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TOWARDS ADAB-BASED HYBRID AUTHORITY: A DIALECTIC BETWEEN CLASSICAL ISLAMIC ETHICS AND SOCIETY ALGORITHMS 5.0

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Abstract

The educational transformation of Society 5.0 has increasingly positioned machines as autonomous pedagogical agents, raising critical questions about the relationship between *adab* and algorithms in Islamic education. This study aimed to analyze the dialectic between these two constructs, address the literature gap concerning the ethical depletion risks associated with artificial intelligence, and examine the threat such developments pose to the sacredness of knowledge transmission in the Islamic tradition. More specifically, the study sought to deconstruct claims that machines can assume the role of the teacher while reaffirming the primacy of the human educator. Employing a descriptive-philosophical literature design, the study used purposive selection of authoritative works by Ashʿarī, al-Zarnūjī, al-Ghazālī, Ibn Khaldūn, and al-Ḥaddād, which were dialectically synthesized with 21 articles from reputable international journals published between 2021 and 2026 and verified through Scimago Journal Rank. The findings indicate that, ontologically, machines function only as pedagogical tools because they lack spirit and *nafs*, and therefore cannot form learners who require spiritual exemplarity (*uswah*). The study's main theoretical contribution is the formulation of the Adab-Based Hybrid Authority (ABHA) model as a framework for integrating technology on the basis of moral-spiritual authority. The study concludes that within the digital educational ecosystem, machines should be repositioned as supporting instruments, while humans must remain the *muʿaddib*. This conclusion reinforces a human-centric paradigm in the philosophy of Islamic education and highlights the practical need to redefine the teacher's role as a moral filter.

The study therefore recommends redesigning teacher education curricula on the basis of digital ethics and identifies future research opportunities concerning the long-term psycho-spiritual impact of AI interaction in Islamic educational institutions.

Keywords: *Adab*; Algorithms; Adab-Based Hybrid Authority; Society 5.0; Teacher Authority

INTRODUCTION

The Society 5.0 era triggered a transformation of the global education paradigm through the integration of cyber-physical systems that blurred the boundaries of physical reality and cyberspace. In contemporary discourse, artificial intelligence (AI) is aggressively positioned as a pedagogical agent (*Pedagogical Agents*) with autonomous instructional capacity (Schroeder et al., 2025). The use of social robots and *Large Language Models* (LLM) promises increased effectiveness through simulation of persuasive emotional responses (Nouwen et al., 2026). In Indonesia, Islamic educational institutions are adapting pragmatically through the restructuring of hybrid digital literacy-based curricula and strengthening infrastructure (Badriyah et al., 2025; Mutammam et al., 2025). However, the shift in the role of technology from object to subject triggers serious ethical, legal, and theological challenges, especially regarding the blurring of the line of moral responsibility (Althabhawi et al., 2022; Sharples, 2023).

This research rejects the tendency of posthumanism that equates machines with teachers in the Islamic education ecosystem. Islamic education is a spiritual effort towards *Tazkiyatun nafs*, not just the transfer of technical data. Al-Ghazali (1928) emphasizing that the core of education is inner cleansing through the guidance of teachers with intact moral strength. Ontologically, machines without *spirit* and *nafs* It is impossible to be a friend of virtue (*Virtue Friends*) who guides the disciples to faith and piety (Constantinescu et al., 2022). Technology must remain positioned as *Squirrel* or *Virtuous serving*, while man holds full authority as *Caliph* (Carayannis & Morawska-Jancelewicz, 2022; Navon, 2021). The surrender of pedagogical authority to binary algorithms is an axiological disorientation that threatens the dignity of knowledge because machines present data without depth of wisdom (Huang et al., 2022; Soares et al., 2023).

The majority of previous studies are still stuck on cognitive efficiency and technical design without touching on the essence of morality. Existing ethical research tends to be instrumentalist and ignores the fundamental differences between the mechanism of machines and human conscience (Banks, 2021; Coeckelbergh, 2022). In the context of Islamic education, research is dominated by managerial-pragmatic aspects without touching the philosophical roots of authority (Kusumastuti et al., 2024). There is a gap in the literature on how manipulative-emotional machine interactions can damage the foundation of character (Van Maris et al., 2021). There have been no studies that have dialogued the risks of AI ethical fraud (*Deception Risk*) (Singh et al., 2023) with the principles of the sacredness of knowledge and the criteria of teachers who *Scarlett* In the tradition of Turats (Zarnuji, 1996).

This research offers a philosophical reconstruction that positions technology as a *Pedagogical Props*, not an autonomous subject (Mizukami, 2026). The novelty of this study lies in the dialectic between empirical data *Human-Robot Interaction* with the philosophy of classical Islamic education. The main theoretical foundations of synthesizing works Ash'ari (n.d.) and Zarnuji (1996) to formulate the absolute authority of the teacher, which is strengthened by the theory *Malacca* Ibn Khaldun (2016). This framework dissects the fact that machine interaction is just algorithmic acting without the essence of humanity (Clark & Fischer, 2023). Spiritual guidance theory Al-Haddad (1994) integrated to show that character formation requires *Uswah* living humans, given the limitations of machines in achieving autonomous social interaction (Istenič et al., 2024; Woo et al., 2021).

