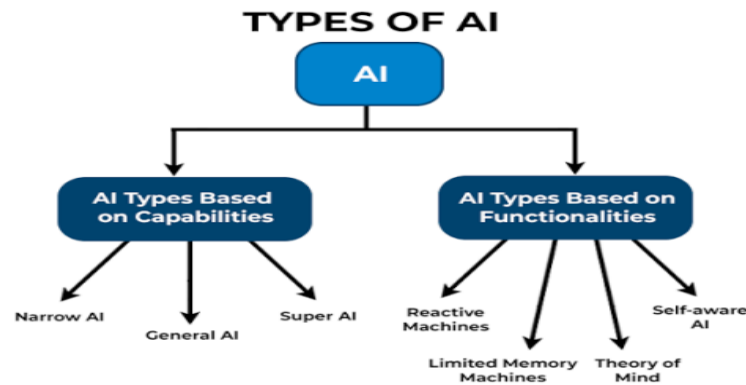


Figure 1. Types of AI [23]

Human Rights (HAM) is the absolute right of every individual that is derived from the highest moral law (natural law), so that his position cannot be revoked or defeated by the laws made by any ruler [24]. Human rights are basic rights that every human being has an existence inherent in human nature since birth. This indicates that he is, first, a "whole man," which means that God's creation is equipped with a set of natural rights so that no one should ignore it. Human rights are owned solely because they are human, not because they are given by the state or other humans. *Second*, the human being in question is "all humans", not humans with certain groups or groups, so that "all humans" because of the natural rights they have have high dignity with their existence that is recognized, upheld, and respected by "all human beings" in the world [25].

Kim and McGill conducted a study on humanized AI, thus impacting the human side of humans. In the study, the two researchers conducted a psychological and behavioral experiment to test how human interaction with humanized AI can affect the way humans treat other humans (dehumanization). One of the experiments carried out was human interaction with *an* empathetic and neutral Chatbot. As a result of the experiment, participants who interacted with *Chatbot* Empathic had a tendency to decrease empathy for human workers. They tend to support strict work rules, easily give negative evaluations, and often exhibit abusive behavior in interactions. This shows that humans lack empathy for other humans after interacting with AI that is considered to understand them better because AI is designed to be able to empathize with their needs.

In addition to research conducted by Kim and McGill, the United Nations Human Rights Office of the High Commissioner (UN OHCHR) has compiled a classification of risks to human rights that arise from the development, application, and use of AI. There are at least ten categories that are at risk of being violated in the development of AI, namely (1) Freedom from physical and psychological violence, (2) Right to equality and protection of discrimination, (3) Right to privacy, (4) property right (especially to intellectual property), (5) Freedom of thought, religion, and opinion, (6) Freedom of expression and access to information, (7) Right to participate in public affairs, (8) The right to decent work and entertainment, (9) The rights of the child, and (10) The right to culture, science, and science. AI can reinforce social inequality, create political disinformation, violate privacy, and suppress freedom of thought [26].

The development of AI has also had an impact on job recruitment and has caused dehumanization of job applicants. Several companies have implemented *AI recruitment systems* in assessing and selecting prospective employees, which results in dehumanization in the recruitment process. There are at least two types of dehumanization, namely instrumental dehumanization and epistemic dehumanization. Instrumental dehumanization states that humans are treated only as means of production or efficiency objects, where AI evaluates potential employees only based on "fit statistics" or simply assessments based on

patterns that have been built in the company without considering other aspects, such as unique experiences or potential. Epistemic dehumanization, on the other hand, states that humans lose control over the way they are judged, where potential employees do not know how AI makes decisions and there is no room for potential employees to explain themselves or correct misunderstandings of the system. Thus, this causes a sense of epistemic unrecognition, namely that humans are seen as human beings who have thoughts and feelings [27].

If the above conditions continue to be left unchecked, it will cause the loss of individual moral agency where humans no longer play an active role in displaying themselves, structural inequality and discrimination where AI strengthens social injustice because the data comes from biased social systems, as well as the normalization of human objectification where in the long run society begins to accept the idea that humans can be selected like statistical data.

