



Developing a Digital Islamic Education Model: Integrating Artificial Intelligence, Islamic Pedagogy, and Digital Learning Ecosystems

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ABSTRACT

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This study investigates the integration of Artificial Intelligence (AI) and the subsequent transformation of the digital learning ecosystem within Islamic Education (PAI) at SMA 01 Tiris. Operating within a qualitative intrinsic case study design, this research explores how modern educational technologies can be adopted without reducing the foundational spiritual and affective dimensions of traditional Islamic pedagogy. Data were comprehensively gathered using method triangulation—comprising semi-structured in-depth interviews with key institutional stakeholders, participant observations of digital classroom dynamics, and documentary analysis of digital curricula and artifacts. The collected data were analyzed interactively using the Miles, Huberman, and Saldaña framework, while scientific trustworthiness was secured via source triangulation, technical triangulation, and member checking. The empirical findings reveal that the mechanism of AI integration does not lead to institutional secularization; instead, it establishes a framework of "Guided Techno-Spiritual Symbiosis." Within this dual-layered model, AI successfully automates the profane-computational domain by providing cognitive scaffolding, while the human educator retains absolute jurisdiction over the sacred-transformational domain to nurture moral character (akhlak). Furthermore, the structural transformation of the digital learning environment introduces an "Ethical Digital Buffer" based on the prophetic principle of verification (tabayyun), which simultaneously stimulates high-order cognitive competence and digital literacy inside a controlled ethical framework. This study contributes a novel tekno-pedagogical blueprint for religious educational institutions, proving that technological modernism can be harmoniously anchored by transcendental values.

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INTRODUCTION

The contemporary advancement of digital technology and artificial intelligence (AI) has triggered a massive transformation across all social structures, including Islamic educational institutions. The dynamics of global

culture demand that educational institutions function not only as agents for transmitting spiritual values but also as incubators for digital competencies responsive to changing times (Fachrezzy et al., 2025). The urgency of this convergence is rooted in the reality that neglecting technological progress will lead to the marginalization of religious institution graduates within knowledge-based industries (Al-Kahfi et al., 2025; Zakiruddin & Dewa, 2021). Empirical data demonstrates that the adoption of AI in the global education sector successfully enhances personalized learning efficiency and curriculum management effectiveness by up to thirty percent (Domenici et al., 2025; Pramitha, 2020). This phenomenon underscores that digitalization is no longer a secondary alternative but a strategic imperative, compelling Islamic educational institutions to redefine their methodological frameworks to maintain social and scientific relevance amid the technological tides of modernity (Himmah, 2025; Syelvita & Kusaini, 2025).

The fundamental problem encountered in improving national education quality is the methodological disorientation that occurs when intersecting cutting-edge technology with the substance of humanistic-religious pedagogy (Wahyuni & Rosadah, 2026). Many educational institutions are trapped in a digital pragmatism that merely migrates printed materials into virtual spaces without engineering a meaningful learning ecosystem. This problem is exacerbated by the lack of standardization in technology integration models capable of maintaining equilibrium between artificial intellectual intelligence and the moral character development of learners (Subhan, 2026). Consequently, technological implementation frequently leads to epistemological shallowing and the mechanization of the learning process, distancing education from its true nature as a process of humanizing human beings. This systemic failure to formulate a robust synthesis between digital innovation and instructional quality serves as the primary barrier to achieving holistic, sustainable, and globally competitive educational quality acceleration in the current era of artificial intelligence (Bulathwela et al., 2024).

At the empirical level within madrasah environments, the penetration of digital devices and AI-based applications frequently triggers complex cultural and conceptual clashes (Habsi et al., 2026). Educators in madrasahs often experience instructional paralysis as they are compelled to utilize adaptive digital platforms designed exclusively under value-free, secular Western paradigms (Baitussalam et al., 2026). Conversely, the process of religious learning, rich in spiritual-affective dimensions, such as the talaqqi tradition and the internalisation of akhlak, is reduced to mere dry and mechanistic cognitive information transfer across computer screens. Field realities also reveal a wide digital divide between the availability of technological infrastructure and the pedagogical readiness of teachers to contextualize AI for religious instruction (Bagdžiūnienė et al., 2025; Juhji et al., 2025). This dilemmatic reality demands an in-depth qualitative case study to map out how madrasahs navigate, adopt, and deconstruct the utilization of artificial intelligence so that it aligns with the moral imperatives of Islamic pedagogy.

