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HUMAN

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Ethics of Algorithms

Philosophy, Faith & Moral Responsibility

I am Anti-A.I.

Why Being Pro-Human Matters

Automating Intelligence, Not Humanity

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HÜMAN is the official magazine for the Faculty of Social Sciences and Humanities, UTM, published biannually, with the aim to share educational information, events, exciting news, tips and tricks in life and even advertisements regarding higher education, especially pertinent to the faculty.

About UTM

Universiti Teknologi Malaysia (UTM) is a leading innovation-driven entrepreneurial research university in engineering science and technology. It is located both in Kuala Lumpur, the capital city of Malaysia and Johor Bahru,the southern city in Iskandar Malaysia, which is a vibrant economic corridor in the south of Peninsular Malaysia.

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FOREWORD BY THE DEAN

NAVIGATING THE HUMAN-MACHINE INTERFACE WITH WISDOM

It is with great anticipation and sincere gratitude that I welcome you to this edition of ***Human***. The theme we address — **The Human-Machine Interface: Social Futures in an AI World** — is a vital contemplation of our future, viewed through the lens of our core human and ethical principles.

The accelerating integration of Artificial Intelligence (AI) into our lives presents both immense promise and considerable challenge. We witness technologies that can revolutionize industries, enhance scientific discovery, and solve complex global issues — a testament to human intellect and creativity. Our tradition, rooted in the pursuit of knowledge (*'ilm*) and the application of reason (*'aql*), encourages such progress. The development of sophisticated machines is, in one perspective, an effort to fulfill our duty to strive for betterment and innovation on this Earth.

However, as we embrace these powerful tools, we must be guided by the unwavering principles of morality, justice, and compassion. The challenge of the Human-Machine Interface is not just technological; it is fundamentally **ethical** and **social**. We must constantly ask ourselves: How does AI impact *Adl* (Justice) and equity? How do we ensure these systems uphold the dignity and sanctity of every human being?

The true value of any technology is measured by its contribution to human well-being and its adherence to a moral framework. AI must ultimately serve humanity, not dictate its future. Our work emphasizes that the core attributes of empathy, consciousness, and the spirit are unique to the human being — a sacred trust that no algorithm can replicate. As we design the social futures of an AI world, we must prioritize policies and ethical governance that preserve human agency, foster genuine social connection, and prevent the erosion of empathy in a world increasingly mediated by screens.

This issue of ***Human*** seeks to engage in this critical discourse, bringing together diverse academic perspectives to forge a path that is both technologically advanced and ethically grounded. I pray that the insights contained within inspire you to approach this interface with both rigor and conscience, ensuring that the march of progress is always aligned with our moral compass.

PROF. DR. ARIEFF SALLEH BIN ROSMAN
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I AM ANTI-A.I

By Abdullah Mohd Nawi

I am anti-A.I.

At least that is the impression anyone following my keynotes and panel discussions in conferences in the past few years would get. My specific concern that I have usually talked about has always been to do with ***the concept of 'cognitive offloading', especially in the realm of academia***. This is where long term users may develop a tendency to over-rely on A.I input, delegating once crucial tasks such as memory retention, analytical processing and decision making, leading to their own abilities to be greatly reduced. The more data A.I accumulates and the more training it gets, it becomes more and more able to carry out complex and complicated reasoning, which used to be the domain of human thinking, even when they were using A.I do carry out more repetitive tasks; this would hypothetically lead to cognitive atrophy, ***similar to how muscles wither away when they are not used for a long period of time***.

However, this is not purely the case.

Even my serial banter with Dr Imran Qureshi, UTM alumnus and AI expert at Teesside University, UK, in our many times coming at loggerheads in conference discussions, as I lay down the doom and gloom of A.I, I always acknowledge this fact - A.I is here to stay, and it greatly benefits humankind, especially in the context of the undergraduate and postgraduate experience in university.

