Nizham
Jurnal Studi Keislaman

Vol. 14. No. 02, Tahun 2026
P-ISSN: 2339-1235 E-ISSN 2541-7061
https://e-journal.metrouniv.ac.id/index.php/nizham

The Essence of Man in the Midst of the Development of Artificial Intelligence from the Perspective of Murtadha Muthahhari

[*]Oci Anggraini[1], Moch Iqbal[2]
[12]Universitas Islam Negeri Fatmawati Sukarno Bengkulu, Indonesia
Corresponding author:[*] oci.anggraini@mail.uinfasbengkulu.ac.id

DOI: https://doi.org/10.32332/nizham.v14i02.15015

Received: 15-09-2026	Revised: 29-09-2026	Accepted: 30-10-2026

Abstract

Advancements in artificial intelligence (AI) have enabled the automation of capabilities previously considered uniquely human such as information management, problem-solving, and creative production. This study aims to analyze the concept of human nature within the thought of Murtadha Muthahhari, identify philosophical issues arising from AI development, and explain their relevance to the human position in the AI era. The research employs a qualitative method utilizing a literature review and a philosophical approach. The primary source is Murtadha Muthahhari's work, The Perfect Man, supplemented by books and scholarly articles concerning the philosophy of the human being, AI, and the ethics of technology. The findings reveal that the human being is a multidimensional entity possessing intellect, innate nature fitrah, freedom, moral responsibility, self-awareness, spirituality, and an orientation toward perfection. Although AI can perform cognitive functions, these capabilities do not render it identical to the human being as an existential and moral subject. The concepts of ma'rifat al-nafs (self-knowledge) and jihad al-nafs (struggle against the self) underscore the importance of consciousness and self-control. In conclusion, AI is best understood as an instrument that extends human capabilities rather than a substitute for human nature.

Keywords: The essence of human beings, artificial intelligence, Murtadha Muthahhari.

Copyright © 2026. Oci Anggraini, et.al.
This work is licensed under Attribution-ShareAlike 4.0 International

Abstrak

Perkembangan kecerdasan buatan (AI) menghadirkan kemampuan yang sebelumnya dianggap khas manusia, seperti mengelola informasi, pemecahan masalah, dan penciptaan karya, sekarang bisa digantikan AI. Penelitian ini bertujuan menganalisis konsep hakikat manusia dalam pemikiran Murtadha Muthahhari, mengidentifikasi persoalan filosofis akibat perkembangan AI, serta menjelaskan relevansinya terhadap posisi manusia di era AI. Penelitian ini menggunakan metode kualitatif dengan studi pustaka dan pendekatan filosofis. Sumber utama adalah karya Murtadha Muthahhari, Manusia Sempurna, yang didukung buku dan artikel ilmiah terkait filsafat manusia, AI, dan etika teknologi. Hasil penelitian menunjukkan bahwa manusia merupakan makhluk multidimensi yang memiliki akal, fitrah, kebebasan, tanggung jawab moral, kesadaran diri, spiritualitas, dan orientasi menuju kesempurnaan. Meskipun AI mampu menjalankan fungsi kognitif, kemampuan tersebut tidak menjadikannya identik dengan manusia sebagai subjek eksistensial dan moral. Konsep ma'rifat al-nafs dan jihad al-nafs menegaskan pentingnya kesadaran serta pengendalian diri. Kesimpulannya, AI lebih tepat dipahami sebagai instrumen yang memperluas kemampuan manusia, bukan pengganti hakikat manusia.

Kata Kunci: Hakikat manusia, kecerdasan buatan, Murtadha Muthahhari.

Introduction

The issue of human beings in the context of technological development has become the concern of a number of contemporary philosophers. Coeckelbergh, for example, shows that AI needs to be understood not only as a technical object, but also as a phenomenon that affects human life, narrative, and experience.[1] It raises the issue of digital duplicate and the possibility of changing the understanding of human values when technology is increasingly able to produce digital representations or duplications of human beings.[2] These studies show that the development of artificial intelligence technology has revived the classic question in human philosophy, namely about the uniqueness, value, and essence of humans.

[1] Mark Coeckelbergh, 'Time Machines: Artificial Intelligence, Process, and Narrative', *Philosophy & Technology*, 7.2021 (2022), 1623–28 <https://doi.org/10.1007/s13347-021-00479-y>.

[2] John Danaher and Sven Nyholm, 'Digital Duplicates and the Scarcity Problem : Might AI Make Us Less Scarce and Therefore Less Valuable ?', *Philosophy & Technology*, 37.3 (2024), 1–20 <https://doi.org/10.1007/s13347-024-00795-z>.

This situation raises a more fundamental question than the question of the extent to which AI can replace human work. As machines become more capable of performing activities that have been associated with human intelligence, philosophical questions arise about what actually makes humans human. If the ability to process information, use language, produce works, and solve problems can be replicated by artificial systems, is intelligence the main basis for determining human nature? This question is becoming increasingly relevant because the development of AI not only affects social and economic structures, but also the way humans interact, make decisions, and understand their self-worth.[3]

The issue also has broad ethical implications. UNESCO places respect for human dignity and human rights as one of the main cornerstones in AI development. This principle shows that the development of artificial intelligence cannot be separated from the question of the position of humans in relation to technology.[4] NIST through *the Artificial Intelligence Risk Management Framework* also emphasizes the importance of trustworthy and responsible AI development because AI systems pose risks to individuals, organizations, and society.[5] Thus, the development of AI is not only a question of how sophisticated a system is, but also about what value should be maintained as technology becomes increasingly involved in human life.

In the context of Islamic philosophy, the question of human nature has a long tradition of discussion. Humans are not only understood as beings who have rational abilities, but also as beings who have souls, wills, moral responsibilities, and spiritual orientations. One of the contemporary Muslim thinkers who pay great attention to human problems is Murtadha Muthahhari. In his thought, humans are creatures that have a multidimensional structure. Humans have intellectual, moral, spiritual, and social potential that develops through the process of perfection. This understanding shows that intelligence is part of human existence, but not the whole essence of human beings.[6]

The concept of fitrah is one of the important foundations in Muthahhari's human philosophy. Fitrah shows the existence of a basic tendency that is intrinsically inherent in humans and leads to the search for truth,

---

[3] Adalberto Fernandes, 'The Replacement of What ? Artificial Intelligence , Creativity and (More-than-) Humanness', *Journal of Creative Communications*, 20.1 (2025), 11–22 <https://doi.org/10.1177/09732586241275955>.

[4] UNESCO, 'Recommendation on the Ethics of Artificial Intelligence', *Paris UNESCO*, 2022.

