MIKAILALSYS
Journal of Multidisciplinary Sciences

e-ISSN : 2987-2286
p-ISSN : 2987-3924

Index : Dimensions, Scilit, Crossref, Garuda, Semantic, Lens,Google Scholar,Base, etc

https://doi.org/10.58578/mikailalsys.v4i1.9665

Rumi's Human-Centered Moral Pedagogy for Teachers in the Age of Artificial Intelligence

Labib Mustofa[1], Bakhruddin Fannani[2], Muhammad In'am Esha[3], Faridatun Nikmah[4], Rizwan Sahib[5], Ahmad Arofat[6], Regina Della Adibah[7]

[1,2,3,4]UIN Maulana Malik Ibrahim, Indonesia; [5]Western Sydney University, Australia; [6]UIN Palangka Raya, Indonesia; [7]Universitas Gadjah Mada, Indonesia

labibmustofa32@gmail.com

Article Info:

Submitted:	Revised:	Accepted:	Published:
Mar 7, 2026	Apr 4, 2026	Apr 16, 2026	Apr 21, 2026

Abstract

Although the growing use of artificial intelligence in education has transformed instructional practices, research addressing its implications for the moral and human dimensions of teachers' roles remains limited. This study examines a human-centered moral pedagogy derived from *Fihi Ma Fihi* by Jalaluddin Rumi in response to these challenges. A qualitative approach was employed using a hermeneutic design. The primary data source was *Fihi Ma Fihi*, supported by Rumi's other works, including *Masnavi Ma'nawi*, *Diwan-e Shams Tabrizi*, and *Samudra Rubaiyat*, as well as relevant scholarly literature. Data were collected through textual documentation and analyzed using thematic interpretation. The findings indicate that Rumi's moral pedagogy emphasizes core virtues such as *ṣabr*, *shukr*, *tawakkul*, and *khawf*, which function as interconnected elements of inner transformation, emotional regulation, and ethical behavior. These values constitute a human-centered moral pedagogy that prioritizes internal moral awareness over external behavioral compliance. In the context of artificial intelligence, this framework redefines teachers' roles from knowledge transmitters to facilitators of moral, emotional, and spiritual development. This

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study contributes to the theoretical development of moral pedagogy by integrating Sufi ethical values into a human-centered educational framework relevant to AI-driven learning environments. It also offers pedagogical insights for teachers in Islamic education to foster reflective learning, ethical awareness, and meaningful engagement beyond technological efficiency. The study concludes that Rumi's moral pedagogy provides a significant foundation for strengthening teachers' roles in cultivating holistic human development in the age of artificial intelligence, while also highlighting the need for future empirical research on the implementation of this framework across diverse educational settings.

Keywords: Artificial Intelligence in Education; Human-Centered Pedagogy; Moral Pedagogy; Rumi; Sufi Ethics

INTRODUCTION

The rapid integration of artificial intelligence into education has significantly transformed learning processes, access to knowledge, and instructional practices (Khatun et al., 2024). While technological advancement has improved efficiency and personalization, it has also raised critical concerns regarding the moral and human dimensions of education (Regan & Jesse, 2019). The increasing reliance on automated systems, algorithmic decision-making, and instant information access has contributed to ethical ambiguity, reduced empathy, and a growing disconnection between knowledge acquisition and moral development among students (Hakki, 2024; Vanden Abeele, 2021). Consequently, the role of teachers is no longer limited to knowledge transmission but is increasingly challenged to address the moral, emotional, and spiritual needs of learners in technology-driven environments (Mohamed, 2025).

In the context of Islamic education, the integration of knowledge (*'ilm*) and morality (*akhlaq*) represents a foundational principle (Kadir, 2026). Nevertheless, contemporary educational practices often prioritize cognitive achievement and technological competence while overlooking the cultivation of spiritual awareness and ethical character (Yeh & Chou, 2024). This imbalance results in a fragmented educational orientation, where learners may achieve intellectual success but lack moral direction and inner stability (Azahra, 2025). Moreover, the presence of artificial intelligence further intensifies this challenge by shifting traditional teacher-centered roles toward

technologically mediated learning environments, thereby requiring a redefinition of teachers' roles beyond instructional functions (Safari et al., 2024).