The development of AI will certainly make work or daily life easier for humans [28]. However, in addition to its development, there are challenges related to human rights, such as dehumanization due to the development of humanized AI. AI is designed to be similar to humans who are able to have empathy and understand emotions, but this actually has an impact on weakening human empathy towards other humans. This indicates that there is a shift in the human aspect in the digital era, where AI has replaced the role of humans even in moral and caring issues. Humans are beginning to be treated as data and algorithms that threaten the basic principles of human rights, namely that human beings have irreplaceable dignity.

It is necessary to realize that AI is only a program that has been regulated by humans, so humans must remain on top of AI. Humans must be more dignified than AI, and humans must be allowed to provide their views and ideas. If *the AI Recruitment System* is placed as the main system in the process of selecting prospective employees, it can erode the right to justice, equal opportunities, and recognition of the uniqueness possessed by humans. Therefore, the main challenge in the development of AI is not only the development of technology, but how we can ensure that every innovation that is present in the challenging period must be based on universal human values, namely respect for the dignity, freedom, and equality of every human being.

Considering Islamic Humanity in the Digital Age

Human Rights (HAM) according to Cak Nur is not limited to a concept that suddenly appears as a product made by the West, but human rights as the result of a long journey and universal human civilization behavior in which human rights are a process of human evolution that involves the struggle of noble values in various traditions, religions, and cultures around the world [29]. When compiling the conception of human rights, Cak Nur is based on the awareness that God is the fountain of existence and the source of life. God does not want anything but goodness, benefit, peace, and happiness. And for Cak Nur, humans are equipped with religion and intellect, where good and bad can be known based on religious information and reasoning [30].

Islam is a religion of humanity (fitrah); therefore, its ideals are in line with the universal ideals of mankind [31]. The word "Islam" is a form of *Mashdar* (noun) of the verb *Aslama-Yuslimu*, which has the meaning of "surrender" or "resignation". Islam also has the meaning of "seeking greetings," which means "peace," and Islam also has the meaning of "submitting", "surrendering", and "surrender". Based on this definition, Cak Nur stated that Islam is an attitude of surrender and submission to God sincerely, not only an ethical-spiritual demand for humans, so that the form of surrender is peace, both peace towards God and peace towards oneself, which is a microcosm [32]. He often gave the idea that Islam is fundamentally an inclusive religion, accepting diversity, and respecting individual rights. His thinking is often

associated with *tajdid*, or renewal, in the Islamic tradition, where he seeks to reinterpret Islamic teachings to be relevant to the challenges of modern times [33].

Concept *A Tale of Woe* or the meeting point of religious people declares that all religions have the same essence of teaching, namely surrender to God. The differentiator of each religion is the formal teachings brought by each prophet according to the development of the times and their society. This meeting point is part of universal human values, such as justice, freedom, and respect for human dignity [34].

From the explanation above, Cak Nur states that basically all religions are Islam, namely submission and obedience to their God. Especially in the religion *São Paulo*, namely Jews, Christians, and Islam, which is often referred to as the religion of Abraham (*Abrahamic Religions*). Ibrahim's insight is the insight of humanity based on the basic concept that human beings are born in holiness (*Fitrah*). This basic nature of human holiness must be expressed in holy and kind attitudes towards others. These attitudes are referred to as *hanifiyah*, i.e., the instinctive impulse towards goodness and truth or purity [35].

Cak Nur often reflects on universal humanity based on his spiritual journey in carrying out the Hajj. One of the pillars of Hajj is to carry out wukuf in the field of Arafah, which is the gathering of all kinds of nations, from those whose kulih colors are white, yellow, tan, to those with black skin in Arafah. This is in order to permeate universal human values because in the *Al-Wada Sermon* (Farewell Speech), the Prophet Muhammad (saw), when carrying out the Hajj, conveyed how important it is to uphold human rights. One of the quotes from his speech was about the rights of employed people (workers) [36].

