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ORIGINAL RESEARCH ARTICLE

Managing Islamic Education in the Age of Generative AI: Leadership Strategies, Ethical Governance, and Institutional Transformation

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ABSTRACT

The emergence of generative artificial intelligence (GenAI) is reshaping educational practices and creating new challenges for institutional management, particularly in Islamic educational institutions where technological innovation must remain aligned with ethical and religious values. This study aims to examine how Islamic educational institutions manage GenAI through leadership strategies, ethical governance, and institutional transformation. A qualitative case study approach was employed involving 15 participants, including institutional leaders, technology or administrative coordinators, teachers, and educational staff. Data were collected through semi-structured interviews, observations, and document analysis and were analyzed thematically. The findings reveal three interconnected dimensions of GenAI management. First, institutional leaders adopted gradual and adaptive strategies by encouraging experimentation, developing AI literacy, and maintaining human oversight in organizational decision-making. Second, ethical governance emerged through attention to academic integrity, data privacy, information verification, accountability, and responsible AI use in accordance with Islamic educational values. Third, GenAI contributed to changes in administrative practices, communication, learning-material preparation, professional development, and organizational workflows. The study demonstrates that GenAI does not simply automate institutional work but reconfigures professional responsibilities and requires stronger human judgment. The novelty of this study lies in integrating leadership strategies, ethical governance, and institutional transformation into a value-based framework for managing GenAI in Islamic education.

Keywords: Generative Artificial Intelligence; Islamic Education Management; Educational Leadership; Ethical Governance; Institutional Transformation; AI Literacy.



ABSTRAK

Kemunculan kecerdasan buatan generatif (Generative Artificial Intelligence/GenAI) telah mengubah praktik pendidikan sekaligus menghadirkan tantangan baru dalam pengelolaan lembaga pendidikan, khususnya pada institusi pendidikan Islam yang dituntut untuk mengintegrasikan inovasi teknologi dengan nilai-nilai etika dan keislaman. Penelitian ini bertujuan untuk menganalisis bagaimana lembaga pendidikan Islam mengelola GenAI melalui strategi kepemimpinan, tata kelola etis, dan transformasi institusional. Penelitian menggunakan pendekatan studi kasus kualitatif dengan melibatkan 15 informan yang terdiri atas pimpinan lembaga, koordinator teknologi atau administrasi, guru, dan tenaga kependidikan. Data dikumpulkan melalui wawancara semi-terstruktur, observasi, dan analisis dokumen, kemudian dianalisis secara tematik. Hasil penelitian menunjukkan tiga dimensi utama yang saling berkaitan. Pertama, pimpinan menerapkan strategi adaptif dan bertahap melalui penguatan literasi AI, pemberian ruang untuk bereksperimen, serta mempertahankan pengawasan manusia dalam pengambilan keputusan. Kedua, tata kelola etis diwujudkan melalui perhatian terhadap integritas akademik, privasi data, verifikasi informasi, akuntabilitas, dan penggunaan AI yang bertanggung jawab sesuai dengan nilai pendidikan Islam. Ketiga, GenAI mendorong perubahan dalam praktik administrasi, komunikasi, penyusunan bahan pembelajaran, pengembangan profesional, dan alur kerja organisasi. Penelitian ini menunjukkan bahwa GenAI tidak sekadar mengotomatisasi pekerjaan, tetapi juga mengubah tanggung jawab profesional dan memperkuat kebutuhan terhadap penilaian manusia.

Kata kunci: Kecerdasan Buatan Generatif; Manajemen Pendidikan Islam; Kepemimpinan Pendidikan; Tata Kelola Etis; Transformasi Institusional; Literasi AI

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1. INTRODUCTION

Higher education institutions are increasingly required to demonstrate their capacity to provide quality, accountable, and continuously improving educational services (Haidlor & Machfudi, 2026). Quality assurance has therefore become an essential component of higher education governance, particularly in responding to changes in academic standards, technological development, stakeholder expectations, and increasingly competitive higher education environments (Ariyanto et al., 2026). In this context, internal quality assurance is not merely an administrative mechanism for fulfilling accreditation requirements, but a strategic management process through which institutions systematically plan, implement, evaluate, control, and improve the quality of academic and non-academic activities (Haningsih et al., 2026). Effective internal quality assurance enables higher education institutions to build a culture of quality in which quality improvement becomes an integral part of institutional decision-making and organizational behavior (Fahmi Husein, Moh Solikul Hadi, 2024).

