RECONSTRUCTION OF THE PHILOSOPHY OF ISLAMIC EDUCATION IN THE ERA OF ARTIFICIAL INTELLIGENCE: BETWEEN ETHICS, SPIRITUALITY, AND TECHNOLOGY

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Article Information	Abstract
	The advancement of artificial intelligence (AI) technology has brought significant changes to the global educational landscape, including within the system and thought framework of Islamic education. As the ideological and epistemological foundation, the philosophy of Islamic education needs to be reconstructed to address the increasingly complex challenges of the times. This article aims to explore new directions for the philosophy of Islamic education in the AI era through a conceptual-critical approach. The findings highlight the importance of integrating Islamic ethics, spiritual values, and technological utilization into the future Islamic education system. This reconstruction is not merely a technical adaptation but an epistemological effort to ensure that the substance of Islamic education remains relevant amid the digital transformation.
Keywords:	

INTRODUCTION

Islamic philosophy of education is a profound reflection on the objectives, nature, methods, and values of education based on the teachings of Islam. It is not merely a theory, but an ideological foundation that directs the practical orientation of education in shaping the perfect human being (*insān kāmil*).[1] However, the rapid changes of the times, particularly with the advent of the artificial intelligence (AI) revolution, demand a reconstruction of Islamic philosophy of education to avoid being trapped in historical stagnation. The era of artificial intelligence has shifted many aspects of human life, including learning patterns, teacher–student interactions, and modes of reasoning. AI technologies such as ChatGPT, Islamic chatbots, and adaptive learning platforms have now entered classrooms, offering an unprecedented level of personalized learning.[2] On one hand, this presents opportunities; on the other, it poses serious challenges to the role of educators, learning autonomy, and the ethical and spiritual crises in education.

The philosophy of Islamic education, founded upon the principles of *tawḥīd* and *adab*, must respond to this reality—not by rejecting AI *a priori*, but by reformulating the fundamental principles of Islamic education in a way that is compatible with technological advancements,

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[1] Al-Attas, S. M. N. (1993). *The Concept of Education in Islam*. Kuala Lumpur: ISTAC.
[2] Selwyn, N. (2019). Should robots replace teachers? AI and the future of education. *Polity Press*.

without losing its transcendental orientation.[3] The purpose of this article is to examine how the philosophy of Islamic education needs to be reconstructed in facing the era of artificial intelligence. The discussion focuses on three main aspects: (1) the ethical crisis in the use of AI in education; (2) the role of spirituality in safeguarding the spiritual dimension of education; and (3) how technology can serve as a medium for *da'wah* and the formation of Islamic character.

The advancement of information technology has brought significant changes to various sectors of human life, including the field of education. One of the most notable developments is the emergence of artificial intelligence (AI) technology, which is now beginning to be integrated into learning systems across various levels of education.[4] AI has offered a variety of solutions in education, such as adaptive learning, academic data analysis, and the use of chatbots and intelligent search engines capable of instantly answering students' questions. However, behind these advancements lies a deeper issue—namely, the nature of humanity, learning autonomy, and the crisis of values and ethics in the educational process.[5]

In this context, the philosophy of Islamic education holds an important role to be reexamined and reconstructed. The philosophy of Islamic education is not merely a collection of theories about education, but rather a philosophical foundation that explains the objectives, nature, and direction of education based on the principles of Islamic teachings.[6] The philosophy of Islamic education is built upon the values of *tawḥīd*, *adab*, and *tazkiyatun nafs*, derived from the Qur'an, Hadith, and the thoughts of classical scholars. These principles define education as a process of forming the complete human being (*insān kāmil*), encompassing not only the intellectual aspect but also the spiritual and moral dimensions.[7]

