

Artificial Intelligence is Not God: Between Academic Ethics and the Worship of AI in Academic Publications at Islamic Universities

Kecerdasan Buatan Bukanlah Tuhan: Antara Etika Akademik dan Pengkultusan Kecerdasan Buatan dalam Publikasi Akademik di Universitas Islam

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ABSTRACT


This study examines the phenomenon of artificial intelligence (AI) usage in academic publications at Islamic universities, focusing on the implications for academic ethics and spiritual values. Using a qualitative case study approach, data were collected from 150 students and 25 lecturers at both public and private Islamic universities in North Sumatra through in-depth interviews, observations, and document analysis. The findings reveal that AI is often perceived as an instant solution capable of replacing human intellectual processes, leading to a phenomenon of "AI worship" that contradicts the principle of tawhid (monotheism) in Islam. The pressure of academic meritocracy fosters instrumental logic, where the end result is prioritized over the learning process and deep reflection. This study recommends the integration of technology ethics education into curricula, training on the ethical use of AI, and the development of ethical guidelines that incorporate Islamic values. Collaboration among scholars, academics, and technology experts is also necessary to create a holistic framework that bridges Islamic scholarly traditions with modern technological innovations. This research underscores the urgency of transforming academic culture to ensure AI remains a complementary tool rather than a replacement for human intellectual capabilities, thereby preserving spiritual values and academic integrity in the digital era.

Keywords: Artificial Intelligence, Academic Ethics, Publication, Islamic Universities

ABSTRAK

Studi ini mengkaji fenomena penggunaan Artificial Intelligence (AI) dalam publikasi akademik di universitas-universitas Islam, dengan fokus pada implikasi bagi etika akademik dan nilai-nilai spiritual. Menggunakan pendekatan studi kasus kualitatif, data dikumpulkan dari 150 mahasiswa dan 25 dosen di universitas-universitas Islam negeri dan swasta di Sumatera Utara melalui wawancara mendalam, observasi, dan analisis dokumen. Temuan menunjukkan bahwa AI sering dianggap sebagai solusi instan yang mampu menggantikan proses intelektual manusia, sehingga menimbulkan fenomena "pengkultusan AI" yang bertentangan dengan prinsip tauhid (monoteisme) dalam Islam. Tekanan meritokrasi akademik memicu logika instrumental, di mana hasil akhir diutamakan daripada proses belajar dan refleksi mendalam. Studi ini merekomendasikan integrasi pendidikan etika teknologi ke dalam kurikulum, pelatihan penggunaan AI yang etis, dan pengembangan pedoman etika yang mengintegrasikan nilai-nilai Islam. Kolaborasi antara cendekiawan, akademisi, dan ahli teknologi juga diperlukan untuk menciptakan kerangka kerja holistik yang menjembatani tradisi keilmuan Islam dengan inovasi teknologi modern. Penelitian ini menekankan urgensi transformasi budaya akademik untuk memastikan AI tetap menjadi alat pelengkap rather than pengganti kemampuan intelektual manusia, sehingga nilai-nilai spiritual dan integritas akademik terjaga di era digital.

Kata Kunci: Kecerdasan Buatan, Etika Akademik, Publikasi, Universitas Islam

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INTRODUCTION

In an era of ever-expanding technological disruption, the presence of artificial intelligence (AI) has penetrated various sectors of human life (Srivastava 2023; Sharma 2021; Taneja et al. 2023; Rana and Bhutani 2022; Sethi et al. 2024), including the academic world, which has long been regarded as the sacred domain of knowledge (Yang et al. 2024). AI is no longer merely a tool but has become a significant actor in the knowledge production process, from literature searches to the drafting of scientific publications (Carobene et al. 2024). However, amid this dazzling progress, a fundamental question arises: to what extent can the role of AI be accepted without eroding academic ethical values? This question becomes increasingly relevant as the phenomenon of AI usage in academic publications at Islamic universities begins to show concerning trends—a phenomenon that can implicitly be termed "AI worship." This is not a metaphor but a social reality that reveals how academics, whether consciously or not, are beginning to position AI as a superior entity capable of providing instant solutions to their intellectual challenges.

