

RESEARCH

Received: March 23, 2026

Revised: May 31, 2026

Accepted: June 20, 2026

Revitalizing Prophetic Values in Islamic Religious Education in the Age of Technophilia at Higher Education Institutions

Ridholloh¹, Arham Muhammad Robbani²

***Correspondence:**

Ridholloh

ridholloh@uinjkt.ac.id

^{1,2} Syarif Hidayatullah State
Islamic University, Jakarta,
Indonesia.

Abstract

This study analyzes the revitalization of prophetic values in Islamic Religious Education (PAI) amid a trend toward technological fetishism that is, the tendency to treat technology as the central focus and measure of educational quality, thereby marginalizing the relational, moral, and spiritual dimensions of learning. Employing a qualitative single-case study design at the PAI Study Program at UIN Syarif Hidayatullah Jakarta, data were gathered through in-depth interviews with students, seven faculty members, and three program administrators, complemented by participatory observations and curriculum document analysis. Data were analyzed inductively through condensation, display, and conclusion verification. The findings indicate that humanization is evident in faculty members' empathetic practices of "positive subversion"; liberation is operationalized across intellectual, social, organizational, gender, and digital dimensions; and transcendence is realized through *muraqabah* consciousness as an internal foundation for academic integrity in the AI era. The principal contribution of this study is the concept of the Prophetic Murabbi, an educator grounded in divine consciousness (*muraqabah*) which extends Kuntowijoyo's prophetic paradigm to the discourse on AI ethics and Islamic higher education in the digital age.

Keywords: Prophetic education; Technological fetishism; Islamic religious education; Digital Humanism Theory; *muraqabah*; artificial intelligence

Introduction

The prophetic educational paradigm proposed by Kuntowijoyo occupies a central position in Indonesian Islamic educational thought. This paradigm rests on three core values: humanization, liberation, and transcendence. Humanization denotes the recognition and cultivation of the full humanity of learners; liberation refers to the emancipation of individuals from various forms of oppression, whether structural, intellectual, or spiritual; and transcendence means directing the entire process of life and education toward the divine. Together, these three values form the normative foundation for an educational system oriented not only toward the transfer of knowledge but also toward the development of civilized, critical, and spiritually conscious individuals (Kuntowijoyo, 1991; Roqib, 2011; Nata, 2020). The emergence of digital technology particularly artificial intelligence (AI) has made the revitalization of these prophetic values both more urgent and more complex.

These digital challenges encompass not only instrumental questions about technology

use in learning but also deeper risks of dehumanization, machine dependency, the erosion of moral reflection, and the diminishment of students' spiritual depth. Prophetic education thus regains renewed relevance: it offers a value framework that positions humans as ethical agents rather than mere consumers of digital tools. While AI can assist with cognitive tasks, Islamic education must reinforce precisely those dimensions that machines cannot replicate character, empathy, moral responsibility, and transcendental awareness (Sholeh, 2022; Wahyudi & Taufiq, 2023).

The rapid proliferation of generative AI tools has fundamentally altered the way students engage with academic tasks. Generative AI can now assist in formulating ideas, constructing arguments, and producing scholarly texts within minutes. While this affords considerable convenience, it simultaneously poses serious challenges to the integrity of the educational process. When students become overly dependent on AI, the cognitive processes of critical thinking, evidence evaluation, and intellectual responsibility risk being displaced onto machines. Under such conditions, AI is no longer merely a learning aid but can become a surrogate agent that supplants students' authentic intellectual engagement (Arifin & Suharsono, 2023; Makki & Imron, 2024).

Scholarship on prophetic education has expanded significantly, yet most existing studies focus on critiques of modernity and secularism, or on general challenges confronting Islamic education. Few studies have specifically positioned the prophetic paradigm as an analytical framework for the intersecting problems of AI, intellectual automation, and technological fetishism in higher education contexts. Moreover, the value of transcendence tends to be discussed in normative-theological terms and has rarely been operationalized as a foundation for academic integrity or digital ethics. Research on PAI instructors similarly concentrates on pedagogical competencies, with limited attention to the function of faculty as *murabbi* who uphold the humanistic and spiritual dimensions of learning under the dual pressures of administrative digitization and institutional bureaucratization. No prior study has examined the prophetic paradigm as an analytical lens specifically for the phenomenon of technological fetishism in Islamic higher education, nor has any prior work conceptualized *muraqabah* as an operative ethical framework for digital academic integrity. This research gap constitutes the primary motivation for the present study (Muhaimin, 2021; Fahmi & Rahmawati, 2023; Arifin & Suharsono, 2023; Rosyad, 2023; Makki & Imron, 2024).

