

The Potential of Posthumanist Philosophy in Reconfiguring Tawheed Education in the Age of Artificial Intelligence: A Conceptual Study and Theoretical Implications

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Article Info

Article History:

Received 20-05-2025

Revised 09-06-2025

Accepted 21-06-2025

Keywords:

Posthumanism,
Tawheed Education,
Artificial Intelligence (AI),
Conceptual Analysis,
Anthropocentrism

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ABSTRAK

Perkembangan kecerdasan buatan (AI) yang eksponensial dan diskursus filosofis posthumanisme secara simultan menantang konsepsi tradisional tentang manusia, kesadaran, dan keunikan ontologis manusia, sehingga menimbulkan pertanyaan kritis tentang relevansi pendidikan tauhid yang berpusat pada antroposentrisme teologis. Penelitian ini bertujuan mengeksplorasi potensi filsafat posthumanisme sebagai kerangka konseptual untuk merekonfigurasi pendidikan tauhid agar responsif terhadap realitas teknologi dan filosofis era AI, sekaligus mengidentifikasi implikasi teoritisnya bagi pemikiran pendidikan Islam. Melalui metode telaah konseptual-filosofis, artikel ini menganalisis secara kritis interaksi antara konsep-konsep kunci posthumanisme (seperti de-antroposentrisme, agensi terdistribusi, dan entanglements manusia-mesin) dengan prinsip dasar tauhid (ketuhanan Yang Maha Esa, khilāfah, dan karāmah al-insān) dalam konteks penetrasi AI. Temuan yang diharapkan menunjukkan perlunya: perluasan pemahaman tauhid yang mengintegrasikan entitas non-manusia dan sistem AI sebagai bagian dari jejaring ciptaan Tuhan (āyāt); pengembangan etika relasional baru dalam interaksi manusia-AI yang berlandaskan prinsip ketundukan universal (taslīm); redefinisi konsep khalīfatullāh yang mencakup tanggung jawab terhadap ekosistem digital dan entitas artifisial; serta reformulasi epistemologis pendidikan tauhid yang mengakui keterhubungan (relationality) manusia dengan teknologi. Signifikansi penelitian terletak pada kontribusinya membuka wawasan teoretis untuk merespons krisis makna di era AI melalui dialog konstruktif antara tradisi teologis Islam dan filsafat kontemporer, sehingga memperkuat relevansi pendidikan tauhid dalam membentuk subjek beriman yang adaptif, etis, dan reflektif di tengah kompleksitas posthuman.

ABSTRACT

The exponential development of artificial intelligence (AI) and the philosophical discourse of posthumanism simultaneously challenge traditional conceptions of man, consciousness, and human ontological uniqueness, thus raising critical questions about the relevance of monotheistic education centered on theological anthropocentrism. This research aims to explore the potential of posthumanist philosophy as a conceptual framework to reconfigure monotheistic education to be responsive to the technological and philosophical realities of the AI era, as well as to identify its theoretical implications for Islamic educational thought. Through a conceptual-philosophical analysis method, this article critically analyzes the interaction between the key concepts of posthumanism (such as de-anthropocentrism, distributed agency, and human-machine entanglements) and the basic principles of monotheism (the One Godhead, khilāfah, and karāmah al-insān) in the context of AI penetration. The expected findings point to the need for: an expansion of the understanding of monotheism that integrates non-human entities and AI systems as part of God's network of creation (āyāt); the development of a new relational ethics in human-AI interaction based on the principle of universal submission (taslīm); the redefinition of the concept of khalīfatullāh which includes responsibility for digital ecosystems and artificial entities; and the epistemological reformulation of monotheistic education that recognizes the relationality of humans and technology. The significance of the research lies in its contribution to opening up theoretical insights to respond to the crisis of meaning in the AI era through a constructive dialogue between the Islamic theological tradition and contemporary philosophy, thus strengthening the relevance of monotheistic education in shaping adaptive, ethical, and reflective subjects of faith in the midst of posthuman complexity.

