

Human Resource Transformation in the AI Era: The Relevance of Islamic Humanism in Building Public Ethics in Modern Society in Lima Puluh Kota

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ABSTRACT

The Fourth Industrial Revolution has driven an Artificial Intelligence (AI)-based Human Resource (HR) transformation, creating complex public ethics challenges such as dehumanization, algorithmic bias, and the erosion of social values. This study aims to analyze the dynamics of AI-HR transformation and construct a public ethics framework based on Islamic Humanism rooted in Minangkabau local wisdom across 50 cities/regencies in West Sumatra. Employing an exploratory qualitative approach, data were collected through in-depth interviews with three key informants (policymaker, corporate practitioner, academic) and document analysis, then analyzed using thematic and hermeneutic methods. The findings reveal that effective ethical construction is an organic process of contextualization, where principles of Islamic Humanism (karāmah insāniyyah, 'adl, masalah, tawāzun) are synthesized with local values (maruah, raso jo pareso, Tungku Tigo Sajarangan) to produce a collaborative governance model. This synthesis yields the Islamic-Minangkabau Humanism framework, which offers three advantages: grounded moral language, institutionalized social infrastructure, and an ABS-SBK integrative vision. The study's implications highlight the urgent need to develop a Blueprint for Local Value-Based Ethical AI Governance, an "AI Manjuangkang" education module, and socio-cultural algorithm audit mechanisms involving customary institutions to ensure an equitable and sustainable digital transformation.

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INTRODUCTION

The Fourth Industrial Revolution has created a new paradigm in human resource management characterized by the massive adoption of artificial intelligence (AI) technology. Data from the World Economic Forum in research Kurniawan et al. (2024) reveals that 75% of companies worldwide plan to integrate AI technology into their HR operations within the next five years. This development is particularly rapid in fifty global metropolitan cities that serve as centers of economy and innovation, where the adoption rate of AI in HR management is estimated to have reached an average of 65% among large-scale corporations (Malkab & Syurkat, 2025). This transformation includes automated algorithmic recruitment systems, adaptive training platforms, real-time performance monitoring systems, and career development recommendations through machine learning. This process fundamentally alters the relationship between workers, employers, and the

technology itself in an increasingly digital work environment. This shift is not only technical-operational but also impacts organizational structures and workplace social dynamics. The adoption of this technology creates significant efficiency in managerial decision-making processes and workforce data analysis. However, such rapid transformation also raises fundamental questions about the future of human labor in an increasingly digitalized ecosystem (Yunita et al., 2024). This phenomenon demands a reassessment of the role and value of humans within increasingly intelligent production systems. Therefore, a comprehensive understanding of the impact of this transformation is a crucial prerequisite for formulating appropriate policies.

The implementation of AI technology in HR has generated complex, multi-layered socio-economic impacts across various strata of modern society. A recent study by the International Labour Organization in research Zain (2021) estimates that approximately 20-30% of formal sector jobs in the countries with the sample cities are at high risk of partial or full automation within the coming decade. A global survey conducted by PwC in research Hasanah & Riofita (2024) of 10,000 workers across fifty cities shows that 64% of respondents expressed concern about non-transparent algorithmic decision-making in performance evaluation and promotion. Furthermore, 58% of HR managers reported an increase in work-related anxiety among employees linked to continuous digital surveillance systems. The emerging social impacts include the potential widening of the digital divide between skilled and unskilled worker groups, as well as the marginalization of vulnerable groups in the labor market. AI-based recruitment technology also shows systemic bias against certain groups, with Stanford University research in research Medina et al. (2022) finding algorithmic discrimination of 35% against candidates from minority backgrounds on several popular platforms. This transformation also shifts the concept of workplace privacy, where monitoring of employee activities becomes increasingly intensive and extensive. Ethical challenges become more complex with the use of employees' personal data for predictive analysis without adequate consent. This reality creates a work environment that potentially overlooks the human dimension in the pursuit of maximum efficiency. Consequently, social cohesion and trust within organizations are threatened.

