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Research Article

From Qur'anic Anthropology to Ethical Agency: Reframing Human Agency in the Age of Artificial Intelligence

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Abstract. The development of Artificial Intelligence (AI) is increasingly mediating how humans acquire knowledge, make decisions, and perform cognitive activities. In higher education, the delegation of cognitive activities to algorithmic systems has the potential to shift human judgment and responsibility. This study aims to examine Qur'anic anthropology as a foundation for reframing human agency under increasingly AI-mediated conditions. This study employs a qualitative approach using a

literature-based design and conceptual analysis. A semantic-contextual analysis is conducted on the Qur'anic terms *al-insān*, *al-bashar*, *al-nās*, *Banī Ādam*, *al-ins*, *al-mar'*, as well as the concepts of 'abd and khalifah. The findings are then synthesized with theories of human agency, moral responsibility, and AI ethics. The findings reveal that Qur'anic anthropology represents human beings as multidimensional entities possessing cognitive, relational, moral, spiritual, and teleological capacities. These dimensions are reconstructed into eight capacities of Qur'anic human agency: epistemic, moral, relational, spiritual, and teleological agency. The findings demonstrate that human agency from a Qur'anic perspective is not synonymous with absolute autonomy, but rather constitutes the capacity to understand, evaluate, choose, and act consciously within an orientation of values and responsibility. In the context of AI, Qur'anic Ethical Intelligence (QEI) is conceptualized as an ethical capacity to direct and evaluate the use of AI without surrendering human judgment and responsibility to algorithmic systems. As a conceptual study, this research does not empirically test the application of QEI among university students. Further research is therefore needed to validate and develop measurement instruments. This study connects Qur'anic anthropology with human agency under algorithmic conditions and proposes QEI as a framework for strengthening human agency resilience in the age of AI.

Keywords: Qur'anic Anthropology, Human Agency, Ethical Agency, Artificial Intelligence, Qur'anic Ethical Intelligence.

INTRODUCTION

Artificial intelligence (AI) has evolved from a mere computational tool into a technological environment that increasingly shapes the way humans perceive, evaluate, choose, and act.¹ Recommendation systems determine the information users encounter; AI-based systems assist with diagnosis, recruitment, evaluation, writing, and decision-making;² Meanwhile, generative AI is capable of producing text, images, code, and arguments activities that were previously considered uniquely human.³ This transformation is therefore not merely technological in nature, but also anthropological, because the increasing delegation of cognitive activities to artificial systems raises fundamental questions about human capacity, autonomy, responsibility, and the position of humans as agents.⁴

The question that arises, therefore, is not merely whether AI can think, but how the increasingly intensive use of AI is changing the way humans think, make decisions, and understand their own agency.⁵ As activities such as remembering, searching, analyzing, organizing, and evaluating are increasingly supported or

¹ Dwi Handoko dkk., *Artificial Intelligence Revolusi Kecerdasan Buatan* (Sumatera Utara: PT. MIFANDI MANDIRI DIGITAL, 2024).

² Robert Tanduk Apriadi dan Hotmaulina Sihotang, *Transformasi Mendalam Pendidikan Melalui Kecerdasan Buatan: Dampak Positif bagi Siswa dalam Era Digital*, 7 (2023).

³ Christien Rozali, Afrizal Zein, dan Emi Sita Eriana, "Artificial Intelligence (AI) Dimasa Depan : Tantangan Dan Peluang," *Jurnal Informatika Utama* 2, no. 1 (Mei 2024): 66–71, <https://doi.org/10.55903/jitu.v2i1.177>.

⁴ Ahmad Almassaad, Hayat Alajlan, dan Reem Alebaikan, "Student Perceptions of Generative Artificial Intelligence: Investigating Utilization, Benefits, and Challenges in Higher Education," *Systems* 12, no. 10 (September 2024): 385, <https://doi.org/10.3390/systems12100385>.

⁵ Mohamad Akbar, Sudadi, dan Bahrani, "AI DAN DILEMA BERPIKIR: KEMAJUAN INTELEKTUAL ATAU KEMUNDURAN KRITIS?," *Jurnal Ilmiah FKIP Universitas Mandiri* 12, no. 02 (Juni 2026), <https://doi.org/https://doi.org/10.36989/didaktik.v12i02.13979>.

performed by algorithmic systems, the line between human judgment and technological assistance becomes increasingly complex.⁶ This issue has become particularly important in higher education, as students increasingly interact with AI not only as a source of information, but also as a partner in learning, writing, problem-solving, and decision-making.⁷ The critical question, then, is whether AI expands human agency or gradually pushes humans to cede some of their cognitive and evaluative authority to technological systems.

One important development in human-AI interaction is cognitive delegation, which is the transfer of some human cognitive activities to external technological systems.⁸ Humans can delegate information retrieval, data processing, pattern recognition, prediction, argument construction, and even certain aspects of decision-making to AI. Such delegation is not necessarily problematic.⁹ Conversely, technological assistance can expand human cognitive capacity, increase efficiency, and enable humans to tackle problems that exceed ordinary processing capabilities. Ethical issues arise when such assistance turns into unreflective dependence, so that users no longer actively evaluate the information, reasoning, or recommendations generated by the system.¹⁰

Therefore, it is important to distinguish between cognitive assistance and cognitive surrender. AI can serve as a tool that supports human reasoning, but it can also become an authority to which human reasoning is subordinated.¹¹ When users accept algorithmic outputs simply because they are generated by a system considered to be advanced, the focus of evaluation may gradually shift from human subjects to technological systems.¹² Under such circumstances, the issue is no longer merely one of technological dependence, but rather the potential for increased risk of agency displacement. The issue lies not in the use of AI or even cognitive delegation itself, but rather in the limits of that delegation and humanity's ability to maintain its epistemic, evaluative, moral, and decisional functions.¹³

⁶ Apriadi dan Sihotang, *Transformasi Mendalam Pendidikan Melalui Kecerdasan Buatan: Dampak Positif bagi Siswa dalam Era Digital*.

⁷ Zakiyatulwahidah dkk., *Menavigasi Peluang dan Risiko Kecerdasan Artifisial dalam Pembelajaran*, 4, no. 2 (2026), <https://doi.org/https://doi.org/10.61104/alz.v4i2.4009>.

⁸ Andreas Fügner dkk., "Cognitive Challenges in Human-Artificial Intelligence Collaboration: Investigating the Path Toward Productive Delegation," *Information Systems Research* 33, no. 2 (Juni 2022): 678–96, <https://doi.org/10.1287/isre.2021.1079>.

⁹ Patrick Hemmer dkk., "Human-AI Collaboration: The Effect of AI Delegation on Human Task Performance and Task Satisfaction," *Proceedings of the 28th International Conference on Intelligent User Interfaces*, 27 Maret 2023, 453–63, <https://doi.org/10.1145/3581641.3584052>.

