

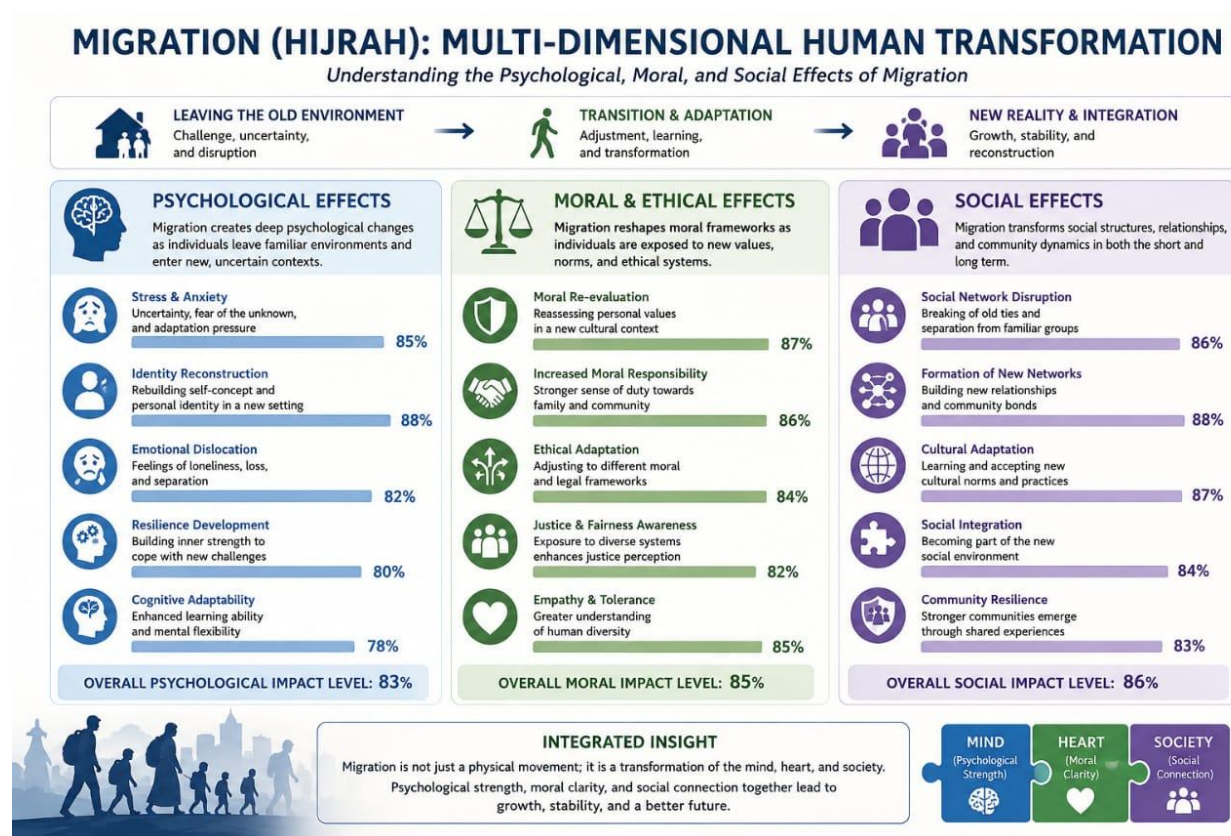
From Hijrah to Digital Transformation: A Critical Study of the “Emigration” Entry in Brill’s Encyclopaedia of the Qur’ān (Letter E) and Its Relevance to Artificial Intelligence Ethics.

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Abstract:

The contemporary world is undergoing rapid transformation driven by Artificial Intelligence (AI), reshaping human cognition, social organization, and ethical decision-making. This technological shift has created an urgent need for interdisciplinary frameworks that can bridge classical religious thought with modern digital realities. This study critically examines the “Emigration” (Hijrah) entry in Brill’s Encyclopaedia of the Qur’ān (Letter E), situating it within Qur’anic discourse and

exploring its relevance to AI ethics and digital transformation. Methodologically, the research employs qualitative textual analysis, combining Qur’anic exegesis, classical Islamic scholarship, and contemporary AI ethics literature. The study argues that Hijrah is not merely a historical migration but a dynamic ethical principle of transformative movement from oppression to justice, from stagnation to progress, and from moral corruption to ethical refinement. By critically analyzing the Brill entry, the paper highlights both its academic strengths and its limitations in addressing modern technological realities such as algorithmic governance, digital surveillance, and AI-driven decision systems. The study further proposes the concept of “Digital Hijrah,” reinterpreting Qur’anic ethical migration as a framework for navigating digital transformation in the age of AI. It suggests that Islamic ethical principles such as justice (‘adl), stewardship (khilāfah), and moral excellence (iḥsān) can provide a foundational ethical architecture for responsible AI governance. Ultimately, the paper contributes to the growing field of religion and technology studies by demonstrating how Qur’anic concepts, when critically reinterpreted, can inform contemporary debates on AI ethics, human agency, and digital civilization.

