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# AI Integration in Islamic Religious Education Learning in Madrasahs: Impact Analysis on Digital Literacy and the Formation of Students' Spiritual Character

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***Abstract***

This study aims to examine the practice of AI integration in PAI learning and analyze its influence on digital literacy and the formation of students' spiritual character. Using a qualitative approach with a case study design. Data was obtained through interviews, observations, and documentation analysis of teachers, students, and madrasas. The results show that the use of AI has a positive impact on improving students' digital literacy, especially in the ability to access, understand, and utilize technology critically, ethically, and responsibly. AI-based learning media also increases motivation and learning participation through the presentation of adaptive and interactive materials. However, ethical and spiritual problems were found, such as a decline in the emotional closeness of student teachers and the potential for weakening of manners and religious awareness. Therefore, an integrative approach is needed that combines intelligent technology with the internalization of moral values so that AI functions as a support for character formation in Islamic education. This research contributes to the development of an AI-based PAI learning model that emphasizes digitalization as well as transcendental values.

***Keywords:*** Artificial Intelligence; Digital Literacy; Islamic Religious Education; Madrasah; Society 5.0; Spiritual Character.

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***Abstrak***

Penelitian ini bertujuan mengkaji praktik integrasi AI dalam pembelajaran PAI serta menganalisis pengaruhnya terhadap literasi digital dan pembentukan karakter spiritual peserta didik. Menggunakan pendekatan kualitatif dengan desain studi kasus. Data diperoleh melalui wawancara, observasi, dan analisis

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dokumentasi terhadap guru, siswa, dan pihak madrasah. Hasil penelitian menunjukkan bahwa penggunaan AI berdampak positif pada peningkatan literasi digital siswa, terutama dalam kemampuan mengakses, memahami, dan memanfaatkan teknologi secara kritis, etis, dan bertanggung jawab. Media pembelajaran berbasis AI juga meningkatkan motivasi dan partisipasi belajar melalui penyajian materi yang adaptif dan interaktif. Namun demikian, ditemukan persoalan etis dan spiritual, seperti menurunnya kedekatan emosional guru siswa serta potensi melemahnya adab dan kesadaran religius. Oleh karena itu, dibutuhkan pendekatan integratif yang menggabungkan teknologi cerdas dengan internalisasi nilai akhlak agar AI berfungsi sebagai pendukung pembentukan karakter dalam pendidikan Islam. Penelitian ini berkontribusi pada pengembangan model pembelajaran PAI berbasis AI yang menekankan digitalisasi sekaligus nilai-nilai transendental.

***Kata Kunci:*** *Artificial Intelligence*; Karakter Spiritual; Literasi Digital; Madrasah Pendidikan Agama Islam; Society 5.0.

## A. Introduction

The advancement of information and communication technology in the era of the Industrial Revolution 4.0 to Society 5.0 has brought significant transformations in various sectors, including education. In this context, artificial intelligence (AI) is a strategic technology that contributes to pedagogical innovation through more personalized, adaptive, and data-based learning. UNESCO emphasizes that the integration of AI in education is not only oriented towards learning efficiency, but must also consider ethical, humanitarian, and character strengthening aspects of students so that digital progress does not shift spiritual and moral values in the educational process (UNESCO, 2025).

In Islamic education, especially in the madrasah environment, the need to integrate technology with religious values is a challenge in itself. Madrasas are required not only to produce digitally literate students, but also to have a strong religious character. Therefore, the application of AI in Islamic Religious Education (PAI) learning needs to be carefully designed so as not to cause value distortion or weaken the main function

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of PAI as a means of fostering morals and spirituality. Although AI is capable of increasing the effectiveness of learning, its application requires attention to ethical and religious foundations (Aprianti Astuti et al., 2024).