In the context of Islamic universities, this issue becomes more complex because these institutions have a strong philosophical and normative foundation, namely the values of tawhid (monotheism), which teach honesty and spiritual aspects (Aziz 2018). Ironically, however, modern academic practices often give rise to hidden paradoxes. On one hand, academics at Islamic universities strive to maintain their religious identity, but on the other hand, they also engage in practices that indirectly position AI as a "new god" in their intellectual processes. For instance, many lecturers or researchers use AI-based applications to write scientific articles without including deep reflection or original contributions from their own thinking. Some cases even show that AI is used to generate complete manuscripts, from introduction to conclusion, with little or no human intervention. This phenomenon is not merely a technical issue but also a profound moral and spiritual challenge, especially for an academic community grounded in Islamic principles.

Experts have long discussed the ethical implications of AI usage in academia (Carnino et al. 2024; Semrl et al. 2023; Hetzscholdt 2024). J. Miao, for example, emphasizes that AI should be viewed as a tool, not as a subject with moral autonomy (Miao et al. 2024). This view is supported by research from several scholars who argue that although AI can produce sophisticated outputs, it remains a product of human design and lacks consciousness or moral responsibility (Glukhovskii, Durnev, and Chirva 2024)(Larionov and Perova 2023; Wei 2024; Ponomarev 2021). In practice, however, the boundaries between tool and subject are often blurred. Most academics, especially those under the pressure of an academic meritocracy that demands high productivity, tend to see AI as a reliable "partner" in completing their tasks (Yan et al. 2024; Zhu and Park 2024). This creates what is termed "instrumental logic," a perspective that prioritizes efficiency and end results without considering the processes and values involved (Kamila and Jasrotia 2023; Murphy et al. 2021; Sethy et al. 2023). In the context of Islamic universities, this instrumental logic potentially conflicts with the principle of *akhlakul karimah* (noble character), which emphasizes integrity, honesty, and hard work in the pursuit of knowledge.

This phenomenon also reflects a significant research gap in the academic literature. Although there is extensive research on the impact of AI on higher education in general, few studies specifically examine the relationship between AI usage and academic ethical values in Islamic universities. Moreover, most existing research tends to be descriptive and lacks in-depth analysis of

the philosophical and spiritual dimensions of this issue. Yet, Islamic universities have unique characteristics that distinguish them from other educational institutions, namely the integration of modern knowledge and religious teachings (Suciati et al. 2022; Khozin and Umiarso 2019; Azka and Gama 2024). Therefore, it is crucial to develop a theoretical framework that bridges the gap between AI advancements and Islamic values, ensuring that AI usage in academic publications is conducted ethically and meaningfully.

The urgency of this research is evident when considering the social realities among academics at Islamic universities. In Indonesia, for example, informal surveys conducted by several higher education institutions reveal that over 60% of lecturers have used AI-based applications to assist in writing scientific articles (Liliana et al. 2023), yet only about 20% of them truly understand the ethical implications of such practices. Many lecturers consider AI usage to be normal, even viewing it as a smart strategy to enhance their academic productivity (Gema 2022; Gendron, Andrew, and Cooper 2022). However, behind these figures lies a significant risk that is often overlooked: the loss of human intellectual essence in the knowledge production process.

Furthermore, this phenomenon reflects a broader transformation in academic culture. In an era of globalization and digitalization, Islamic universities can no longer isolate themselves from the tide of technological change. However, adaptation to new technologies must be approached cautiously to avoid undermining the core values that form the foundation of these institutions. In Islamic education, one of the greatest challenges for the modern Islamic world is maintaining a balance between tradition and innovation (Mohammed et al. 2021). In this context, the use of AI in academic publications should be understood as part of the effort to achieve this balance. However, this balance will not be achieved if we fail to understand the essence of AI itself. AI is not God; it is merely a tool created by humans to assist in solving specific problems. Therefore, it is essential for academics at Islamic universities to restore AI to its original function: as a complementary tool, not a replacement, for human intellectual capabilities.