The rapid emergence of generative artificial intelligence (GenAI) has begun to reshape how educational institutions produce knowledge, communicate, make decisions, and organize institutional activities. Since the public introduction of ChatGPT in late 2022, generative AI tools have rapidly expanded their applications beyond classroom learning into academic administration, research, communication, curriculum development, and organizational decision-making. This

development creates both opportunities and managerial challenges for educational institutions. UNESCO emphasizes that the use of GenAI in education requires more than technological adoption; it demands appropriate regulation, human capacity development, data protection, ethical safeguards, and a human-centred approach that maintains human agency in educational decision-making. Thus, the emergence of GenAI should not merely be understood as a technological innovation but as a development that potentially changes the way educational institutions are led and managed.

For Islamic educational institutions, this transformation involves an additional dimension. Educational management in Islamic institutions is not solely concerned with efficiency, productivity, or technological competitiveness, but also with the preservation and implementation of ethical and religious values. The increasing use of GenAI consequently raises fundamental managerial questions: How should educational leaders formulate institutional strategies for GenAI adoption? How can institutions ensure that the use of AI remains consistent with academic integrity, privacy, fairness, accountability, and Islamic ethical principles? Furthermore, how can leaders transform organizational culture and institutional practices without allowing technological efficiency to replace human judgement and educational values? These questions are increasingly important because GenAI can influence not only teaching and learning but also administrative processes, institutional communication, assessment, research, and decision-making.

Recent scholarship confirms that educational institutions are still developing appropriate responses to these challenges. UNESCO has called for a human-centred approach to GenAI that emphasizes human agency, inclusion, equity, cultural diversity, privacy, and responsible use. At the institutional level, research examining policies at leading universities has found that institutional responses to GenAI commonly address learning and assessment, academic integrity, security, ethical considerations, and the development of guidelines for staff and students. Similarly, recent research on student perceptions of GenAI governance indicates that ethical awareness, AI competency, clear institutional guidelines, misuse prevention, and academic integrity are important elements of responsible AI governance. These findings demonstrate that governance has become an important component of GenAI adoption in education.

However, the existing literature remains fragmented. A substantial part of the research has concentrated on the pedagogical use of GenAI, student attitudes, academic integrity, or institutional policy development. Other studies have examined AI from the perspective of educational leadership, but often at a conceptual or systematic-review level. For example, recent scholarship on AI and educational leadership identifies challenges related to technological integration, leadership capacity, ethical considerations, institutional resources, and organizational change. Meanwhile, a recent systematic literature review of GenAI governance identified numerous governance components and stakeholders, suggesting that GenAI governance is a multidimensional issue involving social, technical, and organizational factors. Nevertheless, these studies do not sufficiently explain how educational leaders translate GenAI challenges into concrete institutional strategies and how such strategies subsequently influence broader organizational transformation.

The gap becomes more evident in the context of Islamic education. Although emerging research has begun to discuss ethical GenAI governance in madrasahs, including the development of Islamic educational leadership frameworks, there remains a need to understand GenAI management as an integrated institutional process rather than merely as a matter of ethical regulation. Existing discussions tend to emphasize either ethical principles, technological adoption, or leadership independently. Less attention has been given to the relationship between leadership strategies, ethical governance, and institutional transformation within Islamic educational organizations. In other words, the central question is not simply whether Islamic educational institutions use GenAI, but how institutional leaders manage its adoption, how ethical principles are translated into organizational governance, and how these processes reshape institutional practices and culture.

This study therefore differs from previous research in three important respects. First, it positions GenAI as a strategic management issue rather than merely a technological or pedagogical tool. Second, it connects leadership strategies and ethical governance as mutually related dimensions of institutional GenAI management. Third, it examines the implications of GenAI adoption for institutional transformation, including changes in organizational culture, administrative practices, decision-making, human resource development, and institutional work processes. This integrated perspective is particularly relevant to Islamic educational institutions because technological transformation must operate within an institutional culture that emphasizes ethical responsibility, human dignity, accountability, and Islamic educational values.

