

APPLYING INTEGRATED ISLAMIC NON-PUNITIVE AND PUNITIVE APPROACHES TO CURB UNETHICAL AI PRACTICES IN MUSLIM ACADEMIA

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ABSTRACT

Modern web-based AI chatbots are powerful tools for teaching, learning, assessment, and research. However, their unethical use threatens academic integrity. This position paper argues for the efficacy of Islamic Crime Prevention Framework (ICPF)—a newly introduced Islamized sociological framework—in addressing AI-assisted academic misconduct, particularly in Muslim academia. Using a normative approach, the study establishes that AI-assisted academic misconduct is a novel form of misconduct. It recommends updating academic policies in line with the ICPF to curb unethical AI use. A proposed reference model is suggested for Muslim educational institutions, especially in open distance and e-learning (ODEL), to uphold academic integrity and ensure positive societal contributions.

Keywords: *AI chatbots, AI-assisted academic misconduct, Islamic Crime Prevention Framework (ICPF), Muslim academia.*

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1. INTRODUCTION

1.1 Background of The Study

Change is a constant feature of human existence. Just as the internet reshaped history and patterns of social interaction in the late twentieth century, artificial intelligence (AI) is now rapidly transforming daily life in the twenty-first century. This transformation is both significant and largely unavoidable, regardless of the opportunities and risks it presents. Before the rise of widely available AI chatbots, Verma (2018) had already emphasized the benefits of AI in education, particularly its ability to assist faculty in teaching, learning, and research. With the increasing accessibility and adoption of AI chatbots in academic contexts, however, serious concerns have emerged regarding their unethical use, especially in the areas of cheating and plagiarism. Scholars have further noted risks associated with AI in education, including biased responses, inaccuracies, and the difficulty of detecting AI-generated content (Fazackerley, 2023).

While AI chatbots present valuable opportunities for enhancing education, they also pose significant ethical challenges, with scholars divided over how best to integrate them responsibly. Some advocate for cautious adoption, highlighting their potential benefits (Yu, 2023), whereas others caution against risks of academic dishonesty and stress the need for revised assessment methods (Mogavi et al., 2024). In response, educational institutions are being urged to revise policies and design strategies to mitigate AI-assisted misconduct, even as reliable detection mechanisms remain limited. This study therefore examines the implications of unethical uses of AI

chatbots in academia—by both students and faculty—and proposes the establishment of foundational measures and policies grounded in an Islamized framework to address these emerging challenges within Muslim academic contexts.

1.2 Research Problem

While AI chatbots provide clear educational benefits, they also create an accessible pathway for a new, and often nearly undetectable, form of academic misconduct. This paper addresses the challenge of such unethical uses within Muslim academia and proposes feasible measures for mitigation through the application of the Islamic Crime Prevention Framework (ICPF)—a novel scientific framework designed to regulate and prevent misconduct in academic contexts.

1.3 Research Objectives

RO1: To critically identify the unethical use of AI chatbots in summative assessments as a novel form of academic misconduct, and to propose measures that safeguard academic integrity and enhance productivity.

RO2: To present the Islamic Crime Prevention Framework (ICPF) and propose its adoption as an effective mechanism for addressing AI-assisted academic misconduct in Muslim academia.

1.4 Research Questions

RQ1: How does the unethical use of AI chatbots in summative assessments amount to a new form of academic misconduct?

RQ2: How can the Islamic Crime Prevention Framework (ICPF) be applied as a practical mechanism for developing policies and strategies to curb AI-assisted academic misconduct in Muslim academia?

2. REVIEW OF LITERATURE

A typical AI chatbot is a simulating software built on large language models (LLMs) designed to mimic human cognitive functions through training on massive and diverse datasets. It applies this training to address real-time cognitive tasks and generates coherent, informative, human-like text (Sadiku et al., 2021). An example is ChatGPT, which, as a machine learning model, functions as a web-based application simulating human intelligence by processing datasets drawn from three primary sources: (1) publicly available information on the internet, (2) licensed data from third parties, and (3) user-provided content refined by human trainers (Schade, n.d.). Since the launch of OpenAI's ChatGPT—the most widely used and powerful AI chatbot—in November 2022, followed by subsequent products such as Google's Gemini, Anthropic's Claude2, and Microsoft's Copilot, researchers have documented both the benefits and risks associated with these tools. More recently, AI-driven chatbots have continued to evolve, with their applications expanding rapidly, particularly within the field of education (Sadiku et al., 2022).