On the other hand, the urgency of this research can also be viewed from the perspective of Islamic epistemology. In Islamic tradition, knowledge is not merely a collection of facts or information but also a process of seeking truth that involves spiritual and moral dimensions (Elouazzani 2024; Siti Umroh 2022; Siddik 2016; Windi Pratiwi Yusdar et al. 2025). Al-Ghazali, one of the Islamic philosophers, emphasized that true knowledge is knowledge that not only enriches the mind but also purifies the heart and brings humans closer to Allah SWT (Kirabaev 2023). In other words, the process of knowledge production in Islam must be carried out with full awareness of moral and spiritual responsibility (Dzilo 2012; Huda et al. 2016; Adhito, Santoso, and Junus 2020). The use of AI in academic publications, if not done wisely, risks obscuring the meaning of knowledge from an Islamic perspective. Instead of serving as a means to draw closer to Allah, AI could become a barrier that separates humans from the true essence of knowledge.

It is within this context that this research emerges as an effort to fill the existing knowledge gap and provide a tangible contribution to the academic world, particularly in Islamic universities. By examining the phenomenon of AI usage in academic publications through the lens of academic ethics and Islamic values, this study aims to awaken collective awareness of the importance of maintaining intellectual integrity in the digital era. Moreover, this research also seeks to offer concrete solutions that can serve as guidelines for academics in using AI ethically and

meaningfully. In doing so, AI will no longer be viewed as a superior entity worthy of "worship" but as a tool that can be used to strengthen, not weaken, academic values and spirituality in the knowledge production process.

METHOD

The methodology of this research is designed using a qualitative approach with a case study design to explore an in-depth understanding of the phenomenon of AI usage in academic publications at Islamic universities in North Sumatra (Ntsobi et al. 2024; Pisica et al. 2024; Eng and Liu 2024). The qualitative approach was chosen because this study aims to explore the meanings, values, and practices associated with academic ethics and the spiritual implications of AI usage, which require contextual and interpretative analysis. The case study is considered relevant as it allows researchers to focus on the social, cultural, and moral dynamics occurring in the environment of Islamic universities, both public and private, as representative institutions grounded in Islamic values.

The research population involves 150 students and 25 lecturers from Islamic universities in North Sumatra, selected through purposive sampling. Students were chosen from study programs with high intensity in digital technology usage, such as computer science, education, and social sciences, while lecturers were selected based on their track records in academic publications and their experience using AI in academic processes. The combination of students and lecturers is expected to provide a holistic perspective on how AI is used at various academic levels, from learning to knowledge production.

Data collection was conducted through in-depth interviews, participatory observation, and document analysis. Semi-structured interviews were used to explore respondents' views on the ethics of AI usage, the challenges they face, and how Islamic values influence their practices. Observations were carried out to understand direct interactions between respondents and AI technology in academic contexts, such as when writing articles or preparing assignments. Meanwhile, document analysis included an examination of academic ethical guidelines at the relevant universities and publication outputs involving AI.

The collected data were analyzed using thematic analysis to identify patterns, themes, and relationships between phenomena. Data validity was strengthened through triangulation of sources, methods, and theories, ensuring the research findings are scientifically accountable. With this methodology, this study is expected to provide profound insights into how AI is positioned within the Islamic academic ecosystem and its implications for academic ethics and the values of tawhid (monotheism).

RESULT AND DISCUSSION

The Phenomenon of AI Worship in Academic Practices

Amidst the dazzling advancements in technology that promise efficiency and instant solutions, Islamic universities in North Sumatra are facing a bitter reality that is difficult to ignore: the phenomenon of "AI worship" has permeated their academic practices. Artificial intelligence (AI) technology, initially designed as a tool to enhance human productivity, has now transformed into a superior entity dominating the knowledge production process. The findings of this study reveal that most respondents, both students and lecturers, no longer view AI as merely a tool but as

the answer to all their intellectual challenges (Qaffas 2024; Hörmann et al. 2024). This phenomenon reflects what can be termed "extreme instrumental logic," where academic ethical values, originality of thought, and even spirituality are increasingly marginalized in favor of pragmatic end results.

