

# Well-Being as an Ethical Filter: Balancing Madani Policy in the Age AI and Technology

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## Abstract

The rapid growth of artificial intelligence and digital technology has created new challenges for values, justice and ethical balance in public policy. Within this context the Malaysia Madani framework introduced in 2023 places well-being as one of its six central pillars. This article aims to examine how the pillar of well-being can function as an ethical filter in policy making especially in an era where decisions are increasingly driven by data and algorithms. The study adopts a qualitative content analysis based on Malaysia Madani policy documents classical Islamic texts including the Qur'an and authentic hadith and contemporary writings on technology ethics. The analysis is guided by the framework of maqasid al-shariah focusing on justice, trust and public interest. The findings show that well-being should not be treated only as a policy goal but also as a mechanism for value-based checks and balances that safeguard human dignity in governance, social welfare and the digital economy. This study contributes to the integration of Islamic ethics with modern policy frameworks and proposes practical guidelines for embedding value-oriented narratives in technological development.

**Keywords:** Well-Being, Malaysia Madani, Maqasid al-Shariah, Artificial Intelligence, Digital Ethics



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## Introduction

The advancement of digital technology driven by artificial intelligence, automation and big data has transformed governance, economy and social life on a global scale. Many countries including Malaysia are increasingly dependent on algorithmic systems to administer aid distribution, education, financial services and social management (Floridi and Cowsls 2019). While these systems are designed to improve efficiency, they also present risks to human values because automated decisions may lack empathy, compassion and moral accountability (Jobin et al. 2019).

Malaysia has not been left behind in embracing this technological wave. In several public statements, the Prime Minister Dato' Seri Anwar Ibrahim highlighted the importance of mastering artificial intelligence while ensuring its use is guided by values to safeguard the ethical and sustainable future of the nation (Anwar Ibrahim 2023). The introduction of the Malaysia Madani policy framework in 2023 reflects this aspiration. The framework emphasizes six key pillars, one of which is well-being. This pillar highlights the need for holistic welfare that integrates material prosperity, social justice and spiritual balance.

From an Islamic perspective, well-being (*hayatan tayyibah*) is understood as a condition that unites faith, righteous deeds and social justice. The Qur'an states in Surah al-Nahl 16:97: *"Whoever does righteousness whether male or female while being a believer We will surely grant them a good life"*. According to Ibn Kathir (Ibn Kathir, Isma'il ibn Kathir 2003), this verse demonstrates that true well-being is not defined only by wealth or technological progress but by inner peace and upright conduct that aligns with divine guidance. The Prophet Muhammad also emphasized: *"Indeed Allah does not look at your appearance and your wealth, but He looks at your hearts and your deeds"*. As al-Nawawi (2021) explains, this hadith reminds believers that ethical intention and action are the real foundation of a prosperous life.

These revealed principles offer critical insights for public policy. If national strategies are built only on technical and economic criteria without considering values, they risk creating structural inequality and moral emptiness. Several studies highlight that artificial intelligence systems often reproduce bias embedded in data, leading to unfair outcomes that harm minority or marginalized groups (Binns 2017). Therefore, a framework of ethical filtering is necessary.

The Malaysia Madani policy provides an important opportunity to place Islamic ethics at the center of governance. Scholars such as Auda (2008) and Kamali (2008) argue that *maqasid al-shariah* provides a comprehensive framework for balancing development with moral accountability. The five essentials, which are the protection of religion, life, intellect, lineage and wealth, remain highly relevant in the digital era. For instance, the protection of intellect requires critical evaluation of misinformation and algorithmic manipulation, while the protection of wealth requires fairness in the digital economy.

Despite this potential, critical observers note that the operationalization of Malaysia Madani still lacks clear indicators to measure whether its value pillars are truly realized in practice (Abu Hafiz Salleh Hudin 2023; Zainiy Uthman 2021). Most discussions of well-being in policy documents remain tied to material prosperity and social rights without integrating Qur'anic values as benchmarks. This study therefore seeks to address this gap by examining how the pillar of well-being can be reconstructed as an ethical filter in the digital age.

The urgency of this research is also supported by international concerns over the ethics of artificial intelligence. Global institutions such as UNESCO (*Recommendation on the Ethics of Artificial Intelligence* 2021) and OECD (Organisation for Economic Co-operation and Development 2022) have called for the development of AI ethics guidelines that prioritize human dignity, justice and accountability. However, these frameworks often lack spiritual or religious grounding. By contrast, Islam offers a holistic vision of well-being that can strengthen ethical safeguards in technological governance.