¹⁰ Retno Anggraini dkk., *Peran Artificial Intelligences Sebagai Alat Bantu Dalam Meningkatkan Keterampilan Menulis Mahasiswa Pendidikan Agama Islam Di Era Disruptif*, t.t.

¹¹ Samuel Ocen dkk., "Artificial Intelligence in Higher Education Institutions: Review of Innovations, Opportunities and Challenges," *Frontiers in Education* 10 (Maret 2025): 1530247, <https://doi.org/10.3389/educ.2025.1530247>.

¹² M. Miftach Fakhri, Furqan Ali Yusuf, dan Dewi Fatmarani Surianto, *Dari Pengetahuan ke Tanggung Jawab: Penguatan Kognitif dan Etika Artificial Intelligence Mahasiswa melalui Pembelajaran Berbasis Proyek Kolaboratif*, 02 (2024).

¹³ A. Shaji George, *Artificial Intelligence and the Future of Work: Job Shifting Not Job Loss*, 25 April 2024, <https://doi.org/10.5281/ZENODO.10936490>.

This leads us to a more fundamental distinction between instrumental agency and ethical agency. Instrumental agency concerns the ability to effectively achieve a specific goal, whereas ethical agency concerns the ability to determine whether a goal, the means used to achieve it, and the consequences it entails are morally justifiable.¹⁴ This distinction also clarifies the issue of moral responsibility in human-AI interactions. However, regardless of whether AI can ultimately be viewed as a moral agent, humans still bear responsibility for designing, developing, using, monitoring, and evaluating AI systems.¹⁵ In this regard, human existence cannot be reduced solely to the ability to process information. Humans also have the capacity to reflect, distinguish between right and wrong, discern intentions, make conscious choices, take responsibility, build relationships, and direct their actions toward specific goals and values.¹⁶

This anthropological question becomes even more significant when viewed from the perspective of the Qur'an. The Qur'an does not refer to human beings with a single term. Instead, it uses various terms, including *al-insān*, *al-bashar*, *al-nās*, *Banī Ādam*, and *al-ins*,¹⁷ while also describing human beings through the concepts of *al-mar'*, *'abd*, and *khalīfah*.¹⁸ This diversity of terminology indicates that the Qur'anic conception of humanity cannot be reduced to a single dimension.¹⁹ The significance of these terminological differences lies not only in lexical variation.²⁰ This diversity of terms used to describe human beings can thus be interpreted as an indication that human beings possess interrelated intellectual, physical, social, moral, spiritual, and teleological dimensions.²¹ This conception is non-reductionist; humans are not merely bodies, autonomous individuals, social beings, or rational information processors, but rather multidimensional beings whose capacities and responsibilities are interrelated.²²

From this perspective, Qur'anic anthropology provides an important foundation for reconstructing human agency. Human beings, as depicted through these various dimensions, are not passive creatures who merely accept their circumstances. They

¹⁴ Shakked Noy dan Whitney Zhang, "Experimental Evidence on the Productivity Effects of Generative Artificial Intelligence," *Science* 381, no. 6654 (Juli 2023): 187–92, <https://doi.org/10.1126/science.adh2586>.

¹⁵ Muksalmina, Salama, dan Nurbayani, "IMPLIKASI ARTIFICIAL INTELLIGENCE TERHADAP NILAI DAN ETIKA PEMBELAJARAN PAI PADA MAHASISWA GENERASI Z," *Jurnal Tarbiyah Almuslim* 3, no. 2 (2025): 80–91, <https://doi.org/DOI:10.71025/j6ty9822>.

¹⁶ Marine Pagliari, Valérian Chambon, dan Bruno Berberian, "What Is New with Artificial Intelligence? Human-Agent Interactions through the Lens of Social Agency," *Frontiers in Psychology* 13 (September 2022): 954444, <https://doi.org/10.3389/fpsyg.2022.954444>.

¹⁷ Muhammad Husain Thabathaba'i, *al-Mizan fi Tafsir al-Qur'an* (Beirut: Mu'assassah al-A'lafi Tiuba'ah, 1997).

¹⁸ Sa'id Hawwa, *Al-Asas Fii Al-Tafsir* (Beirut: Daar Al-Salam, 1985), 11:225.

¹⁹ Fakhruddin ar-Razi, *Mafaatih al-Ghayb* (Beirut: Daar Ihya al-Turaths al-Arabi, 1427), 21:372.

²⁰ Ibnu Mandzur, *Lisan al-Arab* (Beirut: Daar Al-Ma'arif, 1990), 141.

²¹ Muhammad al-Thahir Ibn Ashur, *al-Taḥrīr wa al-Tanwīr* (al-Dar al-Tunisiyah li an-Nashr, 1984), 15:164.

²² Priyatna Hendriawan dkk., "Artificial Intelligence dalam Konstruksi Filsafat Ilmu : Eksistensi Manusia Sebagai Subjek Pendidikan," *Jurnal Filsafat* 30 (2024).

possess the capacity to know, think, reflect, choose, form relationships, set goals, assume responsibility, and act in the world.²³ These capacities form the anthropological foundation for understanding human beings not merely as actors, but as ethical agents capable of directing their actions based on reason, values, goals, and responsibility.²⁴

This perspective is particularly relevant in the context of AI. As algorithmic systems become increasingly involved in the processes of understanding, evaluating, recommending, and making decisions, maintaining human agency requires more than just the formal ability to make final decisions.²⁵ A number of studies on AI from an Islamic perspective have addressed issues of justice, the public good, risk prevention, responsibility, and the objectives of Sharia. Meanwhile, studies on Qur'anic anthropology have examined the concept of humanity and its ontological, moral, social, and educational dimensions.²⁶ The studies by Haryanto et al., Rizal, and Sulastri et al., for example, contribute to our understanding of the multidimensional concept of humanity in the Qur'an. However, these two groups of studies have not yet been sufficiently linked to the issue of human agency in a context that is increasingly mediated by algorithmic systems.²⁷ Similarly, contemporary theories of moral agency and AI ethics have provided important tools for understanding control, responsibility, and the mediation of technology, but have not yet adequately provided a Qur'anic anthropological foundation for why humans must remain at the center of moral responsibility.²⁸

The main argument of this article is that the Qur'anic conception of humanity provides a multidimensional foundation for ethical agency, in which cognitive capacities, moral deliberation, relational responsibility, spiritual orientation, and goal-oriented action are understood as a unified whole, rather than as separate dimensions.

Based on this framework, this article poses three research questions: (1) How does Qur'anic anthropology depict human beings as multidimensional beings with the capacity for agency?; (2) How can human agency be reconstructed based on Qur'anic anthropology in a world increasingly influenced by artificial intelligence and algorithmic mediation?; (3) What are the implications of this reconstruction for the

²³ Sujat Zubaidi, Amir Sahidin, dan Chandra Dwi Setyo Widodo, "Human Metaphysics In The Qur'an: Analysis of Lafadz Al-Insan and Al-Mar'u In the Qur'an," *Journal of Qur'an and Hadis Studies* 7, no. 1 (2026).