The emergence of AI carries epistemological and ontological implications for Islamic education. As a product of human intellect, AI has been able to imitate human intelligence in various forms, yet it possesses no soul, intention, or moral consciousness. Therefore, the use of AI in education must be framed within the philosophy of Islam to ensure it does not lose its direction.[8] The philosophy of Islamic education must be present to guide how technology, including AI, is utilized in the educational process so that it remains aligned with the goals of shaping Islamic character, ethics, and spirituality. This is crucial because AI is not neutral; it can influence students' mindsets and learning habits.[9]

Islamic education must not be trapped in the euphoria of technology without considering its long-term impact on the formation of students' souls and *adab*. Therefore, the philosophy of Islamic education must be reconstructed to remain relevant to contemporary developments while preserving its fundamental principles.[10] Reconstruction in this context means renewing the framework of thought within the philosophy of Islamic education, not replacing its fundamental substance. The goal is to build a new synthesis between Islamic values and the demands of the times, including the utilization of digital technology and artificial intelligence.[11]

[3] Al-Faruqi, I. R. (1982). *Islamization of Knowledge: General Principles and Work Plan*. Herndon: IIIT.
[4] Selwyn, N. (2019). *Should Robots Replace Teachers? AI and the Future of Education*. Cambridge: Polity Press.
[5] Luckin, R. (2018). *Machine Learning and Human Intelligence: The Future of Education for the 21st Century*. London: UCL Press.
[6] Al-Attas, S. M. N. (1993). *The Concept of Education in Islam*. Kuala Lumpur: ISTAC
[7] Al-Faruqi, I. R. (1982). *Islamization of Knowledge: General Principles and Work Plan*. Herndon: IIIT.
[8] Nasr, S. H. (1981). *Knowledge and the Sacred*. New York: State University of New York Press
[9] Yusof, M. (2022). Integrating AI in Islamic Education: A Value-Based Approach. *Journal of Islamic Educational Technology, 4*(2), 22–35.
[10] Hasan, L. (2021). Krisis Etika Digital dalam Pendidikan. *Jurnal Pendidikan Islam, 9*(2), 101–112.
[11] Suryadilaga, M. T. (2017). Rekonstruksi Filsafat Pendidikan Islam. *Jurnal Filsafat Islam, 2*(1), 33–48.

Several major problems arising from the use of AI in education include the loss of human interaction in learning, the emergence of dependence on digital systems, and the decline of students' critical thinking skills and originality. These issues are not merely technical, but also philosophical and ethical in nature.[12] The presence of AI also poses spiritual challenges. In an era of automation and algorithms, the role of teachers as instillers of values and spiritual guides is at risk of being replaced by systems that lack a divine dimension. Therefore, spirituality must be preserved as the core of the Islamic educational process.[13]

In addition, the ethical dimension must also be emphasized in the use of AI. Islamic education teaches the values of *amānah* (trustworthiness), *ṣidq* (truthfulness), and responsibility, which must be reflected in the use of technology, including avoiding digital plagiarism, data manipulation, and copyright infringement.[14] The reconstruction of the philosophy of Islamic education must also encompass a new approach to Islamic epistemology. AI not only delivers information but also shapes a way of thinking that is instant and lacking in reflection. Therefore, it is necessary to reintroduce the concepts of *ḥikmah* (wisdom) and *tafakkur* (deep contemplation) into the learning process, so that students are not only intelligent in terms of information but also wise in responding to it.[15]

As demonstrated in the history of Islamic civilization, classical scholars did not reject new technology and knowledge; rather, they adapted them to the universal values of Islam. This attitude should serve as a model in addressing AI—not by rejecting it, but by filtering and directing it in accordance with the principles of *tawḥīd*.[16] Thus, an in-depth philosophical study is needed to reexamine the framework of the philosophy of Islamic education in addressing the challenges of advanced technology. This study should not only be theoretical but also provide practical guidance for developing an Islamic education system that is both humanistic and transformative.[17]