Based on this research gap, the present study aims to examine how Islamic educational institutions manage the emergence of GenAI by focusing on three interconnected dimensions: leadership strategies, ethical governance, and institutional transformation. Specifically, the study seeks to identify the strategies adopted by educational leaders in responding to GenAI, examine how ethical principles are incorporated into institutional policies and practices, and analyze how GenAI contributes to changes in organizational structures, cultures, decision-making processes, and institutional practices. By examining these dimensions simultaneously, the study seeks to provide a more comprehensive understanding of GenAI management in Islamic education.

The novelty of this study lies in the development of an integrated perspective of GenAI management in Islamic education that connects strategic leadership, ethical governance, and institutional transformation within a single analytical framework. Rather than treating AI governance as a set of restrictive policies or viewing digital transformation as a purely technological process, this study conceptualizes GenAI adoption as a managerial and organizational transformation that requires strategic leadership and value-based governance. The study consequently contributes to the emerging literature by demonstrating how Islamic educational leaders can position GenAI not simply as a technological instrument but as an institutional transformation agenda that must be managed through strategic direction, ethical accountability, human capacity development, and organizational adaptation.

Accordingly, this study addresses the following central question: How do Islamic educational institutions manage the emergence of generative AI through leadership strategies, ethical governance, and institutional transformation? Answering this question is expected to contribute

both theoretically and practically to the field of Islamic educational management by offering an empirically grounded understanding of how educational leaders can navigate technological change while maintaining institutional identity, ethical responsibility, and the human-centred character of Islamic education.

2. RESEARCH METHODS

This study employed a qualitative case study approach to examine how Islamic educational institutions manage generative artificial intelligence (GenAI) through leadership strategies, ethical governance, and institutional transformation. The study was conducted in selected Islamic educational institutions that had begun to use or respond to GenAI in educational, administrative, and organizational activities. Participants were selected purposively and consisted of 15 participants, including institutional leaders, technology or administrative coordinators, teachers, and educational staff. To maintain confidentiality, participants were identified using codes such as L1–L4, C1–C3, T1–T5, and S1–S3.

Data were collected through semi-structured interviews, observations, and document analysis. The interviews focused on leadership responses to GenAI, institutional strategies, ethical considerations, and changes in organizational practices. Observations and institutional documents were used to complement and verify the interview findings. The data were analyzed thematically through data reduction, coding, categorization, identification of themes, and interpretation. The analysis focused on three main themes: leadership strategies, ethical governance, and institutional transformation. Data credibility was ensured through source and methodological triangulation by comparing information from different participants and data sources, supported by member checking. Ethical procedures included informed consent, confidentiality, and the protection of participants' and institutions' identities. This methodological approach enabled the study to develop an empirical understanding of how Islamic educational institutions respond to GenAI while maintaining ethical and institutional values.

3. RESULTS AND DISCUSSION

The findings reveal that the management of generative artificial intelligence (GenAI) in Islamic educational institutions is not limited to the adoption of new technological tools but has gradually influenced leadership practices, ethical decision-making, organizational routines, and professional roles. Based on interviews, observations, and institutional documents, three interconnected themes emerged: leadership strategies, ethical governance, and institutional transformation. The findings indicate that institutional responses to GenAI are shaped by the interaction between technological opportunities, leadership direction, ethical considerations, and the need to maintain the identity and values of Islamic education.

The first finding shows that institutional leaders play a central role in determining how GenAI is introduced and accepted within Islamic educational institutions. Rather than adopting GenAI through a top-down technological policy, leaders tended to begin with awareness building, discussion, experimentation, and gradual implementation. One institutional leader explained:

“Our first response was not to immediately make a regulation. We first asked our teachers and staff what they already knew about ChatGPT and other AI tools. From there, we identified what could be useful and what could potentially create problems for the institution.” (L1)

This statement indicates that leadership responses were initially oriented toward organizational learning. The institution attempted to understand the technological change before formulating specific policies. A technology coordinator provided a similar explanation: “The leadership gives us space to experiment. We can try AI for administrative work or teaching preparation, but we are reminded that AI-generated information cannot simply be accepted without checking it.” (C1)

Observation of institutional activities supported these statements. During the observation period, several staff members were found using generative AI to prepare initial drafts of administrative letters, summarize documents, develop presentation materials, and generate ideas for learning activities. However, the outputs were reviewed and edited by staff members before being used in official activities. This pattern suggests that leadership encouraged experimentation while maintaining human control over the final product.

