

Artificial Intelligence in the Era of Society 5.0: Compromising Technological Innovation Through the *Wasathiyah* Approach within the Framework of Islamic Law

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Abstract

This research aims to investigate the legality of using ChatGPT in education from the perspective of the Muslim community, focusing on ethics, Islamic law, and Islamic values. Since the emergence of Artificial Intelligence (AI) in the early 2020s, public debates on AI have generated both support and criticism. Western scholars such as Kelly Ann Allen, Joseph A. Crawford, and Ricky Acanto argue that AI significantly contributes to enhancing learning, personalizing instruction, and managing resources. However, concerns have arisen regarding the negative impacts of AI, such as cheating and plagiarism. Islam, as a timelessly relevant religion, offers wise solutions to these issues. This empirical study employs a literature review approach using the Systematic Quantitative Literature Review method to map the dynamics of the AI ChatGPT discussion among scholars. This study adheres to Miles and Huberman's three stages of data analysis: data display, reduction, and conclusion. The research findings indicate that internalizing the values of *Wasathiyah* is crucial for developing a broad perspective on societal acceptance of AI ChatGPTs. Religious moderation emphasizes that Islam does not reject AI, but rather emphasizes the importance of mitigating its negative effects. With proportional

policies, AI is expected to collaborate with humans to accelerate civilization forward.

Keywords: Artificial intelligence; Islamic law; plagiarism; *wasathiyah*; culture

Introduction

In the mid-20th century, starting in the 1950s, renowned scientists such as Alan Turing and John McCarthy conceptualized the basic principles of Artificial Intelligence through a mechanism of scientific research. Since the birth of these concepts, over the following decades, technological advancements and research have further enriched the field¹, reaching its pinnacle in the 2010s with breakthroughs in deep learning. In 2018, OpenAI introduced the GPT -2 (Generative Pre-trained Transformer 2) model, a large language model that astonished the world with its ability to generate highly realistic texts. The success of GPT -2 led to the creation of GPT -3 in 2020, which became one of the largest and most sophisticated models with 175 billion parameters. GPT -3 ushered in a new era in artificial intelligence, marking the beginning of specialized language-based applications, including ChatGPT. Built upon the foundation of GPT -3, ChatGPT leverages the model's capabilities to create highly natural conversational interfaces. While specific data about the development of ChatGPT is not as extensive as that of GPT -3, its success in various contexts and applications, including education and customer service, positions it as a pioneer in the new generation of language-based *AI* applications.

The international debut of the AI innovation ChatGPT has elicited a variety of reactions from proponents and critics². Many scientists believe that using *AI* in education is a critical step toward harnessing technological innovation for human activities. In an empirical study, Josiah Koh and Michael Crowling highlight that *AI* can be considered a transformative force, bringing positive changes to the learning experience for teachers and students³. This sentiment is echoed by Agung Rinaldy Malik, an observer whose research involved 245 students from 25 universities in Indonesia's East and Central provinces. His findings indicate a positive acceptance among students regarding

¹ Tonya A Schneidereith and Joseph Thibault, "The Basics of Artificial Intelligence in Nursing: Fundamentals and Recommendations for Educators," *Journal of Nursing Education* 62, no. 12 (2023): 716 – 720.

² Joseph Crawford, Michael Cowling, and Kelly-Ann Allen, "Leadership Is Needed for Ethical ChatGPT: Character, Assessment, and Learning Using Artificial Intelligence (AI)," *Journal of University Teaching and Learning Practice* 20, no. 3 (2023).

³ Josiah Koh et al., "The Human Teacher, the AI Teacher and the AIed-Teacher Relationship," *Journal of Higher Education Theory and Practice* 23, no. 17 (2023): 200 – 212.

the presence of *AI* in enhancing writing skills and academic integrity⁴. A comparable study conducted by Cereneo Santiago, a researcher from Cavite State University, Indang, Philippines, involving 327 respondents from various higher education institutions in the Philippines, proved that *AI* is recognized for its benefits in the research writing process, from literature review to data analysis, improving efficiency and providing more time for critical thinking⁵. It is acknowledged that the presence of *AI* innovation, both in Indonesia and globally, significantly contributes to the field of education and extends to other areas such as health, culture, and financial analysis⁶.

With the rising popularity of *AI* among academics receiving widespread acclaim, there are also concerns voiced by education practitioners about the potential negative consequences, including the risk of misuse, the emergence of hacking affecting the originality of students' work, an increase in plagiarism cases, and the breakdown of personal relationships between teachers and students due to non-original work⁷. Plagiarism is typically considered intellectual misconduct because it involves the unauthorized use of words or ideas from their originators⁸. As a result, plagiarism is considered a form of theft because it involves taking something belonging to someone else without their permission or illegally. If theft is usually associated with taking physical property, the work that becomes the object of plagiarism can also be regarded as a form of intellectual property that should be respected and protected⁹. However, the prevalent phenomenon of plagiarism cases in universities or other institutions indicates that society has not fully grasped that plagiarism is prohibited.

Plagiarism happens not only around the world, but also in Indonesia. For instance, the plagiarism case involving Anggito Abimanyu, the former Director General of Hajj and Umrah at the Ministry of Religious Affairs, shocked both the academic community and society. As Director General of Hajj

⁴ Agung Rinaldy Malik et al., "Exploring Artificial Intelligence in Academic Essay: Higher Education Student's Perspective," *International Journal of Educational Research Open* 5 (2023).

⁵ Cereneo S Santiago et al., "Utilization of Writing Assistance Tools in Research in Selected Higher Learning Institutions in the Philippines: A Text Mining Analysis," *International Journal of Learning, Teaching and Educational Research* 20, no. 11 (2023): 259 – 284.

⁶ Wilson Tam et al., "Nursing Education in the Age of Artificial Intelligence Powered Chatbots (AI-Chatbots): Are We Ready Yet?," *Nurse Education Today* 129 (2023); Da Yan, "Impact of ChatGPT on Learners in a L2 Writing Practicum: An Exploratory Investigation," *Education and Information Technologies* 28, no. 11 (2023): 13943 – 13967.