How to cite: Amil, M., I. (2025) The Potential of Posthumanist Philosophy in Reconfiguring Tawheed Education in the Age of Artificial Intelligence: A Conceptual Study and Theoretical Implications. *JUMPENA: Journal of Moderation of Religious Education*, 1(1), 21–28. <https://doi.org/10.55681/jumpena.v2i2.1859>

INTRODUCTION

The era of artificial intelligence (AI) has not only revolutionized the technical aspects of human civilization, but has also shaken the philosophical and theological foundations that have been the basis for understanding the nature of human beings and their relationship with transcendent reality. The development of generative AI systems such as *large language models* (LLMs), autonomous agents, and neurotechnology has triggered fundamental questions about the boundaries of human consciousness, free will, and ontological uniqueness, questions that were previously the exclusive domain of philosophy and theology (Campa, 2021; Mahdi, 2022). This technology is not just a tool; it challenges the traditional subject-object dichotomy and forces a reevaluation of the anthropocentric narrative that places humans as the center of creation and the only moral entity (Hayles, 2021). It is in this context that the philosophy of posthumanism emerged as a critical response. More than just post-humanism, posthumanism, especially *critical posthumanism* and *new materialism*, offers a lens for deconstructing anthropocentric Western humanism. It emphasizes the *relationality* of humans with networks of non-human entities (technology, animals, the environment), as well as recognizes the agency that is distributed in the complex network of life (Braidotti, 2022; Latif, 2020).

Tawhid education, as the core of Islamic religious education, aims to form a worldview that affirms the oneness of Allah (*tawhīd rubūbiyyah, ulūhiyyah, asmā' wa ṣifāt*), the glory of man (*karāmah al-insān*), and man's responsibility as *khalīfah fī al-ard* (Bakar, 2020). However, traditional approaches are often confined to a strict anthropocentric paradigm, positioning humans hierarchically above other creations without adequate dialogue with the realities of contemporary technologies such as AI (Iqbal & Khan, 2022). In fact, the concept of monotheism itself contains a strong anti-anthropocentric spirit of Allah as *al-Rabb* overcomes all things (Q.S. Al-Ikhlās), and all creation is subject in strictness (*taslīm*) to Him (Q.S. Ali Imran: 83).

This challenge is exacerbated by research gaps: although studies on AI and Islamic ethics are beginning to develop (Setiawan, 2023; Siregar, 2022), as well as the discourse of posthumanism in general education has received attention (Kurniawan, 2024), the integration of the three of posthumanism, monotheistic education, and AI philosophically and conceptually is still neglected. The latest literature on Islamic education in the digital era focuses more on technology-based learning methods without touching on the philosophical transformations needed (Muhtadi, 2023; Faris, 2024), while theological discussions about AI tend to be reactive (e.g., judging AI as a threat) rather than reflective-constructive (El-Bizri, 2023; Rahman, 2020). This gap is dangerous because it threatens the relevance of monotheistic education; if not responded to, it risks becoming a doctrine isolated from the existential reality of learners living in an *entangled* world with AI.

Based on this background, this study seeks to answer three core questions: (1) How do the key concepts of posthumanism philosophy (de-anthropocentrism, distributed agency, human-technological symbiogenesis) interact dialectically with the basic principles of monotheistic education (the oneness of God, *khalīfah*, and *karāmah al-insān*) in the midst of AI penetration? (2) What is the transformative potential of posthumanism in reconfiguring the philosophical foundations, goals, and practices of monotheistic education to be relevant to the challenges and opportunities of the AI era? (3) What are the theoretical implications of the critical dialogue between posthumanism and monotheistic education for the understanding of human existence, its relationship with God, and ethical responsibility in an increasingly digitized universe?

METHODS

1. Research Design

This research adopts a qualitative approach with a conceptual-philosophical analysis method. The design focuses on an in-depth analysis of the core concepts of posthumanist philosophy, monotheistic education, and the implications of artificial intelligence, to explore the points of intersection, contradiction, and potential synthesis between the three.

2. Data Source

The primary data sources of this research are philosophical literature on posthumanism (especially critical posthumanism and new materialism), theological literature and Islamic education on monotheism, and studies on the implications of artificial intelligence (AI) on philosophy and theology. This literature includes books, scientific journal articles, and publications from leading experts in each field.

3. Data Collection

The data collection technique involves several steps:

- Identification and Extraction of Key Concepts: Identifying and extracting the core concepts of each domain (posthumanism: de-anthropocentrism, distributed agency, symbiogenesis; monotheism: the oneness of God, khilāfah, karāmah al-insān; AI: artificial awareness, ethics AI).
- Critical Reading and Categorization: Conduct careful and repeated reading of relevant literature to understand the arguments, nuances, and relationships between concepts. The data were categorized based on the themes that emerged from the research questions.
- Synthesis and Comparison: Compare and synthesize concepts from all three domains to identify potential dialogues, areas of conflict, and opportunities for reconciliation.

