



RECONSTRUCTION OF THE ROLE OF ISLAMIC EDUCATORS IN RESPONDING TO THE DYNAMICS OF POST-HUMANISM IN THE DIGITAL ERA

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ABSTRACT

The advancement of digital technology, artificial intelligence, biotechnology, and virtual reality has encouraged the emergence of post-humanist discourse, which challenges conventional perspectives on the nature of human beings, education, and human values. Within the field of Islamic education, post-humanism presents fundamental challenges concerning the position of human beings as creatures with spiritual, rational, and moral dimensions, while also bearing responsibility as servants of Allah and as khalifah on earth. This article aims to analyze the reconstruction of the role of Islamic educators in responding to the development of post-humanism in the digital era. This study employs a qualitative approach through library research by examining various literatures related to post-humanism, Islamic education, technological ethics, and the fundamental values of Islamic teachings. The findings indicate that Islamic educators are not only required to adapt to technological developments, but also need to serve as guardians of values, nurturers of morality, and guides of students' spiritual awareness. This reconstruction of roles can be realized through the strengthening of digital literacy grounded in Islamic ethics, the internalization of tawhid values in the learning process, the development of critical thinking skills regarding the use of technology, and the affirmation of human dignity amid the potential for dehumanization. Therefore, Islamic education in the digital era needs to be directed toward shaping individuals who are not only technologically competent, but also possess spiritual depth, social awareness, and moral steadfastness. This article emphasizes that Islamic educators play an important role in connecting technological advancement with Islamic values so that education remains oriented toward the formation of holistic human beings.

Keywords: post-humanism, Islamic educators, Islamic education, digital era, Islamic values.

INTRODUCTION

The role of educators in Islamic educational institutions can be understood as a comprehensive one. It is not limited to teaching religious and general knowledge, but also includes guiding the formation of students' personality, character, and spirituality so that they are aligned with the goals of Islamic education (Y. P. Lestari & Yulyani, 2022) (Ruwaidah et al., 2024). In practice, Islamic Religious Education teachers are portrayed as key actors in the cultivation of *akhlaqul karimah* through strategies such as exemplary conduct, habituation, advice, guidance, motivation, and the enforcement of rules. Through these strategies, moral values do not remain merely as teaching materials, but become embedded as habitual behavior (Juita, 2023). From the perspective of Islamic education management, the formation of students' *adab* and moral character also requires educators to act as consistent role models in their behavior. This is because students observe, evaluate, and imitate moral standards from the daily actions of teachers within the environment of Islamic educational institutions (Muhtarom, Siswanto, Amri, & Alim, 2024).

In Islamic educational institutions, such as madrasahs, pesantren, and integrated Islamic schools, the internalization of values such as tawhid/creed, noble character, trustworthiness, *adab*, honesty, responsibility, discipline, and social concern can be understood as a process that must be carried out continuously and integratively through learning activities, school programs, and daily religious culture (Jamil, Irawati, Taabudilah, & Haryadi, 2023). A case study on character education in madrasahs shows that the institution's vision and mission, along with habituation programs such as congregational worship, Qur'anic recitation, worship practices, and extracurricular activities, are used as instruments to instill Islamic character and noble morals (Muslikh, 2022). The implementation of pesantren-based character education also demonstrates that character strengthening does not only take place in the classroom, but is extended through religious activities, extracurricular programs, and supporting activities that target values such as religiosity, honesty, discipline, social concern, and responsibility (Yurna, Latifah, Jamil, Fajarwati, & Ruslandi, 2023). Furthermore, the formation of students' *adab* through teacher role modeling is emphasized as taking place through attitudes, speech, and habituation carried out simultaneously both inside and outside the classroom, with the values of *aqidah*, worship, and morality serving as key elements of religious education (Octavia & Winarto, 2023).

