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Reimagining Arabic Language Education Through AI: Pedagogical Innovation for Islamic Tarbiyah in Digital Era

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ABSTRACT

The rapid advancement of Artificial Intelligence (AI) has begun to transform education worldwide, including Arabic language instruction in Islamic higher education. This study explores how AI technologies are perceived and utilized by students and lecturers in Indonesian Islamic universities, examining their pedagogical, cognitive, and ethical implications within the framework of tarbiyah Islamiyah. The research aims to identify both the benefits and challenges of integrating AI while maintaining alignment with Islamic values, including akhlaq, adab, and niyyah. A mixed-methods approach was employed, combining questionnaires from 50 students and 5 lecturers with qualitative interviews to capture comprehensive perspectives. The results indicate that both students and lecturers recognize AI's potential to enhance learning engagement, personalization, feedback, and motivation. Simultaneously, there is strong awareness of ethical considerations, including the importance of maintaining moral conduct, adab, and data privacy, as well as concerns regarding overreliance on technology and infrastructure limitations. The study concludes that AI can serve as a catalyst for "digital tarbiyah," supporting both cognitive and moral development when applied thoughtfully. These findings offer practical implications for designing AI-assisted Arabic language pedagogy that harmonizes technological innovation with Islamic educational values.

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INTRODUCTION

The rapid evolution of Artificial Intelligence (AI) has begun to redefine the landscape of global education, offering unprecedented possibilities for adaptive, personalized, and data-driven learning. In the context of language education, AI applications such as ChatGPT, Duolingo, and Grammarly have transformed how learners access information, receive feedback, and practice linguistic skills. However, while technological progress is widely celebrated in secular educational settings, its integration within Islamic higher education presents both unique opportunities and challenges. The epistemological foundations of *tarbiyah Islamiyah*, which emphasize moral formation (*akhlaq*), intellectual discipline (*adab*), and spiritual intention (*niyyah*), require that educational technologies be critically evaluated not only for their efficiency but also for their ethical and spiritual implications.[1]

In Indonesia, many Islamic universities in Indonesia have explored digital transformation through online and blended learning platforms. The COVID-19 pandemic accelerated this transition, highlighting both the potential and the fragility of digital pedagogy in faith-based education. As AI tools become increasingly accessible, educators in Arabic language programs face pressing questions: Can AI complement the holistic aims of *tarbiyah*? How might automation and algorithmic mediation reshape the sacred teacher-student relationship central to Islamic pedagogy?

Arabic language education holds a special position in Islamic higher education because it serves not merely as a communicative skill but as a gateway to understanding *al*-Qur'an, *hadith*, and classical Islamic scholarship. Thus, innovations in its teaching are inseparable from the broader mission of cultivating morally upright and spiritually conscious individuals. Previous research in Islamic education has examined digital literacy,[2] blended learning models,[3] and moral education in technology-mediated contexts.[4] However, few studies explicitly address the pedagogical and ethical implications of AI for Arabic language instruction within an Islamic *tarbiyah* framework.

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[1] Syed Muhammad Naquib al-Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education* (Kuala Lumpur: Muslim Youth Movement of Malaysia (ABIM), 1980), 1–46.

[2] Ahmad Hidayat, "Digital Literacy and Islamic Education in the Era of Industrial Revolution 4.0," *Journal of Islamic Education Studies* 5, no. 2 (2021): 115–30.

[3] Siti Rahmawati and Ahmad Fauzan, "Blended Learning Model in Islamic Higher Education: Challenges and Opportunities," *Tarbiyah Journal* 27, no. 1 (2020): 47–59.

[4] J. Mark Halstead, "Islamic Values: A Distinctive Framework for Moral Education?," *Journal of Moral Education* 36, no. 3 (2007): 283–96, https://doi.org/10.1080/03057240701643056.

Several global studies have demonstrated AI's pedagogical benefits, including adaptive feedback, personalization, and learner engagement.[5] In the field of Arabic education, researchers have begun to explore AI-driven translation tools and natural language processing for vocabulary and grammar acquisition.[6] Other also claimed that AI-driven tools hold potential to enhance Arabic language acquisition, offering immersive simulations, automatic pronunciation feedback, and adaptive learning pathways that respond to students' individual needs.[7] Nevertheless, most of these works approach AI from a technocentric perspective, emphasizing algorithmic efficiency rather than the moral and cultural dimensions of learning.

