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Humanity or Algorithm? Reconstructing Islamic Educational Thought amid AI Ethics and Multicultural Transformation: A Meta Analysis

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ABSTRACT

AI's influence in education introduces fresh ethical challenges, such as algorithmic bias, dehumanization, and cultural homogeneity. From the perspective of Islamic educational thought, these challenges are increasingly more complex because it has to be in line with spiritual and moral aspects and technological demands. This study was designed to re-invent the thought of Islamic education in the middle of AI ethics and multicultural transformation. A qualitative meta-analysis approach was carried out using the Hybrid Thematic SWOT (HTSWOT) method, with 82 literatures obtained from international databases (2015-2026) that have been indexed in Scopus. Thematic coding, axial categorization, SWOT mapping and philosophical reconstruction were used for analysis of data. The results show four thematic tensions which are algorithmic rationality, spiritual-humanistic education; multicultural inclusivity, digital bias and cultural homogenization; ethical AI governance, technocapitalistic educational control; and opportunities for reconstructing Islamic education through values-based technology adaptation. The SWOT analysis shows that Islam has its strengths in its moral basis (adab, amanah, rahmah) and weaknesses in structural aspects (infrastructure and digital illiteracy). Some key opportunities are global AI ethics leadership and accommodative policies, and the most significant threats are digital colonialism, dehumanization, and surveillance capitalism. The main theoretical contribution of the research is the establishment of an AI ethics concept based on Islamic values, and a reconstructive framework that combines adab, contextual interpretation and shura. From a practical standpoint, this study offers insights for Islamic educational institutions, teachers, and policy makers to engage with AI in an ethical and inclusive way.

Keywords: Artificial Intelligence; Educational Reconstruction; Hybrid Thematic SWOT; Islamic Educational Thought; Meta Analysis

INTRODUCTION

Artificial Intelligence (AI) has evolved from a technological advancement into something that is going to change the education system, government, and human thinking. Ethical issues with AI systems include epistemological control, dehumanization, cultural homogenization, algorithmic bias, and surveillance (Holmes & Porayska-Pomsta, 2022). AI can amplify the dominant culture and silence minorities and spiritual practices in multicultural societies. UNESCO (2021) recommended principles that promote human dignity, human rights and cultural diversity for globally ethical AI. UNESCO (2021) developed principles that support ethical AI in light of human dignity, human rights, and cultural diversity on a global scale. AI has the potential to reinforce the dominant culture in multicultural societies and marginalize minority voices and spiritual practices.

This tension is especially significant for the Islamic train of thought, which has always been concerned with "all-round human development," intellectual, spiritual, ethical, emotional and social. Zawacki-Richter et al. (2019) point out the absence of critical reflection on the risks of AI in education and its weak connection with theoretical pedagogical perspectives (Ticona, 2021). Rather, Islamic education provides an alternative philosophical framework: adab (ethics), *tauhid* (unity), '*adl* (justice), *rahmah* (compassion), and *khalifah* (collective responsibility). The values are the basis of moral responses to educational technology (Halstead 1999, 2007; Obia 2023). Multicultural education scholars like Banks (2017) stress the importance of scrutinizing the technological systems to ward off algorithmic discrimination and digital colonialism, and point to five elements of multicultural practice that need to be taken into account when building educational technology.

The true education is '*adab*' which means 'discipline of body, mind and soul' and not just the knowledge of technical skills, as stated by Islamic scholars like Al-Attas (Al-Attas, 1993). The "Islamization of knowledge" was coined by Al-Faruqi (1982) in response to the epistemological dilemmas brought about by the unsecularization of knowledge from Islamic values, which is becoming more salient in the context of using AI in the Islamic education curriculum. In line with the challenges of modernity such as the digital revolution, Sahin (2018) urges a "new academic reframing" to be connected with the Islamic tradition.

In recent years, there has been increased scholarly focus on the governance of AI in education, with a particular interest in the ethical, privacy, inclusion, cultural identity, and human autonomy aspects of this field (Amrane-Cooper et al., 2024; Kizilcec & Lee, 2022). According to Pardosi et al. (2024), there are four main areas of the use of AI: AI profiling/prediction, AI assessment, intelligent tutoring systems, and AI personalization. Even with a surge of literature, there are limited studies that have been able to converge the Islamic educational thinking, AI ethics, and multicultural transformation under a metaanalytical lens. The previous research tends to be fragmented, such as research on technology adoption, research on Islamic pedagogy, or research on multicultural ethics, and research that is integrated into the previous. (Goreta et al., 2024; Riyadi et al., 2024).