In response to these challenges, Sufi thought offers a significant alternative framework by emphasizing inner transformation, divine awareness, and ethical self-purification (Ghani & Ahamd, 2024). The works of Jalaluddin Rumi present a profound vision of moral education rooted in spirituality and character formation. In particular, *Fihi Ma Fihi* provides rich insights into moral pedagogy by emphasizing the cultivation of the inner self as the foundation of ethical behavior (Greeley, 2022; Mustofa & Kawakib, 2025). However, despite extensive scholarly attention to Rumi's philosophy and spirituality, existing studies remain largely descriptive and have not systematically developed his ethical insights into a structured moral pedagogy relevant to the transformation of teachers' roles in the age of artificial intelligence.

Addressing this gap, this study aims to analyze the moral educational concepts in *Fihi Ma Fihi* and to construct a human-centered moral pedagogy framework that is relevant for redefining teachers' roles in AI-driven educational contexts.

The contribution of this study lies in the development of a human-centered moral pedagogy framework derived from Rumi's Sufi ethics, integrating cognitive, affective, and behavioral dimensions of learning (Inomidinovna, 2024). This framework advances Islamic education by repositioning teachers not merely as transmitters of knowledge, but as facilitators of moral awareness, emotional development, and spiritual growth (Habibi, 2024). Furthermore, the study demonstrates global relevance by responding to contemporary educational challenges related to artificial intelligence, including the need for holistic, human-centered approaches that balance technological advancement with ethical and spiritual formation.

METHODS

This study employs a qualitative descriptive design with a hermeneutic approach to interpret moral and ethical educational values in *Fihi Ma Fihi*. Hermeneutics is used to uncover meaning embedded in texts through an interpretive process that considers the relationship between the text, the interpreter, and its socio-intellectual context (Deans, 2024; Gadamer, 1976).

The primary data source is *Fihi Ma Fihi* by Jalaluddin Rumi, supported by secondary sources including Rumi's major works such as *Masnavi Ma'navi*, *Diwan Shams Tabrizi*, and *Samudra Rubaiyat*, as well as relevant scholarly articles retrieved from academic databases including Google Scholar, Cambridge Core, and SpringerLink. These sources were used to support contextual interpretation and theoretical triangulation.

The analysis followed a four-stage hermeneutic process. First, textual immersion was conducted through repeated close reading of *Fihi Ma Fihi* to identify passages related to moral values and ethical teachings. Second, thematic coding was applied by categorizing textual data into key moral values, namely *sabr*, *shukr*, *khawf*, and *tawakkul*. The coding process involved open coding to identify relevant excerpts, followed by axial coding to group them into coherent thematic categories. Third, interpretative synthesis was conducted to construct a conceptual model of Rumi's human-centered moral pedagogy based on the identified themes. Fourth, contextual interpretation was carried out by relating the identified pedagogical concepts to the transformation of teachers' roles in artificial intelligence-driven educational environments, particularly in terms of moral guidance, emotional development, and spiritual facilitation.

To ensure analytical rigor, data interpretation was conducted through iterative reading, cross-referencing with secondary literature, and thematic consistency checking. Triangulation was achieved by comparing interpretations across multiple textual sources and scholarly references. Thematic determination was based on frequency of occurrence, conceptual significance, and consistency of moral values across the text. The analyzed data were then synthesized using a descriptive-analytical method to formulate a coherent framework of Rumi's human-centered moral pedagogy and its relevance for redefining teachers' roles in the age of artificial intelligence.

RESULTS

The analysis of moral values in *Fihi Ma Fihi* reveals that Jalaluddin Rumi's ethical teachings extend beyond individual virtues toward a coherent human-centered moral pedagogy. The identified values, namely *sabr*, *shukr*, *khawf*, and *tawakkul*, function as interconnected elements that shape inner transformation, emotional regulation, and ethical behavior. These findings indicate that Rumi's moral pedagogy prioritizes internal moral

awareness over external behavioral control, emphasizing reflective consciousness and spiritual awareness as the foundation of ethical action. Building upon these findings, this study examines how this pedagogical orientation can be contextualized to inform the transformation of teachers' roles in artificial intelligence-driven educational environments.

