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A Conceptual Framework of Islamic AI Ethics for Digital Citizenship Education: A Systematic Literature Review

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Abstract

Generative artificial intelligence (AI) creates educational challenges involving academic integrity, information reliability, privacy, fairness, and human agency. Although AI ethics and digital citizenship education receive increasing attention, their integration with Islamic ethics remains conceptually fragmented. This study synthesizes the literature to develop a conceptual framework of Islamic AI ethics for digital citizenship education. A systematic literature review used Dimensions searches for articles published during 2019–2026. The searches yielded 3,734 records, of which 1,201 were exported; deduplication retained 1,184 unique records. ASReviewLab prioritized 500 records for screening in Covidence. Following title, abstract, and full-text assessment, 58 studies were included in qualitative synthesis. Iterative thematic mapping connected ethical issues, digital competencies, Islamic values, and behavioral indicators while distinguishing explicit source findings from reviewer interpretations. Eight dimensions were identified: Academic Honesty, Critical Verification, Responsible AI Use, Respectful Digital Conduct, Safe Data Practice, Fairness and Justice, Human-Centered Learning, and Reflective and Independent Reasoning. Their normative anchors include Amanah, Sidq, Tabayyun, Mas'uliyyah, Adab, 'Adl, Maslahah, and the protection of dignity and intellect. D1–D2 form an epistemic foundation, D3–D6 govern operational ethics, and D7–D8 protect human agency. Five conceptual propositions describe relationships for future testing. The framework provides a basis for curriculum design and institutional guidance; expert assessment and psychometric testing are required before it can serve as a validated assessment instrument.

Keywords:

Islamic AI ethics; Digital citizenship education; Artificial intelligence; Systematic literature review

A. INTRODUCTION

Generative AI tools support learning, writing, and administrative efficiency but raise concerns about plagiarism, misinformation, bias, privacy, and dependence on automated reasoning (Abdussyukur et al., 2026; Barus et al., 2025; Haetami & Aghata, 2025). These concerns require ethical, pedagogical, and institutional responses (Ahmad Taha et al., 2025; Azkiya' et al., 2026; Shrestha, 2026). Digital citizenship consequently includes authentic authorship, critical evaluation, data stewardship, and human agency

alongside technical literacy and etiquette (Ismail et al., 2025; Murzaki, 2025; Qadhi et al., 2026; Sodangi & Isma'il, 2025; Zalisman, 2023).

Islamic education grounds these competencies in Amanah (trustworthiness), Sidq (truthfulness), Tabayyun (verification), Mas'uliyyah (accountability), Adab (respectful conduct), 'Adl (justice), and Maqasid al-Shariah. AI remains an auxiliary instrument (wasilah), with responsibility located in human users and conduct directed toward the protection of dignity and intellect (Ahmad Taha et al., 2025; Ali et al., 2025; Farid et al., 2025; Mukmin Hakim & Mat Jubri Shamsuddin, 2024; Sahu, 2026). Integration of these values into AI-mediated digital citizenship remains dispersed (Ibrohim et al., 2026).

Five gaps motivate the review: fragmented ethical constructs, dispersed Islamic normative grounding, weak integration between AI ethics and digital citizenship, insufficient articulation of learner agency, and limited translation of values into observable indicators (Al Zaidy, 2024; Amin, 2026; Caerlang, 2026; Muthmainah et al., 2026; Mutize et al., 2026; Syamsuddin & Al Asary, 2026). The study synthesizes 58 studies to develop an eight-dimension conceptual framework, map Islamic ethical foundations to digital competencies, and formulate five propositions for future empirical validation.

B. METHODS

A systematic literature review was conducted to develop a conceptual framework rather than estimate effect sizes or validate an instrument. Identification, screening, eligibility assessment, and reporting were guided by PRISMA 2020 (Page et al., 2021). Three research questions directed the synthesis: RQ1, which AI-related ethical issues and digital citizenship competencies appear in the literature; RQ2, how Islamic values are represented or mapped onto these issues; and RQ3, which dimensions and relationships can form an integrated framework.

Dimensions was searched in the Title and Abstract fields for articles published during 2019–2026. Five complementary queries combined the common AI clause ("artificial intelligence" OR "generative AI" OR ChatGPT) with the clauses in Table 1. Eligible studies addressed AI and substantive ethical or digital citizenship concerns in educational contexts, provided full text, and could contribute either explicit Islamic principles or general ethical constructs for interpretive mapping. No English-only restriction or requirement to use the term "Islamic AI ethics" was imposed.

