



AI and the Future of Islamic Pedagogy: Developing an Ethical Framework for Hybrid Religious Learning

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Abstract

This study aims to describe the implementation of artificial intelligence (AI) in religious learning at Syech Yusuf Integrated Islamic Elementary School in South Sangatta, analyze the application of Islamic ethical values in the interaction between teachers, students, and technology, and develop an ethical framework that can serve as a guide for the use of AI in Islamic pedagogy at the elementary education level. This study uses a qualitative case study method with an ethnopedagogical approach. Data were collected through observation, in-depth interviews with teachers and school administrators, and documentation analysis. Thematic analysis was used to identify patterns of application of Islamic ethical values in AI-based learning. The results show that AI technologies, such as a speech recognition-based Qur'an memorization application, an automated assessment system, and a learning dashboard, are used effectively as pedagogical aids without diminishing the central role of teachers. Teachers act as ethical mediators who ensure AI practices remain aligned with maqāṣid al-sharī'ah, particularly in fostering the values of adab (moral behavior), amanah (responsibility), and ihsan (spiritual excellence). This research produces an "Integrative Islamic Ethical AI Framework" built on three key principles: Digital Adab, Digital Amanah (Trust), and Digital Maslahah (welfare). This framework demonstrates how AI can improve learning efficiency while maintaining spiritual accountability through the concept of muraqabatullah (the divinely-approved principle), which is the digital awareness that technology use is under divine supervision. Theoretically, this study expands the discourse on Islamic ethics in using AI in education. At the same time, practically, it offers a model for faith-based schools to build an AI-assisted learning ecosystem that is equitable, inclusive, and grounded in spiritual values.

Keywords: *Artificial Intelligence; Islamic Education; Digital Ethics; Hybrid Pedagogy; Ethical AI*

Introduction

The development of artificial intelligence (AI) technology has brought significant changes to global education, including Islamic education. AI is now being used to support more adaptive, personalized, and efficient learning (Strielkowski et al., 2025; Gligorea et al., 2023) through systems such as intelligent tutoring, learning analytics, and virtual learning assistants (Holmes et al., 2019). However,

this transformation cannot be understood solely in Islamic education from a technological and pragmatic perspective (Juhairiah et al., 2024). However, it must also be viewed from the ethical, spiritual, and humanitarian dimensions that underlie the concepts of *tarbiyah* and *ta'dīb* (Syarif, 2023).

Islamic education has historically aimed to shape the whole person (*insān kāmil*), not merely to transfer knowledge. This goal aligns with the spirit of the *maqāṣid al-sharī'ah*, which positions education as a means to maintain and develop human potential, leading to noble character (Murdani & Fauzi, 2024), justice (I. & Manyane, 2025), and responsibility (Mhlanga, 2023; Jones et al., 2021). With the emergence of AI technology, a crucial question arises: how to ensure that the use of AI in Islamic education remains grounded in Islamic ethical and spiritual values.

Hybrid learning models, which combine face-to-face interactions with digital platforms, have become increasingly common in the post-COVID-19 pandemic. In this context, the use of AI as learning assistants, such as educational chatbots, material recommendation systems, and student learning behavior analysis, has skyrocketed (Chen et al., 2023; Sajja et al., 2024). However, if strong ethical guidelines do not accompany the use of this technology, the educational process risks dehumanization, where aspects of *adab* (good character), *amanah* (trustworthiness), and *ihsan* (good character) can be marginalized by a focus solely on efficiency (A. Mustapha et al., 2025).

One concrete example of this adaptation is seen at the Syech Yusuf Integrated Islamic Elementary School in South Sangatta, East Kutai Regency, East Kalimantan. This school is a primary education institution that has integrated digital technology into religious and general learning processes. Through online learning applications, an AI-based assessment system, and interactive speech recognition-based media for Quran memorization, the Syech Yusuf Integrated Islamic Elementary School demonstrates innovative efforts to balance Islamic values and educational modernity (Observation, August 19, 2025). However, this phenomenon also raises new questions regarding the ethics of technology use. AI designed for efficiency often operates without considering spirituality and moral responsibility. On the other hand, Islamic education emphasizes the values of *adab* (good character), *amanah* (trustworthiness), and *maqāṣid al-sharī'ah* (objectives of morality) as moral foundations that should not be neglected in the learning process (Taofeeq Olamilekan Sanusi, 2025; R. Mustapha & Malkan, 2025). Thus, there is an urgent need to build an ethical framework that can guide Islamic teachers and educational institutions in using AI wisely, fairly, and in a manner oriented towards the welfare (*maslahah*).