²⁴ Mujib Abdurrahman dkk., "The Concept of Ulū Al-Albāb in the Qur'an for Ethical Foundation in Artificial Intelligence Development," *STUDIA QURANIKA* 11, no. 1 (2026).

²⁵ Rosanna Fanni dkk., "Enhancing human agency through redress in Artificial Intelligence Systems," *AI & Society: Knowledge, Culture and Communication* 38 (2023): 537-47, <https://doi.org/https://doi.org/10.1007/s00146-022-01454-7>.

²⁶ Arvind Satyanarayan dan Graham M. Jones, "Intelligence as Agency: Evaluating the Capacity of Generative AI to Empower or Constrain Human Action," *An MIT Exploration of Generative AI*, advance online publication, 27 Maret 2024, <https://doi.org/10.21428/e4baedd9.2d7598a2>.

²⁷ Sri Haryanto, *INTERDISCIPLINARY ANALYSIS OF HUMAN CONCEPTS AND THEIR IMPLICATIONS ON ISLAMIC EDUCATION*, 10, no. 1 (2022).

²⁸ Abdullah Safei dan Muhammad Irawan Taqwa, "Between Tradition and Modernity: Reclaiming Women's Agency through the Exegeses of Zainab al-Ghazali and Wahbah Az-Zuhaili," *ZAD Al-Mufasssir* 8, no. 1 (Juni 2026): 179-206, <https://doi.org/10.55759/zam.v8i1.351>.

development of ethical agency and the strengthening of human agency's resilience, particularly in higher education?

RESEARCH METHODOLOGY

This article employs a qualitative approach using conceptual analysis and a literature review.²⁹ The research sources consist of four groups. First, primary sources in the form of Qur'anic verses that contain the term "human" and the concepts of responsibility, trust, justice, worship, and stewardship. Second, Islamic exegetical and linguistic sources, particularly the works of Al-Rāghib al-Aṣḥānī, Ibn Manẓūr, Ibn Kathir, and M. Quraish Shihab. Third, academic sources on human anthropology in Islam, identity, education, and the crisis of meaning. Fourth, contemporary literature on AI, cognitive delegation, algorithmic mediation, automation bias, and moral responsibility.

The analysis was conducted in three stages. The first stage involved a semantic-contextual analysis of the term "human" in the Qur'an. The second stage consisted of an anthropological synthesis to identify the capacities and responsibilities inherent in each term. The third stage involved reconstructing human agency by bringing together findings from Qur'anic anthropology and ethical issues surrounding AI. This article is conceptual in nature, not empirical research. Therefore, the terms "dimension of agency" and "Qur'anic Ethical Intelligence" are presented as theoretical constructs that still require further testing through field research.

RESULT AND DISCUSSION

Result

The research findings indicate that Qur'anic anthropology constructs the concept of human agency as a multidimensional capacity that cannot be reduced to cognitive abilities. An analysis of the concepts of *insān*, *bashar*, *al-nās*, *Banī Ādam*, *al-ins*, *al-mar'*, *'abd*, and *khalīfah* reveals eight main dimensions of human agency: the ability to think and judge; physical limitations; social responsibility; human dignity; a transcendent orientation; personal responsibility; devotion to Allah; and the.³⁰ The synthesis confirms that the use of AI can expand human cognitive capacity by delegating certain activities, but it does not eliminate human responsibility as moral agents.³¹ Human agency in the context of AI requires active involvement in verifying information, evaluating algorithmic outputs, considering moral consequences, controlling the use of technology, and taking responsibility for the decisions made. Thus, Qur'anic anthropology offers a non-reductionist framework for

²⁹ Sugiyono, *Memahami Penelitian Kualitatif* (Bandung: Alfabeta, 2009), 36.

³⁰ Zubaidi, Sahidin, dan Widodo, "Human Metaphysics In The Qur'an: Analysis of Lafadz Al-Insan and Al-Mar'u In the Qur'an."

³¹ Basil Wahn dkk., "Offloading under Cognitive Load: Humans Are Willing to Offload Parts of an Attentionally Demanding Task to an Algorithm," *PLOS ONE* 18, no. 5 (Mei 2023): e0286102, <https://doi.org/10.1371/journal.pone.0286102>.

maintaining humanity as the center of moral judgment amid the rise of algorithmic mediation.³²

Discussion

Qur'anic Anthropology: The Multidimensional Human Being

Advances in artificial intelligence (AI) have transformed the way people think, learn, work, communicate, and make decisions.³³ AI is no longer used solely to automate mechanical tasks; it has also entered areas previously considered uniquely human, such as writing, reasoning, translating, constructing arguments, generating knowledge, and providing recommendations.³⁴

It is in this context that Qur'anic anthropology becomes important in developing the concept of human agency. In the Qur'an, human beings are not represented through a single dimension, but rather through a number of terms that convey the complexity of their existence, including *bashar*, *insān*, *al-nās*, and *Banī Ādam*.³⁵ These four terms have different semantic emphases: *bashar* highlights the biological and physical dimensions of human beings, *insān* emphasizes the moral-existential dimension and human vulnerability, while *al-nās* highlights the social-collective dimension.³⁶ Meanwhile, *Banī Ādam* encompasses both a genealogical dimension and an ethical responsibility.³⁷ This distinction shows that the Qur'anic human being is a multidimensional entity that encompasses physical, intellectual, social, moral, and spiritual aspects. In this sense, freedom of action is not synonymous with agency. A person may have the ability to choose, but that choice does not yet demonstrate full agency if the person is unable to understand the reasons behind their actions, consider the consequences, and take responsibility for those decisions. The Qur'anic conception of humanity thus shifts the understanding of agency from merely the capacity to act to the capacity to act responsibly.³⁸

Insān

The term *insān* is one of the key terms in the Qur'an and is used in three contexts.³⁹ First, *al-insān* is associated with the unique status of human beings as

³² Yasmin Moll, "Can There Be a Godly Ethnography? Islamic Anthropology, Epistemic Decolonization, and the Ethnographic Stance," *American Anthropologist* 125, no. 4 (Desember 2023): 746–60, <https://doi.org/10.1111/aman.13911>.

³³ George Siemens dkk., "Human and Artificial Cognition," *Computers and Education: Artificial Intelligence* 3 (2022): 100107, <https://doi.org/10.1016/j.caeai.2022.100107>.

³⁴ Alam Dede Rubai Misbahul, Fatiah Khairani, dan Neng Syifa Nurullita, "Pengaruh Artificial Intelligence (AI) Terhadap Perkembangan Psikologo Manusia Modern," *Educational Journal* 1, no. 4 (2026): 2376–83, <https://doi.org/doi.org/10.63822/ege2d368>.