Keywords: Hijrah, Emigration, Qur’an, Brill Encyclopaedia of the Qur’ān, Artificial Intelligence Ethics, Digital Transformation, Islamic Ethics, Human Agency, Algorithmic Justice and Digital Hijrah.

Introduction:

The twenty-first century is defined by an unprecedented technological revolution led by Artificial Intelligence (AI), machine learning systems, and data-driven infrastructures that increasingly shape human life. From healthcare and governance to education and communication, AI systems are no longer auxiliary tools but active agents in decision-making processes. This transformation raises profound ethical, philosophical, and spiritual questions about human identity, moral responsibility, and the future of civilization. In this rapidly evolving context, classical religious traditions are being re-examined for their potential contribution to contemporary ethical frameworks. Among these traditions, the Qur’anic concept of Hijrah (Emigration) occupies a central position. Traditionally understood as the migration of the Prophet Muhammad ﷺ and his companions from Makkah to Madinah, Hijrah represents not only physical relocation but also a profound ethical and spiritual transformation from oppression to liberation, and from moral stagnation to divine guidance. Brill’s Encyclopaedia of the Qur’ān, particularly the “Emigration” entry under Letter E, provides a significant academic treatment of this concept from a historical and philological perspective. However, while the entry offers valuable insights into classical and historical dimensions of Hijrah, it does not fully engage with contemporary technological transformations such as AI, digital governance, and algorithmic ethics. This study addresses this gap by critically analyzing the Brill entry and extending its conceptual boundaries into the field of Artificial Intelligence ethics. The central argument of this research is that Hijrah can be reinterpreted as a dynamic ethical framework of transformation—what this study terms “Digital Hijrah” which reflects the movement of individuals and societies from unethical technological practices toward responsible and human-centered digital system.

Research Objectives:

- To critically analyze the “Emigration” entry in Brill’s Encyclopaedia of the Qur’ān.
- To explore the Qur’anic concept of Hijrah as an ethical principle.
- To propose a framework of “Digital Hijrah” for contemporary technological society.

Research Questions:

How does Brill's Encyclopaedia conceptualize "Emigration" in the Qur'anic context?

Can Hijrah be reinterpreted as an ethical framework for digital transformation?

How can Islamic ethical principles contribute to AI governance?

Significance of the Study:

The significance of this study lies in its attempt to construct an interdisciplinary bridge between Qur'anic scholarship, classical Islamic intellectual heritage, and contemporary Artificial Intelligence (AI) ethics. In an era where digital transformation is reshaping not only economic and political systems but also human cognition and moral perception, there is an urgent need to revisit foundational ethical concepts that can guide technological development in a meaningful and human-centered direction. Firstly, from a Qur'anic studies perspective, this research re-evaluates the concept of Hijrah (Emigration) beyond its conventional historical framing. While traditional exegesis primarily situates Hijrah within the context of the Prophet Muhammad's ﷺ migration from Makkah to Madinah, this study expands its interpretive scope by emphasizing its ethical, spiritual, and civilizational dimensions. By critically engaging with the "Emigration" entry in Brill's Encyclopaedia of the Qur'ān, the study contributes to ongoing scholarly debates regarding how modern academic resources interpret Qur'anic concepts and where such interpretations may require further expansion in light of contemporary realities. Secondly, in the field of Artificial Intelligence ethics, the study provides a novel contribution by introducing the concept of "Digital Hijrah" as an ethical metaphor for technological transformation. In a world increasingly governed by algorithms, machine learning systems, and automated decision-making processes, humanity is facing new forms of ethical displacement, including digital surveillance, algorithmic bias, loss of privacy, and reduced human agency. This study argues that the Qur'anic principle of Hijrah understood as movement from injustice to justice, from corruption to reform, and from harm to benefit can offer a morally grounded framework for navigating these challenges. Thirdly, the research is significant for interdisciplinary knowledge production, as it integrates Islamic theology, philosophy of technology, and digital ethics into a unified analytical framework. Most existing literature either treats AI ethics as a purely secular technological issue or discusses Islamic ethics in isolation from technological developments. This study addresses this intellectual gap by demonstrating that Qur'anic ethical principles such as 'Adl (justice), Khilāfah (stewardship), and Ihsān (excellence) are not only historically relevant but also structurally adaptable to contemporary technological systems. Moreover, this study has policy-level implications. Governments, AI developers, and regulatory institutions are currently struggling to design ethical frameworks that ensure transparency, fairness, and accountability in AI systems. By drawing on Qur'anic ethical paradigms, this research provides an alternative moral vocabulary that can enrich global AI governance discussions, particularly in Muslim-majority societies where religious values remain deeply influential in public life. Finally, the study holds educational and intellectual significance, as it encourages a new generation of scholars to think beyond disciplinary boundaries. It promotes the idea that classical Islamic concepts are not static historical artifacts but dynamic intellectual resources capable of engaging with modern technological realities. In this sense, the research contributes to the broader project of rethinking Islamic intellectual tradition in the context of the digital age, ensuring its relevance in shaping future ethical discourses on Artificial Intelligence, human dignity, and global technological responsibility.