AI chatbots are currently transforming education in multiple positive ways, offering a wide range of benefits for academia. Javaid et al. (2023) highlighted numerous valuable applications of AI chatbots, particularly ChatGPT, that can enhance the teaching and learning experiences of both instructors and

students. According to Mogavi et al. (2024), the opportunities and challenges posed by AI chatbots in academic settings can be grouped into three main themes: (1) productivity, (2) efficiency, and (3) ethics. An early systematic review of 53 studies on the educational use of AI chatbots by Okonkwo and Ade-Ibijola (2021) identified erroneous responses, bias, and inaccuracy as persistent challenges. Moreover, following the release of OpenAI's GPT-3 beta in June 2020 and prior to the public launch of ChatGPT, Dehouche (2021), using the AI-powered adventure game *AI Dungeon*, demonstrated and projected that future iterations of GPT-3 would likely intensify risks of academic misconduct.

This prediction came to limelight sequel to the release of ChatGPT-3 and other similar AI chatbots. In a subsequent review of 67 academic papers on the use of AI chatbots in education, Labadze et al. (2023) identified academic misconduct as one of the major challenges confronting higher education. In the context of assessments, AI chatbots function as near-perfect platforms for generating rapid, human-like content, providing explanations, and answering questions on a wide range of topics, from simple to complex (Fazackerley, 2023). This emerging challenge has raised serious concern among educators, computer scientists, and policymakers, particularly because detecting AI-generated content is often extremely difficult, if not impossible. For instance, the peer-reviewed article *Chatting and Cheating: Ensuring Academic Integrity in the Era of ChatGPT* by Cotton et al. (2023) was itself written by ChatGPT. As Professor Debby Cotton, the lead author, explained: "We wanted to show that ChatGPT is writing at a very high level. This is an arms race. The technology is

improving very fast, and it is going to be difficult for universities to outrun it" (Fazackerley, 2023).

The ongoing debates surrounding the use of AI chatbots in education reveal a clear divide among researchers and stakeholders, with positions ranging from acceptance to outright rejection (Strzelecki, 2023; Yu, 2023). Yu (2023) argues that, given their multifaceted benefits for academic stakeholders, AI chatbots should be responsibly adopted, positively encouraged, and systematically integrated into education through collaborative efforts between educators and AI developers. This position aligns with Tlili et al. (2023), who, through a three-stage instrumental case study, contend that despite the drawbacks of AI chatbots such as ChatGPT, the technology should be cautiously embraced, since banning it is impractical, and it is poised to remain and reshape education and its philosophy. A SWOT analysis of ChatGPT conducted by Farrokhnia et al. (2023) further reinforces these perspectives, supporting the argument for leveraging AI chatbots to enhance education while acknowledging their potential risks. Similarly, Eke (2023) maintains that although irresponsible use of AI chatbots clearly undermines academic integrity, their responsible integration into education remains the most viable path forward.

Thus, addressing the challenges posed by AI chatbots requires deliberate and collaborative efforts from multiple stakeholders to ensure prudent and workable solutions. In a recent qualitative study based on the experiences of early adopters of ChatGPT, Mogavi et al. (2024) concluded that although effective and responsible integration of the technology into education is desirable, its potential to foster academic

dishonesty poses a significant threat to academic ethics. Similarly, Farazouli et al. (2023) argue that the widespread use of AI chatbots, particularly ChatGPT, has influenced teachers' perceptions and heightened their suspicion toward student submissions, thereby positioning the technology as a potentially disruptive factor in instructors' evaluation practices. It is noteworthy that OpenAI, the developer of ChatGPT, acknowledges the threat its unethical use poses to academic integrity. In response, the company has committed to providing resources and guidance to help mitigate these challenges, while encouraging institutions to formulate inclusive and practical policies for both educators and students (OpenAI, n.d.).