On that basis, this study proposes the concept of the Prophetic *Murabbi* as an extension of Kuntowijoyo's prophetic paradigm in the context of the digital age. The Prophetic *Murabbi* is operationally defined as an educator who: (1) maintains humanizing pedagogical relationships grounded in empathy and personal presence (humanization); (2) facilitates students' emancipation from intellectual dogmatism, social apathy, and digital dependency (liberation); and (3) integrates transcendental consciousness *muraqabah*, or the internalized awareness of divine witnessing as an ethical anchor in digital academic practice (transcendence). These three dimensions are mutually reinforcing and cannot be reduced to any single one. Within this framework, technology is understood as a tool that must be guided by humanistic values, spiritual awareness, and ethical responsibility; religion is positioned not as an obstacle to technological progress but as a source of values that directs technology toward the service of humanity. The awareness of *muraqabah* is understood as the foundation of digital integrity, particularly in addressing the risks of AI misuse in academic activities (Kuntowijoyo, 1991; Hidayat, 2021; Zarkasyi, 2021).

Conceptually, this study is grounded in the relationship between humanism and

theocentrism. Humanism emphasizes human dignity, freedom, and potential, while Islamic theocentrism places Allah as the highest source of value and humans as responsible vicegerents. In prophetic education, these two are not pitted against one another but are integrated through the values of humanization, liberation, and transcendence. Thus, Islamic education in the AI era must not only adapt to technology but also ensure that humans do not lose their reason, heart, spirit, and moral responsibility. This framework serves as the basis for the research analysis in understanding the revitalization of prophetic values amid technological fetishism (Syari'ati, 1982; Kuntowijoyo, 1991; Muthmainnah & Fauzi, 2023).

Method

This study employs a qualitative approach using a single-case study design. This design was chosen because the study seeks to gain an in-depth understanding of how prophetic values are internalized, negotiated, and revitalized in the real-life context of the Islamic Education Study Program. A case study allows the researcher to analyze the phenomenon contextually, relationally, and processually, especially when the boundaries between learning practices, academic culture, and the use of technology cannot be clearly distinguished.

The setting of this study is the Islamic Religious Education Study Program at UIN Syarif Hidayatullah Jakarta. This program was selected through purposive sampling because it is situated within the ecosystem of an urban Islamic university that is intensely grappling with digital transformation, demands for graduate relevance, and the intellectual dynamics of contemporary Islam. This context makes the Islamic Religious Education Study Program a relevant case for examining the tension between prophetic values and technological fetishism.

The research informants consisted of three categories: current students, faculty members teaching Islamic studies or education courses, and program administrators. In total, 50 students, seven faculty members, and three program administrators participated in this study. All informants were selected through purposive sampling based on their active involvement in PAI instruction, their practical experience with digital technology, and their familiarity with academic culture within the program.

Data collection was conducted over a six-month field period (September 2024–February 2025). Each interview session lasted between 45 and 90 minutes and was audio-recorded with participants' informed consent; confidentiality was maintained through the use of coded identifiers (e.g., D01, M04). Field observations encompassed both formal classroom sessions and informal learning spaces, including corridor discussions and extracurricular activities. Documentary data comprised course syllabi, module handbooks, institutional policy documents, and digital learning materials. Data saturation was reached when successive interviews yielded no new thematic categories (Fusch & Ness, 2015). Data were analyzed inductively using the thematic analysis framework of Miles, Huberman, and Saldaña (2020), proceeding through condensation, display, and conclusion drawing. Coding was conducted in two stages: first-order codes were derived from participants' own language, while second-order analytical categories were informed by prophetic educational theory. Credibility was established through prolonged engagement, triangulation across three data sources (interviews, observations, and documents), and member-checking with two faculty informants. Transferability was supported through thick description of the research context (Lincoln & Guba, 1985; Creswell & Poth, 2018).

Results

The field findings yielded three main themes that align with Kuntowijoyo's prophetic values, namely humanization, liberation, and transcendence. These three themes do not stand alone but are interrelated in shaping Islam's educational response to technological fetishism.

Practices of Humanization in Learning and Institutional Settings

Humanization in Islamic Education (PAI) instruction is evident in the practices of instructors who treat students as human beings not merely as recipients of material or objects of administrative evaluation. Instructors do not merely transfer knowledge; they also provide emotional support, validate personal experiences, and offer spiritual guidance. These findings suggest that vibrant pedagogical relationships often emerge precisely in spaces not fully covered by administrative systems.

One prominent form of humanization is the full engagement of faculty members in responding to students' circumstances. A senior faculty member (D01) views the Course Syllabus (RPS) as a roadmap, not the journey itself. When students experience grief, a crisis of faith, or personal issues that disrupt the learning process, the faculty member chooses to make space to listen and provide support, rather than forcing the week's learning agenda. This practice demonstrates that the faculty member prioritizes students' human needs as an integral part of the learning process.

The students' perspectives reinforce these findings. Most students stated that they experience humanistic values more deeply through informal discussions, personal interactions, and the attention of instructors outside the classroom setting. One female student (M04) noted that religious education delivered solely through slides and the course syllabus felt like an ordinary course, but it transformed into a meaningful learning experience when the instructor shared spiritual experiences or inquired about students who were repeatedly absent. Further evidence emerged from student informant M12, who reported that moments of genuine connection with her faculty mentor outside scheduled class hours proved more formative for her spiritual growth than any structured course activity. A male student (M22) similarly described how his instructor's willingness to revisit examination questions in a collegial rather than hierarchical manner fostered a sense of intellectual dignity he had not encountered in other disciplines.