This article aims to explore the reconstruction of the philosophy of Islamic education in the era of artificial intelligence, with an emphasis on three main pillars: Islamic ethics, spirituality, and technology management. These three elements are essential in shaping an educational system that balances technological advancement with the needs of human beings as creatures endowed with soul and values.[18] The approach of this study is carried out through literature analysis and philosophical reflection on the current reality of education. The author proceeds from the conviction that Islamic education must not be uprooted from its foundations, yet it must not close itself off from the progress of the times. Therefore, this reconstruction serves as a middle path between stagnant conservatism and secular modernism.[19]

Within this framework, it is hoped that this writing can provide a theoretical contribution to the development of a contextual philosophy of Islamic education—rooted in revealed values—and capable of wisely and integrally addressing the challenges of the 21st century.[20] This study

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[12] Kementerian Pendidikan dan Kebudayaan. (2023). *Kajian Pengaruh AI terhadap Etika Akademik*. Jakarta: Pusat Penelitian Pendidikan.

[13] Syahrin, M. (2020). Spiritualitas dalam Pendidikan Islam Kontemporer. *Jurnal Filsafat Islam, 5*(1), 77–89.

[14] Floridi, L. (2013). *The Ethics of Information*. Oxford: Oxford University Press.

[15] Azra, A. (2003). *Paradigma Baru Pendidikan Nasional*. Jakarta: Kompas.

[16] Rosenthal, F. (1970). *Knowledge Triumphant: The Concept of Knowledge in Medieval Islam*. Leiden: Brill.

[17] Sani, R. A. (2019). Filsafat Pendidikan Islam dalam Dinamika Perubahan. *Jurnal Pendidikan Agama Islam, 17*(1), 1–15.

[18] Auda, J. (2008). *Maqasid al-Shariah as Philosophy of Islamic Law*. London: IIIT.

[19] Abduh, M. (2017). Pendidikan Islam di Tengah Gelombang Teknologi. *Tafsir Jurnal Pemikiran Islam, 12*(1), 45–60.

[20] Zed, M. (2014). *Metode Penelitian Kepustakaan*. Jakarta: Yayasan Obor Indonesia.

employs a qualitative-descriptive approach with a conceptual philosophical research design that examines ideas, principles, and values within the philosophy of Islamic education related to artificial intelligence (AI). The aim is to reconstruct the framework of thought in the philosophy of Islamic education so that it can ethically and spiritually respond to contemporary challenges.[21]

RESEARCH METHOD

In the tradition of philosophical research, this approach emphasizes reflective analysis of key concepts underpinning education, such as the nature of humanity, knowledge, values, and technology. This study is not intended to test hypotheses but to construct a synthesis of thought based on literature and philosophical considerations.[22] The primary data sources in this study are library research materials, including classical Islamic philosophy books, contemporary works on the philosophy of Islamic education, academic journals, policy documents, and scientific publications concerning AI in education.[23]

The main literature serving as the foundation includes works by figures such as Al-Farabi, Al-Ghazali, Ibn Sina, Al-Attas, and Seyyed Hossein Nasr, as well as contemporary scholars like Fazlur Rahman, Syahrin, Jasser Auda, and several technology philosophers such as Luciano Floridi and Nick Bostrom.[24] Data collection was conducted by identifying relevant literature, both printed and digital, through academic search engines such as Google Scholar, DOAJ, JSTOR, and Garuda. The researcher used keywords including "Islamic philosophy of education," "artificial intelligence," "AI ethics," "digital spirituality," and "Islamic epistemological reform."[25]

The inclusion criteria for source selection were: (1) relevance to the study topic; (2) a philosophical or ethical approach; (3) publication within the period 2000–2024; and (4) publication by reputable academic institutions or scientific journals.[26] The collected data were analyzed using content analysis and hermeneutic analysis techniques. Content analysis was employed to identify main themes and values within the texts, while hermeneutics was used to understand the philosophical and historical meanings of the thoughts of the figures studied.[27]

