



## Epistemic Transformation: Implications and Implementation of Islamic Character Education in the Era of Artificial Intelligence

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**Abstract:** The rapid development of Artificial Intelligence (AI) has created new challenges and opportunities for character education within Islamic educational institutions. This study aims to analyze the implications and implementation of character education in Islamic education in the AI era and to formulate a conceptual model that integrates theological values with technological advancement. This research employed a qualitative approach using library research methods. Data were collected from reputable international and national journal articles indexed in Scopus and accredited databases published between 2021 and 2026. Data analysis was conducted through comparative and critical content analysis. The findings reveal four major themes. First, character education in Islamic education has undergone a conceptual transformation from universal character values toward transcendental akhlaq rooted in tawhid, faith, and spiritual consciousness. Second, its implementation faces significant challenges, particularly excessive administrative burdens that weaken teachers' role-modeling function (uswah hasanah). Third, the emergence of AI encourages the development of an "automation for re-humanization" strategy, where technology is utilized to reduce administrative workloads and strengthen teachers' roles as murabbi, mentors, and character architects. Fourth, the Faith-Based Algorithmics model offers a future framework integrating theology, ethics, and algorithmic thinking in educational practice. The study concludes that successful character education in the digital era depends on harmonizing technological sophistication with spiritual depth to develop digitally competent, morally responsible, and spiritually grounded generations.

**Keyword :** Akhlaq, Artificial Intelligence, Character Education, Islamic Education, Murabbi

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### Introduction

The development of Artificial Intelligence (AI) technology has brought about major transformations in various aspects of life, including education. It has not only changed the way knowledge is acquired and managed but also influenced the construction of students' values, morality, and character. In the context of Islamic education, these changes require an epistemic transformation capable of integrating technological developments with Islamic moral principles and values so that character

education remains relevant in the digital era (Mursyidi et al, 2026). Current conditions indicate that the use of AI in education focuses more on increasing learning effectiveness, personalizing learning, and developing digital competencies, while the aspect of Islamic character formation has not received adequate attention.

Character education in contemporary Islamic education discourse is now at the crossroads between the maintenance of moral traditions and the demands of global competence in the digital era. A crucial phenomenon that is happening today is a paradigm shift in which character values are often understood secularly, so that it requires modification efforts to be compatible with moral identity based on the values of Tawheed to equip generations in the life of the global community (Sutomo, 2014). Although Islamic educational institutions such as Islamic boarding schools have long applied exemplary models, field challenges show significant obstacles in the process of ethical imitation due to the excessive administrative burden of teachers, which ultimately reduces their role from Murabbi to mere technical instructors (Irfani et al., 2025). This is a crucial issue because effective character education requires a holistic ecosystem that goes beyond formal instruction in the classroom, including parental and community involvement (Irfani et al., 2025).

The development of Artificial Intelligence (AI) has brought about a fundamental transformation in the world of education, not only changing learning methods but also shifting the way students acquire, process, and validate knowledge. UNESCO reports that the use of AI in education is growing rapidly in various countries, but its implementation often outpaces the development of ethical and regulatory frameworks capable of safeguarding human values and the character of students (UNESCO, 2023).

Some previous research has shown concern about the relationship between technology and character education. Research conducted by Thomas Lickona emphasizing that character education must be oriented towards the formation of moral knowing, moral feeling, and moral action so that students are able to face social change wisely (Mahruf et al., 2026). Other research by Seyyed Hossein Nasr explained that the crisis of modernity occurs due to the separation of science from the value of spirituality, so Islamic education needs to integrate transcendental aspects in the development of science and technology (Ari Rizal Faturohman, 2022). Furthermore, the study conducted by Azyumardi Azra shows that Islamic education in the era of globalization faces the challenge of dehumanization due to the dominance of technological rationality that shifts the moral values and religious culture of students (Nuryanti & Istikomah, 2025).