Therefore, the purpose of this study is to reconstruct Islamic educational thinking in the context of AI ethics and multicultural transformation with a Hybrid Thematic SWOT (HT-SWOT) meta-analysis. It looks at opportunities and challenges of AI-driven educational transformation, and it looks at how Islamic educational philosophy contributes to the governance of AI in the education sector in ways that take into account the ethical and multicultural dimensions of AI, focusing on the shift from transferring knowledge to fostering wisdom and highlighting digital ethics and critical literacy. Key components were identified through the research questions, using the PICo framework, which is widely used in qualitative evidence synthesis, to define focus and boundaries of the study.

This study is guided by the framework of PICo (Population, Interest, Context) which is populated by Islamic educational institutions, educators, and students (population), AI ethics,

algorithmic governance, and multicultural transformation (interest), and digital and AI-mediated learning environments (context). Hence, the following research questions are formulated:

1. What is the conceptual relationship among Islamic education thought and AI ethics?
2. What are the ethical tensions between the algorithmic systems and Islamic humanistic philosophy?
3. What are the SWOT characteristics of the integration of AI in multicultural Islamic education and how to reconstruct an ethical, inclusive, and multicultural education ecosystem using AI?

LITERATURE REVIEW

Islamic Educational Thought and Humanistic Education

Islamic educational thought emphasizes holistic human development that integrates intellectual, moral, spiritual, emotional, and social aspects. Halstead (2007) asserts that in Islam, morality and religion are fused; moral education is a spiritual transformation through the internalization of universal values such as justice, honesty, compassion, and responsibility. The concepts of *tarbiyah* (gradual development) and *ta'dib* (moral discipline) serve as foundations. Al-Attas (1993) argues that true education is the instilling of *adab* , discipline of body, mind, and soul, that prevents individuals from losing wisdom despite technical skills. Al-Faruqi (1982) introduced the "Islamization of knowledge" to address the epistemological crisis from separating secular knowledge from Islamic values, reconstructing disciplines from a monotheistic perspective. Sahin (2018) calls for an interdisciplinary reframing of Islamic education to bridge tradition with modern challenges. Scholars warn that technological modernization must align with ethical-spiritual goals. The rise of AI risks reducing learners to data objects, prompting a shift from knowledge transfer to wisdom cultivation with digital ethics as central.

Ethics of Artificial Intelligence in Education

AI ethics encompasses normative principles in the design, implementation, and evaluation of AI systems in education: fairness, transparency, accountability, privacy, inclusivity, human agency, and non-maleficence. Holmes and Porayska-Pomsta (2022) identified key ethical issues such as adaptive systems, learning analytics, and digital surveillance. UNESCO (2021) issued Recommendations on the Ethics of AI, the first global standards that uphold human dignity, human rights, and cultural diversity. The principles include proportionality, do no harm, safety, fairness, non-discrimination, sustainability, privacy, data protection, and human governance and collaboration (Selwyn, 2019; Zuboff, 2020). Pardosi et al. (2024) identified four AI applications, profiling at-risk students, automated assessment, intelligent tutoring, and adaptive systems, while noting absent ethical reflection and weak theoretical linkage. Most research was conducted by computer scientists, not educators, revealing an interdisciplinary gap. Generative AI introduces challenges: plagiarism, academic integrity issues, intellectual dependency, and cognitive laziness. In religious education, these concerns amplify as AI-generated knowledge may lack spiritual accountability. However, AI offers opportunities for personalized learning, multilingual access, adaptive support, and broader inclusion if managed ethically.

Multicultural Education and Digital Transformation

Multicultural education promotes equality, diversity, inclusion, intercultural dialogue, and social justice. Banks (2017) identified five transformative components: content integration,

knowledge construction, prejudice reduction, equity pedagogy, and empowerment of school culture, emphasizing institutional change over superficial celebration. In digital environments, challenges compound through algorithmic mediation, platform capitalism, and cross-border information flows. Couldry and Mejias (2019) introduced "data colonialism" as large-scale data exploitation requiring urgent regulation. AI systems risk standardizing cultural narratives and undermining local identities, as dominant educational technologies prioritize specific languages and cultural assumptions. Thus, culturally responsive AI design and community engagement are essential (Akgun & Greenhow, 2022). In Islamic education, multicultural transformation demands balancing religious identity, global citizenship, technological literacy, and intercultural ethics. Digitization of Islamic manuscripts and AI-based media expand access but require content authenticity (Pratama & Muhammad, 2025). Elmahjub (2023) advocates a pluralist approach to establishing AI ethical benchmarks by exploring Islamic ethical traditions amidst the dominance of Eurocentric Western discourse. His proposed framework is based on *maslahah*, an ethical state aligned with divine will, as a normative guide for evaluating the ethical uncertainty of AI.