Within the Islamic educational tradition, scholars such as Syed Muhammad Naquib al-Attas and al-Zarnuji underscore that true education (*ta'dib*) is not the mere transfer of knowledge but the cultivation of virtue and wisdom.[8] Consequently, the implementation of AI also raises pedagogical and ethical challenges, ranging from algorithmic bias and cultural representation that may reflect Western linguistic or ideological biases, potentially distorting the spiritual essence of Arabic; data privacy and the ethical use of learners' information; unequal access to digital infrastructure in Islamic educational institutions;[9] as well as the risk of diminishing the spiritual and moral focus of *tarbiyah* due to overreliance on mechanistic learning systems.[10]

While existing literature has extensively explored AI in general education contexts, focusing on technological efficiency, personalization, and academic performance.[11] However, few studies have examined how AI can be effectively integrated into Islamic

[5] Wayne Holmes, Maya Bialik, and Charles Fadel, *Artificial Intelligence in Education: Promises and Implications for Teaching and Learning* (Boston: Center for Curriculum Redesign, 2019), 151–80; Rose Luckin, *Machine Learning and Human Intelligence: The Future of Education in the 21st Century* (London: Routledge, 2021); Yong Zhao, *What Works May Hurt: Side Effects in Education Technology* (New York: Teachers College Press, 2023).

[6] Hend S. Al-Khalifa, *Artificial Intelligence and Arabic Language Learning* (Riyadh: King Saud University Press, 2020).

[7] Yuanyuan Wang, "Adaptive Learning and AI in Language Pedagogy," *Computers & Education* 190 (2022): 104–20, https://doi.org/10.xxxx/compedu.2022.104120.

[8] *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education*; Burhan al-Zarnuji, *Ta'lim al-Muta'allim: Tariq al-Ta'allum*, Trans. Muhammad Idris al-Marbawi (Jakarta: Dar al-Kutub Islamiyah, 1998).

[9] Qadir Mirza, "Digital Divide and Islamic Education in Southeast Asia," *Journal of Islamic Education Studies* 15, no. 2 (2023): 45–63.

[10] Abdullah Saeed, "Spiritual Dimensions of Learning in Islamic Pedagogy," *Journal of Muslim Educational Studies* 8, no. 1 (2022): 12–28.

[11] Olaf Zawacki-Richter et al., "Systematic Review of Research on Artificial Intelligence Applications in Higher Education," *International Journal of Educational Technology in Higher Education* 16, no. 1 (2019): 39, https://doi.org/10.xxxx/ijet.v16i1.39.

higher education, particularly in Arabic language instruction as both a linguistic and spiritual discipline. This research thus addresses a critical gap: how educators can balance technological innovation with the moral, cultural, and spiritual values central to *tarbiyah Islamiyah*, especially in the context of Arabic language teaching at Islamic universities.

This study investigates how AI technologies are perceived and utilized in Arabic language learning within Islamic higher education, and how these technologies influence pedagogy grounded in tarbiyah Islamiyah. By exploring the experiences of students and lecturers from state and private Islamic universities in Indonesia, the research examines the ways AI may support, challenge, or transform the spiritual, moral, and cognitive objectives of Arabic education. In light of this purpose, the research explores how students and lecturers perceive AI's pedagogical role, identifies the opportunities and challenges of integrating it into Arabic instruction, and considers how its implementation can remain consistent with Islamic educational values. The paper proceeds with a description of the mixed-methods design, followed by results and discussion grounded in Islamic pedagogical theory, and concludes with key implications, limitations, and recommendations for future research.