The leadership strategy also involved professional development. Several participants indicated that the emergence of GenAI created a new expectation for teachers and administrative staff to improve their digital competencies. One teacher stated: “Previously, digital competence was mostly understood as being able to use Google applications or online learning platforms. Now it is different. Teachers have to understand how to communicate with AI, how to check the results, and how to use it without losing their own academic responsibility.” (T2)

The observation data showed that informal discussions concerning AI frequently occurred among teachers, particularly regarding the preparation of learning materials and academic assignments. Institutional documents also showed an increasing emphasis on digital competency and technology-supported work practices. Meeting notes and internal guidelines referred to the need for teachers and staff to improve their ability to use emerging technologies responsibly.

Leadership was also found to emphasize the distinction between using AI as an assistant and allowing AI to make institutional decisions. An institutional leader stated: “AI can provide recommendations, but it cannot become the decision-maker. Decisions about students, teachers, or institutional policies must remain with people because those decisions involve context, responsibility, and values.” (L3)

This finding suggests that leadership strategies were based on a principle of human oversight. GenAI was positioned as a supporting instrument rather than an autonomous authority. Consequently, leadership in the context of GenAI involved not only technological adoption but also defining the boundaries of human and machine roles within the institution.

The second major finding concerns the emergence of ethical governance. The institutions recognized that GenAI created new opportunities for efficiency but simultaneously generated concerns related to academic integrity, privacy, misinformation, accountability, and the appropriate use of AI-generated content. An institutional leader explained: “The most important issue for us is not whether AI is good or bad. The question is how it is used. If it helps teachers work more

effectively, that is positive, but if someone uses AI to avoid doing their responsibility, then we have an ethical problem.” (L2)

This perspective was reinforced by teachers. One teacher explained: “Students and teachers need to understand that AI can generate an answer very quickly, but that does not mean the answer is automatically correct. We still have to read, compare, verify, and take responsibility for what we submit.” (T4) Observation indicated that verification had become an important part of AI-supported work. Staff members did not consistently accept AI-generated information as final output. Instead, they compared information with institutional documents, textbooks, official sources, or other references. This was particularly visible when AI was used to prepare academic or administrative materials.

Privacy was another significant concern. A staff member explained: “We have been reminded not to put personal information about students or internal institutional documents into public AI applications. Sometimes people think AI is just another search engine, but the information we enter still needs to be considered carefully.” (S2) This concern was also reflected in institutional discussions and documents. Internal guidance emphasized the protection of personal information and discouraged staff from entering confidential data into publicly accessible AI platforms. Thus, ethical governance was not limited to academic integrity but also extended to data protection and institutional confidentiality.

The Islamic character of the institution also influenced how participants interpreted responsible AI use. One participant stated: “For us, technology cannot be separated from values. We teach students about honesty and responsibility, so the use of AI should also reflect those values. If AI is used to produce work dishonestly, the problem is not the technology but the way we use it.” (L4)

This statement illustrates that ethical governance was connected to the broader educational mission of the institution. Rather than developing AI rules solely from technological considerations, participants related responsible AI use to honesty, responsibility, trust, and human accountability. Document analysis further indicated that institutional discussions increasingly addressed responsible technology use. Meeting records contained recommendations concerning verification of AI-generated information, protection of institutional data, academic integrity, and the importance of maintaining human supervision. Although formal AI policies were still developing, these documents demonstrate the emergence of an institutional governance process surrounding GenAI.

The third finding demonstrates that GenAI has gradually transformed institutional work practices. The transformation was particularly visible in administrative tasks, communication, preparation of learning materials, and professional development. A member of the administrative staff explained: “Some tasks that used to take a long time can now be started much faster. For example, we can ask AI to prepare a first draft, but the final document still has to be checked, corrected, and adjusted to the institution's format.” (S1) Observation confirmed that AI-supported tools were being incorporated into routine activities such as drafting correspondence, summarizing information, preparing presentation materials, and generating initial ideas. Nevertheless, the process did not eliminate human involvement. Instead, the workflow changed from creating everything manually to generating, checking, revising, and validating AI-assisted outputs.