This article is part of a funded research project under the Fundamental Research Grant Scheme titled "Guidelines for Balancing the Implementation of Malaysia Madani Policy Based on the Sustainability of the Prophet's Sunnah." The project seeks to integrate Qur'anic

principles, prophetic traditions and contemporary policy needs into a practical framework for ensuring that Malaysia's digital development remains human-centered and ethical.

Accordingly, the objective of this article is to analyze how the well-being pillar within Malaysia Madani can serve as a moral and ethical filter in policy implementation particularly in relation to artificial intelligence and technological change. The main research question guiding this article is: Can the well-being pillar of Malaysia Madani function as a value control mechanism for national policy in the age of artificial intelligence and disruptive technology?

By addressing this question, the study aims to contribute to the integration of Islamic ethics with contemporary governance and to propose policy guidelines that ensure technological progress aligns with human dignity, justice and public interest.

## Research Method

This study employs a qualitative normative approach that emphasizes the analysis of values and ethical principles through the study of authoritative texts. Unlike empirical research that depends on surveys or numerical data, a normative method focuses on principles, concepts and frameworks that guide human action. In the context of policy and ethics, this approach is particularly relevant because the subject of investigation is not limited to measuring outcomes but to evaluating the moral foundations of governance. As Creswell and Poth (Creswell, John W. and Poth, Cheryl N. 2018) note, qualitative inquiry allows researchers to explore meaning in depth and to capture the normative dimensions of social phenomena. In this article, the choice of a normative qualitative method reflects the aim of positioning Islamic ethical principles as an evaluative framework for Malaysia Madani policy in the digital era.

The research design is anchored in content analysis which is widely recognized as an effective method for analyzing written, verbal and visual communication. Content analysis involves systematically categorizing themes within documents and then interpreting their meaning in relation to the research objectives (Krippendorff, Klaus 2018). For this study, content analysis is applied to both classical Islamic texts and contemporary policy documents to bridge the gap between timeless ethical teachings and modern governance challenges. The method enables the researcher to extract values from scriptural sources, identify their relevance to policy and then test their applicability within the context of artificial intelligence and digital technology.

Primary data for this research is derived from the Qur'an and authentic hadith. Specific verses such as al-Nahl 16:97 on *hayatan tayyibah* and al-Nisa' 4:135 on justice are examined as they directly relate to the concept of well-being and the responsibility of governance. Hadith reports, including the narration in Sahih Muslim which stresses that Allah values hearts and deeds over appearance or wealth, are also analyzed. These scriptural sources provide the core foundation of the research as they establish the ethical and spiritual dimensions of well-being. In order to ensure accuracy and fidelity to Islamic scholarship, the analysis is supported by classical tafsir works such as Ibn Kathir (Ibn Kathir, Isma'il ibn Kathir 2003), al-Qurtubi (al-Qurtubi, Abu 'Abd Allah Muhammad ibn Ahmad 2020) and al-Tabari. These references ensure that the interpretation of scriptural texts is consistent with authoritative exegetical traditions.

Secondary data are drawn from Malaysia Madani policy documents, public speeches by policymakers, and scholarly works on *maqasid al-shariah* and technology ethics. For example, Anwar Ibrahim (2023) outlines well-being as a pillar of Malaysia Madani, while scholars such as Auda (2008) and Kamali (2008) provide theoretical foundations for *maqasid* as a framework of balance and justice in governance. Contemporary studies on AI and ethics, including Floridi and Cowls (2019), UNESCO (*Recommendation on the Ethics of Artificial Intelligence* 2021) and OECD (Organisation for Economic Co-operation and Development 2022), are used to connect Islamic values with international debates on responsible technology. This combination of classical and contemporary sources enriches the analysis by situating Malaysia Madani within both an Islamic and global ethical discourse.

The process of data collection is primarily library-based, involving the systematic review of authoritative texts, policy documents and academic studies (Creswell, John W. and Poth, Cheryl N. 2018; Krippendorff, Klaus 2018). A purposeful sampling technique is used, meaning that only sources directly relevant to the research question are included (Michael Q. Patton 2015). For example, Qur'anic verses that emphasize justice, compassion and distribution are prioritized over those unrelated to governance or social responsibility. Similarly, academic literature on AI bias and inequality is selected because it highlights the risks that can be mitigated by Islamic ethical principles (Binns 2017). This selective approach ensures that the data remains focused and relevant to the study's objectives.