METHODS

This study adopts a mixed-methods sequential design, integrating quantitative and qualitative approaches to examine how Artificial Intelligence (AI) reshapes Arabic language pedagogy within Islamic higher education. The quantitative phase explores general trends in students' and lecturers' perceptions through survey data, while the qualitative phase provides deeper interpretive insights through semi-structured interviews. This combination enables a comprehensive understanding of the pedagogical, ethical, and spiritual implications of AI-assisted Arabic instruction in the context of tarbiyah, education grounded in Islamic moral formation and character development.[12]

This design follows Creswell's framework for mixed methods and is consistent with Sugiyono's model of mixed-method research, which combines quantitative measurement with qualitative interpretation to obtain more valid and holistic findings. Although the original research plan included document analysis of curricula, this component was omitted due to ongoing curricular reforms in several participating institutions, where AI

[12] J. Mark Halstead, "Islamic Values: A Distinctive Framework for Moral Education?," 285.

integration is scheduled for implementation in upcoming semesters.[13]

The study involved 55 respondents, which includes 50 students and 5 lecturers from several selected Islamic higher education institutions. Participants were chosen purposively to represent institutions active in Arabic language instruction and digital pedagogy. Lecturers were selected based on their experience in teaching Arabic and their familiarity with technology-enhanced learning tools, whereas students were drawn from undergraduate Arabic education programs. The purposive sampling technique follows Sugiyono's concept of *non-probability sampling*, which allows the researcher to select information-rich cases relevant to the study's aims.[14]

This study utilized two primary instruments for data collection: a structured questionnaire and semi-structured interviews. The questionnaire was designed to capture participants' perceptions of AI integration in Arabic language learning within the context of Islamic higher education. It focused on four central dimensions: *perceived usefulness* (the extent to which AI tools enhance learning efficiency and engagement); *ease of use* (reflecting accessibility and user experience); *cultural and ethical alignment* (evaluating the compatibility of AI with Islamic values and *tarbiyah* principles); and *pedagogical impact* (assessing AI's influence on learners' motivation, feedback, and autonomy).

Comprising twenty items measured on a five-point Likert scale (1 = strongly disagree to 5 = strongly agree), the instrument underwent reliability testing to ensure internal consistency. The Cronbach's Alpha value exceeded 0.70, indicating satisfactory reliability.15 The overall development and validation process adhered to Sugiyono's (2017, pp. 149–151) methodological guidance for quantitative instrument construction, which emphasizes clarity of wording, content validity, and consistency of measurement indicators.[16]

To complement the quantitative data, semi-structured interviews were conducted with all five lecturers and a purposively selected group of ten students representing various universities. Each interview session lasted approximately 30–45 minutes and was

[13] Sugiyono, *Metode Penelitian Kombinasi (Mixed Methods)* (Bandung: Alfabeta, 2017), 18–20; Sugiyono, *Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif, Dan R&D* (Bandung: Alfabeta, 2019), 409–10.

[14] Sugiyono, *Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif, Dan R&D*, 126–28.

[15] Braun, V. & Clarke, V., "Using Thematic Analysis in Psychology.," *Qualitative Research in Psychology* 3, no. 2 (2006): 79, https://doi.org/10.1191/1478088706qp063oa.

[16] Sugiyono, *Metode Penelitian Kombinasi (Mixed Methods)*, 149–51.

carried out either online or face-to-face, depending on participants' availability. The interviews provided deeper insight into participants' experiences with AI tools, their perceptions of potential benefits and challenges, and their strategies for integrating AI in ways that uphold the spiritual and moral objectives of *tarbiyah*.

The analysis of quantitative data derived from the questionnaire was conducted using both descriptive and inferential statistical techniques with the aid of SPSS version 26. Descriptive statistics—comprising frequency, percentage, mean, and standard deviation—were first employed to identify general patterns and tendencies in participants' attitudes toward AI-assisted Arabic language learning. Subsequently, inferential analysis was used to explore relationships and differences among participant groups. An independent-samples *t*-test was applied to determine whether students and lecturers held significantly different perceptions regarding the pedagogical value of AI.[17] In addition, Pearson correlation analysis was conducted to examine associations between perceived usefulness and pedagogical impact, thereby assessing whether favorable attitudes toward AI corresponded with enhanced learning engagement and outcomes.