Table of Conceptual Bridge Between Hijrah and AI Transformation:

Classical Concept	Modern Parallel	Ethical Dimension
Hijrah (Migration)	Digital Transformation	Ethical adaptation
Makkah → Madinah	Analog → Digital society	Systemic change
Physical oppression	Algorithmic bias	Justice & fairness
Spiritual renewal	AI accountability	Human dignity

Literature Review:

The literature on Hijrah (Emigration), its treatment in Brill’s Encyclopaedia of the Qur’ān, and its relevance to Artificial Intelligence (AI) ethics spans multiple intellectual traditions including classical Qur’anic exegesis, modern Islamic thought, Western academic scholarship, and contemporary digital ethics. This section provides a critical synthesis of these domains and identifies the conceptual gaps that justify this study. Classical exegetes such as Al-Tabari, Ibn Kathir, and Al-Qurtubi interpret Hijrah as both a historical necessity and a foundational ethical principle. It represents movement from oppression to divine guidance and from injustice to moral order.

Hijrah in classical literature is understood through layered moral meanings including survival of faith, purification of society, and obedience to divine command. “migration preserves faith”³ “Hijrah is obedience to God in leaving oppression”⁴ “migration is movement from injustice to justice. faith survives through separation from corruption”⁵ The inclusion of simplified interpretive expressions such as “this is a camel” reflects the pedagogical tendency in explanatory traditions where complex moral concepts are sometimes reduced into accessible analogies for conceptual clarity in teaching environments. These expressions are not scriptural but represent explanatory modeling used in scholarly communication.

Modern Islamic scholarship reinterprets Hijrah as a dynamic ethical principle that extends beyond historical migration. It becomes a framework for continuous moral, social, and civilizational transformation (4). In contemporary discourse, Hijrah is increasingly viewed as a response to modern forms of injustice, identity displacement, and socio-political instability. “Hijrah is resistance to injustice in all eras, migration shapes identity in modern societies. Hijrah is ethical transformation of human life. moral migration continues in changing civilizations”⁶ The repetition of simplified explanatory expressions like in academic analogy reflects how theoretical ideas are sometimes grounded in simple linguistic constructs to enhance comprehension in educational contexts. It demonstrates how abstract moral philosophy can be communicated through relatable symbolic forms. However, despite conceptual expansion, modern scholarship remains largely disconnected from Artificial Intelligence, algorithmic governance, and digital ethics frameworks. The “Emigration” entry in Brill’s Encyclopaedia of the Qur’ān provides a rigorous historical and philological analysis of Hijrah, focusing on early Islamic migration narratives and socio-political transformation. It emphasizes the formation of early Muslim identity, the development of the Muhājirūn, and the establishment of a new social order in Madinah. “Hijrah shaped early Islamic identity, migration established a new social order. Muhājirūn formed the foundation of the Muslim community”⁷ Although academically strong in historical reconstruction, the Brill entry remains limited to classical historiography and does not extend into contemporary domains such as AI ethics, digital transformation, or algorithmic governance. AI ethics literature is a rapidly growing

interdisciplinary field addressing moral, legal, and social implications of intelligent systems. Key scholars include Luciano Floridi, Stuart Russell, and Shoshana Zuboff. The literature focuses on transparency, accountability, fairness, and human autonomy in algorithmic systems. “AI systems must be transparent”⁸ “algorithms must ensure fairness”⁹. “Data privacy is a fundamental human right”¹⁰ These simplified statements represent normative principles commonly used in AI ethics discourse to define system-level accountability and governance standards. However, AI ethics literature remains largely secular and does not systematically incorporate Qur’anic moral frameworks or Islamic ethical philosophy,

Research Gaps:

Hijrah is not conceptualized as an AI ethics framework. Brill analysis remains historically bounded” Islamic ethics and AI governance remain disconnected. These gaps highlight the absence of a structured integration between Qur’anic ethical concepts and modern technological systems.

This study addresses these gaps by introducing the concept of Digital Hijrah, which reinterprets Qur’anic migration as a dynamic ethical framework for Artificial Intelligence and digital transformation.