Data analysis is conducted through thematic content analysis (Krippendorff, Klaus 2018). The first stage involves identifying core values in the primary texts, such as *'adl* (justice), *amanah* (trust) and *maslahah* (public interest) (Ibn Kathir 2003). The second stage classifies these values into three dimensions of well-being: spiritual, social and economic. The third stage tests the relevance of these values against contemporary challenges such as automated welfare distribution, algorithmic profiling and digital capitalism (Shoshana Zuboff 2019). By following this three-step process, the analysis remains systematic and structured, ensuring that the conclusions are not arbitrary but grounded in both revelation and contemporary realities.

The analytical framework is further guided by *maqasid al-shariah* which provides an overarching evaluative lens. The five essentials of *maqasid* preservation of religion, life, intellect, lineage and wealth are applied as criteria for policy assessment (Auda 2008). For instance, the preservation of intellect requires critical engagement with AI to prevent manipulation and misinformation, while the preservation of wealth requires equitable economic distribution that prevents monopolization (Kamali 2008). By using *maqasid* as a framework, the study ensures that the recommendations remain consistent with Islamic jurisprudence while being adaptable to modern challenges.

One strength of this methodological approach is its ability to integrate classical Islamic scholarship with modern policy analysis. By drawing on tafsir and hadith commentary alongside contemporary literature on AI ethics, the study avoids treating Islamic sources in isolation. Instead, it demonstrates the continued relevance of revelation in addressing current governance issues (Floridi and Cowls 2019). This integrative approach not only contributes to academic discourse but also provides practical insights for policymakers who seek to harmonize religious values with technological development (Creswell and Poth 2018).

At the same time, the study acknowledges its limitations. As a normative analysis, the research does not rely on empirical data such as surveys or statistical models. While this may

restrict the ability to measure outcomes quantitatively, it strengthens the study's capacity to evaluate principles and frameworks that are foundational to policy development. Furthermore, the normative focus highlights the ethical dimensions of governance which are often overlooked in purely technical or economic analyses. This limitation is therefore reframed as a strength because it allows for deeper reflection on values that guide long-term policy direction.

In summary, the methodological design of this study provides a systematic approach to analyzing how the pillar of well-being in Malaysia Madani can function as an ethical filter in policy implementation. By combining primary and secondary data, applying thematic content analysis, and grounding the framework in *maqasid al-shariah*, the study contributes both to academic scholarship and to practical policy discourse (Abu Hafiz Salleh Hudin 2023). This approach ensures that the findings are not only descriptive but also prescriptive, offering concrete guidelines for embedding Islamic ethical values into Malaysia's digital governance system.

## Research Finding

The concept of well-being has been widely discussed in both Western and Islamic traditions. This section surveys definitions and theoretical frameworks that shape the understanding of well-being, before turning to the Malaysia Madani framework and the integration of *maqasid al-shariah* with technological ethics. The review is divided into five parts to demonstrate the comprehensive scope of the study.

### Definition of Well-Being in Western and Islamic Thought

In Western scholarship, well-being is often associated with material and psychological prosperity. The World Health Organization (World Health Organization (WHO) 2021) defines well-being as a state of complete physical, mental and social health and not merely the absence of disease. Philosophers such as Aristotle describe eudaimonia as human flourishing through the pursuit of virtue and rationality (Kenny 1992). Contemporary studies also emphasize subjective well-being measured through happiness, income and life satisfaction (Linton, Myra-Jane; Dieppe, Paul; Medina-Lara, Antonieta 2016).

By contrast, Islam defines well-being as *ḥayatan ṭayyibah*, a holistic life that balances material and spiritual dimensions. The Qur'an declares in Surah al-Naḥl, 16:97: "*Man 'amila ṣāliḥan min dhakarīn aw unthā wa huwa mu'minun fa-lanuh'iyannahu ḥayātan ṭayyibah*". Ibn Kathir (Ibn Kathir 2003) explains that this verse refers to a good life that includes tranquility, halal sustenance and divine blessings. The Prophet Muhammad also said: "*Inna Allāha lā yanẓuru ilā suwarikum wa amwālikum wa lākin yanẓuru ilā qulūbikum wa a'mālikum*". According to al-Nawawi (al-Nawawi 2021), this hadith stresses that the foundation of well-being lies in sincerity and righteous action, not in wealth or external appearance.