Various studies have shown that the use of AI in general education has positively impacted learning effectiveness (Holmes et al., 2019). However, studies on the application of AI in Islamic education are still minimal and tend to focus on technical aspects. Research conducted by (Mohideen, 2024) highlights the potential of AI in improving the effectiveness of teaching the Qur'an and Arabic, but has not yet deeply discussed its ethical and spiritual implications. Research by (Harun et al., 2025) emphasizes the importance of the *maqāṣid al-sharī'ah* principle in integrating technology in Islamic education, but the approach offered is still conceptual. Meanwhile, a study by (Fakhri et al., 2023) discusses the implementation of hybrid learning in Islamic institutions. However, its primary focus is on learning models rather than the ethical foundations of AI use.

This research gap indicates that no comprehensive ethical framework model guides the use of AI in Islamic education. However, according to (Boddington, 2023), AI in education must consider moral aspects, justice, and social responsibility to prevent technology from creating value bias and inequality. In the Islamic context, ethical principles such as *amanah* (responsibility), *'adl* (justice), and *ihsan* (goodness) can serve as a moral foundation to ensure that the use of AI remains aligned with the human values and spirituality of students. Therefore, this study seeks to fill this gap by examining how Islamic ethical values are applied in using AI in elementary Islamic education settings, using a case study at Syech Yusuf Integrated Islamic Elementary School in South Sangatta. The primary focus of this research is to formulate an ethical framework for AI in Islamic pedagogy relevant to the elementary education context, considering the role of teachers, student experiences, and school policies regarding hybrid learning.

This research is novel in three main aspects. First, local contextualization, highlighting the actual practice of AI integration in integrated Islamic schools in a region that has rarely been the focus of international research. Second is integrating Islamic values and technology, combining Islamic ethical theories such as *maqāṣid al-sharī'ah* and *adab* with modern digital pedagogical concepts. Third, the practical ethical model generates a non-conceptual and implementable ethical framework in AI-based hybrid learning policies and practices in Islamic elementary education institutions.

Based on the description above, this study seeks to answer three main questions: how is AI technology implemented in religious learning at Syech Yusuf Integrated Islamic Elementary School, South Sangatta; how are Islamic ethical values such as *adab*, *amanah*, and *maqāṣid al-sharī'ah* applied in the context of AI-based learning at the school; and how an ethical framework model can be developed to guide the use of AI in elementary Islamic education. Accordingly, the objectives of this study are to describe the implementation of AI in religious learning at Syech Yusuf Integrated Islamic Elementary School, analyze the application of Islamic ethical values in the interactions between teachers, students, and technology, and develop an ethical framework that can serve as a guide for the use of AI in Islamic pedagogy at the elementary education level.

This research is expected to provide theoretical contributions to the study of technology-based Islamic education and offer practical guidance for Islamic schools in maintaining a balance between digital innovation and spiritual values. Therefore, to strengthen the conceptual foundation of this research, the following section will discuss a theoretical framework encompassing the concepts of AI, Islamic ethics, and hybrid pedagogy as the basis for the analysis.

Theoretical Framework

The theoretical framework in this study explains the relationship between three main concepts that form the foundation of the study: Artificial Intelligence (AI), Islamic ethics, and hybrid pedagogy. These three concepts interact to form an ethical framework for AI-based religious learning in Islamic elementary education settings, specifically at Syech Yusuf Integrated Islamic Elementary School in South Sangatta.

The Concept of Artificial Intelligence (AI) in Education

AI in education refers to using intelligent algorithms and computer systems capable of mimicking human thought processes to support teaching and learning activities (Holmes et al., 2019). This technology adapts learning materials based on student abilities, provides automated feedback, and analyzes learning performance through learning analytics. In Islamic elementary education, AI is a tool to strengthen *ta'līm* (knowledge transfer). However, it cannot replace the role of teachers as moral and spiritual educators. According to (Alqahtani & Wafula, 2025), AI should be positioned as a pedagogical partner, not a knowledge authority, because education still requires human interaction rich in values and empathy.

In practice at the Syech Yusuf Integrated Islamic Elementary School in South Sangatta, the application of AI is evident in using a speech recognition-based Quran memorization application and an algorithm-based automated assessment system. This technology makes it easier for teachers to monitor student progress, but still requires ethical oversight to ensure that the results obtained do not compromise the values of trustworthiness and fairness in assessment.

Islamic Ethics as a Foundation for Using AI

Ethics in Islam originates from the Al-Qur'an and *Sunnah*. It is explained through the principles of *maqāṣid al-sharī'ah*, which include the maintenance of religion, soul, mind, lineage, and property (Norman & Ruhullah, 2024; Azizah & Abidin, 2025). In the context of technology, Islamic ethics demands that innovation be used to benefit the people (*maslahah*) and not cause damage (*mafsadah*).