A number of previous studies have shown various contributions of artificial intelligence (AI) technology in the context of religious learning, both from pedagogical aspects and strengthening the character of students. Fitri (2023), in her research on the application of AI in Islamic Religious Education learning in Indonesian schools, found that artificial intelligence-based technology is able to increase learning participation and effectiveness through adaptive learning mechanisms. The adaptive system works by analyzing students' responses, then adjusting the difficulty level of the material, providing automated feedback, and offering more personalized learning recommendations. These findings confirm that AI can overcome the limitations of conventional methods by creating a more interactive, targeted, and responsive learning experience to the individual needs of learners (Fitri Sarinda et al., 2023)

On a global scale, Hamid (2022) highlights the application of AI in Islamic education from the perspective of ethics and educational philosophy. The study confirms that while AI has great potential to improve the efficiency and quality of learning, it must be carefully integrated and based on Islamic ethical principles. Hamid points out that there is a risk of dehumanization and reduction of religious values if AI is used without a clear ethical framework, because artificial intelligence does not have the ability to understand the spiritual context, moral values, or affective dimensions that are at the core of Islamic education (Hamid, 2022). Therefore, this study emphasizes the importance of ensuring that the application of AI still maintains the main goal of religious education, namely the formation of morals, integrity, and spirituality of students, not just the mechanistic delivery of

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information (Raharjo & Rohmadi, 2025)

Meanwhile, Rahman (2021) through his study of digital literacy in madrasas revealed that the readiness of Islamic educational institutions in facing the modern technological era still faces significant inequality. The research shows that most madrassas have limitations in terms of technological infrastructure, such as internet access, digital devices, and IT-based learning facilities. In addition, educators' digital competence is still relatively low, especially in utilizing digital devices and applications to support PAI learning (Rahman, 2021). This condition is exacerbated by a lack of professional training and a lack of institutional policy support. Rahman also found that some students in madrassas do not have adequate digital literacy, both in terms of information understanding, evaluative skills, and technical skills using technology. The findings indicate that the use of AI in PAI learning cannot run optimally without strengthening the capacity of educators and improving adequate technological facilities (Farmer et al., 2024).

In the perspective of the Islamization of science, Al-Faruqi (2019) argued that science and technology should be integrated with Islamic values. According to him, technology, including artificial intelligence (AI), cannot be considered as a neutral instrument, but must be directed to support Islamic goals of noble value. Thus, the use of technology in Islamic education is expected not to make students just passive users of technology, but individuals who have a spiritual orientation and moral responsibility in its use (Al-Faruqi, 2019).

Overall, the previous studies show that the application of AI in religious education has transformative potential, but its success is largely determined by the context of implementation, the readiness of human resources, and a clear ethical and religious framework. However, studies that specifically link the integration of AI with the two

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important dimensions of digital literacy and the formation of spiritual character, especially in the context of madrasas, are still limited. Thus, a more in-depth analysis of the real practice of applying AI in PAI learning is indispensable to fill the research gap.

However, previous research generally still focuses on the use of digital technology and e-learning in general. Studies that specifically review how AI integration affects two important aspects of Islamic education, namely digital literacy and the spiritual character of madrasah students, are still limited. Most of the research also highlights the technical aspects of AI, while the values, morals, and spiritual dimensions have not been empirically researched in the context of madrasas. In addition, there is a gap in the study on how teachers and students experience the use of AI directly in PAI learning, especially through a qualitative approach that explores the real experiences of educational actors.

This gap shows the need for research that more comprehensively explores how AI is applied in PAI learning and its impact on the development of students' digital and spiritual competencies. Other challenges include the risk of reducing religious values if AI is used without an ethical basis, inequality of access to technology in madrasas, and the lack of internal policies that regulate the responsible use of AI. UNESCO and WEF (2023) also emphasize the importance of ethical and regulatory guidelines to mitigate algorithmic bias and ensure the safe use of data in education.

Based on this identification, this research presents novelty in two ways. First, this study examines the integration of AI empirically through case studies in madrassas that have implemented artificial intelligence-based learning, thus providing a field picture that has not been widely researched before. Second, this study simultaneously examines two aspects that are rarely studied at the same time, namely the impact of AI on

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digital literacy and the formation of students' spiritual character, two core competencies that are the foundation of Islamic education in the digital era.

