



From Knowledge Transfer to Wisdom Cultivation: Reorienting Islamic Education in the Age of Artificial Intelligence (AI) and Post-Truth

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Abstract

The rapid advancement of artificial intelligence (AI) and the emergence of post-truth culture have generated profound epistemic and ethical challenges for contemporary education, including Islamic education. These developments have contributed to the relativization of truth, the erosion of scholarly authority, and the increasing susceptibility of knowledge to algorithmic manipulation. In this context, Islamic education is confronted not only with the demand to adapt to technological change, but also with the need to reaffirm its foundational epistemological and ethical principles rooted in *ilm* (knowledge), *haqq* (truth), and *adab* (ethical conduct). This study employs a conceptual–normative approach based on library research to examine the relationship between AI, post-truth culture, and digital ethics within the framework of Islamic education. Drawing on classical Islamic scholarship and contemporary literature on AI ethics and post-truth, the article analyzes key Islamic concepts, such as *tabayyūn* (critical verification), scholarly *amānah* (trustworthiness), *hikmah* (wisdom), and epistemic *adab*, and rearticulates their relevance in digital learning environments. The findings argue that Islamic education requires a paradigmatic reorientation from a transfer-of-knowledge model toward the cultivation of wisdom, positioning digital ethics and critical literacy as central components of the educational process. The study contributes to ongoing debates by proposing a framework for reorienting Islamic education that integrates technological engagement with ethical and epistemological integrity, thereby offering a normative model for addressing post-truth challenges in the age of artificial intelligence.

Keywords: Artificial Intelligence (AI); Post-Truth; Digital Ethics; Islamic Education (PAI); Educational Philosophy

Introduction

The rapid advancement of Artificial Intelligence (AI) has fundamentally transformed the landscape of knowledge production, dissemination, and consumption. In educational

contexts, AI-driven technologies offer unprecedented efficiency in accessing information, automating learning processes, and personalizing instruction (Kassab et al., 2019; Yan et al., 2025). However, these developments coincide with the emergence of the post-truth condition, a socio-epistemic context in which objective facts are increasingly subordinated to emotional appeal, identity narratives, and algorithmic visibility (McIntyre, 2018). As a result, the authority of knowledge is no longer grounded primarily in rational justification or scholarly credibility, but in technological mediation and persuasive circulation.

Within this context, education faces a profound epistemic and ethical crisis. AI systems, while often perceived as neutral and objective, operate through probabilistic models, data-driven correlations, and algorithmic preferences that may obscure bias, intention, and moral accountability (Hofmann, 2025). The growing reliance on AI-generated content, automated reasoning, and synthetic media has further intensified the vulnerability of educational systems to disinformation, epistemic superficiality, and the erosion of critical judgment. Consequently, teachers, scholars, and traditional knowledge authorities increasingly compete with algorithmic systems that are perceived as faster, smarter, and more reliable (Shaheen, 2024).

For Islamic education, these challenges are particularly significant. Classical Islamic epistemology conceives knowledge (*ilm*) not merely as information, but as a moral and spiritual pursuit oriented toward truth (*haqq*), wisdom (*hikmah*), and ethical self-discipline (*adab*) (Al-‘Attās, 1999). The disruption caused by AI and post-truth culture threatens this foundational worldview by reducing knowledge to instrumental utility and technical output, detached from moral intention and spiritual orientation. In such a condition, education risks losing its ethical compass, as learning becomes optimized for speed, efficiency, and data accumulation rather than moral formation and intellectual integrity (Hannon, 2023; Kassab et al., 2019).

This article argues that the primary challenge for Islamic education in the age of AI and post-truth is not technological adaptation per se, but epistemic reorientation. Rather than embracing a paradigm of transfer of knowledge, Islamic education must move toward the cultivation of wisdom, integrating digital literacy with ethical discernment and epistemic responsibility. By revisiting key Islamic concepts such as *tabayyun* (verification), *amanah* (moral trust), and epistemic *adab*, this study seeks to formulate a normative-conceptual framework for reorienting Islamic education in response to contemporary technological challenges.

Employing a conceptual-normative approach, this article positions Islamic epistemology as a critical resource for addressing the ethical deficits of AI-driven knowledge systems. In doing so, it aims to contribute to current debates on AI ethics, post-truth education, and the future of religious pedagogy by offering an integrative model grounded in Islamic intellectual tradition.

