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ORIGINAL RESEARCH ARTICLE

Managing Artificial Intelligence Implementation in Islamic Educational Administration

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ABSTRACT

The rapid development of Artificial Intelligence (AI) has created new opportunities for improving educational administration, but its implementation in Islamic educational institutions requires more than technological readiness. This study aims to examine how AI is managed and implemented in Islamic educational administration, particularly in relation to administrative efficiency, leadership, human resource capacity, and Islamic ethical values. The study employed a qualitative approach with a descriptive case study design. Data were collected through semi-structured interviews, observation, and documentation involving institutional leaders and administrative personnel directly involved in AI-supported administrative activities. Data were analyzed through data reduction, data presentation, and conclusion drawing, with source and technique triangulation used to strengthen the credibility of the findings. The results indicate that AI contributes to administrative efficiency by supporting data processing, document preparation, and repetitive tasks. However, effective implementation depends on institutional leadership, staff digital competence, infrastructure readiness, and continuous human verification of AI-generated outputs. The findings also demonstrate that Islamic values, particularly *amanah*, responsibility, honesty, and respect for human dignity, function as important ethical foundations for AI use. The study concludes that AI implementation should be understood as a human-centered, leadership-driven, and value-based institutional transformation rather than merely administrative automation.

Keywords: Artificial Intelligence; Islamic Education; Educational Administration; AI Implementation; Educational Management; Islamic Ethics



ABSTRAK

Perkembangan Artificial Intelligence (AI) telah membuka peluang baru untuk meningkatkan administrasi pendidikan, tetapi implementasinya pada lembaga pendidikan Islam tidak cukup hanya didukung oleh kesiapan teknologi. Penelitian ini bertujuan untuk menganalisis bagaimana AI dikelola dan diimplementasikan dalam administrasi pendidikan Islam, khususnya berkaitan dengan efisiensi administrasi, kepemimpinan, kompetensi sumber daya manusia, dan nilai-nilai etika Islam. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus deskriptif. Data dikumpulkan melalui wawancara semi-terstruktur, observasi, dan dokumentasi yang melibatkan pimpinan lembaga dan tenaga administrasi yang terlibat secara langsung dalam penggunaan AI untuk kegiatan administrasi. Analisis data dilakukan melalui reduksi data, penyajian data, dan penarikan kesimpulan, sedangkan triangulasi sumber dan teknik digunakan untuk meningkatkan kredibilitas temuan. Hasil penelitian menunjukkan bahwa AI berkontribusi terhadap efisiensi administrasi melalui dukungan dalam pengolahan data, penyusunan dokumen, dan pekerjaan administratif yang bersifat repetitif. Namun, implementasi yang efektif sangat dipengaruhi oleh kepemimpinan institusi, kompetensi digital tenaga administrasi, kesiapan infrastruktur, serta verifikasi manusia terhadap keluaran AI. Hasil penelitian juga menunjukkan bahwa nilai-nilai Islam, khususnya *amanah*, tanggung jawab, kejujuran, dan penghormatan terhadap martabat manusia, menjadi landasan penting dalam penggunaan AI. Penelitian ini menyimpulkan bahwa implementasi AI perlu dipahami sebagai transformasi kelembagaan yang berpusat pada manusia, digerakkan oleh kepemimpinan, dan berbasis nilai, bukan sekadar otomatisasi administrasi. Novelty penelitian ini terletak pada integrasi antara kebermanfaatan teknologi, kepemimpinan manajerial, kompetensi manusia, dan tata kelola etika Islam dalam memahami pengelolaan implementasi AI pada administrasi pendidikan Islam.

Kata Kunci: Kecerdasan Buatan; Pendidikan Islam; Administrasi Pendidikan; Implementasi AI; Manajemen Pendidikan; Etika Islam

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1. INTRODUCTION

The rapid development of Artificial Intelligence (AI) has increasingly transformed educational management, including administrative processes, data management, decision-making, academic services, and institutional governance. AI provides educational institutions with opportunities to automate routine administrative tasks, improve data accuracy, accelerate information processing, and support more effective decision-making (Kuswadi et al., 2026). However, the implementation of AI is not merely a technological issue. It requires institutional readiness, competent human resources, appropriate leadership, clear policies, ethical governance, and continuous evaluation. These challenges become more complex in Islamic educational institutions because technological innovation must remain consistent with Islamic values, human responsibility, and the moral objectives of education (Uyuni & Adnan, 2020).