⁷ Violeta Cebrián-Robles et al., "Impact of Digital Contexts in the Training of University Education Students," *Education Sciences* 13, no. 9 (2023); Adeeb M Jarrah, Yousef Wardat, and Patricia Fidalgo, "Using ChatGPT in Academic Writing Is (Not) a Form of Plagiarism: What Does the Literature Say?," *Online Journal of Communication and Media Technologies* 13, no. 4 (2023).

⁸ Irwan Akib, "Fenomena Plagiarisme Mahasiswa," *Equilibrium: Jurnal Pendidikan* 4, no. 1 (2016).

⁹ Ety Indriati, *Strategi Hindari Plagiarisme* (Gramedia Pustaka Utama, 2016).

and Umrah at the Ministry of Religious Affairs, he was accused of plagiarism in his article "Gagasan Asuransi Bencana" ("Ideas on Disaster Insurance"), which bore striking similarities to Hotbonar Sinaga and Munawar Kasan's article "Menggagas Asuransi Bencana" ("Proposing Disaster Insurance")¹⁰. In Indonesia, cases of plagiarism often involve academics in the university context. A series of incidents shows that perpetrators of plagiarism come from educated circles who should be familiar with the law. Although the government has imposed sanctions, it appears that these have not been sufficient to deter plagiarists. The government even gives a gradual threat of sanctions to catch plagiarists, as explained in Article 12 paragraph 1 of Minister of National Education Regulation No. 17 of 2010 concerning the Prevention and Eradication of Plagiarism in Higher Education. Sanctions for students proven to have committed plagiarism, as stipulated in Article 10 paragraph (4), include warnings, written warnings, suspension of student rights, cancellation of course grades, honorable dismissal from student status, dishonorable dismissal from student status, or revocation of diplomas for graduates. These sanction threats apply if plagiarism occurs within the university. If plagiarism occurs outside of the university and involves copyright infringement, the applicable sanction is criminal law based on Law No. 19 of 2002 concerning copyright, with fines ranging from one million rupiahs or imprisonment for one month to five hundred million rupiahs or imprisonment for five years¹¹.

The principle of *Wasathiyah*¹² or moderation in Islam¹³, emphasizing balance¹⁴, and moderation can play a crucial role in bridging the gap between groups supporting and opposing the presence of AI ChatGPT. According to Yusuf Al-Qardhawi, a contemporary Muslim scholar, the concept of *Wasathiyah* teaches seeking a middle ground and balancing various opinions, thus creating a space for dialogue and better understanding between opposing groups¹⁵. By

¹⁰ Rachmad Faisal Harahap, "Ini Awal Mula Anggito 'Kepergok' Plagiat," *Okezone.Com*, 2014.

¹¹ Mirza Ayunda Pratiwi and Niki Aisya, "Fenomena Plagiarisme Akademik Di Era Digital," *Publishing Letters* 1, no. 2 (2021): 16–33.

¹² Alamul Huda, "Epistemologi Gerakan Liberalis, Fundamentalis, Dan Moderat Islam Di Era Modern," *De Jure: Jurnal Hukum dan Syar'iah* 2, no. 2 (2010): 178–194; Moh Dahlan, "Moderasi Hukum Islam Dalam Pemikiran Ahmad Hasyim Muzadi," *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 11, no. 2 (2016): 313–334.

¹³ Yusuf Hanafi et al., *Internalisasi Nilai-Nilai Moderasi Beragama Dalam Perkuliahan Pendidikan Agama Islam Pada Perguruan Tinggi Umum*, Delta Pijar Khatulistiwa, vol. 2, 2022; Yedi Purwanto et al., "Tasawwuf Moderation in Higher Education: Empirical Study of Al-Ghazālī's Tasawwuf Contribution to Intellectual Society," *Cogent Social Sciences* 9, no. 1 (2023), <https://doi.org/10.1080/23311886.2023.2192556>.

¹⁴ Yusuf Al-Qardhawi, *Fiqh Al-Wasathiyah Al-Islamiyyah Wa At-Tajdid Ma'alimu Wa Manaratu* (Cairo: Maktabah Wahbah, 2009); Yusuf Al-Qardhawi, *Kalimat Fi Al-Wasathiyah Al-Islamiyyah Wa Ma'alimuba* (Mesir Kairo: Cairo: Dar As-Syuruq, 2008).

¹⁵ Al-Qardhawi, *Fiqh Al-Wasathiyah Al-Islamiyyah Wa At-Tajdid Ma'alimu Wa Manaratu*.

basing discussions on the presence of AI ChatGPT on the principles of *Wasathiyah*, society can collaborate to find solutions that accept the existence of this technology while considering Islamic values and ethics¹⁶. The *Wasathiyah* principle can also help to create balanced and just policies for using AI ChatGPT. Using the *Wasathiyah* approach¹⁷, stakeholders can reach agreements that reflect common interests while also addressing concerns raised by various groups. Applying *Wasathiyah* principles to discussions on AI ChatGPT can foster technological innovation while also respecting and preserving Islamic values and justice.

The majority of research conducted by scientists on ChatGPT still focuses on its impact on educational,¹⁸ social,¹⁹ and other aspects.²⁰ Some studies discuss practical efforts to utilize this technology, but research addressing the position of ChatGPT from a religious perspective and within the scope of Islamic law remains scarce. Therefore, we believe that the *Wasathiyah* approach can provide a comprehensive and balanced solution to the various issues related to the use of ChatGPT. This article aims to fill the gap in the literature by applying the principles of *Wasathiyah*, integrating theories of social balance and technology ethics to address the problems of using ChatGPT. Through this approach, it is hoped that a harmonious solution can be achieved between technological innovation and educational values. The *Wasathiyah* approach, which emphasizes balance and moderation, offers a potential solution to bridge the various challenges and opportunities faced in using AI ChatGPT in education. *Wasathiyah*, as a principle derived from Islamic teachings, emphasizes balance in various aspects of life, including decision-making and the use of technology.

¹⁶ Muhammad Irfan Helmy, Achmad Darajat Jumadil Kubro, and Muhamad Ali, "The Understanding of Islamic Moderation (Wasathiyah Al-Islam) and the Hadiths on Inter-Religious Relations in the Javanese Pesantrens," *Indonesian Journal of Islam and Muslim Societies* 11, no. 2 (2021): 377–401; Mohammad Hashim Kamali, *The Middle Path of Moderation in Islam: The Qur'anic Principle of Wasathiyah* (Oxford: Oxford University Press, 2015).

