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## Utilization of Artificial Intelligence Technology in Transforming Islamic Education Learning Based on Spiritual and Humanistic Values

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### Abstract

This study aims to analyze the use of Artificial Intelligence in transforming Islamic education learning based on spiritual and humanistic values. The development of digital technology has brought about major changes in the world of education, including in the learning process of Islamic education. The presence of Artificial Intelligence provides opportunities to create learning that is more innovative, interactive, flexible, and adaptive to the needs of students. However, the implementation of AI also gives rise to various problems, such as technological dependence, decreased humanistic interaction, weakened critical thinking skills, and the potential for a reduction in spiritual values in the learning process. This study uses a qualitative approach with library research. Data were obtained from scientific journals, books, and various relevant literature sources, then analyzed using content analysis techniques. The results show that the use of AI can increase the effectiveness of Islamic education learning when integrated with spiritual and humanistic values. This integration strategy is carried out through strengthening the role of teachers as moral guides, developing ethics-based digital literacy, and implementing humanistic learning based on Islamic values. Thus, the use of AI in Islamic education needs to be directed to create a balance between technological advancements and the formation of students' religious character.

### Keywords

Artificial Intelligence, Islamic Education, Spiritual Values, Humanistic, Learning Transformation.



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## INTRODUCTION

The development of digital technology in the 21st century has brought major changes in various areas of life, including the world of education (Fetra Bonita Sari, Risda Amini, 2020). One of the most influential innovations today is the emergence of Artificial Intelligence (AI). Artificial Intelligence (AI) is a technology capable of mimicking human thinking through data analysis, decision-making, and the rapid and efficient automation of various activities (Marble et al., 2020; Susanto & Kiftiyah, 2025). In the context of education, AI is being utilized to support the learning process through digital learning media, automated evaluation systems, virtual assistants, adaptive learning, and the development of learning materials based on student needs. The presence of AI offers significant opportunities to create more interactive, flexible, and innovative learning, thereby improving the overall quality of education. This technology-based educational transformation is a crucial part of facing the challenges of the industrial revolution 4.0 and society 5.0, which require educational institutions to adapt to current developments (Kamal et al., 2020; Sabandar & Ramadhani, 2023).

In Islamic education, the use of AI is not merely understood as a technological tool, but also as a means to strengthen the quality of learning based on spiritual and humanistic values. Islamic education is essentially oriented not only toward the transfer of knowledge but also toward the formation of students' morals, spirituality, and character (Hastuty et al., 2025; Muhammad Nur Effendi et al., 2025). Therefore, the integration of AI in Islamic education needs to be directed at strengthening humanitarian values, ethics, and religiosity so that technology does not eliminate the moral aspect of the educational process. The use of AI in teaching the Quran, tafsir, hadith, fiqh, and morals can help students gain broader and more effective access to learning. Furthermore, AI technology can also enhance teachers' creativity in delivering material through visual media, interactive simulations, and personalized learning tailored to students' abilities.

Socially, the development of AI use in education has shown significant growth in various educational institutions, including Islamic schools and madrasas. Many educators are beginning to utilize AI-based platforms to assist in the development of learning tools, evaluations, material translation, and the development of digital learning media. Students are also becoming increasingly familiar with the use of digital technology in their daily learning activities. This phenomenon demonstrates that the transformation of AI-based learning has become part of the social reality of

modern education. However, the use of AI technology in Islamic education still faces various challenges, particularly related to human resource readiness, understanding of digital ethics, and the ability to integrate spiritual values into the use of technology (Kamal et al., 2020; Wijaya & Aini, 2020). Not a few educational institutions still use conventional learning approaches so that the use of AI is not optimal in supporting the improvement of the quality of learning.

Another emerging issue is the tendency to overuse AI without considering the moral and humanistic aspects of education. Technology, which should be a learning tool, sometimes actually leads to a decline in social interaction between teachers and students. Furthermore, unsupervised use of AI can foster an attitude of immediacy, technological dependency, weakened critical thinking skills, and even a decline in students' spiritual values (Fetra Bonita Sari, Risda Amini, 2020; Uzma Qatrunnada et al., 2021). In the context of Islamic education, this situation poses a serious challenge because the primary goal of Islamic education is to develop individuals who are devout, have noble morals, and possess a balance between intellectual, emotional, and spiritual intelligence. If the use of AI is not properly directed, educational transformation has the potential to erode humanistic and religious values in the learning process.