[5] Nist Trustworthy, Responsible Ai, and Nist Ai, 'Artificial Intelligence Risk Management Framework : Generative Artificial Intelligence Profile', *National Institute of Standards and Technology Laurie E. Locascio, NIST Director and Under Secretary of Commerce for Standards and Technology*, 7.25 (2024), 1–54.

[6] Murtadha Muthahhari, *Manusia Sempurna (Nilai dan kemampuan Manusia Intelektualitas, spiritualitas dan tanggung jawab social)*. terj. Arif Mulyadi, Yogyakarta : Rausyanfikri Institut.(Yogyakarta : Rausyanfikri Institut, 2011), h. 28.

goodness, beauty, and perfection (*kamāl*).[7] In this sense, fitrah is not simply understood as a psychological tendency, but as an intrinsic teleological orientation that directs humans towards their perfection.[8] This orientation is not given or programmed from the outside, but is part of the human existential structure. This distinguishes humans fundamentally from artificial intelligence systems. Machine learning systems work through optimization functions, probabilistic patterns obtained from data, and learning and reinforcement algorithms directed to specific goals or functions.[9] Thus, the direction of AI depends on the data, parameters, function of goals, and learning mechanisms that shape the behavior of the system, while the orientation of humans towards truth, goodness, beauty, and perfection comes from the intrinsic dimension of their existence. In Muthahhari's perspective, humans have the freedom and will to choose, direct themselves, and account for their actions.[10] Therefore, human motivation has ontological and teleological dimensions that cannot be reduced to algorithmic processes. Humans are moral and existential subjects who have the ability to direct their lives towards perfection, while AI is a computational system that optimizes goals based on structures, data, and parameters that make up the learning process.[11]

Previous studies have shown that Murtadha Muthahhari's thought has been studied from various aspects regarding the nature and life of humans. Habibah discusses Muthahhari's multidimensional human concept which includes intellectual, moral, aesthetic, spiritual, and balance of material and spiritual aspects.[12] Danaher and Nyholm discuss the phenomenon of *digital duplicates* and question whether AI's ability to replicate human characteristics can affect human scarcity and value.[13] Elmahjub then examines AI from the perspective of Islamic ethics by emphasizing the principles *of maṣlaḥa*, justice, privacy, transparency, and responsibility in technology development.[14] Based on these studies, it can be seen that Muthahhari's studies have provided a

[7] Murtadha Muthahhari, *Bedah Tuntas Fitrah: Mengenal Jati Diri, Hakikat dan Potensi Kita*, terj. Afif Muhammad (Jakarta: Citra Etnika Surakarta, 2011). h.49

[8] Murtadha Muthahhari, *Bedah Tuntas Fitrah: Mengenal Jati Diri, Hakikat dan Potensi Kita*, h. 185

[9]Claudio Gambella, Bissan Ghaddar, and Joe Naoum-Sawaya, "Optimization Problems for Machine Learning: A Survey," *European Journal of Operational Research* 290, no. 3 (2021): 807–828.

[10] Murtadha Muthahhari, *Manusia Sempurna: Pandangan Islam tentang Hakikat Manusia*, terj. M. Hashem (Jakarta: Lentera, 2001). h 26

[11] Jörg Noller, 'Extended Human Agency: Towards a Teleological Account of AI', *Humanities and Social Sciences Communications*, 11.1 (2024), 1–7 <https://doi.org/10.1057/s41599-024-03849-x>.

[12] Sulhatul Habibah, 'Relevansi Manusia Multidimensi Murtadha', *Studi Pendidikan Iislam*, 4.2 (2021), 152–69.

[13] Danaher and Nyholm.

[14] Ezieddin Elmahjub, 'Artificial Intelligence (AI) in Islamic Ethics : Towards Pluralist Ethical Benchmarking for AI', *Philosophy & Technology*, 2023, 1–24 <https://doi.org/10.1007/s13347-023-00668-x>.

philosophical basis on humans, freedom, morality, and spiritual dimensions, while contemporary AI studies have discussed the uniqueness, values, and human identity in the development of AI digital technology. However, research that specifically brings together Muthahhari's thoughts on the nature of human beings with the problem of human identity crisis in the AI era is still limited. Therefore, this study seeks to fill this gap by analyzing identity crises in the AI era through the perspective of Muthahhari's human philosophy, especially related to human nature, self-potential, freedom, and the process of self-actualization.

These limitations indicate the existence of an important research space. This research does not intend to compare the technical capabilities of humans and AI or determine whether AI has human-like consciousness. The focus of the research lies in the philosophical question of how the development of AI encourages humans to revisit the basics of their understanding of the self. In this context, Muthahhari's thought is used as a framework to distinguish between intelligence as one of human abilities and humanity as a broader existential structure.

The novelty of this research lies in the effort to contextualize Murtadha Muthahhari's human philosophy on the development of AI. Through the concepts of fitrah, reason, freedom, moral responsibility, and orientation towards perfection, this study offers the argument that AI's ability to replicate a number of intellectual activities does not automatically erase the difference between artificial intelligence and human nature. This research thus seeks to contribute to the study of contemporary Islamic philosophy by making the development of AI a new context to re-read classical problems about humans.

Based on this description, this study answers three questions. First, what is the concept of human nature in Murtadha Muthahhari's thought? Second, how does the development of artificial intelligence give rise to philosophical problems about human nature? Third, how can Murtadha Muthahhari's thinking be used to re-understand the essence of human beings in the midst of the development of artificial intelligence?

Research Methodology

This research uses a qualitative method with a type of library *research*. Literature research was chosen because the main object of the research is Murtadha Muthahhari's philosophical ideas and concepts about human nature contained in his works, then contextualized with the development of *artificial intelligence* (AI). The approach used is a philosophical approach to identify, understand, analyze, and criticize the concept of human nature in Muthahhari's thought. [15] This research is not directed to quantitatively measure the capabilities of AI, but to philosophically analyze the implications of AI development on the understanding of human nature, uniqueness, and position.

[15] H. Ibrahim, 'Metodologi Penelitian Persfektif Aqidah Dan Filsafat' (Makasar: Pustaka Kegiatan Belajar Masyarakat (PKBM), 2018). h.36

The primary source of research is the work of Murtadha Muthahhari which is related to human philosophy, especially *Perfect Man (Human Values and Abilities: Intellectuality, Spirituality and Social Responsibility)*, ed. Arif Mulyadi (Yogyakarta: Rausyanfikri Institute, 2011) and *Bedah Tuntas Fitrah: Knowing Our Identity, Essence and Potential*, ed. Afif Muhammad (Jakarta: Citra Etnika Surakarta, 2011). Secondary sources are books, scientific journal articles, and academic documents that discuss human philosophy, artificial intelligence, technological ethics, and human problems in technological development.[16] To strengthen the analytical context of the development of AI, the research also uses relevant AI risk and governance frameworks, including the *Artificial Intelligence Risk Management Framework* (AI RMF) from the National Institute of Standards and Technology (NIST), as well as the concept *of digital duplicates* in Mark Coeckelbergh's thought. These sources are used not as the main theory of the research, but as a comparative framework to identify problems that arise when AI technology capabilities are confronted with the characteristics and dimensions of humanity.