Literature Review

Scholarly discussions on post-truth emphasize the shifting foundations of truth and authority in contemporary societies. McIntyre conceptualizes post-truth as a condition in which

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objective facts lose their persuasive power relative to emotions and personal beliefs (McIntyre, 2018). In educational settings, this condition undermines rational deliberation and critical reasoning, replacing epistemic rigor with narrative dominance and algorithmic amplification. Studies indicate that digital platforms and AI-based systems exacerbate this trend by prioritizing engagement and visibility over epistemic reliability (Iseko, 2025).

Within AI ethics, Floridi and colleagues argue that AI systems reshape the epistemic environment by acting as informational agents that influence how knowledge is generated and interpreted (Floridi, 2013). Bostrom further warns that overreliance on intelligent systems risks displacing human epistemic agency, especially when algorithmic outputs are treated as authoritative (Bostrom & Yudkowsky, 2014). While these studies acknowledge ethical risks such as bias, opacity, and accountability, they largely approach ethics from a regulatory or procedural perspective, with limited engagement in moral character formation (Hofmann, 2025; Kasirzadeh, 2025).

From a cognitive-cultural standpoint, Carr's notion of the shallows highlights the impact of digital technologies on human cognition. The prevalence of instant information access fosters fragmented attention and superficial understanding, diminishing reflective and contemplative modes of knowing (Carr, 2010). In education, this tendency reinforces instrumental learning and weakens the formative dimension of knowledge. These insights suggest that AI and digital culture do not merely alter tools of learning, but reshape epistemic habits and intellectual virtues (Kassab et al., 2019; Shaheen, 2024).

In contrast, Islamic intellectual tradition offers a holistic conception of knowledge that integrates epistemology, ethics, and spirituality. Classical scholars such as al-Ghazali emphasized that knowledge devoid of moral orientation leads to intellectual arrogance and social harm. Knowledge, therefore, must be guided by sincerity of intention and ethical discipline. (Moh In'ami et al., 2025; Salaeh et al., 2023). Al-Attas conceptualizes the crisis of modern education as a crisis of *adab*, arguing that the loss of proper order in knowledge results in confusion, injustice, and moral disintegration (Al-Attas, 2023).

Qur'anic epistemic principles such as *tabayyun* (verification of information) and *ta'auqul* (reasoned reflection) establish a normative framework for engaging with information critically and responsibly. These principles are particularly relevant in digital environments characterized by misinformation and algorithmic manipulation. However, existing studies on Islamic education in the digital age often focus on technological integration, pedagogical innovation, or digital literacy, while neglecting deeper epistemic and ethical dimensions (Pranoto & Haryanto, 2024).

Contemporary Muslim thinkers have called for a reorientation of Islamic education toward character and wisdom formation. Azyumardi Azra and Abdurrahman Mas'ud emphasize the need to balance intellectual competence with moral responsibility (Azra, 2019; Mas'ud, 2020), while Haidar Bagir highlights *hikmah* as the ultimate aim of education (Bagir, 2019). Islamic education, in this view, should not be reduced to a mere transfer of knowledge, but should function as a process of character formation (*akhlaq*). Nevertheless, systematic

efforts to integrate these insights with current debates on AI ethics and post-truth remain limited.

This article addresses this gap by synthesizing Islamic epistemological values with contemporary ethical challenges posed by AI and post-truth culture. By framing AI not as a replacement for human judgment but as a tool subject to moral governance, this study advances a normative model of Islamic education that is ethically grounded, epistemically critical, and technologically aware.

Research Method

This study adopts a conceptual–normative approach based on library research, focusing on the analysis of ideas and values within the perspectives of Islamic educational philosophy and contemporary technology ethics, a method commonly employed in philosophical and epistemological studies of Islamic education (Sahin, 2018). As a non-empirical study, it does not employ field-based data collection; instead, it emphasizes conceptual, comparative, and reflective engagement with scholarly literature which is particularly suitable for examining ethical and epistemological challenges posed by digital culture and artificial intelligence (Mohd Jailani & Ahmat Miskam, 2020).

The primary sources of data are drawn from two categories. The first comprises Islamic texts, including works by al-Ghazālī, al-Jurjānī, Ibn Miskawayh, and Syed Muhammad Naquib al-Attas, whose ideas emphasize the integration of knowledge, ethics, and spiritual purpose in education (Fadhil & Sebgag, 2021; Mahmudin et al., 2021). These works provide a normative foundation for understanding key Islamic concepts such as *‘ilm* (knowledge), *adab* (ethical conduct), and *amanah* (scholarly trustworthiness) as central principles in educational practice (Moh In’ami et al., 2025).