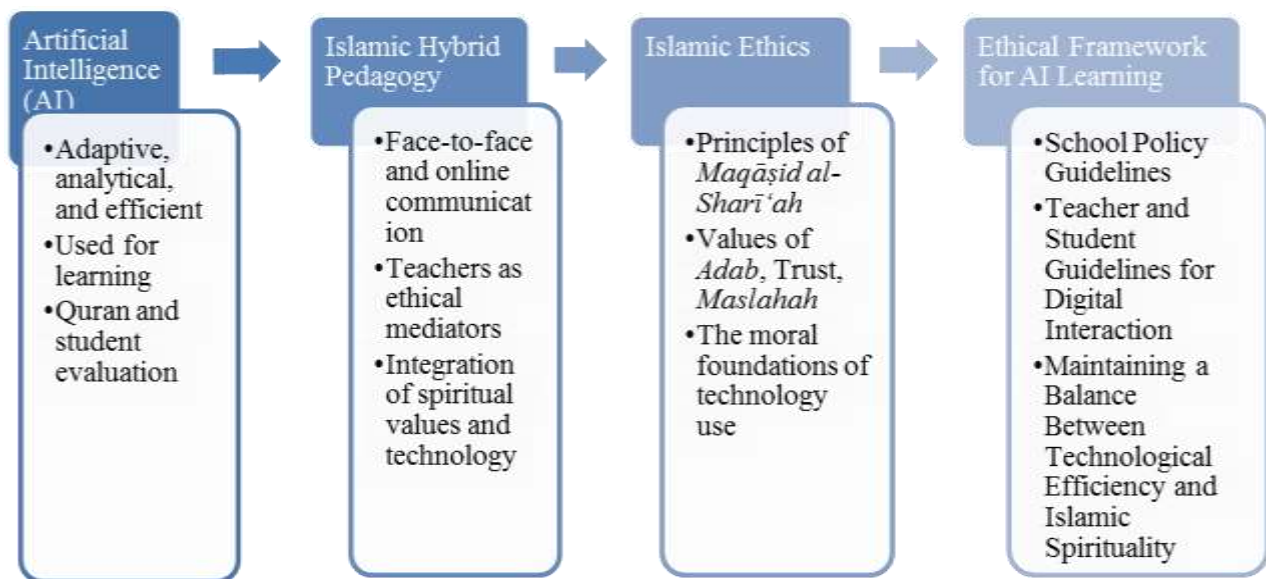
According to (Mohd Asri et al., 2025) Islamic education educates the mind, purifies the soul, and forms morals.

Thus, the use of AI in Islamic education must pay attention to the principles of etiquette towards knowledge, teachers, and fellow humans. Digital etiquette (digital *adab*) is an important concept in the technological era, which includes an honest attitude in using data, respecting privacy, and rejecting excessive dependence on automated systems without moral reflection. In the context of Syech Yusuf Integrated Islamic Elementary School, South Sangatta, these values can be internalized through spiritual habits, teacher guidance, and school policies that favor a balance between technological efficiency and human values.

Hybrid Pedagogy in Islamic Education

Hybrid pedagogy is a learning approach that combines the advantages of face-to-face interaction with the flexibility of online learning (Niyomves et al., 2024). In Islamic education, this approach allows for the simultaneous processes of *ta'lim* (knowledge transfer) and *tarbiyah* (moral development) through physical and digital spaces. According to (Sugito, 2024) hybrid pedagogy can expand the reach of Islamic education if it remains grounded in the principles of *uswah hasanah* (teacher exemplary conduct) and *ukhuwah* (harmonious social relations).

In Syech Yusuf South Sangatta Integrated Islamic Elementary School, an AI-based hybrid pedagogy is implemented through in-person and digital learning. Teachers act as ethical mediators who interpret AI data within the context of Islamic values, ensuring that technology is not merely efficient but also oriented toward building student character. This approach reinforces the view that AI is merely a tool. At the same time, the ultimate goal of Islamic education remains the *insān kāmil* (the perfect human being) who is knowledgeable, civilized, and responsible.



Based on these three concepts, this research's theoretical framework positions AI as a pedagogical instrument, Islamic ethics as a normative foundation, and hybrid pedagogy as a methodological approach. The interaction between these three concepts is expected to produce an ethical framework that guides Islamic educational institutions in integrating technology without sacrificing spiritual values.