Data analysis is carried out through three stages. First, philosophical interpretation, which is interpreting the main concepts of Mutahhari regarding *fitrah*, *ma'rifat al-nafs*, intellectuality, spirituality, moral responsibility, and *insān kāmil* based on the context of thought and the relationship between concepts in the work being studied.[17] Second, conceptual analysis, which is describing the elements that make up the essence of human beings in Mutahhari's thought and explaining the relationship between intellectual, spiritual, moral, and social dimensions in the formation of a perfect human being. Third, *cross-conceptual mapping*, which brings these concepts together with philosophical issues that arise in the development of AI in a systematic manner.[18] At this stage, Muthahhari's concept is mapped to relevant issues in AI, such as machine cognitive abilities, algorithm-based decision-making, risks to human autonomy and responsibility, and the possibility of reproduction or duplication of human aspects through technology. The AI risk framework from NIST is used to conceptually map forms of technological risk, while Coeckelbergh'*s idea of digital duplicates* is used as one of the comparative perspectives on the relationship between digital representation and human identity. The results of the mapping are then synthesized philosophically to see aspects of human nature that cannot be reduced to just cognitive abilities or technological performance. With this mechanism, the relationship between Muthahhari's thought and the development of AI is not only analogous, but is built through a systematic

[16] Rifa'i Abubakar, *Pengantar Metodologi Penelitian* (Yogyakarta: SUKA-Press UIN Sunan Kalijaga, 2021) h. 57-58

[17] Anton Bakker dan Achmad Charris Zubair, *Metodologi Penelitian Filsafat*, (Yogyakarta : Kanisius, 1996), hlm. 110

[18] Joseph D. NOVAK and Alberto J. CANAS, 'A Teoria Subjacente Aos Mapas Conceituais e Como Elabora-Los e Usa-Los', *Praxis Educativa*, 5.1 (2010), 9–29 <https://doi.org/10.5212/praxeduc.v.5i1.009029>.

conceptual comparison between the philosophical categories of humans and the problems posed by AI technology.

Discussion

The Essence of Man as a Multidimensional Being

The discussion of the nature of human beings in Murtadha Muthahhari's thought departs from the view that humans are creatures that have a complex existential structure.[19] Humans cannot be reduced only to their bodies, intellect, or biological abilities. In human beings there are various potentials that allow them to develop to a certain level of perfection. Therefore, according to Muthahhari, human beings must be understood as multidimensional beings who have material as well as spiritual, intellectual and moral dimensions.[20]

In the perspective of Murtadha Muthahhari, the discussion of the nature of man cannot be separated from the concept of perfection (*kamāl*). Muthahhari distinguishes between "*complete*" and "perfect" states, although the two are closely related. Something can be said to be complete when all the elements needed according to its basic design or function have been fulfilled. However, completeness does not necessarily indicate perfection, because it is still possible to have a higher level. Thus, completeness indicates a horizontal progression towards the fulfillment of potential, while perfection indicates vertical motion towards a higher level of existence.[21]

Murtadha Muthahhari views humans as creatures that have diverse human dimensions. Human nature cannot be understood based only on one particular ability or tendency, because in humans there are various values that complement each other, such as love, reason, justice, freedom, service to others, and worship. These values are part of the dimension of humanity that allows humans to develop themselves towards perfection. Therefore, human beings are not enough to be judged only by their intellectual abilities, spiritual qualities, or freedom, but by how all of these potentials develop in a balanced and harmonious manner.[22] Muthahhari's multidimensional perspective shows that human nature cannot be reduced to intelligence alone, because humans are a unity of various dimensions such as reason, love, justice, freedom, responsibility, devotion, and spirituality. Therefore, although AI is increasingly able to imitate human cognitive abilities, this sophistication does not in itself show the same essence, because technical capabilities are different from the entire dimension of humanity. In this context, humans are understood not only as beings capable of

---

[19] Didin Komarudin, *Pemikiran Murtadha Muthahhari Tentang Fitrah Manusia* (Bandung: Fakultas Ushuluddin UIN Sunan Gunung Djati Bandung, 2020).

[20]Murtadha Muthahhari, *Manusia Sempurna (Nilai dan kemampuan Manusia Intelektualitas, spiritualitas dan tanggung jawab social)*. terj. Arif Mulyadi, Yogyakarta : Rausyanfikri Institut.(Yogyakarta : Rausyanfikri Institut, 2011), h. 9.

[21] Murtadha Muthahhari, *Manusia Sempurna (Nilai dan kemampuan Manusia Intelektualitas, spiritualitas dan tanggung jawab social)*. h. 11-12

[22] Murtadha Muthahhari, h. 28

thinking and processing information, but as multidimensional beings who are able to consciously direct their various potentials towards value and perfection.

One of the fundamental concepts in Muthahhari's thought is *fitrah*. Fitrah indicates an innate state of man that contains a certain tendency towards truth, goodness, beauty, and perfection. Thus, fitrah is not just a biological ability or instinctive tendency, but is a basic character inherent in human existence. Humans have a tendency to seek knowledge, understand the truth, love goodness, and direct their lives to goals that are considered valuable.[23]

The concept *of insān kāmil* is one of Muthahhari's important ideas in explaining the purpose of human development. Perfect humans are not understood as humans who only have high intellectual abilities, but as humans who develop their various human values in a balanced manner. Human perfection includes intellectual, moral, spiritual, and social dimensions.[24] This concept has become very relevant in the midst of the development of AI because modern technology tends to assess human abilities based on performance, productivity, speed, and efficiency. When AI can do certain tasks faster and cheaper, there is a risk that humans will also be judged based on the same measure.

However, AI's superiority in performing certain tasks does not mean that AI is more "perfect" than humans. AI is designed to perform certain functions, whereas humans have an existential orientation towards self-perfection. Thus, the development of AI should not encourage humans to race to be like machines. Instead, AI can be a momentum for humans to re-understand dimensions that cannot be reduced to computational capabilities, namely morality, freedom, spirituality, and the search for meaning.