A teacher described this transformation as a change in professional practice: “AI has changed the way we prepare teaching materials. We can get initial ideas much faster, but actually this makes the teacher's role more important because we have to decide whether the material is appropriate for our students.” (T3) This finding suggests that technological transformation did not necessarily reduce the importance of professional expertise. Instead, it shifted some professional activities from content production toward evaluation, contextualization, verification, and pedagogical decision-making.

The transformation was also visible in institutional communication. One participant explained: “Before using AI tools, we usually started documents from a blank page. Now we often start with an AI-generated draft. It saves time, but we have also become more careful because the language can sound convincing even when the information is inaccurate.” (C2) The observation data supported this account. AI-generated drafts were frequently revised before being incorporated into official documents or communication materials. The process therefore involved a new organizational routine in which AI-generated content became an initial input rather than a final product.

Another important transformation concerned the expectations placed on teachers and staff. An institutional leader stated: “We cannot ask our teachers to avoid AI while the world is already using it. What we need is to make sure they understand it. Teachers need to know what AI can do, what it cannot do, and where human judgment must remain.” (L1) This indicates a shift from a technology-avoidance approach toward a technology-literacy approach. The institution increasingly regarded AI competence as part of professional development rather than as an optional individual skill.

Interrelationship between Leadership, Ethical Governance, and Transformation. The findings further demonstrate that leadership strategies, ethical governance, and institutional transformation cannot be separated. Leadership provided the direction for AI adoption, ethical governance established boundaries for responsible use, and institutional actors translated these principles into everyday organizational practices. One participant summarized this relationship: “If there is technology without leadership, everyone will use it differently. If there are rules without understanding, people may simply ignore them. We need leadership to provide direction and ethical guidelines so that AI becomes useful for the institution.” (C3)

This relationship was also evident in the observation and documentary data. Institutions that encouraged experimentation simultaneously emphasized verification, accountability, and human oversight. The emerging organizational pattern was therefore neither unrestricted adoption nor complete rejection of GenAI. Instead, institutions were developing a controlled and value-oriented adoption model in which technological experimentation was accompanied by ethical boundaries and professional responsibility. Overall, the findings indicate that GenAI is contributing to a gradual transformation of Islamic educational management. The transformation occurs not because AI independently changes the institution, but because leaders, teachers, and staff reinterpret organizational practices in response to the new technological environment. Leadership determines the strategic direction, ethical governance defines responsible boundaries, and institutional actors adapt their routines and competencies. The resulting transformation is therefore characterized by

a movement from simple technology adoption toward strategic, ethical, and human-centred management of generative AI

4. CONCLUSION

This study concludes that managing generative artificial intelligence (GenAI) in Islamic educational institutions is not merely a matter of adopting new technological tools but represents a broader process of organizational and managerial transformation. The findings demonstrate that this transformation is shaped by three interconnected dimensions: leadership strategies, ethical governance, and institutional transformation. Institutional leaders play an important role in providing strategic direction, encouraging AI literacy, supporting responsible experimentation, and maintaining human oversight in institutional decision-making. At the same time, ethical governance is necessary to address academic integrity, data privacy, accountability, information verification, and the alignment of AI use with Islamic educational values. GenAI has also influenced institutional practices, particularly administrative work, preparation of learning materials, communication, professional development, and organizational workflows.

The study further concludes that GenAI does not necessarily reduce the importance of human roles in Islamic educational management. Instead, it changes the nature of professional responsibilities. Teachers, administrative staff, and institutional leaders increasingly need to evaluate, verify, contextualize, and ethically manage AI-generated outputs. Therefore, the effective management of GenAI requires a balance between technological innovation and human judgment. The main contribution of this study lies in connecting leadership strategies, ethical governance, and institutional transformation within an integrated framework for managing GenAI in Islamic education. This perspective extends previous research that has often examined these dimensions separately and highlights the importance of a value-based and human-centred approach to AI transformation.

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