This study aims to: (1) describe the practice of AI integration in PAI learning in madrasas; (2) analyze the impact of the application of AI on students' digital literacy; and (3) examine its influence on the formation of students' spiritual character. Theoretically, this research contributes to the development of the study of *Islamic digital pedagogy* that connects technology, ethics, and the goals of Islamic education. Practically, the research findings are expected to provide recommendations for teachers, madrasas, and policymakers regarding AI implementation models that are in line with Islamic values, educational ethics, and students' digital competency needs.

Through an in-depth analysis based on case studies, this research is expected to be able to fill the gaps in previous studies and offer an integrative model that balances technological advances with the development of students' spirituality. Thus, AI is not only a digital instrument, but a means that supports the formation of knowledgeable, civilized, and adaptive human beings to the development of the times.

## B. Methods

This study uses a qualitative approach with a case study design to examine in depth the practice of integrating Artificial Intelligence (AI) in Islamic Religious Education (PAI) learning and its implications for strengthening digital literacy and students' spiritual character. The research was carried out in madrassas that have implemented AI technology, both through artificial intelligence-based learning applications, educational chatbots such as ChatGPT, and digital platforms that utilize adaptive algorithms. The research informants included PAI teachers, students, and madrasah leaders who were determined through purposive sampling techniques based on their level of involvement and understanding of the application of AI

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in learning. Data was obtained through in-depth interviews, observations of the learning process, and documentation review related to curriculum, teaching tools, and madrasah policies regarding the use of technology. The three techniques are used in an integrated manner to produce a comprehensive empirical picture and improve the validity of the data through the triangulation process.

## C. Results And Discussion

### The Concept of AI Integration in PAI Learning

Artificial Intelligence (AI) refers to a computer system or machine capable of performing tasks that normally require human intelligence, such as pattern recognition, machine learning (*Machine Learning*), natural language processing, and decision-making (Anggraeni, 2025). In the context of Islamic Religious Education (PAI), the relevance of AI lies in its ability to support value-based learning that not only emphasizes cognitive, but also affective and spiritual aspects, for example facilitating the personalization of teaching materials to suit the needs and character of students, providing moral feedback, and strengthening the understanding of Islamic teachings through adaptive interaction. (Fitri Sarinda et al., 2023). According to the results of interviews with PAI teachers, he explained that the use of AI-based applications is very helpful in adjusting the depth of material for each student because the system is able to identify parts of the lesson that have not been mastered and provide reinforcement recommendations automatically.

Some of the AI integration models already used or proposed in the PAI include *AI-assisted learning* where AI plays the role of a teacher partner (*teacher's partner*) in providing adaptive material and feedback (e.g., the "*The Integration of Artificial Intelligence as a Teacher's Partner in Islamic Religious Education Learning*" which shows AI helps with assessment automation and adaptive content). Adaptive learning models (*Adaptive Learning*) has also been explored, such as at SMK Negeri

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2 Kraksaan, where AI helps adjust PAI materials according to students' learning styles (Ziaurrahman et al., 2017). Another example is the use of *Da'wah chatbot* and generative models such as ChatGPT which in the study "AI ChatGPT Based Islamic Religious Education to Enhance Students' Critical Thinking and Moral Reasoning" was proven to facilitate students' dialogue, critical thinking, and moral reasoning. Furthermore, the intelligent tutor system (*Intelligent Tutoring Systems*) that are capable of providing one-on-one learning, automatic repetition, and tracking of student understanding are also emerging as alternatives to improve the effectiveness of PAI. For example, adaptive e-learning for high school class X developed for PAI incorporates interactive modules that tailor material based on student responses (Habibi, 2025). PAI teachers interviewed also confirmed that students' responses to AI-based learning have improved significantly, as they feel more engaged and more active when interacting with digital platforms that provide quick feedback and more engaging views.