## Well-Being in the Qur'an and Hadith

The Qur'an contains multiple references to well-being that combine justice, trust and compassion. In Surah al-Nisa' 4:58, Allah commands: "*Inna Allāha ya'murukum an tu'addū al-amānāti ilā ahlihā wa idhā ḥakamtum bayna al-nāsi an taḥkumū bi al-'adl*". Al-Qurtubi (2020) interprets this verse as a principle of trust and justice that must guide governance at all levels. Another verse in Surah al-Nisa' 4:135, commands believers to uphold justice even against themselves, their families or the wealthy, emphasizing impartiality in law.

The Prophet Muhammad also framed well-being in social and spiritual terms. He said: "*Kullukum rā'in wa kullukum mas'ūlun 'an ra'īyyatihi*", which stresses that every leader is responsible for those under their care. This hadith, as explained by Ibn Hajar al-'Asqalani in *Fath al-Bārī*, highlights accountability as the foundation of leadership and public welfare.

## Maqasid al-Shariah and the Ethics of Governance

*Maqasid al-shariah* provides a structured ethical framework for defining well-being. Classical scholars such as al-Ghazali and al-Shatibi identify five essentials: the preservation of religion, life, intellect, lineage and wealth (Kamali 2008). In modern scholarship, Auda (Auda 2008) argues that *maqasid* should be seen as a system-based philosophy that balances objectives and adapts to contemporary challenges. For example, the preservation of intellect (*hifz al-'aql*) is relevant in the age of AI where misinformation and manipulation must be critically managed, while the preservation of wealth (*hifz al-māl*) demands fair distribution and regulation of digital economies.

## Technology, Artificial Intelligence and Ethical Challenges

The rapid expansion of artificial intelligence has raised global debates about fairness and justice. Jobin, Ienca and Vayena (Jobin 2019) mapped 84 AI ethics guidelines worldwide and found convergence around principles of transparency, accountability and human rights. Floridi and Cowls (2019) propose five principles for AI in society, including beneficence and non-maleficence. However, these frameworks remain secular and often overlook spiritual dimensions. UNESCO (Recommendation on the Ethics of Artificial Intelligence 2021) in its Recommendation on the Ethics of AI emphasizes human dignity but does not engage with religious traditions that provide deeper moral grounding.

Islamic ethics can offer complementary perspectives. Concepts such as *'adl*, *rahmah*, and *maslahah* provide substantive value filters for policies that risk dehumanization. For instance, the Qur'an condemns neglect of the poor: "*Ara'ayta alladhī yukadhibu bi al-dīn fa dhālika alladhī yadu'u al-yatīm wa lā yaḥuḍḍu 'alā ṭa'āmi al-miskīn*" (al-Mā'ūn 107:1–3). This verse, according to al-Tabari (2019), warns that a society that ignores the vulnerable has abandoned the true spirit of religion.

## Malaysia Madani and the Pillar of Well-Being

The Malaysia Madani framework, introduced by Anwar Ibrahim (Anwar Ibrahim 2023), identifies well-being as one of six pillars of national development. Its emphasis on balance between material prosperity and ethical values aligns with Islamic principles. However, critics argue that operationalization of these pillars often lacks clear indicators rooted in revelation (Abu Hafiz Salleh Hudin 2023; Zainiy Uthman 2021). Current applications tend to emphasize social welfare and rights without embedding Qur'anic and prophetic benchmarks as evaluative tools.

This study therefore seeks to fill the gap by redefining well-being not merely as a developmental outcome but as a moral filter for policy in the age of artificial intelligence (Floridi and Cows 2019). By combining Qur'anic injunctions, hadith guidance and *maqasid al-shariah* with contemporary governance literature, the research aims to provide a holistic framework for integrating ethical values into Malaysia Madani policy (Auda 2008; Anwar Ibrahim 2023; Abu Hafiz Salleh Hudin 2023).

## Results and Discussion

This section presents the findings of the study and discusses their implications considering Islamic ethics and Malaysia Madani policy. The analysis highlights how the pillar of well-being can function as an ethical filter in public policy particularly when faced with the challenges of artificial intelligence and digital governance. The findings are organized into four subthemes which are spiritual well-being, social well-being, economic well-being and the overall function of well-being as a value filter.