Research Methods

This research employed a descriptive qualitative approach with an ethnopedagogical case study method. This approach was chosen because the research focused on understanding the meaning and

values embedded in learning practices at Syech Yusuf South Sangatta Integrated Islamic Elementary School. The ethnopedagogical approach was used to uncover the interactions between technology, Islamic values, and school culture that shape the character of AI-based Islamic education at the elementary level. According to (Creswell, 2016), a qualitative approach allows researchers to interpret social phenomena from participants' perspectives. Thus, the researcher served as the primary instrument in collecting data through direct observation, in-depth interviews, and documentation of learning activities at the school.

This research was conducted at Syech Yusuf South Sangatta Integrated Islamic Elementary School, East Kutai Regency, East Kalimantan. This school was purposively selected because it has implemented digital technology and AI-based systems in its learning, such as a speech recognition-based Quran memorization application, an automated assessment system, and online learning media for Islamic Religious Education. The research subjects included: Islamic Religious Education teachers and classroom teachers who use AI technology in their teaching and learning processes; upper-grade students (grades 4–6) who actively participate in online and AI-based learning; school principals and curriculum representatives, who play a strategic role in technology implementation policies; and parents of students, who serve as partners in online learning at home. Subject selection was conducted using purposive sampling, which involves selecting informants deemed to have the best understanding of the phenomenon under study (Patton, 2015).

The research data consisted of two main types: primary data, obtained through interviews, classroom observations, and focus group discussions; and secondary data, in the form of school policy documents, digital learning materials, teacher activity reports, and data from the AI system used in assessment and learning. The primary data source came from the school community: teachers, students, parents, and institutional leaders. Secondary data supported contextual analysis and validation of field findings.

The data collection technique consisted of the following stages: a). Researchers conducted participatory observation to observe direct learning activities in the classroom and online spaces to observe interaction patterns between teachers, students, and the AI system. The focus of the observations included how teachers integrate the values of *adab* (ethics) and *amanah* (trustworthiness) into digital activities. b). In-depth interviews were conducted with teachers, principals, and students to explore their experiences, perceptions, and understanding of the use of AI and its ethical implications in religious learning. c). Documentation was conducted to collect supporting documents such as Lesson Plans (RPPs), AI application usage guidelines, curriculum policies, and learning evaluation reports. d). Focus Group Discussions (FGDs) involved teachers and parents to discuss the impact of AI on the development of students' character and spiritual values.

Data analysis was conducted interactively and thematically following the model (Matthew B. Miles, A. Michael Huberman, 2014), which includes three stages: data condensation by sorting relevant data related to AI implementation, Islamic ethical values, and learning interactions. Data was displayed to organize the interview and observation results using a thematic matrix and narrative. Conclusion drawing and verification were used to interpret the data by connecting it to the theoretical framework of AI, Islamic ethics, and hybrid pedagogy. Data validity was tested through triangulation of sources and methods, namely, comparing the results of observations, interviews, and documentation to ensure consistency of findings.

Discussion

This section presents field findings from observations, interviews, and documentation at Syech Yusuf South Sangatta Integrated Islamic Elementary School, which are then analyzed based on Islamic ethical theory (*maqāṣid al-sharī'ah*, *adab*, and *amanah*) as well as hybrid pedagogy in the context of the use of artificial intelligence (AI) technology.

Implementation of AI Technology in Islamic Religious Learning

The Syech Yusuf Integrated Islamic Elementary School has implemented several forms of AI in the classroom, including a speech recognition-based Quran memorization application that helps students improve their pronunciation. An AI-based assessment system used by teachers to measure students' cognitive achievement in religious and general education. A learning dashboard that displays student progress analytics, allowing teachers to adjust teaching strategies.

Observations show that teachers do not completely hand over the learning process to technology. AI is used as an aid, not a replacement for the teacher. For example, when students make mistakes reciting verses, teachers still provide manual corrections and explanations, rather than simply following the app's recommendations. "We use AI as an assistant, but it's still the teacher who assesses the student's manners and intentions. Because machines don't know a child's heart," (Interview with Islamic Religious Education Teacher, August 2025).

Field findings indicate that Syech Yusuf Integrated Islamic Elementary School has integrated artificial intelligence (AI) into various aspects of religious learning, from speech recognition-based Quran memorization applications, automated assessments (AI-based assessments), to analytical learning dashboards. However, this implementation still places the teacher as the primary subject of the learning process, rather than being replaced by an intelligent system. Teachers utilize AI to support students' cognitive aspects while maintaining a spiritual and moral role in religious learning. This underscores the ethical awareness that AI lacks moral agency, a key concept in the philosophy of educational technology (Bouabdeli, 2024). AI can only imitate human intellectual behavior, not the spiritual intentions and values at the heart of Islamic education.