The second category comprises contemporary literature on artificial intelligence, post-truth culture, and digital ethics, including philosophical discussions on the ethical risks of AI and the erosion of truth in the digital public sphere (Floridi, 2013; McIntyre, 2018). These perspectives are complemented by studies on Islamic education and digital transformation, which stress the importance of epistemic responsibility, critical verification (*tabayyun*), and moral orientation in responding to algorithmic manipulation and misinformation (Munsoor, 2016).

Data analysis is conducted through **philosophical–interpretative and comparative methods**. The philosophical–interpretative approach is used to examine the ethical and epistemological meanings of Islamic concepts, such as *ṣidq* (truthfulness), *tabayyun* (critical verification), and scholarly *amanah*, and to reinterpret them within the context of AI-mediated knowledge production (Lumbard, 2024). Meanwhile, the comparative approach is used to relate Islamic epistemological values to contemporary principles of AI ethics, with the aim of constructing a coherent conceptual synthesis capable of addressing post-truth challenges in a constructive manner (Mainuddin et al., 2025).

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Through this methodological framework, the study seeks to formulate a conceptual model for the reorientation of Islamic education in the era of artificial intelligence, one that is not only responsive to technological developments but also firmly grounded in Islamic ethical and epistemological foundations (Sunardi et al., 2025). Accordingly, this methodology functions as a reflective and critical instrument for integrating the Islamic intellectual tradition with the dynamics of modern knowledge in a manner that is both rigorous and ethically informed.

Result and Discussion

1. AI and Post-Truth: Emerging Challenges in Education

The development of artificial intelligence (AI) represents one of the most transformative phenomena in the history of human knowledge. AI has not only reshaped how information is accessed but has also fundamentally altered the ways in which knowledge is produced, interpreted, and validated (Floridi, 2023). Beneath these advances, however, lies an epistemological paradox: technologies designed to enhance epistemic efficiency simultaneously generate an “information surplus devoid of meaning,” a condition in which the abundance of data does not necessarily correspond to deeper understanding (Carr, 2010; Floridi, 2013). Within the post-truth condition, truth is no longer primarily established through evidence-based reasoning and rational argumentation, but rather through emotional persuasion and the velocity of information circulation (McIntyre, 2018).

In this context, Islamic education faces a profound epistemic challenge; how to preserve the authority of truth within knowledge systems increasingly governed by algorithmic logic, which tend to privilege efficiency and automation over epistemic responsibility (Lumbard, 2024; Sahin, 2018).

The convergence of post-truth culture and AI gives rise to what may be described as *automated disinformation*. Technologies such as deepfakes, AI-driven text generators, and synthetic media are capable of producing false narratives and fabricated data that closely mimic empirical reality. This form of disinformation is not merely informational but epistemic in nature, as it reshapes how reality itself is perceived and interpreted. Recent studies in Islamic and digital ethics emphasize that algorithmic mediation increasingly blurs the boundary between truth and falsehood, thereby undermining epistemic trust (Ilyas et al., 2025; Munsoor, 2016).

In educational settings, this dynamic contributes to the emergence of pseudo-authority, whereby algorithmic systems or AI models are perceived as more efficient, credible, and even intellectually superior sources of truth than human agents. Consequently, the scholarly authority of teachers, lecturers, and religious scholars is increasingly challenged and, in some cases, displaced by machine-based epistemic authority (Mainuddin et al., 2025). This shift risks weakening the dialogical and ethical dimensions of knowledge transmission that are central to Islamic educational traditions (Moh In’ami et al., 2025).

This crisis is further intensified by what Nicholas Carr (2010) describes as the shallows, a cognitive tendency within digital culture toward rapid but superficial forms of knowing. AI technologies reinforce the emergence of an “instant generation”: individuals who acquire information quickly but engage with it in limited depth and meaning (Carr, 2010). Knowledge, which should ideally emerge through processes of reflection, deliberation, and contemplation, is increasingly reduced to a consumable and disposable commodity. From the standpoint of Islamic education, this shift is particularly problematic, as *‘ilm* is no longer understood as a pathway toward *ma‘rifah* (deep recognition of ultimate reality), but rather as fragmented information that is easily accessed and quickly forgotten (Fadhil & Sebgag, 2021; Sunardi et al., 2025).