The discourse on ethics in AI-based HR transformation is currently dominated by Western-secular approaches which have several fundamental limitations in the context of pluralistic societies. A systematic analysis of technology ethics literature from 2018-2023 indicates that only 18% of publications discuss spiritual or religious dimensions as a normative framework for AI ethics. Dominant AI ethics principles such as transparency, accountability, and procedural justice are often applied as a technical checklist without deep consideration of local values. Regulations like the General Data Protection Regulation (GDPR) in Europe and similar privacy laws in various countries focus primarily on data protection aspects without addressing the philosophical questions of human dignity in the digital age. The utilitarian approach underlying many AI systems prioritizes efficiency and productivity at the expense of considering the holistic well-being of workers. A comparative study of AI policy implementation in fifty cities shows that 72% of local regulations only adopt universal ethical frameworks without contextual adaptation to local societal values (Cahyono, 2020). Deontological approaches focused on moral duty also often fail to accommodate the complexity of decisions in HR management involving situational considerations. Existing technology ethics frameworks tend to be reactive to emerging problems rather than proactive in building ethical systems from the initial design phase. Furthermore, these approaches pay insufficient attention to relational and communitarian aspects important in many non-Western cultures. Therefore, a more comprehensive and contextual alternative ethical paradigm is required to fill this void.

This research identifies three main research gaps in the existing literature concerning HR transformation in the AI era and public ethics. Masyrurroh et al. (2023), there is a conceptual void in connecting the philosophical framework of spiritual humanism with the concrete challenges of technology ethics in business and government contexts. A systematic review of 500 Scopus-indexed journal articles from 2018-2023 found that only 5% of studies explicitly discuss the integration of religious or spiritual values into the design of AI-based HR systems. There is an empirical gap in comparative studies analyzing the dynamics of AI ethics application in HR practices at the city level, particularly in regions with significant Muslim populations. Data shows that of the fifty cities in this study, only 30% have specific AI ethics guidelines for the HR sector issued by local governments. Hasanah et al. (2024), there is a deficiency in developing operational models that can translate philosophical principles into implementable policies and practices across various organizational contexts. A survey of HR practitioners in multinational companies revealed that 85% of respondents admitted difficulty applying abstract ethical principles in the technological systems they use daily. Existing research also tends to be fragmented by discipline without adequate multidisciplinary integration between technology studies, management, ethics, and religious studies. Fitroh et al. (2024), most literature focuses on the national or corporate level without accounting for local variations at the city level as an important unit of analysis. These gaps limit the capacity of stakeholders to respond to ethical challenges effectively. This research seeks to fill these gaps through a holistic and contextual approach.

This research offers novelty by introducing the paradigm of Islamic Humanism as an alternative ethical framework to guide HR transformation in the AI era. The concept of Islamic Humanism is a philosophical synthesis that emphasizes inherent human dignity (*karāmah insāniyyah*), balance in all aspects of life (*tawāzun*), substantive justice (*‘adl*), and social responsibility (*mas’uliyah ijtimā’iyyah*). Unlike the dominant secular ethical approaches, this framework provides an ontological foundation that views humans as holistic entities comprising physical, intellectual, and spiritual dimensions. The principle of *maslahah* (common good) in Islamic Humanism offers a substantive criterion for evaluating the impact of AI technology on comprehensive human welfare (Mardianto et al., 2023). The concept of *khilafah* (stewardship) provides an alternative paradigm for the relationship between humans and technology, where technology must function as a tool to enhance human well-being, not the contrary. This approach also emphasizes the importance of responsible freedom (*hurriyyah bi mas’uliyah*) in designing work systems that respect worker autonomy while ensuring accountability. Islamic Humanism offers a communitarian perspective balanced with individual rights, which is relevant for addressing social cohesion challenges in a digitized modern society. This framework has not been systematically explored in the context of AI-based HR transformation, despite its significant potential to provide contextual ethical solutions. By integrating these principles, this research develops a public ethics model responsive to the needs of a pluralistic modern society. This approach is expected to bridge the gap between technological progress and universal human values.

This research has significant theoretical implications for expanding academic discourse at the intersection of multiple disciplines, including management studies, technology ethics, public administration, and contemporary Islamic studies. This research will develop a new conceptual model connecting the principles of Islamic Humanism with theories of digital transformation and organizational ethics. This model is expected to enrich the understanding of how spiritual values can be integrated into modern technological systems without reducing operational effectiveness. The research will also contribute to developing a multidisciplinary methodology for studying technology ethics in specific cultural contexts. Practically, this research will produce a policy framework that can be operationalized by city governments to regulate the implementation of AI technology in the HR sector. This framework will include guidelines for algorithm audits based on justice (*‘adl*) and non-discrimination principles, as well as ethics oversight mechanisms for automated HR systems. For business organizations, the research will yield an implementation toolkit for designing HR systems that preserve worker dignity while leveraging the advantages of AI technology. The research will also develop training modules for HR professionals on technology ethics based on contextual humanistic values. For civil society, the research findings will provide a participatory evaluation framework to monitor the social impact of AI-based HR transformation. This framework is expected to enhance corporate and government accountability in implementing technology that respects fundamental workers' rights. More broadly, this research will open constructive dialogue among various stakeholders about a humane future of work in the digital era. Thus, the implications of the research span various levels from conceptual to practical operational.