Table 1. Dimensions search queries and exported records

Query	Additional clause combined with the common AI clause using AND	Search yield	Exported
A	("AI ethics" OR "ethical AI" OR "responsible AI") AND (education OR educational)	2,731	500*
B	("digital citizenship" OR "digital citizenship education")	176	176
C	("Islamic ethics" OR "Islamic ethical values" OR "Islamic perspective" OR "Islamic education" OR "Islamic religious education")	802	500*
D	("Islamic ethics" OR "Islamic ethical values" OR "Islamic perspective") AND ("digital citizenship" OR "digital citizenship education")	2	2
D–S	("Islamic ethics" OR "Islamic ethical values" OR "Islamic perspective" OR "Islamic values") AND ("digital citizenship" OR "digital citizenship education" OR "digital responsibility" OR "digital ethics" OR "responsible digital citizenship")	23	23
Total		3,734	1,201

Source: Authors' Dimensions search logs. *Export capped at 500 records for Queries A and C.

The aggregate search yield was 3,734 records; export restrictions allowed 1,201 records to be downloaded. Seventeen duplicates were removed using Dimensions Publication IDs, leaving 1,184 unique records. Because of the Covidence account limit, ASReviewLab v3.0.8 prioritized 500 records for formal screening. It supported relevance prioritization and did not replace manual eligibility decisions. Classifier settings and stopping rules were not retained in the search logs.

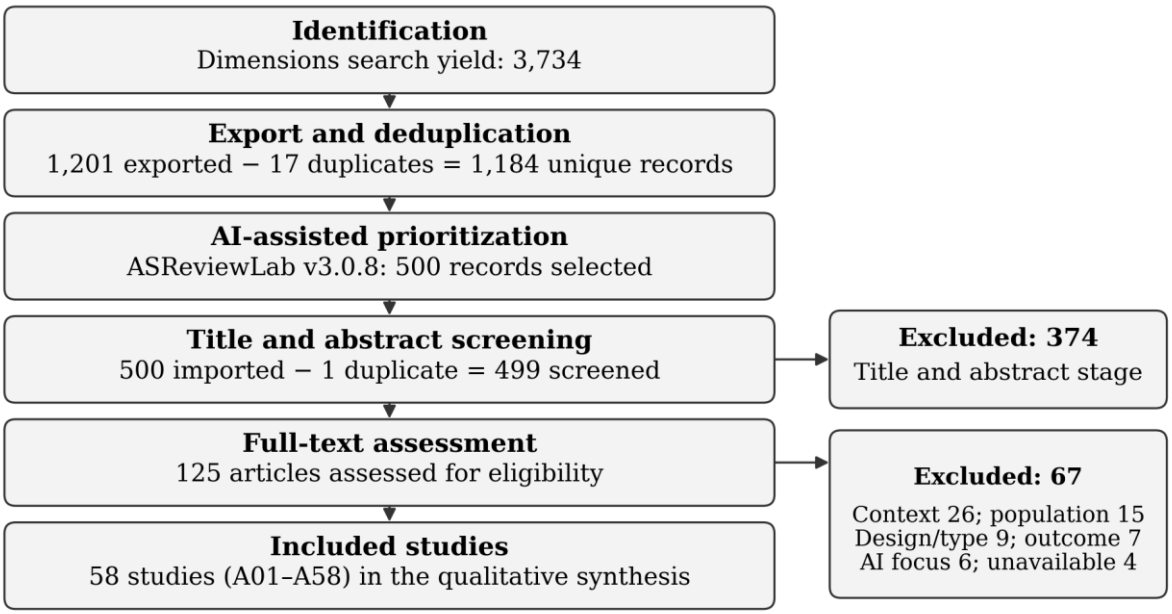


Figure 1. Study selection flow based on PRISMA 2020

Covidence removed one further duplicate, leaving 499 records. Two reviewers independently screened titles and abstracts and resolved disagreements by consensus. Screening excluded 374 records; full-text assessment of 125 articles excluded 67 for the reasons in Figure 1. The final corpus comprised 58 studies (A01–A58), with no ongoing or unclassified studies.

A structured 40-field schema captured study characteristics, ethical issues, competencies, values, and behavioral evidence. Three analytical levels were distinguished: findings explicitly reported by source authors, reviewer mappings between general ethics and Islamic foundations, and higher-order conceptual dimensions and propositions. No formal CASP or MMAT appraisal was applied; conceptual clarity, thematic saturation, and cross-study frequency informed the synthesis.

Iterative synthesis mapped ethical risks to competencies, linked competencies to Islamic values, and examined construct overlap. D3 concerns user accountability, D7 pedagogical purpose, and D8 cognitive autonomy. D2 addresses information verification, whereas D8 addresses independent judgment. D4 governs digital etiquette, whereas D5 governs privacy and data stewardship. These distinctions established the boundaries of D1–D8.