Thus, Islamic educators can be positioned as value guides who ensure that the values of *tawhid* and morality are not merely taught, but also embodied in habits and social responsibility. The literature emphasizes that the cultivation of honesty and trustworthiness needs to be supported by an educational ecosystem involving the family, school, and community, as well as by the strengthening of a religious environment, so that moral internalization can take place effectively and consistently (Nanggala, Dewi, & Aljamaliah, 2024). Conceptually, the *ta'dib* approach also emphasizes that Islamic education is oriented toward the cultivation of *adab*. This requires moral competence from both educators and students, while positioning educators as role models in the practice of values (Darmawan & Mbura, 2024). In the context of policy and curriculum implementation, Islamic Religious Education is also understood as guiding students toward the strengthening of faith, worship, and moral character, as well as awareness of their responsibility as servants of Allah and as *khalifah*. Therefore, Islamic value-based

learning can be contextually integrated into daily learning activities (Wafa, Madani, & Subairi, 2024).

An important development in today's digital era is the increasingly widespread use of artificial intelligence (AI) and autonomous systems, which accelerate socio-economic change and transform the ways humans carry out their daily activities (J. Martino, 2022). Whereas AI was previously associated mainly with the industrial and technological sectors, recent studies show that its application has now expanded into healthcare, education, finance/economics, transportation, public/government services, as well as domestic settings and everyday services (Terzis, Kloza, Kuźelewska, & Trottier, 2020). This expansion is driven by AI's ability to interpret data inputs, learn from such data, and use the results of that learning to perform specific tasks, such as data analytics and automated decision-making. As a result, many organizations and institutions utilize AI to improve efficiency, accuracy, and service personalization (Terzis, Kloza, Kuźelewska, Trottier, & Konstantinou, 2020). The development of human civilization in the twenty-first century is marked by the emergence of the digital era, which has brought significant changes to almost every aspect of life. Advances in information and communication technology have transformed the ways humans think, learn, work, interact, and even understand themselves. The presence of the internet, social media, big data, cloud computing, and various digital devices has made human life increasingly connected, fast-paced, and open. The digital era provides many conveniences, efficiencies, and new opportunities for the advancement of knowledge. On the other hand, however, these developments also give rise to various challenges, such as identity crises, the weakening of social relationships, the uncontrolled spread of information, and shifts in moral and spiritual values.

The digital era has triggered a major transformation in human life through the acceleration of information technology and the emergence of disruptive technologies such as artificial intelligence, biotechnology, and virtual/augmented reality, all of which increasingly influence work patterns, social interaction, and educational systems (Terzis, Kloza, Kuźelewska, Trottier, et al., 2020). These developments have also given rise to the discourse of post-humanism, which positions technology not merely as a supporting tool, but as something that has the potential to become integrated with human life. As a result, concepts concerning the nature of human beings, the role of technology, and the boundaries of humanity are being critically questioned once again (Carranza & Rosado-Nunes, 2024). In such a situation, Islamic education which is understood not only as being oriented toward the transmission of knowledge, but also toward the formation of students' character, morality, and spiritual dimensions becomes increasingly relevant as a value-based foundation for responding to rapid socio-technological change (Petla, 2023) (Rony et al., 2024). Therefore, the reconstruction of the role of Islamic educators becomes a strategic necessity, so that educators can continue to perform their functions as guides, role models, and value directors when digital technology and AI are becoming increasingly present in learning spaces and everyday life (M. D. Martino, Alonzi, & Isidori, 2023). This reconstruction also needs to include attention to ethical aspects and religious sensitivity in the use of AI, including the risks of misalignment in value interpretation and changes in teacher-student relationships. In this way, Islamic education can remain contextual while preserving the integrity of religious values amid the dynamics of the digital era and the discourse of post-humanism (Hartman-Caverly, 2021).

Islamic education has a highly important and urgent role in responding to the development of the digital era, artificial intelligence, biotechnology, virtual reality, and the discourse of post-humanism. Islamic education does not merely aim to transfer knowledge, but also to shape human beings who are faithful, possess noble character, act responsibly, and have spiritual awareness. In Islam, human beings are viewed as creations of Allah who possess a noble status, are endowed with reason and conscience, and bear responsibility as servants of Allah and as *khalifah* on earth. This perspective serves as an important foundation for ensuring that technological advancement remains within the framework of humanity, morality, and divine values.