As we know, in man there is a mind that is always turbulent and thinking, because of this mind and because of the situation and natural conditions in which he lives is always changing and full of important events and even happens violently, which sometimes does not have the power to oppose and reject it, causing man to be stunned, pensive, thinking about everything that happens around him. These amazing things that happen in the universe make man reflect, think and think. Even man thinks about the supernatural realm, the realm behind this real world, the metaphysical realm. And man has also built philosophical thought.[25]

This understanding is important when compared to artificial intelligence. AI can perform various activities that functionally resemble human capabilities, such as processing information, recognizing patterns, producing language, solving problems, and even producing creative works. However, these abilities

---

[23] Didin Komarudin, *Pemikiran Murtadha Muthahhari Tentang Fitrah Manusia*

[24] Afrah Saudah Aldiniati and Kholid Al Walid, 'Manusia Sempurna Dalam Pandangan Murtadha Muthahhari', *PARADIGMA : Jurnal Kalam Dan Filsafat*, 6.1 (2024), 41–53 <https://doi.org/10.15408/paradigma.v6i1.34527>.

[25] Rizki Mukorrobin and Rizna Mawarni Febriana, 'Hakikat Manusia Sebagai Makhluk Pedagogik', *Dinamika Sosial Budaya*, 24.2 (2022), 668–76.

do not by themselves prove that AI has *a nature* like humans. The difference lies in the status of the abilities possessed. AI has abilities that are built through computational systems and data, while humans have existential tendencies that are part of their structure.

In this context, intelligence cannot be used as the only measure to determine the nature of humans. As humans become more aware of the development of AI, they tend to assess attributes that are considered typical of humans as increasingly important to the definition of humanity. This phenomenon is referred to as *the AI Effect*, which is the tendency to reinforce attributes that are considered unpossessed or not typical for AI when determining what makes humans human.[26]

These findings have relevance to Muthahhari's thoughts. If intelligence, language skills, or problem-solving skills are used as the sole measure for humanity, then the development of AI will continue to shift the boundaries of who is considered "intelligent" and what is called "human". On the other hand, Muthahhari's concept of nature allows humans to be understood more broadly, namely as beings who have a tendency towards truth, goodness, perfection, and a relationship with God. Thus, the development of AI actually shows the limitations of the approach that defines humans based only on cognitive abilities. AI can show very high performance in certain tasks, but it does not automatically answer questions about life goals, values, moral responsibility, and spiritual orientation. These problems are at a different level than just computational abilities.

Fitrah as a Fundamental Dimension of Human Beings

Allah has created all his creatures based on his nature. Human nature is a basic potential that Allah has given since its creation, including physical, spiritual, and nafs aspects. It is not only related to physical conditions, but also includes spiritual, intellectual, and personality potentials that allow humans to continue to develop beyond their physical limitations. Thus, nature shows that the essence and perfection of human beings are not solely determined by physical conditions, but by the unity of physical, psychic, and spiritual dimensions in actualizing the potential given by Allah.[27]

In Murtadha Muthahhari's thought, the discussion of the nature of human beings cannot be separated from the concept *of fitrah*. Fitrah is a basic character that has been inherent in humans since its creation and is one of the important differentiators between humans and other creatures. Muthahhari explained that in humans there are certain tendencies that do not solely come

[26] Erik Santoro and Benoît Monin, "The AI Effect: People Rate Distinctively Human Attributes as More Essential to Being Human After Learning About Artificial Intelligence Advances," *Journal of Experimental Social Psychology* 107 (2023): 104464, https://doi.org/10.1016/j.jesp.2023.104464.

[27] Suriadi Samsuri, 'Hakikat Fitrah Manusia Dalam Islam', *AL-ISHLAH Jurnal Pendidikan Islam*, 18.1 (2020), 85–100.

from biological needs, but are related to man's orientation towards truth, goodness, beauty, and perfection. Thus, *fitrah* not only refers to the state of man as he is, but also to the internal tendency that leads humans to seek and develop higher values.[28]

The concept *of fitrah* needs to be distinguished from *gharīzah* or instinct . *Gharīzah* is mainly concerned with biological tendencies and instinctive needs found in living beings. The need for food, reproduction, self-protection, and the tendency to sustain life are examples of tendencies that can be explained in an instinctive framework. Meanwhile, *fitrah* has a more distinctive character of man because it relates to the tendency to seek something of value in itself, such as truth, virtue, beauty, and perfection. This difference shows that man cannot be understood only through his biological structure and instinctive needs.[29]

According to Muthahhari, the tendency of human nature does not stop at the fulfillment of material needs. Humans have the drive to know the truth, love goodness, appreciate beauty, and seek perfection. This orientation provides a certain direction to human life. Therefore, *nature* is not properly understood as just a collection of abilities or functions contained in the human body, but as an internal orientation related to the non-material dimension of human existence. In this framework, human actualization takes place when these various tendencies are consciously directed towards higher values.[30]

This understanding becomes important when the concept *of fitrah* is placed in the context of the development of artificial *intelligence* (AI). The development of AI allows a number of abilities that were previously considered typical of humans such as information processing, pattern recognition, language, and data-based decision-making to be simulated or replicated through a computational system. However, these functional abilities do not in themselves show the existence of *fitrah* in the sense of Muthahhari. This is because *fitrah* is not just the ability to perform a function, but concerns the human orientation towards truth, goodness, beauty, and perfection as values that are pursued and lived by humans.[31]

The distinction between function and orientation provides a philosophical basis for looking at the problem of humans and AI more deeply. An AI system can generate responses that resemble human reasoning or produce seemingly creative representations, but it needs to be distinguished from the question of the source of orientation, purpose, and meaning underlying human actions. In Muthahhari's perspective, humans not only have the ability to know or do things, but also have a tendency to seek the truth and

[28] Murtadha Muthahhari, *Bedah Tuntas Fitrah: Mengenal Jati Diri, Hakikat dan Potensi Kita*, h. 15

[29] Murtadha Muthahhari, h. 16

[30] Murtadha Muthahhari, h. 17

[31] Murtadha Muthahhari, h. 19

direct their lives towards perfection.[32] Therefore, the philosophical question of AI is not enough to be analyzed based on the question of whether machines are capable of imitating certain human abilities, but also need to question whether these abilities are identical to the essence of humans themselves.

Thus, the concept of *fitrah* Muthahhari provides a basis for understanding that human nature cannot be reduced only to biological functions, cognitive abilities, and technologically replicated performance. The dimension of fitri shows the existence of an existential orientation that makes humans not only subjects capable of knowing and acting, but also beings who seek meaning, truth, goodness, beauty, and perfection. In the context of AI, this distinction can be used as a basis for philosophically testing the boundary between the simulation of human ability and the essence of human beings themselves.