About the above, if we relate to the results of research conducted by Kim and McGill, dehumanization is something that has violated human rights from the perspective of Islam because it has compared human performance with AI, so that the decline and/or loss of human dignity in front of other human beings has been reduced. AI has indeed provided convenience in completing human work, but AI should not be more honorable than humans. How important is this universal humanity to the point that the Prophet Muhammad (saw) repeatedly delivered his speeches related to this. In his speech, the Prophet strongly advised, "*You have to feed them the way we eat. You have to give them clothes as you do. And you must not burden them with something that they are not willing to do. Why? For they are flesh, blood, and creatures like you*" [36].

For Cak Nur, in the *Al-Wada Sermon*, the Prophet emphasized that the peak of religion is humanity. Therefore, those who get the opportunity to perform Hajj must understand that Hajj is one of the demonstrations of universal humanitarian practices in which all people, rich and poor, old, young, male, female, black and white, are no different before God. So, upholding human values is something that must be applied in this digital era, especially in the development of AI [37].

Universal human values are very important to be maintained in facing the digital era. Islam means submission and submission to God, which provides the concept of the vertical relationship between being (something created) and *kholik* (who creates). Since AI is a creature or something created by humans, it must be under human control, not equal to humans. Islam rejects all forms of social slavery, including in the digital age. Man only needs to submit to his God, not to other humans or the technology he has created. Humans are beings who have moral and spiritual consciousness that cannot be replaced by machines. As stated by the Prophet Muhammad in his farewell speech, every human being must treat other human beings with respect and fairness. It is a manifestation of faith.

Islamic Ethical Framework to Deal with Digital Dehumanization

Until now, there is no standard and universal code of ethics in the use of AI in daily life. Discussions about AI ethics generally still focus on technical limitations and principles in the development and use of AI, such as fairness, transparency, accountability, and privacy.

According to Leslie, AI ethics can be understood as "a set of values, principles, and techniques that use widely accepted standards of right and wrong to guide moral behavior in the development and use of AI technology" [38]. However, the ethical issue of AI is not only related to how the technology is used correctly, but also concerns how humans place AI in their social lives. When AI is perceived as a system that is always objective, intelligent, and able to provide the right answers, there is a risk that humans will slowly hand over their judgment and thinking authority to technology. Under these conditions, AI is no longer seen as just a tool, but can gain a position that seems to have authority over humans. In fact, AI is not an absolute source of truth, let alone an entity that has a position like God. AI is still a technology created, developed, and trained by humans, so the results provided can contain limitations, biases, and errors. Therefore, the use of AI needs to remain placed within a framework that maintains reason, freedom of thought, dignity, and humanity itself.

From an Islamic perspective, the use of technology must always pay attention to ethical values and the benefit of the ummah [39]. Cak Nur, in defining the word "ethics" quotes the definition put forward by Karl Bath in his book entitled *Ethics*:

Ethics (from ethos) are comparable to morals (from mos). Both are philosophies about customs (sitten). The German word sitte (from Old German, situ) indicates the meaning of the mode of human behavior, a constancy (constancy) of human action. Therefore, in general, ethics or morality is a philosophy, science, or discipline about the modes of human behavior or the constancies of human actions [17].

Regarding ethics or morals, Allah sent the Prophet Muhammad (saw) in order to improve the morals of society. A society with good morals is a society that enslaves itself to God because the purpose of life is to return to Him. The sending of the Apostles by God is to create a godly society (*Rabbaniyun*), which is a society that is imbued with the spirit of achieving *Ridha* Allah, through good deeds for his fellow man and for all creatures. This is the basis of the ethical views of believers [17].