Based on this background, this study analyzes the dialectic between manners and algorithms in Society 5.0. The aim is to deconstruct the claims of machines as pedagogical agents and to reformulate the position of educators as sole authority holders (*Non-replacement principle*) in the transmission of values (Arora et al., 2025). Through a systematic review, this study seeks to make classical ethics an "ethical fence" in order to keep technology adoption human-centered (*Human-centric*) and serves as a supporting didactic tool (Ekström & Pareto, 2022; Perella-Holfeld et al., 2024).

METHODS

This qualitative research uses a library *research* design with a descriptive-philosophical approach. This method was chosen to explore in depth the concept of classical Islamic educational ethics in response to the phenomenon of Society 5.0. The object of the research material consists of authoritative texts that are critically analyzed to reveal the substantial meaning of the teacher-student relationship in the midst of technological disruption.

The research design applies a comparative-dialectical analysis design by mapping the narrative of technocentrism in international literature, then dialogue it with the norms of Islamic traditional manners. This process aims to deconstruct the position of machines as educational subjects and reconstruct the authority of human teachers through three stages: (1) the orientation of global literature, (2) the exploration of the turats text, and (3) the argumentative synthesis of educational authority.

Data sources are selected using the *purposive sampling*. The primary sample includes five authoritative books: *Ādāb al-'Ālim wa al-Muta'allim* (Ash'ari, n.d.), *Ta'līm al-Muta'allim* (Zarnuji, 1996), *Iḥyā' 'Ulūm ad-Dīn* (Al-Ghazali, 1928), *Muqaddimah* (Ibn Khaldun, 2016), and *Risālat al-Mu'āwanah* (Al-Haddad, 1994). Secondary sources consist of 21 articles of reputable international journals (Q1-Q4) of 2021-2026 that focus on *Human-Robot Interaction*, AI ethics, and education in the era of Society 5.0. The quality of the literature is verified through a database *Scimago Journal Rank* (SJR) to ensure theoretical validity.

Researchers act as a key instrument (*human instrument*) in the selection and interpretation of data. The data collection technique is carried out through digital documentation with reference management to ensure bibliographic integrity. The procedure involves strict filtering *of* journal articles related to the moral position of machines and thematic extraction in the book of turats regarding the sacredness of knowledge transmission.

Data analysis uses content *analysis techniques* with a hermeneutic approach. The deductive-inductive thinking method is applied to transform classical texts into modern reality, especially regarding aspects of the human spirit that are absent from the algorithm. The data was analyzed through four stages: (1) the reduction of crucial data, (2) the categorization of ontological and axiological themes, (3) the triangulation of theories between international arguments and Islamic ethics, and (4) the drawing of conclusions that

affirmed the machine as *a will*. A systematic workflow to ensure the validity of theoretical interpretation is visualized in Figure 1.