If the concept is applied in the context of AI, an important distinction emerges. AI can be given goals by humans and can be optimized to achieve certain goals, but those goals come from human-made designs, data, instructions, and systems. In this case, there is a difference between having a given goal and living a goal as an existential orientation.

This distinction is important because humans not only take actions to achieve certain results, but also question the meaning of those actions. Humans can ask: why do I live, what is right, what is good, what is knowledge used for, and what kind of life should be lived? These questions show the reflective and normative dimensions of humans. These concepts have important philosophical consequences. If humans have the possibility to become more human through the process of actualization of nature, then the essence of human beings lies not only in what humans can actually do, but also in the existential possibilities that exist within them. In the context of AI, this is a significant differentiator. AI can improve its performance through machine learning, data, and algorithmic optimization. However, this process is not necessarily synonymous with the actualization of nature. Thus, learning in AI cannot be equated with the human process in shaping and perfecting itself.

Intelligence, Intelligence, and the Limits of AI

The development of AI shows that intelligence in a certain sense can be realized through non-biological systems. AI can analyze large amounts of data, find patterns, provide predictions, and generate complex answers. This phenomenon requires a distinction between intelligence and human nature. If intelligence is understood as the ability to process information and produce certain outputs, then machines can show intelligence. However, humans do not only use their intellect to process information.

Intelligence *Quotient*/IQ is related to the ability of reason to carry out human cognitive functions. Every human being basically has the potential of reason, although the ability to actualize it can vary. In its use, the term reason is sometimes equated with the brain or *ratio*, even though the three have different meanings. The brain refers to a biological organ in the form of nerve tissue contained in the cranial cavity and

[32] Murtadha Muthahhari, *Manusia Sempurna (Nilai dan kemampuan Manusia Intelektualitas, spiritualitas dan tanggung jawab social)*. h. 9.

functions as an important part of the nervous system. The existence of the brain is not only found in humans, but also in various types of animals. Meanwhile, reason in the philosophical sense refers to the ability of humans to understand, consider, assess, and direct their actions consciously. Therefore, the existence of the brain as a biological organ does not automatically indicate the actualization of the ability of reason. These differences show that human beings are not sufficiently understood only based on the existence of their biological structure, but also through intellectual abilities which are one of the important characteristics of human life.[33]

Muthahhari gives an important place to reason in human life. Reason allows humans to understand reality, gain knowledge, distinguish various possible actions, and direct their lives. Therefore, intellectual ability is one of the special characteristics of humans. However, reason is not the only dimension that determines human values. In Muthahhari's conception, intellectual ability must develop with the moral and spiritual dimensions so that humans can achieve perfection.[34] These problems become more real as AI shows capabilities that increasingly resemble human intellectual activity. Generative AI systems, for example, can compose arguments, translate language, create summaries, generate images, write code, and respond to complex questions. These developments have caused the boundaries between "human intellectual activity" and "machine-capable activity" to become increasingly blurred.

The principle of human-centricity in the development and use of artificial intelligence (AI) emphasizes that humans must remain the main center and determinant in the use of technology. AI should be developed to improve the quality of life, welfare, and welfare of humans, not to be a threat or replace the role of humans as a whole. Therefore, the application of AI needs to consider human needs, avoid discrimination against vulnerable groups, and not ignore the humanitarian aspect in the world of work. The use of AI must also be carried out proportionately and accompanied by an assessment of its impacts and benefits in order to remain within ethical limits. Thus, humans remain in control and moral responsibility, while AI functions as an instrument that helps and facilitates human work.[35]

Human intelligence is not limited to the ability to think logically and solve problems, but also includes the ability to understand meaning, conduct self-reflection, be creative, empathize, and consider moral aspects in making decisions. This intelligence develops dynamically through experience, education, learning, and social interaction throughout life. Meanwhile, artificial intelligence (AI) is a technology developed to mimic some of the cognitive abilities of humans through algorithms and processing large amounts of data, such as

[33] Farhan Masrury and Afifah Wardah, 'Eksistensi Kecerdasan Akal Dalam Al-Qur'an', *Ushuly: Jurnal Ilmu Ushuluddin*, 3.2 (2024), 102–21 <https://doi.org/10.52431/ushuly.v3i2.2762>.

[34] Murtadha Muthahhari, *Manusia Sempurna (Nilai dan kemampuan Manusia Intelektualitas, spiritualitas dan tanggung jawab social)*. (Yogyakarta : Rausyanfikri Institut, 2011), hlm. 9.

[35] M. Rodinal Khair Khasri, 'Etika Kecerdasan Artifisial (AI): Sebuah Eksplorasi Metaetika Atas Kebijakan Regulasi AI Di Indonesia Dan Internasional', in *Refleksi : Jurnal Filsafat Dan Pemikiran Keislaman*, 2025, XXIV, 59–95.

recognizing patterns, analyzing information, translating language, and generating information quickly. Although AI has advantages in data processing and work efficiency, human intelligence still has advantages in creativity, intuition, empathy, understanding of socio-cultural contexts, and moral considerations that are not solely based on mathematical calculations. As such, human intelligence and AI have different characteristics and limitations of capabilities, so AI is more appropriately positioned as an instrument that supports human capabilities rather than replacing them as a whole.[36]

In Muthahhari's perspective, reason should not stand alone. Reason must be directed to the search for truth and the formation of a meaningful life. Thus, the more sophisticated AI is in carrying out cognitive functions, the more important it is to distinguish between intelligence as a functional ability and humans as an existential subject. On that basis, the development of AI should not be understood as proof that humans have lost their uniqueness. On the contrary, AI is a momentum to conduct a more profound redefinition of humans. Humans do not need to maintain their uniqueness only in the ability that machines can imitate, but in the entire structure of their existence.

Human Freedom and Responsibility

Another important dimension in Muthahhari's human philosophy is freedom. Humans not only have the ability to know, but also the ability to choose. Such freedom is closely related to responsibility because humans are judged based on the actions they choose.[37] One of the important aspects that distinguishes humans from technological systems is the relationship between choice and responsibility. AI can generate decisions based on specific data, algorithms, and parameters. However, such decisions do not automatically indicate the existence of moral responsibility in the human sense.[38]

This concept has become very relevant in the development of AI. AI systems can make recommendations, make predictions, and even make decisions automatically in certain contexts. However, the ability to make decisions is not in itself synonymous with moral freedom. This is where a distinction is needed between computational decision-making and moral free will. AI systems can choose outputs based on probabilities, rules, parameters, or patterns learned. However, humans can question whether a decision is right or wrong and be willing to bear the moral consequences of that decision.[39]

---

[36] Indah Pratiwi, Iklima Novriani, and Azizah Hanum OK, 'Hakikat Kecerdasan Manusia Dan Kecerdasan Buatan: Analisis Filosofis Tentang Batas, Potensi, Dan Implikasinya Bagi Pendidikan', *Education Achievment: Journal of Science and Research*, 7.2 (2026), 365–75.