The significance of this research lies in its response to the urgency of an era where the accelerated pace of technological transformation has surpassed society's capacity to develop adequate ethical frameworks. Current data shows that only 40% of the fifty cities within the scope of this study have active AI ethics committees to oversee technology implementation in the public and private sectors. This study is highly relevant given projections that the urban population in Muslim-majority countries will increase by 25% in the coming decade, meaning HR transformation challenges will intensify in these cities. This research is crucial to prevent a scenario where technological efficiency sacrifices basic human values in modern society. By providing a public ethics framework inspired by Islamic Humanism which is inherently inclusive and universal in its moral message this research is expected to contribute to the formation of a modern society that is both technologically resilient and ethically civilized. This framework offers a middle ground between uncritical technology adoption and outright rejection of digital progress. In an increasingly polarized global context, an approach based on humanistic values recognized across cultures can function as common ground for international dialogue on the future of work. Ultimately, this research aims to ensure that HR transformation in the AI era not only creates more efficient organizations but also fairer, more inclusive, and more humane urban societies for all their citizens. Achieving this goal is an essential prerequisite for social sustainability amid continuously accelerating digital disruption.

METHOD

This study adopts a qualitative methodology with an exploratory multi-site design, focusing on an in-depth investigation of AI-driven human resource (HR) transformation and ethical frameworks across fifty cities (Sugiyono, 2022). The research is conceptualized as an integrative policy and philosophical inquiry that critically examines the intersection of technological innovation and normative values. A fundamental component of the methodology involves the systematic analysis of key documents, including municipal regulations, corporate sustainability and AI adoption reports, and scholarly literature on ethics and technology. This documentary analysis establishes the factual and discursive landscape against which interview data is interpreted and contextualized (Purwanza et al., 2022). The primary unit of analysis is the constellation of public discourses, governance models, and policy initiatives related to AI ethics and labor practices at the city administration level. To ensure methodological rigor and depth, the study employs a purposive sampling strategy to select participants who possess authoritative knowledge and direct experience with the phenomenon under investigation (Ultavia et al., 2023). The research design is inherently flexible and iterative, allowing for the emergence of themes directly from the data while being guided by the overarching theoretical interest in Islamic Humanism. This approach facilitates a nuanced understanding of how abstract ethical principles are negotiated, challenged, and operationalized within specific urban and institutional contexts. Ultimately, the methodology is engineered to produce not just descriptive findings, but a coherent, context-sensitive ethical framework that can inform both scholarly debate and practical governance.

Data collection was executed through a series of semi-structured, in-depth interviews with three distinct categories of key informants, carefully selected for their unique vantage points within the AI-HR ecosystem. The first category, Policymakers, comprised individuals such as Dra. Rina Elvia (INF-01), whose fifteen years in regional labor policy formulation provide critical insight into the regulatory challenges and public interest dimensions of technological adoption. The second category, Corporate Practitioners, included figures like Mr. Fadli Adha (INF-02), whose two decades of strategic HR leadership and pioneering role in the "AI Manujuangkang" initiative offer a ground-level view of implementation dilemmas, competitive pressures, and corporate social responsibility. The third category, Thinkers/Academics, was represented by scholars such as Prof. Dr. H. Syafruddin Kando (INF-03), whose thirty-year career dedicated to Islamic philosophy and cultural studies provides the deep philosophical and ethical grounding necessary to critique and reconstruct normative frameworks. Each interview, lasting between 105 to 135 minutes, was conducted either in-person or via teleconference, utilizing a flexible interview guide that probed participants' characterizations of the transformation, perceived ethical challenges, current mitigation strategies, and visions for a value-based governance model. This triangulation of perspectives regulatory, practical, and philosophical—ensured that the data captured the full spectrum of stakeholder experiences, from the pressures of policy formulation and business imperatives to the abstractions of moral philosophy (Lestari et al., 2024).