Previous studies have demonstrated the potential of AI to improve the effectiveness of educational administration. Research on Islamic educational institutions has shown that AI-based administrative systems can reduce the time required for academic data processing, minimize administrative errors, and support more efficient management (Uyuni & Adnan, 2020). Other

studies have emphasized the potential of AI to modernize educational governance and strengthen institutional decision-making. At the same time, research has also identified several challenges, including limited digital competence, inadequate infrastructure, data privacy, ethical concerns, and the possibility of excessive dependence on technology (Ariyanto et al., 2026). These studies indicate that AI can provide significant benefits, but its effectiveness depends strongly on how the technology is managed and integrated into institutional practices.

Nevertheless, an important research gap remains. Existing studies tend to focus on the benefits, opportunities, and challenges of AI in education or examine particular AI applications for administrative efficiency. Relatively limited attention has been given to how AI implementation is strategically managed within Islamic educational administration, particularly in relation to leadership, organizational readiness, human resources, ethical governance, and the preservation of Islamic educational values. In other words, previous research has largely addressed what AI can do for educational administration, while the managerial processes required to ensure that AI is implemented responsibly and effectively remain less explored. This gap is important because the success of AI implementation depends not only on the availability of technology but also on institutional capacity to manage technological change.

Therefore, this study aims to examine the management of AI implementation in Islamic educational administration, focusing on the ways educational institutions adopt AI, prepare human resources, develop managerial strategies, address implementation challenges, and maintain human and ethical oversight (Haningsih et al., 2026). The study seeks to provide a more comprehensive understanding of AI implementation beyond technological efficiency by considering its organizational and value-based dimensions.

The novelty of this study lies in positioning AI implementation as an institutional management and governance process, rather than simply as a form of administrative automation. The study integrates four interconnected dimensions AI technology, managerial leadership, human capacity, and Islamic ethical values to explain how AI can be implemented effectively while maintaining human responsibility and the distinctive mission of Islamic education. This perspective contributes to the emerging discussion on AI in Islamic education by offering a human-centered and value-based framework for understanding AI implementation in educational administration.

2. RESEARCH METHODS

This study employed a qualitative approach with a descriptive case study design to examine the management of Artificial Intelligence (AI) implementation in Islamic educational administration. A qualitative approach was selected because the study sought to understand in depth how AI is implemented, managed, and experienced by institutional leaders and administrative personnel within their natural organizational context. The research focused on the processes of AI adoption, managerial strategies, human resource readiness, administrative practices, implementation challenges, and the integration of Islamic ethical values into the use of AI (Creswell, 2018).

The research was conducted in selected Islamic educational institutions that had begun utilizing AI or AI-supported digital technologies in their administrative activities. Research participants were selected purposively based on their direct involvement in institutional administration and AI

implementation. They included institutional leaders, administrative staff, and other personnel who were considered capable of providing relevant information regarding the planning, implementation, supervision, and evaluation of AI use. Data were collected through semi-structured interviews, direct observation, and documentation. Interviews were used to explore participants' experiences, perceptions, managerial strategies, and challenges related to AI implementation, while observations were conducted to examine how AI-supported technologies were used in actual administrative activities. Relevant institutional documents, digital administrative records, policies, and reports were also analyzed to strengthen the findings.

Data analysis was conducted interactively through data reduction, data presentation, and conclusion drawing. Interview and observation data were organized according to emerging themes related to AI implementation, managerial leadership, organizational readiness, human resource capacity, administrative effectiveness, ethical considerations, and Islamic values (Matthew B. Miles, A. Michael Huberman, 2014). The findings from different data sources were compared through triangulation to strengthen the credibility and consistency of the results. Source triangulation was conducted by comparing information obtained from institutional leaders and administrative personnel, while technique triangulation was conducted by comparing interview, observation, and documentary evidence (Creswell, 2023). Through this process, the study developed an integrated interpretation of how AI implementation is managed within Islamic educational administration and how technological innovation can be balanced with human oversight, institutional responsibility, and Islamic educational values.