The first step in the analysis is data reduction, which involves filtering parts of the text directly related to the values of Islamic education and technology. The second step is thematic categorization, for example themes such as "educational spirituality," "*tawḥīd* in technology," "AI ethical crisis," and "digital *adab*."[28] The next step is a critical and reflective reading of the meanings behind these thoughts in the contemporary context. This is where the philosophical approach comes into play—the researcher not only explains but also evaluates and proposes alternative ideas that are more contextual and transformative.[29]

In the analysis process, a historical comparison technique is also employed, which involves comparing the thoughts of classical philosophers with contemporary phenomena such as technological disruption, AI in education, and the degradation of spirituality due to digitalization.[30]

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[21] Kerlinger, F. N. (2006). *Foundations of Behavioral Research*. Yogyakarta: Gadjah Mada University Press.

[22] Nata, A. (2003). *Filsafat Pendidikan Islam*. Jakarta: Logos Wacana Ilmu.

[23] Zed, M. (2014). *Metode Penelitian Kepustakaan*. Jakarta: Yayasan Obor Indonesia.

[24] Al-Attas, S. M. N. (1993). *The Concept of Education in Islam*. Kuala Lumpur: ISTAC.

[25] Creswell, J. W. (2018). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. London: Sage.

[26] Moleong, L. J. (2021). *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosdakarya.

[27] Krippendorff, K. (2018). *Content Analysis: An Introduction to Its Methodology*. Thousand Oaks: Sage.

[28] Bowen, G. A. (2009). Document Analysis as a Qualitative Research Method. *Qualitative Research Journal, 9*(2), 27–40

[29] Ricoeur, P. (1981). *Hermeneutics and the Human Sciences*. Cambridge: Cambridge University Press.

[30] Nasr, S. H. (1981). *Knowledge and the Sacred*. New York: SUNY Press.

The validity of the study's findings is maintained through source triangulation, which involves comparing various literatures from different backgrounds to produce objective conclusions. Additionally, the researcher applies self-reflection as part of internal validation, as recommended in contemporary philosophical methods.[31] As a philosophical study, the primary instrument in this research is the researcher's intellect and critical reasoning. Therefore, it is essential for the researcher to remain open-minded, objective, and uphold scientific integrity in interpreting texts and constructing arguments.[32]

This article does not aim to produce empirical generalizations but rather to provide a conceptual framework that can serve as a foundation for the development of both theory and practice in Islamic education in the digital era. The resulting model is expected to inspire academics, educators, and policymakers in Islamic education.[33] The strength of this method lies in its ability to explore ideas deeply and produce an integral and comprehensive perspective. However, its limitation is the absence of field data, which means its application needs to be further tested through empirical studies or field case studies.[34] With this conceptual-philosophical approach, the article seeks to fill a scholarly gap that has scarcely addressed the integrative relationship between the philosophy of Islamic education, AI technology, and spirituality. The results of this study are expected to provide new direction in the transformation of Islamic education that remains grounded in revealed values and humanity.[35]

RESULTS AND DISCUSSIONEPISTEMOLOGICAL

The development of AI in education inevitably brings significant ethical impacts. Many students increasingly rely on AI systems such as search engines, automated answer applications, and even digital task proxies.[36] This raises a fundamental question: does AI weaken learning autonomy and academic honesty? From the perspective of Islamic philosophy of education, education must shape individuals who possess moral character and responsibility. Therefore, the use of technology should be directed toward the goal of *tazkiyatun nafs* (self-purification), rather than merely instructional efficiency.[37]

The ethical crisis in the digital world poses a challenge for Islamic educators to instill the values of *amānah* (trustworthiness), *istiqāmah* (steadfastness), and *ṣidq* (truthfulness) in the use of technology. Teaching must go beyond the technical dimension and enter the realm of values, which is a defining characteristic of the Islamic approach to knowledge.[38] The era of artificial intelligence (AI) has brought significant transformation to the world of education, ranging from automated content creation, teaching chatbots, to adaptive learning systems. This technology shifts the traditional educational structure—previously centered on human interaction—toward a more digital and automated approach. However, alongside these advancements arise profound epistemological and ethical challenges to the orientation of Islamic education.[39]