Complementing the numerical analysis, qualitative data obtained from semi-structured interviews were analyzed thematically. The transcribed data were examined using Braun and Clarke's six-phase framework of thematic analysis, which involves familiarization with the data, generating initial codes, identifying and reviewing themes, defining and naming them, and finally producing a coherent report.[18] Through this process, several dominant themes emerged, including AI as a pedagogical facilitator, ethical and cultural negotiation, and AI and the spiritual dimension of learning. These themes were subsequently interpreted through the lens of Islamic pedagogy, revealing how AI can both support and challenge the holistic aims of *tarbiyah*. This interpretive approach aligns with Sugiyono's conceptualization of qualitative meaning construction, emphasizing contextual understanding, moral awareness, and reflective interpretation within educational inquiry.[19]

[17] John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 4th ed. (Los Angeles: Sage, 2014), 203.

[18] Braun, V. & Clarke, V.,"Using Thematic Analysis in Psychology.," 79–83.

[19] Sugiyono, *Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif, Dan R&D*, 334–36.

RESULTS AND DISCUSSION

This section presents the results derived from both the quantitative survey and the qualitative interviews, interpreted jointly to illustrate how Artificial Intelligence (AI) reshapes Arabic language pedagogy within Islamic higher education. Consistent with the sequential mixed-methods design, the quantitative results establish general trends in students' and lecturers' perceptions, while the qualitative findings deepen understanding through interpretive and thematic exploration. Both strands are integrated in the discussion to reveal pedagogical, ethical, and spiritual implications of AI use in Arabic language instruction, framed within the philosophy of *tarbiyah Islamiyah*.

4.1 Quantitative Findings

4.1.1 Patterns of AI Use among Students

Out of 50 student respondents, 98% reported having used AI-based applications, such as ChatGPT, Gemini, Duolingo, Grammarly, and Google Translate, in their Arabic learning. Usage duration varied; 30.6% had used AI for fewer than three months, 38.8% for three to six months, and 30.6% for more than six months. This indicates strong exposure to generative technologies even before formal curricular adoption, mirroring Selwyn's observation that AI integration in education often emerges from students' self-initiated learning rather than institutional design.[20]

4.1.2 Cognitive and Learning Effectiveness

Students expressed moderate to positive perceptions of AI's cognitive benefits. More than half (55.1%) were neutral, while 32.7% agreed that AI helps them master Arabic vocabulary and grammar more effectively; 26.5% agreed that AI provides useful feedback. This pattern suggests cautious optimism that students value AI as a scaffold for comprehension yet remain alert to its linguistic and contextual limitations. Only 9.2% strongly agreed that AI-based learning is more engaging than traditional instruction, while 37% disagreed, implying that AI has not displaced the interpersonal and affective depth of teacher-led Arabic pedagogy. This aligns with *tarbiyah Islamiyah*, which emphasizes relational learning (*taʿlīm wa taʾdīb*) as integral to moral formation.[21]

The perception of AI's cognitive benefits is mixed but leans positive, as evidenced

[20] Neil Selwyn, *Education and AI: The Future of Learning, Teaching and the Curriculum* (Cambridge: Polity Press, 2023), xx.

[21] Syed Muhammad Naquib Al-Attas, The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education.

by empirical data. While the previous analysis highlighted that AI accelerates understanding of Arabic vocabulary and grammar faster and provides useful feedback, this is supported by the finding that 32.7% of students agreed (and 55.1% were neutral) that AI helps them master these areas more effectively, suggesting a moderate, cautiously optimistic belief in its utility as a comprehension tool. However, the data also highlights the limitations of AI in displacing traditional methods. Despite the notion that AI-based learning is more interesting and allows students to learn at their own pace and style, only 9.2% strongly agreed that AI is more engaging than traditional instruction, while a significant 37% disagreed. This pattern implies that while students value AI as a scaffold for linguistic comprehension, they remain alert to its linguistic and contextual limitations. Crucially, the low engagement scores suggest that AI has not been able to displace the essential interpersonal and affective depth of teacher-led Arabic pedagogy, a finding that strongly aligns with the concept of *tarbiyah Islamiyah*, which inherently emphasizes relational learning (taʿlīm wa taʾdīb) as integral to comprehensive moral and intellectual formation.

4.1.3 Affective and Motivational Aspects

Motivational responses were generally moderate: 49% neutral, 10.2% agree, and 36.7% disagree that AI increases their motivation to learn Arabic. Yet, 16.3% agreed they feel confident using AI tools, revealing technological readiness alongside moral caution. Students appear capable users but seek ethical guidance to align technology with *niyyah* (intention) and *adab al-taʿallum* (learning conduct).