The study of digitalization in Islamic education has attracted widespread attention from scholars over the past decade through diverse focal points. A number of prior literatures consistently highlight the utilization of web-based learning media, conventional e-learning, and the effectiveness of using social media for teaching Islamic law (Eufrasio et al., 2023; Hsieh et al., 2025). The significant contribution of these pioneering studies lies in their success in breaking the rigidity of traditional religious institutions, encouraging them to open up to modern information technology infrastructure (Alwi et al., 2021; Reyes, 2023). Nevertheless, most past studies tend to be surface-descriptive and merely treat technology as a peripheral tool rather than an integral ecosystem that interacts directly with the theological consciousness of learners (Chong & Xu, 2026; Fu et al., 2026). This overly technocentric approach overlooks how intelligent algorithms influence the psychological-spiritual sphere within the Islamic scholarly tradition, which has historically relied heavily on the personal relationship between teacher and student (Abboud, 2026; Xu et al., 2025).

Although literature regarding the efficiency of artificial intelligence in general education is abundant, the specific intersection between AI, Islamic pedagogy, and digital ecosystems leaves a gaping research gap (Affan, 2025). Current studies have not been able to address how predictive algorithms and machine learning can be integrated without sacrificing the principles of tarbiyah, ta'dib, and ta'lim, which form the bedrock of Islamic educational philosophy. This is precisely where the present study positions itself to bridge the void by offering a comprehensive qualitative analysis of the design of a transformative digital curriculum model (Affan et al., 2026). Through a case study approach, this research seeks to transcend the technological reductionism that currently dominates academic narratives by providing a theoretical formulation that positions the student as a moral agent in cyberspace (Affan & Habsi, 2025). In doing so, this study balances the profane orientation of technological advancement with the sacred orientation of transcendental religious values.

The scientific novelty (state of the art) of this research lies in the conceptual formulation of a "Digital Islamic Education Model" that originally and inherently integrates artificial intelligence architecture with the noble values of traditional Islamic pedagogy. Unlike conventional digitalization models that tend to be value-neutral or secular, the model investigated in this case study redesigns learning algorithms to support character building (akhlak karimah) and digital spirituality within a controlled ecosystem. This research is highly crucial and urgent as it provides an epistemological and practical blueprint for policymakers within madrasah environments in responding to the hegemony of automation technology. The presence of this study offers a new direction for the modernization of religious institutions so that they do not merely become passive consumers of technology, but instead become producers of a digital civilization anchored in moral excellence and Islamic transcendental values.

Based on the background above, the primary problem formulated in this study is: what are the characteristics, mechanisms of integration, and

implications of a digital Islamic education model that synthesizes artificial intelligence, Islamic pedagogy, and cyber learning ecosystems in madrasahs? The initial argument advanced in this study is that AI integration will not undermine the spiritual substance of Islamic education if technological adoption is guided by an Islamic ethno-pedagogical framework that positions artificial intelligence as a cognitive facilitator, while the educator retains control over moral-spiritual transformation. Theoretically, this research contributes to enriching the treasury of contemporary Islamic educational science, particularly in the field of religious techno-pedagogy. Practically, this study offers strategic recommendations for madrasahs and the Ministry of Religious Affairs in designing AI-based curricula that are adaptive, futuristic, yet remains deeply rooted in the noble tradition of Islamic scholarship.

METHOD

This intrinsic qualitative case study was conducted at SMA 01 Tiris to explore deeply and holistically the mechanisms of integrating Artificial Intelligence (AI) within an Islamic pedagogical ecosystem in a real-world context. The selection of SMA 01 Tiris as the research site was based on purposive sampling, as this institution represents a unique, information-rich case that proactively adopts AI platforms within its Islamic Education (PAI) curriculum despite the socio-cultural challenges of a suburban region. Data were comprehensively gathered using method triangulation, which included semi-structured in-depth interviews with key stakeholders (the Principal, PAI teachers, and students), participant observation of digital instructional interactions in the classroom, and documentary analysis of the curriculum, teaching modules, and students' digital learning artifacts.