C. RESULT AND DISCUSSION

Table 2 summarizes the 58-study corpus. Indonesia was the most frequently identified setting (23 studies), followed by Malaysia (2) and a cross-country category (1); other contexts included Nigeria and Pakistan, the United Kingdom, and China. Sixteen conceptual or review papers reported no specific empirical setting. Technology labels included ChatGPT (15), broader generative AI (14), general AI (10), and writing assistants such as QuillBot; these labels may overlap.

Table 2. Characteristics of included studies (N = 58)

Attribute	Categories and distribution n (%)
Publication year	2026: 22 (37.9%); 2025: 12 (20.7%); 2024: 2 (3.4%); 2023: 3 (5.2%); unspecified/other: 19 (32.8%).
Research design	Qualitative: 19 (32.8%); quantitative: 9 (15.5%); review/synthesis: 9 (15.5%); conceptual: 5 (8.6%); mixed methods: 4 (6.9%); unspecified/other: 12 (20.7%).
Islamic ethical grounding	Explicit: 23 (39.7%); implicit/mapped: 29 (50.0%); context-only/unspecified: 6 (10.3%).
Digital citizenship relevance	Direct: 41 (70.7%); weak/indirect: 7 (12.1%); unspecified: 10 (17.2%).

Source: Authors' extraction and synthesis of A01–A58.

Five issue clusters answered RQ1: misconduct and authorship require disclosure and attribution; hallucinations and misinformation require source verification; cognitive dependence requires self-regulation and independent reasoning; privacy and algorithmic injustice require data protection and equitable access; and harmful digital content requires civility and restraint. These concerns align with literature on plagiarism, responsible academic literacy, assessment, and student ethics (Al Zaidy, 2024; Caerlang, 2026; Deep, 2026; Ismail et al., 2025; Mutize et al., 2026; Zalisman, 2023).

Normative mappings involved Amanah (26 studies), Sidq/Shidq (24), Tabayyun (17), Mas'uliyyah (17), 'Adl (11), Adab (5), Hifz al-'Ird (5), Hifz al-'Aql (4), Maslahah (3), and Tauhid/Maqasid (1–2). Counts overlap and include reviewer mapping, not explicit source terminology alone. Their roles extend from integrity and verification to accountability, fairness, respectful conduct, privacy, cognitive autonomy, and beneficial learning (Table 3).

Table 3. Dimensions, supporting evidence and observable indicators (N = 58)

ID	Dimension	n (%)	Islamic anchors	Definition and behavioral indicators
D1	Academic honesty	31 (53.4%)	Amanah; Sidq	Truthful authorship and disclosure. Identify AI tools and scope; retain authentic intellectual contribution; attribute sources and reject plagiarism or ghostwriting.
D2	Critical verification	20 (34.5%)	Tabayyun; Sidq	Evaluate AI claims, religious rulings and synthetic media. Check hallucinations and bias against authoritative primary sources; withhold unverified content (Qur'an 49:6).
D3	Responsible AI use	40 (69.0%)	Mas'uliyyah; Amanah; Maslahah; Wasilah	Treat AI as an auxiliary instrument. Choose constructive, permissible uses and accept personal responsibility for AI-assisted actions and consequences.
D4	Respectful digital conduct	9 (15.5%)	Adab; Amar Ma'ruf Nahi Munkar	Communicate with civility, empathy and restraint. Reject AI-generated harassment, defamation or hate; support constructive dialogue and respect diverse voices.
D5	Safe data practice	13 (22.4%)	Hifz al-'Ird; Hifz al-Nafs	Protect data, privacy and dignity through data minimization. Avoid sensitive prompt disclosures; respect others' privacy and intellectual property; understand consent, data rights and settings.

ID	Dimension	n (%)	Islamic anchors	Definition and behavioral indicators
D6	Fairness and justice	10 (17.2%)	‘Adl; Maslahah	Challenge bias and discrimination. Support inclusive AI access for disadvantaged learners and prevent technology from intensifying educational or social disparities.
D7	Human-centered learning	13 (22.4%)	Maslahah; Karamah Insaniyyah	Orient AI toward human growth and character. Deepen understanding without replacing effort; value teachers, mentorship and peer learning; retain moral formation.
D8	Reflective and independent reasoning	20 (34.5%)	Hifz al-‘Aql	Preserve self-regulation and cognitive autonomy. Analyze and critique without AI; monitor dependence; develop independent arguments grounded in sound reasoning.