While AI's direct ability to increase students' motivation to learn Arabic and make learning more enjoyable received a generally moderate and polarized response (only 10.2% agree on increased motivation and 36.7% disagree), the fact that 16.3% agreed they feel confident using AI in their learning process is a crucial indicator, suggesting that students possess the necessary technological readiness to embrace AI tools, even as they seek ethical guidance to align their practice with their niyyah (intention) and the established principles of adab al-taʿallum (learning conduct).

4.1.4 Values and *Tarbiyah* Perspectives

A strong majority (44.9% agree; 32.7% strongly agree) affirmed that AI use must comply with Islamic values and educational ethics. Likewise, 61.2% stated they consciously maintain *niyyah* and *adab* while using AI. These results echo Halstead's

argument that Islamic moral education unites knowledge, character, and intention as inseparable elements of holistic learning.[22] Nevertheless, 51% were neutral and 26.6% disagreed that AI strengthens Islamic character, implying that moral growth does not occur automatically through digital learning but requires deliberate pedagogical and ethical framing.

Regarding ethical considerations, there is a clear consensus that AI use should align with Islamic values and educational ethics, strongly affirmed by a combined 77.6% of students (44.9% agree; 32.7% strongly agree). This is further demonstrated by the finding that a significant majority (61.2%) stated they consciously maintain proper intention (*niyyah*) and manners (*adab*) when using AI tools, a result that underscores Halstead's argument that Islamic moral education views knowledge, character, and intention as inseparable elements of holistic learning. However, the moderate-to-negative response concerning whether AI can strengthen Islamic character (51% neutral and 26.6% disagreed) implies that moral growth is not a passive outcome of digital learning but rather requires deliberate pedagogical and ethical framing, despite the students' clear awareness and commitment to Islamic ethical standards during AI use.

4.1.5 Challenges and Ethical Awareness

A large proportion of students (77.6%) worried that AI may cause intellectual passivity, while 71.4% observed that some AI outputs conflict with Islamic values. Yet, 81.6% demonstrated awareness of data-privacy concerns. This combination of critical caution and eagerness reflects what Zhao calls the “double-edged” nature of educational technology: efficiency often coexists with ethical risk.[23]

Students exhibited a high degree of critical caution regarding the potential risks of educational AI. A large proportion of students worry that AI may make students overly dependent or lazy to think, with a significant 77.6% expressing concern over potential intellectual passivity. Furthermore, ethical concerns are prominent, as 71.4% observed that some AI outputs conflict with Islamic values, aligning with the concern that AI sometimes gives information inconsistent with Islamic values. This demonstrates that students are actively evaluating the content generated by AI through a moral and ethical lens. Nevertheless, students are technologically aware, as 81.6% demonstrated that they

[22] John. M. Halstead, “Islamic Values: A Distinctive Framework for Moral Education?,” 283–96.
[23] Yong Zhao, *What Works May Hurt: Side Effects in Education Technology,* x.

understand the importance of data privacy in AI platforms. This combination of critical caution and technological awareness reflects what Zhao calls the "double-edged" nature of educational technology, where efficiency coexists with ethical risk. Adding to these challenges, the perception that AI can reduce human interaction in teaching and the fact that institutional support & training remain challenges further underscore the need for structured implementation and ethical guidance to mitigate risks associated with over-reliance and the erosion of relational learning.

4.2 Lecturers' Perceptions and Readiness

4.2.1 Pedagogical Potential

Among the five lecturers surveyed, 80% agreed and 20% strongly agreed that AI can enhance Arabic-language teaching through adaptive material delivery and automated feedback. They consistently viewed AI as a supportive instrument rather than a substitute for the educator's moral and spiritual authority. This resonates with Al-Attas's conception of *tarbiyah Islamiyah*, which positions the teacher as a *murabbi* guiding both intellect and character.[24]

4.2.2 Readiness and Institutional Support

Sixty percent of lecturers felt ready to use AI in instruction, and 40% strongly agreed. However, all highlighted the need for specialized professional development. Institutional support was moderate: 60% confirmed adequate infrastructure, though qualitative notes revealed disparities in access and policy clarity. The findings underscore that readiness extends beyond equipment; it requires pedagogical and ethical literacy.