All accumulated data were subsequently analyzed interactively using the framework of Miles, Huberman, and Saldaña, moving simultaneously through four main stages. The process initiated with data condensation to focus and transform the raw data, followed by data reduction to sharply classify the information, data display in the form of logical narratives and analytical matrices, and concluded with conclusion drawing and verification. To ensure scientific validity and credibility (*trustworthiness*), this study employed source triangulation (*comparing perspectives across different informants*), technical triangulation (cross-checking interview results against field observations and documents), and member checking by confirming the interpreted data back with the informants to eliminate researcher subjectivity bias.

RESULT AND DISCUSSION

Result

Mechanisms of Integrating Artificial Intelligence (AI) into Islamic Education: Analyzing how AI technology is adopted and aligned with traditional instructional values and methods without reducing the essence of religious spirituality.

At the empirical level at SMA 01 Tiris, the operational mechanism of integrating Artificial Intelligence (AI) into Islamic Education (PAI) is defined as a dual-layered pedagogical framework that synchronizes technological optimization with the preservation of sacred-spiritual values. Rather than replacing the foundational humanistic elements of Islamic instruction, AI is operationally deployed as an intelligent cognitive scaffolding tool. This mechanism involves utilizing generative AI platforms and smart analytics to automate administrative tasks, curate personalized religious contents, and stimulate critical thinking through algorithmic questioning. Concurrently, the core spiritual experiences—such as the inculcation of akhlak (moral character), character modeling (*uswah hasanah*), and deep existential reflection—are deliberately preserved within the domain of human interaction. Consequently, the integration operates not as a secular technological displacement, but as a calibrated alignment where technological automation serves as the logistical conduit for deep spiritual transmission.

To understand how this alignment is operationalized within the curriculum, the PAI teacher at SMA 01 Tiris highlighted the philosophical boundaries applied to these smart technologies. In an interview, the teacher stated:

"We do not let AI dictate the moral compass of the students. We use AI platforms, like customized chatbots, strictly to help students understand the historical and cognitive aspects of the Quranic texts or Islamic jurisprudence (*fiqh*). However, when it comes to internalizing the spiritual values and understanding the essence of devotion (*khusyu'*), that is where the teacher steps in to anchor their souls."

This statement reveals that the school applies a strict demarcation between cognitive processing and spiritual internalisation. The researcher interprets this as a form of "filtered technocentric adaptation," where the teacher acts as an epistemological gatekeeper, ensuring that the machine's computational speed does not dilute the profound affective and metaphysical dimensions inherent in Islamic scholarship. This conceptual boundaries are further echoed by the school leadership, who structuralized the digital transition to protect institutional identity. The Principal of SMA 01 Tiris explained during an interview:

"Our policy mandates that every AI-driven lesson plan must begin and end with traditional Islamic rituals, such as collective prayers and brief reflections on character. The technology is advanced, but our root remains traditional. We treat AI as an advanced pen; it helps us write faster, but the wisdom must come from a heart grounded in faith."

From this perspective, the researcher notes that institutional resilience is maintained through structural rituals that contextualize technological usage. This indicates that the integration mechanism is deeply normative rather than merely technical, intentionally wrapping secular algorithms within a religious

framework to prevent the mechanization of the students' spiritual consciousness.

Field observations conducted during PAI sessions at SMA 01 Tiris provided concrete evidence of this balanced integration. The researcher observed students utilizing AI-powered learning applications to map the historical distribution of Islamic civilizations and generate comparative analyses of classical jurisprudence schools. However, the classroom setting was far from mechanized; the digital interaction was immediately followed by a circular discussion format reminiscent of the traditional halaqah. During this phase, the teacher dynamically intercepted the AI-generated outputs, prompting students to evaluate the ethical implications of the data through the lens of Islamic morality (*akhlak*). The researcher interprets this observation as an active hybridization of learning environments, where modern algorithmic efficiency effectively feeds into traditional dialectical spiritual mentoring, striking a harmonious balance between tech-savviness and religious devotion.