With every generation, there has been a tool that greatly revolutionises the way they think, work and live. With each revolution, there have always been naysayers and doom-forecasters. When the calculator was invented, the opponents would say that people would lose their ability to do calculations, and would become stupider than before. But with the advent of the calculator and the computations it helped humans to achieve, we landed on the moon, and in the near future, inevitably on Mars. When the Internet was first introduced, many people mocked it for being a tool only for nerds, and that it would be a fading trend. Fast-forward two decades later, and practically everything revolves around the Internet. Those who adapted late learnt a severe lesson when they became obsolete. Thus it is with Artificial Intelligence.

The problem is how do we cope with this juggernaut?

Yes, people can calculate billions of equations, but they have lost the ability for mental arithmetic. Yes, people are connected more than ever, but at the expense of authentic human connection.

Yes, students can work ten times as fast in getting the right references, and even in writing the entire assignment, but at the expense of being able to think through the whole process themselves.

But then again - maybe they don't have to. Perhaps in the future, everything is connected to A.I, and there will never be a day when humankind does not use A.I, whether it is for work, or even for everyday life.

I am not anti-A.I.

I am pro-human.

Dr. Abdullah Mohd Nawi is the Manager of External and Global Engagement at the Faculty of Social Sciences and Humanities, UTM.

Kemanusiaan vs Digital

Kebimbangan dan Harapan terhadap Graduan Masa Hadapan

Oleh Muhammad Talhah Ajmain @ Jima'ain, Siti Nurjanah Mastor Mustafa

Pengenalan

Marcapada keghairahan mengejar dunia digital dan kecerdasan buatan (AI), kita perlu bertanya, "adakah graduan hari ini semakin berjiwa manusia, atau sebaliknya?"

Dunia berubah pantas. AI menulis esei, algoritma memilih pekerjaan, kelas berlangsung secara maya. Di satu sisi, masa depan tampak penuh harapan. Teknologi membuka pintu ilmu tanpa batas, menjadikan pelajar lebih cekap dan fleksibel. Namun di sebalik harapan itu, tersimpan kebimbangan yang halus, senyap, tetapi semakin kuat terasa, ***"manusia seperti apakah yang kita sedang siapkan untuk masa depan?"***

Nilai Kemanusiaan dan Jiwa yang kian "menghilang" di Tengah Dunia Digital

Kita mendidik pelajar untuk mengira, menganalisis, mengekod dan mengautomasi. Tetapi adakah kita juga mengajar mereka untuk ***merasai***, ***memahami*** dan ***menyayangi***? Revolusi Industri 4.0 menuntut kemahiran teknikal, namun masyarakat perlukan manusia berjiwa 5.0 yang berakhlak, beradab dan berprinsip.

Graduan hari ini bukan hanya penat dengan beban tugas, tetapi juga sunyi. Segalanya maya, ***"mesyuarat, pembelajaran, bahkan perbualan komunikasi"***. Dalam kepantasan dunia digital, semakin sedikit yang bertanya, ***"Siapa aku, dan apa tujuan aku di sini?"***

Mengembalikan Jiwa dalam Pendidikan

Namun masih ada sinar di sebalik gerhana. Semakin ramai pendidik menyedari bahawa ilmu tanpa nilai dan adab hanyalah kosong. Kini wujud usaha untuk menggabungkan STEM dengan adab, teknologi dengan empati, keusahawanan dengan akhlak.

Di UTM misalnya, konsep ***adab***, maruah, rendah hati, integriti mula diangkat seiring dengan inovasi. Hal ini bukan menolak kemodenan, tetapi memanusiakan digital.

يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ

"Allah mengangkat darjat orang-orang yang beriman dan orang-orang yang diberi ilmu." (Al-Mujadilah, 58:11)
Ayat ini mengingatkan bahawa, ilmu yang sebenar bukan hanya di kepala, tetapi di hati.

Teknologi Sebagai Jambatan, bukan tujuan

Teknologi hanyalah alat. Dengan niat yang betul, ia boleh menjadi jambatan yang menghubungkan manusia. AI menjadi pembantu, bukan pengganti. Pemimpin masa hadapan bukan sekadar mahir semua bahasa pengaturcaraan, tetapi yang tahu bila tidak perlu mengautomasikan sesuatu keputusan. Bukan yang menguasai banyak alat, tetapi yang menggunakan alat untuk membina manusia lain.