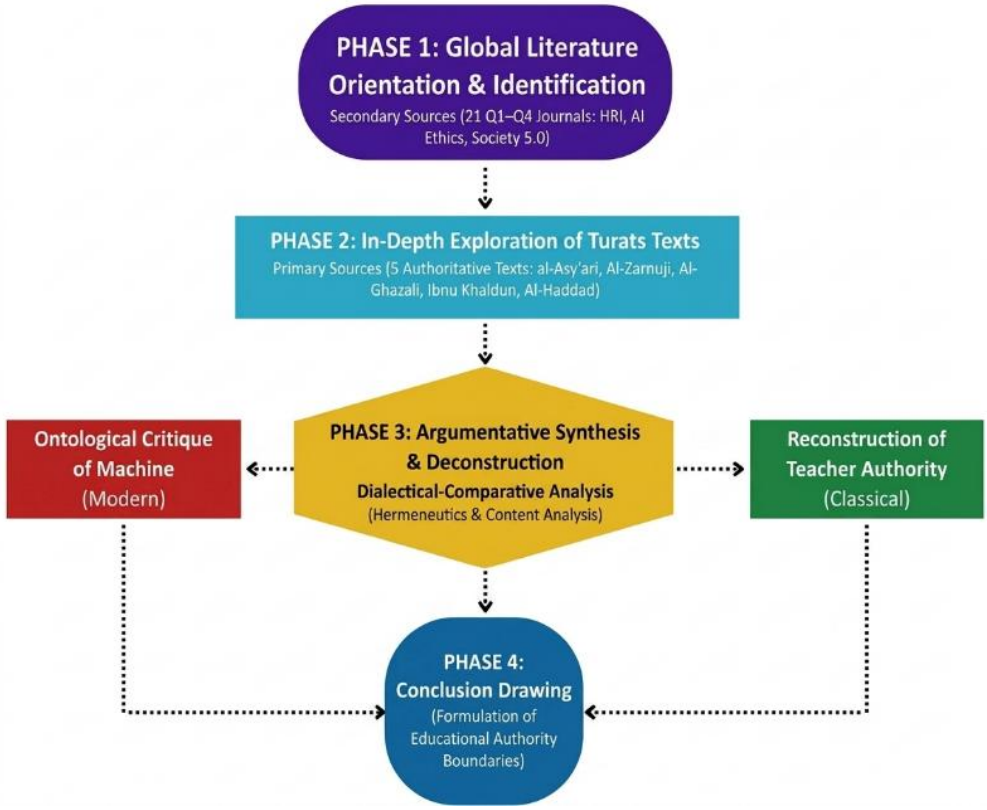

Figure 1. Systematic Workflow

Figure 1 illustrates the integration between the identification of 21 international journals and the exploration of five turats. Through hermeneutics and content analysis, this research clashes the ontological critique of machines with the reconstruction of the authority of teachers, which leads to the repositioning of machines as instruments and humans as central subjects (*caliphs*) in the transmission of Islamic values.

RESULTS

1. The Synthesis of the Book of Turats: The Epistemological Foundations and the Formation of Malacca

This research synthesizes five authoritative turats books to construct an ontological-axiological framework for the relationship of knowledge, manners, and authority. The findings show a conceptual coherence in which the educator is a moral subject with authority that goes beyond cognitive transmission towards mental formation, while

education is a process of internalizing values based on intentional relationships (Al-Ghazali, 1928; Al-Haddad, 1994; Ash'ari, n.d.; Ibn Khaldun, 2016; Zarnuji, 1996). This classification of theoretical contributions is presented in Table 1.

Table 1. Authoritative Turats Synthesis

Author & Year	Focus of Key Findings/Contributions	Classification of Arguments
Ash'ari (n.d.)	The principle of innate integrity as the basis of pedagogical legitimacy (*niyyah*)	Ontological Formulation
Al-Ghazali (1928)	The concept of knowledge as an emanation *of nur* in the spiritual relationship of teachers and students	Spiritual Ontology
Zarnuji (1996)	The structure of adab as a prerequisite for the blessing of knowledge and relational ethics (*ta'dzim*)	Axiological Formation
Ibn Khaldun (2016)	*Malacca* theory as character disposition through gradual habituation	Axiological Formation
Al-Haddad (1994)	Practice *tazkiyatun nafs* through spiritual guidance and *muraqabah*	Spiritual Transformation

The data in Table 1 confirm that pedagogical legitimacy in the turats tradition does not rest on cognitive capacity alone, but on the integration of *niyyah* and adab as the axis of character formation. This pattern serves as a normative foundation for critically analyzing contemporary literature.

2. International Literature Synthesis: AI and Society 5.0

An analysis of 21 Q1-Q4 journal articles (2021–2026) maps the landscape of AI discourse in Society 5.0 which ranges from ontological dimensions to ethical-pedagogical implications (Nouwen et al., 2026; Schroeder et al., 2025). The conceptual mapping foundation of the corpus of literature is summarized in Table 2.

Table 2. International Literature Synthesis

No.	Author & Year	SJR (Q)	Focus of Key Findings/Contributions	Classification of Arguments
1.	Arora et al., (2025)	Q1	The principle *of non-replacement* of the essential role of man.	Ontological Deconstruction
2.	Mizukami (2026)	Q1	The moral status of robots as *pedagogical props*.	Ontological Deconstruction
3.	Clark & Fischer (2023)	Q2	Depiction theory (robot as a depiction of agent).	Ontological Deconstruction