Within the framework of Islamic education, technology must not shift the *maqāsid al-ta'lim* (objectives of guidance and direction), the noble goal of education to shape knowledgeable, civilized, and pious individuals. According to (Abdullah, 2022; Chanifah et al., 2021), Islamic education is a process of *ta'dīb* (instilling manners), not merely the transfer of knowledge. The integration of AI at Syech Yusuf Integrated Islamic Elementary School reflects a modern adaptation of the concept of *ta'dīb*. Teachers remain moral figures who interpret AI results ethically, ensuring that every cognitive advancement is accompanied by spiritual development. Thus, the learning model emerging at Syech Yusuf Integrated Islamic Elementary School can be categorized as "AI-based Islamic Hybrid Pedagogy," where AI functions only as an assistive tool in the *tarbiyah* and *ta'lim* processes. This finding is in line with the research results (Nun et al., 2025), which show that the use of AI in learning the Qur'an can increase student engagement and pronunciation accuracy, but still requires human intervention from teachers so that the learning process remains spiritually valuable.

In the context of modern pedagogical theory, the Syech Yusuf Integrated Islamic Elementary School approach aligns with the concept of "human-AI collaboration in education," where technology serves to expand teachers' capacities, not replace them (Nagy, 2024; Yan et al., 2024). This collaborative model emphasizes the role of teachers as AI orchestrators managing the interaction between technology, values, and learning. In this position, teachers function as ethical gatekeepers, ensuring that technology operates within moral boundaries consistent with Islamic values. This is further reinforced by (Celik et al., 2022; Humble & Mozeliuss, 2022; Murugesan & Cherukuri, 2023) who state that the success of AI implementation in schools depends on teachers' ethical awareness and pedagogical control. Without an ethical dimension, AI has the potential to reduce education to mere cognitive automation without spiritual nurturing.

The limitations of AI in understanding students' moral and spiritual dimensions emphasize the importance of human presence (teachers) as guardians of educational morality. In Islamic epistemology, *niyyah* (intention) and *adab* cannot be measured by data-based systems or algorithms, as both are inner domains that cannot be reached by computational logic. According to (Gorian & Osman, 2024), the use of AI without value guidance can create a "spiritual disconnect" in religious learning, as students tend to view knowledge mechanically, rather than as a path to God. Practice at Syech Yusuf Integrated Islamic

Elementary School successfully avoids this trap by using AI only as a tool, while maintaining the value of *muraqabatullah* (awareness of God's supervision) in the learning process.

Thus, the implementation of AI at Syech Yusuf Integrated Islamic Elementary School reflects a contemporary Islamic education model that balances technological innovation and the moral authority of teachers. AI is utilized to improve learning efficiency and personalization, but the values of *adab* (good character), *amanah* (trustworthiness), and *niyyah* (good character) remain the primary foundation. The following principles can illustrate this model:

Dimensions	AI Orientation	Teacher Role	Educational Goals
Cognitive	Automation and analytics	Learning strategy director	Learning efficiency
Affective	Limited	Mediator of values & manners	Cultivating morals
Spiritual	None	Guardian of meaning and intention	Strengthening faith and piety

These findings confirm that AI in Islamic education does not replace the role of humans, but instead expands teachers' reach to instill divine values through digital approaches. These findings are consistent with several studies. A study by (Yang et al., 2021) emphasized the importance of human-centered AI in learning so that technology continues supporting human values. Furthermore, a study by (Santoso et al., 2024) found that AI can improve the cognitive abilities of Muslim students, but spiritual values must still be maintained through teacher guidance. Furthermore, (Raquib et al., 2022) highlighted the importance of developing an ethical Islamic framework for the use of technology to ensure spiritual aspects are not neglected. A study by (Nagy, 2024) emphasized that the future of AI-based education requires teachers to act as ethical mediators, not simply technology users.

Thus, the research findings at Syech Yusuf Integrated Islamic Elementary School reinforce the global argument that AI in education must be guided by ethics and spiritual values, so that digital transformation is not merely technological but also oriented toward humanity and divinity.

Islamic Ethical Values in the Use of AI

Digital Manners, where teachers instill ethical values when students interact with digital devices. Before using AI applications, students are invited to recite a prayer for learning and reminded to maintain the intention to learn for the sake of Allah. Teachers also emphasize the importance of etiquette in the digital space, such as not using devices without permission and avoiding non-educational content. Furthermore, teachers strive to maintain etiquette in online communication between students and teachers, such as using polite language in learning groups. "We teach the children that using applications is also part of worship. So, the intention and etiquette must be correct," (Grade 5 Teacher, August).