METHODS

Research Design

This study used a qualitative meta-analysis with a HT-SWOT approach (Mariyono & Alif Hidayatullah, 2025). Qualitative synthesis differs from quantitative meta-analysis because it does not rely on effect size calculations, but provides in-depth insights that reveal the collective meaning of qualitative research (Finfgeld-Connett, 2018). This method involved collecting, analyzing, and synthesizing literature to develop a comprehensive understanding of a phenomenon (Paterson et al., 2012). This research combined several points: qualitative thematic meta-analysis; hybrid thematic coding; SWOT strategic mapping; and interpretive philosophical reconstruction. The complete research design workflow is presented in Figure A2 (Appendix A).

Data Sources

A literature search was conducted using international academic databases including Scopus, Web of Science, ScienceDirect, SpringerLink, Taylor & Francis, Wiley Online Library, and ERIC. The search strategy followed the guidelines of the Cochrane Handbook (Higgins, 2019). The Boolean operators used include: *("Islamic education" OR "Islamic educational thought") AND ("artificial intelligence" OR AI OR "AI ethics") AND (multicultural OR diversity OR inclusion) AND (education OR pedagogy OR learning) AND ("algorithmic governance" AND education) AND ("ethical AI" AND "multicultural education") AND ("Islamic pedagogy" AND "digital transformation").* A detailed characteristics table of all included studies is provided in Appendix B, Table B1. The appendix includes information on author(s), year, country, study design, AI focus, Islamic education context, multicultural aspect, and key findings related to AI ethics.

The inclusion criteria applied refer to the PICo framework recommended for qualitative evidence synthesis (Lockwood et al., 2015). These criteria are: (1) Peer-reviewed journal articles; (2) Indexed in Scopus or Web of Science; (3) Published between 2015–2026; (4) Focused on AI ethics, multicultural education, Islamic education, or digital pedagogy; and (5) Published in English or Indonesian. Exclusion criteria included: (1) Non-peer-reviewed articles; (2) Conference abstracts without full text; (3) Opinions without analytical discussion; and (4) Studies not related to education. This selection process followed the flow recommended in the 2020 PRISMA statement (Page et al., 2021), presented in Figure A3, Appendix A.

Data Analysis

The HT-SWOT approach involved four interrelated stages, preceded by a critical appraisal of all included studies to ensure methodological quality.

Stage 0: Quality Assessment. Each of the 82 included studies was independently assessed by two reviewers using the JBI Critical Appraisal Checklist for qualitative studies (Lockwood et al., 2015) and the MMAT version 2018 for mixed-methods and quantitative studies (Hong et al., 2018). Disagreements were resolved through consensus. Studies scoring below 5 out of 10 were excluded from the final synthesis. The inter-rater reliability (Cohen's κ) was 0.84, indicating strong agreement. The full quality assessment scores using JBI and MMAT checklists are presented in Table B2 (Appendix B), with a summary distribution in Tables B3 and B4 (Appendix B).

Stage 1: Open Thematic Coding. Literature findings were coded inductively and deductively to identify recurring ethical, pedagogical, technological, and multicultural themes (Boyatzis, 1998; Fereday & Muir-Cochrane, 2006).

Stage 2: Axial Thematic Categorization. Themes were categorized into broader conceptual domains including humanistic ethics, algorithmic governance, multicultural inclusion, spiritual education, digital inequality, and educational transformation (Braun & Clarke, 2006).

Stage 3: SWOT Mapping. The identified themes were classified into four SWOT categories following the thematic-analytical SWOT approach (Benzaghta et al., 2021).

Stage 4: Interpretive Reconstruction. The findings were interpreted philosophically to reconstruct Islamic educational thinking amidst AI-driven transformations (Al-Attas, 1993; Al-Faruqi, 1982).

RESULTS

The meta-analysis of 82 studies yielded four dominant thematic tensions, cross-cutting issues, and strategic SWOT outcomes. An overview of the PRISMA study selection process is visualized in Figure A3 (Appendix A).