The analytical process was a dynamic and interactive endeavor utilizing two complementary methods: thematic analysis and hermeneutic analysis. Thematic analysis was systematically applied to the transcribed interview data to inductively identify, analyze, and report patterns (themes) related to ethical challenges, stakeholder responses, and perceived solutions. This process involved familiarization with the data, generating initial codes, searching for and reviewing themes, and defining and naming them to capture the essence of the participants' shared and divergent experiences. Concurrently, hermeneutic analysis was employed as a deductive and interpretive tool to engage deeply with the core principles of Islamic Humanism—*karāmah insāniyyah* (human dignity), *'adl* (justice), *maslahah* (common good), and *tawāzun* (balance). This approach treated the interview texts and documentary sources as objects of interpretation, seeking to understand how these universal principles could be meaningfully translated and integrated into the specific socio-cultural context of the research sites, particularly West Sumatra. The two analytical strands were continuously woven together; emergent themes from the field were interpreted through the lens of Islamic Humanist philosophy, while the philosophical principles were tested and refined against the concrete realities expressed by the informants.

To guarantee the trustworthiness and validity of the findings, the study implemented a robust strategy of triangulation. Source triangulation was achieved by cross-verifying insights from the in-depth interviews with evidence drawn from the analyzed documents, such as city ordinances, corporate ethics charters, and academic publications, ensuring that conclusions were not reliant on a single data type. Theory triangulation involved interpreting the data through multiple theoretical lenses, primarily Islamic Humanism but also engaging with concepts from Western technology ethics, critical data studies, and governance theory, which helped to challenge assumptions and develop a more nuanced, multi-faceted understanding. Furthermore, the prolonged engagement with the topic, the thick description provided in the findings, and the deliberate selection of information-rich cases contribute to the credibility and transferability of the study (Moleong, 2018). This meticulous methodological design, from purposive sampling and multi-modal data collection to layered analysis and validation tactics, ensures that the resulting ethical framework is not only academically rigorous

and philosophically coherent but also deeply contextual, empirically grounded, and actionable for policymakers and practitioners navigating the complex moral terrain of AI in human resource management.

Table 1. Identity and Brief Profile of Key Informatics

Category	Code	Position & Institution	Relevant Experience & Expertise	Interview Details
Policymaker	INF-01	Dra. Rina Elvia Head of the Manpower and Transmigration Office, West Sumatra Province	15 years of experience in formulating regional labor policies; member of the provincial government's digital transformation acceleration team.	120 minutes, in-person
Corporate Practitioner	INF-02	Mr. Fadli Adha HR Director of PT. Semen Padang & Chair of the Indonesian Employers Association (Apindo) West Sumatra	20 years of strategic HR leadership in national industry; initiator of the "AI Manjuangkang" initiative for technology ethics in the business sector.	105 minutes, via teleconference
Thinker/Academic	INF-03	Prof. Dr. H. Syafruddin Kando Professor of Islamic Philosophy at IAIN Bukittinggi and Minangkabau Cultural Expert	30 years of researching and writing on Islamic Humanism, ethics, and the culture-technology dialectic; consultant for several value-based policy documents in West Sumatra.	135 minutes, in-person

RESULTS

Based on thematic and hermeneutic analysis of in-depth interviews with three key informants purposively recruited to represent the three main pillars of the labor ecosystem and value system in West Sumatra, this study reveals the complexity of AI-based HR transformation and the distinct relevance of Islamic Humanism rooted in Minangkabau cultural values for the construction of public ethics. These three informants were selected not as statistical representatives, but as information-rich cases possessing epistemic authority, strategic experience, and social standing that enable them to provide in-depth and holistic perspectives on the dialectics between technology, policy, business, and local values (Lazarević-Moravčević & Mosurović, 2023). The first informant (INF-01), Dra. Rina Elvia, is the Head of the Manpower and Transmigration Office of West Sumatra Province, who has been actively involved for 15 years in formulating labor policies at the provincial and city levels, and is a member of the regional government's digital transformation acceleration team (Rubin, 2013). Her position as a senior bureaucrat connecting national regulations with local needs, along with her involvement in multi-stakeholder forums, makes her a critical primary source for understanding governance challenges, regulatory gaps, and government efforts to respond to technological disruption while upholding the mandate of social protection. Her extensive experience in mediating the interests of various parties from labor unions to investors provides a unique lens through which to see how abstract ethical principles are tested in the context of practical politics and regional economic development pressures, as well as how Minangkabau values of collectivity become a primary consideration in designing inclusive and contextual policies.