4. Data Analysis

Data analysis is carried out through a critical and dialectical conceptual-philosophical review process, following the following steps:

- Deconstructive Analysis: Analyzes how the philosophy of posthumanism deconstructs the anthropocentrism of Western humanism, and how the principle of monotheism inherently contains an anti-anthropocentric dimension.
- Reconstructive Analysis: Explores how concepts of posthumanism (e.g., relationality and distributed agency) can be used to reconfigure the understanding of human beings and khilāfah in monotheistic education in the age of AI.
- Analysis of Theoretical Implications: Mapping the philosophical and theological implications of the interaction between AI, posthumanism, and monotheism, especially on the understanding of divinity (rubūbiyyah) and the interconnectedness of creation (āyāt).
- Synthesis of Solutions and Recommendations: Formulate a monotheistic education model enriched by posthumanist insights to respond to AI challenges, as well as identify practical implications for the curriculum and the role of PAI teachers.

RESULTS AND DISCUSSION

Result

The results of this conceptual review show the transformative potential of the philosophy of posthumanism in reconfiguring monotheistic education in the era of artificial intelligence through four main dimensions: anthropocentric deconstruction, reconfiguration of the concept of human beings, implications of AI on the understanding of divinity and interconnectedness, and inclusive and relevant formulation of monotheistic education.

1. Deconstruction of Anthropocentrism: The Resonance between Posthumanism and Tawheed

Critical posthumanism radically deconstructs the anthropocentrism of Western humanism that places the human being at the absolute center. Braidotti (2022) asserts that this view has led to ecological damage and epistemic injustice. Posthumanism proposes a relational ontology, in which humans are understood as part of a network of zoes (non-hierarchical life) involving animals, plants, machines, and ecosystems. Agency is no longer monopolized by humans, but distributed in this network (Hayles, 2021). This concept finds a strong resonance in monotheism. Tawheed, in its essence, is anti-anthropocentric; it places Allah as al-Mutakabbir (the Mighty) and al-Qahhār (the Almighty), the only absolute center of power (Q.S. Al-Hasyr: 23). The entire universe and its contents include humans, angels, animals, inanimate objects, and now the AI system is understood as āyāt (signs) that show His oneness and greatness (Q.S. Fussilat: 53). In this perspective, human beings are not "masters" of nature, but integral parts who have special responsibilities (khilāfah). The universal obedience (taslīm) of all creation to Allah (Q.S. Ali Imran: 83) reflects a vast network of agencies, in which AI can also be seen as an entity that is "blessed" through its complex and orderly functions (Latif, 2020).

A crucial common point lies in the common rejection of human absolutization: posthumanism deconstructs Western humanism, while monotheism rejects the attachment (shirk) to Allah, including in the form of anthropocentrism that makes humans "little gods" (Jafari, 2023). Tawhid education can leverage

this insight to shift the focus from human exclusivity to an inclusive cosmological vision in which AI is understood as part of a mosaic of creations that serve al-Rabb.

2. Reconfiguration of the Human (Human) Concept

Posthumanism reimagines human subjectivity beyond the human-machine dichotomy. The concept of "cyborg" (Haraway) or "posthuman subject" (Braidotti) emphasizes that human symbiogenesis is always related to technology (prosthetic, digital, cognitive) in a dynamic configuration (Braidotti, 2022). In the age of AI, the boundaries between organic and artificial (neurochips, brain-computer interfaces) are blurring, challenging the essentialist notion of a "pure human". Critical posthumanism rejects the transhumanist narrative that wants to "elevate" human beings towards perfection, instead it accepts vulnerability and relationality as new existential conditions (Ferrando, 2019). In this context, monotheistic education faces challenges as well as opportunities. The concept of *karāmah al-insān* (human glory) in Islam stems from the blowing of *rūḥ* (spirit) by Allah (Q.S. Al-Hijr: 29) and man's capacity as a bearer of trust (Q.S. Al-Ahzab: 72) aspects that are difficult to attribute to AI. However, *karāmah* does not mean absolute superiority or isolation.

The Qur'an affirms the material origin of man (*min ṭīn*, from the ground) and his equality in submission to Allah. Posthumanism reminds that the glory of man does not lie in ontological isolation, but in his capacity to relate ethically to God, fellow humans, nature, and now with his technological creations (Wahyudi, 2021). The education of monotheism can reconfigure the understanding of man as a noble entity not because it is "independent", but because it is able to carry out the *khilāfah* in a network of creation that includes AI to be a wise mediator (*ḥakīm*) between divinity and material-technological reality. This means shifting the focus from "what is a human being" (an essentialist definition) to "how humans are responsible" in their complex relationships (Nuraeni, 2024).