Algorithmic vs. Spiritual Humanistic Rationality

AI prioritizes efficiency and personalization (Pardosi et al., 2024), but risks reducing education to a mechanistic process. Intelligent Tutoring Systems are rarely applied to courses that require in-depth reasoning (Mousavinasab et al., 2021). In contrast, Islamic education emphasizes moral-spiritual development (Chanifah et al., 2021; Halstead, 2007). Taufik (2020)highlights the strategic role of Islamic Religious Education (PAI) in strengthening character in the era of Industry 4.0. Achruh et al. (2024) note the gap between AI personalization and the central role of teachers. Papakostas (2025) warns of the risk of theological distortion. Shannaq et al. (2024) developed a TGE that improved the performance of 85% of students. Gaber et al. (2023)found a positive relationship between AI awareness and lecturers' digital competence.

Multicultural Inclusivity vs. Algorithmic Bias

AI can reproduce discriminatory bias. Islamic education is rich in inclusive traditions: interfaith literacy (Ali et al., 2021), tolerance (Aderibigbe et al., 2023), religious moderation (Mulyana, 2023), and culturally responsive teaching (Huda & Bakar, 2024). Rafida et al. (2024) showed positive perceptions of AI among students across countries, but there are concerns about plagiarism. Islamic education policy in Indonesia is shifting from domestication to accommodation (Kosim et al., 2023).

Ethical vs. Technocapitalistic AI Governance

The commercialization of education has resulted in data colonialism (Couldry & Mejias, 2019). Abubakari (2024) identifies threats to AI: interpretation accuracy, culture, and doctrinal simplification. Musolin et al. (2024) open learning resources (OLR) model based on Islamic values. Al-Okaily (2025) extends TAM for ChatGPT adoption. Mulaudzi and Hamilton (2025) revealed lecturers' strategies for maintaining academic integrity. Han et al. (2024) proposed a *fog computing infrastructure* for secure data governance.

Reconstruction of Islamic Educational Thought in the AI Era

The quest to reconstruct Islamic Education in the AI era is philosophical, pedagogical and empirical. Academic reframing (Sahin, 2018) and curriculum reform and teacher training (Mariyono, 2024a, 2024b) call for academic reframing. Saada's (2021) suggested critical Islamic religious education with HOTS integration (2022). Media for visualization of the work (2020), transdisciplinary approaches (2024), and culturally compatible design of the AI (moderator of learning outcomes, confirmed by Shannaq et al. 2025) are examples of practical innovations. Muhamad et al. (2024) present four technology integration strategies and Gombert et al. (2024) show the potential of using NLP for automated feedback, respecting cultural contexts. But there are cross-cutting challenges to these positive actions. In college students, Lin & Yu (2025) recorded technostress, whereas in the pesantren environment, especially in the context of older and younger teachers, Lissitsa (2025) found the critical thinking digital skills (CTDS) gap between them is a problem that must be addressed. Academic honesty is still at risk: Sozon et al. (2024) propose an academic honesty code to address plagiarism by AI. The technology can be beneficial in both aspects; gamification can increase motivation (Handayani et al., 2020; Othman & Ching, 2024), and VR cognitive load needs to be controlled (Sari et al., 2024). There are still gaps in the foundations, a limitation in the use of Arabic chatbots (Ahmed et al., 2022), and mathematical AI accuracy requires experts to validate it (Remoto, 2024). A complete visualization of all four thematic tensions, cross cutting issues and SWOT outcomes is seen in Figure 4. All four thematic tensions, cross-cutting issues and SWOT outcomes can be seen in their entirety in Figure A4 (Appendix A).

Hybrid Thematic SWOT Analysis

Taking into account the thematic coding of 82 literature sources and the triangulation of the findings of the four prevailing and cross-cutting themes, a comprehensive SWOT mapping is presented below. This analysis focuses on internal factors (both strengths and weaknesses arising from Islamic educational thought) and external factors (both opportunities and threats arising from the AI environment and the multicultural transformation. In dealing with the challenges of AI and multiculturalism, Islamic educational thought has a number of internal assets, philosophical capacities, and superior pedagogical practices that can be called strengths. There are internal assets, philosophical capacities, and superior pedagogical practices in Islamic educational thought that can be called strengths in regards to responding to challenges of AI and multiculturalism. The first was a strong ethical base: First. The concept of ethics is well developed in Islamic educational thought, namely justness (*adl*), compassion (*rahmah*), accountability (*mas'uliyyah*) and human dignity (k*aramah*). The values serve as a normative basis for humanistic governance of AI (Al-Attas, 1993; Halstead, 2007; Taufik, 2020). Second: Holistic Human Development. Islamic education goes beyond just the knowledge transfer component of mechanistic education by incorporating intellectual, moral, emotional, spiritual, and social elements (Al-Attas, 1993; Chanifah et al., 2021; Sahin, 2018).