¹⁷ Ainol Yaqin, Moch. Cholid Wardi, and Achmad Mulyadi, "Actualization of Moderation in Reasoning at Ma'had Aly Salafiyah Syafi'iyah Sukorejo Situbondo and Its Influence on Istinbath of Islamic Law," *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 17, no. 2 (2022): 434–457.

¹⁸ Augustine Osamor et al., "Chatbots and AI in Education (AIED) Tools: The Good, the Bad, and the Ugly," *Journal of Applied Learning and Teaching* 6, no. 2 (2023): 332 – 345.

¹⁹ Crawford, Cowling, and Allen, "Leadership Is Needed for Ethical ChatGPT: Character, Assessment, and Learning Using Artificial Intelligence (AI)"; Sián Bayne and Petar Jandrić, "From Anthropocentric Humanism to Critical Posthumanism in Digital Education," *Knowledge Cultures* 5, no. 2 (2017): 197 – 216.

²⁰ Sasha Nikolic et al., "ChatGPT versus Engineering Education Assessment: A Multidisciplinary and Multi-Institutional Benchmarking and Analysis of This Generative Artificial Intelligence Tool to Investigate Assessment Integrity," *European Journal of Engineering Education* 48, no. 4 (2023): 559 – 614.

Therefore, the purpose of this article is to investigate and describe the phenomena of Artificial Intelligence and Plagiarism on a global scale, then analyze them from the perspective of Islamic law, particularly through the perspectives of prominent Islamic scholars. Through a normative approach and Islamic values, this paper aims to raise awareness about the importance of integrity and respecting the intellectual property rights of others in the context of technological advancements and easy access to information. The article explores efforts to prevent and combat plagiarism, in line with Islamic legal norms, to create legal and moral awareness in the predominantly Muslim society in Indonesia. The research questions arising from this objective are: How is the phenomenon of Artificial Intelligence and Plagiarism analyzed from the perspective of Islamic law? How can Islamic law be used to prevent and combat plagiarism in the context of technological development?

This study reviews the development of Artificial Intelligence (AI) in academia through the lens of Islamic studies, using a qualitative systematic literature review approach as outlined by Pickering. The systematic quantitative literature review method offers an objective framework that minimizes bias and is resource-efficient, making it suitable for studies with a limited number of documents. The research also includes field studies involving observations and semi-structured interviews with professors, education practitioners, and public officials to provide deeper insights. The literature review followed a rigorous procedure using keywords and search criteria recommended by Pickering and Byrne, with only peer-reviewed journal articles from the Scopus database between 2017 and 2024 included to ensure credibility. Initially, keywords such as "plagiarism" and "education" were used, resulting in 1,988 documents. This was refined to "plagiarism," "education," and "artificial," yielding 34 relevant documents for primary analysis. These documents were analyzed to understand how AI tools like ChatGPT are being utilized and discussed globally within academic settings.

Sketch Review of the Development of Artificial Intelligence Discussions Among Scholars

Discussions among education practitioners regarding ChatGPT encompass several aspects involving the benefits and challenges of using this technology in the context of learning.²¹ Education practitioners often discuss the potential of ChatGPT to enhance students' learning experiences by providing

²¹ Jason Hung and Jackson Chen, "The Benefits, Risks and Regulation of Using ChatGPT in Chinese Academia: A Content Analysis," *Social Sciences* 12, no. 7 (2023); Md Doulotuzzaman Xames and Jannatul Shefa, "ChatGPT for Research and Publication: Opportunities and Challenges," *Journal of Applied Learning and Teaching* 6, no. 1 (2023): 390 – 395, <https://www.scopus.com/inward/record.uri?eid=2-s2.0-851161176625&doi=10.37074%2Fjalt.2023.6.1.20&partnerID=40&md5=4635c7febffb40fd472fdf0afcb88d6c>.

intelligent virtual assistants that can respond to questions, assist in understanding concepts, and even create customized learning materials.²² The presence of ChatGPT can also help overcome language barriers, facilitate interpersonal learning, and provide individual support to students. However, along with its benefits, there is also serious discussion related to the challenges and ethical considerations in using ChatGPT in education. Pedagogical practitioners consider concerns about excessive automation in learning, the potential for bias tendencies in language models, and the need to balance human interaction and technology. Ethical questions such as student data privacy, information security, and the long-term impact of using such technology are also serious concerns.

Additionally, educators may discuss the best ways to integrate ChatGPT into existing curricula and teaching methods. How this technology can support, rather than replace, the role of teachers and how to effectively engage students in using ChatGPT are also important discussion topics. These discussions reflect the complexity of the dynamics between technological advancements, educational needs, and ethical responsibilities in providing students effective and safe learning experiences. To make it easier to map discussions among educational scientists and international observers regarding the use of ChatGPT, we created a flow as shown from figure 1:

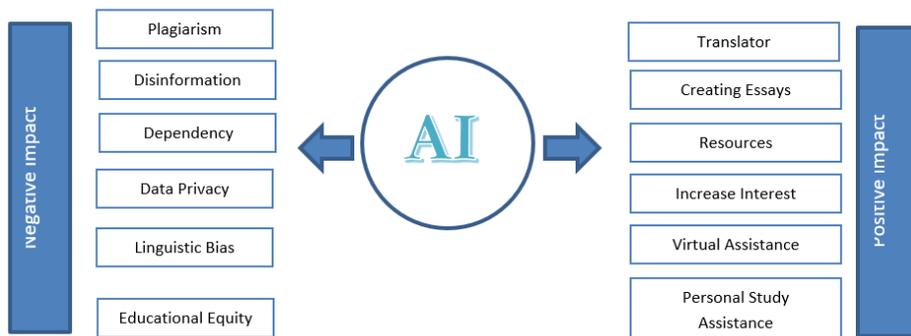


Figure 1. Flow diagram of the positive and negative impacts of the presence of AI

From the author's perspective, ChatGPT, as a language-based artificial intelligence technology, holds significant potential for positive educational benefits. Firstly, ChatGPT can function as a virtual assistant, aiding students in understanding learning concepts by providing easily comprehensible

²² Mohammadreza Farrokhnia et al., "A SWOT Analysis of ChatGPT: Implications for Educational Practice and Research," *Innovations in Education and Teaching International* (2023).

explanations and instant responses to students' queries.²³ Secondly, using ChatGPT in learning can offer quick and easy access to information, facilitate independent learning processes, and reduce barriers to accessing educational resources. Thirdly, in terms of inclusivity, ChatGPT can be programmed to provide targeted support to students with special educational needs, allowing for the implementation of a more differentiated learning model.