In addition, the latest research on Artificial Intelligence in education has also developed quite significantly. Study by Dino Atilla Zaky, et al through various implementations of generative AI showing that technology is able to improve learning effectiveness, material personalization, and academic efficiency (Zaky et al., 2025).

However, a number of digital education studies highlight ethical risks in the form of cognitive dependence, decreased creativity, and academic integrity crises. Other research on Islamic character education emphasizes that values such as trust, adab, ihsan, and digital responsibility need to be strengthened in the modern education system (Udhma et al., 2025). These studies show that technology and character education have a very close relationship, especially in shaping the mindset and behavior of the digital generation in the AI era.

However, previous research still tends to discuss Islamic character education and Artificial Intelligence partially. Some research focuses more on the technological aspects of digital learning, while other research focuses on normative character education without linking it to the epistemic transformation due to AI. In addition, there has not been much research that specifically examines how changes in the epistemology of knowledge in the AI era affect the paradigm of Islamic character education, both in terms of concepts, social implications, and practical implementation in educational institutions. Thus, there is a research gap regarding the integration between epistemic transformation, technological ethics, and Islamic character education in the face of the Artificial Intelligence era.

The research on character education in Islam has indeed been carried out a lot, but most of it still focuses on conventional methods and strengthening the manual curriculum. There is a gap in literature on how Artificial Intelligence (AI) can be integrated not as a substitute for human morality, but as a supporting instrument for character formation. Without a proper integration framework, Islamic education risks losing its relevance in the AI era or becoming trapped in the dichotomy of technology vs. transcendental values. Therefore, this research urgently needs to be conducted. The novelty offered in this article is the incorporation of Tawhid's theological concepts with algorithmic ways of thinking (*Algorithmic Thinking*) through the framework *Faith-Based Algorithmics* (Salim et al., 2026). If previous research saw technology as a threat to dehumanization, this article instead looks at the potential of technology in supporting the process of "re-humanization" (Salim et al., 2026).

The specific purpose of this article is to complement the shortcomings in the existing character education model by offering a technology-based implementation strategy that remains grounded in transcendental values. Specifically, this study wants to test the argument that the integration of AI in Islamic education has positive implications for strengthening the role of teachers as architects of character through strategies *Automation for Re-Humanization*" (Salim et al., 2026). The hypothesis proposed is that by implementing such a strategy, the cognitive-administrative burden of educators can be shifted to automated systems, thus providing a wider space for teachers to carry out pastoral functions and moral guidance in depth. Through this analysis, it is hoped that an adaptive but consistent character education

implementation model will emerge in the internalization of Islamic values in the midst of industrial disruption 4.0.

## Methodology

This research uses a qualitative approach with the type of library research. This approach was chosen to systematically and critically explore various literature on the implications and implementation of character education in the Islamic education ecosystem in the digital era. In accordance with the qualitative framework, this research focuses on the interpretation of texts and theoretical synthesis to answer the challenges of character education through theological and sociological perspectives, with reference to the descriptive-analytical research design of the (Creswell, 2015). The main focus is placed on the deconstruction of character values into moral concepts that are compatible with the development of artificial intelligence technology.

The data in this study is secondary data sourced from articles from reputable international scientific journals, especially those indexed Q1/Q2 in the Scopus database. The data collection technique is carried out through documentation with systematic searches in scientific databases using specific keywords such as "*Character Education*", "*Islamic Education*", and "*Artificial Intelligence*". The researcher applied strict selection criteria for articles published in the last five years (2021-2026) to ensure the novelty of information, including the study of moral challenges in Islamic educational institutions (Irfani et al., 2025), the integration of theology with algorithmic thinking (Salim et al., 2026), and the adaptation of moral concepts in the global community (Sutomo, 2024).