4.2.3 Ethical and *Tarbiyah* Alignment

All lecturers agreed that AI should reinforce, not replace, the moral and spiritual aims of education. They unanimously called for formal ethical guidelines for AI use within Islamic higher education, reaffirming Al-Attas's view that true education (*taʾdīb*) cultivates virtue and wisdom rather than mere information transfer.[25]

4.2.4 Key Implementation Challenges

While lecturers recognized the pedagogical potential of AI, they also identified three key barriers to its effective and ethical implementation in Arabic language

[24] Al-Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education*.

[25] Ibid.

education within Islamic higher education contexts.

1. Cultural and Value Bias in AI Content (80% agreed)

   Most lecturers expressed concern that AI systems, particularly generative models trained predominantly on Western linguistic and cultural datasets, may inadvertently reproduce biases and perspectives that do not fully align with Islamic epistemology and moral frameworks. For instance, AI-generated examples or translations might normalize secular worldviews, gender stereotypes, or cultural assumptions that subtly conflict with Islamic norms of *adab* (ethical propriety) and *akhlaq* (moral virtue).[26] For Islamic educators, this means AI must be used critically, with contextual moderation and human supervision to ensure that learning materials uphold *tarbiyah Islamiyah*, which integrates intellectual, moral, and spiritual development. In this sense, the lecturer's role evolves from knowledge transmitter to ethical curator and digital *murabbi* (moral guide).

2. Reduced Human Interaction (60% agreed)

   Another major concern is the potential decline of personal and spiritual interaction between teachers and students as AI-mediated learning expands. Arabic instruction, especially in Islamic education, traditionally relies on the personal transmission of knowledge (*talaqqi wa musyafahah*), where *adab*, sincerity, and spiritual influence are modeled through the teacher–student relationship. Lecturers feared that excessive reliance on AI could diminish the affective and spiritual dimensions of this relationship. Thus, AI should be framed as an assistive tool, not as a substitute for *ta'dib* (moral discipline) that occurs through human mentorship.

3. Infrastructure and Training Gaps (80% agreed)

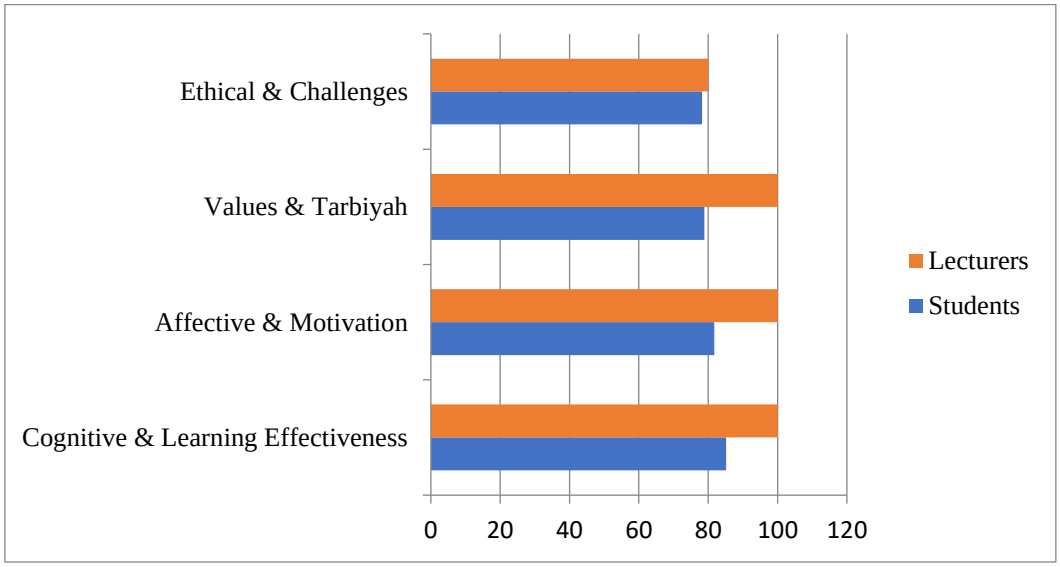
   Lecturers pointed out that technological readiness remains inconsistent across Islamic universities. Although some institutions have begun integrating AI tools, disparities in hardware access, internet connectivity, and policy guidance hinder uniform adoption. Moreover, limited professional training leaves many educators uncertain about how to align AI use with Islamic values and pedagogical objectives.