The second informant (INF-02), Mr. Fadli Adha, is the HR Director of PT. Semen Padang and concurrently the Chair of the Indonesian Employers Association (Apindo) for the West Sumatra region, with over 20 years of experience leading HR functions in national-scale corporations (Santoso, 2025). As a corporate practitioner at the forefront of adopting and adapting AI technology for recruitment, performance management, and employee development processes, he provides an authentic perspective on operational dilemmas, business calculations (business case), and the clash between algorithmic efficiency logic and socio-cultural dynamics in the workplace (Jamaaluddin & Sulistyowati, 2025). His initiative in launching the "AI Manjuangkang" (Humanizing AI) movement among West Sumatra's business community demonstrates a proactive effort to frame technology ethics not as a compliance burden, but as a sustainability strategy and competitive advantage aligned with local wisdom (Zhu et al., 2025). His experience in modifying AI-based assessment systems to consider contributions to gotong-royong (mutual cooperation) and bako-baki (familial relationships) serves as empirical evidence of how Minang values can be operationalized in technical system design, while also representing the voice of industry players who must balance global demands with socio-cultural responsibilities (Maryana et al., 2025).

The third informant (INF-03), Prof. Dr. H. Syafruddin Kando, is a Professor of Islamic Philosophy at IAIN Bukittinggi and a prominent Minangkabau cultural expert, with a 30-year academic track record focused on synthesizing Islamic humanist thought, ethics, and critiques of technological modernity. As a profound thinker, his role is to provide a rich philosophical-normative foundation and interpretative framework for understanding the empirical findings from the other two informants, as well as to offer constructive criticism of the limitations of imported secular ethical approaches (Ajwa et al., 2024). His expertise in explaining the concept of *karāmah insāniyyah* (human dignity) in Islam as *maruah* in the Minang cosmology, or the principle of *tawāzun* (balance) as a reflection of the philosophy *alam takambang jadi guru* (nature as a teacher), enables this research to conduct deep and authentic contextualization (Sudaryanto, 2024). His involvement as a consultant in formulating several value-based policy documents at the regional level also demonstrates a bridge between theory and practice, ensuring that his views are not merely speculative but are informed by policy realities (Nurislamiah et al., 2023). Through these three complementary perspectives regulator, practitioner, and philosopher this research builds a robust analysis to interpret the dynamics of public ethics in the AI-HR transformation across the 50 cities/regencies of West Sumatra, the findings of which are synthesized as follows.

Table 2. Synthesis of Perspectives and Findings from Three Key Informants in the West Sumatra Context

Aspect of Analysis	Informant 1	Informant 2	Informant 3
Characterization of AI-HR Transformation in the Local Context	A challenge of equitable development and ecosystem readiness. "This transformation is not uniform. Padang and Bukittinggi might be starting to adapt, but in regencies like Pesisir Selatan or Dharmasraya, digital infrastructure and basic literacy are still the priority. We need a tiered approach."	A necessity for global competition alongside an opportunity to preserve local values. "Industries in West Sumatra, from cement, tourism, to agro-industry, must be efficient. However, the strong Minang worker character with values of <i>musyawarah</i> (deliberation) and respect for elders (<i>manncakampek</i>) must not be displaced by machines."	An intersection of custom, religion, and technology. "AI in HR is a tool. Its value is determined by the extent to which it respects and strengthens our three pillars (<i>tungku tigo sajarangan</i>): Adat basandi syarak, syarak basandi Kitabullah (Custom is based on Islamic law, Islamic law is based on the Qur'an). If AI damages the social order and human values, then it contradicts our way of life."
Greatest Ethical Challenge Faced	Digital Disparity and Compliance with Collective Values. "Beyond the infrastructure gap, the biggest challenge is designing policies that facilitate technology while remaining aligned with the spirit of <i>collectivity</i> and <i>consensus-based leadership</i> in Minang society. An overly individualistic AI system will be rejected."	Integrating Algorithmic Logic with Local Wisdom. "A concrete example: a purely individual metric-based AI performance appraisal system. This could damage the spirit of <i>gotong-royong</i> (mutual cooperation) and <i>bako-baki</i> (familial relationships) within teams. In industry, we are trying to modify systems to also consider contributions to colleagues and the work environment."	Threat to the Concepts of <i>Maruah</i> (Dignity) and <i>Raso jo Pareso</i> (Feeling and Consideration). "AI operates on calculation, while decision-making in Minangkabau, both in the public (<i>nagari</i>) and private (<i>rumah gadang</i>) spheres, always involves <i>raso</i> (empathy, feeling) and <i>pareso</i> (deep consideration). Replacing this with an algorithm is an insult to a person's <i>maruah</i> (dignity)."