"Tanpa pendidikan yang menyentuh hati, kita mungkin menghasilkan tenaga kerja yang cekap, namun bukan manusia yang berjiwa manusiawi."

Seruan Kepada Pendidik, "Mari Memanusiakan Masa hadapan"

Cabaran kita bukan sekadar mengubah silibus, tetapi mengubah cara berfikir. Universiti tidak boleh menjadi kilang sijil, tetapi mesti menjadi kampus jiwa. Semua bidang ilmu, bukan hanya agama atau Falsafah perlu kembali bertanya,

"Untuk apa ilmu ini? Siapakah pelajar yang kita mahu lahirkan daripadanya?"

Persoalannya bukan sama ada mesin akan menggantikan manusia, tetapi adakah manusia masih ingat bagaimana menjadi manusia, punya belas, akal dan nurani.

Sebagai pendidik, tugas kita bukan hanya menyediakan pelajar untuk pekerjaan yang belum wujud, tetapi untuk menjadi manusia yang dunia sangat perlukan.

Kerana itu tugas yang paling manusiawi. Dan kita memikul amanah ini,

"Kerana Tuhan, Untuk Manusia."

Dr. Muhammad Talhah Ajmain dan Dr. Siti Nurjanah Mastor Mustafa ialah Pensyarah Kanan di Akademi Tamadun Islam, Fakulti Sains Sosial dan Kemanusiaan, UTM.


KERANA TUHAN UNTU
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The Automation of Intellect

Why Human Intelligence Remains Indispensable

By Abid Zulfadhli Razali

We are constantly told we are living in the age of "Artificial Intelligence" (AI).

Automation, Not Intelligence

However, in this article, my idea would be that the use of artificial is a misnomer that fuels both hype and anxiety. I believe that a more precise and productive description is that we are witnessing the automation of intelligence. This distinction is not merely semantic; it is the key to understanding our future relationship with technology and the enduring value of the human mind.

True intelligence is not merely computational power. It is a capacity rooted in consciousness, intentionality, and the innate drive to formulate and pursue goals. What we call AI are sophisticated systems that perform exceptionally at automating specific cognitive tasks—analyzing vast datasets, recognizing patterns, and optimizing within the set parameters. They are brilliant executors, but they do not possess the spark of initiation.

A very interesting analogy was given by one of the keynote speakers at the AsiaCALL Conference back in 2024, stating that a calculator is an example of AI. Ever since, I always look at the Large Language Models (LLMs) as a calculator.

AI can execute briliantly, but it cannot initiate meaning.

The Spark Machines Cannot Feel

This is also where historical parallels become illuminating. The Industrial Revolution automated physical labor. The steam engine and the assembly line did not make human strength irrelevant, but instead they redefined it. The value shifted from brute force to the skills of engineering, management, and design. Today, we are in a similar revolution, be it but for the mind. Instead of physical labor, we are currently automating cognitive labor.

And just as the loom did not replace the weaver's creative intent, AI cannot replace the core of human intelligence. I personally see intelligence as the ability to identify a problem worth solving, and to initiate a plan to solve it. An AI can generate countless ideas, hundreds of articles, thousands of business plans, but it cannot feel the spark of an original idea. It can diagnose a disease from symptoms, but it cannot look at a crumbling community and conceive a novel social program to heal it. That requires human empathy, contextual understanding, and visionary thinking.

The future, therefore, is not one of replacement, but of partnership. Human intelligence will provide the "why"—the ethical compass, the creative vision, and the foundational questions. Automated intelligence will powerfully handle the "how," crunching data and modelling outcomes. By recognizing AI as a tool for the automation of intellect, we can harness its power without fear, focusing on cultivating the profoundly human skills of wisdom, creativity, and strategic initiation that will always be our greatest asset. Sure, AI can easily generate an article such as this in mere seconds. But without the initiation of a human, this article will not come into fruition, and this chance to help ease some people's anxiety of AI will not exist.