4.	Nouwen et al. (2026)	Q2	Criticism of the equivalence of affective simulation of machines with teachers.	Ontological Deconstruction
5.	Schroeder et al. (2025)	Q1	Limitations of the inner interaction of artificial pedagogical agents.	Ontological Deconstruction
6.	Banks (2021)	Q2	The fundamental discontinuity of the morality of machines and humans.	Ontological Deconstruction
7.	Constantinescu et al. (2022)	Q2	The capacity of the machine as *virtue friends* (nil).	Axiological Dialectics
8.	Woo et al. (2021)	Q1	Long-term deep interaction failure on the machine.	Axiological Dialectics
9.	Coeckelbergh (2022)	Q1	Navigation instrumentalism through critical hermeneutics.	Axiological Dialectics
10.	Navon (2021)	Q2	The concept *of Virtuous Servant* (technology as a servant).	Axiological Dialectics
11.	Van Maris et al. (2021)	Q2	The risk of emotional deception and AI pseudo-attachment.	Risk Matrix
12.	Singh et al. (2023)	Q1	Ethical risks related *to deception* and a crisis of trust.	Risk Matrix
13.	Perella-Holfeld et al. (2024)	Q1	The psychological impact of social robots on the classroom ecosystem.	Risk Matrix
14.	Sharples (2023)	Q1	Limitations on the accountability of generative AI systems.	Risk Matrix
15.	Althabhawi et al. (2022)	Q2	Challenge to legal norms and the absence of AI accountability.	Risk Matrix
16.	Soares et al. (2023)	Q1	The supremacy of human autonomy over artificial agents.	Role Repositioning
17.	Carayannis & Morawska-Jancelewicz (2022)	Q2	Human-centric *paradigm* in Society 5.0 innovation.	Role Repositioning
18.	Huang et al. (2022)	Q1	The focus is on a humanitarian-based education system.	Role Repositioning
19.	Kusumastuti et al. (2024)	Q1	Educators as an information filter in religious literacy.	Role Repositioning
20.	Badriyah et al. (2025)	Q4	Redefinition of educators as digital technology managers.	Reconstruction of Authority
21.	Ekström & Pareto (2022)	Q1	The placement of pure technology as a didactic tool.	Reconstruction of Authority

The thematic representation in Table 2 configures the literature into five main clusters, ranging from the ontological deconstruction of machines (Banks, 2021; Mizukami,

2026) to the reconstruction of authority in hybrid ecosystems (Badriyah et al., 2025; Ekström & Pareto, 2022).

3. Ontological Findings: The Status of Machines in Pedagogical Ecosystems

The synthesis of the literature reveals the conceptual dualism of machine state: as instructional agents with cognitive simulation capabilities (Schroeder et al., 2025) at the same time an entity with inherent limitations on the aspects of substantial consciousness and intentionality (Banks, 2021; Mizukami, 2026). A systematic comparison between the technocentric framework and Islamic ethics is presented in Table 3.

Table 3. Ontological Dialectics

Dimensions	Technocentric Narrative (Literature Q1-Q4)	Perspective of Classical Islamic Ethics (Turats)	Dialectical Results
Action Source	Probabilistic Algorithms & *Big Data* (Schroeder et al., 2025)	*Niyyah* & *Iradah* (Ash'ari, n.d.)	Objects without moral consciousness (*props*).
The Essence of Interaction	Artificial Emotional Simulation (Nouwen et al., 2026)	Radiance *Nur* & *Spirit* (Al-Ghazali, 1928)	Pseudo-depiction.
Authority Status	Autonomous Pedagogical Agent (Banks, 2021)	*Mu'addib* & *Caliph* (Ibn Khaldun, 2016; Zarnuji, 1996)	Functional instruments (wills).

Table 3 contrasts the algorithmic-probabilistic mechanism of machines with the position of humans as morality-based subjects *Niyyah* (Al-Ghazali, 1928; Ash'ari, n.d.). This marks a fundamental distinction at the level of pedagogical authority.

4. Axiological Findings: Algorithmic Limitations in the Malacca Formation

The findings indicate the dominant AI contribution to the cognitive-transactional realm that results in logical compliance, but fails in facilitating the internalization of reflective values (Banks, 2021; Woo et al., 2021). A comparison of the mechanism of character formation is presented in Table 4.

Table 4. Comparison of Character Building Mechanisms

Constituent Elements	Algorithmic Mechanism (AI)	The Theory of Malacca (Ibn Khaldun & Al-Haddad)	Pedagogical Implications
Method	*Reinforcement Learning* (Schroeder et al., 2025)	*Al-Ihtida'* (Example) and *Riyadhah*	AI is limited to training cognitive, not character.

Nature of Interaction	Programmatic & Transactional (Woo et al., 2021)	Relational, Emotional, & Spiritual	Absolute character requires an inner presence.
Output	Logical Compliance (Banks, 2021)	*Internalized Virtue*	AI produces "Robotic Morality", Teachers form "Adab".

The articulation in Table 4 shows that the formation of *malacca* requires habituation and interpersonal exemplification (Al-Haddad, 1994; Ibn Khaldun, 2016) that are structurally not accommodated in algorithmic systems (Constantinescu et al., 2022).

5. Risk Findings: Epistemic, Ethical, and Emotional Dimensions

The synthesis uncovers the multidimensional risk spectrum of AI integration, including epistemic biases, accountability gaps (Althabhawi et al., 2022; Sharples, 2023), as well as the risk of pseudo-emotional attachment that reduces the quality of social relationships (Van Maris et al., 2021). The risk matrix is systematized in Table 5.