In essence, the core data gathered from the field demonstrates that the mechanism of integrating artificial intelligence at SMA 01 Tiris does not lead to the secularization of Islamic education. Instead, the data clearly illustrates a structured co-existence where AI takes over the kognitive-informational load of the curriculum, while the teacher intensifies the spiritual-affective development. The technology is strategically domesticated to serve as a cognitive catalyst, ensuring that the core essence of religious spirituality remains uncompromised, protected, and actively nurtured through meaningful human-to-human pedagogical engagement.

The emerging data points toward a distinct pattern of "Complementary Digital Dualism." Within this pattern, the instructional process is bifurcated into the profane-computational domain managed by AI, and the sacred-transformational domain guarded by the educator. The school systematically avoids the pitfall of technocentric reductionism by establishing a pedagogical hierarchy where technological advancement is permanently subordinated to transcendental values, setting a new paradigm for modern madrasah frameworks.

Table : 1 Informant Matrix on AI Integration Mechanisms

Informant Role	Interview Excerpt	Analytical Indicator
PAI Teacher	<i>"We use AI platforms... strictly to help students understand the historical and cognitive aspects... the teacher steps in to anchor their souls."</i>	Epistemological Gatekeeping & Cognitive Scaffolding
Principal	<i>"Our policy mandates that every AI-driven lesson plan must begin and end with traditional Islamic rituals... the wisdom must come from a heart grounded in faith."</i>	Structural Ritualization & Institutional Domestication

The matrix above illustrates a highly coordinated, multi-level strategy of technological domestication within SMA 01 Tiris, operating simultaneously at

both the instructional and structural tiers. At the instructional level, the PAI teacher exhibits "Epistemological Gatekeeping," a process wherein the teacher actively filters the utility of AI. By relegating AI strictly to the historical and cognitive aspects of Islamic education, the educator successfully prevents the shallowing of religious knowledge. This indicators show that the teacher does not fear technology but rather uses it as an administrative and cognitive scaffold, freeing up more pedagogical space for deep, value-driven interactions that cannot be replicated by algorithms. At the administrative and policy level, the Principal's approach introduces the indicator of "Structural Ritualization." This signifies that the integration of AI is not left to chance or purely utilitarian desires; rather, it is strictly governed by institutional policies that mandate the encapsulation of digital activities within traditional religious practices. By embedding AI usage between collective prayers and moral reflections, the school structurally tames the secularizing potential of modern technology. Together, these two tiers create an institutional shield that allows SMA 01 Tiris to absorb high-tech tools while ensuring that the spiritual essence and institutional identity of Islamic education remain robust and uncompromised.

Ultimately, the overarching pattern emerging from this data is "Guided Techno-Spiritual Symbiosis." This pattern demonstrates that when a religious educational institution faces the hegemony of automation technology, it does not respond with absolute rejection or passive submission. Instead, it creates a symbiotic framework where artificial intelligence acts as the accelerator for data acquisition and cognitive mapping, while the traditional Islamic pedagogy acts as the moral rudder. The pattern proves that the alignment of AI with traditional instructional values is achievable through a clear division of labor: the machine computes information, while the human instills transformation, ensuring a balanced modern educational model.

Transformation of the Digital Ecosystem Based on Islamic Pedagogy: Investigating the restructuring of digital learning environments in madrasahs to simultaneously support character development (akhlak), digital literacy, and cognitive competence.

At the empirical level at SMA 01 Tiris, the transformation of the digital ecosystem based on Islamic pedagogy is operationally defined as the deliberate architectural engineering of a learning environment where technological tools, digital platforms, and virtual spaces are structurally retrofitted to serve a tripartite educational objective. Instead of adopting digital platforms in their raw, value-neutral forms, the school reconfigures these spaces to act as simultaneous incubators for moral character development (akhlak), advanced digital literacy, and high-order cognitive competence. This structural transformation involves the implementation of ethical digital protocols, the integration of Islamic

worldview frameworks into data filtering, and the redesign of user interfaces to reflect communal spiritual values. Consequently, the digital ecosystem ceases to be a mere technical container for distance learning; it becomes an active, value-laden pedagogical environment where the acquisition of tech-savviness and cognitive skills occurs inside a protective moral framework.