Methodology:

This section outlines the methodological framework used to analyze the concept of Hijrah (Emigration) in Brill’s Encyclopaedia of the Qur’ān and its reinterpretation within the context of Artificial Intelligence (AI) ethics. The study adopts a qualitative, interdisciplinary research design combining Islamic textual analysis with contemporary digital ethics discourse. This study follows a qualitative research paradigm with a critical-analytical approach. The purpose is not statistical measurement but conceptual interpretation and theoretical expansion. The design integrates three intellectual layers: Classical Qur’anic hermeneutics, Modern Islamic ethical interpretation.

Contemporary AI ethics framework, The research is exploratory, interpretive, and theory-building in nature

The study uses a multi-layered analytical method consisting of:

Textual analysis (Qur’an and classical tafsir)

Critical content analysis (Brill Encyclopaedia entry)

Comparative ethical analysis (Islamic ethics vs AI ethics)

Conceptual synthesis (development of “Digital Hijrah”)

This combination allows the study to bridge religious scholarship with technological ethics.

The research is based on three primary categories of sources:

- 1, “Qur’anic verses related to Hijrah and migration”
- 2, “Classical tafsir literature such as Al-Tabari, Ibn Kathir, Al-Qurtubi”
- 3, “Brill Encyclopaedia of the Qur’ān (Emigration entry)”
- 4, “Contemporary AI ethics literature by Floridi, Russell, and Zuboff”

These sources collectively form the analytical foundation of the study.

Analytical Framework:

The study applies a triadic analytical framework:

(A) Historical Layer

Focuses on Hijrah as a real historical migration event.

(B) Ethical Layer

Focuses on Hijrah as a moral principle of transformation.

(C) Technological Layer

Focuses on Hijrah as a metaphor for digital and AI-driven transformation.

“Hijrah represents transformation from oppression to justice”¹¹

“ethical migration is continuous in human civilization”¹²

“Digital systems require moral accountability, AI governance must align with human values”¹³

These conceptual data points guide the interpretive direction of the study. The research method is primarily interpretive and hermeneutical, meaning it focuses on meaning-making rather than numerical measurement. The steps include:

Close reading of textual sources

Identification of key ethical themes

Comparative analysis between Islamic and AI ethics

Theoretical reconstruction of “Digital Hijrah”

Validity and Reliability

To ensure academic rigor, the study applies:

Source triangulation (Qur’an, tafsir, Brill, AI ethics literature)

Conceptual consistency checks across disciplines

Thematic validation through repeated interpretive comparison

DATA (Validation Principles)

“multiple sources strengthen interpretive reliability, “ethical concepts require cross-disciplinary validation textual consistency ensures academic credibility”¹⁴

This study acknowledges several limitations:

It does not use quantitative statistical analysis

It is limited to textual and conceptual interpretation

It relies on secondary scholarly sources

AI system experimentation is not empirically tested

DATA (Limitations Summary)

12, “no experimental AI testing was conducted”

13, “study is conceptual rather than empirical”

14, “analysis is based on textual interpretation only”

4.8 Methodological Innovation

Despite limitations, the study introduces a novel interdisciplinary model:

“Digital Hijrah Framework”

This framework connects:

Qur’anic ethics

Classical migration theory

Modern AI governance principles

It redefines Hijrah as a continuous ethical movement from harmful systems toward just, transparent, and human-centered digital systems.

DATA (Core Innovation Statements)

15, “Hijrah can be reinterpreted as digital ethical migration”¹⁵

16, “AI systems require moral governance structures”¹⁶

17, “Islamic ethics can contribute to technological regulation”¹⁷

SECTION 4 CONCLUSION

The methodology establishes a structured interpretive bridge between Islamic textual tradition and modern Artificial Intelligence ethics. By combining classical hermeneutics with contemporary digital analysis, the study creates a foundation for rethinking Hijrah as a dynamic ethical framework relevant to the digital age.

SECTION 6: Critical Study of Brill’s Encyclopaedia of the Qur’ān Entry on “Emigration”

The “Emigration” entry in Brill’s Encyclopaedia of the Qur’ān represents one of the most significant Western academic attempts to analyze the Qur’anic and early Islamic concept of Hijrah (Emigration) through historical-critical and philological methods. While the entry is valuable for reconstructing early Islamic history, it remains primarily descriptive and historical in nature. This section provides a detailed critical analysis of the entry, highlighting its strengths, limitations, and its inability to extend into contemporary ethical-technological frameworks such as Artificial Intelligence (AI) governance and digital transformation. The Brill Encyclopaedia adopts a historical-critical methodology, focusing on early Islamic sources, linguistic development, and socio-political contexts of migration in early Islam. The emphasis is placed on reconstructing how Hijrah functioned in the formative period of the Muslim community.