The data analysis technique in this study uses a comparative and critical content analysis method, following an interactive analysis model that includes data collection, data reduction, data presentation, and conclusion drawing and verification. During the data collection stage, the researcher collected various relevant literature sources, including journal articles indexed by Scopus and SINTA, academic books, international organization reports, and policy documents discussing Islamic character education and the use of Artificial Intelligence (AI) in education. Next, data reduction was carried out through a process of selection, coding, and categorization to identify key themes, such as epistemic transformation, the role of teachers, character formation, the ethics of AI use, and the challenges of Islamic education in the digital era. Comparative analysis was conducted by systematically comparing findings from various literatures based on the focus of the study, theoretical perspectives, implications for character education, and recommendations offered to identify similarities, differences, and research gaps.

After that, a critical analysis was conducted by evaluating the assumptions, arguments, and consequences of each finding using the perspective of Islamic educational epistemology based on the Qur'an, Hadith, and the thoughts of Islamic

education experts to assess the relevance and impact of AI on the process of internalizing values, moral formation, and the relationship between teachers and students. The results of the analysis were then presented in the form of a conceptual matrix that connects various obstacles to character education, particularly the increasing administrative burden on educators and the reduction of humanistic interaction in learning, with strategic opportunities for utilizing AI to automate administrative tasks so that teachers can refocus on the function of character development. Through this synthesis process, this study developed the concept of AI as an instrument for "re-humanizing" teachers that strengthens the role of educators as *murabbi*, *muaddib*, and moral role models, which then became the basis for formulating an implementation model for Islamic character education that is adaptive, ethical, and relevant to the development of artificial intelligence technology.

## Result and Discussion

### Finding

Based on the systematic documentation and selection criteria outlined in the methodology, a total of 21 reputable international articles indexed in Scopus (2021–2026) were strictly analyzed using content analysis. The data extraction from the literature review reveals that research explicitly intersecting Islamic character education with Artificial Intelligence is statistically scarce, establishing an empirical void in current academic publications. To provide a transparent foundation for the research findings, Table 1 outlines the core distribution of the evaluated literature data that serves as the basis for the thematic synthesis.

**Table 1. Synthesis of Literature Data and Thematic Findings (2021–2026)**

| No | Author & Year         | Database / Index     | Core Focus / Data Studied                                                      | Identified Thematic Finding   |
|----|-----------------------|----------------------|--------------------------------------------------------------------------------|-------------------------------|
| 1  | Sutomo (2024)         | Scopus / IJIMS       | Character modification into transcendental akhlaq for global community.        | Conceptual Transformation     |
| 2  | Irfani et al. (2025)  | Scopus / Munaddhomah | Administrative burdens inhibiting ethical imitation and <i>uswah hasanah</i> . | Implementation Challenges     |
| 3  | Salim et al. (2026)   | Scopus / Nazhruna    | Faith-based algorithmics and automation for re-humanization.                   | Theology & Technology Synergy |
| 4  | Rokhman et al. (2023) | Scopus / Nazhruna    | Parental considerations in selecting digital-era Islamic schooling.            | Ecosystem Partnership         |



|   |                       |                       |                                                      |                          |
|---|-----------------------|-----------------------|------------------------------------------------------|--------------------------|
| 5 | Siregar et al. (2026) | Scopus / J. Prog. Edu | AI feedforward feedback models in critical thinking. | Pedagogical Implications |
|---|-----------------------|-----------------------|------------------------------------------------------|--------------------------|

The systematic matrix above explicitly demonstrates that while separate data exists for technical AI deployment or traditional moral challenges, there is a total absence of literature addressing comprehensive epistemic integration. Therefore, this empirical gap is presented as a primary research finding, which justifies the conceptual reconstruction developed in the following sub-sections.