The following table presents a comparative overview of students' and lecturers'

[26] This concern echoes what scholars like Holmes et al have described as the "epistemic bias" of AI systems, that algorithms are never neutral but reflect the values embedded in their training dataWayne. See more in Holmes, Maya Bialik, and Charles Fadel, *Artificial Intelligence in Education: Promises and Implications for Teaching and Learning*.

perceptions regarding the use of AI in Arabic language learning within the framework of Islamic educational values (*Tarbiyah Islamiyah*). The data illustrate how both groups perceive cognitive effectiveness, affective motivation, ethical considerations, and alignment with Islamic values. This comparison highlights areas of convergence and divergence, offering insights into both the pedagogical benefits and challenges of AI integration in language education.

Table 4.1 Students' and lecturers' perceptions on AI in Arabic Languange learning



The survey results indicate that both students and lecturers agree that AI is effective in supporting learning, enhancing motivation, and enriching the learning experience, with lecturers rating its pedagogical impact higher. Both groups recognize the importance of implementing Islamic values, maintaining proper *adab*, and having the right intentions, while lecturers emphasize ethical guidelines more strongly. Risks of overreliance, AI-provided information inconsistent with Islamic values, and the need for digital ethical awareness are acknowledged by both groups, with lecturers additionally highlighting challenges related to infrastructure, training, and preserving human interaction.

4.3 Qualitative Insights: Thematic Interpretation

Semi-structured interviews with five lecturers and five purposively selected students were analyzed thematically following Braun and Clarke's six-phase framework. Three dominant themes emerged:

1. AI as a Pedagogical Facilitator

AI supports adaptive reading materials, provides automated feedback, and strengthens understanding of complex Arabic structures such as *Nahwu*, *Sharf*, and *Makharijul Huruf*. Students noted it helps learners with minimal prior Arabic skills. Participants stressed that AI should complement (but not replace) the teacher's spiritual mentorship.

2. Ethical and Spiritual Negotiation

   Respondents consistently emphasized maintaining *tauḥīd*, *niyyah*, and *akhlāq al-karīmah* in AI use. Ethical engagement with technology was framed as an act of worship and responsibility.

3. Institutional Guidance and Framing

   Both groups urged the arrangement of ethical policies and teacher-training programs integrating *tarbiyah* principles with digital literacy to ensure AI serves as a *wasīlah* (means) toward holistic learning. AI can accelerate knowledge acquisition but must be guided by human wisdom and *niyyah*.

4.4 Limitations

Although the initial research design included document analysis of curricula and RPS, this component was omitted because participating universities were still developing AI-integrated syllabi. Consequently, the present findings represent perceptual and experiential data rather than curriculum-embedded practices. Future research should revisit this dimension once institutional frameworks mature, enabling comparative analysis of formal curricular implementation, classroom practices, and student outcomes.

CONCLUSION

This study reimagined Arabic language education in Islamic higher education through the lens of AI, demonstrating that technological innovation can coexist with the spiritual and moral principles of *tarbiyah Islamiyah*. The findings collectively suggest that AI should not be approached merely as a digital utility, but as a transformative pedagogical space where cognitive advancement, moral formation, and ethical discernment intersect. Both students and lecturers perceive AI as pedagogically promising, which enhancing engagement, personalization, and feedback, yet they remain mindful of its moral implications and the need for value-based integration.

The findings highlight a shared awareness of the need to maintain Islamic values, adab, and ethical practices in AI-assisted learning. Lecturers emphasize institutional

support, training, and ethical guidelines, while both groups recognize potential challenges, including overreliance on AI, exposure to content inconsistent with Islamic principles, and the importance of digital ethics.

Despite limitations such as a modest sample size and incomplete curriculum-level analysis, the study suggests that AI can serve as a tool for digital *tarbiyah*, which enriching the learning experience without replacing the human, moral, and spiritual essence of education. Future research should expand to diverse contexts, explore long-term impacts, and examine how ethical principles can guide the creation and use of AI in Islamic pedagogy.

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