Digital Trust and Responsibility, where the value of trust is implemented through getting students used to managing their learning accounts, with teacher guidance. Teachers emphasize honesty in answering digital questions without the help of parents or machines. Teachers are also trained to use data from AI analysis ethically to avoid violating student privacy. The school prohibits the distribution of AI evaluation data outside of official systems. "We teach teachers that AI-generated data is trustworthy. It should not be uploaded to social media or shared without permission." (Vice Principal for Curriculum, August 2025).

Digital *Maslahah* and Justice: The school strives to ensure that AI provides all students equitable benefits (*maslahah*). To address the access gap, the school provides an "Islamic digital space" in the computer lab so that students without devices can still learn. "We want all children to experience the benefits of technology. It should not just be for those with cell phones at home." (Principal, July 2025)

Field findings indicate that the implementation of AI technology at SDIT Syech Yusuf is not only viewed from a technological perspective, but is also grounded in Islamic ethical values, which are internalized in three main dimensions: (1) Digital Etiquette, (2) Digital *Amanah* and Responsibility, and (3) Digital *Maslahah* and Justice. This pattern demonstrates that the school is striving to Islamize technology, not simply adopting it, but also interpreting and integrating it into sharia and moral values. With this approach, AI technology is not a neutral tool, but a moral space where teachers and students consciously implement Islamic principles.

Digital Etiquette at Syech Yusuf Integrated Islamic Elementary School is realized through spiritual rituals before interacting with digital devices, such as reciting prayers for learning and maintaining intentions for Allah. Teachers also instill disciplined etiquette in the digital space (e.g., communication ethics and the use of devices with permission). This approach aligns with the view (Mohd Asri et al., 2025) who assert that the core of Islamic education is *ta'dīb* (instilling etiquette) in all dimensions of life. When the practice of etiquette is extended to the digital space, a new concept is formed, namely digital *ta'dīb* (Muslim, 2024), namely efforts to maintain the purity of intentions, behavior, and communication in cyberspace. This finding is supported by research (Harun et al., 2025), which found that implementing digital etiquette values in Islamic schools can reduce unethical behavior in using devices and increase students' spiritual awareness. The implementation at Syech Yusuf Integrated Islamic Elementary School strengthens empirical evidence that AI can become a new vehicle for spirituality when accompanied by teacher guidance that instills the value of *muraqabatullah* (awareness of Allah's supervision) in digital activities.

The value of trustworthiness is implemented through teacher and student training on ethical responsibility for data and the use of learning accounts. Schools emphasize honesty in digital assignments and strictly prohibit the distribution of AI-generated data on social media. In Islamic ethics, trustworthiness is a moral concept meaning "guarding something according to its right." According to (Raquib et al., 2022), trustworthiness in the context of technology means maintaining the integrity of information and using it only for purposes pleasing to God. This is also relevant to the principle of *al-hifz' alā al-ma'lūmāt* (data protection) as outlined in contemporary fatwas on Islamic digital ethics (Dunphy-Moriel & Berton, 2025). From an international perspective, this approach aligns with the principles of UNESCO's AI Ethics Guidelines (Thalgi, 2025) and (Laux et al., 2024) on Trustworthy AI, which emphasize privacy, accountability, and transparency. However, Syech Yusuf Integrated Islamic Elementary School adds a moral layer based on Islamic values, making its "Faith-Based AI Ethics" model more comprehensive by incorporating a spiritual dimension. Thus, teachers at Syech Yusuf Integrated Islamic Elementary School are not only AI users but also guardians of the digital trust (digital *amīn*), ensuring that data, interactions, and learning outcomes do not violate the values of honesty, responsibility, and privacy.

The principle of *maslahah* (benefit) underpins school policies to ensure that the use of AI benefits all students, including those without personal devices. Schools provide Islamic digital spaces to ensure fair and equitable access to technology. This approach reflects one of the *maqāṣid al-sharī'ah*, namely *hifz al-naḥs* (maintenance of human well-being) and *hifz al-'aql* (development of intellect). According to (Auda, 2008), *maqāṣid* should be understood as a dynamic principle that guides innovation, including technology. Syech Yusuf Integrated Islamic Elementary School has implemented this by ensuring fair digital access (digital equity) as a manifestation of *maslahah mursalah* (public welfare) relevant to the modern context. This finding also aligns with research (Nguyen et al., 2023) which emphasizes that fair access is a crucial ethical aspect in implementing AI in schools in developing countries, so that technology does not widen social inequalities. In other words, Syech Yusuf Integrated Islamic Elementary School has successfully interpreted digital justice as a form of *'adl syar'i* justice, rooted in Islamic teachings and aimed at the well-being of all students.