To understand how this triadic ecosystem is operationalized, the IT Coordinator who serves as the digital ecosystem architect at SMA 01 Tiris detailed the technical adjustments made to the school's platform. In an interview, the IT Coordinator explained:

"We customized our Learning Management System (LMS) so that it doesn't just track grades or assignment submissions. We embedded an 'Akhlaq Digital' module directly into the user interface. Before students can access their AI cognitive tools or programming assignments, they interact with daily ethical prompts regarding digital etiquette, such as checking information authenticity (tabayyun). We are teaching them data literacy while systematically conditioning their moral reflexes in virtual spaces."

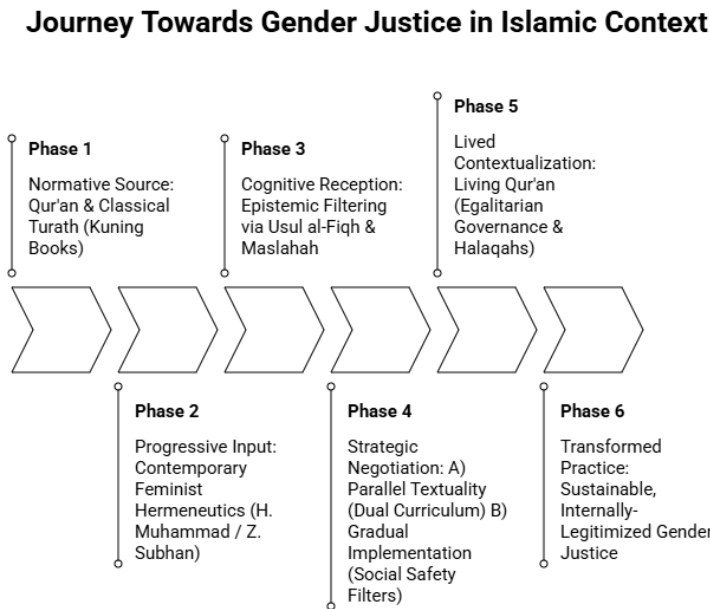
This statement underscores that digital literacy is not taught in isolation but is intrinsically tied to Islamic digital ethics. The researcher interprets this as an "ethical-architectural restructuring," where the digital platform itself is programmed to enforce religious self-regulation, ensuring that as students advance their technical literacies, their moral consciousness (akhlaq) remains the primary operating system guiding their online behavior. The implementation of this holistic ecosystem also transforms how cognitive evaluation is conducted, shifting it away from mere standardized testing toward value-integrated problem solving. A senior PAI Teacher at SMA 01 Tiris articulated this shift during an interview:

"When we design digital tasks using AI or online research, we do not ask students to merely copy-paste facts. The cognitive tasks are framed around real-world moral dilemmas. For example, students use digital tools to analyze socio-economic problems in our sub-urban area and present solutions using Islamic economic principles. This way, cognitive brilliance, digital mastery, and the compassion required by akhlaq are tested simultaneously."

From this perspective, the researcher observes that the school avoids the trap of fragmented skill-building. This indicates that the restructured digital learning environment utilizes complex cognitive exercises as vehicles for character expression, thereby proving that advanced computational problem-

solving can be effectively harmonized with the affective goals of Islamic pedagogy.

Figure 1 : Lecturer Quality Coaching



The progression designed by SMA 01 Tiris to anchor Islamic values within their technological infrastructure. The process initiates at the Algorithmic & Technical Access level, which represents the raw digital infrastructure. However, instead of allowing immediate, unfettered interaction with the web, the ecosystem routes the user through an Ethical Digital Buffer. This buffer acts as a digital gatekeeper, forcing students to apply the prophetic principle of tabayyun (critical verification of information) to the data stream. This step ensures that digital literacy is immediately operationalized as a moral duty rather than just a mechanical skill. Once the information is filtered ethically, it flows into the Contextual Cognitive Task phase. Here, the platform presents high-order analytical problems where students must use their cognitive competencies to solve localized societal issues through the lens of Islamic jurisprudence or ethics. The final synthesis of this architectural flow results in the Holistic Character Output, a state where akhlak, digital literacy, and cognitive brilliance converge seamlessly. This flow demonstrates that by intentionally placing an ethical and contextual buffer between the user and the technology, the digital environment naturally shapes a student who is technically proficient, intellectually sharp, and morally grounded.