Humanization is also evident in the way instructors handle sensitive topics. When teaching about ritual purification (thaharah) and the care of the deceased, for example, instructors do not merely convey the legal aspects but also ensure that the manner of presentation remains ethical and humane. Sensitive topics are explained in a balanced manner, without vulgarity, and while upholding human dignity. Thus, humanization is not only present in the lecturer-student relationship but also extends to how religious knowledge is packaged and conveyed.

At the institutional level, humanization is evident in the provision of safe spaces, complaint services, and policies that uphold student dignity. The existence of support services indicates that humanization is not only the responsibility of individual faculty members but also an institutional responsibility. In the context of technophilia, this finding is significant because it demonstrates that Islamic education must not be reduced to an efficient digital system but must continue to uphold the dimensions of protection, empathy, and human presence.

Protecting Liberation in Learning, Social, and Digital Ecosystems

Based on field observations, the value of liberation is evident in the efforts of students and faculty to free themselves from dogmatic ways of thinking, feudal academic relationships, social apathy, and dependence on technology. Among students, intellectual liberation is evident in their courage to engage in discussion, critique ideas, and connect religious knowledge with contemporary social issues. Informal discussion spaces, both in and out of the classroom, serve as a vital environment for fostering the courage to think critically.

Liberation is also evident in teaching practices that open up space for dialogue. Instructors do not position themselves as the sole holders of truth, but rather give students the opportunity to ask questions, test arguments, and express different perspectives. One student (M08) stated that he felt respected as a thinker when the instructor opened up space for discussion and did not impose a single correct answer. This finding indicates that liberation in PAI learning does not mean freedom without direction, but rather liberation from academic relationships that treat students as passive objects.

In a social context, liberation is evident in students' involvement in advocacy, organizational activities, and community service. One documented example involved students within the Student Executive Board (DEMA) drafting and submitting a formal policy proposal to the faculty administration regarding the transparency of scholarship distribution. Another student group organized a community literacy program for underprivileged children in the surrounding Ciputat area a direct expression of prophetic social responsibility. These concrete activities demonstrate that PAI instruction cultivates civic agency and social sensitivity, not merely theological knowledge. Prophetic liberation in this context means emancipating students from an academic egotism focused exclusively on grades, GPA, and individual achievement.

Digital liberation is the form of liberation most relevant to the era of technological fetishism. Students and faculty are not only expected to be able to use technology, but also to maintain a critical distance from it. The use of social media, search engines, and artificial intelligence is guided as learning tools, not as authorities on truth. Students are encouraged to verify information, trace primary sources, and not surrender their entire thought process to algorithms.

For faculty members, digital liberation is evident in their ability to use technology without losing their pedagogical spirit. Faculty members use digital tools to enrich learning, access digital textbooks, curate content, or streamline administrative tasks. However, technology is not used as a substitute for the learning relationship. Thus, digital liberation does not only mean being free from technological backwardness, but also free from blind dependence on technology.

Manifestations of Transcendence in Spirituality and the Use of Digital Technology

According to Islamic Education faculty members, the value of transcendence is not only present in the form of abstract theological awareness but is also evident in various learning programs and practices carried out by faculty and students. In this context, faculty members play a crucial role in integrating the spiritual dimension into the learning process, whether through academic activities, religious guidance, or the use of digital technology. Transcendence is understood as a learning orientation that connects intellectual activities with awareness of God, so that education does not stop at the mastery of knowledge but also fosters spiritual depth and moral responsibility.

Field observations show that the integration of transcendental values is evident in various learning activities, such as digital-based scripture study, khatib training, BTQ training, regular dhikr, and Majelis Kilmi Syabab study sessions. Through these activities, instructors not only guide students to understand Islamic teachings cognitively but also direct them to experience and internalize Islamic values spiritually. Digital scripture study and the use of Maktabah Syamilah, for example, demonstrate that technology can be used to enhance access to Islamic scholarly resources, explore primary sources, and foster a tradition of critical, authentic, and responsible learning.

Field findings also indicate that transcendence is evident in the use of contemporary technologies such as AI, podcasts, webinars, and social media as tools for religious education. In practice, instructors guide students to use AI as a thinking partner rather than as a religious authority, so that all retrieved information must still be verified through authoritative Islamic scholarly sources. Podcasts, webinars, and social media platforms are employed to convey Islamic material in a dialogical, contextual, and accessible manner. Crucially, several students (D03, M17, M31) reported that when confronted with the temptation to submit AI-generated text verbatim as their own academic work, an internalized awareness of divine observation (*muraqabah*) served as a deterrent. One student (M31) described this as a feeling of being “witnessed even when alone,” which he articulated as a spiritual constraint that no external plagiarism detection system could replicate. Thus, digital technology does not displace the spiritual dimension of Islamic education; rather, *muraqabah* functions as the ethical compass that governs students’ use of digital tools, deepening rather than supplanting the values of *tawhid* in learning.