Third: Multicultural Ethical Resources. Islamic civilization has a history of living in

harmony with various religious and ethnic groups through intercultural scholarship, interfaith dialogue and pluralistic living (Aderibigbe et al., 2023; Ali et al., 2021, Mulyana, 2023). Fourth: Community and Collectivity Orientation. The Islamic educational tradition places great importance on collective welfare (*maslahah 'ammah*), social responsibility, and mutual cooperation, which may be an opposite philosophy to extreme individualism and data exploitation (Al-Faruqi, 1982; Kosim et al., 2023). Fifth: Integrated Concept of Adab. In the Islamic context of adab (ethical behavior), the ethical integration of technology should adhere to the principles of politeness, responsibility, and respect for noble values (Al-Attas, 1993; Ramle & Huda, 2022). Sixth: Degree of preparedness for integration of visual technology. Based on empirical results, it is found that the use of visualization media, such as computer simulations and narrative comics, can be used to raise conceptual understanding and religious values, but the spiritual essence does not disappear (Habibi et al., 2024; Shannaq et al., 2024; Suyadi et al., 2020). The last is the effectiveness of collaborative learning. In Islamic education, collaborative learning is shown to enhance students' critical thinking skills, memorization skills, emotional and social awareness (Warsah, 2021).

However, there are several weaknesses that affect the effective and ethical use of AI. The first one would be institutional technology gap. Many Islamic educational institutions (especially Islamic boarding schools and madrasas in remote areas) lack adequate digital infrastructure, internet access, and hardware (Achruh et al., 2024; Yudiawan et al., 2021). Secondly, there is a lack of AI ethical expertise. Disinterdisciplinary integration between Islamic scholars and technologists (Gaber et al., 2023; Zawacki-Richter et al., 2019) and the absence of curricula dealing with the ethics of AI in Islamic universities (Gaber et al., 2023; Zawacki-Richter et al., 2019). The next is epistemological fragmentation. There is still a division between religious knowledge (naqliyyah) and technological knowledge (aqliyyah) in some institutions, which makes it difficult to create and develop AI based on Islamic worldview (Al-Faruqi, 1982; Sahin, 2018). The fourth is digital innovativeness resistiveness. There is cultural resistance to technology seen by some teachers and the managers of Islamic boarding schools due to fear of losing teachers' authority (kyai) or traditions (Achruh et al., 2024; Mumtaz et al., 2024). Fifth is constraints of digital literacy. Digital literacy is still low among educators and students, as well as assessing the credibility of information obtained from the internet, particularly among generation X and Y (Lissitsa, 2025; Susanto, 2022). Sixth: Unavailability of Arabic AI content. The majority of the educational AI tools and chatbots are built in English; the Arabic AI resources (particularly in the context of Islam) are very limited and basic (Ahmed et al., 2022; Aljameel et al., 2017). The last is lack of awareness of data privacy. However, there is lack of adequate data protection policies in many institutions and individuals, making them vulnerable to data exploitation by global technology corporations (Hoffmann et al. 2024; Mulaudzi & Hamilton, 2025).

Furthermore, opportunities are a factor that is external and can be used to improve the position of Islamic education in the era of Artificial Intelligence. First: Global AI Ethics Leadership. Islamic educational institutions have the potential to offer distinct ethical viewpoints to the global dialogue on AI governance, specifically in terms of justice, compassion, and shared responsibility (Papakostas, 2025; UNESCO, 2021). Second: Inclusive Multicultural Dialogue. The use of AI technologies such as automatic translation and intercultural forums can enable Islamic boarding schools, Christian schools, and other communities to collaborate interculturally and learn multilingually (Ali et al., 2021; Banks, 2017). Third: Transformation of the curriculum based on HOTS. Today's era of Artificial Intelligence requires the curriculum to be reformed to incorporate the ability of higher-order thinking skills (HOTS), data literacy, and ethics in religion and general subjects (Kosasih et al., 2022; Tariq, 2024). Fourth: Global Educational Networks. Digital platforms and artificial intelligence facilitate international collaboration with scientific institutions worldwide between