The urgency of Islamic education becomes increasingly evident when students live in an environment dominated by the flow of information, digital culture, and the powerful influence of technology. Students should not only be equipped with technical skills and digital literacy, but also guided to distinguish between right and wrong, between what is beneficial and what is harmful, and between what is aligned with or contrary to Islamic values. Islamic education plays a role in instilling the values of *tawhid*, morality, *adab*, responsibility, honesty, empathy, and social concern. Thus, students are expected not only to become intelligent users of technology, but also to become moral and spiritual individuals who are able to preserve their human dignity. Therefore, the discussion of the digital era and post-humanism is important in the study of Islamic education. Technological advancement is indeed unavoidable, but it needs to be directed so that it does not eliminate fundamental human values. Islamic education serves as a moral and spiritual foundation that guides human beings to face the changes of the times wisely. Through Islamic education, students are expected to develop their intellectual potential while maintaining their faith, character, and awareness as creations of Allah. This is what makes Islamic education relevant and strategic in building a generation that is not only technologically advanced, but also morally and spiritually strong.

RESEARCH METHODS

This study employs a qualitative approach using library research. This method was chosen because the study of post-humanism, the digital era, and the role of Islamic educators is more appropriately analyzed through an in-depth examination of relevant literature. Library research aims to explore, understand, and theoretically construct the concept of how Islamic educators need to reconstruct their roles in responding to the dynamics of post-humanism in the digital era.

The data sources in this study consist of primary and secondary sources. Primary sources include books, scientific journal articles, and academic works that discuss post-humanism, human philosophy, Islamic education, technological ethics, and educational transformation in the digital era. Meanwhile, secondary sources consist of supporting documents, previous research findings, proceedings, and other references related to the research theme. The literature used in this study was selected based on its relevance, academic credibility, and recency in discussing issues of post-humanism and Islamic education. Data collection techniques were carried out through the processes of identification, selection, classification, and critical review of various literature sources. The researcher first collected sources related to the concept of post-humanism, the development of digital technology, Islamic educational values, and the role of educators in shaping students' character and spirituality. The literature was then classified

according to the focus of the study, such as the concept of human beings in post-humanism, the challenges of educational digitalization, the values of *tawhid*, morality, *adab*, and the responsibilities of Islamic educators.

The data analysis technique used in this study is content analysis. This analysis was conducted by reading, interpreting, comparing, and drawing meaning from the collected literature sources. The data obtained were then analyzed descriptively and critically to identify the relationship between the dynamics of post-humanism and the need to reconstruct the role of Islamic educators. Through this analysis, the study seeks to formulate the strategic role of Islamic educators as moral guides, guardians of values, spiritual directors, and facilitators of digital literacy based on Islamic ethics. To ensure the validity of the data, this study uses source triangulation, namely by comparing various literatures from books, journal articles, and previous research findings. Thus, the findings of this study are expected to have a strong academic foundation and to provide a conceptual contribution to the development of Islamic education amid the dominance of digital technology and the discourse of post-humanism.

RESULTS AND DISCUSSION

1. Preserving Human Values Amid the Dominance of Technology

Human values in education can be understood as an orientation toward humanization, namely education as a process of humanizing individuals by affirming the meaningfulness of human existence through the actualization of human values, rather than merely focusing on academic achievement (Juita, 2023). Within this framework, human beings are positioned as dignified subjects who must be treated fairly and humanely. Therefore, the recognition of human dignity and human values, including respect for fundamental rights, becomes an ethical foundation in educational practice (Muslikh, 2022). The humanistic perspective also emphasizes that education should facilitate individuals in preserving and perfecting their existence as noble beings, encompassing the dimensions of thought, emotion, and will or morality as part of self-formation (Octavia & Winarto, 2023) (Muhtarom et al., 2024). In line with the idea of education for all, education is viewed as a right that should be accessible regardless of background, while also affirming human freedom to seek knowledge as an integral part of human values (Darmawan & Mbura, 2024).