Discussion

Technophilia and the Crisis of Humanization in Islamic Education

Technophilia occurs not only when institutions overuse digital devices, but also when technology begins to dictate how education is understood. In the logic of technological fetishism, educational success is measured by platform ownership, system speed, administrative efficiency, and digital adaptability. In reality, Islamic education has a more fundamental orientation: the formation of civilized, responsible individuals who are conscious of their relationship with Allah and their fellow human beings.

Fromm’s (1968) critique of technological society helps us interpret this phenomenon. Technology, which humans originally created to make life easier, can turn around and control the way humans think and act. In the context of education, students can become trapped in a culture of instant gratification, while faculty members can be reduced to administrative workers busy meeting formal indicators. This is where prophetic education emerges as an ethical framework that rejects the reduction of human beings to mere extensions of machines or objects of digital bureaucracy.

On the other side of campus ecology, faculty members face mechanization that takes different forms but has the same effect: digital bureaucratization, which transforms their roles into those of administrative cogs in a machine. Deem, Hillyard, & Reed’s (2007) critique of “*new public management*” in university administration finds empirical confirmation in the field: the digitization of campus administration such as faculty workload applications, online accreditation forms, and quantitative output-based reporting systems rather than simplifying academic tasks, creates a new form of “administrative burden.” Faculty members’ time, energy, and mental resources are largely drained by filling out formal indicators to chase numbers,

scores, and systemic compliance, rather than being devoted to substantive education.

Philosophically speaking, when students become trapped in technological fetishism and faculty members are preoccupied with administrative mechanization, what might be called relational alienation occurs. The relationship between faculty and students becomes cold, transactional, and mechanical, resembling the relationship between workers and machines in a factory rather than a warm pedagogical relationship. The spirit of Islamic education, which should be based on the transformation of knowledge, the transfer of adab, and transcendental values, is undergoing a serious erosion a process of despiritualization in which Islamic campuses risk losing their theocentric identity and dissolving into the tide of modern materialism. This portrait of technophilia and administrative mechanization reveals an existential crisis within the ecosystem of Islamic higher education, a condition of dehumanization that must not be allowed to spiral out of control. It is this very condition that underlies why the moral and spiritual agency inherent in educators and students manifested through acts of “positive subversion” and the presence of the Prophetic Murabbi figure must be brought to the fore.

Faculty members consistently engage in “positive subversion” of rigid administrative procedures, providing strong empirical evidence against the pessimistic thesis that Weberian bureaucratic logic is irresistible in modern educational institutions. This subversion manifests concretely through the creative use of regulatory flexibility for instance, faculty members continuing to provide moral and spiritual guidance outside official working hours, or exercising discretionary judgment regarding attendance when students are experiencing personal crises all to preserve the substantive human dimensions of learning from administrative overreach. This resistance also grows organically in informal spaces that serve as a rich ecosystem for pedagogical relationships, such as casual discussions in hallways, at street-side food stalls, or in flexible laboratory areas spaces where authentic dialogue and caring relationships occur outside the constraints of the mechanistic formal classroom.

Contemporary educational sociology research, particularly the work by Deem, Hillyard, & Reed (2007) on “new public management” in university administration, demonstrates that output-based accountability systems and competency standardization tend to mechanize the learning process at the expense of relational and personal dimensions. The findings of this study, on the other hand, suggest that the strong internalization of humanistic values stemming from faculty members’ theocentric commitment is capable of creating openings within a rigid administrative system, where humanistic values can persist and even flourish.

Humanization as a form of resistance to bureaucratic mechanization also draws support from two distinct yet complementary pedagogical traditions. Nel Noddings (2013), in her theory of the ethics of care, asserts that the caring relationship between educators and learners is not merely an added value but rather the most fundamental ontological condition for meaningful learning to occur a position that directly supports the finding that faculty members’ humanizing practices are most effective precisely outside the routines of the formal curriculum. Paulo Freire (1970), in *Pedagogy of the Oppressed*, also asserts that true education requires an authentic dialogue between educators and learners as fellow subjects not objects a premise that is concretely manifested in the concept of the “Prophetic Murabbi,” who does not define themselves as a mere conveyor of material but as a partner in the formation of humanity.

The theoretical implication of this study is that resistance to mechanization is not determined solely by structural reforms or top-down policy changes, but rather depends

significantly on the quantity and quality of the moral agency of individual educators who have strongly internalized theocentric values. This study rejects the assumption that lecturers have only two typological choices: to be passive curriculum technicians who merely fulfill their teaching obligations, or to be radical activists who prioritize political mobilization outside the classroom. The concept of “Prophetic Murabbi” proposed by this study an educator who actively brings about micro-transformations in pedagogical relationships to uphold the humanistic dimension offers a third way, a new conceptual category that transcends the two models of educators frequently debated in the literature. A Prophetic Murabbi is an educator grounded in a theocentric anchor namely, divine consciousness or muraqabah which provides them with the moral energy to remain compliant with formal structures while simultaneously and creatively transforming them from within. This form of agency, which Bourdieu (1977) terms “habitus,” refers to a pattern of habits that causes a person to act spontaneously, yet in accordance with the values and experiences that have taken root within them.