Abid Zulfadhli Razali is a language instructor at the Language Academy, Faculty of Social Sciences and Humanities, UTM.

From Typewriter to ChatGPT

What the Colonial Language Legacy Teaches Us About AI Writing

By Nurul Na'immah Hamdan

For decades, academics in Malaysia have navigated a complex linguistic landscape. English dominates international publishing, creating what scholars call ***"centre-periphery"*** dynamics, where non-native English speakers must adapt their voices to meet Anglo-American standards. My PhD research analysing scientific articles from 2010-2019 revealed something striking: Malaysian researchers expressed their propositions differently from their international counterparts, reflecting distinct authorial identities shaped by local academic cultures and multilingual contexts.

A New Gatekeeper

Today, we face a new gatekeeper: **Artificial Intelligence**.

I still remember coding my data, noticing a curious pattern: Malaysian authors let their research products speak. "The data suggests..." "The findings indicate..." The research itself became the subject, concealing the researchers behind their work. Meanwhile, international writers centred themselves boldly: "We argue..." "We demonstrate..." Same research, completely different presence on the page. These weren't errors. They were choices that revealed identity, culture, epistemology.

ChatGPT and similar tools, trained predominantly on Western texts, now mediate how millions write. History reminds us that technological neutrality is a myth. The printing press amplified European languages whilst marginalising others. Colonial education systems imposed English as the language of prestige, reshaping how colonised indiviudals thought and expressed knowledge. Same story, different century.

When a Malaysian researcher uses ChatGPT to "improve" their manuscript, whose voice emerges? The models suggest phrasing based on training data that overwhelmingly represents Western academic conventions. Those subtle hedging strategies, collective pronouns, indirect proposition styles I observed (markers of cultural identity and rhetorical tradition) get smoothed away. Algorithmic homogeneity wins.

This isn't grammar correction *lah*. It's epistemological colonisation in digital form.

Colonial language policies once determined whose knowledge counted as legitimate. Now AI models shape what "good academic writing" looks like. Surprise: it looks Western.

The painful irony? AI democratises access to English proficiency whilst simultaneously erasing the diversity that enriches scholarly discourse. The linguistic adaptations Malaysian academics painstakingly developed represent intellectual resilience and creativity. Not deficiency.

Are we unknowingly repeating colonial patterns where local voices get modified to fit dominant templates? Can we develop AI that genuinely recognises multiple rhetorical traditions?

History teaches us that technology amplifies existing power structures unless we consciously redirect it.

The question isn't whether to use AI. It's how to use it without surrendering the authentic scholarly voices that make knowledge production truly global.

I'm still searching for that answer.

Dr. Nurul Na'immah Hamdan is a senior lecturer at the Language Academy, Faculty of Social Sciences and Humanities, UTM.

ETHICS OF ALGORITHM

The Role of Philosophy and Islamic Principles in the Governance of Artificial Intelligence

By Aminudin Hehsan

Every day, artificial intelligence (AI) quietly shapes what we see, read, and even believe. Whether through social media recommendations, personalised advertisements, or automated decisions in workplaces, algorithms have become powerful, unseen actors in our lives. As AI increasingly mediates human behaviour, a critical question emerges:

How can we ensure these systems act ethically and responsibly?

Philosophical traditions offer valuable starting points. Utilitarian ethics encourages the design of AI systems that maximise benefits for society such as improving access to education, healthcare, or public services. Deontological ethics, however, reminds us that even highly efficient AI must respect human rights, autonomy, and moral duties. Virtue ethics highlights the importance of integrity and moral character among AI developers, emphasising values such as honesty, humility, and fairness. Together, these perspectives reinforce the need for transparency, justice, and accountability in algorithmic governance.

Islamic ethical principles add a rich, complementary dimension. The doctrine of divine unity (***Tawhid***) affirms that technology should reflect the oneness of Allah and avoid elements that contradict core Islamic beliefs. Ethical conduct and moral discipline (***Adab***) underscores the importance of respectful communication and dignified digital behaviour, especially in online spaces where algorithms shape discourse. The ethical framework of the permissible and the prohibited (***Halal*** and ***Haram***) provides practical guidance by reminding developers to avoid creating systems that promote gambling, immorality, or harmful behaviour.