According to Gill et al. (2024), the potential academic infractions arising from the misuse of AI chatbots necessitate a revision of assessment modalities and the strengthening of institutional procedures to prevent student engagement in dishonest practices, since restricting or banning these tools is not a feasible solution. Birks and Clare (2023) similarly contend that AI-assisted academic misconduct can be meaningfully reduced through the adoption of a situational crime prevention framework, implemented at both the institutional and instructional levels across the pre-submission, submission, and post-submission stages of assessment. From another perspective, Bin-Nashwan et al. (2023), in their empirical study, argue that fostering strong academic integrity values among students offers a viable approach to curbing the unethical use of these versatile tools.

At present, no reliable computer-based tools exist to effectively detect academic misconduct arising from the unethical use of AI chatbots. In an effort to address this challenge, OpenAI

released an experimental AI classifier designed to distinguish between human-written and AI-generated texts. However, this tool was discontinued on July 20, 2023, due to its low accuracy and frequent misclassifications (Kirchner, 2023). As Klee (2023) emphasizes, current AI classifiers remain incapable of consistently identifying AI-generated content, and undue reliance on such tools may lead to serious errors and potentially embarrassing situations for both institutions and instructors. This gap highlights the pressing need for alternative approaches and comprehensive frameworks to address AI-assisted academic misconduct beyond the limits of technological detection alone.

Despite the absence of reliable tools to detect AI-assisted academic misconduct, certain basic indicators—such as lack of valid evidence, weak warrants, unverifiable sources, and reference padding—have proven useful in identifying AI-generated content in many practical cases. Until more accurate technological solutions are developed to address the infractions arising from the unethical use of AI chatbots, the prevailing situation suggests that their responsible integration into education is unavoidable, as these tools are here to stay. Consequently, as highlighted by many of the researchers reviewed above, educational stakeholders are presently left with two practical options: (1) to rethink the modalities of summative assessments and evaluation, or (2) to revise academic misconduct policies and enforcement measures so as to explicitly incorporate the responsible use of AI.

While AI chatbots bring undeniable educational advantages, they also introduce an accessible and largely undetectable form of academic misconduct. Existing responses depend heavily on

technological detection systems, which remain unreliable, as shown by the discontinuation of OpenAI's AI classifier and the continued inaccuracy of similar tools. Despite growing awareness of these challenges, little research has focused on addressing such unethical practices within Muslim academia through a value-driven perspective. This gap reveals the need for Islamized, framework-based policies and measures to effectively regulate and prevent AI-assisted misconduct beyond the limits of current technological approaches.

2.1 Theoretical Framework

In his recent theoretical work, Durojaye (2024) articulates the *Islamic Crime Prevention Framework* (ICPF) as a Sharīah-compliant conceptual and analytical model that informs the design of policies aimed at preventing classified crimes across Muslim contexts. The central thrust of this framework is that Islamic philosophies and principles emphasize crime prevention at both the pre-committal and post-committal stages through two sequential and inseparable approaches: *an-nahj al-layyin* (the soft approach) and *an-nahj aṣ-ṣārim* (the hard approach). This soft-hard approach (see Figure 1 below) is grounded in the fiqhic principle: *lā jarimah illā ba'da bayān walā 'uqūbah illā ba'da indhār*—literally, “there is no crime without prior clarification, nor punishment without prior warning.”