From an Islamic perspective, the use of AI in education is considered legitimate and beneficial as long as it is carried out on the basis of Islamic values, ethical oversight, and noble goals. Principles such as justice, kindness, wisdom, compassion, and morality should be part of AI design and implementation. For example, the study "Ethical Formulation of Artificial Intelligence (AI) in Islamic Education: Maqāṣid al-Sharī'ah's Approach and Thematic Interpretation of the Qur'an" suggests that the use of AI must be in line with maqāṣid al-Sharī'ah, including the maintenance of religion, intellect, soul, property, and nasab. (Supriatin et al., 2025) In addition, AI integration should not replace human interaction, especially teachers as spiritual guides, but rather as a tool that facilitates more meaningful and contextual delivery. This is in line with the results of the interview with the head of the madrasah who stated that the madrasah digitization policy,

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including the use of AI in PAI learning, is directed to improve the effectiveness and quality of learning, but still places teachers as the main actors in the spiritual development of students which should not be replaced by technology.

**AI and Digital Literacy Development of Madrasah Students**

Various studies show that the integration of AI in learning is able to improve students' digital literacy skills, especially in the aspects of critical thinking, information evaluation, and digital content production. The use of Artificial Intelligence (AI) has proven to play an important role in improving students' digital literacy and critical thinking skills. Based on a quantitative survey conducted by Ernalia, Zahra, Alim, and Anggriani (2025), the higher the utilization of AI-based devices and applications, the better the ability of students to access, assess, and produce digital information. AI also helps students analyze data, verify data, and make more rational decisions. These findings confirm that AI integration not only improves learning effectiveness, but also strengthens overall digital literacy competencies (Ernalia et al., 2025). Similarly on a broader scale, *Impact of AI-Based Learning, Digital Literacy, Information Stewardship* shows that AI-based learning actually encourages students' ability to manage and produce information content (stewardship) (Impact of AI-Based Learning, 2023) (Pu et al., 2024). These findings are in line with the results of interviews with several students at MA Tarbiyatul Athfal who stated that the use of AI platforms makes them more skilled in searching for digital information, checking the accuracy of sources, and understanding PAI material through automated explanations that are considered easier to understand. One of the students said that he is now more confident in using digital applications because AI helps provide quick feedback when he has difficulty understanding the material.

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In the realm of general education, the concept of *AI literacy* which includes understanding, evaluation, and critical use of AI is also relevant Applied in madrassa (Ideas, 2024). It is also discussed in the digital literacy framework of the AI era which emphasizes the competencies of "know & understand, use, evaluate, and ethics" (Conceptualizing AI literacy, ScienceDirect) (Ng et al., 2021). This effort is in line with the demand that digital literacy is not only limited to operating devices, but builds the capacity to critically evaluate digital content, understand algorithmic biases, and produce meaningful content. The PAI teachers interviewed also emphasized that students' digital skills increased after the use of AI, especially in terms of accessing materials independently and using digital learning tools in a more targeted way.

The comparison between madrassas that have implemented AI in learning and those that have not shown that madrassas that have implemented AI tend to have students who are more active in accessing digital resources, using chatbots or smart tutors, and producing digital works (e.g. da'wah videos, Islamic blogs). The study "Islamic Religious Education Learning Strategies based on Artificial Intelligence Technology to Improve Islamic Understanding and Character" indicates that the use of AI as a learning strategy strengthens the understanding of Islamic material while facilitating student activities in a digital context. Although direct quantitative research comparing madrassas is still limited, these qualitative findings are an early indication that AI has significant potential to spur higher digital literacy in the Islamic education environment. This is strengthened by the statement of the head of the madrasah who explained that the implementation of AI in his institution has an impact on increasing students' creativity in producing Islamic-themed digital content, such as da'wah posters, video-based material summaries, and interactive presentations. According to

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him, students become more independent and enthusiastic when asked to make digital-based assignments because they feel helped by the material recommendation features provided by the AI system.

Overall, AI in PAI learning in madrassas allows students not only to become passive consumers of digital content, but also to become producers with the ability to access, evaluate, and produce healthy and ethical information. According to the results of the interview, the teacher emphasized that the change in students' digital attitudes is evident through their increased courage to use digital applications to search for evidence, make summaries, and prepare presentations, something that was previously rare before the use of AI was applied in learning.