Moreover, the post-truth condition contributes to a moral disorientation in educational processes. When algorithms function as the primary mediators between learners and knowledge, educational practices tend to prioritize data optimization and efficiency over the cultivation of *adab*. Studies in Islamic educational philosophy emphasize that this imbalance risks severing knowledge from its ethical and spiritual foundations (Mahmudin et al., 2021; Sassi, 2021). As a result, the core challenge for Islamic education extends beyond mere adaptation to AI technologies; it involves the ethical reorientation of AI itself so that technological integration is aligned with Islamic epistemological values. Within this framework, truth is not defined solely by logical coherence or functional accuracy, but also by the purity of intention and moral integrity underpinning the pursuit of knowledge.

2. Digital Ethics and the Relevance of Islamic Values

In responding to the post-truth condition and the growing dominance of artificial intelligence (AI), Islamic education offers a rich normative framework that is highly relevant to the formulation of digital ethics. Islamic teachings position truth (*ḥaqq*) and truthfulness (*ṣidq*) as foundational principles of intellectual life, emphasizing that knowledge is not merely instrumental but inherently moral and purposive (Al-Attas, 2023). The concept of *tabayyun* (critical verification), articulated in Qur’ān 49:6, provides an epistemic foundation that obliges believers to verify information before accepting or disseminating it, a principle that becomes increasingly urgent within digital environments shaped by algorithmic mediation and disinformation (Ritonga et al., 2025).

Within digital environments, *tabayyun* may be reinterpreted as an ethics of information verification grounded in *adab*, reflecting a critical awareness that algorithmic systems should not be treated as exclusive or unquestionable sources of truth. This perspective is particularly relevant in the context of AI-generated content, where speed, automation, and scale often outpace ethical scrutiny and epistemic responsibility (Al Rozi, 2025).

A second key principle is scholarly *amanah* (trustworthiness), which denotes moral responsibility in the production, dissemination, and application of knowledge. As a product of human intellectual activity, AI must be situated within the ethical framework of *amanah*, not merely as a tool for efficiency but as a means for supporting the responsible development of human knowledge. In Islamic epistemology, knowledge is never morally neutral; its use is inherently bound to intention and purpose (*maqāṣid*). Consequently, the deployment of AI for

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ethically problematic purposes, such as opinion manipulation, the dissemination of misinformation, or the exploitation of personal data, stands in direct contradiction to the principle of scholarly *amānah* that lies at the core of Islamic education (Larhizer et al., 2025).

Another value of particular relevance is *epistemic adab*, understood as the ethical ordering of relationships between human beings, knowledge, and epistemic tools. According to al-Attas, *adab* represents an inner discipline that enables individuals to place things in their proper order and context, thereby safeguarding the integrity of knowledge and authority (Al-Attas, 2023). Applied to technological development, *epistemic adab* entails the capacity to position AI as a supportive instrument in the learning process rather than as a substitute for human wisdom. In the absence of *adab*, artificial intelligence risks producing what may be described as “intelligence without wisdom” (Mahbubi, 2025).

Furthermore, the contemporary AI landscape necessitates a rearticulation of the values of *ḥikmah* (wisdom) and *tawāzun* (balance). *Ḥikmah* emphasizes that knowledge must be accompanied by ethical consciousness, while *tawāzun* calls for equilibrium between rationality and spirituality. As AI increasingly replicates human cognitive functions, Islamic education is challenged to strengthen the affective and spiritual dimensions of learning, domains that remain beyond the reach of artificial systems. In this sense, AI should not be perceived as a threat to faith, but rather as a reflective medium through which humanity is prompted to reaffirm the meaning of its intellectual and moral existence (Memon et al., 2024).

3. Reorienting Islamic Education in the Era of AI and Post-Truth

The era of artificial intelligence (AI) and post-truth marks a new phase in the history of human knowledge, introducing complex epistemic and moral paradoxes for contemporary education. On the one hand, AI promises efficiency, acceleration, and the democratization of access to knowledge; on the other hand, it simultaneously generates automated disinformation, illusory forms of authority, and a progressive dilution of meaning (Floridi, 2023; McIntyre, 2018).

Post-truth culture further exacerbates this condition by fostering a social environment in which truth is no longer determined by evidence and rational argumentation, but by the persuasive power of narratives, emotions, and algorithmic amplification, leading to epistemic instability in educational systems (McIntyre, 2018). AI technologies further intensify this condition by producing automated disinformation and simulated authority, challenging traditional epistemic hierarchies (Floridi et al., 2018).