The principle of excellence and moral perfection (***Ihsan***) encourages thoughtful, high quality design whether through user-friendly interfaces or engaging religious educational content. Today, technologies such as virtual reality (VR) and augmented reality (AR) allow learners to explore Islamic history, ethics, and spirituality in immersive ways. Finally, the principle of public interest and social welfare (***Maslahah***) emphasises that AI should uplift communities and prevent harm. AI-assisted Qur'an learning applications, for example, now help users improve recitation accuracy while expanding access to religious knowledge.

By integrating philosophical ethics with Islamic moral values, societies can develop a holistic and inclusive approach to AI governance one that upholds human dignity, promotes responsible innovation, and strengthens the relationship between humans and intelligent machines. As AI continues to evolve, this balanced framework ensures that technology remains a tool for empowerment rather than disruption.

Assoc. Prof. Aminudin Hehsan is the Director of the Centre of Research for Fiqh Science & Technology (CFiRST), UTM.

From Tools to Partners
AI's New Role in Human Society

By Sangitha A/P Mohana Das

Humanity has entered a new era where the distinction between humans and machines is becoming more hazy due to the quick development of artificial intelligence (AI). AI is changing not only how society operates but also what it means to be human as it becomes more ingrained in daily life, from automated workplaces to personalised recommendations. The humanities and social sciences are more important than ever at this nexus between technology and lived experience because they offer the perspectives required to understand, evaluate, and navigate an AI- driven future.

The ethics of algorithms are one of the most important topics of discussion. AI raises questions about accountability, bias, and transparency even though it promises accuracy and efficiency. Algorithms subtly determine opportunities and results in everything from loan approvals to job applications. AI runs the risk of exacerbating inequality rather than resolving it in the absence of ethical safeguards. In this case, philosophy and ethics are crucial in determining who is in charge of these systems, whose values they represent, and how we can make sure that technology continues to be in line with human welfare.

This tension is further demonstrated by the nature of work in the future. At this point, automation has already completely changed industries, increasing productivity while also endangering traditional job roles by replacing manual and repetitive tasks. The claim that "robots are taking our jobs," however, oversimplifies a more nuanced reality. According to studies, new kinds of work especially those involving creativity, emotional intelligence, and complex decision-making emerge while some jobs disappear. Plus, the real challenges now are preparing societies for this change, guaranteeing fair access to opportunities for upskilling, and resolving growing economic disparities. In this way, economists,sociologists, and educators are vital in developing policies that promote a resilient workforce.

Moreover, AI is changing communication, culture, and identity in addition to economics. Digital spaces are now places where identity is negotiated and curated, from virtual influencers who blur the boundaries between reality and fiction to TikTok filters that change appearance. AI-driven platforms impact trends, behaviors, and even social norms by influencing how we communicate and express ourselves. These developments open up new possibilities for self-discovery and creativity, but they also carry risks, such as surveillance, false information, and pressure to meet standards set by algorithms.

The human-machine interaction is not only technological, but deeply social.

Our reflecting on the past offers important guidance for the future. The Industrial Revolution and other historical parallels serve as a reminder that technological advancement has always brought about both opportunity and disruption. However, the speed of today's AI revolution and its penetration into private spheres of life are what set it apart. AI has a deeper and more intimate impact because it expands cognitive and social capacities, in contrast to earlier machines that increased human physical abilities.

Overall, the humanities and social sciences are crucial as we navigate this AI-powered world. They assist us in considering not just what technology is capable of, but also what it ought to do and for whom. In the end, the human-machine interaction is a social phenomenon as well as a technological one. Our shared responsibility is to make sure that as machines become more intelligent, so does humanity.

Sangitha A/P Mohana Das is a final year TESL student at the Faculty of Educational Sciences and Technology, UTM.

As machines become more intelligent, our responsibility is to ensure that humanity grows wiser.