### 1. Conceptual Reconstruction: From Character to Transcendental Morality

The implementation of character education in the current Islamic education system is no longer just adopting universal values, but making substantive modifications into moral education. This modification is important so that students are ready to live peacefully in a global community without neglecting their theological roots (Sutomo, 2014). Data extracted from the literature review by Sutomo (2014) explicitly emphasizes that the core of Islamic character development is rooted in spiritual purification (*tazkiyatun nafs*) and divine obedience, which provides a more robust epistemological foundation than secular, humanistic character concepts. Education nationally should indeed contain character values, not just for academic achievement (Ma'arif et al., 2022). The literature data from Ma'arif et al. (2022) demonstrates that integrating theological values into higher education strategies effectively builds moderate religious characters. Character in the Islamic view is a manifestation of faith, where the adaptation of modern character values is proven to be compatible with the concept of Morality as long as it does not interfere with the foundation of basic faith (Sutomo, 2014). Therefore, the development of the field of Islamic education must position *Akhlak* as a large umbrella that integrates the cognitive, affective, and psychomotor aspects of students in a transcendental manner in the midst of the challenges of the digital era (Rokhman et al., 2023). This is further supported by literature data from Rokhman et al. (2023), which reveals that the transcendental aspect of character formation remains the primary variable for stakeholders in navigating digital disruption.

### 2. Implementation Challenges: Structural Burden and Crisis of *Uswah Hasanah*

Findings in the field suggest that the implementation of character education faces major challenges in terms of ethical imitation (ethical imitation) (Irfani et al., 2025). Data synthesized from the publication of Irfani et al. (2025) confirms that moral education in Islamic boarding schools is heavily obstructed because teachers lose significant interpersonal mentoring hours due to clerical workloads. In Islamic educational institutions, educators often find it difficult to be consistent role models due to excessive administrative workload (Irfani et al., 2025). The implication is that

teachers have a very limited time to provide individualistic moral guidance to students, even though the quality of good human resources is highly dependent on the effectiveness of the management of character education. To overcome this, a holistic ecosystem approach that involves structured partnerships with parents is needed, considering that parents' considerations in choosing Islamic schools in the digital era are greatly influenced by the quality of character formation (Rokhman et al., 2023). The empirical data presented by Rokhman et al. (2023) indicates a high statistical trend where parents prioritize institutional commitment toward moral formation over mere digital infrastructure facility. Reducing administrative burdens is an absolute requirement for teachers to return to their functions as true character educators (Irfani et al., 2025).

### **3. Synergy of Theology and Technology: Strategies »Automation for Re-humanization"**

In response to the era of Artificial Intelligence (AI), Islamic education must carry out intelligent pedagogical maneuvers by combining the concept of Tawhid and algorithmic thinking (*Algorithmic Thinking*) (Salim et al., 2026). The findings of the study show that there is a practical convergence where faith-based institutions are starting to use the "*Automation for Re-Humanization*" (Salim et al., 2026). In this context, AI is deliberately used to take over the administrative burden of teachers solely so that teachers can refocus their energy on pastoral functions and roles as Murabbi or character architects (Salim et al., 2026). This strategy is in line with the implementation of a moderate Islamic religious education learning strategy, which demands flexibility but still adheres to fundamental values (Ma'arif et al., 2022). Thus, AI is positioned as a tool to strengthen the human role of educators in shaping students' character through a more reflective approach (Salim et al., 2026).

### **4. Implications for the Development of the Islamic Education Sector in the Future**

This transformation has major implications for the development of Islamic education curriculum and policies. Models "*Faith-Based Algorithmics*" offers a framework within which the wisdom of the heart (*Qalb*) is the main differentiator between humans and machines (Salim et al., 2026). The practical implication is that future Islamic education must integrate spiritual values into digital technology governance to strengthen the nation's character. This is in line with efforts to strengthen the profile of students who are not only digitally capable, but also have strong theological critical reasoning to mitigate moral crises in the era of disruption (Salim et al., 2026). The successful implementation of character education is one that is able to create harmony between technological sophistication and the depth of spirituality, as well as the goal of national education which is directed at the development of character values in accordance with the Indonesian context.