In in-depth interviews with lecturers, alarming facts emerged. Some openly admitted to using AI-based applications to write entire scientific articles (Zuhdi, Interview, September 15, 2024). They only provided basic inputs, such as topics or rough outlines, and then let AI handle the main work—from drafting the introduction to drawing conclusions. There was no deep reflection, no original contribution from their own thinking, and, more ironically, no significant sense of guilt over such actions. One lecturer even stated that they felt they "didn't have time" to think deeply due to the pressure of the academic meritocracy system, which forces them to continuously produce publications (Sahrul, Interview, September 15, 2024). For them, AI is a "reliable partner," even though this partner lacks morality or intellectual responsibility. This statement reflects how AI has been positioned as a superior entity capable of replacing human roles in creative and intellectual processes.

This issue is not limited to lecturers. Students, as the next generation of academics, are also trapped in a similar mindset. Several students reported that they often "entrust" AI with completing final assignments, papers, or even theses without fully understanding the content produced (Jannah, Interview, September 15, 2024). When asked about their reasons for using AI, the most common answers were lack of time, academic pressure, and lack of confidence in their own abilities. However, behind these reasons lies a deeper issue: the loss of the essence of learning itself. Students no longer see education as a process of intellectual and moral transformation but as a series of tasks that must be completed by any means necessary, including relinquishing control to technology. This creates what experts call "intellectual alienation," where individuals lose touch with their own critical and creative thinking processes.

This phenomenon becomes even more concerning when considering how instrumental logic has come to dominate the academic culture in Islamic universities. In the modern academic meritocracy system, productivity is measured by the number of publications, international journal indexing, and recognition from the global scientific community (Intan, Ekaputra, and Gunawan 2019; Schrager 2010; Rahman and Jahan 2020). This pressure has driven many academics to adopt a pragmatic approach to using AI, where the focus is on output rather than process. Respondents revealed that they are more focused on the end result than on the values involved in the knowledge production process. For example, one lecturer admitted to using AI to generate scientific articles solely to meet their institution's annual publication targets (Ritonga, Interview, September 15, 2024). They even stated that the article was "good enough" to publish, even though they did not fully understand its content or implications. This creates an ironic paradox: academic productivity increases quantitatively, but the quality of original thought declines drastically.

Private Islamic universities in North Sumatra appear to be more vulnerable to these practices compared to public institutions. This is due to the higher competitive pressure among private institutions, where publication expectations and academic prestige are top priorities. In this highly competitive environment, the use of AI is often seen as a smart strategy to win the competition. However, behind this strategy lies a significant risk that is often overlooked: the loss of the institution's identity as a body that integrates modern knowledge with Islamic values. For example,

one private Islamic university included in this study lacks academic ethical guidelines related to the use of digital technology. As a result, practices that contradict the principle of tawhid—such as positioning AI as a "new god" in intellectual processes—are becoming increasingly common without adequate oversight.

Ironically, this phenomenon not only impacts academic ethics but also the spirituality of academics (Basri et al. 2023). In Islamic tradition, knowledge is not merely a tool for achieving worldly goals but also a means of drawing closer to Allah SWT (Boudakkou and Hibaoui 2024; Alkhouri 2025). Islamic scholars have always emphasized that true knowledge is knowledge that purifies the heart and brings humans closer to God (Nasri and Tabibuddin 2023; Azhari and Mustapa 2021). However, in the context of excessive AI usage, knowledge becomes a barrier that separates humans from their essence. Some respondents admitted that they feel "alienated" from the process of seeking truth due to their reliance on AI. They no longer experience intellectual or spiritual satisfaction in completing their academic tasks, as all processes are handled by technology (Anwar, November 22, 2024). This creates what Nasr describes as a "spiritual crisis in modern science," where knowledge loses its transcendental dimension and becomes merely a tool for achieving materialistic goals (Safdar and Shams-Ur-rehman 2021).