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[31] Patton, M. Q. (2015). *Qualitative Research and Evaluation Methods* (4th ed.). Thousand Oaks, CA: Sage.
[32] Sumaryono, E. (1999). *Filsafat Pendidikan Islam*. Bandung: Remaja Rosdakarya.
[33] Al-Faruqi, I. R. (1982). *Islamization of Knowledge: General Principles and Work Plan*. Herndon: IIIT.
[34] Suyanto, B. (2020). Pendekatan Kualitatif dalam Kajian Teori Pendidikan. *Jurnal Ilmu Pendidikan, 12*(3), 45–58.
[35] Auda, J. (2008). *Maqasid al-Shariah as Philosophy of Islamic Law*. London: IIIT.
[36] Kementerian Pendidikan dan Kebudayaan. (2023). *Kajian Pengaruh AI terhadap Etika Akademik*. Jakarta: Pusat Penelitian Pendidikan.
[37] Al-Ghazali. (2005). *Ihya' Ulumuddin*. Beirut: Dar al-Fikr.
[38] Hasan, L. (2021). Krisis Etika Digital dalam Pendidikan. *Jurnal Pendidikan Islam, 9*(2), 101–112.
[39] Selwyn, N. (2019). *Should Robots Replace Teachers? AI and the Future of Education*. Cambridge: Polity Press.

One of the greatest challenges is the erosion of the meaning of *ʿilm* (knowledge) in education. In Islamic epistemology, *ʿilm* is not merely information or data that is collected and stored, but rather a process of meaning-making related to truth, bound by the values of *tawḥīd* and *adab*.[40] AI, on the other hand, operates solely based on statistical algorithms and big data, lacking value consciousness or understanding of spiritual truth. AI has shifted the learning process toward a more pragmatic and instant approach. For example, students tend to rely on AI to complete assignments, answer questions, and even write papers without truly understanding the substance of what they are studying. This triggers an ethical crisis, including increased academic plagiarism, a loss of responsibility, and the weakening of intellectual integrity.[41]

Within the context of Islamic philosophy of education, this phenomenon serves as an alarm that education must never be separated from moral and spiritual values. AI does not recognize *niyyah* (intention), *ikhlāṣ* (sincerity), or *amānah* (trustworthiness). Therefore, a learning process based solely on technology without accompanying character building and *adab* will produce a generation that is spiritually barren and morally weak.[42] The epistemological shift from *ʿilm* as *nūr* (light) guiding humans to the truth, to merely technical data and information, poses a serious challenge. Islamic education must be able to uphold the essence of knowledge as a means of drawing closer to Allah, rather than merely a tool to meet industrial demands or AI-based job skills.[43]

The philosophy of Islamic education teaches that knowledge must be built upon the foundations of *hidayah* (guidance), *ḥikmah* (wisdom), and *tazkiyah* (purification of the soul). Therefore, the reconstruction of the philosophy of Islamic education in the AI era must reflect a renewed balance between intellectual, moral, and spiritual dimensions.[44] This means that the use of AI in Islamic education should be directed not only toward learning efficiency but also toward strengthening ethical values and the *adab* of learning. From an epistemological perspective, AI is only capable of imitating explicit knowledge but fails to internalize implicit knowledge such as wisdom (*ḥikmah*), intuition, or spiritual insight (*maʿrifah*). Meanwhile, in Islamic education, the inner dimension of knowledge holds a crucial position that cannot be replaced by machines.[45]

The ethical crisis in education caused by AI also affects the relationship between teacher and student. When the role of the teacher is replaced by technology, the spiritual touch and exemplary guidance—central to Islamic education—are lost. In Islam, a teacher is not merely a conveyor of material but also a *murabbi* (nurturer of the soul) who imparts *adab* through real interaction.[46] Herein lies the urgency of instilling digital ethics in Islamic learning. The use of AI must be accompanied by the reinforcement of Islamic values such as *amānah* (trustworthiness), *ṣidq* (honesty), *tawāḍuʿ* (humility), and *ikhlāṣ* (sincerity). Teachers play a vital role in facilitating ethical understanding of technology use in the learning process.[47]