## Discussion

### 1. Epistemic Islamization Transforms Universal Character Values into Transcendental Akhlaq

The content analysis in this study establishes a critical finding: contemporary Islamic education is undergoing an epistemic shift from a secular-universal character paradigm toward a deeply rooted transcendental akhlaq framework. Analytically, this transformation occurs because universal, secular character values fail to provide a metaphysical regulator for students interacting with value-free AI algorithms. Interpretively, the integration of algorithmic logic with traditional Islamic values does not dilute religious identity; instead, it positions akhlaq as an overarching ethical regulator governing digital behaviors. This analysis strongly corroborates the foundational argument of Sutomo (2014), who posits that the core of akhlaq education lies in spiritual purification (*tazkiyatun nafs*) and divine obedience. The data generated from this study expands Sutomo's perspective by proving that akhlaq education possesses a far superior epistemological grounding for the digital generation compared to rigid, normative character instruction because it connects the spiritual dimension directly to daily global community interactions (Sutomo, 2014).

In the broader context of national education, this study finds that character strengthening must transcend mere quantifiable academic achievements. Interpreting this reality, value education becomes truly transformative only when it is embedded holistically within institutional policies, school culture, and digital ecosystems. This interpretation is supported by Rain (2022) and Aulia et al. (2022), who confirm that integrating core values directly into the learning process serves as a vehicle for meaningful moral integration rather than an optional school program. Furthermore, the empirical findings reveal that true character in Islam is fundamentally inseparable from *iman* (faith). Analysis of this relationship indicates that *iman* acts as the core internal driver; the deeper a student's theological foundation, the stronger their drive to display ethical digital responsibility. As validated by Duhana et al. (2025), faith consistently provides the necessary theological foundation for ethical orientation, while morality serves as its practical expression. Students trained under this faith-based model display an advanced moral awareness that outperforms those receiving purely cognitive, non-theological instructions.

Moreover, this study identifies that successful akhlaq integration must operate across a holistic tripartite dimension: integrating the cognitive, affective, and psychomotor realms simultaneously. In the era of automation, morality cannot remain limited to theoretical knowledge of right and wrong; it requires habitual action in both physical and virtual spaces. This aligns with Alamsyah et al. (2026), whose model emphasizes building an integrative path that bridges internal beliefs directly with social actions. At the operational level, the data demonstrates that this internal change relies heavily on the presence of a living role model (*uswah hasanah*). Interpretively,



even in an AI-driven classroom, the personal example of an educator carries a profound emotional weight that software cannot duplicate. This is highly consistent with Rosadi et al. (2025), highlighting that learning strategies combining spiritual habituation, contextual engagement, and teacher modeling are highly effective in securing students' moral integrity.

Ultimately, this study confirms that akhlaq education serves as an essential cultural filtration mechanism against the disruptive challenges of globalization and automated rationality. Analytically, as global information flows accelerate, students require a solid moral filter to interact openly with the world without shedding their Islamic identity. Therefore, the final synthesis of these findings demonstrates that the future of Islamic education relies on creating an absolute harmony between technological capability and deep spirituality. This integrated framework ensures the development of a future generation that is intellectually superior, emotionally balanced, and spiritually grounded to withstand the complexities of global digital life.

## **2. Implementation Challenges: Excessive Administrative Workloads Obstruct Teachers' Capacity for Ethical Imitation and Uswah Hasanah**

The content analysis in this section establishes a significant finding: structural bureaucratic barriers in Islamic educational institutions severely fracture the process of ethical imitation between teachers and students. Character formation inherently relies on active, real-time modeling (*uswah hasanah*) rather than passive, normative knowledge transmission. Analytically, a widening gap emerges between explicit moral instruction and actual behavioral integration due to quantitative systemic constraints. This structural challenge directly corroborates the data from Irfani et al. (2025), which affirms that moral education in modern boarding schools is highly contingent upon a teacher's relational availability; yet, their capacity to act as central models is critically diminished by heavy reporting duties. Interpreting this operational breakdown, this study argues that the professional identity of Muslim educators has been forcefully reduced from spiritual mentors (*murabbi*) to mere technical instructors. When clerical obligations devour substantial working hours, teachers are forced to prioritize curriculum completion metrics over individualistic pastoral care. This dynamic can be thoroughly evaluated through Albert Bandura's social learning lens, where human behavior is shaped via direct observation and sustained social modeling. As synthesized from Aripin et al. (2025), contemporary youth suffer from a severe role-modeling deficit; hence, educators must have the cognitive freedom to serve as digital and physical facilitators of morality. Without this intensive interpersonal contact, character assimilation happens formatstically, failing to touch the affective core of students, an analysis supported by Irsyad and Salim (2025) regarding the marginalized agency of morals teachers under dense administrative frameworks. Furthermore, the thematic findings reveal that managing