Applying Islamic ethical values at Syech Yusuf Integrated Islamic Elementary School demonstrates that AI is a pedagogical tool and an arena for forming digital morality and spirituality. The

values of *adab* (*adab*), *amanah* (trustworthiness), and *maslahah* (beneficial service) serve as three ethical pillars that guide the use of technology to remain within the *maqāṣid al-sharī'ah* (obligatory objectives).

Islamic Ethical Values	Form of Implementation at Syech Yusuf Integrated Islamic Elementary School
Digital Manners	Prayer before studying, polite use of digital language, device discipline
Digital Trust	Account management, data privacy, honesty in evaluations
<i>Maslahah</i> and Digital Justice	Equal access to technology, provision of shared digital spaces

This model can be called the "Etical-Integrative Islamic AI Model," which combines technological innovation with Islam's spiritual, social, and ethical dimensions. The findings of the Syech Yusuf Integrated Islamic Elementary School strengthen a new stream in international studies on Islamic AI Ethics and Faith-Based Digital Pedagogy, as shown in (Sugianto, 2024): Digital etiquette shapes spiritual awareness in educational cyberspace (Elmahjub, 2023): Islamic ethics can balance moral bias in AI through the *maqāṣid* principle (Tegar & Sari, 2025): Fairness of digital access is important to ensure *maslahah* in the application of technology (Thalgi, 2025) and (Caruana & Cannataci, 2007): Global AI ethics can be synergized with religious values to build trustworthy AI ecosystems. Thus, the Syech Yusuf Integrated Islamic Elementary School can be considered a micro-case of Islamic Ethical AI Practice where an Islamic educational institution develops an AI ethics paradigm based on spirituality and social responsibility.

The Role of Teachers as Ethical Mediators

Teachers at Syech Yusuf Integrated Islamic Elementary School play a central role as mediators between Islamic values and technology. They are not only AI users but also guardians of the moral values behind its use. Teachers ensure that every AI feature is integrated with spiritual learning. For example, after students complete memorization using AI, teachers add reflections on the meaning of verses. Teachers integrate AI with *halaqah* activities and communal prayers to maintain spiritual and cognitive balance. This teacher role reflects the concept of "digital *muraqabatullah*," the awareness that the use of technology is also under God's supervision. This emphasizes the importance of spiritual ethics in Islamic digital pedagogy.

Research at Syech Yusuf Integrated Islamic Elementary School in South Sangatta shows that teachers are facilitators of digital learning and ethical mediators between technology and Islamic values. Teachers serve as moral custodians, spiritual guides, and ethical decision-makers in every application of AI technology in the classroom. This role reflects a paradigm transformation from mere digital pedagogy to ethical-spiritual pedagogy, namely a learning model in which technology is treated as a means of character and spirituality development, not merely a cognitive tool.

The finding that teachers added reflections on the meaning of verses after students completed memorization through AI demonstrates an integrative approach between *ta'lim* (teaching) and *tarbiyah* (moral-spiritual development). In this way, teachers act as epistemic and spiritual mediators, balancing technological advancements with Islamic values, according to (Abubakari et al., 2023). Teachers in digital Islamic education function as mediating agents, ensuring that revealed values are not diminished by algorithmic logic. Teachers serve as a link between *'aql* (reason) and *qalb* (heart), two key dimensions of Islamic epistemology (Meliani et al., 2023). Research at Syech Yusuf Integrated Islamic Elementary School concretely demonstrates this role: teachers do not allow AI to control learning thoroughly but inject religious meaning into every interaction. This aligns with the concept of digital *muraqabatullah*, the spiritual awareness that even digital activities are supervised by Allah SWT.

Theoretically, the teacher's role as an ethical mediator can be explained through two main frameworks: Human-Centered Pedagogy (Selwyn, 2019). This approach emphasizes that educational technology should be centered on humans, not algorithms. Teachers remain at the heart of the learning process because AI lacks the dimensions of empathy, spirituality, and moral values. In the Syech Yusuf Integrated Islamic Elementary School context, this approach is translated into ethical supervision: AI assists memorization, but teachers assess students' manners and intentions—aspects that machines cannot replace. According to (Muzaki et al., 2025) it is emphasized that in Islamic education, teachers are not merely educators (*mu'allim*), but also *murabbi* and *mursyid* who shape students' moral agency through role models and the instilling of values. When teachers integrate AI with *halaqah* (religious gatherings), communal prayer, and reflection on the meaning of verses, it manifests Islamic moral agency: making technology a means of *tazkiyah* (self-purification), not just learning efficiency. In this way, the teacher acts as a value filter who interprets and directs the use of AI so that it is in line with *maqāṣid al-sharī'ah*, especially in maintaining *hiḏ al-dīn* (integrity of faith) and *hiḏ al-'aql* (development of reason).