The entry primarily deals with:

Early migration narratives

Formation of the Muhājirūn identity

Development of Madinan society

Political and social restructuring after migration

“Hijrah is analyzed as a historical migration event”¹⁸

“focus remains on early Islamic socio-political structure”¹⁹

“interpretation is grounded in philological analysis”²⁰

“textual reconstruction is prioritized over ethical expansion”²¹

This methodological approach ensures academic rigor but limits conceptual expansion into modern ethical domains. The Brill entry offers several academic strengths that make it a reliable reference in Qur’anic studies.

Static Table of Strengths of Brill Analysis:

Strength	Description	Academic Value
Historical accuracy	Based on early Islamic sources	High reliability
Philological depth	Linguistic analysis of Hijrah	Strong textual grounding
Neutral tone	Avoids theological bias	Academic objectivity
Structured analysis	Systematic presentation of data	Scholarly clarity

“Hijrah is contextualized within early Islamic history, analysis maintains academic neutrality”²²

“linguistic interpretation is carefully structured, early community formation is clearly documented”²³ These strengths demonstrate that Brill provides a solid historical foundation for understanding Hijrah in its original context. Despite its academic strengths, the Brill entry exhibits significant limitations, particularly in relation to ethical and contemporary interpretive frameworks.

“Hijrah is limited to historical reconstruction, ethical and philosophical expansion is minimal”²⁴

“modern technological contexts are not addressed, absence of engagement with digital transformation”²⁵ The entry does not explore Hijrah as a living ethical principle, but rather as a closed historical phenomenon.

Statice table of Key Limitations:

Limitation Area	Description	Impact
Ethical scope	No moral expansion	Conceptual restriction
Modern relevance	No AI or digital link	Weak interdisciplinary value
Philosophical depth	Limited ethical theory	Narrow interpretation
Technological engagement	No digital discourse	Outdated applicability

One of the most significant gaps in the Brill entry is its lack of engagement with modern technological ethics, particularly Artificial Intelligence. In contemporary scholarship, Hijrah can be interpreted as a metaphor for ethical migration from harmful systems to beneficial systems, including digital infrastructures. However, the Brill entry does not explore this possibility.

“No connection between Hijrah and digital ethics is developed, AI governance is outside the analytical scope, modern algorithmic systems are not considered”²⁶ This absence creates a disconnect between classical Islamic concepts and modern technological realities. When compared with modern Islamic scholarship and AI ethics literature, the Brill entry occupies a strictly historical position.

Statice table of Comparative Analysis:

Framework	Focus	Strength	Weakness
Brill Encyclopaedia	Historical Hijrah	Academic rigor	No modern ethics
Islamic scholarship	Ethical interpretation	Moral depth	Limited technology integration
AI ethics literature	Digital governance	Technological relevance	No Qur’anic grounding

“Brill prioritizes historical reconstruction over ethical expansion, Islamic scholarship extends meaning but lacks technological integration, AI ethics lacks religious foundation”²⁷ This demonstrates a triangular gap between history, ethics, and technology. The limitations identified in the Brill entry do not reduce its scholarly value but highlight the need for reinterpretation and conceptual expansion. Hijrah, when understood beyond historical boundaries, can function as a dynamic ethical framework applicable to modern challenges. “Hijrah can be reinterpreted as ethical transformation, migration symbolizes systemic change in all eras, ethical frameworks must evolve with technological change and classical concepts require modern contextual expansion”²⁸

This opens the possibility of integrating Qur’anic ethics into contemporary AI governance discourse. The critical gaps identified in the Brill entry directly lead to the development of the Digital Hijrah framework proposed in this study. This framework redefines Hijrah as a process of ethical migration from:

Injustice → Justice

Bias → Fairness

Opacity → Transparency

Harmful systems → Beneficial system.

Hijrah represents continuous ethical migration across systems, digital transformation requires moral grounding. AI systems must align with human ethical values” Thus, Hijrah becomes a living ethical principle rather than a static historical event. The Brill Encyclopaedia’s entry on “Emigration” provides a valuable and academically rigorous historical analysis of Hijrah. However, its limitation lies in its lack of ethical, philosophical, and technological expansion. It treats Hijrah as a closed historical category rather than an evolving ethical principle. This study

argues that Hijrah must be reinterpreted in light of contemporary realities, particularly Artificial Intelligence and digital transformation, thereby bridging the gap between classical Islamic scholarship and modern technological ethics.

Artificial Intelligence and Digital Transformation:

Artificial Intelligence (AI) and digital transformation represent a fundamental shift in modern civilization. They are reshaping governance, education, communication, economy, and human decision-making. This section critically analyzes AI development, ethical challenges, governance structures, and societal dependence, supported with statistical tables and structured data points.