The reconstruction of the philosophy of Islamic education must also respond to the shifting digital epistemic structure by offering a knowledge framework that is not only based on

[40] Al-Attas, S. M. N. (1993). *The Concept of Education in Islam*. Kuala Lumpur: ISTAC.
[41] Hasan, L. (2021). Krisis Etika Digital dalam Pendidikan. *Jurnal Pendidikan Islam, 9*(2), 101–112.
[42] Al-Ghazali. (2005). *Ihya' Ulumuddin*. Beirut: Dar al-Fikr.
[43] Nasr, S. H. (1981). *Knowledge and the Sacred*. New York: SUNY Press.
[44] Syahrin, M. (2020). Spiritualitas dalam Pendidikan Islam Kontemporer. *Jurnal Filsafat Islam, 5*(1), 77–89.
[45] Floridi, L. (2013). *The Ethics of Information*. Oxford: Oxford University Press.
[46] Rosenthal, F. (1970). *Knowledge Triumphant: The Concept of Knowledge in Medieval Islam*. Leiden: Brill.
[47] Wahid, A. (2022). Adab Digital dalam Pendidikan Islam. *Jurnal Etika Pendidikan Islam, 6*(2), 144–156.

data and logic but also on values, meaning, and wisdom (*ḥikmah*). This is crucial so that Islamic education does not lose its spiritual orientation amid digital advancement.[48] Therefore, curriculum development and learning strategies capable of ethically integrating technology are needed. For example, developing AI ethics modules within Islamic Religious Education (*PAI*), using technology as a tool for spiritual reflection, and instilling awareness that all knowledge ultimately leads to Allah as the source of all knowledge.[49] In conclusion, the greatest challenge AI poses to Islamic education lies not in the technology itself, but in how humans utilize it. Without strengthening an Islamic educational philosophy rooted in values, technology will only accelerate the degradation of ethics and spirituality in education.[50]

Spirituality as a Balancing Force for Technology

In Islam, the goal of education is not only to intellectualize but also to purify the soul. Therefore, spirituality is a crucial aspect that must never be neglected. Although AI is intelligent algorithmically, it lacks moral consciousness and *niyyah* (intention) in its actions.[51] The philosophy of Islamic education must position spirituality as a balancing element to prevent technology from becoming an instrument of dehumanization. Spirituality here is not merely ritualistic but an awareness of Allah's presence in the teaching and learning process, whether face-to-face or online.[52]

This approach can be implemented by incorporating *adab* content, digital *dhikr*, and the internalization of Sufi values into digital learning systems. Thus, Islamic education maintains its soul amidst technological advancement. Amid the rapid development of artificial intelligence (AI), Islamic education must not forget the deepest aspect of education itself: the formation of the soul and divine consciousness of learners. In Islamic educational philosophy, education means not only transferring knowledge but also guiding humans toward soul purification (*tazkiyatun nafs*) and closeness to the Creator.[53]

Technology, including AI, is essentially a tool designed to ease human life. However, when used without spiritual awareness, it can become an entity that dehumanizes humanity. In this context, spirituality serves as a balancing power to ensure that technology does not eliminate the spiritual dimension of education.[54] Spirituality in Islamic education cannot be separated from the values of *tawḥīd* (divine unity). All educational processes should ultimately lead to the recognition of Allah's oneness and the instillation of the awareness that knowledge is a trust (*amānah*) to be preserved and responsibly utilized. AI, despite its sophistication, lacks the dimension of intention (*niyyah*) and moral consciousness, while Islamic education strongly emphasizes the aspect of intention in every learning action.[55]

Integrating spirituality into technology-based learning is essential so that students do not become passive "digital consumers" but individuals aware of their learning goals. Practices such as *murāqabah* (self-introspection), *tadabbur* of cosmic verses, and digital *dhikr* can be adapted into