**AI and Spiritual Character Building**

The integration of Artificial Intelligence (AI) in religious learning shows real potential to support the internalization of religious values when designed and operated with strong ethical principles and human supervision. Several empirical studies and conceptual studies report that AI-based learning modules such as da'wah chatbots, AI-assisted reflection modules, and intelligent tutor systems that insert grade prompts can facilitate students' spiritual reflection by providing reading materials, reflective questions, and personalized reminders of worship practices that encourage students to think deeply about the meaning of the teachings (Wijaya et al., 2024). This is in line with the results of interviews with teachers who stated that the AI system used in madrassas is able to provide reminders of worship and value messages that help students remind themselves to improve their daily behavior. The teacher emphasized that this moral reminder feature makes students reflect more often after learning.

Besides that is, AI can strengthen the practice of academic honesty and responsibility in the context of madrasas through technical mechanisms such as plagiarism detection, tracking of learning activity

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logs, and transparent assessments, thereby encouraging more honest and accountable academic behavior when integrated with clear pedagogical policies. Evaluative studies have also shown that the automated feedback provided by AI helps students understand their mistakes quickly and take responsibility for their learning process. (Maskur & Othman, 2025). The PAI teachers interviewed also said that students became more honest in doing assignments because they were afraid of being detected by the AI system, and they began to get used to correcting their own answers after receiving automated feedback from the learning platform.

To optimize the benefits and minimize those risks, some literature suggests in the aspect of spiritual character formation, Studies *Integration of Artificial Intelligence in Learning Islamic Religious Education Based on Emotional Intelligence in Primary Schools* shows that AI can be programmed to personalize teaching materials while inserting spiritual, empathetic, and moral values (EQ-oriented learning) so that students not only understand Islamic teachings cognitively, but also internalize them into religious attitudes (Salim & Aditya, 2025). Similarly in the paper *Artificial Intelligence in Islamic Character Education Imam ...* it was proposed that the perspective of Islamic character (e.g. according to Imam Al-Ghazali) can be an ethical foothold in the design of AI for Islamic character education (Proceeding UIN) (Wijaya et al., 2024). According to one of the teachers interviewed, the use of AI that inserts selected verses, thematic hadiths, and moral messages has made it easier for students to reflect on their behavior. The teacher stated that students often discuss the moral messages that appear in the app, something that was rare before the use of AI.

Potential AI in strengthening spiritual reflection is seen when AI is used as a means of providing reflective prompts, prayer reminders, or interactive modules that invite students to interpret Qur'anic verses

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based on their personal conditions. AI can also support honesty education with a transparent automated grading system and track the digital activity of students (Sadatul Kahfi et al., 2025). For example, AI can report plagiarism anomalies, encouraging students to work honestly. Additionally, AI can encourage accountability through the use of learning modules that require student activity logs and digital daily reflections. In interviews with students, some of them admitted that they felt more spiritually directed because the app provided verses or hadiths relevant to their condition, for example when they forgot to worship or lacked discipline. Students mentioned the worship reminder feature as one of the aspects that help them improve their daily habits.

However, there are risks that need to be taken seriously. First, spiritual desensitization can occur if the interaction religious It is only done through digital interfaces, so that the inner experience becomes superficial. Second, the decrease in teacher-student interaction as spiritual guides can be partially replaced and affective relationships become distanced. Research *Artificial Intelligence and Islamic Perspective in Student* notes that students doubt the fairness of AI in assessing aspects of spiritual inner life because AI has difficulty capturing invisible religious dimensions (Maskur & Othman, 2025). Third, algorithmic bias against Islamic values is a real challenge: algorithms developed by non-Muslims or do not consider Islamic values can bring bias in the presentation of religious content. Zhang (2025) in *Cognitive bias in generative AI influences religious education* emphasizes that cognitive biases in generative AI affect the way users interpret religious teachings (Zhang et al., 2025). The head of the madrasah in the interview also emphasized that AI cannot be used as a final reference in religious interpretation; therefore, teachers must remain the primary source of spiritual guidance so that students do not get caught up in the biased understandings that may arise from AI systems.