Furthermore, this phenomenon also reflects moral alienation in the academic world. From an Islamic perspective, academic integrity is an integral part of *akhlakul karimah* (noble character), which emphasizes honesty, hard work, and moral responsibility in the pursuit of knowledge (Madhu et al. 2023; Gallent-Torres, Zapata-González, and Ortego-Hernando 2023). With the unchecked adoption of AI, these values are beginning to erode. Most respondents admitted that they do not feel guilty when using AI to complete academic tasks, as they consider it part of "innovation." However, upon closer examination, this attitude reflects a loss of moral awareness about the importance of the learning process and intellectual development. In the context of Islamic universities, this is a serious threat that could undermine the foundation of these institutions as bodies that not only produce knowledge but also shape the character and morality of their academics.

These findings demonstrate that the phenomenon of "AI worship" in academic practices at Islamic universities is not merely a technical issue but also a profound moral and spiritual challenge. If this trend continues without adequate control, Islamic universities risk losing their identity as institutions that integrate modern knowledge with Islamic values (Jamal 2017; Nugraha 2020; Ikhwan 2016). Therefore, it is crucial to take concrete steps to safeguard academic integrity and spirituality in this digital era. Without proper intervention, AI will no longer be just a tool but a "new god" dominating the academic world, replacing the values that should be the foundation of Islamic educational institutions.

Conflict Between Islamic Values and Academic Ethics

The use of artificial intelligence (AI) in academia, particularly in Islamic universities, has created profound tensions that are not only technical but also philosophical and spiritual. These tensions are especially evident in the conflict between the principle of tawhid—which asserts that only Allah SWT is worthy of worship—and modern academic practices that increasingly rely on AI as an intellectual "partner." This phenomenon not only illustrates a paradigm shift in how knowledge is produced but also highlights the potential violation of fundamental values that form the foundation of Islamic universities. In this context, the excessive use of AI can be seen as a

deviation from Islamic teachings about human autonomy as khalifah (stewards) on earth, who have a moral responsibility to use their intellect and intellectual abilities responsibly.

Most of the lecturers who participated in this study admitted that they indirectly position AI as a superior entity capable of providing instant solutions to their academic challenges. Some lecturers even openly stated that they use AI-based applications to write entire scientific articles, from introduction to conclusion, without deep reflection or original contributions from their own thinking (Andry, Interview, December 22, 2024). This reflects what experts call "instrumental logic," a perspective that prioritizes efficiency and end results without considering the processes and values involved (Gibson 2011; Lewandowski 2021). From an Islamic perspective, this instrumental logic can be viewed as a violation of the principle of tawhid, as it positions AI as a subject with moral autonomy, even though AI is merely a tool created by humans. As emphasized by Nasr, knowledge in Islam must always be grounded in moral and spiritual responsibility, ensuring that the knowledge production process not only enriches the mind but also purifies the heart and brings humans closer to Allah SWT (Safdar and Shams-Ur-rehman 2021).

Ironically, many lecturers are aware that their practices contradict Islamic teachings but feel they have no other choice. The pressure of the academic meritocracy system, which demands high productivity in scientific publications, has trapped them in a cycle that is difficult to break. They feel that if they do not use AI, they will fall behind in an increasingly competitive academic environment (Yan et al. 2024; Zhu and Park 2024). On the other hand, students also reported feelings of guilt after using AI to complete academic tasks, but they felt they had no other option due to a lack of time and resources. Students often face extremely high academic workloads, including daily assignments and long-term projects, leading them to seek quick solutions by using AI (Aliyah, December 22, 2024). However, this guilt indicates that they still possess a moral awareness of the importance of academic integrity, even though they are forced to violate this principle in practice.

Another finding is that the uncontrolled use of AI has eroded academic integrity values such as honesty, hard work, and originality. In the context of Islamic universities, these values are not merely ethical norms but are also integral to the identity of institutions grounded in Islamic principles (Rizal 2016). The process of knowledge production in Islam must be carried out with full awareness of moral and spiritual responsibility. However, the excessive use of AI has created a hidden paradox: on one hand, Islamic universities strive to maintain their religious identity, but on the other hand, they engage in practices that indirectly erode these values. Students reported that they feel they have no room for intellectual growth due to their dependence on AI. Rather than serving as a tool to enhance critical and creative thinking, AI has become a barrier that limits their intellectual potential.