1. Moral Values and Human-Centered Moral Pedagogy in Rumi's Fihi Ma Fihi

This section presents the analytical findings of moral values in *Fihi Ma Fihi* by Jalaluddin Rumi. The analysis identifies key ethical concepts, including *sabr*, *shukr*, *khawf*, and *tawakkul*, as integral components of Rumi's moral pedagogy. These values are examined as interconnected elements that reflect a human-centered approach to moral formation grounded in inner transformation and spiritual awareness.

Table 1. Moral Aspects in Fihi Ma Fihi

Aspects of Moral	Moral aspects in Fihi Ma Fihi	Pages
Sabr	- Chapter 20 (Human Form Ship Sailing) - Chapter 31 (I Want Not)	162 235
Shukr	- Chapter 26 (God's Charm Will Not Leave You) - Chapter 47 (God Allows Evil, But He Does Not Own It)	208 304
Khawf	- Chapter 1 (Chains to Heaven) - Chapter 11 (Everything in the Service of Allah SWT.)	10 78
Tawakkul	- Chapter 11 (Everything in the Service of Allah) - Chapter 1 (Chains to Heaven)	78 2

a) *Sabr* (Patience) as Moral Self-Regulation

Patience (*ṣabr*) in Rumi's moral thought represents a fundamental mechanism of ethical self-regulation, through which individuals transform emotional impulses into conscious moral responses (Schuetz & Koglin, 2023). Rather than functioning as passive endurance, patience is conceptualized as an active process of inner discipline that shapes both personal character and social interaction (Martinez, 2022). In *Fihi Ma Fihi*, Chapter 20 (The Sail of the Ship of Human Existence) (Rumi, 2024), Rumi writes:

"*Your character will be refined through patience and will be corrupted through domination and aggression toward others. When you realize this, purify yourself. Regard others as mirrors or as mediums through which you may cleanse and purify yourself. If you are unable to conquer your carnal soul, then reflect with reason and sound judgment*"

Here, patience is framed as a relational virtue that sustains social harmony. By choosing not to expose every fault, individuals cultivate empathy and preserve

interpersonal balance. The act of addressing only one error while overlooking others reflects a pedagogical strategy of gradual moral correction (Luthfi, 2025). Moreover, the willingness to forgive and maintain positive regard fosters trust and compassion.

From this perspective, patience (*ṣabr*) can be understood as an expansive inner disposition that enables individuals to respond with restraint, empathy, and ethical awareness. Rumi emphasizes addressing faults with gentleness and through a gradual process of correction (Adiwangsa, 2023). Such an approach supports the development of moral sensitivity while maintaining social cohesion (Orazani et al., 2023).

Pedagogically, this concept reflects a human-centered moral pedagogy that prioritizes internal awareness, emotional regulation, and reflective learning (Rodilosso, 2025). Moral development is not imposed externally but cultivated through experiential and introspective processes.

In the context of artificial intelligence in education, where learning processes are increasingly accelerated and mediated by automated systems, the value of *ṣabr* becomes particularly significant for redefining teachers' roles (Kaya, 2025a). Rather than competing with technological speed and instant information, teachers are required to cultivate patience as a pedagogical virtue that guides students toward reflective thinking, emotional regulation, and ethical awareness beyond algorithmic responses (Kotsini, 2026). In this sense, *ṣabr* reinforces the role of teachers as facilitators of moral and human development in AI-driven learning environments (Kaya, 2025b).

b) *Shukr* (Gratitude) as Spiritual Awareness

Gratitude (*shukr*) in Rumi's moral thought reflects a form of spiritual awareness through which individuals recognize their dependence on the Divine and reinterpret life experiences as meaningful expressions of divine wisdom (Saimovich, 2023). In this sense, gratitude is not limited to verbal acknowledgment but functions as an inner state that shapes perception, intention, and ethical orientation. In *Fihi Ma Fihi*, Chapter 26 ("The Allure of God Will Not Forsake You") (Rumi, 2024), Rumi explains:

"And then, I leave it to God to express gratitude for what you have done in His name. If I thank you and express my admiration by praising you, then you have already received a portion of the reward that God will bestow upon you".

This statement indicates that genuine gratitude is not oriented toward human recognition but toward divine awareness. When individuals act sincerely without seeking acknowledgment, they cultivate a deeper consciousness of God's presence. Such awareness transforms gratitude into an internalized ethical orientation rather than a performative expression. As noted by Inomidinovna (2024), longing for the Divine reflects an understanding that human existence is not self-directed but fully dependent on God's will. This perspective fosters moral awareness, in which gratitude becomes an inner realization of dependence, trust, and spiritual connection.