Based on these conditions, strategic efforts are needed to integrate AI technology with spiritual and humanistic values in Islamic education. Teachers and educational institutions need to develop a paradigm that AI is not a substitute for human roles, but rather a supporting tool to enhance learning effectiveness. The use of AI must maintain the teacher's central role in character formation, moral instillation, and strengthening students' religious values (Marble et al., 2020; Qomariyah & Maghfiroh, 2022). Furthermore, the development of a technology-based Islamic education curriculum also needs to be directed at strengthening digital ethics, technological literacy, and character education so that students are able to use technology wisely, critically, and responsibly. A humanistic approach to learning can be realized through dialogic interactions, collaborative learning, and strengthening the values of empathy and social concern amidst the development of digital technology.

The urgency of this research is crucial because the rapid and unavoidable development of AI in education. Islamic education needs to transform to remain relevant to the needs of the times without losing its spiritual identity and humanistic values. Research on the use of AI in Islamic education based on spiritual and humanistic values is needed to illustrate how technology can be

used productively while maintaining the essence of Islamic education. Furthermore, this research is crucial for developing innovative learning models that integrate technological advances with strengthening students' religious character in the digital age.

The purpose of this research is to analyze the use of AI technology in transforming Islamic education, identify emerging problems in its implementation, and explain strategies for integrating spiritual and humanistic values in the use of AI technology in the learning process. This research is expected to provide theoretical and practical contributions to the development of Islamic education that is adaptive to technological developments without neglecting the moral and spiritual aspects of students. The novelty of this research lies in its focus on integrating the use of AI technology with a spiritual and humanistic approach in Islamic education. Previous research has tended to discuss AI solely from the perspective of the effectiveness of learning technology or the digitalization of education in general. Meanwhile, this research positions AI not merely as a technological instrument, but as a medium for transforming Islamic education that remains oriented toward the formation of morals, spirituality, and human values. Thus, this research offers a new perspective on the importance of balancing technological advancements with the strengthening of religious-humanistic values in Islamic education in the modern era.

## **METHOD**

This research uses a qualitative approach with a literature study type of research (library research) (Sugiyono, 2016). A qualitative approach was chosen because this research aims to deeply understand the use of Artificial Intelligence technology in transforming Islamic education based on spiritual and humanistic values. Literature review was used to examine various concepts, theories, research findings, and scientific literature relevant to the research topic, resulting in a comprehensive and systematic analysis (Creswell, 2018; Rukajat, 2018). The data sources in this study consist of primary and secondary data. Primary data were obtained from scientific journal articles, books, and research findings discussing Artificial Intelligence, educational transformation, Islamic education, spiritual values, and the humanistic approach to learning. Secondary data were obtained from supporting documents, seminar proceedings, research reports, and other scientific sources relevant to the research focus.

Data collection techniques were conducted through documentation by identifying, reading, reviewing, and categorizing various literature related to the research topic. Researchers

systematically searched for sources through academic books, national and international journals, and other scientific references that supported the research discussion. The data analysis technique used content analysis. The analysis was conducted through several stages: data condensation, data presentation, and drawing conclusions (Miles et al., 2014). In the data condensation stage, researchers select information relevant to the research focus. The data is then presented descriptively and analytically to illustrate the use of AI in Islamic education. The final stage involves drawing conclusions based on the interpretation of the systematically analyzed data. To ensure data validity, this study employed source triangulation techniques by comparing various references and research findings related to the study's theme. Thus, the research findings are expected to have strong validity and credibility in explaining the transformation of Islamic education learning based on spiritual and humanistic values through the use of Artificial Intelligence technology.

## **DISCUSSION**

### **Utilization of Artificial Intelligence Technology in the Transformation of Islamic Education Learning**

The development of Artificial Intelligence (AI) technology has brought major changes in the world of education, including in Islamic education learning (Berthon, 2022; Zhang & Aslan, 2021). AI is a technology that enables computer systems to mimic human thinking, analysis, problem-solving, and decision-making automatically. In the context of education, AI is used to help make the learning process more effective, interactive, and adaptive to student needs. The presence of AI is a crucial part of the transformation of modern education because it supports more flexible and innovative digital-based learning (Holmes & Tuomi, 2022; Muhaemin, 2023). In Islamic education, the use of AI can be seen in various forms of learning implementation. Teachers are starting to use AI-based applications to develop learning materials, create assessment questions, translate Arabic texts, and even create engaging digital learning media (Hastuty et al., 2025; Sutisna et al., 2025). In addition, students are also utilizing AI to search for Islamic references and understand materials on tafsir, hadith, fiqh, and morals through interactive digital platforms. AI technology helps accelerate information access, making the learning process easier and more efficient. The presence of AI-based educational chatbots, virtual learning, and adaptive learning also provides a more personalized learning experience tailored to each student's individual abilities.