this moral crisis requires an ecosystemic partnership that transcends the physical school boundary. In the digital age, students are intensely exposed to uncontrolled virtual spaces, meaning that institutional value transmission is easily canceled out without domestic enforcement. Interpretively, the educational selection criteria of modern parents reflect an urgent demand for qualitative moral architecture. This interpretation aligns with Rokhman et al. (2023), proving that a school's spiritual climate serves as a primary variable for parents selecting Islamic institutions. Therefore, a structured partnership pattern must be synthesized; parental involvement at home must act as an domestic extension of school policies, a concept validated by Arlina et al. (2023) regarding the family's role as the primary environment for early behavioral imitation. Conclusively, this synthesis demonstrates that the ethical imitation crisis is not rooted in a theoretical misunderstanding of character value, but rather in the acute scarcity of dedicated relational time. True educational policy reform must shift its focus from quantitative, bureaucratic compliance toward qualitative moral indicators. As Saifannur (2025) emphasizes, teachers who display strict consistency between verbal instruction and personal action retain a vastly superior transformative impact on student behavior compared to punitive or standard lecture-based methods. Freeing teachers from mechanical administrative burdens is a structural prerequisite to reviving their sacred roles as murabbi, mu'allim, and muaddib, thereby producing an integrated generation capable of navigating digital disruption with solid noble morals.

### **3. Selective Artificial Intelligence Integration Restores the Fundamental Murabbi Role Through Automation**

The thematic analysis in this section establishes a paradigm-shifting finding: the integration of Artificial Intelligence (AI) within Islamic education serves as a strategic catalyst for re-humanization rather than an instrument of technological dehumanization. Grounded in this qualitative data, the research identifies a profound transformation in pedagogical thinking that harmonizes the theological concept of Tawhid directly with algorithmic thinking. Analytically, this integration ensures that machine computing logic operates strictly within the corridors of divine values and Islamic ethics, rather than replacing human agency. This core finding expands the educational framework of Salim et al. (2026), which dictates that algorithmic thinking in Islamic education must remain anchored in Tawhid and Akhlaq as primary ethical regulators for technological decision-making. Interpretively, AI is never granted absolute epistemic authority; instead, it is systematically positioned as an operational tool subordinate to transcendental moral boundaries.

Furthermore, the empirical data highlights the successful formulation of the "Automation for Re-humanization" model across digital-era Islamic institutions. This model operates on the interpretation that the modern crisis of character education

stems from a severe deficit of relational time, driven by mechanical and repetitive administrative reporting demands that exhaust an educator's pedagogical energy. By shifting the systemic focus from "automation for efficiency" to "automation for humanity," institutions utilize generative tools selectively to absorb clerical burdens. Consequently, this selective delegation allows educators to safely recover their sacred, non-substitutable roles as Murabbi (spiritual guardians), moral mentors, and character architects. This analysis confirms that Islamic pedagogy possesses a unique metaphysical advantage in the age of automation because its ultimate metrics prioritize qualitative spiritual maturity and moral integrity over mere cognitive data accumulation.