In Rumi's framework, shukr emerges as a mode of spiritual awareness that unifies cognition, emotion, and ethical action. It encourages individuals to interpret both ease and hardship as meaningful components of divine wisdom, thereby fostering resilience and moral clarity (Akhtar, 2024). Gratitude, therefore, becomes a lens through which individuals construct meaning and maintain psychological and spiritual balance.

From a pedagogical standpoint, this concept highlights a human-centered approach that prioritizes inner awareness, reflective learning, and the cultivation of meaning. Rather than teaching gratitude as a normative obligation, Rumi's approach encourages learners to internalize gratitude as a lived experience rooted in consciousness of the Divine. This aligns with contemporary perspectives that position reflective awareness and meaning-making as central components of moral and character education (Juzwik et al., 2022), which remain essential in educational environments increasingly influenced by artificial intelligence.

Within contemporary AI-integrated educational contexts, where learning is often driven by efficiency, automation, and performance metrics, *shukr* offers a critical counterbalance (Ramanujam & Chakraborty, 2025). Teachers play a crucial role in fostering this spiritual awareness by guiding students to recognize the value and meaning of knowledge beyond its instrumental use (Effendi, 2025). In this sense, *shukr* reinforces the role of teachers as facilitators of meaning-making and ethical reflection, ensuring that technological advancement does not lead to moral emptiness or loss of purpose in learning (Juzwik et al., 2022).

c) *Khawf* (Reverential Fear) as Ethical Restraint

Khawf (reverential fear) in Rumi's moral thought represents a form of ethical restraint rooted in awareness of divine authority. Rather than signifying fear as anxiety or intimidation, *khawf* reflects a conscious limitation of the self that regulates human behavior

and aligns it with higher moral principles. In *Fihi Ma Fihi*, Chapter 1 ("The Chain to Heaven") (Rumi, 2024), Jalaluddin Rumi states:

"So, no matter how perceptive or beautiful your judgment may appear, it will never surpass His judgment. He speaks as He acts".

This suggests that human reasoning, no matter how refined, remains inherently limited when compared to divine wisdom. In this sense, *khawf* functions as a corrective mechanism that restrains excessive reliance on personal judgment and cultivates humility. It redirects individuals from self-centered reasoning toward a consciousness of transcendence, thereby fostering ethical discipline and reflective awareness.

In Rumi's thought, khawf reflects moral self-regulation shaped by an awareness of divine accountability. It encourages individuals to evaluate their actions beyond immediate personal interests, fostering a sense of responsibility that transcends social norms. As noted by (Darabimanesh & Van Gorder, 2023), this form of fear is not associated with physical threat, but with a deeper spiritual awareness that nurtures humility and strengthens moral clarity.

This positions the concept within a human-centered moral pedagogy that favors internal regulation rather than externally imposed control. Moral restraint is cultivated through awareness and reflection, enabling learners to develop ethical sensitivity and self-discipline. In this framework, *khawf* functions not as a tool of fear-based control, but as a means of fostering moral responsibility and consciousness.

As artificial intelligence increasingly shapes educational practices, where technological power often expands without clear ethical boundaries, *khawf* provides a crucial foundation for moral restraint (Habbal, 2025). Teachers play a central role in guiding students to develop ethical awareness and responsibility in using technology (Poenaru, 2021). Thus, *khawf* reinforces the role of teachers as ethical guides who ensure that technological advancement is accompanied by moral accountability and responsible action (Moroń, 2023).

d) *Tawakkul* (Trust in God) as Existential Trust

Tawakkul in Rumi's moral thought reflects a form of existential trust rooted in total reliance upon the Divine, through which individuals relinquish excessive attachment to control and recognize the limits of their own agency (Darabimanesh & Van Gorder, 2023).

It goes beyond passive acceptance of outcomes and represents a profound spiritual orientation that shapes both inner consciousness and ethical disposition. In *Fihi Ma Fihi*, Chapter 11 ("All in Service to God the Almighty") (Rumi, 2024), Jalaluddin Rumi states:

"One who says, 'I am the servant of God,' acknowledges two existences: himself and God. However, the statement, 'I am God,' signifies self-negation that is, he has rendered his own being as nothingness. To say, 'I am God' means: I do not exist; everything is He. Existence is God alone, and I am not existence at all; I am nothing".