The transformation of AI-based Islamic education demonstrates a paradigm shift from conventional learning to more participatory digital learning. Previously, the learning process was more teacher-centered as the primary source of knowledge (Kompetensi & Gramatikal, 2023; Munif, 2022). However, with AI, students have broad access to various learning resources, making learning more open and collaborative. This encourages students to be more active in exploring knowledge, engaging in discussions, and developing critical thinking skills. AI also supports independent learning because students can learn anytime and anywhere through digital technology. The use of AI in Islamic education can be analyzed using constructivism theory developed by Jean Piaget and Lev Vygotsky. Constructivism theory emphasizes that knowledge is actively constructed by students through learning experiences and social interactions (Nazilatul Mifroh, 2025). In AI-based learning, students not only passively receive information but also actively engage in searching, analyzing, and understanding learning materials through digital technology. AI provides space for students to construct their own understanding according to their individual learning needs and abilities (Vygotsky, 1978).

According to Piaget, the learning process occurs through the stages of assimilation and accommodation to new information. In the context of AI, students can quickly access various sources of knowledge, thus aiding the development of their cognitive structures. Meanwhile, Vygotsky emphasized the importance of social interaction and environmental support in the learning process through the concept of the zone of proximal development. AI in Islamic education can be a supporting medium that helps students understand previously difficult material. The presence of digital technology also enables collaborative learning between teachers, students, and the broader learning environment.

In addition to constructivism theory, the use of AI in Islamic education is also relevant when analyzed using the humanistic theory of Abraham Maslow and Carl Rogers. Humanistic theory emphasizes the importance of developing human potential holistically, including intellectual, emotional, and spiritual aspects. In Islamic education, AI is not only used to improve students' academic abilities but also to support character formation and the development of human values (Joseph, 2021; Maulidiyah & Yurisa, 2025; Muazaroh & Subaidi, 2019). Teachers still play a crucial role as moral and spiritual guides, a role that cannot be replaced by technology. The humanistic approach believes that learning must foster an atmosphere that provides freedom, comfort, and respect for students' potential. AI can support more personalized learning because this technology

can adapt material to individual abilities and learning needs. However, the use of AI must be directed toward strengthening ethical values, spirituality, and social interaction so that technology does not diminish the human side of Islamic education.

Thus, the use of AI in transforming Islamic education significantly contributes to improving the quality of learning in the digital era. AI is capable of creating innovative, flexible, and adaptive learning, thus supporting the development of students' intellectual abilities. However, the implementation of this technology still needs to be balanced with the strengthening of spiritual and humanistic values so that Islamic education not only produces a technologically savvy generation but also possesses strong morals, ethics, and religious character.

### **Problems of Implementing Artificial Intelligence on Spiritual and Humanistic Values in Islamic Education**

The development of Artificial Intelligence (AI) technology in education offers numerous benefits in supporting the effectiveness and innovation of learning. However, the implementation of AI in Islamic education also raises various problems related to spiritual and humanistic values. Islamic education is fundamentally not only oriented towards mastery of science and technology, but also emphasizes the formation of students' morals, spirituality, morality, and character. Therefore, the use of AI in learning requires critical examination to ensure that technological developments do not displace the essence of Islamic education, which is based on humanitarian and religiosity values. One of the main problems in the implementation of AI is the emergence of a tendency for students to become dependent on digital technology. The ease of access to information through AI has led some students to rely more on technology than on in-depth thinking and direct interaction with teachers. In Islamic education, this condition can diminish the value of the blessings of knowledge that have been built through the spiritual relationship between teachers and students. Islamic learning traditions such as *talaqqi* (religious consultation), deliberation, and teacher moral example have the potential to decline if learning is overly dependent on AI-based digital systems.