[37] Fathurrahman, 'The Construction Of Murtadha Mutahhari ' S Thought Regarding Divine Will And Human ' S Willing', *JICSA*, 8.2 (2019), 224–39.

[38] Mandy Zafar, 'Normativity and AI Moral Agency', *AI and Ethics*, 5.3 (2025), 2605–22 <https://doi.org/10.1007/s43681-024-00566-8>.

[39] Riya Manna and Rajakishore Nath, 'Kantian Moral Agency and the Ethics of Artificial Intelligence', *Contents Lists Available at Vilnius University Press*, 100 (2021), 139–51.

From Muthahhari's perspective, humans are not just creatures who act, but also beings who can account for their actions. Human freedom does not mean unlimited freedom, but rather the ability to choose that is always related to values and responsibilities.[40] Therefore, when AI takes part in the decision-making process, moral responsibility should not be automatically transferred to machines. Developers, owners, users, and institutions that use AI remain responsible for how the system is designed and used.[41] This principle is in line with the development of contemporary AI ethics that emphasizes the importance of *human oversight*, accountability, and the protection of human dignity. UNESCO, for example, places human dignity and human rights as an important foundation in AI governance.[42]

Self-Awareness and *Ma'rifat al-Nafs* in the AI Era

The problem of AI also brings humans to questions about self-awareness. AI systems can generate sentences that use the word "I", explain certain circumstances, and respond to questions about themselves. However, this ability does not automatically prove the existence of self-awareness in a philosophical sense. Another dimension that can be used to understand the difference between humans and AI is self-awareness.

Muthahhari explained that in Islam there are two meanings of the self (*nafs*), namely the self that must be rejected and the self that must be renewed and maintained. The self that must be rejected is the part of the self that is related to evil, ugliness, and negative impulses that can prevent humans from achieving perfection. Meanwhile, there is a self that is the source of human values and therefore not to be destroyed, but to be developed. This distinction is important because the struggle against the self does not mean negating the whole human self, but it does make a precise distinction between the impulse to be controlled and the potential of humanity to be developed. Thus, *ma'rifat al-nafs* not only means knowing oneself, but also understanding the various tendencies that exist within oneself so that humans are able to control evil while developing the potential for good in themselves.[43]

Jihad against oneself (*jihad al-nafs*) is an important part of the formation of human self-awareness. Islam teaches man to control his passions and not allow himself to be dominated by desires that can lead him to evil. Muthahhari explained that jihad against oneself is a greater struggle because it is directly related to the control and formation of the human self. However, jihad al-nafs does not mean excessive torture of the body, because Islam still gives rights to

[40] Elvira Purnaamsari and Dika Aprilianti, 'Morality And Human Responsibility In The Perspective Of Murtadha Muthahhari ' S Ethics', *Al-Imtaz: Jurnal Keilmuan Ushuluddin*, 1.2 (2024), 147–61.

[41] Michael Hahn, Max Tretter, and Peter Dabrock, 'Ethical Perspectives on AI Agents and Agentic AI', 2026, 1–10.

[42] UNESCO.

[43] Murtadha Muthahhari, *Manusia Sempurna (Nilai dan kemampuan Manusia Intelektualitas, spiritualitas dan tanggung jawab social)*. hlm. 105-106

the body. Jihad against oneself can be carried out in two forms, namely disciplining the body by controlling physical needs proportionately and training the mind and soul not to always follow its desires. In the context of *ma'rifat al-nafs*, jihad al-nafs shows that knowing oneself is not only knowing who and how a person is, but also being aware of the impulses, desires, weaknesses, and potentials that exist within him and being able to control them consciously.[44]

This concept can be associated with *ma'rifat al-nafs*, which is knowledge about the self or the soul. Man not only knows the world, but can make himself an object of reflection. Man can question who he is, why he lives, what the purpose of his actions is, and how he should live his life.[45]

The development of AI is increasingly pushing humans to requestion the concepts *of personhood* and agency. AI systems are increasingly perceived as having intentions, emotions, or responsibilities, so the conceptual boundaries between human agents and artificial systems are becoming increasingly complex.[46] In the context of the development of AI, this idea becomes relevant because humans are faced with various technological conveniences that can affect the way they think, choose, and act. The use of AI that is not accompanied by self-awareness can make humans more dependent on technology or follow the impulses and decisions produced by the system without independent reflection. Therefore, *ma'rifat al-nafs* requires humans to continue to recognize themselves as subjects who have wills, responsibilities, and moral values. AI can be a tool that helps humans, but it should not replace the ability of humans to recognize, control, and develop themselves. Thus, self-awareness is important so that the development of AI remains under human control and is used to support the development of human values.

The development of AI actually strengthens the relevance of the question. When AI is able to produce texts that appear reflective, give advice, and speak as if it has a personality, humans are faced with the question of whether the ability to produce responses that resemble reflection is the same as having self-awareness. This question cannot be answered based solely on the quality of AI output. Artificial intelligence systems can produce sentences that talk about awareness, emotions, experiences, and even self-identity. However, the ability to generate linguistic representations needs to be distinguished from self-awareness in a philosophical sense. In Muthahhari's epistemological perspective, human knowledge takes place not only through conceptual representation, but also through *ʿilm ḥuḍūrī* (knowledge through presence),

---

[44] Murtadha Muthahhari, *Manusia Sempurna (Nilai dan kemampuan Manusia Intelektualitas, spiritualitas dan tanggung jawab social)*. hlm. 111-112

[45] Redi Irawan and Abol Fazl Tajik, 'Self-Knowledge And Divine Knowledge In The Thought Of Ayatullah Hasan Zadeh Amuli', *FARABI*, 22.1 (2025), 61–79.

[46] Lu Gao, Gustave Florentin, and Nkoulou Mvondo, 'Rethinking Personhood and Agency : How AI Challenges Human-Centered Concepts', *Frontiers in Psychology*, 2026, 1–9 <https://doi.org/10.3389/fpsyg.2025.1717828>.

specifically in *maʿrifat al-nafs* or man's knowledge of himself.[47] *ʿIlm ḥuṣūlī* is knowledge acquired through the concept or mental representation of an object, while *ʿilm ḥuḍūrī* refers to knowledge that takes place through the direct presence of the object of knowledge in the knowing subject.[48] In this context, AI language output can be understood as the result of processing and modeling symbolic representations that are in the realm of representational knowledge. This ability allows AI to generate statements that linguistically resemble human expressions of consciousness or experience, but do not in themselves indicate the existence of *maʿrifat al-nafs*.