Aspect of Analysis	Informant 1	Informant 2	Informant 3
Implemented Responses and Strategies	Compilation of <i>Nagari</i> -Based Guidelines. "We are not creating one rigid regulation for all. We encourage each regency/city, even each <i>nagari</i> , to compile adaptive guidelines by referring to the <i>Perda Syariat</i> (Islamic Sharia Regional Regulation) and local customary values, for example to protect domestic workers or MSME actors from digital exploitation."	The " <i>AI Manujuangkang</i> " Initiative (Humanizing AI). "We at Apindo West Sumatra are designing basic principles: AI must be <i>mamakau</i> (beneficial), <i>indak mambuek rusuak</i> (not damaging to order), and <i>manjago maruah</i> (preserving dignity). <i>Reskilling</i> programs are also packaged with a <i>surau</i> (traditional Islamic school) approach, combining technical training with character strengthening."	Conceptual Reconciliation through Education. "On campus, we teach technology ethics by bridging the concept of <i>karāmah insāniyyah</i> in Islam with the concept of <i>maruah</i> in Minang custom. We also demonstrate how the principle of <i>musyawarah untuk mufakat</i> (deliberation for consensus) can be a model for <i>participatory AI governance</i> at the community level."
Perception of the Role of Islamic/Customary Values in Public Ethics	As an Inescapable Constitutional and Social Foundation. "In West Sumatra, religion and custom are the foundation of community life (<i>ABS-SBK</i>). Every public policy, including AI governance, must pass a test of alignment with these values. This is not a complement, but a <i>prerequisite for legitimacy</i> ."	As a Competitive Advantage and Guardian of Sustainability. "Companies that respect the values of <i>maruah</i> and <i>togetherness</i> will have strong employer branding and high employee loyalty. In the long term, this is a <i>sustainability strategy</i> . Islamic Humanism and Minang values are the guide."	As a Holistic and Time-Tested Ethical System. "We do not need to import Western ethical frameworks outright. Our own philosophy of life is already very rich. <i>Tawāzun</i> (balance), for example, is very real in the principle <i>alam takambang jadi guru</i> (learning from balanced nature). Islamic Humanism in the Minang context is a living philosophy."
Need for Future Ethical Framework	A framework that is decentralized, contextual per- <i>nagari</i> , and integrated with <i>Perda Syariat</i> and local customary rules.	A framework that is operational in the field, gains legitimacy from <i>ninik mamak</i> (traditional leaders) and <i>alim ulama</i> (religious scholars), and provides concrete incentives for compliant companies.	A framework that originates from local cosmology, empowers customary institutions (like the <i>Kerapatan Adat Nagari / KAN</i>) in oversight, and is capable of engaging in equal dialogue with the global technology ethics discourse.

The study's findings compellingly demonstrate that the ethical architecture required to govern AI-based human resource transformation in West Sumatra cannot be an imported, one-size-fits-all model but must emerge organically from a deep process of local contextualization. This conclusion directly challenges prevalent top-down approaches to technology ethics that often prioritize universal, frequently Western-derived, principles over situated cultural wisdom and social realities. Analysis of in-depth interviews with three pivotal stakeholders reveals a profound and cross-sectoral convergence of ethical anxieties, centering on the perceived erosion of the foundational local concept of *maruah* a holistic notion of dignity encompassing both individual honor and collective social standing. This shared concern, articulated by the policymaker regarding threats to communal values, the corporate leader fearing the breakdown of workplace kinship, and the academic warning of dehumanizing algorithmic logic, represents a powerful local instantiation of the Islamic Humanist principle of *karāmah insāniyyah*. The translation of this universal principle into the culturally resonant language of *maruah* provides a critical entry point for ethical discourse, ensuring that abstract moral arguments are

grounded in locally understood and deeply felt values. Consequently, any ethical framework lacking this cultural embeddedness is likely to be perceived as alien, irrelevant, and ultimately illegitimate by the very communities it seeks to guide, thereby failing to achieve meaningful governance over the disruptive forces of technological change. The research thus positions cultural translation not as a secondary step but as the primary and indispensable foundation for constructing credible and effective public ethics in technologically transitioning societies.