Furthermore, this phenomenon reflects a broader transformation in academic culture. In an era of globalization and digitalization, Islamic universities can no longer isolate themselves from the tide of technological change. However, adaptation to new technologies must be approached cautiously to avoid undermining the core values that form the foundation of these institutions. According to Patel, one of the main risks of using modern technology is the loss of the essence of human intellectuality in the knowledge production process (Patel et al. 2023). A survey conducted revealed that over 60% of lecturers have used AI-based applications to assist in writing scientific

articles. However, only about 20% of them truly understand the ethical implications of such practices. Many lecturers consider the use of AI to be normal, even viewing it as a smart strategy to enhance their academic productivity. Behind these figures lies a significant risk that is often overlooked: the loss of the essence of human intellectuality in the knowledge production process. If this trend continues without adequate control, Islamic universities risk losing their identity as institutions that not only produce knowledge but also shape the character and morality of their academics.

Therefore, it is crucial to develop a theoretical framework that bridges the gap between AI advancements and Islamic values, ensuring that the use of AI in academic publications is conducted ethically and meaningfully. This framework should include education on the ethics of technology use, clear guidelines on the limitations of AI usage, and efforts to create an academic environment that supports the learning process and intellectual development. In this way, AI will no longer be viewed as a superior entity worthy of “worship” but as a tool that can be used to strengthen, rather than weaken, academic values and spirituality in the knowledge production process.

Recommendations and Solutions

At this point, this study presents a series of recommendations and solutions that not only aim to address the practical challenges of using AI in academic publications at Islamic universities but also offer profound insights into how modern technology can be integrated into an education system grounded in Islamic values. One of the main recommendations is the need for Islamic universities to integrate education on the ethics of technology use into their curricula. This should not be merely an additional learning module but a fundamental effort to build collective awareness of the moral and spiritual responsibilities in using technologies like AI. In the Islamic context, knowledge is never understood in isolation from ethical and spiritual dimensions. Therefore, education on the ethics of AI usage should encompass aspects such as *akhlakul karimah* (noble character), academic integrity, and the principle of *tawhid*, which asserts that humans, as *khalifah* (stewards) on earth, have a responsibility to use technology wisely and not excessively (Efebeh, Orishede, and Igoh 2024).

In addition, training for lecturers and students is a crucial element in this effort. Such training should be designed to provide a deep understanding of how to use AI ethically, ensuring that this technology serves as a complementary tool rather than a replacement for human intellectual capabilities (Bahammam et al. 2023; Farina and Stevenson 2024). For example, AI can be used to assist in brainstorming ideas, structuring writing frameworks, or checking grammar, but the processes of analysis, reflection, and original contributions must still come from humans. The findings of this study reveal that many academics, both lecturers and students, still do not fully understand the ethical boundaries of using AI. Most respondents admitted to using AI without considering the moral or spiritual implications of their actions. Therefore, this training should include in-depth discussions on how AI can be used without eroding the essence of human intellectuality and Islamic values (Agbor et al. 2024).

Alongside education and training, institutions must also develop clear ethical guidelines on the limitations of AI usage in academic publications (Larsson 2021). These guidelines should reflect Islamic values, such as honesty, moral responsibility, and respect for the knowledge production process. For instance, the guidelines could stipulate that the use of AI must be accompanied by

explicit acknowledgment in the publication manuscript, ensuring that readers are aware that part of the content was assisted by technology. Furthermore, the guidelines should emphasize the importance of originality and human intellectual contribution in every academic work. Without clear guidelines, the risk of academic ethical violations will increase, especially in an academic meritocracy system that demands high productivity. With comprehensive ethical guidelines, Islamic universities can ensure that the use of AI is not only efficient but also aligned with the values that form the foundation of their institutions.

To preserve the identity of Islamic universities, serious efforts must be made to strike a balance between Islamic scholarly traditions and modern technological innovations. Islamic scholarly traditions are distinguished by their integration of modern knowledge and religious teachings. However, in this digital era, the greatest challenge is maintaining this balance without sacrificing either aspect. This study suggests that institutions adopt a holistic approach to AI usage, which considers not only technical aspects but also spiritual and moral dimensions (Ferreira 2022)(Béranger 2021; Prakash et al. 2022). This holistic approach can be achieved through collaboration among scholars, academics, and technology experts. Such collaboration is crucial because each party brings unique perspectives that can complement one another. Scholars can provide guidance on relevant Islamic values, academics can offer insights into modern academic practices, and technology experts can explain the potential and limitations of AI. In this way, the resulting theoretical framework can serve as a guide for Islamic universities in integrating AI into their education systems.