### Spiritual Well-Being: Emotional Balance and Trust in Automated Decision-Making

Spiritual well-being is central to shaping the moral character of policy decisions. The Qur'an emphasizes that righteousness leads to a good life in Surah al-Nahl, 16:97: "*Man 'amila ṣāliḥan min dhakarīn aw unthā wa huwa mu'minun fa-lanuh'iyannahu ḥayātan ṭayyibah*". Ibn Kathir (Ibn Kathir, Isma'il ibn Kathir 2003) interprets this as a guarantee of divine blessings, lawful provision and tranquility of the soul. Hadith also highlight the primacy of inner values: "*Inna Allāha lā yanẓuru ilā suwarikum wa amwālikum wa lākin yanẓuru ilā qulūbikum wa a'mālikum*". Al-Nawawi (al-Nawawi 2021) explains that this hadith underscores sincerity and intention as the basis of true well-being.

In the digital era, many administrative decisions are made through automated systems such as welfare distribution and credit approval. However, these systems cannot account for compassion or moral responsibility. A study by Jobin, Ienca and Vayena (Jobin et al. 2019) shows that 36 percent of global AI guidelines mention fairness but only 4 percent explicitly mention compassion. This highlights the gap between technical ethics and spiritual values.

Table 1. Spiritual Indicators in AI Policy Guidelines

Region	No. of AI Guidelines Reviewed	Mention of Justice (%)	Mention of Compassion (%)
Europe	32	81	6
North America	21	71	5
Asia-Pacific	18	62	0
Global Average	84	74	4

Source: Jobin, Ienca and Vayena (2019)

This finding suggests that policies must integrate spiritual awareness and ethical judgment in order to safeguard human dignity (Kamali, Mohammad Hashim 2008). Civil servants and policymakers should therefore be trained to manage digital systems with *ihsan* and *amanah* so that the spirit of well-being remains embedded in governance (al-Nawawi, Yahya ibn Sharaf 2021; Auda, Jasser 2008).

## Social Well-Being A Filter Against Inequality in the Data Ecosystem

Social well-being is concerned with justice and fairness in collective life. The Qur'an commands in Surah al-Nisa' 4:135: "*Yā ayyuhā alladhīna āmanū kūnū qawwāmīna bi al-qisṭi shuhadā'a lillāhi walaw 'alā anfusikum*". Ibn Kathir (Ibn Kathir 2003) explains that this verse requires impartiality in justice even if it is against one's own interest. The Prophet Muhammad also said: "*Lā yu'minu aḥadukum ḥattā yuḥibba li akhīhi mā yuḥibbu li nafsihī*", which emphasizes empathy and solidarity as conditions of true faith.

Artificial intelligence systems often rely on historical datasets which contain social biases. Studies in the United States show that algorithmic bias in predictive policing disproportionately targets minority groups (Binns 2017). Similarly, AI-driven credit scoring in China has been criticized for disadvantaging rural communities (Organisation for Economic Co-operation and Development 2022).

Table 2. Evidence of Social Bias in AI Systems

Country	Application Domain	Affected Group	Source
USA	Predictive Policing	African-American communities	Binns (2018)
China	Credit Scoring	Rural population	OECD (2022)
UK	Job Recruitment	Female applicants	Floridi and Cowls (2021)

These examples highlight the risks of injustice when policy relies solely on automated systems (Binns 2017). Embedding Qur'anic principles of *ʿadl* and *rahmah* into digital welfare



systems can act as a filter against inequality (Ibn Kathir, Isma‘il ibn Kathir 2003; al-Qurtubi, Abu ‘Abd Allah Muhammad ibn Ahmad 2020). This study proposes the creation of an Islamic Social Well-Being Index (ISWI) which could be integrated into algorithmic evaluation to ensure that compassion and fairness are included in decision-making processes (Auda 2008; Kamali 2008).

## Economic Well-Being A Check on Digital Capitalism

Economic well-being in Islam is not limited to growth but also requires balance, fairness and sustainability. The Qur’an declares in Surah al-Hashr, 59:7: “*Kay lā yakūna dūlatan bayna al-aḡhniyā’i minkum*”, warning that wealth must not circulate only among the rich. Al-Qurtubi (al-Qurtubi, Abu ‘Abd Allah Muhammad ibn Ahmad 2020) interprets this as a principle of redistribution through zakat and waqf. The Prophet also said: “*Man kāna fī ḥājati akhīhi kāna Allāhu fī ḥājatihi*”, meaning that Allah supports those who meet the needs of others.