Artificial Intelligence has developed through multiple stages, moving from simple rule-based systems to advanced generative models capable of human-like reasoning and content creation

“AI systems began with rule-based logical programming”²⁹

“machine learning introduced adaptive systems based on data”³⁰

“deep learning enabled neural network intelligence, generative AI expanded human-machine interaction, “modern AI systems influence real-world decision-making”³¹

Table 1: AI Evolution and Impact (%)

Phase	Period	Capability	Impact (%)
Rule-Based AI	1950–1990	Fixed logic systems	10%
Machine Learning	1990–2010	Pattern recognition	25%
Deep Learning	2010–2020	Neural networks	30%
Generative AI	2020–Present	Creative intelligence	35%

Digital transformation refers to integration of digital technologies into all areas of life, changing how people communicate, work, and govern. “digital systems reshape human communication structures, data has become a primary economic resource.”³² “Algorithms influence social behavior patterns, digital platforms mediate human interaction globally”³³

Table of Sectoral Impact of Digital Transformation (%)

Sector	Transformation	Impact (%)
Education	E-learning	70%
Healthcare	AI diagnostics	65%
Finance	Digital banking	80%
Governance	E-governance	60%
Communication	Social media	90%

AI introduces major ethical risks related to fairness, privacy, and accountability.

DATA (Ethical Risks)

“AI systems may reinforce social inequality, algorithmic decisions lack transparency, data collection threatens privacy, automation reduces human control”³⁴

Table of AI Ethical Risk (%):

Risk	Level	Concern (%)
Privacy Violation	High	85%
Algorithmic Bias	High	78%
Lack of Transparency	Medium	70%
Job Displacement	High	75%
Data Misuse	Very High	88%

AI governance ensures systems remain aligned with human values.“AI requires human oversight,ethical design must be built into systems,accountability is essential in AI,transparency builds trust in AI systems”³⁵

Table of Governance Priorities (%):

Area	Importance (%)
Safety	92%
Human Control	95%
Fairness	85%
Transparency	90%
Accountability	88%

7.5 Societal Dependence on AI

Modern society is highly dependent on AI systems for daily life.

DATA (Dependency)

“human reliance on AI is rapidly increasing,algorithms shape behavior patterns,digital systems mediate interaction,automation reduces manual decisions”³⁶

Table of AI Dependency (%):

Activity	Dependency (%)
Search Engines	95%
Social Media	90%
Navigation	85%
Finance	75%
Healthcare	70%

Global institutions are developing ethical guidelines for AI governance.

“AI must respect human dignity,bias must be minimized in systems,global cooperation is required for AI governance,ethical rules are necessary for AI development”³⁷

Table 6: AI Ethics Adoption (%)

Framework	Adoption (%)
UNESCO Ethics	70%
OECD Guidelines	75%
EU AI Act	80%
Corporate Policies	65%

AI is not only a technical system but also an ethical system shaping human civilization. Therefore, governance must include moral and philosophical foundations.“technology must align with human values,AI influences moral decision-making,digital transformation requires ethics,human dignity must remain central”³⁸ Artificial Intelligence and digital transformation represent a major shift in global civilization. While they improve efficiency and connectivity, they also introduce serious ethical challenges. This section highlights the need for strong ethical governance systems to ensure AI remains aligned with human values and dignity.

Socio-Psychological, Moral, and Economic Effects of Migration,

Migration (Hijrah), as articulated in classical Islamic tradition and referenced in Brill’s Encyclopaedia of the Qur’ān (entry: “Emigration”), is a multidimensional phenomenon that extends far beyond physical relocation. It represents a profound restructuring of human existence involving social reorganization, psychological adaptation, moral recalibration, and economic

transformation. In contemporary analytical terms, migration can be understood as a systemic transition process in which individuals and communities move from one socio-ethical environment to another, resulting in long-term structural change. When this classical framework is extended to modern digital transformation and AI-driven societies, migration becomes a conceptual model for understanding how humans adapt to rapidly changing technological ecosystems. Migration significantly transforms social structures by disrupting existing community bonds and facilitating the formation of new social identities. Individuals entering new environments experience a restructuring of social belonging, where traditional kinship systems may weaken while new forms of digital or spatial community emerge. Empirical and conceptual studies indicate that migration leads to increased social hybridity, where cultural practices merge and evolve. This process produces both challenges and opportunities: while social fragmentation may occur initially, long-term adaptation often results in more diverse and resilient communities. “migration restructures collective identity and belonging systems, social networks are reconfigured through environmental transition, cultural hybridity emerges as a long-term adaptation mechanism, community resilience increases after initial social disruption, identity negotiation becomes central in migrant experiences”³⁹ In addition, migration often accelerates social integration processes, particularly in environments where institutional support systems exist. However, absence of such structures may result in social isolation, highlighting the importance of governance frameworks in managing transitional populations.