In response to these challenges, Islamic education draws upon a deeply rooted epistemological framework grounded in *‘ilm*, *ḥikmah*, and *adab*, which integrates moral purpose with the pursuit of knowledge (Al-Attas, 2023). Rather than treating knowledge as value-neutral information, Islamic epistemology affirms that knowledge is inseparable from ethical intention and responsibility (Mahmudin et al., 2021).

The Qur’ānic principle of *tabayyun* (Q. 49:6) offers a normative epistemic response to post-truth culture by emphasizing critical verification and moral accountability in the circulation of information (Kambali et al., 2023). When adapted to digital contexts, *tabayyun*

functions as an ethical framework for resisting algorithmic bias and misinformation (Nugroho et al., 2023).

Reorienting Islamic education in this era cannot be limited to a merely adaptive response to technological change; rather, it requires a transformative shift at the epistemological and ethical levels (Al-Attas, 2023). Islamic education must reconsider its foundational paradigm, moving from a narrow focus on the transfer of knowledge toward the cultivation of wisdom, and from the dissemination of information toward the formation of meaningful understanding (Biesta, 2010). As AI becomes increasingly capable of generating knowledge automatically and simulating human cognitive processes, the distinctive contribution of Islamic education no longer lies in its informational capacity, but in its ability to instill meaning, values, and wisdom in the engagement with knowledge (Floridi, 2023). Within the Islamic intellectual tradition, *hikmah* refers to the capacity to place things in their proper order and context (Nasr, 1989). Accordingly, Islamic education in the age of AI should function as a space for the formation of wisdom rather than merely as a site for the accumulation of data and information.

An orientation toward the cultivation of wisdom also underscores the centrality of the spiritual dimension in the learning process. As AI replicates aspects of human reasoning and post-truth obscures the foundations of truth (McIntyre, 2018), Islamic education is called to strengthen *qalbiyyah* consciousness, the heart as the locus of moral and epistemic awareness. In al-Ghazālī's thought, the heart serves as a mirror of truth: when it is purified, knowledge becomes illumination; when it is obscured, knowledge degenerates into a source of confusion (Al-Ghazali, 2021). Consequently, Islamic education should resist the algorithmic logic of speed and efficiency, and instead re-establish contemplative spaces in which knowledge is internalized through sincerity, patience, and spiritual reflection.

This reorientation also requires Islamic education to function as a space for meaning clarification amid informational disorder. In post-truth environments, the boundary between fact and opinion becomes increasingly indistinct, while traditional epistemic authorities gradually lose their centrality (McIntyre, 2018). Islamic educational institutions, such as pesantren, madrasahs, and universities, can respond by positioning themselves as arenas of *tahqīq al-ma'nā wa al-fahm* (clarification of meaning and understanding), emphasizing interpretation, contextualization, and ethical judgment (Hallaq, 2019). Learners should be trained not only to acquire data, but also to contextualize information, evaluate sources, and interpret truth within a moral horizon. This approach resonates with Qur'ānic epistemic principles, including *tabayyun* (critical verification), *tatsabbūt* (source confirmation), and *ta'aqqul* (the responsible use of reason), which together offer a robust methodological response to the emotionally driven and manipulative tendencies of post-truth culture (Kamali, 2010).

At the practical level, the reorientation of Islamic education necessitates the systematic integration of digital ethics into the curriculum. Digital literacy should not be approached as value-neutral, but rather as an ethically grounded practice informed by *adab*, *amanah* (trustworthiness), and moral responsibility (Al-Attas, 2023; Floridi et al., 2018). AI is not merely a technological instrument; it is an ethical phenomenon that tests human integrity in the governance of knowledge (Floridi, 2023). Accordingly, Islamic education should develop an

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“*adab*-based AI literacy” curriculum that equips students with the ability to engage with technology responsibly and meaningfully. Such a curriculum may integrate three complementary dimensions: a normative dimension (instilling honesty and trustworthiness in digital communication), a reflective dimension (cultivating critical awareness of algorithmic bias), and a spiritual dimension (aligning technological use with the objectives of Islamic law (*maqāṣid al-sharī‘ah*) to ensure that innovation serves the public good) (Kamali, 2008).

Within this process, teachers, scholars, and religious educators play a strategic role as moral mediators amid digital disruption. While AI may provide rapid answers, it cannot cultivate wisdom or moral discernment. It may replicate the informational functions of educators, but it cannot replace their moral presence (Singler, 2024). Consequently, educators within Islamic education must be reaffirmed as guardians of epistemic integrity (*ḥāris al-‘ilm*), functioning not merely as transmitters of content but as ethical interpreters of digital truth.