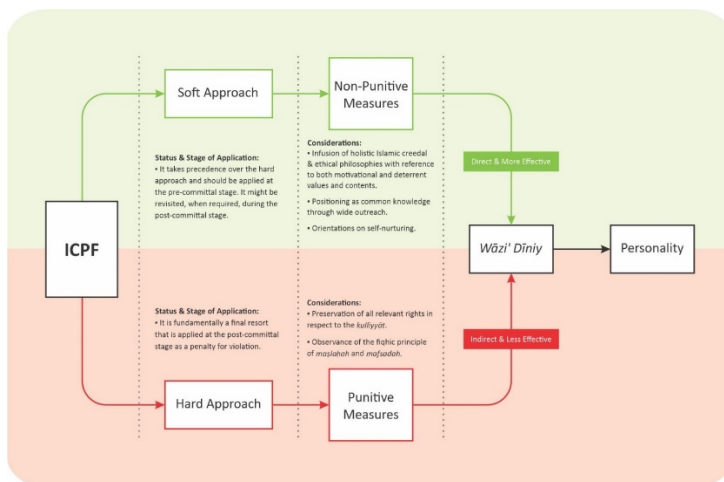


Figure 1. A Diagrammatic Model of ICPF

He further clarifies that the soft approach consists of pre-committal educational and pragmatic interventions, achieved primarily by diagnosing the underlying causes of misconduct and promoting Sharīah-compliant values alongside proactive preventive measures. Islam prioritizes appealing to human intellect through such non-punitive strategies before resorting to punishment. By contrast, the hard approach represents a post-committal punitive measure, applied when non-punitive methods fail to deter wrongdoing. This stage involves the imposition of tangible punishments, with the dual aim of rehabilitating the offender and safeguarding the broader community.

The core objective of the integrated soft-hard approaches of the ICPF seek to appeal to the intellect of a *mukallaf* and create

the *wāzi' dīniy* intelligence¹, but from different dimensions. The non-punitive measures of the soft approach foster *wāzi' dīniy* directly within the individual's mind, making this approach more effective, though more demanding. By contrast, the punitive measures of the hard approach generate *wāzi' dīniy* indirectly, as the pain of punishment compels the offender to reflect and refrain from repeating the violation. This indirectness renders the hard approach comparatively less effective, though less demanding, than the soft approach.

In essence, the ICPF, as outlined above, can be adapted to prevent violations at both the pre-committal and post-committal stages. When applied appropriately, this framework offers a viable and effective mechanism for addressing the unethical use of AI chatbots, particularly within Muslim academia.

3. RESEARCH METHODOLOGY

This position paper employs a *normative research methodology*, which is rooted in the philosophy of normative ethics (Encyclopaedia Britannica, n.d.). As a value-driven approach, it focuses on establishing norms—within acceptable frameworks—that guide behavior and decision-making, with the aim of articulating “*what ought to be done*” and “*how things*

¹Intelligence, in this context, refers to inner self-awareness that enables constructive appraisal and sound judgment regarding a situation, issue, or phenomenon. *Wāzi' dīniy*, by contrast, denotes a spiritual mindfulness and deterrent form of intelligence cultivated through Islamic philosophy and values (Ḥusayn, 2015). It functions as an internal self-policing force that compels the *mukallaf* to fulfil obligations and refrain from prohibitions in both personal and interpersonal conduct (Zuhayliy, n.d.). In essence, it represents the core of internal *taqwā*. In principle, the stronger the *wāzi' dīniy*, the more refined the *mukallaf's* conduct across all aspects of life—and conversely, its weakness diminishes such conduct.

should be done” (Encyclopaedia of Psychology, n.d.). While normative inquiry can be limited by the fluidity of values across populations, this concern is less relevant in Muslim contexts, where values and norms are firmly grounded in the Qur’an and the authentic Sunnah. This rationale makes the normative approach particularly appropriate for employing the Islamic Crime Prevention Framework (ICPF) in formulating Islamized policies and measures to mitigate the unethical AI practices in Muslim academia.

4. RESULTS AND DISCUSSION

4.1 Unethical Uses of AI Chatbots: An Academic Misconduct

Academic misconduct (*khiyānah ‘ilmiyyah* in Islamic scholarship), whether committed intentionally or unintentionally, is an unavoidable reality in traditional learning environments. However, as Sevnarayan and Maphoto (2024) observe, it becomes significantly more accelerated and difficult to detect in universities that operate through open distance and e-learning (ODEL). The use of AI chatbots in summative assessments—such as essay-style assignments and computer-based tests (CBTs), whether multiple-choice questions (MCQs) or open-ended questions (OEQs)—has emerged as a growing concern among faculty members, particularly within online academic settings.