Furthermore, excessive use of AI can also lead to a decline in students' critical and reflective thinking skills. AI can provide instant answers to various questions, leading students to accept information without conducting in-depth analysis. In Islamic education, critical thinking skills are crucial for students to understand religious teachings comprehensively and avoid being trapped by purely textual understanding (Jamaludin et al., 2022; Penilaian et al., 2011). If the use of AI is not

balanced with strengthening critical literacy, learning will only produce students who are dependent on technology without strong analytical skills and spiritual understanding. Another problem that arises is the reduction in social interaction and humanistic relationships in the learning process. Islamic education positions teachers not only as transmitters of knowledge, but also as spiritual guides, moral role models, and character educators. The presence of AI in learning sometimes reduces the intensity of direct communication between teachers and students because some learning activities are carried out automatically through digital platforms. This situation has the potential to weaken emotional connections and human values in education. Yet, humanistic education requires a touch of empathy, compassion, and social interaction that cannot be completely replaced by technology.

The next issue relates to the digital ethics crisis in the use of AI. Not all information generated by AI is valid and aligned with Islamic values. Students lacking digital literacy may accept religious information at face value without verification. This has the potential to lead to misunderstandings of Islamic teachings, the spread of inaccurate information, and even the emergence of intolerance due to erroneous religious understandings. On the other hand, the use of AI can also lead to instant behavior, plagiarism, and a decline in students' academic responsibility because learning tasks can be easily completed with the help of technology. The problems of implementing AI in Islamic education can be analyzed using the humanistic theory of Abraham Maslow and Carl Rogers. According to humanistic theory, education must be able to develop all human potential holistically, including intellectual, emotional, social, and spiritual aspects. Maslow explained that humans have a need for self-actualization that is not only related to intellectual intelligence but also the need for appreciation, compassion, and meaning in life. In the context of AI implementation, learning that is too technology-oriented can diminish the emotional aspects and interpersonal relationships that are essential to student development.

Carl Rogers also emphasized that the educational process must take place in an atmosphere full of empathy, respect, and positive interpersonal relationships between teachers and students (Maulidiyah & Yurisa, 2025). While AI can certainly help deliver learning materials effectively, it cannot replace the role of teachers in providing motivation, emotional support, and character development. Therefore, the use of AI in Islamic education must maintain the human center of learning, ensuring that technology serves only as a tool, not a substitute for human values in education. In addition to humanistic theory, this issue is also relevant to analyze using Marshall

McLuhan's theory of technological determinism. McLuhan explained that technological developments can influence human thought patterns, culture, and behavior. In Islamic education, the dominance of AI technology has the potential to change the patterns of social interaction and the learning culture of students (Tarshis et al., 2022; Zohar & Marshall, 2021). If not controlled wisely, technology can create an instant, individualistic culture and weaken spiritual values in the lives of students.

Thus, the implementation of AI in Islamic education requires careful oversight and management to avoid diminishing spiritual and humanistic values in the learning process. While AI technology offers convenience and innovation in education, its use must remain focused on strengthening students' morals, ethics, spirituality, and social interactions. Islamic education must strike a balance between technological advancement and character development, producing a generation that is not only digitally savvy but also possesses strong morals and human values.

### **Integration Strategy of Spiritual and Humanistic Values in the Use of Artificial Intelligence in Islamic Education Learning**

The development of Artificial Intelligence (AI) technology in education offers significant opportunities for creating innovative, effective, and adaptive learning that meets students' needs. However, in the context of Islamic education, the use of AI cannot be separated from the spiritual and humanistic values that underlie the educational process. Islamic education aims not only to develop intellectual intelligence but also to instill moral, religious, and humanitarian values (Hakim & Anggraini, 2023; Nazaretsky et al., 2022). Therefore, a strategy for integrating spiritual and humanistic values is needed to ensure that the use of AI in learning remains aligned with the goals of Islamic education. One key strategy is to make teachers the center of moral and spiritual development in the learning process. While AI can facilitate the delivery of material quickly and efficiently, technology cannot replace the role of teachers as character educators and moral role models. In Islamic education, teachers play a crucial role as *murabbi* (leader), *mu'allim* (leader), and *uswah hasanah* (good example), guiding students in developing spirituality and morality. Therefore, the use of AI should be positioned as a learning aid, while teachers remain the primary figure in building emotional connections, providing motivation, and instilling religious values in students (Arianti, 2025; Habibillah et al., 2021).