From Cak Nur's point of view, the integration of Islam with human values is rooted in the basic belief that every human being is born in a state of holiness (*fitrah* / innate instinct). This innate purity is the basis for individuals to cultivate good and loving behavior towards others [40]. In his book entitled *Islamic Doctrine and Civilization*, there are nineteen values or ethics put forward by Cak Nur as the foundation (*Basics*) that need to be applied in human life. These values can be our foundation in facing digital dehumanization, so that we can still position ourselves as human beings who always maintain dignity and in accordance with *Fitrah* That *Hanif* (tend to good values). These values include:

1. That man is not justified in absolutizing anything other than God Almighty. Acknowledging God Almighty as absolute means realizing that God is unattainable to human reason;
2. God cannot be known, but must be deeply understood that He is the origin and purpose of life, with the consequence that man must dedicate his whole life to obtaining His favor or pleasure;
3. To be absolute of anything other than God Almighty means not to make anything other than Him the purpose of life. In its minimal form, making something other than God as the purpose of life, for example, is selflessness, not sincerity;
4. The view of life is closely related to the view that man is the peak of God's creation, which He created in the best possible way. Man ranks higher than any of God's creations in all of nature, and even higher than nature itself;
5. God has glorified man. So man must maintain his dignity by not placing nature or the phenomena of nature higher than himself (through the mythology of nature or its

- symptoms), or placing a person, or himself, above others (through tyranny or mythology of fellow humans);
6. Humans were created as beings of goodness (fitrah); therefore, each human being must have a good view of his fellow man and do good for eternity;
 7. As a creation lower than man, this nature is provided by God for the benefit of man for the welfare of his life, both spiritual and material;
 8. Nature was created by God as a good and real (immune) being, and with its fixed laws, both applicable in its whole and applicable in its specific parts;
 9. Man must observe this universe with appreciation, both in relation to its whole and in relation to its particular parts, all as "manifestations" of God (the Arabic word "nature" does mean the origin of "manifestation"), to appreciate the majesty of God Almighty (the basis of spiritual well-being);
 10. By paying attention to nature, especially its specific symptoms, humans can find a benchmark in trying to utilize it (the basis of material welfare, through science and technology);
 11. Man undertakes the task of building this world and maintaining it in accordance with its laws which apply in its entirety (not only in its partial parts), to attain this higher quality of life. Here lies the relevance of faith for environmental insights and environmentalism;
 12. Above all, man must always strive to maintain the consistency and integrity of his noble life orientation (towards the approval of God Almighty), by always maintaining a relationship with God, and by doing good deeds to fellow human beings;
 13. Good deeds to fellow human beings that are done with the consistency of their noble and pure purpose are the closest way to His pleasure, not merely by following and carrying out the outward formal aspects of religious teachings, such as rites and sacraments (symbolism without substance is vain, if not a mistake);
 14. Therefore, human beings must work as well as possible, according to their respective fields, use every free time productively and always try to instill the awareness of the Godhead in them. Man in God's sight gains nothing but that which he strives for himself, without bearing the faults of others;
 15. Man must realize that all his deeds, good and bad, great and small, will be accounted for in the Divine Judgment of the Last Day, and man will face the absolute Supreme Judge as a person, just as he was a person when God first created him;
 16. Because of faith, man becomes free and has himself completely (not experiencing fragmentation), because he is not subject to anything but the Truth (al-Haqq, i.e. Allah, God Almighty). This is expressed in worship activities that are addressed only to God, not in the least to others, because they are aware of the Majesty of God;
 17. But with that faith, man also lives full of responsibility, because he is aware of the existence of the Divine Court in the future. This is naturally expressed in the attitude of maintaining the best relationship with fellow human beings in the form of brotherhood, mutual respect, tolerance and mutual help, because they are aware of the importance of trying to spread peace (salam) among others;
 18. Differences between fellow human beings must be realized as God's provisions, because He does not want a monolithic social order. A healthy plurality is actually needed as a framework for competition towards various goods, so that healthy differences are a blessing for humans;
 19. Underlying all of this is the belief and awareness that God is omnipresent, accompanying and with each individual wherever he or she is, and omniscient of all the actions of that

individual and will not be caught off guard in the slightest to account for his deeds, no matter how small [17].

The nineteen values put forward by Cak Nur can be used as an ethical framework in dealing with digital dehumanization. This ethical framework affirms that technology, including AI, is under the control of the values of monotheism, humanity, and moral responsibility.