This passage illustrates the concept of *fanā'* (self-annihilation), in which the individual transcends ego-centered identity and fully submits to divine reality. In this sense, *tawakkul* is not merely trust in outcomes but a transformation of consciousness, where individuals no longer perceive themselves as autonomous agents but as part of a greater divine order. Such awareness fosters inner stability, humility, and freedom from excessive anxiety.

Rumi further suggests that individuals who embody *tawakkul* are not dependent on worldly structures or material power, but orient their lives toward giving and spiritual purpose. As noted by Darabimanesh & Van Gorder, (2023), this form of trust encourages a selfless disposition, in which individuals act without attachment to reward, grounded in confidence in divine providence.

Within this framework, *tawakkul* can be understood as an existential trust that integrates spiritual awareness, emotional resilience, and ethical commitment (Huda et al., 2019). It enables individuals to navigate uncertainty with calmness and clarity, while remaining grounded in a deeper sense of meaning and purpose.

From an educational perspective, this concept supports a human-centered moral pedagogy that nurtures inner stability, resilience, and trust in the learning process. Rather than emphasizing control and measurable outcomes alone, it encourages learners to develop confidence, patience, and openness to growth through experience, which remains essential in educational settings increasingly shaped by artificial intelligence (Huda et al., 2019).

In AI-driven educational environments, where rapid technological change and uncertainty often generate anxiety and overreliance on automated systems, *tawakkul* offers a crucial pedagogical foundation (Sitta et al., 2023). Teachers play a vital role in cultivating this existential trust by guiding students to remain grounded, resilient, and ethically oriented

amid technological transformation (Rachmad, 2023). In this way, *tawakkul* reinforces the role of teachers not only as facilitators of knowledge, but as mentors who support students in navigating uncertainty with trust, balance, and moral awareness.

2. Educational Implications of Rumi's Human-Centered Moral Pedagogy for Teachers in the Age of Artificial Intelligence

The integration of artificial intelligence into education has significantly transformed instructional practices, shifting the role of teachers from knowledge transmitters toward facilitators of learning. However, this transformation also raises critical concerns regarding the erosion of moral, emotional, and spiritual dimensions in education. In this context, Rumi's human-centered moral pedagogy provides a comprehensive framework for redefining teachers' roles by integrating ethical awareness, inner transformation, and holistic human development.

a. Facilitating Self-Regulation and Reflective Learning

The integration of *ṣabr* as moral self-regulation provides a foundational basis for rethinking how learning should be facilitated in contemporary education. Within Rumi's framework, patience is not merely endurance but an active discipline of the self that enables individuals to restrain impulses, reflect before acting, and respond ethically. Such a conception positions learning as a process that requires temporal depth, emotional control, and conscious engagement rather than immediate reaction.

In AI-driven educational environments, learning is increasingly shaped by speed, automation, and instant access to information (Luckin et al., 2016). While these developments enhance efficiency, they also encourage cognitive shortcuts and reduce opportunities for deep reflection. Students may become accustomed to rapid answers generated by algorithms, leading to a diminished capacity for sustained attention, critical inquiry, and emotional regulation. This condition reflects what has been described as cognitive offloading, where thinking processes are partially delegated to technological systems (Strielkowski et al., 2025).

Within this context, facilitating self-regulation becomes a central pedagogical task. Teachers are required to create learning environments that deliberately slow down the learning process, encouraging students to engage in reflection, questioning, and deliberation. This aligns with theories of self-regulated learning, which emphasize the

importance of metacognitive control, emotional regulation, and active engagement in learning processes (Corno, 1986).

Reflective learning, as an extension of self-regulation, plays a crucial role in this process. It allows students to connect knowledge with experience, evaluate their own understanding, and develop metacognitive awareness. Teachers facilitate this by designing activities that promote dialogue, journaling, and critical discussion, enabling students to process information beyond surface-level comprehension (Wismanto & Qiann, 2026). Such practices help counterbalance the immediacy of AI-generated responses by reintroducing depth, interpretation, and personal engagement into learning.