IDENTITY
in the Midst of Digitalisation and AI

By Ermi Ruziyana Binti Md Nordin

Digitalisation, inevitably, has become a part of our lives and is eventually shaping our identities. Though arguably, the shift has majorly influenced individuals' online personas, putting a microscopic lens on this, it extends beyond digital identities and culture. Today, almost everything around us, whether work, business, leisure, communication, or industries, may have had a history with digitalisation. More might be moving towards a digitally connected future. This phenomenon is not something we can simply resist, but rather we are reminded to stay informed of the changes and to help educate people who are still lagging.

One of the most deeply affected aspects by digitalisation is the human network and communication. People of all ages are enjoying the lavishness of being an important person online, the visibility. For some, the platforms work as an escapism channel to project their hidden personalities and identities. Others grab the opportunities to explore more and develop their different facets of themselves.

Gradually, without realising, we are transforming our own identities through the adoption and adaptation of values and practices transmitted online.

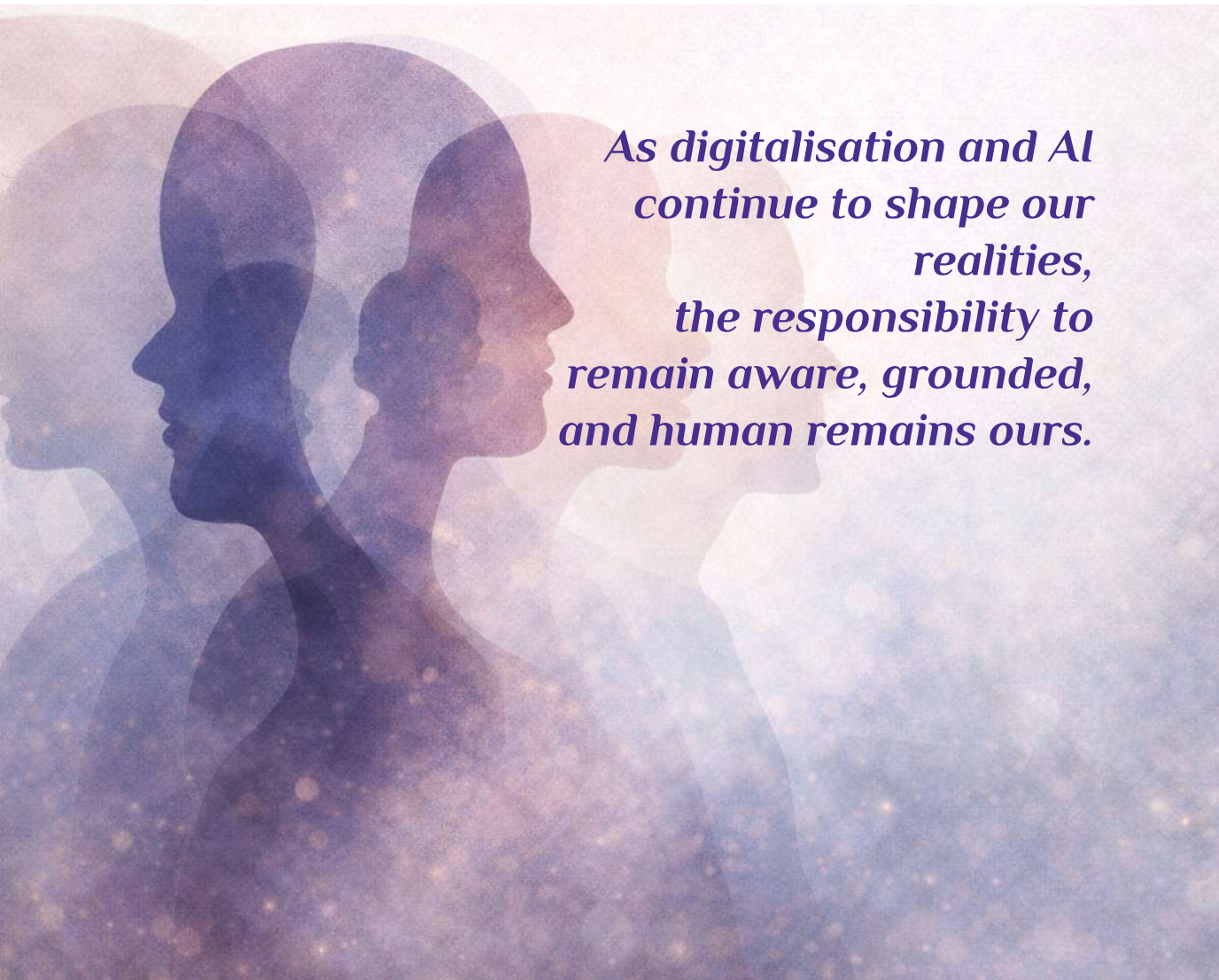
In the past, people might have acknowledged that they play different personas in the digital world, yet, with the overexposure, the line between online and offline socials has begun to blur. As the online platforms set certain standards to be fulfilled for the success of online visibility, some individuals may choose to alter their identities in response to the engagements and validation received on these platforms. As a result, people who are completely enthralled in digital interactions and popularity may