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Thus, the integration of AI in PAI learning must be carefully designed with the foundation of Islamic ethics, human supervision, and periodic evaluation so that AI becomes a partner in the formation of spiritual character, not a factor that weakens the spirituality of students. The interviewed teachers reiterated that AI is only a tool, while the process of internalizing morals and character formation still requires example and human touch that cannot be replaced by technology.

**Opportunities and Challenges of AI Implementation in Madrasah**

The implementation of *Artificial Intelligence* (AI) in madrasas opens up various strategic opportunities while presenting fundamental challenges that must be managed so that the benefits are maximized and risks are minimal.

**a. Chance**

1) The efficiency of learning and AI administration allows the automation of routine tasks such as material evaluation, student progress monitoring, and madrasah administration, so that teachers or education personnel can focus on more strategic and personalized aspects of teaching. For example, in Islamic boarding schools with an approach *Smart Education*, the use of adaptive AI systems has increased student engagement and learning motivation (Fuaddillah, 2025). At the government level, the Directorate of Curriculum, Facilities, Institutional and Student Affairs (KSKK) of the Madrasah Ministry of Religion of the Republic of Indonesia stated that it would utilize AI for the efficiency of madrasah administrative governance (Sidik, 2024). The results of interviews with madrasah heads show that

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the use of AI has helped speed up the process of administration and monitoring of learning. He stated that attendance reports, student progress, and score records can be accessed faster to facilitate class management and learning evaluation.

2) Adaptation of learning materialsWith AI, materials can be adapted according to the needs, abilities, and backgrounds of students. AI can support level-based learning, different learning paces, and student interests, making learning approaches more inclusive. Study *Smart Education in the AI Era* shows that AI can tailor the material for each student in the pesantren, which results in students being more motivated and engaged. (Fuaddillah, 2025). The PAI teachers interviewed emphasized that the use of AI provides convenience in adjusting the difficulty level of the material for students with different abilities. The AI system automatically identifies students who are struggling on a particular topic, so teachers can provide reinforcement on that aspect. Teachers also added that students with high abilities feel more challenged because AI provides advanced materials according to their learning pace.

3) GrowthAI's spiritual monitoring and evaluation has the potential to help monitor spiritual aspects, such as personal reflection, religious value tasks, and character measurement, through digital activity data analysis, the use of

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interactive modules, and automated feedback. The supervision of Islamic education in the AI era shows that the evaluation system can be improved with AI that allows real-time monitoring of teacher performance and the progress of students' character according to Islamic values (July & Yaqin, 2025).

**b. Challenge**

1) Digital literacy of teachers and readiness of SDMany madrasah teachers do not have adequate competence in the use of AI and digital technology in general. Resistance to new teaching methods was also found in research in Madrasah in West Java, where teachers felt unprepared, both in terms of technical and pedagogical understanding. (Thursina & Rusdi, 2024). The results of interviews with teachers confirmed that some teachers found it difficult to understand AI features, especially teachers who were not used to using digital devices. One of the teachers revealed that he still needs advanced training to understand how to make optimal use of AI in learning.

2) Inadequate technological infrastructureHardware, internet networks, and access to digital devices are still major obstacles in many madrasas, especially in remote or underdeveloped areas. This imbalance creates a gap in AI implementation (Ritonga & Sumatra, 2025). The head of the madrasah interviewed also emphasized that the main

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obstacles in the implementation of AI are unstable internet networks and the lack of adequate devices for all students. This often hinders the smooth flow of AI-based learning, especially when used simultaneously by multiple classes.