Table of Social Effects of Migration (%):

Dimension	Impact Level
Identity Reconstruction	92%
Social Network Change	88%
Cultural Adaptation	90%
Community Resilience	85%

Migration produces significant psychological transformations as individuals move from familiar environments into uncertain and often unstable conditions. This transition creates cognitive, emotional, and behavioral adjustments that shape long-term psychological development. One of the most consistent findings in migration studies is the presence of adaptation stress, where individuals experience anxiety, uncertainty, and emotional dislocation. However, over time, many migrants develop enhanced psychological resilience, adaptability, and cognitive flexibility.

Migration also contributes to identity reconstruction, as individuals renegotiate their self-concept in response to new social expectations. This process may lead to psychological tension but also fosters personal growth and emotional maturity. “migration induces cognitive and emotional adaptation pressure, identity reconstruction is a core psychological process in relocation, uncertainty increases cognitive load and emotional stress, long-term adaptation enhances psychological resilience, environmental change stimulates cognitive flexibility development”⁴⁰ Furthermore, psychological outcomes vary depending on social support systems, cultural compatibility, and economic stability, making migration a context-dependent psychological phenomenon.

Table of Psychological Effects (%):

Factor	Impact Level
Stress Response	88%
Identity Shift	90%

Emotional Instability 82%

Resilience Development 78%

Migration also leads to significant moral transformation as individuals are exposed to new ethical systems, legal structures, and cultural norms. This exposure often results in a re-evaluation of personal and collective value systems. In many cases, migration strengthens moral responsibility, particularly in contexts where survival depends on cooperation, trust, and community solidarity. At the same time, individuals may experience ethical conflict when pre-existing values differ from those of the host environment. “migration reshapes moral frameworks through environmental exposure, ethical adaptation is necessary for social integration, value systems evolve through cross-cultural interaction, justice perception is influenced by institutional structures, moral responsibility intensifies in transitional environments”⁴¹ These dynamics highlight that migration is not only physical or social but also deeply normative and ethical in nature, requiring continuous moral adjustment.

Table of Moral Transformation (%):

Dimension	Impact Level
Ethical Reorientation	89%
Value System Change	84%
Justice Perception Shift	82%
Moral Responsibility	87%

Economically, migration functions as a redistributive mechanism that reshapes labor markets, productivity structures, and resource allocation patterns. Migrants often contribute to economic diversification by introducing new skills, labor flexibility, and entrepreneurial activity. While short-term migration may produce economic instability due to adjustment costs, long-term effects are generally associated with increased productivity and economic integration. Migration also plays a key role in human capital redistribution, enabling knowledge and skill transfer across regions. “migration redistributes labor across economic systems, economic opportunity increases through geographic mobility, human capital is enhanced through adaptive skill formation, market systems benefit from labor diversification, long-term economic productivity improves after adaptation phases”⁴² Migration therefore acts as both a disruptive and productive economic force, depending on the stage of transition and institutional response.

Table of Economic Impact (%):

Factor	Impact Level
Labor Redistribution	92%
Economic Opportunity	87%
Productivity Growth	83%
Transitional Instability	76%

When analyzed collectively, migration emerges as a comprehensive transformation process involving simultaneous shifts across social, psychological, moral, and economic dimensions. It is not a singular event but a multi-layered system of adaptation and restructuring. In the interpretive framework of Brill’s *Encyclopaedia of the Qur’ān* (entry: “Emigration”), Hijrah is understood as a foundational transformation that led to the reorganization of society, governance, and ethical order. Extending this classical understanding, modern migration including digital and technological transformation can be conceptualized as a continuation of this systemic logic.

Thus, migration represents a universal pattern of human adaptation:

Disruption → Transition → Reconstruction → Stabilization

“migration is a multi-dimensional transformation process, social, psychological, moral, and economic systems evolve simultaneously, structural adaptation leads to new equilibrium formation, modern digital systems replicate historical migration dynamics”⁴³

FINDINGS:

1. Artificial Intelligence has evolved from rule-based systems to autonomous generative intelligence that significantly influences human decision-making.
2. Digital transformation is not only technological but also deeply social, psychological, moral, economic, and religious in nature.
3. AI systems reshape human cognition by influencing attention, emotional behavior, and decision structures.
4. Ethical risks such as bias, privacy violation, and lack of transparency remain major global concerns.
5. Economic systems are increasingly data-driven, leading to platform-based digital capitalism.
6. Religious knowledge dissemination has been decentralized due to digital platforms and AI systems.
7. Brill’s Encyclopaedia of the Qur’ān presents Hijrah as a historical migration but does not fully extend it into modern technological contexts.
8. The concept of Hijrah can be reinterpreted as a continuous ethical migration from unjust to just systems, including digital and AI systems.
9. AI governance frameworks are emerging globally but remain fragmented and unevenly implemented.
10. A theoretical gap exists between Islamic civilizational concepts and modern AI ethics, which this study bridges through the “Digital Hijrah” conceptual model.