be drowned and carried away, distancing them from their authentic selves and the reality of the physical world they are living in. The uniqueness of an individual's culture and character can be swiftly and organically adapted in the digital era.

Artificial intelligence (AI), which has been integrated into the digital platform, may have deepened the changes. The algorithms driven by AI have served to be the gatekeepers and perhaps have predominantly influenced users in shaping the culture and identities. AI reads and analyses our preferences, including things we like, support, follow, and buy. Using these data, AI builds our profiles and provides suggestions based on the identities we portray online. Not only that, the algorithm invisibly architects and manages the digital elements we are seeing and interacting with online. This comprises trends, values, and lifestyles. As AI reads us, it subtly changes our beliefs, social preferences, and emotions, coincidentally shaping our identities with

In conclusion, digitalisation and AI have been gradually revolutionising the way we communicate, interact, and construct our identities. Hence, we should be ready to navigate these shifts with knowledge and a sense of responsibility, as they continue to shape our realities.

Dr. Ermi Ruziyana Binti Md Nordin is a senior lecturer at the Language Academy, Faculty of Social Sciences and Humanities, UTM.



TEKNOLOGI BERJIWA, TAMADUN BERMARUAH

INSIPIRASI KEARIFAN ISLAM DALAM ERA INOVASI DIGITAL

Oleh Nur Najwa Hanani Binti Abd Rahman

Forum Intelektual Diraja Universiti Teknologi Malaysia (UTM) 2025 merupakan siri ke 4 yang bertemakan ***"Teknologi Berjiwa, Tamadun Bermaruah: Inspirasi Kearifan Islam Dalam Era Inovasi Digital"*** telah menghimpunkan tokoh agama, akademia dan penggerak masyarakat bagi membincangkan keperluan membangunkan teknologi yang berteraskan nilai dan etika. Perbincangan utama forum ini menampilkan SS YB Dato' Haji Yahya Ahmad, Mufti Negeri Johor serta YBhg. Prof. Dato' Dr. Mohamad Fauzan Noordin, Timbalan Rektor Pembangunan Pelajar dan Penglibatan Komuniti Universiti Islam Antarabangsa Malaysia (UIAM), dengan kupasan yang menekankan peranan prinsip Islam dan Maqasid Syariah dalam membimbing pembangunan teknologi masa kini. Turut sama sebagai ahli panel ialah YBrs. Encik Muhammad Haziq Abd. Rahim, Pengasas Agensi Job & Alumni Remaja (AJAR), manakala sesi forum dikendalikan oleh YBhg. Dr. Muhamad Talhah Ajmain dari Akademi Tamadun Islam, UTM. Forum berprestij ini telah diserikan dengan keberangkatan KDYMM Seri Paduka Baginda Raja Permaisuri Agong Raja Zarith Sofiah, diiringi YAM Che' Puan Mahkota Khaleeda Johor selaku Pro-Canselor UTM, bertempat di Dewan Utama Bangunan Temenggong Ibrahim, Iskandar Puteri.