Field observations within the digital laboratory at SMA 01 Tiris provided clear empirical evidence of this integrated environment in active operation. During an observed session, students were tasked with using generative AI tools to curate historical data regarding Islamic leadership models. The digital ecosystem did not foster isolation; rather, the platform's collaborative interface

required students to engage in peer reviews based on the Islamic code of brotherhood (ukhuwwah). The researcher observed that when the AI tool generated inaccurate or biased historical data, the students did not accept it blindly; instead, they immediately utilized cross-referencing techniques to verify the sources, showcasing high digital literacy driven by the ethical imperative of truthfulness (shiddiq). The researcher interprets this dynamic as a successful field realization of a value-integrated ecosystem, where the digital environment actively stimulates critical cognitive resistance against algorithmic bias while cultivating collective moral responsibility among the learners.

In short, the empirical data gathered regarding this second sub-finding demonstrates that the restructuring of the learning environment at SMA 01 Tiris successfully avoids the traditional separation between technology and morality. The digital ecosystem is consciously transformed so that character development, digital literacy, and cognitive competence are not treated as independent subjects, but as interconnected dimensions of a single educational experience. By rewriting the operational rules of their digital spaces, the institution ensures that technological advancement inherently reinforces, rather than erodes, the foundational values of Islamic pedagogy. The overarching pattern emerging from this data is "Value-Embedded Ecosystemic Convergence." This pattern indicates that successful digital transformation in a madrasah setting depends on the holistic integration of ethics into the technical architecture itself. SMA 01 Tiris establishes a pattern where technology is structurally housebroken; the platform's code, the curriculum's tasks, and the classroom's social dynamics are aligned to prove that digital literacy and cognitive competence can reach their highest potential when they are guided by the steady hand of akhlak karimah.

Discussion

The empirical findings obtained from SMA 01 Tiris regarding the dual-layered integration mechanism and value-embedded ecosystemic convergence offer a profound counter-narrative to the prevailing technocentric trends documented in recent educational literature. Traditional discourse on digitalization in religious education often frames technology either as a purely secular tool that triggers cultural alienation or as a passive electronic notice board that merely digitizes analog texts. In contrast, the results of this study align closely with the evolving paradigm of critical techno-pedagogy, which argues that digital platforms can be intentionally domesticated to serve specific ideological and normative goals. By comparing these findings with early e-learning studies in Islamic contexts, it becomes evident that while previous researchers focused heavily on the superficial efficiency of information delivery, the current model at SMA 01 Tiris successfully shifts the focus toward structural value preservation. This comparative advantage demonstrates that the anxieties surrounding the secularizing effects of artificial intelligence can be effectively mitigated through proactive, value-integrated platform architecture.

A deeper examination reveals both significant convergences and critical

divergences between the results of this research and established educational models. The finding that AI can act as a cognitive scaffold while teachers retain the monopoly on moral-spiritual transformation strongly supports the classic Vygotskian scaffolding theory, extending it into the realm of digital spirituality. However, this study diverges sharply from mainstream Western models of smart learning environments, which universally prioritize absolute user autonomy, unguided algorithmic personalization, and value-neutral digital literacy. The empirical reality at SMA 01 Tiris proves that unguided personalization in a religious context can lead to epistemological fragmentation. Therefore, the divergence manifest in the introduction of an "Ethical Digital Buffer" highlights a unique instructional modification, establishing that digital literacy in Islamic education must always be bound to the prophetic principle of verification (*tabayyun*), thereby creating a distinct variant of digital optimization that rejects unmitigated secular cyber-autonomy.