This challenge threatens the sustainability of academic integrity and academic productivity², and it diminishes the reputation of

²In this study, *academic productivity* is defined as the measure of effectiveness and efficiency with which institutions support and develop their academic members—teachers,

academic institutions. Academic misconduct is, by definition, an infraction of academic integrity (Curtis, 2023); in other words, it emerges whenever there is noncompliance with the values that characterize integrity in scholarship. While academic integrity serves to ensure academic soundness and virtue, academic misconduct undermines educational fairness, distorts true critical evaluation, and erodes ethical standards. It further grants unearned advantages to undeserving students and faculty members, ultimately damaging workplace values and broader societal structures through fraudulent academic achievements (Mulisa et al., 2021).

According to the definition provided by International Centre for Academic Integrity (ICAI), academic integrity is a commitment to six fundamental values: honesty, trust, fairness, respect, responsibility, and courage (2021). In another simpler and more inclusive expression, "it is the value of being honest, ethical, and thorough in academic work" (George & Caulfield, 2023)³. From the perspective of Islamic scholarship⁴, academic integrity -- known as *amānah 'ilmiyyah*-- is an obligation (Ibn Abī Zayd, 1416 AH/1996b; 'Itr Al-Ḥalabiy, 1408 AH/1988) whose definition aligns more with the submission of George and Caulfield (2023), and it is seen as an essential ingredient in areas of teaching, studying, performance of academic assessments, writing,

students, and researchers—in pursuit of two interconnected goals: self-refinement and meaningful contributions to society. Thus, academic productivity encompasses not only the processes of teaching, learning, and research but also the broader capacity of academia to cultivate intellectual growth, generate positive social impact, and enhance economic needs.

³See the works of Davis (2023) and Lancaster (2021) for other relevant scholarly definitions.

⁴The concepts of academic integrity and its opposite, academic misconduct, are very popular in two shari'ah-related fields of study: science of ḥadīth and linguistic.

citation and referencing, criticism and refutation, researching/investigation, and authentication (Ibn Abī Zayd, 1416 AH/1996a; Al-'Utayq, n.d.). Conversely, any absence of honesty, ethical observance, and thoroughness to unduly attain an academic gain is classified as academic misconduct in academia. In both the conventional and Islamic scholarships, forms of academic misconduct include but not limited to infractions like plagiarism, cheating (e.g., contract cheating, AI-assisted cheating), unauthorized collusion, falsification, sabotage, bribery for marks, impersonation, etc., in academic pursuit (George & Caulfield, 2023; Turnitin, 2021; 'Itr Al-Ḥalabiy, 1408 AH/1988; and Al-'Utayq, n.d.).

AI-assisted academic misconduct, arising from the growing unethical use of AI chatbots in summative assessments, represents a new and emerging threat to academic integrity comparable to other established forms of misconduct. Although such misconduct may be nearly impossible in settings where effective proctoring is enforced (Sevnarayan & Maphoto, 2024), AI chatbots have nonetheless been misused by students and faculty members to produce nearly flawless, properly referenced essays and research papers (Cotton et al., 2023; Yu, 2023), which are then submitted as original work with little or no editing. It is regrettable that a tool designed to facilitate inquiry, enhance interactive learning, and support academic growth is increasingly being exploited for dishonest purposes. *Table 1* below illustrates the distinction between the ethical and unethical use of AI chatbots.

Table 1. A Sample Illustration on Ethical and Unethical Uses of AI Chatbots in Academic

	Ethical Uses of AI Chatbot	Unethical Uses of AI Chatbot
Definition	Use of AI chatbots in non-assessment educational activities that are not intended for academic gain or recognition.	Use of AI chatbots in assessment – summative and formative-- to unduly attain any form of academic gain or recognition. This involves seeking grade, academic position or mere praise.
Areas of Coverage	Not limited to: <ol style="list-style-type: none"> 1. Research in terms of facilitating inquiry and boosting instant interactive learning. 2. Paraphrasing, finetuning, and optimization of original thoughts and ideas. 	Not limited to: <ol style="list-style-type: none"> 1. Utilization in sourcing for answers while carrying out summative assessments like CBT tests, and exams 2. Utilization in writing, partially or completely, academic assignments and research papers.

Source: The authors' own work.

Since no effective technological tools currently exist to reliably detect AI-assisted academic misconduct, institutions continue to rely on traditional, non-technological measures and policies informed by various frameworks. For Muslim academia, however, where norms are grounded in Islamic civilization, the development of feasible and highly effective policies and measures through the Islamic Crime Prevention Framework (ICPF) holds the potential to be a true game changer.