Education is not sufficient if it is understood merely as a transfer of knowledge; it is also a transfer of values including values and norms that shapes students' perspectives and behavior (Nanggala et al., 2024). In this context, education is also understood to involve the transfer of morality in order to build character, so that cognitive aspects need to be integrated with moral dimensions and the habituation of good attitudes (R. D. Lestari, 2021) (Ruwaidah et al., 2024). Consequently, the aim of education is directed toward the formation of individuals who recognize and respect themselves through moral integrity, are able to respect others fairly, and grow into responsible citizens within communal life (Muslikh, 2022). Character education itself is understood as a process of developing moral and ethical values that does not stop at normative knowledge, but requires internalization and action. Therefore, it needs to be integrated into learning, school culture, and various supporting activities (Wafa et al., 2024).

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Post-humanism examines the traditional view of human beings as creatures endowed with dignity, reason, and roles that cannot be replaced by technology. In a digital era dominated by artificial intelligence, biotechnology, and virtual reality, human beings may lose their sense of identity if they are not careful. As Islamic educators, one of the main roles is to remind students of the human values that must continue to be preserved, even as technology continues to develop. Islamic educators need to guide students so that they do not internalize a form of post-humanism that reduces human beings to technical objects, as if they were “mere machines” whose value and identity are determined by the extent to which they can be engineered or enhanced through technology (Banaś, 2021). Conversely, Islamic education needs to affirm that human beings possess a spiritual dimension and dignity that are connected to their relationship with the Creator. Thus, human beings must continue to be understood as moral subjects who bear ethical and spiritual responsibilities, rather than merely value-neutral biological-technological entities (Ahmed, Rasool, & Nawaz, 2023).

Therefore, technological literacy must be integrated with Godliness/piety and a value framework grounded in revelation, so that scientific advancement does not shift toward extreme materialism that erases an orientation toward the hereafter and weakens character formation and moral responsibility (Amin, 2022). Islamic educators need to emphasize to students that technological progress must be situated within a balanced relational framework: the vertical relationship between human beings and Allah as the foundation of *tawhīd* and worship, the horizontal relationship with others through *mu‘āmalah* and social responsibility, and an ethical relationship with nature as part of the human trust or *amānah* (Carranza & Rosado-Nunes, 2024). A number of studies in Islamic education emphasize that the aim of Islamic education does not stop at the transfer of knowledge, but extends to the formation of the whole person by integrating spiritual, moral, intellectual, and social dimensions. In this way, students are able to position themselves properly in relation to God, other human beings, and the universe (Russell, 2023). Within this framework, educators also play a role in developing the awareness that the quality of religiosity is not only reflected in personal worship, but also in the cultivation of good character, social concern, and responsibility in communal life (Calvo, Ordaz, Mora, & Abad, 2022).

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Human values in education are becoming increasingly urgent as the learning ecosystem is driven by digitalization, since technology transforms learning paradigms and the role of educators while presenting both opportunities and risks in value education (Juita, 2023). Students today live amid an abundance of information and digital learning resources; therefore, information literacy is needed so that they are able to access, search for, evaluate, and use information responsibly (Muslikh, 2022). Digital connectivity provides tangible benefits, such as broader access to scientific references, online learning that can reach students without spatial and temporal limitations, and faster academic communication (Octavia & Winarto, 2023). However, the implementation of online learning or digital literacy also faces challenges, particularly the reduction of direct interaction and internet connectivity issues. Therefore, regular guidance and evaluation are needed to ensure that pedagogical relationships remain humanistic (Juita, 2023). At the same time, the risks of digital distraction and exposure to negative content can hinder the internalization of moral values if they are not anticipated through appropriate value education strategies (Juita, 2023).

In the field of education, technology often helps learning take place more practically and efficiently. However, the presence of technology does not always guarantee the formation of students' character. Students may indeed access information quickly, but they may not necessarily be able to grasp the values, meanings, and responsibilities contained within it. Therefore, human values become an important element that serves as a balance. Education must continue to view students as human beings who have feelings, thoughts, morality, spirituality, and social needs, rather than merely as technology users or recipients of information. In addition, the excessive dominance of technology can reduce direct relationships between educators and students. When the learning process relies too heavily on digital devices, emotional closeness, exemplary conduct, communication, and character formation may potentially weaken. In fact, education grounded in human values requires the role of educators as guides, directors, and moral examples for students. Teachers do not only serve to deliver subject matter, but also to guide students so that they are able to use technology wisely, ethically, and responsibly.