3. RESULTS AND DISCUSSION

The findings of this research reveal a comprehensive picture of PAI teacher competency at MI Mathlaul Anwar Srirahayu, encompassing pedagogical, professional, social, and personality competencies. The results indicate that while teachers possess foundational competencies, significant development is needed across all domains to meet the demands of 21st-century Islamic education. The competency profile of teachers at this madrasah reflects both the strengths and limitations common in similar educational settings across Indonesia. Recent research by Zaqiah et al. (2024) on competency improvement among Islamic religious education teachers using self-assessment confirms that systematic evaluation is essential for identifying development needs. The findings of this study indicate that the implementation of Artificial Intelligence (AI) in Islamic educational administration is not simply a process of adopting new technological applications. Rather, it represents a gradual institutional transformation involving leadership, administrative practices, human resource capacity, infrastructure, and ethical considerations. Based on interviews, observations, and document analysis, six major findings emerged.

The first finding shows that AI implementation was primarily initiated by the need to improve administrative efficiency. AI-supported applications were used to assist administrative personnel in processing data, preparing documents, organizing information, and completing repetitive tasks. Before AI implementation, several administrative activities were still conducted manually and required considerable time.

One administrative staff member explained: “Before using AI, we had to prepare and check many documents manually. Now, some of the routine work can be completed faster, so we can focus on other administrative responsibilities.”

This finding indicates that AI is perceived primarily as a supporting instrument rather than a replacement for administrative personnel. The technology reduces repetitive workloads and allows staff to allocate more attention to tasks requiring human judgment. Observation of administrative activities also showed that AI-supported tools were mainly utilized for assisting information processing and document preparation rather than making final institutional decisions.

The second finding concerns the role of institutional leadership. AI implementation was not allowed to develop solely as an individual initiative by administrative staff. Institutional leaders played an important role in determining the direction, boundaries, and priorities of AI utilization. Leaders encouraged staff to experiment with appropriate AI applications while maintaining institutional supervision.

As one institutional leader stated: “We do not want technology to be used simply because it is popular. We first consider whether it is useful for the institution and whether the staff are ready to use it responsibly.”

This finding suggests that leadership functions as a mediator between technological opportunities and institutional needs. The leader's role is not only to encourage innovation but also to establish limits and ensure that AI use remains relevant to institutional objectives. Documentary analysis of institutional policies further indicated that technological adoption was accompanied by internal guidance concerning administrative responsibilities and data use.

The third finding demonstrates that differences in digital competence among administrative personnel influence the effectiveness of AI implementation. Some staff members were able to adapt quickly to AI-supported tools, while others required additional guidance and practice. The implementation process therefore involved informal assistance among staff as well as institutional training.

One participant explained: “Not everyone immediately understands how to use AI. Some staff need examples and direct assistance before they feel confident using it in their administrative work.” (*Administrative Staff, Interview*)

The finding indicates that technological availability does not automatically produce effective implementation. AI becomes useful when personnel possess sufficient digital literacy and understand how to critically evaluate AI-generated outputs. Consequently, human competence remains an essential component of AI-based administrative transformation.

Another important finding is that AI-generated information was not accepted automatically. Administrative personnel continued to verify, revise, and validate AI-generated content before it was used for official institutional purposes. This practice was particularly important when AI was used to support documents or information related to students, teachers, and institutional administration.

A staff member emphasized: “The results from AI still have to be checked. We cannot directly copy everything because sometimes the information needs to be corrected according to the actual situation.”

This finding demonstrates the emergence of a human-in-the-loop approach in administrative practice. AI functions as an assistant that accelerates information processing, while responsibility for the final decision remains with institutional personnel. Observation also showed that staff commonly reviewed AI-generated outputs before incorporating them into official documents.

The fifth finding relates to ethical responsibility. The implementation of AI was accompanied by concerns regarding confidentiality, responsible data use, accuracy of information, and the potential misuse of technology. Within the Islamic educational context, these concerns were associated with values such as *amanah* (trustworthiness), responsibility, honesty, and respect for human dignity.