This distinction is important because human self-awareness is not only related to the ability to compose statements about "self", but also to the direct presence of humans to their own existence. Humans do not simply have a concept of themselves, but experience and realize their existence directly. Thus, AI's ability to produce language about consciousness needs to be distinguished from the conscious experience that is the basis of *maʿrifat al-nafs*. From this perspective, the philosophical question of AI is not solely whether machines are capable of using the word "I", explaining emotions, or providing descriptions of themselves, but whether the computational process has a dimension of knowledge through presence as contained in human self-consciousness. The distinction between *ʿilm ḥuṣūlī* and *ʿilm ḥuḍūrī* thus provides a conceptual basis for questioning the equivalence between AI's ability to represent human consciousness and self-awareness.

AI as an Instrument for Human Nature

Based on the previous discussion, the development of AI should be placed as an instrument that expands human capabilities, not as a measure that determines the essence of humans. Muthahhari's thinking provides a philosophical basis for maintaining this position. AI can help humans obtain information, speed up work, find patterns, produce various forms of work, and support decision-making. However, the use of technology still requires humans as subjects who determine their goals, values, and limits of use.

Muthahhari allows for a different perspective. Humans are given many abilities and are left free to develop their full human potential and capabilities.[49] Therefore, technology should be used to help humans develop themselves, not determine human values based on technological performance. This perspective is also in line with criticism of AI approaches that are too centered on technical capabilities. Braun and Meacham point out that *the concept of human-centered AI* itself needs to be criticized because it contains certain assumptions about what is

[47] Riswan, 'Epistemologi Murtadha Muthahhari', *Jurnal Teknologi Dakwah Dan Komunikasi Islam*, VOL. 5.2 (2022), 1–16.

[48] Murtadha Muthahhari, *Pengantar Epistemologi Islam*, terj. Muhammad Bafaqih (Jakarta: Sadra Press, 2010). 56

[49] Murtadha Muthahhari, *Manusia Sempurna (Nilai dan kemampuan Manusia Intelektualitas, spiritualitas dan tanggung jawab social)*. hlm. 22

meant by "human".[50] This means that the fundamental problem in AI development is not only how to make technology more human-centered, but also how to understand humans who are at the center.

In the context of Muthahhari, the argument can be expanded. AI must not only be used ethically because it can pose social risks, but it must also be appropriately placed in the structure of human life. Technology must not take over the position of humans as moral subjects. This results in an important principle: AI can replace some human functions, but it does not by itself replace human nature. A change of function is not the same as a change of existence. Machines can take over certain jobs, but humans remain creatures that provide purpose, determine value, and are responsible for the direction of using technology.

Thus, the biggest challenge of AI is not that machines will become humans, but that humans have the potential to understand themselves based only on the size of the machine. If humans start judging themselves based only on productivity, speed, efficiency, and cognitive ability, then humans actually reduce themselves.

The Relevance of Muthahhari's Apostate Human Philosophy for the Era of Artificial Intelligence

From the overall discussion, it can be formulated that Muthahhari's thought has important relevance in dealing with the development of AI because it offers a non-reductive concept of humans. Humans are not only understood as biological beings, thinking beings, or productive beings, but as beings who have nature, intellect, will, moral responsibility, self-awareness, spiritual dimensions, and orientation towards perfection. The framework provides at least four philosophical implications.

First, intelligence is not the only basis of human nature. AI can demonstrate high cognitive abilities, but intelligence must be distinguished from the entire structure of humanity.

Second, nature is an important differentiator between humans and AI. Humans have an existential tendency towards truth, goodness, and perfection. Therefore, humans not only have the ability to do something, but also the ability to question the value and purpose of something done.

Third, freedom and responsibility are fundamental dimensions of humans. AI can carry out the decision-making process, but the issue of moral responsibility still requires subjects who can be held accountable.

Fourth, human perfection is not synonymous with technological performance. The concept *of insān kāmil* shows that a perfect human being is a human being who develops all his human values in a balanced manner, not a human being who simply has the highest intellectual ability or productivity.

[50] Luuk Stellinga, Paulan Korenhof, and Vincent Blok, 'Making Sense of the " Human " in Human - Centered AI : An Arendtian Perspective', *AI & SOCIETY*, 41.4 (2026), 3083–94 <https://doi.org/10.1007/s00146-025-02769-x>.

Thus, the development of AI actually strengthens the need for human philosophy. The more technology is able to do things that were previously considered typical of humans, the more important it is for humans to understand the deeper dimensions of themselves. In this context, Muthahhari offers a framework that allows humans to see themselves not through the size of machines, but through the entirety of their intellectual, moral, spiritual, and existential potential. It is at this point that this research offers a contribution to the study of contemporary Islamic philosophy. AI is not only understood as a matter of technology or technological ethics, but as a philosophical mirror that forces humans to re-ask questions about themselves. The development of AI is thus not only a challenge for technology, but also a challenge for Islamic philosophical anthropology.

Conclusion

The development of artificial intelligence then raises philosophical problems because a number of abilities that were previously considered typical of humans, such as information processing, language use, problem-solving, and decision-making, can now be carried out by AI systems. However, these functional abilities do not by themselves show the similarity of nature between AI and humans. In Muthahhari's perspective, *fitrah*, freedom, moral responsibility, self-awareness, and orientation towards perfection have a more fundamental position than just computational abilities. The distinction between *ʿilm ḥuṣūlī* and *ʿilm ḥuḍūrī* also shows that AI's ability to generate linguistic representations of consciousness cannot in itself be equated with *maʿrifat al-nafs* or human self-awareness. Thus, AI's ability to replicate some of human functions needs to be distinguished from the overall human existential structure.