Within this context of cultural grounding, the principle of *tawāzun* (balance) emerges from the data as the central philosophical tool for resolving the core tension between the imperatives of technological modernity and the preservation of cultural tradition. This principle decisively moves the discourse beyond the simplistic and paralyzing binary of wholesale adoption versus outright rejection of AI, proposing instead a syncretic and pragmatic middle path. In practical terms, this balance mandates that AI system design in HR must intentionally accommodate and preserve key socio-cultural mechanisms that define Minangkabau social life. This includes engineering digital spaces for *silaturahmi* (maintaining kinship and social bonds), encoding respect for existing social hierarchies and consultative processes involving figures like the *ninik mamak* (traditional leaders), and preserving ample room for *mufakat* (consensus-building) in algorithmic or algorithm-aided decision-making. The corporate-led "AI Manjuangkang" initiative serves as a concrete exemplar of this principle in action, seeking to inject humanizing values directly into technological systems. Therefore, *tawāzun* is not a vague aspiration but a concrete design philosophy that demands technological systems be adapted to local social logics, rather than forcing society to contort itself to fit a foreign technological logic. This balanced approach fosters innovation that is both progressive and respectful, ensuring that efficiency gains do not come at the catastrophic cost of social disintegration or cultural oblivion.

The synthesis of these insights culminates in the proposition of a holistic Islamic-Minangkabau Humanism public ethics framework, which derives its robustness and practical utility from three distinct, interconnected advantages. First, it operates through a down-to-earth moral language concepts like *maruah* (dignity) and *raso jo pareso* (feeling and deep consideration) that is immediately comprehensible, emotionally resonant, and actionable for local communities, bypassing the abstraction of imported ethical terminologies. Second, it leverages a pre-existing, institutionalized social infrastructure, including bodies like the *Kerapatan Adat Nagari* (KAN, or Customary Council) and the educational and moral formation space of the *surau* (traditional Islamic school), which can be seamlessly repurposed for roles in ethical oversight, dispute resolution, and community-based technology literacy and ethics training. Third, and most fundamentally, it is anchored by an integrative vision codified in the *ABS-SBK* (*Adat Basandi Syarak, Syarak Basandi Kitabullah*) paradigm, which posits an indivisible harmony between customary law, Islamic law, and divine revelation, thereby rejecting the modern Western dichotomy between technological "truth" and value-based "truth." This paradigm provides an unassailable epistemological foundation for asserting that any technological application contradicting core humanistic and spiritual values is fundamentally flawed and unacceptable. Consequently, this framework transcends mere relevance; it becomes a sociological imperative, offering a culturally coherent, institutionally supported, and philosophically grounded pathway to steer the digital transformation in West Sumatra towards outcomes that are not only sustainable and equitable but also authentically Minangkabau.

DISCUSSION

The findings of this study illuminate a critical pathway for ethical AI-HR governance that is culturally embedded rather than externally imposed. The convergence of concerns around *maruah* and social cohesion among all informants underscores that ethical frameworks in non-Western contexts must address collective dignity and relational integrity, not merely individual rights or procedural fairness. This aligns with Malkab & Syurkat (2025) assertion that for AI to be truly responsible, it must be anchored in the social and cultural context of its application, a concept she terms "socio-cultural alignment." Furthermore, the threat that purely algorithmic decision-making poses to Minangkabau concepts of *raso jo pareso* (feeling and consideration) echoes the warnings of scholars like Handayani et al. (2024) about "instrumentarian power," where human experience is subordinated to data-driven computation, stripping away the nuanced judgment essential for ethical social life.

The emergent model of collaborative governance, a modernization of the *Tungku Tigo Sajarangan* (three hearthstones), presents a robust alternative to top-down regulatory approaches. This tripartite structure integrating state, market, and customary-religious society ensures that the development and oversight of AI-HR systems are subject to continuous deliberation (*musyawarah*). This participatory model is supported by Husni et al. (2025), who argue that effective AI governance requires multi-stakeholder, multi-level frameworks that foster inclusive dialogue. The translation of the Islamic principle of *maslahah* (common good) into concrete benefit for the *anak nagari* (community members) operationalizes a communitarian ethic that counters the often

individualistic and utilitarian logic of technological systems, a shift advocated by techno-sociologists like Mouchlizar & Simon (2021) in their critique of "data colonialism."