The next strategy is to integrate Islamic values into AI-based learning content. Materials generated or used through AI technology need to be selected and directed to align with Islamic teachings, digital ethics, and humanitarian values. Teachers need to provide guidance to students in utilizing AI wisely, critically, and responsibly. AI-based Islamic education should also encourage students to understand not only the cognitive aspects but also to internalize the spiritual values within each learning material. For example, the use of AI in teaching interpretation and hadith can be directed to strengthen students' attitudes of tolerance, honesty, empathy, and social awareness.

Furthermore, strengthening digital literacy based on ethics and spirituality is a crucial strategy in the use of AI in Islamic education. Students need to be equipped with the ability to sort information, verify sources of knowledge, and understand the positive and negative impacts of digital technology. Digital literacy in Islamic education focuses not only on technical skills in using technology but also on instilling moral awareness in the use of digital media. This way, students can use AI productively without losing their spiritual identity and human values. Another strategy that can be implemented is developing technology-based collaborative and humanistic learning models. The use of AI should not reduce social interaction in the learning process, but rather support the creation of cooperation, communication, and dialogue among students. Teachers can combine the use of AI with group discussions, project-based learning, and spiritual reflection to ensure students continue to have a humanistic learning experience. This approach is crucial for maintaining a balance between technological development and strengthening social relationships in Islamic education.

The integration of spiritual and humanistic values in the use of AI can be analyzed using the humanistic educational theory of Abraham Maslow and Carl Rogers. According to Maslow, the goal of education is to help humans achieve self-actualization through the development of their full potential, including intellectual, emotional, social, and spiritual (Kiftiyah & Susanto, 2025; Maulidiyah & Yurisa, 2025). In the context of AI use, technology must be directed towards supporting holistic human development, not just enhancing academic abilities. AI-based Islamic education needs to create a learning environment that meets the psychological and spiritual needs of students so they can develop in a balanced way. Carl Rogers emphasized the importance of student-centered learning through empathetic relationships, respect, and freedom to learn. The use of AI in Islamic education can support personalized learning tailored to students' needs, but teachers must still foster humanistic communication so students feel valued and cared for. Thus, AI

technology does not become a tool that creates emotional distance, but rather a means to strengthen the quality of more meaningful learning.

In addition to humanistic theory, this integration strategy is also relevant when analyzed using integralist Islamic education theory, which emphasizes the balance between worldly and hereafter aspects. Islamic education views science and technology as a means to bring humans closer to Allah SWT. Therefore, the use of AI in learning must be directed towards increasing spiritual awareness, noble morals, and social responsibility in students. Technology is not the ultimate goal of education, but rather an instrument for shaping people with faith, knowledge, and morals. Therefore, the integration of spiritual and humanistic values in the use of AI in Islamic education is a crucial step in facing the challenges of the digital era. AI can be an innovative and effective learning medium if used wisely and remains grounded in religious and humanitarian values. Through strategies to strengthen the role of teachers, ethically based digital literacy, humanistic learning, and the integration of Islamic values in technology, Islamic education can produce a generation that not only excels in technological mastery but also possesses strong spirituality, morality, and social awareness.

## CONCLUSION

Based on the research discussion on the use of Artificial Intelligence in transforming Islamic education learning based on spiritual and humanistic values, it can be concluded that first, the development of Artificial Intelligence has made a significant contribution to the transformation of Islamic education learning through the creation of more innovative, flexible, interactive, and adaptive learning. The use of AI helps teachers and students access learning resources, develop learning media, and increase the effectiveness of the educational process in the digital era. Second, the implementation of Artificial Intelligence in Islamic education also gives rise to various problems, such as technological dependence, decreased humanistic interaction between teachers and students, weakened critical thinking skills, and the potential for a reduction in spiritual values in the learning process. These conditions indicate that the use of AI without supervision and reinforcement of moral values can affect the character and learning culture of students. Third, the strategy of integrating spiritual and humanistic values is a crucial step in the use of AI in Islamic education learning. Strengthening the role of teachers as moral guides, developing ethics-based digital literacy, and

implementing humanistic learning based on Islamic values can create a balance between technological advancements and the formation of students' religious character in the modern era.

This study has limitations because it only used a library study approach, so the data obtained is theoretical and does not yet describe the direct implementation of Artificial Intelligence in Islamic education learning in the field. Furthermore, this study does not specifically discuss the effectiveness of AI use at specific educational levels. Therefore, future researchers are advised to conduct field research using both qualitative and quantitative approaches to empirically examine AI implementation, including its impact on character formation, spirituality, and student learning outcomes in Islamic educational institutions.

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