Moreover, the teacher's role shifts from providing answers to cultivating habits of mind. Rather than acting as the primary source of knowledge, teachers become facilitators who guide students in managing their learning processes. This includes helping students develop patience in dealing with complex problems, resilience in facing uncertainty, and discipline in sustaining attention. In doing so, teachers ensure that technological tools function as supports rather than substitutes for human thinking (Gautam et al., 2023).

However, the increasing reliance on artificial intelligence in education also raises a fundamental epistemological concern. The acceleration of knowledge acquisition, while efficient, risks diminishing the reflective and ethical dimensions of learning by prioritizing immediacy over deliberation (Virgüez, 2024). When students become dependent on algorithmic outputs, the process of thinking may shift from active construction to passive consumption. In this regard, the integration of *ṣabr* as moral self-regulation can be understood not merely as a complementary value, but as a critical pedagogical response that resists the reduction of learning into automated processes. It reasserts the importance of human agency, reflection, and ethical consciousness in educational practice.

b. Cultivating Meaning and Ethical Awareness in Learning

Rumi's integration of *shukr* and *khawf* offers a complementary lens for grounding learning in meaning and ethics. While *shukr* orients learners toward appreciation and purpose, *khawf* introduces restraint through a sense of accountability. Together, they position knowledge not as neutral content but as a value-laden process situated within a moral horizon.

Across AI-mediated classrooms, instruction is increasingly organized by data analytics, algorithmic recommendations, and performance dashboards (Bakar & Tapsoba, 2026). These affordances improve personalization, yet they also risk narrowing educational aims to efficiency and measurable outputs. When learning is framed primarily in instrumental terms, engagement may become superficial and detached from questions of purpose and value (Sosnowska, 2020).

Running parallel to this, *khawf* anchors ethical awareness in contexts where technological capability often outpaces moral deliberation. Expanded access to information and AI-assisted production introduce risks related to misuse, bias, and diminished accountability (John et al., 2025). Framed pedagogically, *khawf* is not fear-based control but a cultivated sensitivity to consequences, guiding learners to weigh actions against ethical standards.

From the teacher's standpoint, the task extends beyond explaining content to mediating meaning and ethical judgment. This involves structuring learning so that students interpret knowledge within broader moral frames, engage in reasoned evaluation, and assume responsibility for their choices. Such an orientation aligns with human-centered education that integrates cognitive, affective, and ethical dimensions (Batat, 2025).

A critical tension emerges as algorithmic systems increasingly supply answers on demand. The very efficiency that accelerates access can compress the reflective space needed for interpretation and moral consideration. Without intentional pedagogical design, learners may default to acceptance rather than evaluation, and optimization may displace transformation (Vallance & Towndrow, 2016). In this regard, foregrounding *shukr* and *khawf* operates as a corrective: it restores meaning, reinstates responsibility, and reasserts the human work of understanding within AI-shaped learning environments.

c. Mentoring Resilience and Existential Orientation

The notion of *tawakkul* introduces a deeper existential dimension to education, where learning is not only concerned with knowledge acquisition but also with how individuals position themselves in relation to uncertainty, control, and meaning. In Rumi's thought, trust in the Divine reflects a transformation of the self, allowing individuals to relinquish excessive anxiety and develop inner stability grounded in a higher sense of purpose.

Amid rapid technological advancement, learners increasingly encounter environments characterized by unpredictability, constant change, and cognitive overload. The presence of artificial intelligence, while offering efficiency and support, can also intensify feelings of uncertainty, dependency, and loss of control (Taha & Abdulrahman, 2023). In such conditions, resilience becomes not merely a psychological trait but an essential educational outcome.

Within this landscape, *tawakkul* can be interpreted as a form of existential resilience. It enables individuals to navigate uncertainty without becoming overwhelmed, fostering a sense of trust that stabilizes emotional and cognitive responses (Wosnitza et al., 2018). Rather than eliminating uncertainty, this orientation helps learners remain grounded while engaging with complexity and change. Such a perspective aligns with contemporary views that position resilience as a dynamic process involving meaning-making, adaptability, and inner balance.