5.2 Adapting ICPF In Modeling AI Policy and Measures

5.2.1 Rationale for Adapting ICPF in Modeling Effective AI Policy & Measures

From the perspectives of both conventional and Islamic scholarship, AI-assisted academic misconduct, as an institutional violation, is a disciplinary offense that must be addressed. Numerous studies have proposed feasible solutions

for combating academic misconduct, including its AI-assisted forms, from a variety of perspectives (e.g., Sevnarayan & Maphoto, 2024; Birks & Clare, 2023; Benson & Enstroem, 2023; Parnther, 2020). However, the frameworks underlying these interventions are largely rooted in subjective rationality and Western philosophical traditions, which makes them not entirely effective or suitable for addressing academic misconduct—particularly AI-assisted misconduct—within Muslim academia.

The relative ineffectiveness noted above can be attributed primarily to the absence of *wāzi' dīniy* (religious scruple) in the purely empirical measures referenced earlier. *Wāzi' dīniy* plays a central and influential role in shaping Muslim behavior and restraining potential excesses in conduct (As-Sayyid, n.d.). On this basis, the thesis of this paper is to argue for the adaptation of the Islamic Crime Prevention Framework (ICPF) as a foundational mechanism for policymaking in Muslim institutions seeking to formulate workable interventions and measures to mitigate AI-assisted academic misconduct. It must be emphasized, however, that the scope of this research is not to provide Muslim institutions with specific, ready-made policies. Rather, its aim is to demonstrate the general procedures for modeling Islamized AI policies and measures through the structured application of the ICPF.

5.2.2 Modeling Effective AI Policy & Measures Using ICPF

Before presenting the reference model of the ICPF for developing comprehensive Islam-oriented policies and corresponding measures to address the unethical use of AI, it is essential to first clarify what the terms “policy” and “measures”

specifically denote within the scope of this study. Such foundational clarification provides a precise conceptual blueprint for constructing an effective and contextually relevant model.

In the context of this research, *policy* is defined as a set of specific requirements—such as norms and guidelines—adopted by Muslim academic institutions to provide a clear roadmap for addressing the unethical use of AI and its associated violations. Accordingly, a policy developed in line with the ICPF must meet defined attributes to qualify as effective. *Figure 2* presents these attributes along with brief explanations.

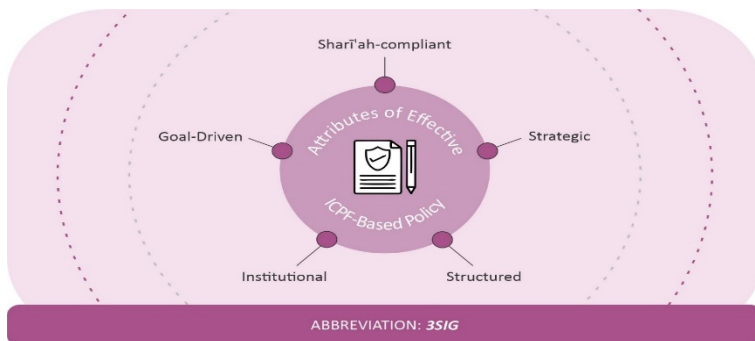


Figure 2. Attributes of Effective ICPF-Based Policy

- a. **Sharī'ah-compliant:** The provisions in the formulated policy are expected to be Islamically-consistent by default, as the employed framework is rooted in Islamic values and principles.
- b. **Strategic:** It offers a structured, comprehensive, and adaptable roadmap, combining proactive and reactive

approaches to ensure long-term impact on the situation it addresses.

- c. **Structured:** It should consist of directive and well-defined provisions, roles and responsibilities that are characterized by clarity and consistency.
- d. **Institutional:** The formulated policy should not be arbitrary but should be officially approved by institution to ensure justification, legitimate ownership and authoritative adoption.
- e. **Goal-Driven:** Designing policy by employing ICPF aims at proffering Islamized solution to a specific problem, thereby reflecting its purposeful nature.