Table 5. Risk Matrix

Risk Aspects	Consequences of Machine Subjects (AI)	The Role of the Teacher (Moral Filter)	Philosophical Foundations (Turats)
Information Integrity	Data hallucinations & algorithmic bias (Sharples, 2023)	Verification of value & validation of sanad ilmu	*At-Tatsabbut* (Clarification)
Emotional Impact	*Deceptive attachment* & social isolation (Van Maris et al., 2021)	Authentic empathy & psychic assistance	*Ar-Rahmah* (Love)
Accountability	Void of legal responsibility (Althabhawi et al., 2022)	Representation of moral & professional authority	*Al-Mas'uliyyah* (Amanah)

Table 5 represents three key risk domains—information integrity, emotional impact, and system liability—in artificial intelligence-based ecosystems (Singh et al., 2023).

6. Reconstruction of Roles in Hybrid Education

There is a reconfiguration of roles in which technology functions as an instrument of cognitive efficiency, while humans undergo a strategic repositioning towards curatorial function and the construction of meaning (Carayannis & Morawska-Jancelewicz, 2022; Kusumastuti et al., 2024). The role transformation is presented in Table 6.

Table 6. Role Reconstruction

Role Components	Traditional Era	Era Society 5.0 (Hybrid)	Technology Position (AI)
Knowledge Resources	Teacher as the sole reference	Teachers as curators & validators of meaning.	*Wasilah* Data & Information (Badriyah et al., 2025)
Key Focus	Text preservation & cognition.	Internalization of *Adab*, *Malacca*, & Hikmah.	Cognitive efficiency acceleration (Ekström & Pareto, 2022)
Moral Authority	Absolute and direct authority.	Moral-spiritual authority through *muraqabah*.	Zero authority; Non-Moral Subjects (Soares et al., 2023)

The visualization in Table 6 illustrates the shift towards hybrid relationships; Technology is positioned as a functional support, while humans remain the center of authenticity and meaningfulness in the educational process (Badriyah et al., 2025; Ekström & Pareto, 2022).

DISCUSSION

1. Ontological Criticism: Deconstructing the Position of Machines as Educational Subjects

This analysis deconstructs the claim of posthumanism that positions machines as autonomous pedagogical agents. A synthesis of 21 international articles shows a dominant narrative that equates machines with human educators through affective simulations (Nouwen et al., 2026; Schroeder et al., 2025). However, a hermeneutic interpretation of the turats text reveals an ontological gap that algorithms cannot bridge.

Engine interaction is a depiction (*Depiction*) without spiritual essence. The effectiveness of artificial pedagogical agents is technical-instructional (Nouwen et al., 2026), but ontologically the machine does not have *nafs* (moral ego) as a prerequisite *Tazkiyatun nafs*. Al-Ghazali (1928) emphasizing that science is not a commodity of mechanical information, but a light emitted from the mind of a teacher who has a complete moral consciousness. Without *spirit*, this spiritual transmission is impossible, leaving a mechanistic interaction.

Although intelligent systems are capable of simulating affective responses, the theory Clark and Fischer (2023) explains this phenomenon simply *Depiction*. Social robots display artificial empathy without genuine emotional reality, which reinforces the position

Mizukami (2026) About the machine as *Pedagogical Props*. In perspective Ash'ari (n.d.), inner and outward integrity is the basis of teacher authority. The disconnect between the emotional performance of the machine and the absence of feelings in it is an axiological disorientation that threatens intellectual honesty.

Delegating the role of teachers to AI carries the risk of ethical fraud (*Deception Risk*) through manipulative emotional attachment (Singh et al., 2023; Van Maris et al., 2021). The turats tradition, in particular Zarnuji (1996), emphasizing that the blessing of knowledge depends on the sincerity of the teacher-student relationship. Relationships based on algorithmic manipulation collapse the sacredness of knowledge and reduce it to data without the transformative power of character. The deconstruction of the position of the machine is an urgency to protect human dignity as the sole holder of pedagogical authority through the principle of *Non-replacement* (Arora et al., 2025).

2. The Dialectic of Manners and Algorithms: The Paradox of Artificial Virtue and the Theory of Malacca

Post-ontological deconstruction, the analysis continues on the axiological dimension of character formation. In Islamic education, the indicator of success is not just mastery of information, but achievement *Malacca*. Ibn Khaldun (2016) Define *Malacca* as a quality of the soul obtained through habituation until it becomes a sedentary nature. The findings suggest that algorithms, while capable of providing repetitive moral instructions, fail to create a growth ecosystem *Malacca* due to the absence of true moral autonomy.

Constantinescu et al. (2022) argues that machines do not have the capacity to be a benevolent friend (*Virtue Friends*) because of the absence of an original moral commitment; It only runs data pattern simulations. Without such commitment, the machine fails to be a source of exemplary (*Uswah*). In perspective Al-Haddad (1994), character formation requires supervision (*Muraqabah*) of a figure with spiritual integrity. The human teacher serves as a moral mirror, a role that is impossible to perform by a vacuum-binary system.