³⁵ Ibnu Katsir, *Tafsir al-Qur'an al-Adzim* (Beirut: Daar Al-Kutub Al-Ilmiyyah, 1419), 8:335.

³⁶ Ibnu Mandzur, *Lisan al-Arab*, 871.

³⁷ Al-Raghib Al-Asfahani, *Al-Mufradat Fi Gharib AL-Qur'an* (Beirut: Daar Al-Kutub Al-Ilmiyyah, 1992), 224.

³⁸ Shofam Amim Mujadid dan Hamidullah Mahmud, "Interpretation of the Qur'anic Managerial Commentary on Caliphate, 'Ibad, and Amanah in the Context of Human Responsibility," *Al Furqan: Jurnal Ilmu Al Quran Dan Tafsir* 8, no. 2 (Desember 2025): 272–85, <https://doi.org/10.58518/alfurqan.v8i2.4281>.

³⁹ M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan dan Keserasian Al-Qur'an* (Jakarta: Lentera Hati, t.t.), 278.

vicegerents entrusted with a responsibility. Second, al-insān is associated with the negative tendencies inherent in human nature. Third, al-insān is associated with the process of human creation.⁴⁰ Except in the third context, all other contexts in which the word al-insān is used refer to the psychological, spiritual, and intellectual characteristics of human beings. In one such context, al-insān is used to describe human beings as creatures capable of thinking, learning, acquiring knowledge, and accepting responsibility.

The human dimension is important in this framework because it portrays humans as beings who possess both consciousness and limitations. Human vulnerability to forgetfulness, error, the impulses of desire, and external influences demonstrates that human agency always operates under imperfect conditions. However, these limitations do not negate agency. On the contrary, awareness of one's limitations is a prerequisite for the development of reflective agency. People who are aware of their limitations can seek knowledge, ask for help, use technology, and draw on external resources without having to surrender their authority to judge to those sources.⁴¹ The Qur'an states:

الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٢٠﴾ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

This verse emphasizes that knowledge is an essential part of human existence. Humans do not merely live by instinct, but possess the capacity to understand, develop knowledge, and create civilization. This principle is particularly important in the context of human agency, because human cognitive limitations may justify the use of AI as a supportive tool, but should not serve as a reason to shift the center of judgment and responsibility from humans to algorithmic systems. In the context of AI, the "insān" dimension relates to the human capacity to exercise critical and responsible reasoning. AI can generate answers, but humans must still assess whether those answers are correct, relevant, useful, and consistent with moral values. In other words, AI can assist in the thought process, but it must not replace human epistemic responsibility.⁴²

However, the word "insān" also highlights human frailty. The Qur'an describes humans as beings prone to injustice and folly in the context of being entrusted with a responsibility (Quran 33:72).⁴³ This verse shows that humans have great potential, but can also misuse their knowledge and freedom if they are not guided by divine revelation and moral values. In the context of AI, technical capabilities without a moral compass can lead to bias, manipulation, excessive surveillance, and dehumanization.⁴⁴

⁴⁰ Sa'id Hawwa, *al-Asas fi al-Tafsir* (Daar al-salam, 2003), 6:2876.

⁴¹ Hendri Irawan, "HAKIKAT DAN KARAKTERISTIK MANUSIA (INSAN, BASYAR, AN NAS DAN UMMAH) DAN RELASINYA DENGAN PROSES KEPENDIDIKAN," *Al-Tarbawi Al-Haditsah: Jurnal Pendidikan Islam* 7, no. 2 (November 2022): 119, <https://doi.org/10.24235/tarbawi.v7i2.11865>.

⁴² Arditya Prayogi dan Riki Nasrullah, "Artificial Intelligence dan Filsafat Ilmu: Bagaimana Filsafat Memandang Kecerdasan Buatan Sebagai Ilmu Pengetahuan," *LogicLink*, advance online publication, 22 Desember 2024, <https://doi.org/10.28918/logiclink.vi12.8947>.

⁴³ Ibn Ashur, *al-Tahrir wa al-Tanwir* (Tunisia: Daar al-Tunisiyah Linnasyri, 1983), 22:123.

⁴⁴ al-Alusi Shihabuddin, *Ruh al-Ma'ani* (Beirut: Daar al-Kitab al-Ilmiyyah, 1415), 11:266.

Therefore, *insān* teaches that intelligence must be accompanied by wisdom. It is not enough for humans to ask, “What can AI do?”; they must also ask, “For what purpose is AI being used, who is affected by it, and does its use align with moral principles?”

Bashar

The *bashar* dimension reinforces the understanding that human agency is embodied.⁴⁵ Humans are not abstract entities that function like information-processing machines, but rather beings who live under specific biological, temporal, and material conditions. While the term *insān* emphasizes intellectual and moral capacities, the term *bashar* highlights the biological dimension of human beings. In Surah Al-Kahf, verse 110, Allah says:

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُمُ إِلَهٌ وَاحِدٌ

Referring to the Prophet as “*bashar*” affirms that human beings have bodies, needs, and limitations.⁴⁶ Therefore, the use of technology must be kept within the bounds of humanity, not the other way around. AI has computational capabilities that can surpass human abilities in terms of information processing speed and pattern recognition, but that computational superiority does not automatically make it a moral agent.⁴⁷ The distinction between humans as beings who experience life firsthand and AI as a computational system serves as the basis for maintaining humans as the focal point of ethical considerations.⁴⁸ Thus, agency is not determined by who possesses the greatest computational power, but rather by who possesses the normative capacity to assess the goals, meanings, and consequences of actions.

The concept of “*bashar*” also serves as a critique of post-humanist tendencies that view the body’s limitations as technical problems to be solved through technology. From a Qur’anic perspective, human beings do not derive their dignity from their ability to overcome their limitations, but from their ability to manage those limitations consciously and responsibly.⁴⁹ In this way, the concept of *bashar* provides an anthropological framework that both limits and shapes agency. Humans think and act not as abstract algorithms, but as embodied beings living within space, time, relationships, and limitations.⁵⁰

⁴⁵ Nailis Sa’adah dan Achmad Khudori Soleh, “The Concept of Basyar in the Qur’anic Perspective: A Humanistic Psychology Approach,” *Religia* 26, no. 2 (Oktober 2023): 226–40, <https://doi.org/10.28918/religia.v26i2.1137>.

⁴⁶ Ibn Ashur, *al-Tahrir wa al-Tanwir* (Tunisia: Daar al-Tunisiyah Linnasyri, 1983), 16:52.

⁴⁷ Imansyah Imansyah dkk., “Analisis Dimensi Jasmani dan Ruhani Manusia Telaah Q.S. As-Sajdah 7-9 (Perspektif Tafsir Sainstifik),” *SERUMPUN: Journal of Education, Politic, and Social Humaniora* 4, no. 1 (Juni 2026): 79, <https://doi.org/10.61590/srp.v4i1.305>.