However, along with its positive benefits, ChatGPT in education also raises the potential for negative impacts. Firstly, excessive reliance on ChatGPT for learning can diminish students' ability to develop critical and analytical thinking skills independently, as they might become overly dependent on solutions provided by the algorithm. Secondly, there is a risk that the use of ChatGPT can create a knowledge gap between students who have access and the ability to use such technology and those who do not, leading to educational inequalities. Thirdly, ethical and privacy issues must be considered, especially if ChatGPT is used to interact with students' data, requiring clear privacy policies and protective measures. Overall, while optimizing its potential positive benefits, ChatGPT in education should also be balanced with ethical considerations, privacy concerns, and the potential impact on students' learning skills.

Plagiarism in Islamic Law Review: An Exploration from the Eyes of Classical and Contemporary Scholars

Plagiarism is defined as taking a portion or all of someone else's work, either by quoting or rewriting it, and claiming it as one's own.²⁴ According to his definition, plagiarism is considered unethical behavior and can even be classified as an intellectual crime, where the perpetrator appropriates and acknowledges the work of others.²⁵ Intellectual crime arises from seizing and stealing ideas, rights, thoughts, or the work of others, making plagiarism something perceived as threatening in various fields including academia and business. This definition also emphasizes that the work in question is not limited to written works alone. Knowledge, art, literature, sports, and other disciplines can all be incorporated into creation or works. Therefore, plagiarism can occur not only in the context of scholarly work, but also in other aspects that have become works in general, as explained in regulations stating that works encompass various forms such as

²³ Ayodele Morocco-Clarke, Fadila Abubakar Sodangi, and Fatima Momodu, "The Implications and Effects of ChatGPT on Academic Scholarship and Authorship: A Death Knell for Original Academic Publications?," *Information and Communications Technology Law* (2023).

²⁴ K S Savitha and C Krishnamurthy, "Awareness of Plagiarism Among Research Scholars of Karnatak University, Dharwad: A Study," *Library Philosophy and Practice* 2020 (2020): 1 – 13.

²⁵ Panya Luksanapruksa and Paul W Millhouse, "Guidelines on What Constitutes Plagiarism and Electronic Tools to Detect It," *Clinical Spine Surgery* 29, no. 3 (2016): 119 – 120.

musical compositions, computer software, photography, paintings, sketches, sculptures, and similar scientific works.

It is critical to remember that using someone else's rights without permission is not acceptable because Copyright is considered the owner's property. This principle aligns with Islamic teachings, which advocate always respecting the property rights of others and valuing someone's hard work, as stated in verse 29 of Surah An-Nisa' in the Quran. This explanation leads to the conclusion that copying violates Copyright because those rights cannot be used, distributed, or exploited by anyone other than the creator.²⁶ When someone other than the creator takes a portion or the entirety of that creation, whether for personal gain or to disseminate to others, it is considered a copyright violation. Islam, a religion known as a mercy to the entire universe, presents laws that are perfect, flexible, dynamic, and suitable for every time and place.²⁷ This makes Islamic law acceptable at anytime, anywhere.²⁸ The perfection of Islamic teachings opens the door to solving all aspects of life through Islamic law, including the issue of plagiarism.

Since plagiarism did not exist in the past, the term "plagiarism" does not appear in Islamic law. However, the essence of plagiarism can be found in the main sources of Islamic law, namely the Quran and Hadith. "And do not diminish to people their due and do not commit abuse on the earth, spreading corruption." The phrase "وَلَا تُفْسِدُوا النَّحْسَ" is understood by Imam Al-Alusi as a prohibition against causing harm to others, especially concerning their rights involving dirhams and dinars. In a deeper understanding, dinars and dirhams are considered forms of wealth that must be protected in Islam, as one of the objectives of Sharia (*Maqasid Shariah*) is to preserve wealth (*Hifdzul Mal*). In addition to preserving wealth (*Hifdzul Al Mal*), there are four other aspects included in Maqasid Al Shariah, namely preserving religion (*Hifdzul Al Din*), preserving life (*Hifdzul an Nafs*), preserving intellect (*Hifdzul Al Aql*), and preserving lineage (*Hifdzul Al Nasl*). As there are five aspects, Maqasid Sharia is also known as *Kulliyat Al Khams*.

To avoid causing harm to others' wealth, the Prophet provided legal guidance through his statement, "Know that it is not lawful for anyone to take even a little of his brother's wealth without his willingness." This hadith guides that the transfer of rights or wealth cannot be done without the owner's consent. In this context, approval can be expressed by obtaining permission from the rights owner or by mentioning the rights owner as the source of the ideas being used. Thus, individuals can avoid accusations of plagiarism. The

²⁶ Ibnu Katsir, *Tafsir Al-Qur'an Al-Adzim* (Cairo: Dar al-Atsar, 2009).

²⁷ Yusuf Al-Qardhawi, *Syar'atu Al-Islamiyyah Shalihatun Lil Tathbiq Fi Kulli Zaman Wa Makan* (Mesir Kairo: Dar As-Shahwah Lil Nasyr Wa Tauji', 1993).

²⁸ Ibid.

term "wealth" in the hadith is further explained by the majority of *fuqaha*, interpreting it as everything with value, and someone who damages it is obligated to compensate for it. Something of value can include rights, works, knowledge, ideas, or thoughts. All of these falls under "mal" or wealth, even if they are intangible. Scholars from various schools of thought also agree that rights and benefits are considered part of wealth, except for Hanafi scholars who include them in the ownership category.

In the controversy over plagiarism, not only does the theft of others' rights occur, but there is also deceit and fraud. Such behaviour is considered a bad character that Islam prohibits because, besides harming oneself, it undoubtedly harms others. Deception in plagiarism occurs when someone fails to mention the source, while acknowledging someone else's ideas, expressions, and works without giving credit constitutes a form of deception and theft. By doing this, an individual deceives oneself and others by claiming that the work is their own, and they steal the moral and economic rights associated with it. In all situations, Islam encourages its followers to avoid falsehood and lead a life that is honest and true. Prophet Muhammad Saw taught through his hadith: "Always be honest because honesty leads to goodness, and goodness will guide someone to Paradise."