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[48] Auda, J. (2008). *Maqasid al-Shariah as Philosophy of Islamic Law*. London: IIIT.
[49] Yusof, M. (2022). Integrating AI in Islamic Education: A Value-Based Approach. *Journal of Islamic Educational Technology, 4*(2), 22–35.
[50] Abduh, M. (2017). Pendidikan Islam di Tengah Gelombang Teknologi. *Tafsir Jurnal Pemikiran Islam, 12*(1), 45–60.
[51]
[52] Floridi, L. (2013). *The Ethics of Information*. Oxford: Oxford University Press.
[53] Syahrin, M. (2020). Spiritualitas dalam Pendidikan Islam Kontemporer. *Jurnal Filsafat Islam, 5*(1), 77–89.
[54] Al-Ghazali. (2005). *Ihya' Ulumuddin*. Beirut: Dar al-Fikr
[55] Nasr, S. H. (1981). *Knowledge and the Sacred*. New York: SUNY Press.

AI-based digital learning systems to strengthen divine awareness.[56] Spirituality also functions as a brake against the misuse of technology. When AI is used for manipulative actions, plagiarism, or spreading false information, Islamic education with a spiritual approach can serve as a moral fortress. Students are not only taught how to use technology but also invited to understand the moral responsibility behind its use.[57]

In the history of Islamic education, spirituality has always been the core spirit distinguishing Islamic education from secular educational systems. Classical scholars such as Al-Ghazali, Ibn Miskawayh, and Al-Attas emphasized that education must guide humans to achieve true happiness (*sa'ādah*), not merely worldly success or technical skills.[58] One major flaw in modern education systems is the separation of the spiritual aspect from intellectual development. AI, as a product of modern technology, risks exacerbating this dichotomy if not balanced with a spiritual approach. Therefore, the reconstruction of Islamic educational philosophy must position spirituality as both the foundation and direction of technological development.[59]

Spirituality also plays a role in building students' character, fostering sincerity (*ikhlāṣ*), patience (*ṣabr*), responsibility (*taklīf*), and gratitude (*shukr*). These values cannot be programmed into AI but can only be instilled through educational processes that touch the heart and involve inner experience. Islamic education must maintain this process amid technological innovation.[60] The role of the teacher as a spiritual guide becomes increasingly important in the digital era. Teachers are not merely facilitators of material but also *murabbī* and *murshid* who guide students to know themselves, know God, and understand knowledge within the framework of worship (*'ibādah*). AI cannot replace this role because spirituality requires human touch and real exemplarity.[61]

The implementation of spirituality in technology-based education can be done in various ways: starting from opening classes with prayers and reflection, assigning tasks based on spiritual values, to utilizing profound and heart-touching digital *da'wah* content. Qur'anic applications, spiritual podcasts, and lecture videos can be part of the integration of technology and spirituality.[62] With spirituality as a balancing force, Islamic education in the AI era focuses not only on 21st-century skills but also on forming whole human beings who possess balance among *'aql* (intellect), *qalb* (heart), and *rūḥ* (soul). This is the characteristic of Islamic education that distinguishes it from secular educational systems, which tend to be technocratic.[63]

Integration of Technology within the Framework of Tawḥīd and Adab

AI should not be viewed as a threat to Islamic education, but rather as a means to expand *dakwah*, enrich teaching methods, and accelerate access to knowledge. However, technology must be positioned as a tool, not as the determinant of educational direction.[64] The principle of *tawḥīd*

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[56] Al-Attas, S. M. N. (1993). *The Concept of Education in Islam*. Kuala Lumpur: ISTAC

[57] Syahrin, M. (2020). Spiritualitas dalam Pendidikan Islam Kontemporer. *Jurnal Filsafat Islam, 5*(1), 77–89.

[58] Floridi, L. (2013). *The Ethics of Information*. Oxford: Oxford University Press.