References

Abubakar, Rifa'i, *Pengantar Metodologi Penelitian* (Yogyakarta: SUKA-Press UIN Sunan Kalijaga Jl., 2021)

Aldiniati, Afrah Saudah, and Kholid Al Walid, 'Manusia Sempurna Dalam Pandangan Murtadha Muthahhari', *PARADIGMA : Jurnal Kalam Dan Filsafat*, 6 (2024), 41–53 <https://doi.org/10.15408/paradigma.v6i1.34527>

Bakker, Anton dan Achmad Charris Zubair. 1996. *Metodologi Penelitian Filsafat*, Yogyakarta : Kanisius

Coeckelbergh, Mark, 'Time Machines: Artificial Intelligence, Process, and Narrative', *Philosophy & Technology*, 7 (2022), 1623–28 <https://doi.org/10.1007/s13347-021-00479-y>

Danaher, John, and Sven Nyholm, 'Digital Duplicates and the Scarcity Problem : Might AI Make Us Less Scarce and Therefore Less Valuable ?', *Philosophy & Technology*, 37 (2024), 1–20 <https://doi.org/10.1007/s13347-024-00795-z>

Elmahjub, Ezieddin, 'Artificial Intelligence (AI) in Islamic Ethics : Towards Pluralist Ethical Benchmarking for AI', *Philosophy & Technology*, 2023, 1–24

<https://doi.org/10.1007/s13347-023-00668-x>

Fathurrahman, 'The Construction Of Murtadha Mutahhari ' S Thought Regarding Divine Will And Human ' S Willing', *JICSA*, 8 (2019), 224–39

Fernandes, Adalberto, 'The Replacement of What ? Artificial Intelligence , Creativity and (More-than-) Humanness', *Journal of Creative Communications*, 20 (2025), 11–22 <https://doi.org/10.1177/09732586241275955>

Gao, Lu, Gustave Florentin, and Nkoulou Mvondo, 'Rethinking Personhood and Agency : How AI Challenges Human-Centered Concepts', *Frontiers in Psychology*, 2026, 1–9 <https://doi.org/10.3389/fpsyg.2025.1717828>

Gambella, C., Ghaddar, B., & Naoum-Sawaya, J. (2021). Optimization problems for machine learning: A survey. *European Journal of Operational Research, 290*(3), 807–828. https://doi.org/10.1016/j.ejor.2020.08.045

Habibah, Sulhatul, 'Relevansi Manusia Multidimensi Murtadha', *Studi Pendidikan Iislam*, 4 (2021), 152–69

Hahn, Michael, Max Tretter, and Peter Dabrock, 'Ethical Perspectives on AI Agents and Agentic AI', 2026, 1–10

Ibrahim, H., 'Metodologi Penelitian Persfektif Aqidah Dan Filsafat' (Makasar: Pustaka Kegiatan Belajar Masyarakat (PKBM), 2018)

Irawan, Redi, and Abol Fazl Tajik, 'Self-Knowledge And Divine Knowledge In The Thought Of Ayatullah Hasan Zadeh Amuli', *FARABI*, 22 (2025), 61–79

Khasri, M. Rodinal Khair, 'Etika Kecerdasan Artifisial (AI): Sebuah Eksplorasi Metaetika Atas Kebijakan Regulasi AI Di Indonesia Dan Internasional', in *Refleksi : Jurnal Filsafat Dan Pemikiran Keislaman*, 2025, XXIV, 59–95

Komarudin, Didin, *Pemikiran Murtadha Muthahhari Tentang Fitrah Manusia* (Bandung: Fakultas Ushuluddin UIN Sunan Gunung Djati Bandung, 2020)

Manna, Riya, and Rajakishore Nath, 'Kantian Moral Agency and the Ethics of Artificial Intelligence', *Contents Lists Available at Vilnius University Press*, 100 (2021), 139–51

Masrury, Farhan, and Afifah Wardah, 'Eksistensi Kecerdasan Akal Dalam Al-Qur'an', *Ushuly: Jurnal Ilmu Ushuluddin*, 3 (2024), 102–21 <https://doi.org/10.52431/ushuly.v3i2.2762>

Mukorrobin, Rizki, and Rizna Mawarni Febriana, 'Hakikat Manusia Sebagai Makhluk Pedagogik', *Dinamika Sosial Budaya*, 24 (2022), 668–76

Muthahhari, Murtadha. 2011. *Bedah Tuntas Fitrah: Mengenal Jati Diri, Hakikat dan Potensi Kita*, terj. Afif Muhammad. Jakarta: Citra Etnika Surakarta

Muthahhari, Murtadha. 2011. *Manusia Sempurna (Nilai dan kemampuan Manusia Intelektualitas, spiritualitas dan tanggung jawab social)*. terj. Arif Mulyadi, Yogyakarta : Rausyanfikri Institut. Yogyakarta : Rausyanfikri Institut

Murtadha Muthahhari. 2010. *Pengantar Epistemologi Islam*, terj. Muhammad Bafaqih. Jakarta: Sadra Press

Noller, Jörg, 'Extended Human Agency: Towards a Teleological Account of AI', *Humanities and Social Sciences Communications*, 11 (2024), 1–7 <https://doi.org/10.1057/s41599-024-03849-x>

NOVAK, Joseph D., and Alberto J. CANAS, 'A Teoria Subjacente Aos Mapas Conceituais e Como Elabora-Los e Usa-Los', *Praxis Educativa*, 5 (2010), 9–29 <https://doi.org/10.5212/praxeduc.v.5i1.009029>

Pratiwi, Indah, Iklima Novriani, and Azizah Hanum OK, 'Hakikat Kecerdasan Manusia Dan Kecerdasan Buatan: Analisis Filosofis Tentang Batas, Potensi, Dan Implikasinya Bagi Pendidikan', *Education Achievment: Journal of Science and Research*, 7 (2026), 365–75

Purnaamsari, Elvira, and Dika Aprilianti, 'Morality And Human Responsibility In The Perspective Of Murtadha Muthahhari ' S Ethics', *Al-Imtaz: Jurnal Keilmuan Ushuluddin*, 1 (2024), 147–61

Riswan, 'Epistemologi Murtadha Muthahhari', *Jurnal Teknologi Dakwah Dan Komunikasi Islam*, VOL. 5 (2022), 1–16

Samsuri, Suriadi, 'Hakikat Fitrah Manusia Dalam Islam', *AL-ISHLAH Jurnal Pendidikan Islam*, 18 (2020), 85–100

Stellinga, Luuk, Paulan Korenhof, and Vincent Blok, 'Making Sense of the " Human " in Human - Centered AI : An Arendtian Perspective', *AI & SOCIETY*, 41 (2026), 3083–94 <https://doi.org/10.1007/s00146-025-02769-x>

Trustworthy, Nist, Responsible Ai, and Nist Ai, 'Artificial Intelligence Risk Management Framework : Generative Artificial Intelligence Profile', *National Institute of Standards and Technology Laurie E. Locascio, NIST Director and Under Secretary of Commerce for Standards and Technology*, 7 (2024), 1–54

UNESCO, 'Recommendation on the Ethics of Artificial Intelligence', *Paris UNESCO*, 2022

Zafar, Mandy, 'Normativity and AI Moral Agency', *AI and Ethics*, 5 (2025), 2605–22 <https://doi.org/10.1007/s43681-024-00566-8>