The classical tradition of scholarly *sanad* (chains of transmission), which has long characterized Islamic intellectual life, also requires revitalization in the form of a “digital *sanad*”, a framework for source validation and epistemic authenticity in online environments (Brown, 2018). The principle of *sanad* affirms that legitimate knowledge is anchored in identifiable chains of authority, and that knowledge without verification is akin to a tree without roots. By adapting this principle to digital contexts, Islamic education can contribute to the construction of an epistemic system that resists disinformation and reinforces the authenticity of knowledge (Hallaq, 2019).

More broadly, the reorientation of Islamic education in the era of AI and post-truth should be directed toward the development of a digital Islamic epistemology, a framework of knowledge rooted in revelatory values while remaining responsive to technological change. This epistemology affirms that truth cannot be reduced to algorithmic calculation, as it possesses a transcendent dimension. While AI operates through probabilistic logic, Islamic truth is grounded in divine revelation. In Islamic epistemology, the pursuit of knowledge entails the harmonious engagement of reason, the heart, and revelation (Al-Attas, 2023). A digital Islamic epistemology thus rejects false dichotomies between faith and reason, science and *adab*, or technology and morality, and instead positions AI as a tool for *tafaqquh*, *tafakkur*, and *tadabbur* in understanding the signs of God.

At this juncture, it can be argued that the reorientation of Islamic education in the age of AI and post-truth constitutes a broader project of rehabilitating reason and *adab*. Human rationality is increasingly threatened by unfiltered information overload, while *adab* is eroded by the moral relativism characteristic of post-truth culture, compounded by social challenges such as youth delinquency and socio-economic inequality. Islamic education must therefore function as a restorative space, one that re-establishes the relationship between knowledge and values, technology and humanity. AI may enhance intelligence, but it cannot cultivate consciousness (Singler, 2024); post-truth may dominate narratives, but it cannot guide humanity toward ultimate truth (McIntyre, 2018). The role of Islamic education, then, is to mediate between these forces by transforming technology into a means of approaching truth rather than distancing humanity from it.

In this sense, the reorientation of Islamic education in the era of AI and post-truth should be understood not merely as an adaptation to historical change, but as a civilizational endeavor to reaffirm the foundational principle of Islamic scholarship: that knowledge without *adab* leads to deviation, and technology without wisdom constitutes a profound risk. Through the integration of *tabayyūn*, *amānah*, and scholarly *sanad* across all dimensions of education, Islamic education can offer a globally relevant ethical model that balances intellectual advancement with moral maturity. Drawing upon its rich intellectual heritage and prophetic vision, Islamic education holds significant potential to serve as a moral guide within the digital world, restoring human dignity amid machine intelligence and returning truth to its rightful place.

Conclusion

The era of artificial intelligence (AI) and post-truth has posed significant challenges to Islamic education. Together, these phenomena generate epistemic and ethical crises in which truth becomes increasingly relativized, scholarly authority is weakened, and knowledge is susceptible to algorithmic manipulation. In such circumstances, Islamic education is not merely required to adapt to technological change, but to reaffirm the foundational principles of Islamic scholarship rooted in *ilm* (knowledge), *haqq* (truth), and *adab* (ethical conduct).

In response, Islamic education must undergo a reorientation from a paradigm centered on the transfer of knowledge toward the cultivation of wisdom. This reorientation positions digital ethics, critical literacy, and core Islamic values, such as *tabayyun* (critical verification), scholarly *amanah* (trustworthiness), and the *sanad* of knowledge, as central pillars in addressing post-truth culture. AI and digital technologies should therefore be employed not to replace the functions of reason and moral consciousness, but to extend the scope of *hikmah* (wisdom) and the pursuit of the common good (*maṣlahah*).

Ultimately, Islamic education in the era of AI and post-truth must serve as a space for the clarification of meaning and the formation of epistemic *adab*. The role of teachers, religious scholars, and university lecturers as moral guardians of knowledge must be reinforced to ensure that education does not lose its ethical orientation. By reaffirming Islamic values within digital environments, Islamic education holds the potential to offer a globally relevant model for the development of an ethical, balanced, and civilizational grounded knowledge system.

Declaration of conflicting interest

The authors declare that there is no conflict of interest in this work.

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