Prophetic Liberation as Freedom from Taqlid, Apathy, and Digital Dependence

Various concrete forms of liberation among students and faculty reveal a broader understanding of what Kuntowijoyo meant by “liberation” within the framework of prophetic education. The conventional understanding of liberation in Islamic education is often limited to the sociopolitical dimension of liberation from external structures of oppression, from the dominance of cultural imperialism, and from intellectual colonization by Western paradigms.

The findings of this study indicate that liberation, as manifested at UIN Jakarta, has a deeper ontological dimension: liberation is not only from external forces but also from internal oppression produced by the ego, personal interests, and the tendency to take the easy way out. A student who refuses to use AI to manipulate his assignments does so not merely out of fear of getting caught but is engaging in true internal liberation: freeing himself from the tyranny of instant gratification that threatens his integral growth as a person of character.

This analysis is consistent with Ali Syariat’s (1982) view of “consciousness raising” as the driving force behind human emancipation. For Syariat, true liberation does not lie solely in the transformation of material structures (as assumed by mechanistic Marxism), but rather in the transformation of human spiritual consciousness, which grants individuals the capacity to transcend structural determinism. The research findings indicate that students’ rejection of academic dishonesty such as answering final exam questions with the aid of AI, cheating, or using others’ quotations without citing the original source and plagiarism through the verbatim copying of sections or chapters from other sources without adequate paraphrasing, analysis, and attribution which is driven by individual spiritual consciousness (rather than external threats) constitutes empirical verification of Syariat’s intuition. This also opens a new dimension in the literature on academic integrity in the digital age: until now, the discourse has been dominated by deterministic technical approaches (detection software, increasingly strict monitoring systems), with the implicit assumption that students are opportunistic actors who can only be made to be honest through external intimidation. The findings of this study challenge that fundamentally pessimistic assumption by demonstrating that students who have internalized spiritual values possess a stronger and more sustainable intrinsic motivation for integrity than any external system can produce.

The depth of liberation identified in this study gains a stronger historical significance through Azra’s framework on the intellectual tradition of Indonesian Islam. Azra (1999) demonstrates that the tradition of intellectual *ijtihad* in Islam reflects a fundamental

epistemological orientation namely, that truth is dynamic and demands the full engagement of reason while identifying intellectual taqlid as the greatest obstacle to Islamic progress: the tendency to accept authority without critical questioning. Research findings regarding bold informal discussions, the relational liberation of faculty members, and openness to student criticism constitute practices of epistemological liberation that directly challenge the dominance of such taqlid. Furthermore, Azra (2002) identifies the tradition of Nusantara ulama in the history of Indonesian Islam scholars who regarded social engagement as an integral expression of faith which has proven to remain alive in the involvement of UIN Jakarta Islamic Education (PAI) students in the Ciputat community, as evidence of the resilience of prophetic values of liberation that are not easily diminished by the pressures of institutional bureaucratization.

In a more contemporary context, liberation in the era of artificial intelligence (AI) demands a reconstruction that transcends existing frameworks. Azra (2000) notes that Islamic education must prepare a generation capable of critically participating in democratic public life a capacity demonstrated in student policy advocacy through DEMA-SEMA. However, the phenomenon of students actively producing wasathiyah content as a counter-narrative to digital radicalism represents a new phase that Azra had not fully anticipated; globalization now directly penetrates individual consciousness through the algorithms of digital platforms, making prophetic digital literacy the ability to critically evaluate the socio-ethical implications of AI technology an inherent moral-spiritual competency, not merely a technical skill. Azra (1999) himself emphasized that the reconstruction of Islamic scholarship must include a reconstruction of its social ethics: how knowledge is used to strengthen justice and human dignity, rather than reinforcing existing structures of oppression a principle that serves precisely as the compass for the prophetic digital liberation identified in this study.

***Muraqabah* as the Transcendental Foundation of Academic Integrity in the Age of AI**

The most evident transcendence in this study is *muraqabah*, which acts as an instrument for safeguarding academic integrity that operates at an internal level, transcending the effectiveness of technical monitoring systems or detection software. This phenomenon holds significance that extends beyond the specific context of academic integrity; it points to new ways of understanding the role of spiritual values in modern life, which is increasingly dominated by automation and digitization. From a philosophical perspective, this relates to the fundamental question of human agency: as machines become increasingly capable of mimicking human cognitive functions (writing, analysis, logical argumentation), what remains uniquely human and cannot be computed?