In the aspect of monotheism, Islam places the position of God above all else. God is an absolute thing of truth and must be worshipped, and man must not be absolute of anything other than Him. Allah is the One Being, the Creator of the Great Cosmos, the Absolute Truth, the Most Sacred, so the logical consequence is that everything other than Him is relative, benign, and profane [41]. Because the worship of something other than God is an act of *Shirk* that He does not like. Therefore, humans should not fulfill technology or consider AI to be something superior to Him. Humans must understand and believe that AI is a tool rather than a source of value. AI should be based on moral values, not moral triggers.

In the aspect of humanity, humans are dignified creatures, and God expressly states that humans are His best creatures. Man was created by God as a dignified creature, and his degree is in the highest position compared to His other creations, including nature. Since nature is under humans, AI, which is part of nature, must be under human control. Moreover, AI is man-made, so it is appropriate that AI must be Islamic to humans. AI must submit and submit to the laws that have been set by humans, and AI must be programmed to remain a tool, not to dominate humans.

The need for affirmation relates to the differentiator between AI and *Human Intelligence* (HI), and we need to realize that AI is just a machine created by humans. Therefore, AI cannot be equated with humans because the human brain is a complex biological, emotional, and social system. Whereas the machine brain is just a binary system (*On/Off*) that has no intrinsic consciousness, content, or meaning. The meaning of "intelligence" attached to the term AI is limited only to algorithms and statistics, not to the dimensions of meaning and social relations.

In the aspect of moral responsibility, humans need to uphold the balance between faith, knowledge, and charity, as Cak Nur often conveys in his work. Awareness of faith places humans to always do good in carrying out their daily activities because faith leads humans to deeds. The knowledge possessed by man is manifested in things that benefit many people, not just limited to progress and seeking a profit. Modern science and technology that are not guided by the consciousness of faith tend to give birth to *dehumanization*, which is the process of reducing human beings to mere objects of efficiency and statistical data. In fact, in the Islamic view, human beings are not only rational beings, but also moral and spiritual beings who have freedom and responsibility. Meanwhile, charity is a concrete form of faith and knowledge.

The use of AI should be realized in charities that glorify humans, for example by strengthening social solidarity, expanding access to education, or facilitating public services without sacrificing human dignity. Therefore, the balance between faith, knowledge, and charity as emphasized by Cak Nur is an ethical guideline that can guide humans not to be trapped in the current of digital dehumanization, but to make technology a means to realize a complete and civilized humanity.

CONCLUSION

This study concludes that Nurcholish Madjid's (Cak Nur) theological-philosophical thinking on monotheism and universal humanity can be a fundamental ethical foundation in responding to the threat of dehumanization in the *Artificial Intelligence* (AI) era. In the midst of the existential challenge of AI that has the potential to violate Human Rights (HAM) by placing individuals as mere statistical objects and eroding human moral agency, the ethical

framework of monotheism reaffirms the position of humans as God's highest creation that is dignified and holy (*fitrah*). Therefore, AI is absolutely positioned only as a tool (*profane*) that must submit and "Islamize" to the laws of humanity, not an entity that dominates or degrades the moral values of its users. Thus, there needs to be a balance between the way humans believe, have knowledge, and do charity, which demands that every digital technology innovation is always controlled to strengthen human benefits, equality, and freedom. The existence of technology serves to glorify the duties of humans as caliphs on earth, not to eliminate the essence of humanity itself.

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Conflicts of Interest

The authors state that there are no conflicts of interest, either in financial, institutional, professional, or personal aspects, that can affect the research, research findings, or preparation of this manuscript.

Use of artificial intelligence (AI)

The authors state that artificial intelligence technology is used solely to help with language editing, grammar checking, improving academic readability, and sentence refinement during the manuscript drafting process. AI technology is not used in research design, literature analysis, interpretation of findings, or conclusion. The entire scientific substance and final decision in the article remain the sole responsibility of the author.

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