The teacher's role, therefore, extends into the domain of existential mentorship (Squires, 2019). Beyond facilitating knowledge and skills, teachers guide students in developing a stable sense of self, helping them interpret uncertainty not as a threat but as part of a meaningful learning journey. This involves creating spaces for reflection, dialogue, and personal exploration, where students can articulate their concerns, values, and aspirations. In this sense, teaching becomes a relational practice that supports both intellectual and existential development.

DISCUSSION

The findings of this study demonstrate that Rumi's moral thought, as articulated in *Fihi Ma Fihi*, extends beyond spiritual reflection into a coherent framework of human-centered moral pedagogy. The integration of *ṣabr*, *shukr*, *khawf*, and *tawakkul* reveals a multidimensional model of education that encompasses self-regulation, meaning-making, ethical awareness, and existential resilience. Rather than functioning as isolated virtues, these values operate as interconnected dimensions that shape the development of the whole person.

Such a framework offers a significant contribution to contemporary educational discourse, particularly in response to the increasing influence of artificial intelligence. While

AI-driven systems enhance efficiency, personalization, and access to knowledge (Katiyar et al., 2024), they simultaneously risk reducing education to procedural and instrumental processes. Learning, in such contexts, may become detached from reflection, ethical consideration, and deeper meaning.

Viewed in this light, Rumi's moral pedagogy can be interpreted as a critical counter-framework. The emphasis on *ṣabr* challenges the culture of immediacy by reintroducing temporal depth and reflective engagement into learning. It resists the tendency toward cognitive offloading and passive consumption, reaffirming the importance of active thinking and self-regulation (Chirayath et al., 2025). This aligns with contemporary concerns regarding the diminishing role of human cognition in technology-mediated environments.

At the same time, the integration of *shukr* and *khawf* addresses the ethical and existential limitations of data-driven education. When knowledge is mediated primarily through algorithms, the process of meaning-making may be weakened, and ethical responsibility may become obscured. In this context, *shukr* restores the dimension of meaning and appreciation, while *khawf* reinforces moral awareness and accountability. Together, they function as pedagogical safeguards against the ethical neutrality often associated with technological systems (Coeckelbergh, 2023).

Furthermore, the concept of *tawakkul* introduces an existential dimension that is often absent in contemporary educational models. As artificial intelligence reshapes learning environments, students increasingly face uncertainty, rapid change, and psychological pressure. In such conditions, resilience becomes a central educational concern. Rumi's notion of existential trust provides a framework for navigating uncertainty without losing orientation, offering a form of inner stability that complements cognitive and ethical development.

Taken together, these findings suggest that teachers play an indispensable role in mediating the relationship between technology and humanity. Rather than being replaced by artificial intelligence, teachers emerge as facilitators of reflection, cultivators of meaning, ethical guides, and mentors of resilience. This redefinition moves beyond the traditional instructional role toward a more holistic and human-centered conception of teaching.

However, this study also acknowledges certain limitations. The analysis is based on a textual and interpretive approach, which, while offering depth, does not empirically

examine the implementation of these pedagogical principles in real educational settings. Future research is therefore needed to explore how Rumi's moral pedagogy can be operationalized in classroom practices, particularly within AI-integrated learning environments.

CONCLUSION

This study demonstrates that Jalaluddin Rumi's moral thought, as articulated in *Fihi Ma Fihi*, provides a coherent foundation for a human-centered moral pedagogy that integrates self-regulation, meaning-making, ethical awareness, and existential resilience. The values of *ṣabr*, *shukr*, *khawf*, and *tawakkul* are not merely individual virtues, but interconnected dimensions that shape a holistic model of education oriented toward inner transformation and moral consciousness. In contrast to the increasing dominance of efficiency-driven and algorithmic learning, this framework reasserts the importance of reflective engagement, ethical responsibility, and spiritual depth in educational processes.

The findings further indicate that the role of teachers remains indispensable in artificial intelligence-driven educational environments. Teachers are not replaced by technology, but rather repositioned as facilitators of self-regulation, cultivators of meaning, ethical guides, and mentors of resilience. This study contributes to the theoretical development of moral pedagogy by offering a Sufi-based, human-centered framework that responds to contemporary educational challenges shaped by artificial intelligence. However, as this study is based on textual and interpretive analysis, future research is needed to empirically examine the implementation of this pedagogical model in diverse educational settings, particularly within AI-integrated classrooms.

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