Perkembangan teknologi digital pada abad ke-21 telah mengubah hampir seluruh dimensi kehidupan manusia, termasuk cara berfikir, berinteraksi dan membina peradaban. Namun, kemajuan yang pesat ini turut mengundang persoalan besar tentang nilai, etika dan kemanusiaan apabila teknologi dibangunkan tanpa panduan moral yang jelas. ***Penggunaan teknologi yang tidak berpaksikan nilai boleh membawa kepada pelbagai implikasi sosial seperti hilangnya nilai adab, manipulasi maklumat, ketagihan digital serta penghakisan hubungan kemanusiaan.*** Teknologi yang sepatutnya menjadi alat memudahkan kehidupan akhirnya berpotensi menguasai manusia apabila dibangunkan berasaskan kepentingan pasaran dan keuntungan semata-mata. Keadaan ini menuntut suatu kerangka nilai yang mampu membimbing pembangunan teknologi agar selari dengan fitrah insan dan kesejahteraan sejagat.

Dalam konteks ini, prinsip Maqasid Syariah menawarkan asas yang kukuh untuk membangunkan teknologi secara beretika. Pemeliharaan agama, nyawa, akal, keturunan dan harta bukan sekadar prinsip hukum, tetapi boleh dijadikan kerangka strategik dalam menilai kesan dan hala tuju inovasi digital. Teknologi yang memelihara akal misalnya perlu menyokong penyebaran ilmu yang sahih dan membina pemikiran kritis, bukan menormalisasikan maklumat palsu atau budaya ekstrem. Begitu juga teknologi yang menghormati maruah insan hendaklah mengelakkan eksploitasi data, penyalahgunaan imej serta pencerobohan privasi.

FORUM INTELEKTUAL DIRAJA 2025

Forum ini turut menekankan peranan penting institusi agama Islam sebagai pembimbing moral dalam ekosistem pembangunan teknologi. ***Institusi agama bukan hanya berfungsi mengeluarkan panduan hukum, malah berperanan membentuk kefahaman nilai, adab dan tanggungjawab sosial dalam kalangan masyarakat.*** Melalui pendekatan dakwah intelektual dan wacana ilmiah, institusi agama dapat menghubungkan prinsip wahyu dengan realiti inovasi semasa, sekali gus memastikan kemajuan teknologi tidak terpisah daripada nilai kemanusiaan.

Peranan universiti pula amat signifikan sebagai medan penyatuan ilmu wahyu dan ilmu kontemporari. Universiti bukan sekadar melahirkan tenaga mahir teknologi, tetapi juga insan beretika yang mampu menilai implikasi sosial dan moral hasil ciptaan mereka. Sinergi antara institusi pengajian tinggi, institusi agama dan masyarakat seperti yang dizahirkan melalui Forum Intelektual Diraja ini membuka ruang kepada pembentukan dasar, penyelidikan dan pendidikan yang lebih holistik serta berteraskan nilai.

Konsep "teknologi berjiwa" yang diketengahkan membawa maksud bahawa inovasi tidak boleh bersifat bebas nilai, sebaliknya perlu dipandu oleh kesedaran spiritual, tanggungjawab moral dan tujuan kemanusiaan. Dalam tradisi Islam, kemajuan tamadun sentiasa lahir daripada keseimbangan antara ilmu, akhlak dan keadilan. Sejarah membuktikan bahawa tamadun yang unggul bukan hanya dinilai melalui kecanggihan teknologinya, tetapi melalui sejauh mana teknologi tersebut memelihara maruah manusia dan membawa kebaikan sejagat.

Sehubungan itu, usaha membangunkan teknologi berteraskan Maqasid Syariah bukanlah suatu langkah mundur, sebaliknya satu pendekatan progresif yang menjamin kelestarian inovasi. Ia menuntut kesedaran kolektif bahawa teknologi ialah amanah yang perlu diurus dengan hikmah. ***Forum Intelektual Diraja UTM 2025 menjadi manifestasi komitmen bersama untuk memastikan kemajuan digital negara terus bergerak seiring dengan nilai moral, kebijaksanaan Islam dan cita-cita membina tamadun yang bermaruah serta berperikemanusiaan.***

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EDUCATING & HUMANIZING