⁴⁸ M. Agus Yusron, “AL-QUR’AN DAN PSIKOLOGI; MEMAHAMI KEPERIBADIAN MANUSIA PERSPEKTIF AL-QUR’AN,” *TAFAKKUR: Jurnal Ilmu Al-Qur’an dan Tafsir* 3, no. 1 (2023), <https://doi.org/https://doi.org/10.62359/tafakkur.v3i1.96>.

⁴⁹ Ibn Ashur, *al-Tahrir wa al-Tanwir* (Tunisia: Daar al-Tunisiyah Linnasyri, 1983), 5:22.

⁵⁰ Nivedita Gangopadhyay dan Alois Pichler, “Embodiment and Agency in a Digital World,” *Frontiers in Psychology* 15 (September 2024): 1392949, <https://doi.org/10.3389/fpsyg.2024.1392949>.

Al-Nās

The concept of al-nās indicates that human agency never takes place in an isolated, individual sphere.⁵¹ Humans are social beings whose actions and decisions are always connected to other people. In Surah Al-Hujurat: 13, the Qur'an states:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا

This verse shows that diversity is an integral part of human life. Humans are social beings whose actions and decisions are always connected to others.⁵² This social dimension is becoming increasingly important in algorithmic environments because individual decisions can be shaped by recommendation systems, personalization, ranking, and various forms of algorithmic nudging.⁵³ What individuals see, read, choose, and consider important can be influenced by an algorithmically designed technological environment. Therefore, human agency in the age of AI cannot be understood merely as an individual's ability to make personal choices, but also as the ability to recognize the social and technological contexts that help shape those choices. This kind of awareness enables individuals to distinguish between decisions that truly stem from their own considerations and those that unreflectively follow the system's prompts.⁵⁴

Therefore, AI ethics must not be limited to questions regarding individual user preferences. AI ethics must consider: (1) who owns and controls the data; (2) who benefits from AI; (3) who bears the risks; (4) which groups are underrepresented in the data; (5) whether AI reinforces or reduces inequality; (6) how AI decisions can be challenged by the public.

Banī Ādam

The term Banī Ādam subsequently provided the foundation for the aspect of responsibility in human agency. As part of the human community, people are responsible not only for themselves but also for others and for the broader fabric of life.⁵⁵ The Qur'an states in Surah Al-Isrā': 70;

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْوَلَدِ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا

In the context of AI use, this responsibility includes an awareness of the social and moral consequences of using the technology, such as the spread of unverified information, plagiarism, manipulation, bias, privacy violations, and various forms of

⁵¹ Ibnu Mandzur, *Lisan al-Arab*, 871.

⁵² Isna Fitri Choirun Nisa' dkk., "Etika Sosial Kemasyarakatan dalam Al-Qur'an Studi Pemaknaan QS. Al-Hujurat Perspektif Tafsir Al-Mubarak," *Jurnal Riset Agama* 2, no. 1 (Februari 2022): 29–40, <https://doi.org/10.15575/jra.v2i1.15678>.

⁵³ al-Alusi Shihabuddin, *Ruh al-Ma'ani* (Beirut: Daar al-Kitab al-Ilmiyyah, 1415), 13:307.

⁵⁴ Mike Zajko, "Artificial Intelligence, Algorithms, and Social Inequality: Sociological Contributions to Contemporary Debates," *Sociology Compass* 16, no. 3 (Maret 2022): e12962, <https://doi.org/10.1111/soc4.12962>.

⁵⁵ Farah Haliyon Saniy, Nurushshobah Nurushshobah, dan Ahmad Khairul Affandi, "Konstruksi Identitas Manusia dalam Al-Qur'an: Analisis Semantik terhadap Istilah-Istilah Kunci dan Konteks Sosio-Spiritualnya," *Peradaban Journal of Religion and Society* 4, no. 2 (Juli 2025): 168–87, <https://doi.org/10.59001/pjrs.v4i2.334>.

injustice that may arise through algorithmic systems. Algorithmic systems often reduce people to objects of measurement such as credit scores, risk scores, psychological profiles, crime predictions, or productivity rankings. While such measurements can be useful in certain contexts, they become problematic when these scores are treated as the sum total of a person's being.⁵⁶

AI also has the potential to exacerbate dehumanizing practices through biometric surveillance, profiling, deepfakes, behavioral manipulation, and automated discrimination. The Stanford AI Index recorded 233 AI-related incidents in 2024, a 56.4% increase compared to 2023. This increase demonstrates that technological advancements can cause real harm to individuals and communities.⁵⁷

In this context, Banī Ādam demands that every human being be treated as an end in themselves, not merely as a means to an end. This principle has several implications: (1) human beings must not be reduced to data; (2) important decisions must not be left entirely to non-transparent systems; (3) everyone has the right to know when AI is used to evaluate or influence them; (4) individuals must have the opportunity to correct data and challenge decisions; (5) protection must be provided universally, including to groups that lack political or economic power. Thus, agency is characterized not only by the ability to choose, but also by the willingness to take responsibility for those choices. A human being with agency is one who does not shift their moral responsibility onto the technology they use

Al-Ins

The term al-ins is used in the Qur'an to refer to human beings in their relationship with the jinn.⁵⁸ One of the most important verses is found in Surah Al-Dhāriyāt, verse 56:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

In Qur'anic anthropological analysis, al-ins emphasizes that human beings have a transcendent orientation. Human beings do not live merely to survive, to gain material benefits, or to improve their technical skills. They have a purpose in life that is connected to the knowledge of, devotion to, and obedience to God. This dimension is important because AI tends to be used in an instrumental framework: to speed up work, improve efficiency, reduce costs, and optimize results. These goals are not necessarily wrong, but they become insufficient if treated as the ultimate goals.⁵⁹

The concept of al-ins reminds us that technology must be viewed within a broader context. AI can assist humans in work, education, and service, but it cannot

⁵⁶ Paul B. De Laat, "Algorithmic Decision-Making Employing Profiling: Will Trade Secrecy Protection Render the Right to Explanation Toothless?," *Ethics and Information Technology* 24, no. 2 (Juni 2022): 17, <https://doi.org/10.1007/s10676-022-09642-1>.

⁵⁷ Anka Reuel, *Responsible AI: Text and analysis by Anka Reuel* (Artificial Intelligence Index Report, 2025), 25.

⁵⁸ Raghīb Al-Asfahani, *Mufrodat Alfadz Al-Qur'an* (Beirut: Daar Al-Ma'arif, 2004), 145.

⁵⁹ Stuart J. Russell dan Peter Norvig, *Artificial Intelligence: A Modern Approach*, Fourth edition, global edition, with Ming-wei Chang dkk., Prentice Hall Series in Artificial Intelligence (Boston: Pearson, 2022), 23.

determine the ultimate purpose of human life.⁶⁰ AI can answer “how” questions, but it cannot independently determine “what humans live for.”