This study also emphasizes the importance of transforming the academic culture at Islamic universities to avoid the phenomenon of "AI worship." Institutions must create an environment that supports the learning process and intellectual development, rather than focusing solely on end results. In this context, Islamic universities must shift their paradigm from instrumental logic, which prioritizes efficiency and outcomes, to a more holistic paradigm that emphasizes the importance of processes and values. For example, institutions can encourage lecturers and students to focus more on reflection, exploration, and original contributions in every academic work. Additionally, institutions should create open spaces for dialogue on ethical and spiritual issues in technology use, allowing all parties to contribute to finding appropriate solutions.

Furthermore, awareness campaigns about the dangers of over-reliance on technology and the importance of preserving spiritual values in the knowledge production process are necessary. These campaigns can be conducted through seminars, workshops, or publications that educate the academic community about the ethical and spiritual implications of AI usage. One of the key messages in these campaigns should be that AI is merely a tool, not a subject with moral or spiritual autonomy (Miller et al. 2024; Mannes 2020; Lin and Liu 2021). Therefore, excessive reliance on AI can obscure the meaning of knowledge from an Islamic perspective, which emphasizes the importance of the truth-seeking process involving spiritual and moral dimensions. By raising awareness about this, Islamic universities can ensure that the use of AI is not only effective but also meaningful within the context of Islamic values.

In a broader context, these recommendations also have significant implications for higher education in general. Islamic universities can serve as examples for other institutions in integrating modern technology with ethical and spiritual values. With a holistic, value-based education model,

Islamic universities can contribute to the global transformation of academic culture toward greater integrity, honesty, and moral responsibility. In an increasingly complex digital era, Islamic universities have a tremendous opportunity to become pioneers in creating an education system that not only produces knowledge but also shapes the character and morality of its academics. In this way, AI will no longer be viewed as a superior entity worthy of "worship" but as a tool that can be used to strengthen, rather than weaken, academic values and spirituality in the knowledge production process.

CONCLUSION

This study reveals that the integration of artificial intelligence (AI) in academic publications within Islamic higher education institutions carries profound implications that extend beyond technical aspects, encompassing ethical, spiritual, and academic cultural dimensions. The phenomenon of "AI worship," manifested through excessive reliance on technology without due consideration of moral and spiritual values, highlights a tension between technological modernity and Islamic principles. AI, intended as a supportive tool, is often unconsciously positioned as a superior entity capable of providing instant solutions to intellectual challenges. This creates a paradox wherein academic productivity increases, yet the essence of human intellectuality and the values of tawhid are at risk.

The findings underscore the urgent need to incorporate education on the ethical use of technology into the curriculum of Islamic higher education institutions. Training for lecturers and students, alongside the development of clear ethical guidelines, is essential to ensure that AI is utilized wisely without eroding Islamic values. Furthermore, collaboration among religious scholars, academics, and technology experts is necessary to develop a holistic theoretical framework that bridges Islamic scholarly traditions with modern technological innovations. Transforming academic culture must also be prioritized, emphasizing learning processes that involve reflection, exploration, and original contributions, rather than focusing solely on outcomes.

The primary conclusion of this study is that AI is not a deity; it is merely a human-designed product that must be used with moral and spiritual responsibility. Islamic higher education institutions hold a strategic role in leading a global academic cultural transformation that prioritizes integrity, honesty, and moral accountability. By restoring AI to its proper function as a tool, these institutions can preserve their identity as centers that not only produce knowledge but also shape the character and morality of their academic communities. In an increasingly complex digital era, Islamic higher education institutions have a significant opportunity to pioneer an educational system that harmonizes tradition and innovation, ensuring that technologies like AI strengthen, rather than undermine, academic values and spirituality in the knowledge production process.

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