Source: Authors’ conceptual synthesis of A01–A58. Dimensions are non-exclusive.



Figure 2. Architecture of Islamic AI ethics for digital citizenship education

D1–D2 provide an epistemic foundation for honest and verified participation. D3–D6 govern operational conduct, accountability, privacy, and fairness. D7–D8 protect human learning and independent reasoning. These layers share Islamic normative foundations (Figure 3); they describe conceptual relationships to be examined empirically, rather than established causal pathways.

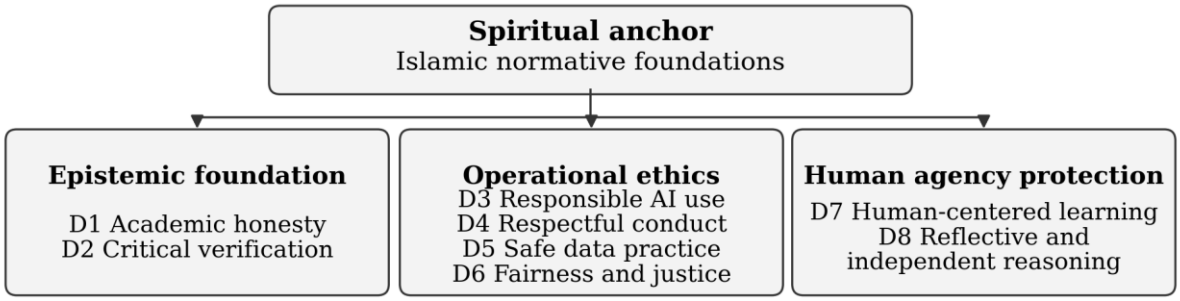


Figure 3. Interrelationships among the eight ethical dimensions

P1. Islamic ethical foundations provide a coherent normative basis that connects AI-related digital citizenship competencies to internal moral responsibility.
P2. Academic honesty (D1) and critical verification (D2) mutually reinforce one another; source verification is proposed to strengthen authentic intellectual attribution.
P3. Responsible AI use (D3) requires respectful conduct (D4), safe data stewardship (D5), and fair participation (D6).
P4. Human-centered learning (D7) is proposed to preserve learner agency and independent reasoning (D8), reducing cognitive dependence on generative AI.

P5. Balanced integration of all eight dimensions is proposed to support responsible and morally grounded digital citizenship in AI-mediated education.

The synthesis addresses fragmentation by connecting ethics to observable digital behavior. Academic integrity is linked to Amanah and Sidq, verification to Tabayyun, and privacy to dignity rather than isolated compliance rules. This extends discussions of Islamic ethical pedagogy and Muslim digital literacy (Amin, 2026; Ibrohim et al., 2026; Murzaki, 2025; Muthmainah et al., 2026). It also complements integrated governance approaches by specifying learner competencies and internal moral accountability (Shrestha, 2026; Toor et al., 2026).

Human agency is central to the framework. Studies of writing, learner autonomy, teacher guidance, and AI literacy highlight the need for human judgment and institutional support (Chen, 2025; Hamamra et al., 2026; Ibatuan et al., 2026; Mighfar et al., 2026; Nahar et al., 2026; Sahu, 2026; Uygun, 2026). D7 concerns the purpose and relationships of learning, while D8 concerns the learner's capacity to reason independently. Their distinction prevents responsible use from being reduced to disclosure or technical proficiency alone.

Educators can use D1–D8 to plan AI literacy modules integrating technical skills, verification, and integrity. Institutions can adapt the indicators for academic conduct policies, data protocols, and digital honor codes. Applications require contextual adaptation and validation; the dimensions do not yet constitute a reliable measurement instrument.

The review relied on Dimensions and on exported, AI-prioritized records rather than complete screening of all search results. Export limits, the 500-record screening restriction, and unretained ASReviewLab parameters constrain coverage and reproducibility. Southeast Asian settings dominate the corpus, several characteristics are unspecified, and no formal critical appraisal was conducted. The framework and propositions remain conceptual. Future research should broaden database and regional coverage, conduct expert assessment or Delphi review, develop items, pilot them with exploratory factor analysis, and use confirmatory factor analysis and structural equation modeling to test dimensions and propositions.

D. CONCLUSION

The review synthesizes 58 studies into eight dimensions linking Islamic normative principles with AI-mediated digital citizenship competencies. Its contribution is an integrated structure connecting honesty and verification, operational responsibility, and protection of human learning and reasoning. The dimensions and indicators provide a basis for curriculum design and institutional guidance, while the five propositions guide future empirical testing. Expert assessment and psychometric validation are needed before the framework is used as a validated assessment instrument.

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