As for *measures*, in the context of this research, they refer to the tangible plans, actions, initiatives, and strategies designed to implement a policy and achieve its intended outcomes. Measures translate policy provisions into concrete steps and courses of action that enable effective execution and ensure compliance. For measures to be effective and ICPF-based (see *Figure 3*), they must be defined by the essential attributes discussed below.

- a. **Shari'ah-compliant:** The measures must align with both detailed and aggregative values of Islam. Violation of any legally classified rights should be avoided except in a case of overriding benefit supported by Islamic evidence.

- b. **Systematic:** The activities and implementation plans should be clear, methodical, precise, simplified, and sequential with well-defined objectives.
- c. **Feasible:** The proposed measures to implement the policy must be practical, realistic, and achievable within set deadlines, ensuring alignment with existing systems, capacities, and available resources for effective execution.
- d. **Enforceable:** To guarantee that the policy's provisions are effectively implemented, robust mechanisms for compliance, monitoring, and accountability must be established.
- e. **Participatory:** The implementation plan to accelerate the ICPF-based policy should afford the active inclusion and impactful engagement of relevant stakeholders.

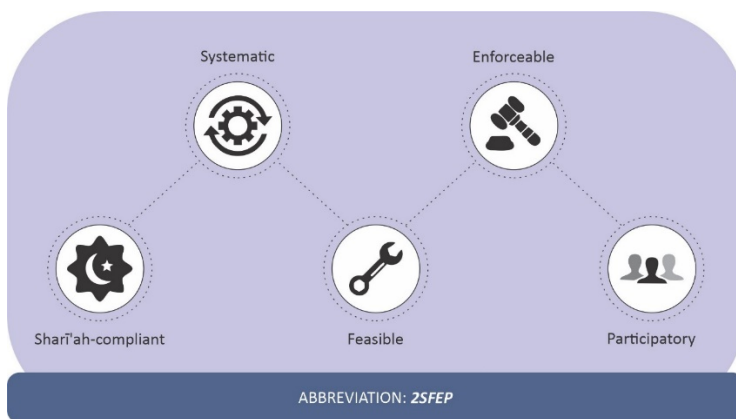


Figure 3. Attributes of Effective ICPF-Based Measures

Accordingly, the following proactive and reactive interventions may serve as a reference model for Muslim academia in formulating comprehensive policies and measures to curb the unethical use of AI chatbots among academic members—students, lecturers, and researchers alike.

5.2.3 Non-Punitive Interventions (Educational)

Table 2: A Reference Model for the Non-Punitive Educational Interventions

S/N	Policy Requirement(s)	Measure(s)
1.	Sensitization on academic integrity/honesty and its core fractional values.	Organize mandatory workshops and trainings—for students—and mandatory seminars—for lecturers and researchers—to instill the required culture and values on those listed requirements. Note: For the participating students, the mandatory sessions may not be necessarily weightage in nature; however, they can be positioned like a community service to achieve its actualization. Tests should be administered and certificate of completion awarded for all the participants—students, lecturers, and researchers. These steps will infuse motivation.
2.	Nurturing of <i>wāzi' dīniy</i> (religious scruple) in general, and in relation to academic dishonesty, specifically.	
3.	Promotion of AI literacy and its responsible uses.	

Source: The authors' own work.

5.2.4 Non-Punitive Interventions (Pragmatic)

Table 3: A Reference Model for the Non-Punitive Pragmatic Interventions

S/N	Policy Requirement(s)	Measure(s)
1.	Promoting the integration of semantic/non-technical security approach in setting Open-Ended Questions (OEQs) among faculty.	Faculty should be given practical trainings on hyper-specific questions that limit AI's accuracy, to mitigate AI-assisted academic misconduct. This is because AI has limited capacity to give accurate answers to contextual microscopically precise questions. It is important that the questions are strictly streamlined with the syllabus and the course materials.

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2. Facilitating faculty with indefensible practical AI detection tactics while grading assignments and OEQs.