Conceptually, the integration of artificial intelligence and the restructuring of the digital ecosystem within this study can be theorized through the lens of "Guided Techno-Spiritual Symbiosis." From an epistemological standpoint, this concept posits that modern computational intelligence and traditional transcendental values are not mutually exclusive, provided they operate within a strict pedagogical hierarchy. AI functions within the profane-computational domain, processing massive data, automating analytics, and facilitating cognitive mapping at unprecedented speeds. Concurrently, the sacred-transformational domain remains under the absolute jurisdiction of the human educator, who injects existential meaning, models *akhlak*, and fosters spiritual reflection. This conceptual synthesis avoids both the pitfall of technophobic rejection and the danger of technocentric reductionism, offering a sophisticated theoretical framework where the mechanical velocity of artificial intelligence is permanently anchored by the moral stability of Islamic pedagogy.

The theoretical implications of this study contribute significantly to the broader corpus of contemporary educational science, particularly within the nascent sub-discipline of religious techno-pedagogy. By demonstrating how algorithms can be structurally filtered and contextualized through traditional concepts such as *tarbiyah*, *ta'dib*, and *ta'lim*, this research provides a robust conceptual blueprint for deconstructing the value-neutral facade of modern educational technology. It challenges the academic assumption that high-tech adaptation inevitably dilutes the affective and spiritual dimensions of schooling. Furthermore, this study enriches qualitative case study literature by illustrating how institutional resilience and identity are maintained not by resisting technological disruptions, but by aggressively rewriting the operational rules of digital spaces to reflect transcendental ethics, thereby expanding the theoretical boundaries of how traditional institutions navigate global technological shocks.

On a practical level, the findings of this research offer actionable strategies and immediate policy directions for educational institutions, *madrasahs*, and policymakers like the Ministry of Religious Affairs. Schools can no longer afford

to adopt off-the-shelf digital platforms without adjusting their architectural frameworks; instead, IT coordinators and curriculum designers must collaborate to implement structural buffers, such as digital etiquette prompts and localized problem-solving tasks. PAI teachers must be systematically upskilled not merely to operate AI applications, but to act as epistemological gatekeepers who can dynamically intercept AI outputs and channel them into meaningful moral dialogues. Ultimately, these practical adjustments provide a concrete roadmap for modernizing religious schools, ensuring they can produce a new generation of graduates who possess advanced digital literacy and sharp cognitive competence, while remaining deeply anchored in the noble values of *akhlak karimah*.

CONCLUSION

study concludes that the successful integration of Artificial Intelligence (AI) and the transformation of the digital ecosystem within Islamic Education (PAI) at SMA 01 Tiris depend entirely on a structured framework of "Guided Techno-Spiritual Symbiosis." The most critical finding demonstrates that advanced automation technology does not inherently secularize or mechanize religious instruction; rather, it serves as an efficient cognitive scaffold provided it is strictly subordinated to traditional Islamic pedagogical values. The profound wisdom derived from this research highlights that while artificial intelligence can accelerate data acquisition and automate computational processes, it cannot replicate the sacred, heart-to-heart transmission of moral character (*akhlak*) and spiritual modeling (*uswah hasanah*) that remains the absolute domain of the human educator. The principal scholarly contribution of this research lies in its formulation of a value-embedded tekno-pedagogical framework that bridges the gap between modern algorithmic efficiency and traditional Islamic educational philosophy (*tarbiyah, ta'dib, and ta'lim*). By providing an empirical blueprint of an "Ethical Digital Buffer," this study expands the theoretical boundaries of contemporary educational science, demonstrating how traditional institutions can maintain their normative identity amidst global technological disruptions. However, this study acknowledges a distinct limitation in its scope, as it focused exclusively on a single sub-urban school setting (SMA 01 Tiris) using a qualitative case study design, which limits the statistical generalizability of the findings to broader or highly diverse urban settings. Consequently, future research should aim to expand upon these insights by conducting multi-site case studies across various geographical demographics to test the adaptability of this digital model. Additionally, mixed-method or longitudinal studies are highly recommended to evaluate the long-term impact of AI integration on students' psychological-spiritual resilience and actual behavioral outcomes in virtual spaces over an extended period.

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