Technological and phenomenological theorists such as Hubert Dreyfus (1972) and Maurice Merleau-Ponty have argued that the dimension of embodied experience directly lived within the human body is a capacity that cannot be reduced to computational logic. The findings of this study add a new ontological-spiritual dimension to this argument: it is not only embodied experience that is irreducible, but also spiritual experience the awareness of God's presence in concrete moments of life which constitutes the most powerful signifier of human humanity. This finding suggests an important contribution of Islamic education to the broader discourse on AI: while the liberal secular world continues to seek ways to "humanize" technology or develop "human-centered design," the Islamic tradition offers a potentially deeper ontological foundation through the concept of transcendence, the understanding that authentic humanity is grounded in the vertical relationship between

humans and the Transcendent, a relationship known in Islam as *ubudiyyah* (the state of being a servant).

The practical implications of this understanding are highly significant for curriculum design and pedagogy in the digital age. Until now, efforts to maintain academic integrity in the age of AI have focused on improving monitoring technologies (increasingly sophisticated software, stricter proctoring, and more accurate AI detection). Research findings indicate that an equal or even greater investment in building students' spiritual and moral capacity through the practices of *muhasabah*, *muraqabah*, and deep reflection on spiritual orientation will yield more sustainable and transformative returns in the long term. This represents a fundamental paradigm shift in how we think about academic integrity: from external compliance enforcement to the cultivation of internal integrity grounded in spiritual values.

Insights into *muraqabah* as the foundation of academic integrity in the AI era can be found in Gert Biesta's (2010) theory of education, which asserts that education should not be reduced merely to the acquisition of qualifications or technical competencies, but must also encompass the formation of morally responsible individuals. In this context, the use of AI in learning should not be evaluated solely based on its effectiveness in helping students complete assignments, but also on its ability to ensure that students remain conscious, honest, and responsible for their own learning process. *Muraqabah* reinforces this dimension of subjectivation because students not only learn to produce academic work but also learn to become individuals who exercise ethical awareness in every intellectual decision they make.

This is also in line with the views of Neil Selwyn (2016), who points out that educational technology is often viewed through an overly optimistic lens, as if every digital innovation automatically leads to progress in learning. In reality, technology always carries social, ethical, and pedagogical consequences that require critical scrutiny. In the context of this study, AI tools can serve as academic aids, but they can also foster a culture of instant gratification if used without moral restraint. Therefore, *muraqabah* is essential as an internal ethical force within students to ensure that the use of AI does not devolve into dishonest academic practices, such as copying answers, delegating the thought process to machines, or neglecting intellectual responsibility.

These findings gain additional relevance through the study by Holmes, Bialik, and Fadel (2019) on artificial intelligence in education, which emphasizes that the use of AI in education must always be accompanied by ethical considerations, transparency, and human accountability. AI can assist in personalizing learning, providing information, and processing data, but it cannot replace human moral judgment in determining the rightness or wrongness of an academic action. From an Islamic educational perspective, this ethical space is filled by *muraqabah* the awareness that every act of learning, writing, citing, and using technology remains under moral accountability before Allah. Thus, academic integrity is built not only through technical regulations but also through the cultivation of spiritual awareness.

Within the framework of digital ethics, Luciano Floridi (2014) asserts that modern human life has entered the *infosphere* a space increasingly shaped by the flow of information and digital technology. In such a space, humans risk losing control if they remain merely passive consumers of information. The findings of this study indicate that *muraqabah* can serve as an ethical framework that helps students maintain control over their digital actions. Students are not only expected to be able to use technology but also to assess whether their use of technology aligns with honesty, responsibility, and educational goals. In other words, *muraqabah* strengthens students' capacity to act as moral agents within the digital ecosystem.

The theoretical implication of these findings is the need to expand the concept of academic integrity from mere compliance with rules to the cultivation of moral and spiritual awareness. This aligns with UNESCO's (2021) view that future education must be directed toward shaping individuals capable of living together ethically, responsibly, and with a focus on the sustainability of humanity. In the context of Islamic Religious Education, academic integrity in the AI era needs to be built through a combination of digital literacy, academic ethics, and transcendental awareness. Therefore, *muraqabah* can be understood as a unique contribution of Islamic education to the discourse on digital education, as it offers an inner foundation that cannot be replaced by detection systems, technical monitoring, or administrative regulations alone.

Conclusion

This study demonstrates that prophetic values humanization, liberation, and transcendence, not only endure amid the tide of technological fetishism but are actively being revitalized through concrete practices within the Islamic Religious Education Program at UIN Syarif Hidayatullah Jakarta. Humanization is manifested in lecturers' practice of "positive subversion," upholding the human dimension through empathy, personal presence, ethical content mediation, and institutional mechanisms such as safe spaces and complaint services. Liberation is realized across five dimensions: intellectual liberation from textual dogmatism; political-organizational liberation through student advocacy; social liberation through community engagement; gender liberation through safe-space policies; and digital liberation through critical literacy. These dimensions collectively extend the scope of prophetic liberation from external structural emancipation toward internal liberation from the ego and blind technological dependence.