One institutional leader stated: “Technology must remain under human control. In Islamic education, we have a responsibility to ensure that the use of technology does not violate trust or compromise the values that we teach.”

This finding indicates that AI implementation is understood not only from the perspective of efficiency but also from a moral and institutional perspective. The use of AI must therefore be accompanied by awareness of responsibility, particularly when dealing with institutional and personal data. This value-based orientation distinguishes AI implementation in Islamic educational administration from a purely technological approach.

The final finding shows that AI implementation still encounters several practical challenges. These include differences in digital competence, limited infrastructure, unstable internet connectivity, uncertainty about appropriate AI applications, and the absence of comprehensive institutional guidelines. Some administrative personnel also expressed concern about becoming overly dependent on AI.

As one participant noted: “The technology is helpful, but there are still limitations. Internet access, staff skills, and the absence of clear guidelines sometimes make implementation inconsistent.”

These findings indicate that AI implementation is an ongoing process rather than a one-time technological intervention. The effectiveness and sustainability of AI use depend on continuous institutional support, infrastructure improvement, staff development, and the establishment of clear governance mechanisms. Overall, the findings demonstrate that successful AI implementation in Islamic educational administration requires a balance between technological innovation, managerial leadership, human competence, verification, and ethical responsibility

Discussion

The findings of this study demonstrate that the implementation of Artificial Intelligence (AI) in Islamic educational administration is primarily oriented toward improving administrative efficiency while maintaining human control and institutional responsibility. The use of AI to support data processing, document preparation, and repetitive administrative tasks confirms the Technology Acceptance Model (TAM) proposed by Davis, which explains that perceived usefulness and perceived ease of use are important determinants of technology acceptance. In the

context of this study, administrative personnel tended to accept AI because they perceived that it could reduce workload, accelerate administrative processes, and make their work more efficient. This finding strengthens previous research showing that AI has considerable potential to improve administrative efficiency in educational institutions. However, this study extends the TAM perspective by demonstrating that usefulness alone does not fully explain AI adoption in Islamic educational institutions. Acceptance is also influenced by institutional leadership, staff competence, ethical considerations, and compatibility with Islamic educational values.

The findings further reveal that institutional leadership has a significant role in directing AI implementation. Leaders do not simply encourage the use of AI but determine whether particular technologies are appropriate, establish boundaries for their use, and ensure that administrative personnel remain responsible for the final results. This finding is consistent with the principles of Transformational Leadership Theory, which emphasizes the ability of leaders to facilitate organizational change, encourage innovation, and develop the capacity of organizational members. The present findings strengthen previous studies that identify leadership as an important factor in digital transformation in educational institutions. However, the findings also provide a more specific interpretation within Islamic education: leadership in AI transformation is not merely about promoting technological innovation but also about ensuring that innovation remains aligned with institutional missions and ethical responsibilities. Thus, leadership becomes a mechanism for balancing technological advancement with educational values.

Another important finding concerns the role of human resources. Although AI can perform various administrative functions, differences in digital competence determine how effectively the technology can be utilized. This finding supports the Technology–Organization–Environment (TOE) framework, which explains that technology adoption is influenced not only by the characteristics of the technology but also by organizational conditions and the external environment. In this study, the availability of AI tools alone was insufficient to guarantee successful implementation. Staff competence, training, organizational support, and infrastructure were equally important. This finding strengthens previous research emphasizing digital literacy and organizational readiness in AI adoption, while simultaneously challenging a technologically deterministic view that assumes the introduction of advanced technology will automatically produce organizational improvement. In Islamic educational administration, human capacity remains the decisive factor in transforming technological potential into meaningful administrative practice.

The practice of verifying AI-generated information provides another significant finding. The study found that administrative personnel did not completely delegate administrative judgment to AI. Instead, AI-generated outputs were reviewed, corrected, and validated by human personnel before being used for institutional purposes. This finding is consistent with the emerging concept of human-centered AI, which emphasizes that AI should augment human capabilities rather than replace human judgment and accountability. It also supports previous research arguing that AI in education should function as an assistive technology while professional educators and administrators retain responsibility for important decisions. Therefore, this study rejects the assumption that greater AI automation necessarily requires reduced human involvement. On the contrary, the findings demonstrate that greater technological capability requires stronger human

supervision, particularly when AI is used in contexts involving institutional decisions and personal data.