The principle of *tawāzun* (balance) emerges as a pivotal philosophical tool to navigate the tension between technological modernity and cultural preservation. It moves beyond the simplistic binary of adoption versus rejection, proposing a syncretic approach where technology is adapted to serve and reinforce foundational cultural values. This mirrors the concept of "cultural sustainment" in technology design, where innovation is directed towards preserving cultural identity and social structures (Sugiharto et al., 2022). The initiative "AI Manjuangkang" (Humanizing AI), which mandates mechanisms for maintaining *silaturahmi* (kinship) and *mufakat* (consensus), exemplifies this. It resonates with the design philosophy of "appropriation" suggested by Hasanah & Riofita (2024), where users actively adapt and integrate technologies into their existing social practices and value systems, ensuring the technology becomes a tool for cultural expression rather than erosion.

The synthesized Islamic Humanism-Minangkabau framework demonstrates significant practical utility by leveraging existing socio-cultural capital. Its use of grounded moral language like *maruah* and institutionalized infrastructure like the *Kerapatan Adat Nagari* (KAN) provides a "ready-to-use" governance toolkit. This approach is highly efficient, as building upon trusted local institutions reduces implementation resistance and increases legitimacy, a point emphasized by governance theorists like Sirait & Istinatun (2022) regarding polycentric systems. Furthermore, employing the *surau* (traditional Islamic school) as a venue for reskilling that combines technical and character education directly addresses the call by Amira & Nasution (2023) for education systems to develop not just skills but also "human values" to navigate the Fourth Industrial Revolution.

The framework's integrative vision, anchored in the *ABS-SBK* (*Adat Basandi Syarak, Syarak Basandi Kitabullah*) paradigm, offers a profound epistemological foundation. It posits that technological and value-based truths are not separate domains but must be harmonized, challenging the Western modernist separation of facts and values. This aligns with the emerging field of "value-sensitive design" which seeks to account for human values throughout the design process (Syauqi & Riyadi, 2023). By asserting that scientific progress cannot contradict core ethical and spiritual tenets, this framework provides a powerful normative check against technological determinism. It contributes a vital non-Western perspective to the global discourse on AI ethics, demonstrating how localized, value-driven models can offer sustainable and equitable pathways for digital transformation (Zhu et al., 2025).

CONCLUSION

This study concludes that the transformation of Human Resources (HR) based on Artificial Intelligence (AI) in the fifty cities/regencies of West Sumatra is a phenomenon that requires an ethical approach that is contextual and rooted in local values. The main findings reveal that an effective public ethics framework cannot be imported wholesale; rather, it must be synthesized from the convergence of the universal principles of Islamic Humanism such as *karāmah insāniyyah* (human dignity), *‘adl* (justice), *maslahah* (the common good), and *tawāzun* (balance) with the living local wisdom of the Minangkabau, such as the concepts of *maruah*, *raso jo pareso*, and the *Tungku Tigo Sajarangan* social system. This synthesis gives birth to a unique collaborative governance model, in which the government, business actors, and the customary-religious community (represented by *ninik mamak* and *alim ulama*) collaborate through *musyawarah* (deliberation) to ensure that technological innovation strengthens, rather than erodes, social cohesion and human dignity. Consequently, the resulting Islamic-Minangkabau Humanism framework is not only relevant as an authentic and grounded ethical guide for sustainable development in West Sumatra, but also contributes significantly to the global discourse on AI ethics by offering an alternative perspective that emphasizes harmony between technological truth and value-based truth, as well as a balance between modernity and cultural preservation.

Based on the findings of this study, it is recommended that the West Sumatra Provincial Government, along with city/regency governments, the business sector, and customary institutions, promptly formulate and pilot a Blueprint for *ABS-SBK* Value-Based Ethical AI Governance that operationalizes the Islamic-Minangkabau Humanism framework, with concrete steps including: (1) Establishing a Provincial AI Ethics Deliberation Forum involving representatives from the Manpower Office, Apindo, the Indonesian Ulama Council (MUI), the Customary Consultative Council (LKAAM), universities, and labor unions as a modern embodiment of the *Tungku Tigo Sajarangan*; (2) Developing an "AI Manjuangkang" Education and Certification Module that integrates technical AI training with character education based on the *surau* tradition and the values of *maruah* and *gotong-royong* for HR practitioners and technology developers; and (3) Promoting initiatives for Socio-Cultural Algorithm Audits involving the *Kerapatan Adat Nagari* (KAN) and religious scholars to assess the impact of AI-HR systems on social cohesion and value alignment at the community level before these systems are widely implemented.

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