This hadith provides an understanding that intellectual honesty is a value that must be upheld because it brings positive impacts. Conversely, plagiarism is considered a negative behaviour that should be avoided because it can cause harm, and causing harm in Islam is considered a prohibited act. Prophet Muhammad S.A.W. stated, "Do not cause harm to others, and do not retaliate harm with harm." This principle explains that a person cannot cause harm or *madharat* to others, whether related to life, honor, or wealth. Because it is considered harmful, such actions will undoubtedly harm others. Therefore, actions that can cause harm must be eliminated to protect someone's safety. This principle aligns with the fiqh rule those states: "Harm or loss must be eliminated." Abdul Karim Zaidan explained that harm or loss is a form of injustice prohibited by *Sharia*. This indicates that plagiarism cannot be sanctioned because it is considered an injustice that violates the rights of others, and thus is prohibited under *Sharia*.

As previously stated, plagiarism, whether in the form of *ghasab* or theft, is an action that is contrary to the goals of establishing *Sharia*²⁹(*Maqhasid Al Syariat*), particularly in the context of asset preservation (*Hifdz Al Mal*). As a result, rights, works, ideas, or other elements must be protected in order to

²⁹ Reza Octavia Kusumaningtyas et al., "Reduction of Digitalization Policy in Indonesian MSMEs and Implications for Sharia Economic Development," *JURIS (Jurnal Ilmiah Syariat)* 21, no. 2 (2022): 157–170.

achieve the Sharia's objectives, namely preserving property. Wahbah Al Zuhaili expressed his views as follows:

"Based on authorship rights protected by sharia (Islamic law), reprinting or copying books (without valid permission) is considered a violation or crime against the author's rights; with the meaning that this action is considered a disobedience which results in a sin according to the sharia view, and is an act of theft which requires payment of compensation for the author's rights to a manuscript that was printed in violation and unfairly, and causes moral loss to the author."

From this explanation, it can be concluded that authorship rights are protected by sharia law. Therefore, if someone plagiarizes or takes words, sentences, or even the entire work of another person and claims it as his own, this is considered a violation of Islamic law. The same thing applies if what is faked is a right or a work, all considered violations of the law that cause sin. Therefore, plagiarists must be responsible for compensating other people's losses, morally and materially. Wahbah Al Zuhaili's opinion was strengthened by a statement from the Egyptian Fatwa Institution, *Darul Ifta Al-Misbriyyah*, which revealed that:

"Copyright for writings and creative works is protected according to sharia. The owner has the right to utilize these works. No one is allowed to act tyrannically against their rights. Based on this view, the act of plagiarizing intellectual property rights and registered trademark rights, by admitting the work in public, is considered an act that is prohibited according to sharia. This case falls under the prohibition of lying, forgery and embezzlement. In this case, there is the practice of ignoring other people's rights and the practice of taking other people's property illegally".

The two explanations above affirm that plagiarism is prohibited in *Sharia* because it causes harm to others in the form of rights violations, theft of easily replicable works, presenting others' ideas, and similar actions. Therefore, MUI, through its fatwa, has declared that "copyright is a right that must be protected, and all forms of piracy and copyright violations are considered injustice and prohibited" (Fatwa Commission of the Indonesian Ulama Council (MUI). Fathi Al-Duraini, in his analysis of Copyright, also concludes that reprinting or copying without permission is an act of infringement and injustice against the rights of creators. Typically, perpetrators of plagiarism like that evade responsibility. Therefore, Muslims are expected to be good protectors of these rights. Ultimately, every individual should respect the work of others and avoid plagiarism. Efforts to do so include seeking permission or accurately citing sources. Considering that every work involves effort, time, and costs, demonstrating appreciation and protection for such work is a fitting and commendable action.

Scientific theft or plagiarism is an act prohibited in Islam, as evidenced by various Qur'anic and Sunnah passages, as well as the *Salaf* scholars' understanding. In the Quran, Allah Ta'ala says: "Do not think those who rejoice

for what they have done and love to be praised for what they did not do will be in a safe position from the punishment, and for them is a painful punishment" (QS. Ali Imran: 188). This verse emphasizes that anyone who steals the works or words of others without giving due credit and then claims them as their own has committed a major sin. This act is considered a crime even if the person does not feel proud of their actions. Further explanations from scholars like Ibn Katsir³⁰, Tafsir Tabari³¹, and Shaykh Sa'di³² indicate that being praised for good deeds that one has not done is a form of falsehood and intellectual theft. Ibn Kathir stresses that false claims are acts of lying, while Tafsir Tabari and Shaykh Sa'di highlight the tendency of humans to enjoy praise for things they have not done as erroneous behaviour. The hadith from Abu Dharr RA also reinforces this prohibition. The Prophet Muhammad SAW said: "Whoever claims something that is not his is not one of us, and let him take his seat in Hellfire" (HR. Muslim). This hadith clearly shows that any false claim or attribution of others' works without right is an act that incurs severe punishment in Islam. Explanations from scholars like Ibn Hajar and Ibn Daqiq Al- 'Id affirm that all forms of false claims fall under this prohibition. Therefore, it is evident that in the perspective of Islam, scientific theft not only undermines academic and moral integrity, but is also considered a major sin that receives the threat of punishment in the afterlife. This underscores the importance of honesty and proper acknowledgment in every scientific and intellectual work.

Religious Moderation: Finding Common Ground in the Application of Artificial Intelligence in the Sharia Framework

Moderation is an important aspect of Islamic teachings that is often overlooked, with broad implications in various areas of concern in Islam³³. Muhammad Hashim Kamali, a Muslim professional and intellectual, observes that moderation is a virtue that helps build social harmony and balance in personal matters, family, society, and interhuman relationships in general³⁴. Furthermore, in our pluralistic society, the need for *wasatiyyah* (moderation) has become crucial, especially considering Samuel P. Huntington's Clash of Civilizations theory and the events of the September 11, 2001 terrorism. The Clash of Civilizations theory proposed by Samuel P. Huntington in 1993 his essay "The Clash of Civilizations" suggests that future global conflicts will occur between different civilizations, no longer driven by political ideologies or

³⁰ Katsir, *Tafsir Al-Qur'an Al-Adzim*.