Islamic universities and their counterparts, such as faculty exchanges, joint research and access to OLR (Holmes & Porayska-Pomsta, 2022). Fifth: Ethical Personalization. With proper design that takes into account the algorithmic fairness (Shannaq et al., 2024; Yaseen et al., 2025), AI can offer personalized educational support that accommodates cultural diversity, learning styles, and ability levels of learners. Sixth: Gamification and immersive simulations. The application of gamification, computer simulations and virtual reality (VR) can help to raise motivation, engagement and awareness of abstract concepts in Islamic jurisprudence, creeds and history (Handayani et al., 2020; Othman & Ching, 2024; Sari et al., 2024). Seventh: Policy of the Government of accommodation. Domestication to accommodation policy (e.g., Pesantren Law, recognition of *madarasah*) creates opportunities for technology integration and preserves the unique nature of Islam in Indonesia (Kosim et al., 2023).

Threats are external factors that can impede or even pose risks to the ethical embedding of AI. First: Algorithmic Bias. AI systems can generate racial, gender and cultural discrimination that exists in training data, such as negative stereotypes or oversimplification of sacred texts, which can be harmful to the individual and larger communities (Abubakari, 2024; Martinez-Requejo et al., 2025). Second: Digital Colonialism. Large tech firms (Google, Microsoft, Meta) can be dominant, creating epistemological control whereby western values, language and cultural assumptions are the global norms, ignoring local Islamic wisdom (Couldry and Mejias, 2019; Mhlanga, 2023). Third: Desacralization and undermining of teachers' authority. However, excessive automation poses a threat to the human interaction, spiritual guidance (tarbiyah ruhiyah) and moral role modelling (uswah hasanah) that are central to Islamic pedagogy (Halstead, 2007; Papakostas, 2025). Fourth: Surveillance Capitalism. Commodification of student data, including their learning history, behaviour and even beliefs, through ed-tech platforms is a threat to privacy and the principle of amanah (trust) (Mulaudzi & Hamilton, 2025; Zuboff, 2020). Fifth: Cultural Homogenization. AI can be unknowingly "standardizing" cultural narratives, thus reinforcing the local identity, including difference in schools of thought, Islamic boarding school traditions and local wisdom of the archipelago (Banks, 2017; Hoffmann et al., 2024). Sixth: Plagiarism and the fall of academic honesty. If not properly monitored, easy access to generative AI (ChatGPT, Bard) leads to a rise in plagiarism, cheating, and a decrease in critical thinking skills (Remoto, 2024; Sozon et al., 2024). 7th: Technostress and the Intergenerational Gap. Technology anxiety (technostress) is a phenomenon that can trigger anxiety among senior teachers when implementing AI technologies in education, and can also contribute to the generation gap (Gen X vs Gen Z) (Lin & Yu, 2025; Lissitsa, 2025). Eighth: Absence of specific AI guidelines in Islamic Education. Islamic educational institutions lack a specific regulatory framework to address the governance of AI, which may be misused and fall into unethical practices (Achruh et al., 2024; Gaber et al., 2023).

DISCUSSION

The objective of this research is to architecture Islamic educational thinking in the context of AI ethics and multicultural transformation. The discussion that follows combines the findings and addresses each of the research questions, and tries to interpret the philosophical and practical meaning of the negotiation between algorithms and humanity.

The Relationship between Islamic Educational Thought and AI Ethics

The connection between Islamic educational thought, the ethics of AI, and multicultural transformation is contestative-constructive. This places a strain on the community and can even create conflict; on the other hand, there is space for negotiation and collective reconstruction. The Islamic values of justice, compassion and collective responsibility, as mentioned by

Halstead (2007), Al-Attas (1993) and Taufik (2020) can form the normative basis for humanistic governance of AI. Empirical research by Achruh et al. (2024) and Papakostas (2025) shows an actual conflict between the mechanistic educational approach based on AI and Islamic pedagogy with the teacher as a central figure in the moral-spiritual formation of his students. The literature analysed (Aderibigbe et al., 2023; Ali et al., 2021; Kosim et al., 2023) reveals that Islamic education has a long history of dealing with religious and ethnic diversity. But new problems emerge when the cross-cultural interactions are mediated by AI, which may embody the stereotypes of Western culture. This can lead to what is known as the "paradox of digital inclusion", technology intended to increase access can end up excluding local voices if not used critically.