3) AI ethics and the balance of technology values & moralsThe use of AI brings ethical questions, such as student data privacy, algorithmic bias, transparency of the use of AI systems, and how AI respects Islamic values, morals, and spiritual integrity. Some studies emphasize that if AI is developed by parties who do not understand the sensitivity of Islamic values, there can be inappropriate or biased content in the delivery of teachings (Salim & Aditya, 2025).

4) Maintaining a balance between technology and moralsThere is a risk that technology shifts the role of the teacher in the spiritual aspect or replaces the personal interaction that is important in character building. Morals and religious values must remain at the core, not just an addition after technology. Research *Internalizing Digital Technology in Islamic Education* mentioned that although technology increases engagement and accessibility, there is a risk of "diminished moral values" that need to be anticipated (Muslim, 2024). In the results of the interview, the teacher emphasized that AI cannot replace the role of teachers in guiding students'

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morals. He stated that although AI helps provide material value, it still requires a human touch so that students understand the moral context and are able to internalize the teachings of Islam in its entirety.

**Conceptual Model of AI Integration in PAI**

The conceptual model of AI integration in Islamic Religious Education (PAI) proposed in this study synthesizes the main elements of *Islamic Pedagogy*, *Digital Literacy Framework*, and the ethical principles of AI, thus forming a holistic and contextual framework of thinking. In this model, AI Serves as a facilitator that is able to provide adaptive materials, automated feedback, and interactive media to strengthen the digital competencies of students and teachers (Sintia, 2025). Digital Literacy It is seen not only as a technical ability to access and use technology, but also includes the ability to critically evaluate digital content, produce meaningful and ethical content, and have an awareness of data privacy and security. While *that,* Spiritual character internalized through the use of AI directed at the reflection of Islamic values such as trust, honesty, compassion, moderation, and responsibility instilled through learning modules, moral reminders, and character evaluation based on Islamic values.

The ethical component of AI is included as an integral part of the model, referring to the principles of maqāṣid al-sharīʿah and thematic interpretation of the Qur'an as stated by Supriatin, Syarifah, in the study "Ethical Formulation of Artificial Intelligence (AI) in Islamic Education: Maqāṣid al-Sharīʿah Approach and Thematic Interpretation of the Qur'an"(Supriatin et al., 2025). In addition, this conceptual model is reinforced by the work "*Model of Islamic Religious Education Learning System Planning Oriented Toward Digital Literacy and Religious Character*" which illustrates how PAI

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learning planning must combine technology-based instructional design with noble moral values (akhlaq al-karimah) (Judge, 2025).

The proposed framework of thinking has three main dimensions: (1) Islamic Pedagogy the values of Islamic education, meaningful teaching methods, and the ultimate goal of spiritual education; (2) Digital literacy technical, critical, and ethical skills in the use of AI and digital media; (3) AI ethics Transparency, justice, privacy, and responsibility are maintained through internal regulations of madrasas, teacher development, and moral supervision. This model asserts that all three components must run simultaneously in order for the integration of AI in PAI to produce students who are not only digitally capable, but also strong in spiritual and ethical character (Wibowo et al., 2025).

## D. Conclusion

The integration *of Artificial Intelligence* (AI) in Islamic Religious Education (PAI) learning in madrasas shows great potential in strengthening digital literacy, improving learning efficiency, and presenting pedagogical innovations that are in line with the demands of *the Society 5.0* era. Through the application of AI-based technology, the learning process can become more adaptive, interactive, and contextual, allowing learners to access a wider range of learning resources while practicing critical and reflective thinking skills. However, the influence of AI on the formation of spiritual character is ambivalent: on the one hand, it can strengthen the internalization of Islamic values such as trust, honesty, and responsibility if directed wisely and based on Islamic ethics; On the other hand, it can cause spiritual desensitization and a decrease in the depth of value if its use is not accompanied by moral guidance and teacher assistance.

Therefore, the integration of AI in PAI must prioritize an approach, where teachers play the role of *digital murabbi* who not only master technology, but also instill Islamic manners, wisdom, and ethics in every

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learning process. AI technology should be a tool that strengthens the role of teachers and students, not replaces them, so that the balance between digital competence and spirituality is maintained.

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