Manners can only be transmitted through human subjects with mental integrity (*Mu'addib*). The limitations of machines in maintaining meaningful long-term autonomous interactions (Woo et al., 2021) exacerbating the crisis of digital manners formation. Zarnuji (1996) emphasizing the urgency of the duration of time and perseverance in interacting with teachers to absorb adab. If the algorithm is positioned as a subject, students lose the spiritual contact that is a prerequisite for the growth of wisdom.

The study also highlights that reliance on algorithmic authority triggers disorientation of values. Technological instrumentalism often obscures human responsibility (Coeckelbergh, 2022). In the Islamic tradition, education is a mandate that demands accountability (*Mas'uliyyah*). Since machines cannot bear moral responsibility, their status as an educator authority is fundamentally lost. Adab can only be transmitted through subjects that integrate knowledge, charity, and *Item* (mental state), which is a human privilege as a *Mu'addib*.

3. Emotional Erosion and Repositioning of Teachers as Moral Filters in Society 5.0

The massive integration of technology in Society 5.0 triggers the risk of emotional erosion that is often overlooked by technocratic efficiency narratives. The technological shift from a tool to a subject threatens the emotional autonomy of students through attachment to AI that is deceptive (*Deceptive attachment*) (Perella-Holfeld et al., 2024; Van Maris et al., 2021). Al-Ghazali (1928) Viewing the teacher-pupil relationship as a bond of affection (*Rahmah*) sincerely. The substitution of this bond with algorithmic simulation results in dehumanization, in which the pupil is reduced to a data processing object without a spiritual dimension.

In the digital information flood ecosystem, the role of teachers is transformed into *Moral Filter*. In the digital era, technical competence must be accompanied by a moral compass to filter content (Kusumastuti et al., 2024), given that machines often produce information that is not ethically accountable (Sharples, 2023). This is in line with the principle of teacher selection that *Scarlett* in *Ta'lim al-Muta'allim*. Human teachers have moral intuition to distinguish useful knowledge (*Knowledge is Unbelievable*) of destructive information—a capacity that is absent in *Large Language Models* (LLM).

The more sophisticated the technology, the more urgent the physical and spiritual presence of teachers as holders of authority of meaning. Althabhawi et al. (2022) confirms the legal and ethical complexities if AI is positioned as a moral agent. In Islam, the authority of education is a prophetic inheritance (*A Legacy of Anarchy*), so that its submission to machines is a disorientation that undermines the dignity of knowledge (Soares et al., 2023). Therefore, the position of the teacher must be reconstructed as the central subject who performs *Muraqabah* to technology, ensuring that innovation remains subject to human exaltation. The teacher no longer plays the role of a fact-teller—a function that has been taken over by the machine—but rather as a giver of context and

spirit to information. Vision *Human-centric* Society 5.0 can only be achieved if education places humans as "priests" of technology, not followers (*Makmum*) for the algorithm.

4. Reconstruction of Authority: Fiqhiah Rules as a Bridge of Tradition and Innovation

This final stage of dialectical analysis reformulates the position of teachers through methodological bridges that align tradition and innovation. This strategy adopts the principles of fiqhiah: *Al-muhafadzatu 'ala al-qadimi al-shalih wa al-akhdzu bi al-jadidi al-ashlah* (Mutammam et al., 2025). Its implementation maintains the sacredness of teacher-student relations according to tradition Ash'ari (n.d.) and Zarnuji (1996), while integrating the pedagogical efficiency of AI as a supporting instrument.

The application of this rule requires a redefinition of the role of educators from a source of information to a moral architect of learning. Delegation of mechanical-administrative tasks to machines (Badriyah et al., 2025) allowing teachers to focus on the philosophical direction of education. As technology supervisors, teachers ensure that educational accountability remains in the hands of human subjects, answering concerns Sharples (2023) regarding the limitations of AI liability.

The machine functions to accelerate data literacy, while teachers focus on transmission *spirit* and *Nur* science. The authority of the teacher is reconstructed on the basis of spiritual depth and moral exemplary (*Uswah*), not an information monopoly. This is in line with the vision *Human-centric* carried by Ekström and Pareto (2022), Carayannis and Morawska-Jancelewicz (2022), and Huang et al. (2022).

The dialectic between adab and algorithms boils down to the recognition of the position of humans as *Caliph*. Based on guidance Al-Haddad (1994), technology is positioned as *Mu'awanah* (friends in obedience) that facilitate the attainment of knowledge, not a substitute for the essence of humanity. The rejection of the status of machines as teachers is an effort to save education from the emptiness of meaning. As a solution to the conceptual weakness of artificial pedagogical agents, this study offers "Adab-Based Hybrid Authority (ABHA)" as an integrative framework that bridges the dialectic of adab and algorithms in a proportional manner.