In a religious context, the dimension of al-ins also limits AI's claims to religious authority. AI can help search for verses, compare interpretations, or explain terms, but it lacks spiritual experience, the intention to worship, the responsibility of taklif, and the moral authority possessed by scholars and mukallaf individuals.⁶¹ Therefore, AI outputs in the religious sphere must be viewed as supplementary tools, not as substitutes for human reasoning, scholarly tradition, and human responsibility.

The concept of al-ins establishes spiritual orientation as a crucial element of human agency. A human being with agency is not merely one who is capable of making choices but one who is capable of directing those choices toward the right goals.

Al-Mar'

The terms al-mar' or imri' emphasize human beings as individuals who bear personal responsibility.⁶² The Qur'an states in Surah 'Abasa, verse 37:

لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ

Humans are indeed social beings, but they never lose their individual responsibility. Every human being has choices, intentions, and consequences of their actions that cannot be fully attributed to a group, institution, or technology. The al-mar' dimension is crucial for avoiding a responsibility gap in the use of AI. When the system produces erroneous or harmful decisions, users may blame the algorithm, developers may blame the data, and institutions may blame the operators. As a result, the victims are unable to identify the party that is truly responsible.⁶³

From a Qur'anic perspective, the existence of AI does not eliminate personal responsibility. Developers are responsible for the system's design and limitations. Company owners are responsible for its purpose and implementation model. The institution is responsible for decisions regarding use. The operator is responsible for oversight. The user is responsible for actions taken based on AI outputs.⁶⁴

UNESCO reports that only about 11% of countries have specific legal liability regimes for AI-related harms, while only 16% have specific monitoring, redress, or compensation mechanisms. This gap indicates that legal and institutional systems are

⁶⁰ Akbar, “AI DAN DILEMA BERPIKIR: KEMAJUAN INTELEKTUAL ATAU KEMUNDURAN KRITIS?”

⁶¹ al-Alusi Shihabuddin, *Ruh al-Ma'ani* (Beirut: Daar al-Kitab al-Ilmiyyah, 1415), 14:14.

⁶² Raghīb Al-Asfahani, *Mufrodat Alfadz Al-Qur'an*, 766.

⁶³ Kyle Bittle dan Omar El-Gayar, “Generative AI and Academic Integrity in Higher Education: A Systematic Review and Research Agenda,” *Information* 16, no. 4 (April 2025): 296, <https://doi.org/10.3390/info16040296>.

⁶⁴ Oktaviani Putri Dita, Radittya Mahasputra Antara, dan Agung Winarno, “Tanggung Jawab Etis Penggunaan Artificial Intelligence Di Tanah Pendidikan: Formulasi Paradigma Baru Untuk Teknologi Otonom,” *Jurnal Manajemen Kewirausahaan dan Teknologi* 1, no. 4 (Desember 2024): 58–83, <https://doi.org/10.6132/jumaket.vii4.388>.

not yet fully capable of addressing the demands for individual and institutional accountability in the age of AI.⁶⁵

The concept of al-mar' also teaches the importance of epistemic responsibility. Users must not passively accept AI outputs. They must verify sources, identify potential errors, and consider the implications. Cognitive delegation must not become an abdication of responsibility. Thus, humans remain the center of moral accountability even if their decision-making process is assisted by or partially delegated to AI.

'Abd

The concept of "abd" refers to human beings as servants of God. Submission is not merely a ritual status, but rather an ontological orientation that positions human beings as creatures who depend on God and are subject to divine norms. From a teleological perspective, human beings do not exist without direction, but have an existential purpose related to devotion to God, the fulfillment of their trust, and their responsibility as God's vicegerents. Consequently, human actions cannot be judged solely on the basis of their success in achieving instrumental goals, but also on their alignment with higher moral purposes and values.⁶⁶ The Qur'an states in Surah Al-Dhāriyāt: 56;

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Qur'anic agency is neither unlimited autonomy nor passive obedience; rather, it is responsible freedom oriented toward a transcendent normative order. As 'abd, human beings must not view themselves as absolute rulers over knowledge, nature, or technology.⁶⁷ Within this framework, human agency takes on a normative orientation; humans are not merely agents capable of making choices, but agents who must direct their choices toward goodness and truth. Indirectly, the concept of 'abd sets ethical limits on technological development. Humans can develop AI, but that does not mean they are free to use it for any purpose. The development of AI must be guided by the principles of justice, honesty, the protection of life, respect for human dignity, and the prevention of harm.⁶⁸

This teleological orientation distinguishes Qur'anic human agency from conceptions of agency that emphasize solely individual autonomy.⁶⁹ In the context of AI, the concept of "abd" also prevents two forms of deviation. First, the deification of technology the belief that AI can provide solutions to all of humanity's problems. Second, the enslavement of humans by technology a state in which humans submit

⁶⁵ https://www.unesco.org/ethics-ai/en/node/357?utm_source=

⁶⁶ Mohammad Ibrahim dan Fazeel Eayaz, *PURPOSE OF HUMAN EXISTENCE AND MORAL AGENCY: A COMPARATIVE ANALYSIS OF ISLAMIC TELEOLOGY AND SECULAR NATURALISM*, o6, no. 01 (2026).

⁶⁷ Shihabuddin, *Ruh al-Ma'ani*, 14:14.

⁶⁸ Haryanto, *INTERDISCIPLINARY ANALYSIS OF HUMAN CONCEPTS AND THEIR IMPLICATIONS ON ISLAMIC EDUCATION*.

⁶⁹ Morta Vidūnaitė, "The Agency in Islam or (and) Human Rights? The Case of Pious Baltic Muslim Women," *Religions* 14, no. 7 (Juli 2023): 937, <https://doi.org/10.3390/rel14070937>.

to the demands of algorithms, recommendation systems, or the logic of productivity without moral reflection.⁷⁰

As servants of God, humans must be able to use technology without making it the center of their lives. AI is a means, not an end in itself. It can help humans perform tasks, but it cannot replace their relationship with God, their religious obligations, or their search for meaning. The concept of 'abd thus establishes ethical agency grounded in a transcendent connection. Human freedom is not unlimited freedom, but rather freedom guided by responsibility toward God and one's fellow human beings.⁷¹

Khalifah

If the concept of 'abd emphasizes the vertical relationship between humans and God, The concept of the caliph emphasizes human responsibility in this world.⁷² The Qur'an states in Surah Al-Baqarah: 30;

إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

Khalifah does not mean that humans have absolute power to exploit the earth. On the contrary, humans are stewards who have been entrusted with this responsibility. He must use his abilities, knowledge, and resources responsibly.⁷³ In the concept of the Khalifah, humans have the capacity to act, but the khalifah determines the orientation and responsibility of those actions

As khalifah, humans have three primary responsibilities. First, humans are responsible for directing AI toward the common good. AI must be used to expand access to education, improve healthcare, support research, assist vulnerable groups, and strengthen public services.⁷⁴ Second, humans are responsible for limiting the harm that AI may cause. This includes preventing algorithmic discrimination, data misuse, information manipulation, excessive surveillance, the use of autonomous weapons, and job losses without social protections. Third, humans are responsible for establishing a governance framework that enables oversight and remediation.⁷⁵ UNESCO points out that although many countries already have AI strategies in place,

⁷⁰ Fuji Lestari dan Firdha Ning Fajrillah, "KONSEP PENGABDIAN DALAM AL-QUR'AN: (KAJIAN AYAT-AYAT MANUSIA SEBAGAI 'ABD)," *Al-I'jaz : Jurnal Studi Al-Qur'an, Falsafah dan Keislaman* 4, no. 2 (Desember 2022): 46–64, <https://doi.org/10.53563/ai.v4i2.79>.