Meanwhile, transcendence is operationalized through *muraqabah* consciousness, which has proven to be a more effective instrument of internal academic integrity than technical monitoring systems, and is integrated into various digital-based learning programs that actually deepen spiritual connections. These three prophetic values have been shown to operate synergistically: humanization without transcendence is prone to shifting into secular humanism; transcendence without humanization and liberation results in passive pietism; and liberation without both loses its moral compass. The main contribution of this research is the emergence of the concept of the "Prophetic Murabbi" an educator grounded in a theocentric anchor of divine consciousness (*muraqabah*) who actively fosters micro-transformations within pedagogical relationships to preserve the human dimension amid the pressures of digital bureaucratization. This represents a third path that transcends the two typological choices for faculty members as passive curriculum technicians or radical activists, while also extending Kuntowijoyo's prophetic paradigm into the context of artificial intelligence by demonstrating that the moral agency of educators rooted in transcendental awareness constitutes a foundational, rather than merely supplementary, resource for Islamic education in the face of digital disruption.

Nevertheless, this study is subject to several limitations. As a single-case study situated within one Islamic education program, findings reflect the particularities of this institutional context and cannot be generalized to Islamic universities across Indonesia. Future research should employ multi-site designs to assess the transferability of the Prophetic Murabbi concept to diverse institutional settings, including non-urban and non-UIN contexts. Longitudinal studies are also needed to examine how *muraqabah*-based academic integrity

develops and evolves across students' academic trajectories. For curriculum developers and academic leaders within PAI programs, the findings recommend integrating explicit muraqabah pedagogy combining reflective practices, ethical AI literacy, and character formation into course design and institutional policy, rather than relying exclusively on regulatory compliance and technical monitoring mechanisms.

Acknowledgments

The authors express their sincere gratitude to the Faculty of Tarbiyah and Teacher Training at Syarif Hidayatullah State Islamic University in Jakarta for the academic support provided throughout this study.

References

- Ainiyah, N. (2021). Pendidikan Islam di era digital: Relevansi dan tantangan program studi PAI di perguruan tinggi. *Jurnal Pendidikan Islam*, 10(2), 145–162. <https://doi.org/10.14421/jpi.2021.102.145-162>
- Arif, M. (2022). Rekonstruksi kurikulum pendidikan agama Islam berbasis kompetensi era industri 5.0. *Ta'dib: Journal of Islamic Education*, 27(1), 1–18. <https://doi.org/10.19109/td.v27i1.9122>
- Arifin, Z., & Suharsono, A. (2023). Integritas akademik di era kecerdasan buatan: Perspektif pendidikan Islam. *Jurnal Tarbiyah*, 30(1), 88–104. <https://doi.org/10.30829/tar.v30i1.1456>
- Azra, A. (1999). Rekonstruksi kritis ilmu dan pendidikan Islam. Logos Wacana Ilmu.
- Azra, A. (2000). Paradigma baru pendidikan nasional: Rekonstruksi dan demokratisasi. Kompas.
- Azra, A. (2002). Pendidikan Islam: Tradisi dan modernisasi menuju milenium baru. Logos Wacana Ilmu.
- Biesta, G. (2010). Good education in an age of measurement: Ethics, politics, democracy. Paradigm Publishers.
- Bourdieu, P. (1977). Outline of a theory of practice (R. Nice, Trans.). Cambridge University Press.
- Bryman, A. (2016). Social research methods (5th ed.). Oxford University Press.
- Creswell, J. W., & Miller, D. L. (2000). Determining validity in qualitative inquiry. *Theory into Practice*, 39(3), 124–130. https://doi.org/10.1207/s15430421tip3903_2
- Creswell, J. W., & Poth, C. N. (2018). Qualitative inquiry and research design: Choosing among five approaches (4th ed.). SAGE Publications.
- Deem, R., Hillyard, S., & Reed, M. (2007). Knowledge, higher education, and the new managerialism. Oxford University Press.
- Denzin, N. K., & Lincoln, Y. S. (2018). The SAGE handbook of qualitative research (5th ed.). SAGE Publications.
- Dreyfus, H. L. (1972). What computers can't do: A critique of artificial reason. Harper & Row.
- Fahmi, M., & Rahmawati, D. (2023). Relevansi pendidikan profetik dalam menghadapi tantangan industri 4.0: Kajian terhadap prodi PAI. *Jurnal Pendidikan Agama Islam*, 20(1), 55–72. <https://doi.org/10.14421/jpai.2023.201.55-72>
- Floridi, L. (2014). The fourth revolution: How the infosphere is reshaping human reality. Oxford University Press.
- Foucault, M. (1975). Discipline and punish: The birth of the prison (A. Sheridan, Trans.). Pantheon Books.
- Freire, P. (1970). Pedagogy of the oppressed (M. B. Ramos, Trans.). Herder and Herder.
- Fromm, E. (1968). The revolution of hope: Toward a humanized technology. Harper & Row.
- Fusch, P. I., & Ness, L. R. (2015). Are we there yet? Data saturation in qualitative research. *The Qualitative Report*, 20(9), 1408–1416. <https://doi.org/10.46743/2160-3715/2015.2281>
- Hidayat, K. (2021). Psikologi beragama: Menjadi Muslim di era postmodern (edisi revisi). Mizan.