5. Adab-Based Hybrid Authority (ABHA) Formulation

The ontological disorientation in Society 5.0 arises from attempts to position machines as autonomous agents that ignore spiritual essence. Contemporary education tends to be trapped in empty instructional efficiency, so it fails to answer the depletion of character due to the dependence on intelligent systems. As an integrative solution, this study formulated an *Adab-Based Hybrid Authority* (ABHA) model. Conceptually, ABHA integrates AI without shifting the centrality of human educators; AI is positioned as *a wasilah* (instrument), while humans hold authority as moral subjects. This model is *asymmetrical hybridity*, where technology is subject to human ethical control to maintain the dignity of students.

The theoretical legitimacy of ABHA rests on the concept *Manners* and *Malacca*. Education is a normative practice to perfect the soul (Al-Ghazali, 1928) through the formation of *Malacca* or the quality of a sedentary character (Ibn Khaldun, 2016). Although AI is capable of simulating affective responses (Schroeder et al., 2025), lack of moral awareness and intentionality (Soares et al., 2023) makes it impossible to be *Mu'addib* authentic. The structure of the ABHA works systematically: AI provides personal information (Schroeder et al., 2025), which is then filtered and interpreted by the teacher through the perspective of values. This process facilitates internalization *Manners* through the *Uswah* and *Mu'awanah* (Al-Haddad, 1994), with *Output* in the form of *Malacca* that aligns cognitive prowess and character maturity.

Philosophically, ABHA affirms that AI cannot replace the spiritual dimension due to the absence of *Niyyah* and theological consciousness (Ash'ari, n.d.; Zarnuji, 1996). As a critique of posthumanism, ABHA defines machines as *Virtuous serving* at the level of function, while the teacher is the moral architect at the level of essence (Navon, 2021). This model ensures that the efficiency of Society 5.0 reinforces human dignity as a *Khalifatullah* (Badriyah et al., 2025; Mutammam et al., 2025). The hierarchical structure of this authority is visualized in Figure 2.

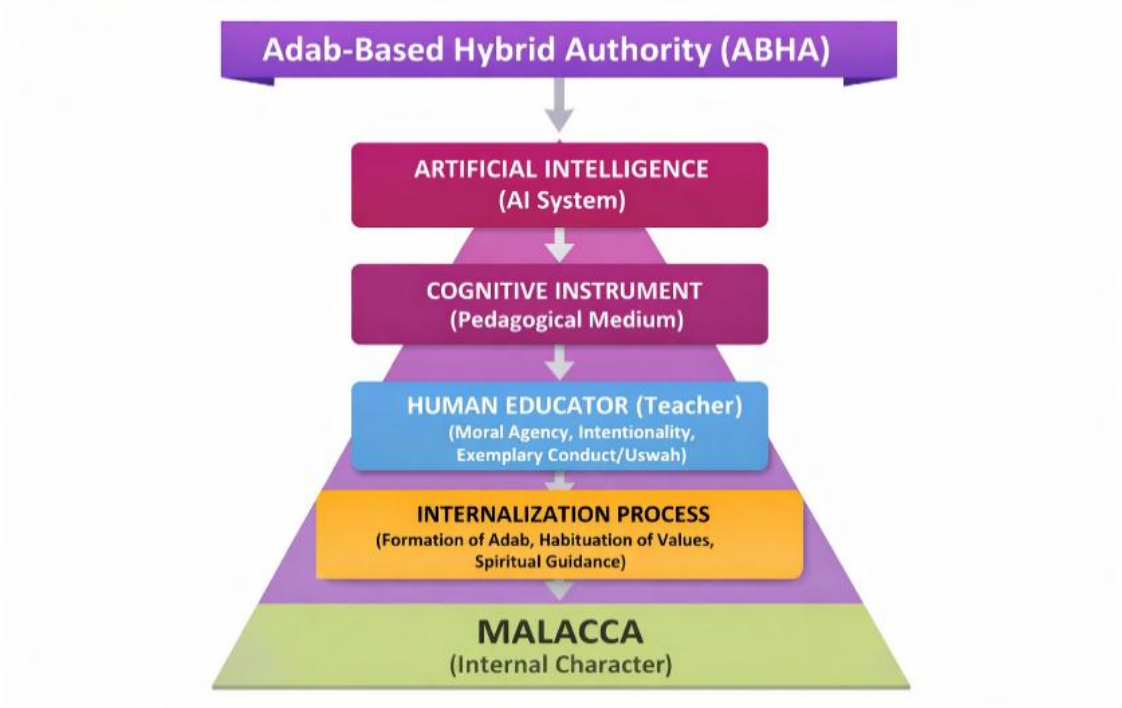

Figure 2. Adab-Based Hybrid Authority (ABHA) Conceptual Model

The visualization in Figure 2 depicts AI as a provider of cognitive instruments (*wasilah*) that falls under the filter *of Human Educator authority*. Teachers act as a crucial bridge between technology and the internalization of student values, ensuring technology remains a supporting element under the control of moral agency. For conceptual operationalization, the ABHA model is classified into five main dimensions:

a. AI as a *Wasilah*: Focus on technical-instructional functions (data literacy and administrative efficiency) without autonomous value authority (Mizukami, 2026; Singh et al., 2023).