⁷¹ Muhammad Satar, *KEBEBASAN MANUSIA DALAM BERKEHENDAK PERSPEKTIF MUSTHAFA AL-GHULAYAINI*, 19 (1907).

⁷² Muhammad Arsyad dan Noor Hasanah, *NILAI EKOLOGIS ISLAM: KONSEP KHALIFAH DAN AMANAH*, 4, no. 1 (2025).

⁷³ Abdullah Kafabihi, Made Saihu, dan Nurbaiti Nurbaiti, "Epistemologi Etika Ekologis dalam Tafsir Al-Mishbah karya Muhammad Quraish Shihab: Epistemology of Ecological Ethics in Tafsir Al-Mishbah by Muhammad Quraish Shihab," *Ulumul Qur'an: Jurnal Kajian Ilmu Al-Qur'an dan Tafsir* 6, no. 1 (April 2026): 132–51, <https://doi.org/10.58404/uq.v6i1.680>.

⁷⁴ Quraish Shihab, *Wawasan al-Qur'an: Tafsir MAudhu'i atas Pelbagai Persoalan Umat* (Bandung: Mizan, 1996), 22.

⁷⁵ Asma' Wardah Surtahman dan Noor Aziera Mohamad Rohana, *ETIKA DAN TANGGUNGJAWAB KHALIFAH DALAM PENGURUSAN LAUT MENURUT PERSPEKTIF AL-QURAN*, t.t.

only a small fraction of them have concrete mechanisms for notification, monitoring, compensation, and legal liability. Therefore, the principle of khalifah must be translated into institutions, regulations, audits, and complaint procedures. UNESCO.⁷⁶

The concept of the khalifah also provides a foundation for technological stewardship. AI should not be developed solely based on corporate interests or geopolitical competition. Its development and use must take into account future generations, environmental sustainability, global inequality, and its impact on social structures.⁷⁷ As khalifah, humans do not lose their agency when using AI. On the contrary, the greater the capabilities of technology, the greater the trust and responsibility placed upon humans. AI can expand human capabilities, but that expansion must be accompanied by an increase in wisdom and accountability.

These eight terms form a holistic picture of humanity:

Term	Human Dimensions	Relevance to AI
Insān	Reason, learning, fallibility, and moral responsibility	Humans must examine, evaluate, and guide AI outputs
<i>Bashar</i>	The body, biological needs, and limitations	Technology should not force humans to function like machines
Al-nās	Social Relations and Collective Life	AI must be evaluated based on its impact on society
Banī Ādam	Universal dignity and honor	People should not be reduced to data or scores
Al-ins	Spiritual orientation and purpose in life	AI should not replace humanity's transcendent purpose
Al-mar'	Individuals and personal responsibility	Responsibility should not be shifted entirely to algorithms
'Abd	Devotion and devotion to God	Humans must view AI as a means, not an end
Khalifah	Public trust, governance, and accountability	Humans must guide and oversee AI for the common good

⁷⁶ *Recommendation on the Ethics of Artificial Intelligence* (t.t.), 32.

⁷⁷ Aimee van Wynsberghe, "Sustainable AI: AI for sustainability and the sustainability of AI," *AI and Ethics* 2021, t.t., <https://doi.org/https://doi.org/10.1007/s43681-021-00043-6>.

Based on this synthesis, human beings in Qur'anic anthropology cannot be reduced to *homo digitalis*, technology users, workers, consumers, or information processors. Human beings are thinking beings (insān), physical beings (bashar), live together with others (al-nās), are honored (Banī Ādam), possess a transcendent purpose (al-ins), bear individual responsibility (al-mar'), serve Allah ('abd), and manage the world as stewards (khalifah).

Taken together, these perspectives establish that human agency in Qur'anic anthropology possesses several characteristics, namely reflexivity, intentionality, moral discernment, responsibility, and relationality.⁷⁸ Reflexivity refers to the human capacity to recognize one's own condition and limitations; intentionality refers to the capacity to direct actions toward specific goals; moral discernment refers to the capacity to distinguish and weigh values; responsibility refers to the willingness to take accountability for one's decisions; and relationality refers to the fact that human actions are always situated within a relationship with God, fellow human beings, and one's environment. These characteristics demonstrate that Qur'anic agency is simultaneously cognitive, moral, spiritual, and social.⁷⁹

This framework becomes increasingly relevant as humans interact with artificial intelligence and algorithmic systems. AI can expand human cognitive capacity, but at the same time has the potential to drive cognitive delegation, automation bias, and algorithmic dependence.⁸⁰ Under these circumstances, the primary threat to agencies is not merely the use of AI, but rather the loss of humans' ability to maintain their role as the agents who direct, evaluate, and take responsibility for the use of technology. Therefore, the challenge for higher education is not to choose between accepting or rejecting AI, but to prepare students who are capable of using AI without relinquishing the role of moral judgment and decision-making to AI.

On the other hand, this multidimensional framework has several implications for issues surrounding AI:

- (a) AI should be understood as a tool that enhances human capacity, not as a substitute for humans as moral agents. Cognitive delegation is acceptable as long as humans continue to understand the process, review the results, and retain the authority to make corrections.
- (b) Second, human oversight must be substantive, not merely formal. The humans involved in the decision-making process must have the knowledge, time, authority, and protection to reject AI recommendations⁸¹

⁷⁸ Ali AltafMian, "Agents of Grace: Ethical Agency between Ghazālī and the Anthropology of Islam," *American Journal of Islam and Society* 39, no. 1-2 (2022), <https://doi.org/https://doi.org/10.35632/ajis.v39i1-2.2951>.

⁷⁹ Vidūnaitė, "The Agency in Islam or (and) Human Rights?"

⁸⁰ Lev Tankelevitch dkk., "The Metacognitive Demands and Opportunities of Generative AI," *Proceedings of the CHI Conference on Human Factors in Computing Systems*, 11 Mei 2024, 1-24, <https://doi.org/10.1145/3613904.3642902>.