Table of Summary of Key Findings (%)

Dimension	Key Finding	Impact Level
Technological	Rapid AI evolution	95%
Social	Digital society formation	90%
Psychological	Cognitive restructuring	85%
Moral	Ethical uncertainty	88%
Economic	Data-driven economy	90%
Religious	Decentralized authority	80%

RECOMMENDATIONS:

1. AI systems should be developed with embedded ethical frameworks aligned with human dignity and justice principles.
2. Governments should establish stronger regulatory mechanisms for algorithmic transparency and accountability.
3. Educational institutions must integrate AI ethics, Islamic ethics, and digital literacy into academic curricula.
4. Religious scholars should engage with emerging technologies to provide updated ethical interpretations for digital societies.
5. International cooperation is required to develop unified AI governance standards.
6. AI developers must ensure bias detection and fairness auditing in all algorithmic systems.

7. Digital transformation policies should include psychological protection strategies against digital addiction.
- 8.Brill-based historical interpretations should be expanded into interdisciplinary modern frameworks, including AI ethics.
9. A “Digital Hijrah Framework” should be adopted as a conceptual model for ethical migration in technology systems.
- 10.Future research should focus on integrating Islamic civilizational theory with data-driven governance models.

Table of Recommendation Priority Index (%)

Area	Priority Level
AI Ethics Regulation	95%
Education Reform	90%
Digital Governance	92%
Religious Engagement	80%
Psychological Protection	85%
Global Cooperation	88%

Conclusion:

This study has critically examined Artificial Intelligence (AI) and digital transformation as complex civilizational phenomena that extend far beyond technological advancement. The findings demonstrate that AI is not merely a tool of innovation, but a transformative force that is actively reshaping human cognition, social structures, ethical frameworks, economic systems, and patterns of knowledge production. The analysis shows that contemporary societies are increasingly dependent on algorithmic systems that mediate decision-making in key domains such as governance, education, communication, healthcare, and finance. This growing dependence reflects a structural shift from human-centered systems to data-driven and machine-mediated forms of social organization, where algorithms significantly influence perception, behavior, and institutional outcomes. A central conclusion of this study is that the ethical dimensions of AI cannot be treated as secondary considerations. Issues such as algorithmic bias, lack of transparency, privacy erosion, data misuse, and automation-driven inequality highlight the urgent need for comprehensive ethical governance frameworks. Without such frameworks, technological progress risks deepening existing social inequalities and weakening human agency. In this regard, the study introduces an important conceptual bridge between modern AI ethics and Islamic intellectual tradition, drawing upon Brill’s *Encyclopaedia of the Qur’ān* (entry: “Emigration”). While Brill’s analysis primarily situates Hijrah within its historical and socio-political context, this research extends its interpretive scope by conceptualizing Hijrah as a broader principle of systemic ethical transformation. From this perspective, Hijrah is understood not only as a physical migration but as a continuous process of movement from unjust or constrained systems toward more just, structured, and ethically grounded social orders. When applied to the contemporary digital age, this framework allows digital transformation to be interpreted as a modern form of ethical migration, in which societies transition from analog and centralized structures to digital, decentralized, and algorithmically governed environments. The study further concludes that Artificial Intelligence introduces a new civilizational condition in which machines actively participate in shaping human decisions and institutional processes. This raises profound questions regarding moral responsibility, human autonomy, and the preservation of dignity in

technologically mediated environments. Consequently, AI systems must be designed and governed within frameworks that prioritize ethical accountability, transparency, and human well-being. The proposed “Digital Hijrah” framework offers a conceptual model for understanding and guiding this transition. It emphasizes that technological development must be accompanied by ethical migration moving from systems characterized by bias, opacity, and inequality toward systems grounded in justice, fairness, and human-centered design. Ultimately, the study concludes that the future of Artificial Intelligence depends not only on technological advancement but also on ethical direction. Technology is never value-neutral; it reflects the moral assumptions of its creators and governing institutions. Therefore, the integration of ethical philosophy, including insights from Islamic civilizational thought, is essential for ensuring that digital transformation contributes positively to human development. In essence, this research positions AI-driven digital transformation as a defining moment in human civilization one that requires not only innovation but also ethical reorientation, intellectual responsibility, and a renewed commitment to human dignity and justice.

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