2. Education that Develops Character and Digital Ethics

Character education in the digital era can be understood as a systematic effort to shape students' values, attitudes, and behavior so that they are able to use technology wisely, responsibly, and morally (Sugiarto & Farid, 2023). Changes in the learning ecosystem have made students no longer dependent solely on books and face to face classrooms; instead, they also learn through the internet, social media, online learning platforms, and the increasingly widespread use of artificial intelligence in

educational practice (Muarifin, 2024). This situation provides benefits in the form of faster and broader access to information, as well as learning flexibility through digital tools (Prayitno & Mubarak, 2022). However, the literature also emphasizes serious challenges, such as the spread of hoaxes, cyberbullying, plagiarism, addiction to social media or digital devices, and the declining quality of social relationships due to reduced direct interaction and limited supervision of technology use (Sagala, Naibaho, & Rantung, 2024) (Utomo, Ismail, Sawaludin, & Sumardi, 2023). In addition, the unguided use of AI has the potential to encourage dependency and neglect the ethical dimension of academic activities if it is not balanced with adequate moral education.

In this context, character education serves as a moral guide so that the goals of education are not reduced merely to academic achievement and technical skills, but also include the cultivation of honesty, responsibility, empathy, and integrity as the foundation for students' actions in digital spaces (Vernal, Dewi, & Khambali, 2023). Character strengthening can also be developed through digital literacy, namely the ability to use and evaluate information and to participate in digital environments with responsible online behavior and ethical awareness (Sugiarto & Farid, 2023). In line with the digital citizenship approach, schools can integrate digital ethics education, including digital etiquette and digital rights and responsibilities, through school programs and classroom learning, such as Civics Education and Information and Communication Technology, in order to develop students into character-driven "digital citizens" (Putri & Setyowati, 2021). At the level of learning strategies, blended learning models have also been reported to strengthen character values related to integrity, such as independence, punctuality, honesty, and responsibility, when learning is designed to be student-centered (Perdana, 2021) (Sugiarto & Farid, 2023).

The implication is that students need to be made aware that actions in digital spaces always carry ethical consequences. For example, when commenting on or sharing information, students need to be guided to assess the accuracy of information and maintain politeness in communication as part of the ethics of technology use (Juita, 2023) (Utomo et al., 2023). Similarly, when using the work of others, character education must emphasize the importance of academic integrity in order to prevent plagiarism, in line with the demands of responsible digital behavior (Sagala et al., 2024). In the context of religious-based education, the strengthening of digital ethics can also be integrated with religious values so that technological competence goes hand in hand with the formation of ethical behavior and social responsibility. This approach has been reported in the practice of religious-based digital citizenship skill education in madrasahs (Akrima, 2023) (Prayitno & Mubarak, 2022) (Eryandi, 2023). Thus, character education in the digital era is directed toward shaping students who are adaptive to technological developments while still maintaining moral integrity and the quality of their social relationships.

Students' capacity to use technology by considering ethical norms and principles ensures that their online behavior aligns with moral standards and social responsibility (Adiyono, Ni'am, & Anshor, 2024) (Febriana, Amin, Kurniawan, & Maulidiah, 2023). In educational practice, digital ethics includes the habit of considering the accuracy and social impact of information before sharing it, maintaining polite communication, avoiding hatred or insulting speech, and ensuring that digital activities are directed toward the common good and the stability of shared

life (Widoyo, Zulihi, Islamy, & Abduh, 2023). Digital ethics also requires awareness of safety, such as data protection and online security, through literacy education and guidance involving both schools and families, since the risks of digital spaces need to be addressed through systematic mentoring (Sholihah & Nurhayati, 2024). Thus, students are positioned not merely as technology users, but as digital citizens who understand the ethical consequences of their digital footprints and are able to act responsibly in online interactions (Adiyono et al., 2024).