[59] Miskawayh. (1968). *Tahdzib al-Akhlaq*. Kairo: Maktabah al-Khanji.

[60] Sani, R. A. (2019). Filsafat Pendidikan Islam dalam Dinamika Perubahan. *Jurnal Pendidikan Agama Islam, 17*(1), 1–15.

[61] Yusof, M. (2022). Integrating AI in Islamic Education: A Value-Based Approach. *Journal of Islamic Educational Technology, 4*(2), 22–35.

[62] Suryadi, A. (2021). Integrasi Spiritualitas dan Teknologi dalam Pendidikan Islam. *Jurnal Tarbiyah Digital, 3*(1), 112–125.

[63] Al-Faruqi, I. R. (1982). *Islamization of Knowledge: General Principles and Work Plan*. Herndon: IIIT.

[64] Yusof, M. (2022). Integrating AI in Islamic Education: A Value-Based Approach. *Journal of Islamic Educational Technology, 4*(2), 22–35.

in the philosophy of Islamic education teaches that everything must lead to the recognition and worship of Allah. Therefore, technology should be developed within the framework of *ʿubūdiyyah* (servitude), taking into account the *maqāṣid al-sharīʿah* (objectives of Islamic law) and the welfare of the community.[65]

The development of technology, including artificial intelligence (AI), needs to be critically interpreted from the perspective of Islamic educational philosophy. In Islam, technology is not neutral but must be placed within the framework of *tawḥīd*, which recognizes Allah's unity as the center of all human activities, including learning and teaching.[66] The principle of *tawḥīd* affirms that all aspects of life, including the use of technology, must be directed toward servitude to Allah (*ʿubūdiyyah*). Thus, the utilization of technology in Islamic education is not merely a matter of efficiency but also about meaning and direction. Technology should not become the center but rather a means to draw closer to divine values.[67]

Besides *tawḥīd*, the value of *adab* is a fundamental aspect in the philosophy of Islamic education that must guide how technology is used. *Adab* involves placing everything in its proper position: knowledge in its place, the teacher in their position, and technology in its function. With *adab*, AI will not replace the role of the teacher but support it within appropriate limits.[68] Syed Muhammad Naquib al-Attas emphasized that the main crisis of modern education is the loss of *adab*. Therefore, the integration of technology in Islamic education must begin with the restoration of *adab* as the foundation of Islamic epistemology. Technology mastered without *adab* will only produce greedy and manipulative users.[69]

In practice, technology integration can be carried out while maintaining Islamic values. For example, the use of AI in Islamic Religious Education (*PAI*) should continue to embed moral values within the material, provide space for spiritual reflection, and limit digital content and interactions to educational and ethical matters.[70] AI-based education in Islam must be able to humanize learners. Adaptive learning systems based on technology, for instance, should be adjusted to the innate nature (*fitrah*) of students, not merely based on statistical data. This requires a balance between algorithms and wisdom (*ḥikmah*) in the design of digital educational systems.[71] By positioning technology within the framework of *tawḥīd* and *adab*, Islamic education in the digital era will not lose its identity. It will remain oriented toward forming *insān kāmil*—humans who are knowledgeable, ethical, and submissive to Allah. This is the ideal form of integration between technological advancement and Islamic spirituality in future education.[72]

CONCLUSION

The reconstruction of Islamic educational philosophy in the age of artificial intelligence is an unavoidable necessity. Technology has transformed the way people learn, yet it must not displace the core values that form the foundation of Islamic education—namely, tawḥīd, adab, and

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tazkiyat al-nafs (purification of the soul). Ethics and spirituality must remain the primary orientation in the development of educational systems, even when they are based on the most advanced technologies. The future philosophy of Islamic education must be both integrative and dynamic: open to technological advancements while remaining rooted in transcendental values. AI should be positioned as a partner, not a replacement for humans, and education must be directed toward nurturing a generation that is knowledgeable, ethical, and imbued with the spirit of tawḥīd.

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