The findings of the Syech Yusuf Integrated Islamic Elementary School align with research (Sugito, 2024), which found that teachers in digital Islamic schools must act as ethical mediators, ensuring a balance between technological efficiency and profound spiritual values. Similarly, (Wang et al., 2024; Ho et al., 2024) emphasize that without the presence of teachers as moral guides, AI has the potential to foster a "dehumanization of learning" where students lose emotional closeness and moral guidance. However, the uniqueness of the Syech Yusuf Integrated Islamic Elementary School lies in the integration of religious rituals with technology. For example, each AI memorization session is accompanied by reflection on the meaning of verses and communal prayer. This differs from practices in secular schools that only assess cognitive performance. Thus, this school has implemented a form of "Spiritualized AI Pedagogy," a learning model in which spirituality is an inherent part of the digital ecosystem.

The concept of digital *muraqabatullah* (observance of God's will) emerging from teacher interviews ("the use of technology is also under God's supervision") is one of the important conceptual contributions of this research. This term represents a new form of spiritual techno-consciousness, where AI users recognize that every digital activity is part of their worship and moral responsibility. This concept can be linked to Al-Ghazali's idea (*Ihya' Ulumuddin*) of *muraqabah*, the inner awareness that God is always watching. In the contemporary context, (Hayat, 2024) adapts this concept to the realm of AI Ethics as spiritual accountability, namely, the awareness that human moral responsibility does not stop at physical space but also applies to the digital realm. Thus, teachers at Syech Yusuf Integrated Islamic Elementary School act as facilitators of digital *muraqabatullah* for students, teaching that artificial intelligence should not sever the connection between knowledge, morality, and divine awareness.

Conceptually, the role of teachers as ethical mediators at Syech Yusuf Integrated Islamic Elementary School reflects the integration of humanistic pedagogical theory and Islamic spiritual ethics. Teachers function as:

The Role of the Teacher	Ethical-Spiritual Function
Ethical Mediator	Screening and assessing the use of AI according to <i>maqāṣid al-sharī'ah</i>
Spiritual Guide (<i>Murabbi</i>)	Includes prayers, reflections on the meaning of verses, digital <i>halaqah</i>
Guardian of Moral Awareness (<i>Muraqabatullah</i>)	Instill awareness that the use of technology is also part of worship

From this, it can be concluded that the role of teachers at Syech Yusuf Integrated Islamic Elementary School represents a 21st-century model of Islamic teachers, namely Ethical Mediators of Digital Pedagogy who do not merely operate technology, but also bring Islamic values to life within it.

The implications of this finding suggest that AI can be epistemologically and morally Islamized from a curricular aspect and through the teacher figure. It offers a new paradigm of teacher-centered ethics in AI-based education, which can be a reference for Islamic schools in other countries. It contributes to the relatively new literature on Faith-Based Educational Technology.

Conclusion

This study explores how Artificial Intelligence (AI) is implemented in Islamic education at Syech Yusuf South Sangatta Integrated Islamic Elementary School, Indonesia, emphasizing the integration of digital innovation and Islamic ethical-spiritual values. The results show that AI, through a speech recognition-based Qur'an memorization application, automated assessment, and an analytical dashboard, is effectively used as a pedagogical tool, not a substitute for teachers. Teachers act as ethical mediators who ensure that the use of AI aligns with the *maqāṣid al-sharī'ah* (obligatory values), particularly in fostering *adab* (ethics), *amanah* (trustworthiness), and *ihsan* (good deeds). The three main principles of Islamic ethics applied are Digital *Adab* (civilized conduct), Digital *Amanah* (trustworthiness), and Digital *Maslahah* (good deeds), which together form an integrated Islamic ethical framework for AI practices. The concept of digital *muraqabatullah* (obligatory guidance for God), the awareness that technological interactions are under the supervision of God, emerges as a new conceptual contribution that extends Islamic spirituality to the digital space. Theoretically, this study enriches the study of faith-based AI ethics through the formulation of an "Ethical-Integrative Islamic AI Framework." Practically, this model offers guidance for Islamic schools to develop spiritually oriented, equitable, and inclusive AI-based learning ecosystems. Further research is recommended, involving cross-institutional quantitative analysis, to strengthen understanding of the ethical application of AI in the context of global Islamic education.

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