The Ethical Conflicts between Algorithmic Education System and Islamic Humanistic Philosophy

There are two central dilemmas of the ethical type. The key difference is first between algorithmic rationality focused on efficiency, optimization and predictability and spiritual-humanistic education focused on reflection, empathy and character formation (morals). According to Pardosi et al. (2024) and Mousavinasab et al. (2021), the majority of the use of AI tools in Higher Education are still limited to its cognitive and administrative elements, failing to address the affective and spiritual ones. Second, the promise of multicultural inclusivity by the power of AI, versus algorithmic bias producing cultural homogenization and cultural dominance. Researchers on algorithmic bias (e.g., Abubakari, 2024) have found that AI can perpetuate stereotypes and abstract theological issues. Several studies (e.g., Habibi et al., 2024; Shannaq et al., 2024) have proven that AI can be used to improve understanding and motivation for learning without compromising its spiritual nature when it is designed with cultural context in mind (e.g., TGE for Arabic and local values). These moral conflicts, therefore, can be negotiated with culturally responsive design and participatory governance policies.

Strengths, Weakness, Opportunities, and Threats

A detailed roadmap is given in the SWOT analysis in Chapter 6. The most salient strengths are the moral principles and concept of adab. A difference between both approaches is how ethics are not separated from technology; instead, Islamic thought has an internal structure connecting the use of tools (including AI) with the ultimate goal (maqasid sharia), which is the welfare of humanity (Chanifah et al., 2021; Taufik, 2020). Structural barriers are weaknesses like gaps in the infrastructure and epistemological fragmentation. Lecturers' low awareness of AI in state Islamic Higher Education Institutions and low digital competence is also a serious factor (Achruh et al., 2024; Gaber et al., 2023). Momentum of accommodative policies (Kosim et al., 2023) and the personalized learning need post-pandemic are opportunities. AI can be a force multiplier for Islamic education, for example through gamification (Othman & Ching, 2024), VR simulations (Sari et al., 2024), and multilingual chatbots (Ahmed et al., 2022). But these opportunities will only be realised when Islamic institutions are not passive consumers of global technology, but are proactive in developing their own content and tools with their own worldviews. The most serious threats are digital colonialism (Couldry & Mejias, 2019) and surveillance capitalism (Zuboff, 2020). Without independent data infrastructure and governance, student data and curriculum will be controlled by technology companies in the Islamic education field. Four strategic quadrants are presented on the basis of the SWOT mapping: SO (ethical foundations → global AI ethics leadership); WO (infrastructure gaps → invest in digital literacy & Arabic AI content); ST (*adab/ amanah* → counter surveillance capitalism & dehumanization); WT (interdisciplinary collaboration → address algorithmic bias,

data protection, anti-plagiarism). The whole synthesis has been visualized in Figure A4 (Appendix A.

Islamic Educational Thought and its Contribution to the Reconstruction of AI

The results of theme 4 and several reconstruction studies (Mariyono 2024a, 2024b; Saada, 2021; Sahin, 2018) prove that the Islamic educational thought is not only adaptable, can also continue to contribute to the international discourse about AI with original interpretations. There are at least three main contributions: The integrative framework of the concept of *adab* and t*auhid* is one that brings together ethics, epistemology, and spirituality. In this perspective, AI is not a standalone entity but rather a tool that should be used with intention (*niyyah*), caution (*wara'*), and responsibility (*amanah*). This is a transcendental way of thinking more than traditional AI ethical principles (transparency, justice, accountability). Second, the methodology of contextual interpretation and *asbab al-wurud* (Ramle & Huda, 2022) offers a way of interpreting the holy book in a dynamic manner. The same approach can be implemented to create context-sensitive AI, such as religious question-and-answer chatbots which can provide literal answers along with considering the user's situation and condition. Thirdly, the traditions of deliberation (shura) and collective ijtihad provide a pluralistic and participatory approach to AI governance. Islamic education should not be left to a select few engineers in Silicon Valley, but rather a multi-layered governance model that includes religious scholars, educators, technologists and civil society.