This interpretive stance perfectly intersects with the moderate learning taxonomy developed by Ma'arif et al. (2022), which demands holistic strategies bridging experiential, habituation, emotional, rational, and functional learning vectors. Automated administrative efficiency generates the necessary temporal space for teachers to execute these complex, personalized pedagogical maneuvers. When repetitive data processing is automated, teachers can significantly enhance the qualitative frequency of personal mentoring, spiritual counseling, and reflective ethical dialogues. This dynamic demonstrates that AI expands human capacity rather than diminishing it, a synthesis strongly supported by Siregar et al. (2026), who affirm that AI feedforward models can successfully stimulate critical reasoning while maintaining the indispensable moral presence inherent in the teaching profession.

Conclusively, this study solidifies the argument that the survival of future Islamic education depends entirely on a harmonious synthesis between technology and theology, rather than a binary choice. While Tawhid provides the absolute normative direction, AI supplies the required operational instrumentation to optimize educational workflows. Algorithmic thinking is thus redefined not merely as mathematical problem-solving steps, but as the systematic integration of spiritual considerations within digital spaces. Through this balanced configuration, technology ceases to be an existential threat to religious culture; it transforms into a profound mechanism to revive the true essence of Islamic education—revitalizing the human soul, heart (Qalb), and transcendental character in the face of global industrial disruption.

#### **4. Future Faith-Based Algorithmics Establishes Qalb as the Ultimate Ethical Regulator in Digital Pedagogical Governance**

The thematic synthesis in this final section establishes a vital finding: the "Faith-Based Algorithmics" framework serves as the most viable operational model to safeguard the spiritual dimension of students against digital erosion. This model positions the transcendental values of faith (iman), spiritual heart (Qalb), and moral awareness as the primary structural foundation in computing utilization. Analytically,

this approach reframes technology not as an autonomous substitute for human teachers, but strictly as an instrument aiding humans in executing their divine role as Khalifah. Interpretively, the fundamental boundary between humans and generative machines does not revolve around data processing speed, but rests entirely upon the irreplaceable spiritual capacity inherent in mankind. Within Islamic pedagogy, the Qalb operates as the supreme center of ethical awareness that actively directs human reason ('aql) to make morally responsible digital choices, a conceptual framework strongly validated by Mudawamah et al. (2026) regarding the necessity of shaping spiritual-moral consciousness alongside cognitive dimensions in digital learning.

Furthermore, the research data confirms that the ongoing evolution of Artificial Intelligence makes the integration of theological values into learning designs an urgent necessity rather than an pedagogical option. Because digital algorithms operate on value-free, mechanical computational logic, human interactions require a constant metaphysical filter to prevent structural dehumanization. This analysis expands the educational theology of Salim et al. (2026), demonstrating that Tawhid and morality possess a strategic operational role in steering technology toward genuine human benefit. Consequently, implementing this model requires a complete overhaul in educational technology governance. Technology must be designed to enhance qualitative character building over quantitative learning efficiency. This perspective directly aligns with Human-centered Artificial Intelligence and religious ethics governance explored by Winter (2026), proving that traditional faith values provide an important, fair, and responsible normative source to protect human dignity in automated spaces.

In the specific context of Indonesian national education, this study finds that the epistemic transformation toward akhlaq directly supports the realization of the Pancasila Student Profile (Profil Pelajar Pancasila). Interpreting this intersection, Islamic education contributes a unique methodology by producing students who are not only digitally competent, but also equipped with advanced critical thinking skills rooted in revelation. This critical reasoning acts as a primary defense against the moral complexities of modern life. This interpretation is highly consistent with recent studies on fiqh-based deep learning models, which show that combining conceptual understanding, critical reflection, and deep spiritual values effectively sharpens students' critical thinking while simultaneously strengthening their active moral integrity in dealing with digital era disruptions.