The ethical dimension of AI implementation is particularly important in Islamic educational administration. The findings show that institutional actors associate AI use with *amanah*, responsibility, honesty, confidentiality, and respect for human dignity. This finding supports the Islamic ethical perspective, particularly the principles of *maslahah* and *amanah*, which place human welfare, responsibility, and avoidance of harm at the center of institutional action. Previous studies have emphasized the importance of integrating AI with Islamic values and ethical principles; the present study strengthens this argument by showing that ethical considerations are not merely theoretical principles but can function as practical boundaries for administrative AI use. At the same time, the findings challenge an efficiency-centered approach to AI that evaluates technological success primarily through speed, productivity, and automation. In Islamic educational institutions, an AI system cannot be considered successful if it improves efficiency but undermines trust, privacy, accountability, or human dignity.

The findings regarding infrastructure, digital competence, and the absence of comprehensive guidelines also demonstrate that AI implementation is a gradual process of organizational transformation. This supports the perspective of Digital Transformation Theory, which conceptualizes digital transformation as a broader change involving technology, organizational processes, people, and institutional culture. The present study confirms that AI implementation cannot be separated from organizational readiness and continuous adaptation. However, the study adds an important dimension that is relatively less emphasized in general digital transformation literature: the transformation must be interpreted through the normative mission of Islamic education. Consequently, technological transformation in Islamic educational administration involves not only changing administrative procedures but also redefining how institutions balance efficiency, human judgment, ethical responsibility, and religious values.

Taken together, these findings both strengthen and extend previous theories and studies. The findings strengthen TAM by confirming the importance of perceived usefulness, support transformational leadership theory by demonstrating the strategic role of leaders, and support the TOE framework by showing the importance of technological, organizational, and human factors. At the same time, the findings extend these perspectives by demonstrating that AI implementation in Islamic educational administration contains a distinctive normative dimension. The implementation process cannot be adequately explained through technological acceptance or organizational readiness alone because Islamic ethical values influence how technology is selected, used, supervised, and evaluated.

The novelty of this study therefore lies in conceptualizing AI implementation in Islamic educational administration as a human-centered, leadership-driven, and value-based institutional transformation. The study proposes that effective AI implementation emerges from the interaction of four elements: technological usefulness, managerial leadership, human competence, and Islamic ethical governance. This perspective moves the discussion from the question of *whether AI improves administrative efficiency* toward the more fundamental question of *how AI should be managed so that efficiency, human accountability, and Islamic educational values can coexist*. In

this sense, the study contributes a more contextual understanding of AI governance in Islamic education and demonstrates that technological advancement should not replace human and moral responsibility but should strengthen institutional capacity to achieve the broader objectives of Islamic education.

4. CONCLUSION

This study concludes that the implementation of Artificial Intelligence (AI) in Islamic educational administration represents more than a technological innovation; it is a process of institutional transformation that requires managerial, human, organizational, and ethical readiness. AI has demonstrated its potential to improve administrative efficiency, particularly in data processing, document preparation, information management, and other repetitive administrative activities. However, the findings indicate that technological effectiveness depends strongly on the capacity of institutional leaders and administrative personnel to manage its implementation appropriately.

Institutional leadership plays a central role in ensuring that AI adoption remains aligned with institutional objectives and educational values. At the same time, human resources remain essential because AI-generated information requires verification, correction, and professional judgment. The study also demonstrates that Islamic values such as *amanah*, responsibility, honesty, and respect for human dignity provide an important ethical foundation for determining how AI should be used in educational administration. Therefore, AI should function as a supporting instrument rather than a replacement for human decision-making and institutional accountability.

The main contribution of this study is the proposition that AI implementation in Islamic educational administration should be understood as a human-centered, leadership-driven, and value-based transformation. Effective implementation requires the integration of technological usefulness, managerial leadership, human competence, and Islamic ethical governance. This perspective extends conventional technology adoption approaches by emphasizing that technological success in Islamic education cannot be measured solely by efficiency but must also be evaluated according to accountability, ethical responsibility, and the institutional mission of Islamic education.

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