⁸¹ Sahlawati Binti Abu Bakar dkk., "Reconstructing Artificial Intelligence Ethics through Qur'anic Values of Ihsan and Amanah Using Thematic Exegesis," *QURANICA: International Journal of Quranic Research* (Malaysia), 2025, 430-49.

- (c) AI systems must be designed with respect for human dignity. Transparency, privacy, non-discrimination, and the right to object are not merely legal requirements, but consequences of the concept of Banī Ādam⁸²
- (d) AI education must include moral and spiritual literacy. Users need to understand not only how to use AI, but also the limits of its use, its social consequences, and the responsibilities that remain with humans
- (e) AI governance must be guided by a commitment to integrity and the common good. This principle requires that technological development be guided not only by efficiency, profit, or competition, but also by fairness, the protection of vulnerable groups, and sustainability.

Therefore, the main issue regarding AI is not whether machines can think like humans, but whether humans will still be able to think, make choices, and act responsibly as human beings. According to Qur'anic anthropology, AI can expand human capabilities, but it must not replace humans as moral agents, 'abd, and khalifah on earth⁸³

Reconstructing Human Agency from Qur'anic Anthropology

Based on Qur'anic anthropology, human agency can be reconstructed as a multidimensional capacity that encompasses (1) Aql—the capacity for reflective thinking and distinguishing right from wrong, (2) Qalb—the capacity for moral reflection, (3) Rūḥ—the transcendent capacity, (4) Nafs—the capacity for desire and self-control, (5) Fiṭrah—the capacity for orientation toward goodness. These capacities demonstrate that human agency is integrative in nature. Humans do not act solely through reason, but through a synthesis of knowledge, moral consciousness, spirituality, self-control, and an orientation toward goodness.

'Aql reflects the human ability to understand cause-and-effect relationships, distinguish between right and wrong, and assess the consequences of actions. In interactions with AI, 'aql requires humans not to passively accept algorithmic outputs. Humans must verify the source, recognize potential errors, and consider the relevance of the answer to the context.⁸⁴

In Qur'anic anthropology, the qalb is not merely an emotional organ, but the center of consciousness, understanding, and inner orientation. The *qalb* enables humans to consider the impact of their actions on others, feel compassion, and direct their knowledge toward the greater good. AI can simulate the language of empathy, but such simulation is not synonymous with moral consciousness. Therefore, decisions in the fields of health, education, justice, and religion must not be based solely on algorithmic efficiency. Such decisions must involve human consideration of vulnerability, compassion, proportionality, and dignity.⁸⁵

⁸² Melanie Mitchell, *Artificial Intelligence: A Guide for Thinking Humans* (New York: Farrar, Straus and Giroux, 2019).

⁸³ Muhammad Taufik dkk., *Artificial Intelligence in the Qur'anic Perspective: Epistemology, Human Responsibility, and Ethical Governance*, 1, no. 2 (2025): 67–80.

⁸⁴ al-Alusi Shihabuddin, *Ruh al-Ma'ani* (Beirut: Daar al-Kitab al-Ilmiyyah, 1415), 2:50.

⁸⁵ al-Alusi Shihabuddin, *Ruh al-Ma'ani* (Beirut: Daar al-Kitab al-Ilmiyyah, 1415), 1:401.

Rūḥ signifies the spiritual dimension of humanity. In the context of AI, the *rūḥ* serves as the basis for rejecting technological absolutism the view that all human problems can be solved through technology. AI can expand human capabilities, but it cannot determine the ultimate purpose of life, the meaning of suffering, the value of sacrifice, or human moral obligations.

Nafs reveals the dimensions of human desires, drives, ambitions, and tendencies. AI can amplify the capacity of the *nafs* through a culture of speed, consumption, influence, and control. Recommendation systems, personalization, and behavioral predictions can be used to encourage people to keep buying, working, reacting, and seeking recognition. Therefore, human agency requires self-control.⁸⁶

refers to humanity's innate inclination toward truth, goodness, and the recognition of God. In the context of AI, fiṭrah serves as a normative foundation for assessing whether an innovation enhances or undermines human life.

This multidimensional framework has several implications for AI issues. First, AI must be understood as a tool to enhance human capacity, not as a substitute for humans as moral agents. Cognitive delegation is acceptable as long as humans continue to understand the process, review the results, and have the authority to correct them. Second, human oversight must be substantive, not merely formal. Humans involved in the decision-making process must possess the knowledge, time, authority, and protection to reject AI recommendations. Third, AI systems must be designed with human dignity in mind. Transparency, privacy, non-discrimination, and the right to object are not merely legal requirements but consequences of the concept of Banī Ādam. Fourth, AI education must include moral and spiritual literacy. Users need to understand not only how to use AI, but also the limits of its use, its social consequences,⁸⁷ and the responsibilities that remain with humans. Fifth, AI governance must be oriented toward trust and the common good. This principle demands that technological development not be driven solely by efficiency, profit, or competition, but also by justice, the protection of vulnerable groups, and sustainability.

CONCLUSION

This study shows that the development of artificial intelligence raises not only technological issues but also anthropological questions regarding the position and responsibilities of humans as agents. Qur'anic anthropology views humans as multidimensional beings. *Insān* signifies rational and moral capacity; *bashar* emphasizes the body and its limitations; *al-nās* signifies social life; *Banī Ādam* affirms dignity; *al-ins* signifies spiritual orientation; *al-mar'* emphasizes individual responsibility; *'abd* signifies devotion to Allah; and *khalīfah* affirms the trust to manage life.

This framework provides a crucial response to the shifting nature of human agency in the AI era. Humans do not lose their uniqueness simply because AI can mimic some cognitive functions. Human uniqueness lies in the integration of reason, the body, social relations, dignity, spiritual orientation, intention, responsibility, and

⁸⁶ Ibn Ashur, *al-Tahrir wa al-Tanwir* (Tunisia: Daar al-Tunisiyah Linnasyri, 1983), 1:484.

⁸⁷ Basri Mahmud dkk., "Qur'anic Philanthropy as Social Ethics: A Study of Ṣadaqah in the Qur'an," *ZAD Al-Mufasssir* 8, no. 1 (Juni 2026): 148–78, <https://doi.org/10.55759/zam.v8i1.378>.

the trust placed in them. Therefore, the central issue regarding AI is not whether machines can think like humans, but whether humans remain capable of thinking, making choices, and taking responsibility as human beings. Based on Qur'anic anthropology, AI can expand human capabilities, but it must not replace humans as moral agents, 'abd, and khalīfah on earth.

The reconstruction of human agency based on Qur'anic anthropology affirms that AI can serve as a means to expand human capacities, but it does not replace humans as moral agents. Human agency encompasses the ability to think and evaluate reflectively, consider moral consequences, exercise self-control, possess a spiritual orientation, and take responsibility for one's actions. Thus, the delegation of certain cognitive activities to AI should not lead to a relinquishment of human responsibility. Humans still have an obligation to review, evaluate, guide, and correct the output of algorithmic systems

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