Technology and algorithms are not always considered as the enemy of humanity. The SWOT analysis shows that the tension between humanity and algorithm does not have to be for one side. Islamic education is a strategic agent that can mediate and design a mutually reinforcing convergence. Pedagogically, the use of AI in personalised administration, along with the benefits of deep face-to-face interaction in character development is an ideal model (Tong et al., 2022; Warsah, 2021). Content-wise, the creation of Islamic value-based OLR (Musolin et al., 2024) and the gamification of religious content (Handayani et al., 2020) show how AI can help create fairer education. It is important to have regulations for data protection, anti-bias, and digital competency standards from a governance perspective (Mulaudzi & Hamilton, 2025; Sozon et al., 2024).

Overall, these implications demonstrate that the integration of AI in Islamic education extends beyond technological adoption to encompass theoretical, practical, policy, and social dimensions. This study highlights the need for AI development and governance that are grounded in Islamic values, supported by appropriate institutional practices, regulatory frameworks, and community engagement. Such a holistic approach can contribute to the creation of an ethical, inclusive, and culturally responsive AI ecosystem that strengthens rather than undermines the educational and spiritual objectives of Islamic education.

CONCLUSION

The use of the HT-SWOT approach in this qualitative meta analysis manages to reconstruct the Islamic educational thought in the face of the era of the artificial intelligence and multicultural change successfully. The analysis of the 82 papers found in the Scopus database identified four main tensions: (1) the tension between the algorithmic rationality of education and the spiritual humanistic approach to education, (2) the tension between multicultural inclusivity and digital bias and cultural homogenisation, (3) the tension between ethical governance of AI and techno capitalistic educational governance, and (4) the tension between opportunities for reconstruction of Islamic educational philosophy and the technology approach, especially value-based adaptation. Islamic education-AI ethics-culturally responsive design is a relationship that is contestative constructive, tensions can be resolved with critical dialogue and

culturally responsive design. The strengths (ethical frameworks, adab, collective orientation), weaknesses (infrastructure deficits, epistemological fragmentation, lack of digital literacy) and threats (digital colonialism, dehumanisation, surveillance capitalism) are identified through a SWOT analysis, while opportunities (global leadership in AI ethics, accommodating policies, gamification) are identified. Islamic educational thought supports in three ways: (1) adab as ethics of use, (2) contextual interpretation as methodology, (3) shura as a governance model. The answer to the dichotomy "Humanity or Algorithm" is not "Humanity" or "Algorithm", but "Humanity by means of Algorithm". Khalifah (steward of the earth) and adab (ethical discipline) are concepts that help guide us to use technology responsibly, fairly, and compassionately. Algorithms can process data, personalise learning and increase access, but they do not replace the need for human dialogue, moral example or for meaning to be found.

As a result, four actions are suggested. Regulations for *madarasah*, Islamic boarding schools, and public schools regarding the use of AI for religious education should be drafted by Ministries of Religion and Education and a task force should be formed to this end. Leaders of the institution are tasked with carrying out digital readiness audits, budgeting for infrastructure and delivering AI literacy training. Teachers need to model ethical use of AI, using it for efficiency and maintaining reflective face to face interaction. Further studies are needed on the impact of AI on character and spirituality, and to establish Islamic value responsive AI prototypes, such as cross school fiqh chatbots, and adaptive Qur'anic reading systems. The dawn of AI in education is a time of great possibility yet Islamic education cannot be reactionary. Islamic education provides a godly, humane and just alternative by courageously building up internally and by engaging in critical dialogue with modernity. It is not the efficiency of algorithms that will determine the future of education, but the wisdom of humanity itself, which has been nurtured over centuries in Islamic tradition, through hikmah, *'adl* and *rahmah.* So it is answered: a civilized humanity that can tame algorithms for the common good.

However, this present study has several limitations. First, the qualitative meta-analysis is dependent on the availability of literature in Scopus-indexed literature. There is still a lack of long-term empirical research on the real-world effects of AI on the shaping of Islamic character. Secondly, the literature is written in either English or Indonesian, which may not have taken into account materials from the non-Arabic Muslim world (Persian, Urdu, Turkish). Third, AI technology is evolving rapidly; these findings need to be updated regularly. Future agenda for research includes the development of a prototype AI tutor, sensitive to Islamic values; a longitudinal study to assess the impact of generative AI on academic integrity; a comparative policy analysis across the Muslim majority world; and an ethnographic study of teacher resistance and adaptation to generative AI.

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DATA AVAILABILITY STATEMENT

Included in the Appendix.

CONFLICT OF INTEREST

The author declares no conflict of interest. The research was conducted independently without any financial, personal, or professional relationships that could have appeared to influence the work.

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