In the context of Islamic education, the development of character and digital ethics can be linked to the cultivation of *akhlak* and *adab* as essential goals of education. Thus, media-related behavior is guided by moral values such as *amanah* or trustworthiness, honesty, responsibility, and politeness (Mulang & Putra, 2023). Several studies emphasize that Islamic education provides an ethical framework for responding to contemporary moral issues, including digital ethics, through the strengthening of ethical awareness, character formation, and social responsibility (Ibrahim, Islam, Zohriah, & Azid, 2024). The principle of human responsibility as *khalifah* which is oriented toward doing good and providing benefit encourages the understanding that technology should serve as a means of improving personal quality, promoting peaceful da'wah and education, and strengthening humanism. It should not become an instrument that perpetuates destructive, intolerant behavior or actions that degrade human dignity (Hariyadi, Jenuri, Darmawan, Suwarma, & Pramono, 2023). Therefore, several studies encourage the integration of digital ethics into the curriculum and management of Islamic education, for example through curriculum renewal, the strengthening of digital literacy, and guidelines for the wise use of social media, so that digital transformation remains within the framework of Islamic values (Halimah, Yusuf, & Safiudin, 2024).

Ultimately, education that develops character and digital ethics aims to shape students who grow holistically: possessing intellectual capacity and technological competence, while also demonstrating moral and spiritual maturity that preserves personal integrity (Fadli & Kissiya, 2024). The literature on Islamic character education in the digital era emphasizes that technological advancement needs to be balanced with character-strengthening strategies, so that students are able to face both the opportunities and disruptions of digital spaces without losing their value orientation. It also stresses the importance of educational institutions, together with families and communities, in guiding the safe, ethical, and productive use of technology (Adiyono et al., 2024) (Sholihah & Nurhayati, 2024). Through this approach, the digitalization of education does not stop at improving the efficiency of access to information, but becomes a means of cultivating *akhlak* and ethics that strengthen students' human values, spirituality, and social responsibility in digital spaces (Widoyo et al., 2023).

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3. Fostering Spiritual and Moral Awareness Amid Technological Advancement

The role of educators in fostering students' spiritual and moral awareness in the digital era has become increasingly crucial, as technological developments, including the internet and artificial intelligence, have transformed patterns of educational interaction and influenced students' attitudes, communication ethics, and behavior within the learning environment (Darmawan & Mbura, 2024). Several studies emphasize that these changes have led to a shift in the function of teachers: from merely delivering learning materials to becoming facilitators, mentors, inspirers, and developers of character values and social empathy. This is because the value dimension and human relationships in education cannot be fully replaced by technology (Jamil et al., 2023) (Muslikh, 2022). Other studies also show that teachers remain essential because their duties do not stop at teaching cognitive aspects, but also include character education, the development of interpersonal relationships, and emotional support that cannot be automated by digital systems (Octavia & Winarto, 2023) (Furnamasari et al., 2024) (Anam, 2023).

In strengthening spiritual awareness, educators are considered essential in guiding students to understand that technology is a learning tool, while the purpose of education especially in Islamic education remains connected to the formation of personality and moral character, as well as spiritual guidance, so that students are able to fulfill their roles as creations of Allah and as *khalifah* on earth (Muhtarom et al., 2024). Therefore, the strengthening of religious and moral values needs to be intentionally integrated through learning activities and school culture, for example through the cultivation of religiosity, honesty, discipline, responsibility, and social concern in daily activities, teacher role modeling, habituation, motivation, and the evaluation of character development (Nanggala et al., 2024) (Nanggala et al., 2024). At the same time, the literature on educator readiness in the Society 5.0 era emphasizes the importance of a human-centered approach supported by technology, so that educators' digital competence goes hand in hand with the ethical and moral development of students in their use of technology (Ruwaidah et al., 2024) (Wafa et al., 2024). Thus, educators play a role as guides in the wise use of technology as well as moral-spiritual value mentors, ensuring that digital transformation strengthens rather than erodes students' character and social responsibility (Juita, 2023) (Darmawan & Mbura, 2024).

Fostering spiritual and moral awareness amid technological advancement is an urgent demand in contemporary education, as increasingly sophisticated information technology including the internet and the use of digital devices clearly influences the way students develop their daily attitudes and character (Jamil et al., 2023). At the same time, the flow of globalization and openness of information makes students highly vulnerable to exposure to various forms of content without adequate filtering. Therefore, the strengthening of religious and moral foundations is necessary so that they are not easily shaken by negative influences around them (Juita, 2023).