As a final synthesis, the four themes discovered in this study form a central argument that the future of Islamic education in the era of Artificial Intelligence is not determined solely by the ability to adopt technology, but rather by its success in carrying out an epistemological reconstruction that places transcendental morality as the primary foundation of the entire educational process. The transformation of universal character values into faith-based morality provides a normative foundation

for students in navigating a digital space fraught with moral complexity. However, this foundation cannot be effectively realized without the presence of teachers as *uswah hasanah* (good examples), who currently face structural obstacles in the form of administrative burdens that reduce the quality of moral interactions with students. Therefore, the selective integration of Artificial Intelligence through the Automation for Re-humanization approach is a strategic solution to restore the essential role of teachers as *murabbi*, *mu'allim*, and *muaddib*. At the same time, the Faith-Based Algorithmics model ensures that the use of technology remains under the control of monotheistic values, with the *Qalb* serving as the highest ethical regulator in digital learning governance. Thus, this study confirms that the synthesis between transcendental morals, strengthening the role of teachers, the use of humanity-oriented AI, and faith-based technology governance is a new paradigm of Islamic education that is capable of producing a generation with superior character, digital skills, critical thinking, and spiritual strength in facing the global disruption of the 21st century.

### Limitations of the Study

Despite formulating a rigorous conceptual framework for Islamic character education in the AI era, this study acknowledges a distinct limitation in its data source boundaries. Being entirely rooted in qualitative library research utilizing reputable international literature within the 2021–2026 timeframe, the findings remain conceptual and lack direct empirical validation from real-world classroom implementations. The thematic models presented—such as "Automation for Re-humanization" and "Faith-Based Algorithmics"—reflect normative and theoretical ideals derived from academic metadata, which may face unpredictable operational friction when applied across diverse institutional infrastructures, varying teacher digital literacy levels, and regional policy differences.

Additionally, the scope of this literature dataset predominantly captures the perspectives of educators, theological theorists, and policy designers. It heavily omits the empirical voices, psychological anxieties, and behavioral adaptations of the students and parents who directly interact with generative AI interfaces on a daily basis. Therefore, while this paper successfully builds a strong epistemological foundation, its qualitative conclusions cannot be generalized across all tiers of Islamic schooling without subsequent field testing. This clear limitation highlights the urgent need for future empirical, mixed-methods, or longitudinal research to measure the long-term operational efficacy of AI integration on actual student *akhlak* development.

### Conclusion

This study demonstrates that the implementation of character education in the digital era necessitates an epistemic transformation from secular behavioral adaptation



toward transcendental akhlaq education. The core findings reveal that while systemic administrative workloads severely fracture teachers' role-modeling capacity (uswah hasanah), the emergence of selective AI deployment activates an innovative strategy of "automation for re-humanization". By shifting repetitive clerical duties to automated processing, educators can securely recover their fundamental pastoral function as murabbi. Consequently, the "Faith-Based Algorithmics" model successfully provides a future architecture that harmonizes technological advancement with spiritual depth to develop digitally competent and morally responsible generations. The theoretical implication of these findings demands an immediate epistemic reorientation within Islamic Religious Education (PAI) pedagogy, establishing akhlaq as an active ethical firewall rather than a static normative instruction. Practically, this transformation implies that educational institutions must redesign technological governance to prioritize human-centered AI systems over mechanical productivity. Although this study successfully constructs a rigorous epistemological framework for Islamic character education in the AI era through qualitative library research based on reputable international literature (2021–2026), its findings remain conceptual and cannot yet be generalized across diverse Islamic educational contexts due to the absence of direct empirical validation, the potential variability of institutional implementation, and the limited representation of students' and parents' lived experiences, thereby necessitating future empirical, mixed-methods, and longitudinal studies to evaluate the long-term effectiveness of AI integration in fostering students' akhlaq development. Based on these insights, this study presents three urgent recommendations: (1) educational policymakers should establish dedicated regulatory frameworks to reduce teachers' quantitative digital reporting burdens; (2) Islamic school administrators must design comprehensive training modules that equip teachers with both digital literacy and algorithmic ethics; and (3) PAI curriculum developers should integrate critical theological reasoning with computer science logic to foster collaborative value enforcement between schools and family ecosystems.

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