Considering the fact there is no cutting-edge AI classifier/detector—presently—as discussed in Chapter 2, faculty members are only left to use practical and efficient human efforts to identify plagiarism and malpractices. Personal experience of the researcher suggests that AI generated contents are easily identifiable through these two essential common attributes:

 - a. Uniformity in submissions. This is only applicable where there are multiple submissions of assignments and OEQs.
 - b. Forged, padded, and non-existent citations and referencing. This is typical of AI-generated article. Fact-finding of the cited sources and their relevancy in essay-assignments will expose the presence of AI-assisted cheating.

Although there are other attributes to identify an AI-generated contents like over polished language, erroneous claims without warrants, overgeneralization and others, the two mentioned above are almost indefensible.
 3. Enabling anti-cheating features on the LMS used by the institution.

The optimal implementation of effective tools, such as Safe Exam Browser (a free tool), LockDown Browser (an affordable paid one), or at a minimum, disabling the copy-paste function, should be ensured. Institutions with sufficient financial resources may consider adopting a more advanced and robust solution like Virtual Desktop Infrastructure (VDI). Additionally, a simple yet effective measure is enforcing full-screen mode with an auto-exit function. While the enabling of anti-cheating features may depend on the type of LMS and security needed, they are relatively easy. Some platforms offer built-in tools; others only require plugin integration from third-party. In short, institutions can leverage on both the free built-in tools and paid third-party tools.
 4. Ensuring effective physical proctoring via the accredited exam centres.

Effective physical proctoring is not guaranteed by mere accreditation of centres; rather, its effectiveness relies on: (1) proper training of proctors on protocols and guidelines, (2) strict adherence to security measures, such as CCTV activation and the prohibition of unauthorized electronic devices, and (3) a secure and controlled exam environment. Consequently, post-exam
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evaluations of CCTV recordings and proctor feedback should be conducted to identify lapses and refine strategies for future exam administration.

Based on the researcher’s firsthand fieldwork as an examiner over two consecutive years, strong evidence suggests that most AI-assisted cheating occurs due to ineffective proctoring in accredited exam centers.

Source: The authors’ own work.

5.2.5 Punitive Interventions

Table 4: A Reference Model for the Punitive Interventions

S/N	Policy Requirement(s)	Measure(s)
1.	Institution of light and heavy penalties—in line with the ICPF policy attributes—based on severity and impact of the committed academic misconduct.	The institution’s Misconduct Review Panel should be empowered to investigate cases of reported AI-assisted misconduct and appropriate instituted penalties, light or heavy, accordingly. Light penalties may include: (1) educational sanction: retaking academic integrity workshop, (2) reduction of marks, (3) complete loss of marks, and (4) course retake. Heavy penalties may include: (1) course failure, (2) probation, (3) exam bar and suspension, (4) cheating offenders registry, (5) rustication/expulsion, and (6) revocation of degrees and awards.

Source: The authors’ own work.

Although the primary aim of this study is to propose a reference model grounded in the ICPF, the policies and measures built on the model should be carefully and prudently adopted and implemented by all academic members—students, lecturers, researchers, and administrators—across every level of the institutional community.

5. CONCLUSION & RECOMMENDATIONS

In conclusion, the unethical use of AI chatbots in summative academic assessments has given rise to a novel form of malpractice termed “AI-assisted academic misconduct.” While AI is a versatile tool, its misuse for misconduct does not stem from the technology itself but from a negative cultivated culture of trying to seek undue advantage to achieve good grades and have a seemingly attractive academic outlook. In response to this socio-educational challenge, especially in Muslim academia, this paper proposes the adaptation of the *Islamic Crime Prevention Framework* (ICPF) as a foundational framework for holistic and effective policymaking that resonates with Islamic values. It emphasizes the urgency of updating and redrafting comprehensive academic misconduct policies to explicitly address AI-assisted misconduct, rather than relying solely on traditional plagiarism-focused policies. Beyond influencing institutional decision-making and encouraging a rethinking of assessment administration, particularly in ODeL settings, this study also encourages actionable research and collaboration across institutions to advance the mitigation of this educational challenge. Although predicting the output efficiency of AI chatbots will become increasingly difficult in the near future, what remains certain is the necessity of proactive steps—guided by the principles of “*what ought to be done*” and “*how things should be done*”—to protect institutional reputation and sustain academic productivity before this challenge escalates.

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