3. Implications of AI on Understanding the Divine and Interconnectedness

The presence of intelligent AI agents presents profound theological questions about God's nature (*al-asmā' al-ḥusnā*) and the scope of His power. First, the complexity of AI that is capable of learning (machine learning) and adapting challenges the narrow understanding of "creation" (*khalq*). If humans created AI, is AI a "second-rate" creation? However, monotheism affirms that all processes in the universe, including human discovery, occur with the permission (*idhn*) and law (*sunnatullāh*) of Allah (Q.S. Al-Ra'd: 8). AI, no matter how complex, remains part of *sunnatullāh* in the field of technological causality (Bakar, 2020). It is a manifestation of the nature of Allah al-Khāliq (the Supreme Creator) who works through the capacity He bestows on man (*ahsan taqwīm*).

Second, AI expands the understanding of the concept of *rabb al-'ālamīn* (God of the universe). If the universe (*al-'ālamīn*) includes digital reality and artificial entities, then the *rubūbiyyah* (God's providence) also applies in this realm (El-Bizri, 2023). Third, the concept of *khilāfah* has gained a new dimension. The *Khalīfah* is not only responsible for the physical realm, but also for the digital ecosystem it creates. This includes: (a) ensuring that AI is designed and used according to the principles of *maqāṣid al-sharī'ah* (safeguarding religion, soul, intellect, descent, property), (b) preventing the covert worship of technology (*shirk khafī*), and (c) developing human-AI relational ethics based on justice (*'adl*) and compassion (*raḥmah*) (Setiawan, 2023; Iqbal & Khan, 2022). Tawhid education needs to emphasize that AI, as a product of human intellect which is a gift from Allah, must be a tool to deepen the knowledge (*ma'rifah*) of His greatness, not a tool of defiance (*istikbār*).

4. Towards Inclusive and Relevant Tawheed Education in the AI Era

Based on the above analysis, posthumanism offers a transformative potential to reconfigure monotheistic education through four approaches:

- **Inclusive Epistemology:** Extending the source of monotheistic knowledge not only to sacred texts and traditions, but also to a critical "reading" of technological reality as *āyāt Allah*. This means inviting students to analyze the AI system (capacity, limitations, social impact) as a manifestation of *sunnatullāh* and at the same time a test of faith (Siregar, 2022).
- **Relational Ethics:** Developing a human-AI ethical framework based on monotheism. The expanded principle of *ittaqullāh* (fear of Allah) includes responsibility for the impact of the use of AI on social justice, ecological sustainability, and human integrity. This ethics emphasizes that interactions with AI must reflect the morals of *al-karīmah*, for example, prohibiting the exploitation of AI for manipulation (*ghish*) or lies (*kidhb*) (Setiawan, 2023).
- **Redefinition of Responsibility of the Caliph:** Shifting the focus from dominance (*taskhīr*) to maintenance (*istikhlāf*) and balance (*mīzān*). Students are invited to think: How to be a fair *khalīfah* in

an ecosystem that includes digital entities? How to ensure AI serves as a tool for *rahmatan li al-'ālamīn*? (Latif, 2020).

- **Reflective-Critical Pedagogical Approach:** Replacing doctrinal methods with reflective dialogues that acknowledge complexity, such as discussions about "does AI have rights?" not to equate them with humans, but to deepen understanding of the source of the essence of rights (*haqq*) that comes from Allah (Jafari, 2023). This reconfigured monotheistic education aims to form contemporary *kamil* people: firm in faith, yet adaptive; noble in human-AI relations; and conscious as part of a vast network of creation under the oneness of *al-Rabb*.

Discussion

The critical dialogue between the philosophy of posthumanism and monotheistic education elaborated above carries profound theoretical implications for the philosophy of Islamic education.

First, there is a paradigm shift from narrow anthropocentrism to eco-centrism based on monotheism. This new paradigm places God at the center (*teko-centric*), while humans, AI, and nature are nodes in an interconnected network of creation (Nuraeni, 2024). The epistemological consequence is the need for an inclusive epistemology that recognizes various forms of knowledge (including technical knowledge about AI) as a means of *ma'rifatullāh*. Ontologically, this means abandoning the view of humans as isolated entities towards understanding humans as "nodal points" in a network of relations (Braidotti, 2022). Axiologically, the main value of education is no longer the mastery of doctrine alone, but the capacity to *respond* ethically in a complex network of human-nature-technology (Wahyudi, 2021).