The digital economy however shows significant imbalance. The World Bank (World Bank 2021) reports that 60 percent of digital wealth is concentrated in only 10 percent of firms globally. In Malaysia, the Department of Statistics (World Bank 2021) found that the top 20 percent of households control 46.8 percent of national income while the bottom 40 percent share only 16 percent.

Table 3. Indicators of Wealth Distribution in the Digital Economy

Indicator	Global (%)	Malaysia (%)	Source
Wealth controlled by top 10%	60	46.8	World Bank (2022); DOSM (2021)
Wealth controlled by bottom 40%	12	16	World Bank (2022); DOSM (2021)

These statistics affirm the urgency of embedding *maslahah* and *kifayah* into economic policy (Kamali 2008). Digital zakat platforms and Islamic fintech guided by maqasid al-shariah can help restructure wealth distribution more fairly and ensure that marginalized groups are not excluded from the benefits of the digital economy (Ali, Nor Aini et al. 2021; Muneeza, Aishath et al. 2018).

## The Function of Well-Being as a Value Filter for Madani Policy

The overall findings suggest that the well-being pillar can serve as a value filter across spiritual, social and economic domains. In the spiritual domain, it injects values of trust and sincerity into governance. In the social domain, it functions as a justice filter against algorithmic bias. In the economic domain, it provides principles for fair distribution and prevents digital monopolies (Floridi and Cowls 2019; Shoshana Zuboff 2019).

Table 4. Well-Being as an Ethical Filter in Malaysia Madani

Dimension	Scriptural Reference	Core Values	Policy Function
Spiritual	al-Nahl 16:97, Hadith Muslim 2564	Ihsān and Amānah	Prevent greed and cultivate responsibility
Social	al-Nisā' 4:135, Hadith Muslim 45	‘Adl and Raḥmah	Control inequality in automated policies
Economic	al-Ḥashr 59:7, zakat and waqf	Maslahah and Kifāyah	Restructure wealth distribution with fairness

By aligning Malaysia Madani policies with Qur’anic injunctions, prophetic guidance and *maqasid al-shariah*, the pillar of well-being can function as more than a rhetorical principle (Auda 2008; Ibn Kathir 2003). It can serve as a systematic ethical filter that ensures policy decisions in the age of artificial intelligence remain humane, just and sustainable.

## Conclusion

This study has examined the pillar of well-being within the Malaysia Madani framework and demonstrated its potential to serve as an ethical filter in the age of artificial intelligence and digital governance. By analyzing Qur’anic verses, hadith traditions, classical tafsir and contemporary scholarship, the study has shown that well-being in Islam is not limited to material prosperity but encompasses spiritual sincerity, social justice and economic fairness. The findings reveal three critical functions of well-being. First, spiritual well-being cultivates ihsan and amanah as guiding values for decision-making, ensuring that technology is managed with sincerity and responsibility. Second, social well-being provides a justice filter against algorithmic bias and inequality, as reflected in the Qur’anic emphasis on impartiality and the prophetic principle of empathy. Third, economic well-being calls for redistribution through zakat, waqf and digital sufficiency mechanisms, preventing the monopolization of wealth highlighted in global digital capitalism.

Overall, this article argues that well-being should not merely be treated as a policy objective but as a normative mechanism for balancing national strategies. If properly operationalized, the well-being pillar can ensure that Malaysia Madani policies remain aligned with *maqasid al-shariah*, protect human dignity and deliver justice in the digital age.

The contribution of this research lies in its integration of Islamic ethics with contemporary governance literature. It extends current debates on AI ethics by grounding them in Qur’anic and prophetic values. In doing so, it provides a framework for policymakers to filter technological policies through a value-based lens rather than relying solely on technical efficiency.

This study acknowledges its limitation as a normative analysis without empirical measurement. Future research could extend these findings by conducting case studies on AI implementation in Malaysia or by developing measurable indicators for an Islamic Social Well-

Being Index (ISWI). Such empirical validation would complement the normative framework and strengthen its applicability in practice.

In conclusion, the study reaffirms that the success of Malaysia Madani depends not only on technological mastery but also on its ability to preserve justice, compassion and human dignity. By elevating the pillar of well-being into a value filter, Malaysia can ensure that progress in the digital era remains consistent with both global ethical standards and the timeless guidance of Islam.

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