In this context, character education is understood as a process of forming responsibility through the development of ethics and the cultivation of universal values, such as tolerance, justice, empathy, and respect, which are continuously reflected in learning activities, including online learning (Juita, 2023).

Spiritual awareness plays a role in guiding students to understand that the goals of education and life do not stop at intelligence and productivity, but also include the strengthening of faith and the formation of noble character. From an Islamic perspective, the strengthening of *aqidah* is positioned as the foundation of religious character and the basis of morality, so that students are not easily provoked by unhealthy environmental influences and information (Nugraheni & Firmansyah, 2021). In line with this, Islamic-based character education is directed toward the achievement of *akhlaqul karimah*, which is rooted in the Qur'an and Hadith. This includes moral dimensions toward Allah, fellow human beings, and nature, as well as core values such as integrity honesty, justice, and self-discipline and moral consistency (Asyhar, 2023). Studies on moral values also emphasize elements of obedience and piety toward Allah, as well as *adab* in seeking knowledge, as part of moral education that shapes religious individuals (Wafa et al., 2024). Within the framework of human responsibility, the concept of *khalifah* is understood as a mandate attached to the position of human beings, requiring full responsibility in their actions. The implication is that technology should be treated as an instrument, while human beings continue to bear moral and spiritual responsibility for the choices they make and the impacts of their use of technology (Vania & Rizal, 2024).

Based on this synthesis, Islamic education needs to integrate the use of learning technologies with the strengthening of *aqidah*, morality, and character habituation, so that students are able to use technology for self-development and social benefit, rather than for destructive behavior (Darmawan & Mbura, 2024). In practical terms, moral strengthening can be carried out by making the learning process, including online learning, a space for reflecting on values and attitudes. For example, everyday events can be connected to discussions of moral values such as empathy, tolerance, and justice (Nugraheni & Firmansyah, 2021). Thus, technological advancement does not replace the spiritual direction of education. Instead, it becomes a means guided by the awareness of being servants of Allah and bearers of the mandate as *khalifah* on earth (Asyhar, 2023).

4. Addressing the Challenges of Post-Humanism through Islamic Value-Based Education

Posthumanism is associated with critical thinking that seeks to deconstruct the legacy of humanism, particularly the belief that “the human being” often understood as an autonomous, rational liberal subject who dominates the world is the central reference point for understanding reality (Herbrechter, 2021) (Wilde, 2020). In this sense, posthumanism is not merely a chronological “phase after humanism,” but rather a theoretical and ethical response to the limitations of humanism in fulfilling its own claims regarding value pluralism, tolerance, and equal justice (Lam, 2024) (Falcon, 2022). Therefore, posthumanism is often formulated as a critique of anthropocentrism, namely a worldview that places human beings as the measure and peak of the hierarchy of life. It also rejects the idea of human exceptionalism, which assumes that humans possess ontological and moral

superiority that justifies their domination over non-human entities (Laurin & Martin, 2023) (Jansen, Leeuwenkamp, & Urricelqui, 2021).

Unlike classical humanism, which tends to affirm human beings as “the measure of all things” and places human rationality as a universal standard, posthumanism questions how the construction of “the Human” is formed through various dichotomies and hierarchies, such as human/nature, human/animal, and human/machine (Soeiro, 2020). Within the framework of critical posthumanism, attention shifts toward the relationships and entanglements between humans, non-human entities, and the more-than-human. As a result, the subject is understood relationally not singular, and not separate from material, ecological, or technological networks (Falcon, 2022) (Wilde, 2020). Thus, posthumanism does not merely correct the centralization of the human, but also opens up new ways of thinking that demand ethical-political accountability in cross-species relations and sustainability, rather than maintaining a model of human domination over other forms of life (Laurin & Martin, 2023).