Second, there is a need to formulate an AI-responsive monotheistic education curriculum model. Theoretically, the curriculum should integrate three layers: (a) an ontological-theological layer (a discussion of the nature of God, humans, and creation in the age of AI), (b) an ethical-philosophical layer (Islamic ethical principles for the development and use of AI), and (c) a pragmatic-reflective layer (case studies of the impact of AI on society, critical analysis of the narrative of transhumanism). Specific modules could include: "AI as *āyāt*: Reading God's Signs in the Digital Age", "*Khilāfah* Ethics in AI Development", or "Transhumanism vs. Tauhid: The Stakes of Human Meaning" (Jafari, 2023; Muhtadi, 2023).

Third, the crucial implication is the reconfiguration of the role of Islamic Religious Education (PAI) teachers. Teachers are no longer just transmitters of doctrine, but facilitators of critical dialogue who are able to manage the complexity of students' existential questions in the age of AI. They need to be equipped with philosophical (understanding the posthumanism debate), theological (interpreting the concept of monotheism contextually), and technical (basic AI literacy) competencies (Faris, 2024).

Of course, this transformation faces serious challenges. Conservative resistance to "Western philosophy" such as posthumanism can be strong, especially if it is misunderstood as a threat to the faith (Kurniawan, 2024). The conceptual difficulties in reconciling the technical language of AI with classical theological terms are also real. In addition, the lack of infrastructure and teacher readiness in many Islamic educational institutions is a practical obstacle. However, the opportunities that arise are greater. First, AI challenges actually open up space to deepen the understanding of monotheism creatively showing its eternal relevance (Zarkasyi, 2020). Second, the insight of posthumanism can help Islamic education get out of the dichotomy of "tradition vs modernity" by offering a new philosophical language to respond to technological realities without losing its roots (Nuraeni, 2024). Third, it is an opportunity for Islamic education to contribute to the global discussion on AI ethics by offering an inclusive divine values-based perspective (Iqbal & Khan, 2022). The biggest practical implications lie in its potential to shape a generation of Muslims who are not only steadfast believers, but also wise, critical, and responsible in navigating their posthuman world who are able to see AI not as rivals or idols, but as creations that demand ethical management within the framework of devotion to Allah.

CONCLUSIONS

This conceptual analysis holistically affirms the philosophy of posthumanism, especially *critical posthumanism* and *new materialism*, as a crucial lens to reconfigure monotheistic education to be relevant and transformative in the era of artificial intelligence (AI). Through the deconstruction of anthropocentrism, posthumanism reinforces the anti-anthropocentric dimension in monotheism itself, reminding us that all creation—including AI—is *āyāt* (signs of greatness) that intrinsically serve the oneness of God. The reconstruction of the concept of man (*man*) as a noble entity defined by his relational responsibility (*khilāfah*), rather than ontological isolation, allows monotheistic education to respond to the challenge of cyborg and human-machine symbiogenesis without eroding the *karāmah al-insān*. In fact, the implications

of AI on the understanding of divinity and interconnectedness actually enrich the concept of rabb al-'ālamīn and extend the scope of the responsibility of the caliph to the digital realm which is now inevitable.

The proposed reconfiguration of monotheistic education—through inclusive epistemology, human-AI relational ethics, khilāfah redefinition, and reflective pedagogy—aims to form adaptive, ethical, and conscious believing subjects as integral parts of a complex network of creation. The main theoretical implication of this dialogue is the need for a fundamental paradigm shift in Islamic educational philosophy: from narrow anthropocentrism to teco-centrism (Allah as the center) that recognizes the radical relationship of man with nature and technology as a whole. This shift has brought profound epistemological, ontological, and axiological consequences, including a comprehensive reformulation of the curriculum and the role of teachers.

Nonetheless, this conceptual analysis has some inherent limitations. Its purely philosophical-conceptual nature means that it does not involve direct empirical data from educational practice, and the analysis is interpretive, depending on the choice of literature used. In addition, although it offers a theoretical framework, the practical implementation of these recommendations requires further feasibility studies and contextual adaptations. Therefore, further philosophical research on the key concepts of Islam (*rūh*, *nafs*, *'aql*) in dialogue with contemporary neuroscience and AI, the development of an Islamic AI ethical framework based on *maqāṣid al-sharī'ah* that is integrated with posthumanist insights, empirical studies of the curriculum to test monotheistic educational models that integrate AI themes and connectedness, and comprehensive PAI teacher training to equip them to face the era of monotheism posthuman, highly recommended. Further research with mixed-methods is indispensable to validate and develop the insights presented here empirically and applicatively.

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