³¹ Muhammad bin Jarir Ath-Thabari, *Tafsir Ath-Thabari Jami' Al-Bayan An Ta'wil Ay Al-Quran* (Beirut: Muassasah Ar-Risalah, 1994).

³² Abdurrahman bin Nashir bin Abdullah As-Sa'di, *Taysir Al-Karim Ar-Rahman Fi Tafsir Kalam Al-Mannan* (Beirut: Muassasah Ar-Risalah, 2000).

³³ Kamali, *The Middle Path of Moderation in Islam: The Qur'anic Principle of Wasatiyyah*.

³⁴ Ibid.

economic rivalries³⁵. Huntington argues that world civilizations, based on cultural, religious, and historical differences, will be the primary focus of geopolitical conflict³⁶. He believes that civilizations such as the Western, Islamic, Hindu, Sinic, Orthodox, and others will clash in their quest to preserve their identity and cultural values. According to the theory, conflicts do not only occur at the state level but also involve non-state actors such as ethnic groups, religions, and ideologies supporting a specific civilization. Huntington predicts conflicts between civilizations will be a major source of geopolitical tension in the post-Cold War era³⁷.

In Western media and political discourse, "moderation and moderate people" often refer specifically to calls and demands directed towards Muslims. However, similar calls targeting countries like Israel or the United States, even though their behaviors and policies often exceed the bounds of moderation, are rarely seen. For example, Israel often imposes disproportionate punishment on Palestinian civilians in response to minor provocations, and the United States has an excessive military presence with nearly a hundred military bases worldwide. Therefore, calls for moderation in such situations would lack significant meaning if only directed toward the victims of such behavior. It is essential to understand that *Wasatīyyah* and justice are closely interrelated, and moderation has little meaning in highly distorted situations. In the past two decades, Muslim scholars have advocated the idea of religious³⁸ moderation amid the increasing multidimensional conflicts in various regions triggered by extreme perspectives³⁹. The concept of *Wasathīyyah*, popularly known as religious moderation, is based on the principle of moderation, where in the religious narrative, this model is considered the best position, neither leaning extremely to the right nor the left⁴⁰. According to Muslim scholars, this idea is seen as capable of curbing the rise of religious intolerance cases, which often stem from excessive (extremist) perspectives.

³⁵ Samuel P Huntington, "The Clash of Civilizations?," *Foreign Affairs* 72, no. 3 (1993): 22–49.

³⁶ Ibid.

³⁷ Peter L. Berger and Samuel P. Huntington, *Many Globalizations: Cultural Diversity in the Contemporary World* (Oxford: Oxford University Press, 2002).

³⁸ Hamza Abed et al., "The Impact of Religiosity on the Malaysian Muslim Community's Attitude Towards the Practice of Cupping," *JURIS (Jurnal Ilmiah Syariah)* 22, no. 1 (2023): 145–158.

³⁹ Al-Qardhawi, *Fiqh Al-Wasathīyyah Al-Islāmīyyah Wa At-Tajdid Ma'ālimu Wa Manāratu*.

⁴⁰ Nuraan Davids, "Islam, Moderation, Radicalism, and Justly Balanced Communities," *Journal of Muslim Minority Affairs* 37, no. 3 (2017): 309–320, <https://doi.org/10.1080/13602004.2017.1384672>; Haslina Ibrahim, "The Principle of Wasatīyyah (Moderation) and the Social Concept of Islam: Countering Extremism in Religion," *Al-Itqan: Journal of Islamic Sciences and Comparative Studies*, no. 1 (2018): 39–48.

In the literature of contemporary scholars, such as Sheikh Ali Jum'ah, a Senior Scholar at Al-Azhar University in Egypt and former Mufti, commenting on the idea of moderation based on the best principles, balance, and justice represented in the Quran with the phrase *أنعم الله عليهم*, he questions the wisdom behind the use of this phrase and why Allah S.W.T. did not directly use the phrase *الأنبياء*. In his commentary, he states ⁴¹:

فمن هم الذين أنعم الله عليهم؟ هنا فائدة مهمة، تظهر في الترجمة، لأن المترجم غالبا ما يترجم المعنى الذي توصل إليه وفهمه، ثم نقارن نحن بين قرب فهمه أو بعده عن النص القرآني، وعلى كل حال فهذا مسلك جديد من مسالك إعجاز القرآن، فتري بعضهم يقول (صراط الذين أنعمت عليهم) أي صراط الأنبياء، لكن المولى سبحانه لم يقل: (صراط الأنبياء) لأن الأنبياء معصومون، والسياق يريد أن يربطك بكل أهل المعرفة بالله، ابتداء من الأنبياء وانتهاء بمن عرفناهم من الصالحين الذين خالطناهم، فرأينا فهم الشرع الشريف والسلوك الحنيف مجسدا، وحتى لا يستشكل بعضهم فيقول مثلا: الأنبياء يستجاب دعاؤهم حتما، فكيف يستجاب دعاؤنا ولسنا بأنبياء؟ فنقول له: قوله (الذين أنعمت عليهم) أوسع من ذلك، ومن إعجاز الكتاب: أنك لو وضعت أي كلمة أخرى موضعها لما أوصلت إلى المعنى المراد، لذلك لم يقل سبحانه: (الأنبياء) أو (الصالحين) أو (الشهداء) ولكن قال: (الذين أنعمت عليهم) فهي أوسع و أشمل

Sheikh Ali Jum'ah believes that the emphasis on the phrase "those whom Allah blesses" has a broader meaning than simply referring to the prophets. It includes everyone who knows Allah, including righteous individuals encountered in everyday life.⁴² This inclusive approach seeks to connect us with various figures and individuals who embody religious teachings and good behavior. Ali Jum'ah highlights the importance of observing the implementation of noble religious teachings and righteous behaviour in those blessed individuals. He also stresses that knowledge of Allah should be reflected in daily actions and behavior ⁴³. Therefore, it is not only theoretical knowledge that is important, but also the application of religious values in daily life. Ali Jum'ah affirms that the context and word choices in the verses of the Quran carry profound significance. Using phrases like "those who are blessed" allows for a broader interpretation and encourages readers to contemplate deeper meanings, thereby providing a richer and more inclusive dimension.