- Holmes, W., Bialik, M., & Fadel, C. (2019). *Artificial intelligence in education: Promises and implications for teaching and learning*. Center for Curriculum Redesign.
- Junaedi, M., & Sya'roni, M. (2020). Dinamika pendidikan Islam di perguruan tinggi keagamaan: Antara idealitas dan realitas. *Jurnal Ilmiah DIDAKTIKA*, 21(1), 1–22. <https://doi.org/10.22373/jid.v21i1.6789>
- Kuntowijoyo. (1991). *Paradigma Islam: Interpretasi untuk aksi*. Mizan.
- Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry*. SAGE Publications.
- Makki, M., & Imron, A. (2024). Efektivitas tarbiyah profetik di perguruan tinggi Islam Indonesia: Studi multisitus. *Jurnal Pendidikan Islam*, 13(1), 33–52. <https://doi.org/10.14421/jpi.2024.131.33-52>
- Merriam, S. B., & Tisdell, E. J. (2016). *Qualitative research: A guide to design and implementation* (4th ed.). Jossey-Bass.
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2020). *Qualitative data analysis: A methods sourcebook* (4th ed.). SAGE Publications.
- Muhaimin. (2021). *Rekonstruksi pendidikan Islam: Dari paradigma pengembangan, manajemen kelembagaan, kurikulum hingga strategi pembelajaran*. Rajawali Pers.
- Muthmainnah, L., & Fauzi, A. (2023). Pedagogik profetik di era digital: Inovasi pembelajaran PAI berbasis nilai kenabian. *EDUKASI: Jurnal Penelitian Pendidikan Agama dan Keagamaan*, 21(2), 156–173. <https://doi.org/10.32729/edukasi.v21i2.1234>
- Nata, A. (2020). *Pendidikan Islam di era milenial*. Kencana.
- Nasr, S. H. (2021). *Knowledge and the sacred* (reprint ed.). SUNY Press.
- Noddings, N. (2013). *Caring: A relational approach to ethics and moral education* (2nd ed.). University of California Press.
- Purwasito, A. (2022). Pendidikan karakter berbasis uswah hasanah di perguruan tinggi Islam: Antara idealisme dan pragmatisme teknologi. *Jurnal Tarbiyatuna*, 13(2), 78–95. <https://doi.org/10.31603/tarbiyatuna.v13i2.7654>
- Rapley, T. (2018). *Doing conversation, discourse and document analysis* (2nd ed.). SAGE Publications.
- Roqib, M. (2011). *Prophetic education: Kontekstualisasi filsafat dan budaya profetik dalam pendidikan*. STAIN Purwokerto Press.
- Roqib, M. (2020). Pendidikan profetik di era disrupsi: Menjawab tantangan revolusi industri 4.0. *Jurnal Pendidikan Agama Islam*, 17(2), 171–190. <https://doi.org/10.14421/jpai.2020.172.171-190>
- Rosyad, A. M. (2023). Perguruan tinggi Islam dan transformasi paradigma pendidikan profetik di era disruption. *IJIMS: Indonesian Journal of Islam and Muslim Societies*, 13(1), 1–28. <https://doi.org/10.18326/ijims.v13i1.1-28>
- Selwyn, N. (2016). *Is technology good for education?* Polity Press.
- Sholeh, A. K. (2022). Dekonstruksi episteme pendidikan Islam: Dari teosentrisme ke humanisme profetik. *ISLAMICA: Jurnal Studi Keislaman*, 16(2), 234–257. <https://doi.org/10.15642/islamica.2022.16.2.234-257>
- Spradley, J. P. (1980). *Participant observation*. Holt, Rinehart and Winston.
- Syari'ati, A. (1982). *Man and Islam* (F. Marjani, Trans.). Free Islamic Literatures.
- UNESCO. (2021). *Reimagining our futures together: A new social contract for education*. UNESCO.
- Wahyudi, T., & Taufiq, M. (2023). Etika digital dalam perspektif Islam: Tantangan dan peluang bagi pendidikan agama di perguruan tinggi. *AL MURABBI: Jurnal Studi Kependidikan Keislaman*, 9(2), 102–120. <https://doi.org/10.53627/jam.v9i2.5621>
- Yin, R. K. (2018). *Case study research and applications: Design and methods* (6th ed.). SAGE Publications.
- Zarkasyi, H. F. (2021). Epistemologi Islam dan modernitas: Telaah kritis terhadap sekularisasi ilmu pengetahuan. *TSAQAFAH: Jurnal Peradaban Islam*, 17(1), 1–22. <https://doi.org/10.21111/tsaqafah.v17i1.5678>