Islamic value-based education can be understood as an educational paradigm that views human beings as creations of Allah who develop holistically, not only in terms of intellectual intelligence, but also in their spiritual, moral, and social responsibility dimensions (Juita, 2023) (Muslikh, 2022). Within the framework of the Islamic worldview, character and moral formation are positioned as the core of the curriculum, so that students possess an ethical foundation when facing globalization and technological advancement (Juita, 2023) (Octavia & Winarto, 2023). The literature on Islamic education also emphasizes that the aim of Islamic education is directed toward shaping human beings as servants who are obedient to Allah and who seek happiness in this world and the hereafter. At the same time, Islamic education seeks to internalize social, moral (*akhlak*), and spiritual values derived from the Qur'an (Muslikh, 2022) (Yurna et al., 2023) (Muslikh, 2022; Jamil et al., 2023). Thus, students are not positioned merely as “intelligent subjects,” but as individuals of character whose relationships encompass Allah, themselves, fellow human beings, and the environment. These relationships are expressed through thoughts, feelings, and actions based on religious norms and ethical principles (Muhtarom et al., 2024).

In the context of Islamic education, the problem of posthumanism/AI becomes more specific when technology is positioned as if it could completely replace the role of humans in the transmission of values. Studies on AI in Islamic education highlight the potential distortion of the understanding of religious values/texts, changes in the role of teachers, and the risk of diminished personal experience in value-based learning. Therefore, strict supervision and ethical guidelines are needed in its implementation (Wafa et al., 2024) (Nugraheni & Firmansyah, 2021). Other studies emphasize the concern over the loss of the human touch in Islamic Religious Education (PAI) because the direct interaction between teachers and students is seen as crucial for the internalization of spiritual and moral values. Hence, the integration of AI in PAI requires ethical-religious sensitivity and content quality assurance.

In line with this, literature on PAI strategies in the era of the 5.0 Industrial Revolution emphasizes that technological advancements must be guided so they do not replace religious and moral values, but rather serve as a means to apply ethical principles in the digital life (Muhtarom et al., 2024). Therefore, a consistent response to Islamic education is not to reject technology but to position technology as an instrument that

must remain under human moral agency, with the integration of an ethics curriculum, the protection of human dignity, and the principle that final decisions and responsibilities remain with humans (Ruwaidah et al., 2024) (Anam, 2023). One of the major challenges of posthumanism is the emergence of dehumanization, which is a condition in which humans are increasingly undervalued as beings with dignity, feelings, reason, and moral values due to the overwhelming dominance of technology. In the realm of education, students may become overly dependent on gadgets, the internet, artificial intelligence, and fast-paced information. If this is not properly directed, critical thinking skills, empathy for others, and moral awareness among students may weaken. Furthermore, posthumanism can also give rise to the view that the distinction between right and wrong becomes fluid. This means that something is considered right simply because it aligns with human interests or technological progress, rather than being based on moral values, religion, and social responsibility. This condition certainly poses a challenge for education, especially Islamic education, which places religious values as the foundation for shaping human character.

CONCLUSION

The reconstruction of the role of Islamic educators in responding to the dynamics of posthumanism in the digital era is an essential need to ensure that Islamic education remains relevant to the times. Technological advancements such as artificial intelligence, biotechnology, virtual reality, and digital culture have changed the way humans think, learn, interact, and even understand their own nature. In the midst of these changes, Islamic educators must not merely act as conveyors of knowledge but should also be present as moral guides, protectors of human values, strengtheners of spirituality, and directors of the wise use of technology. Islamic educators have the responsibility to ensure that students do not lose their identity as believers, rational beings, moral individuals, and responsible servants of Allah and stewards (khalifah) on earth. Therefore, Islamic education needs to instill values such as tawhid, good character, etiquette, responsibility, honesty, empathy, and digital ethics in the learning process. Technology must be understood not as a replacement for humans, but as a means to enhance the quality of life, expand knowledge, and strengthen the common good. Thus, Islamic educators in the digital era must be able to serve as facilitators, role models, spiritual guides, and agents of change. The reconstruction of this role aims to produce students who are not only intellectually intelligent and technologically skilled, but also morally and spiritually mature. Through Islamic education grounded in human and divine values, the dynamics of posthumanism can be responded to critically, ethically, and constructively, ensuring that technological advancements remain within the framework of Islamic values.

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