In his book "*Kalimat fi al-Wasathiyah al-Islamiyyah wa Ma'alimuha*," Yusuf al-Qardhawi explains the fundamental principles of the concept of *wasathiyah* (moderation) from the perspective of Islamic teachings. In his view, the concept of *wasathiyah* aligns with Islamic teachings, incorporating several key elements:

⁴¹ Ali Jum'ah, *An-Nibrās Fī Tafṣīr Al-Qurān Al-Karīm* (Kairo: Syirkah Al-Wābil Ash-Shayyib, 2009).

⁴² Fahrudin et al., "Ali Jum'ah Sufistic Thinking and Its Relevance on Islamic Education," *Lentera Pendidikan* 24, no. 2 (2021): 238–254.

⁴³ Ali Jum'ah, *Al-Bayān Limā Yasyghulu Al-Adzḥān* (Kairo: Dār Al-Muqātham, 2005); Ali Jum'ah, *At-Thariq Ilā Allah* (Mesir: al-Wābil as-Shayyib, 2008).

1) justice, 2) steadfastness, 3) goodness, 4) strength, and 5) a central point of unity. Furthermore, the concept of *wasathiyah* is implemented not only in a single aspect but encompasses other areas such as *aqidah* (creed),⁴⁴ *ibadah/shariah* (worship/law), *akhlaq* (morals), and social matters.⁴⁵ Developing a correct paradigm in accordance with *wasathiyah* necessitates several positive thoughts, including: 1) a comprehensive understanding of Islam, 2) making the Quran and Sunnah the main references, 3) adhering to divine values (*rabbaniyyah*), 4) placing the aspect of responsibility (*taklif*) in its proper place, 5) paying attention to the values of noble ethics (*akhlaqul karimah*), 6) the concept of renewal (*at-Tajdid*) and *ijtihad* should be carried out by experts and in appropriate contexts, 7) establishing the principle of ease in issuing fatwas, 8) adhering to a gradual process (*at-Tadarruj*), 9) spreading safety and peace, and 10) honoring intellect and the process of thinking.⁴⁶

In his work "*al-Wasathiyah min Khasaish Ummah al-Islam wa Abl Sunnah*," Muhammad bin Musa Alu Nasr elaborates on several key points: 1) Ahlus Sunnah wal Jama'ah positions itself as a moderate group, differing in creed from sects like al-Jabariyyah, al-Qadariyyah, Murjiah, Mu'tazilah, and Khawarij, 2) The tradition of the companions in addressing the dynamics of debates in the field of Islamic theology (Ilmu Kalam) is to position themselves in a middle ground, 3) Allah SWT has made the Muslim Ummah a *wasathan* (moderate) nation in all aspects of religion, and 4) Allah SWT commands Muslims to always adhere to the principle of moderation and wisdom in all aspects of life. Furthermore, according to Muhammad bin Musa Alu Nasr, Islam differs from Judaism in its positioning of the existence of Allah SWT. The Jews believe that Uzair is the son of God, and they accuse God of being tired in managing humanity, leading to the Sabbath being a day of rest. They also claim that God possesses nothing, implying that God is poor. Their extremist views are strongly condemned by Allah SWT, as implied in Surah *Al-Fatihah* in the Quran.⁴⁷

The approach of *wasathiyah*, or moderation in Islam,⁴⁸ as explained by Yusuf al-Qardhawi and Muhammad bin Musa Alu Nasr, can be applied to addressing the development of AI technology and platforms like ChatGPT. Al-

⁴⁴ Udin Supriadi et al., "Tourism and Crisis: Comparing the Impacts of COVID-19 and Natural Disasters on The Hajj and Umrah Industry," *International Journal of Religious Tourism and Pilgrimage* 10, no. iii (2022): 1–13.

⁴⁵ Fahrudin, Mohammad Rindu Fajar Islamy, and Muhamad Parhan, "Moderation of Tasawwuf Ali Jum'ah Egyptian Scholar: The Middle Way of Conflict Between Reformers and Traditionalists and Its Relevance to Sufi Culture in Indonesia," *Res Militaris* 12, no. 2 (2022): 1846–1861.

⁴⁶ Al-Qardhawi, *Kalimat Fi Al-Wasathiyah Al-Islamiyyah Wa Ma'alimuba*.

⁴⁷ Muhammad bin Mūsā Alū Nasr, *Al-Wasathiyah Min Khasaish Ummah Al-Islam Wa Ablu Sunnah* (Kairo: Dār at-Tauhīd wa as-Sunnah, 2005).

⁴⁸ Purwanto et al., "Tasawwuf Moderation in Higher Education: Empirical Study of Al-Ghazālī's Tasawwuf Contribution to Intellectual Society."

Qardhawi emphasizes the importance of justice, steadfastness, goodness, strength, and central unity within the concept of *wasathiyah*, as well as its application across various aspects such as creed (*aqidah*), worship (*ibadah*), morals (*akhlak*), and social matters. This approach demands a comprehensive understanding of Islam, making the Quran and Sunnah the main references, and considering ethical values and wisdom in every action. In the context of AI and ChatGPT, these principles can be translated into using technology in a fair and wise manner, ensuring that its benefits are experienced by all parties without harming or discriminating against anyone. Additionally, the concepts of renewal (*at-Tajdid*) and *ijtihad* carried out by experts indicate the need for innovation grounded in divine values (*rabbaniyyah*) and noble ethics (*akhlakul karimah*).⁴⁹ Muhammad bin Musa Alu Nasr adds that Muslims should always adhere to the principles of moderation and wisdom in all aspects of life, including in the use of technology.⁵⁰ Therefore, the *wasathiyah* approach guides Muslims to use AI and ChatGPT with responsibility, integrity, and beneficial purposes for the common good, while avoiding all forms of extremism and misuse of technology. This means engaging with AI and ChatGPT in a way that promotes justice, ethical standards, and collective well-being, ensuring that technological advancements contribute positively to society and reflect the balanced, moderate principles of Islam.