b. Teacher Authority: Emphasizing the role *Mu'addib* through *Uswah*, motivation based on intentionality, and function *Moral Filter* (Kusumastuti et al., 2024; Sharples, 2023).

c. Internalization of Manners: Focuses on teacher-accompanied habituation, empathic dialogue, and spiritual guidance (Van Maris et al., 2021; Woo et al., 2021).

d. Cognitive-Spiritual Integration: The balance between rapid digital literacy (AI) and the sharpness of conscience (Teacher), reflects the principles *of al-ashlah*.

e. *Malacca* (Output): The formation of a stable character in which noble behavior arises spontaneously (Ibn Khaldun, 2016) and the pupils are able to act wisely (*Wisdom*) in the midst of information complexity.

ABHA is a "middle way" solution that saves the role of teachers from technological substitution while maintaining the sacredness of knowledge transmission in the future Islamic education curriculum.

6. Implications

This research provides strategic implications on various dimensions of digital education. Theoretically, the *Adab-Based Hybrid Authority* (ABHA) marks a paradigm shift from technocentrism to *Anthropo-spiritual centrism*. By synthesizing theories *Malacca* Ibn Khaldun (2016) and principles *Depiction* Clark and Fischer (2023), this study builds the foundations of contemporary Islamic educational philosophy that distinguishes machine functional intelligence from human spiritual intelligence, while deconstructing the narrative of posthumanism.

In the practical realm, the ABHA model guides educators to position AI as *a wasilah* (*virtuous servant*) and strengthen the dimension *of uswah* and *tazkiyatun nafs* as the essential territory of humans. For policymakers, these findings emphasize the urgency of redesigning teacher training curricula that integrate philosophical-ethical competencies to mitigate the risk of ethical fraud (*deception risk*). Methodologically, the comparative-dialectical approach has proven effective in bridging the treasures of turats with modern literature, opening up opportunities for the exploration of cutting-edge technologies such as *the metaverse* through a classical hermeneutic perspective.

7. Limitations

The researchers acknowledged a number of academic limitations in the study. First, the exponential acceleration of generative AI and social robotics surpasses the literature data until 2026, so future breakthroughs in cognitive simulation may require a revisit of the ABHA's ontological arguments. Second, the design of the literature study produces conceptual-philosophical findings without empirical data on students' psychological responses in long-term interactions. Longitudinal field research is needed to test the effectiveness of the ABHA model in a fully digitized environment.

Third, the representation of turats texts is limited to five authoritative figures—Ash'ari (n.d.), Zarnuji (1996), Al-Ghazali (1928), Ibn Khaldun (2016), and Al-Haddad (1994). The broader intellectual treasures of Islam, such as the Isyraqi tradition or the Peripatetic, have the potential to offer an alternative perspective. Fourth, the research focus on the transmission of manners in formal education limits the generalization of findings in the field of vocational or medical simulation that prioritizes the technical objectivity of machines rather than the spiritual dimension of educators.

CONCLUSION

This research successfully answers the ontological challenge of Society 5.0 by deconstructing the claim of machines as autonomous pedagogical agents. Through the dialectic between modern robotics and turats texts, this study confirms that the equalization of machine positions with educators constitutes axiological disorientation. Ontologically, artificial intelligence—although it has the ability to simulate affectively—is just *pedagogical props* without *nafs* and *spirits* that are the absolute prerequisites for the transmission of knowledge. Islamic education is emphasized as a process *of tazkiyatun nafs* which requires the authentic inner presence of the teacher.

The study concludes that algorithms fundamentally fail to form *malacca*. Internalized character can only grow through habituation and example (*uswah*) of the subject with original moral commitment. Since machines operate on binary probabilities with the risk of emotional manipulation, they cannot be a virtue friend to the disciple. Thus, technology is positioned as *a wasilah* (instrument), while human beings hold sole authority as *mu'addib* who is fully responsible for the moral and spiritual dimensions of the learner.

The main theoretical contribution of this research is the formulation of the Adab-Based Hybrid Authority (ABHA) model as a new paradigm of contemporary Islamic education philosophy in navigating digital disruption. Methodologically, this study proves that turats texts have the vitality of an "ethical fence" through a hermeneutical-dialectical approach. Practically, this research reconstructs the role of teachers as "Moral Architects" who maintain human dignity as the center of educational activities.

Based on these findings, future study directions are recommended in three areas: (1) longitudinal field research to measure the impact of generative AI on *academic behavior* and integrity; (2) the development of a hybrid instructional design that integrates algorithmic

efficiency with the sacredness of the teacher-student relationship within the framework of ABHA; and (3) an interdisciplinary study of the moral accountability of artificial agents in the perspective of Islamic ethics-law.

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