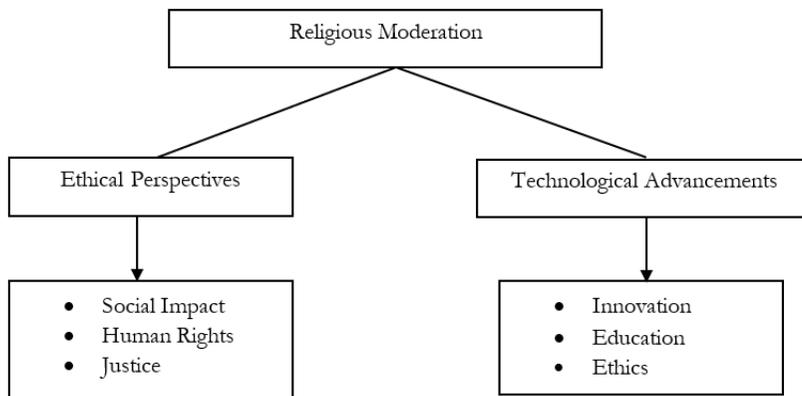


Figure 2. Integration of AI with religious moderation

Figure 2 shows how moderate education can bridge the presence of artificial intelligence (A.I.) such as ChatGPT in several ways: 1) Inclusivity and Tolerance: Moderate education values inclusivity and tolerance for diverse viewpoints and beliefs. The broad interpretation of "those who are blessed"

⁴⁹ Mohammad Rindu Fajar Islamy, "Spiritual Healing: A Study of Modern Sufi Reflexology Therapy in Indonesia," *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 12, no. 2 (2022): 187–208.

⁵⁰ Nasr, *Al-Wasathiyah Min Khasa'ish Ummah Al-Islam Wa Ahlu Sunnah*.

reflects this inclusive attitude. 2) Application of Religious Values: Moderate education encourages the application of religious values in daily life. Observing the application of religious teachings in the actions of those who are blessed emphasizes the importance of these values in the educational setting. 3) Understanding of Technology: Connecting religious texts with AI necessitates a knowledge of technology. Moderate education can help students and society understand how technology, such as ChatGPT, can be used constructively and in accordance with religious values. Understanding the relationship between religious values, sacred text interpretation, and moderate education allows us to create an environment in which AI can be wisely integrated while remaining consistent with society's respected values.

Religious moderation plays a crucial role in aligning technological advancements, especially the presence of artificial intelligence (A.I.), with religious values and principles. In the intellectual world, fundamental questions about integrating *AI* with religious moderation become important to ensure that technological progress not only aligns with religious norms but also contributes to the well-being of humanity. Artificial intelligence, as represented by systems like ChatGPT, promises significant contributions to the intellectual world. *AI* can enhance productivity, simplify complex tasks, and provide innovative solutions to various challenges. Therefore, questions about moderating the implementation of *AI* to align with religious values become crucial to explore. The complexity of each entity is the main challenge in finding a common ground between A.I. and religious moderation. While *AI* prioritizes logic and data-based intelligence, religious moderation often relies on values, ethics, and religious worldviews. Blending the two requires a careful and balanced approach so that technology can be directed in line with religious values without sacrificing innovation potential. Ethical perspectives in the context of artificial intelligence must encompass social impact, human rights, and justice considerations. Similarly, religious perspectives require considerations of the appropriateness of technology with religious teachings and moral values.

Finding common ground between *AI* and religious moderation involves various stakeholders' active engagement and dialogue. From religious communities and technology experts to policymakers, all parties need to be involved to ensure that *AI* developments in the intellectual world align with widely recognized religious principles and ethics. Balancing innovation and compliance with religious values is key in pursuing technological progress in line with religious moderation⁵¹. Forward-thinking should involve collaborative

⁵¹ Syaiful Arif, "Moderasi Beragama Dalam Diskursus Negara Islam: Pemikiran KH Abdurrahman Wahid," *Jurnal Bimas Islam* 13, no. 1 (2020): 73–104; Ahmad Dumyathi Bashori, "Konsep Moderat Yusuf Qardhawi: Tolak Ukur Moderasi Dan Pemahaman Terhadap Nash," *Dialog Jurnal Penelitian dan Kajian Keagamaan* 36, no. 1 (2013): 1–18; Mohamad Fahri and Ahmad Zainuri, "Moderasi Beragama Di Indonesia," *Intizar* 25, no. 2 (2019): 95–100.

efforts to create clear guidelines and regulations to guide the development of artificial intelligence, advancing the intellectual world without violating ethical and religious principles. Thus, integrating *AI* into the intellectual world can provide maximum benefits without sacrificing the values respected by various religious communities. *Wasatiyyah*, or moderation, works to mediate between proponents and opponents of ChatGPT's presence in the educational realm. Drawing inspiration from the Quran, the concept of "*wasatiyyah*" is deeply rooted in Islamic teachings, emphasizing the importance of balance and avoiding extremes. The Quranic verse 2:143 states, "And thus, we have made you a just community that you will be witnesses over the people, and the Messenger will be a witness over you." This verse underscores the role of the Muslim community in maintaining justice and balance. In the context of ChatGPT in education, adopting a moderate approach involves carefully weighing the benefits and potential drawbacks, ensuring that technological advancements align with ethical and educational values. This perspective encourages a nuanced understanding, fostering an environment where innovative tools like ChatGPT can enhance learning without compromising core principles. (Quran 2:143).

Conclusion

The study emphasizes the importance of Islamic values, specifically the principle of "*Wasathiyah*" (moderation), in the context of using AI ChatGPT in education. It emphasizes that Islam can provide a balanced approach to embracing AI technology, recognizing its potential benefits for educational advancement while warning about its negative consequences. By considering Islamic legal principles such as *maslahah* (public interest) and *mafsadah* (harm), the study suggests that technologies like ChatGPT should be evaluated for their consistency with ethical values. This involves ensuring that AI's use aligns with the broader moral and societal values cherished within the Islamic community. The involvement of education practitioners and religious leaders is deemed crucial to developing policies that support the ethical and effective integration of AI technology into the education system. However, the study is primarily theoretical and lacks empirical data or case studies demonstrating the practical application of these principles in real educational settings. It also does not account for the diversity within the Islamic community regarding the acceptance and interpretation of AI technology, which could affect the generalizability of its findings. Furthermore, the research focuses on AI's role in education, potentially overlooking its implications in other sectors such as healthcare, finance, and governance. Finally, the study does not fully address the rapid pace of technological advancements and the need for continuous reassessment of ethical frameworks to adapt to new challenges posed by evolving AI technologies.

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