



The Integration of Monotheism Values and Ethical Leadership in the Age of AI at Elementary School

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Perkembangan kecerdasan buatan (AI) telah memberi tantangan baru bagi dunia pendidikan Islam karena hal tersebut membuka peluang besar untuk meningkatkan efisiensi, pembelajaran pribadi, dan pengelolaan administrasi pendidikan. Jika teknologi tidak ditopang oleh landasan spiritual yang kuat, maka pemanfaatannya dapat melenceng dari tujuan utama pendidikan, yaitu membentuk karakter mulia serta menghadirkan kemaslahatan bagi umat. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kasus di SD IT Cita Mulia Ajibarang, Data melalui wawancara mendalam, observasi lapangan, serta analisis terhadap teknologi digital yang diterapkan sekolah. Hasil penelitian menunjukkan bahwa kepala sekolah berperan sebagai figur sentral yang mampu memadukan prinsip-prinsip tauhid dalam kebijakan digitalisasi. Kepemimpinan transformasional, sekolah berhasil membangun budaya beretika dalam penggunaan teknologi, menjunjung tinggi transparansi, tanggung jawab, serta amanah dalam setiap keputusan berbasis data digital. Integrasi nilai tauhid terbukti meningkatkan efektivitas manajemen dan memperkuat visi pendidikan berkarakter Islami.

Abstact

The development of artificial intelligence (AI) gave a new challenge for Islamic Education, AI has open a new path for efficiency, self-learning and educational management. Without strong spiritual foundation, it would not utilized properly into desired path, likely reshaping a noble morals and benefitting for humanity. This research use qualitative approach through study-case method at SD IT Cita Mulia, through in-dept interview, field observation and analysis on digital technology that applied at the school. The result show that headmaster as central figure combining monotheism values through schools policy. The school successfully build an ethical culture on technogy usage, uphold transparency, responsibility, as well as virtue on digital-based decision. The integration of monotheism value proven to be effective and strengthen islamic-based educational vision.



INTRODUCTION

Society 5.0 demanded islamic education institute to adapt with the rapid technology development, especially on artificial intelligence (AI). Although the role of AI could improve efficiency and effectivity of teaching, there is a concern for the potentia of dehumanization, lost of spritual values, as well as the role of human that replaced by AI. This issue quite controversial due to islamic education that not only emphasize on intellectual aspects but also character and spirituality development. Because of that, a new model of education management are needed in order to balancing the technology advances with monotheis values as main foundation. This mean, the integration of digital technology with value of islamic teaching, as well as the development on curriculum that innovative and relevant with current times (Haryati et al., 2024). In this context, challenges for the school not only mastering the latest development digitalization but also upholding the integrity of spiritual values. Even though AI facilitate for the convenience of student, teacher and school yet at the same time, there is a concern for the defradation of moral and spiritual values. Due to this concern, the application of AI on islamic education need to be wisely managed so it will not shifting from character development into a mere cognitive goal.

Advances in artificial intelligence (AI) technology have brought significant changes in the field of education, both in terms of learning, school management, and leadership decision-making. Various studies confirm that AI can improve administrative effectiveness and personalize learning (Floridi et al., 2018). However, the use of AI also raises ethical issues, such as data privacy, algorithmic bias, and the reduction of the human role in moral decision-making. Various studies have examined the ethics of artificial intelligence (AI) in the fields of education and technological leadership, but the discussion tends to be conducted separately. To date, research that specifically links the use of AI with religious spiritual values, especially the value of monotheism in the practice of technological leadership in Islamic schools, is still very limited. Most studies emphasize the technical and policy aspects of AI, without examining the role of religious values as a moral foundation for leadership decision-making in the digital age. Therefore, this study aims to fill this gap by examining how tauhid values can be integrated with technological leadership in the use of AI in Islamic elementary schools. This gap is particularly relevant because AI presents various ethical dilemmas such as data privacy, algorithmic bias, and over-reliance on automation. Without a leadership framework grounded in spirituality, the adoption of AI has the potential to conflict with the moral objectives of Islam.

Based on a research that has attempted by Abu Bakar and Aspin shown that the application of leadeship that utilize artificial intelligence gave a huge impact on managerial decision-making at the school, designed a much more effective learning plan, increasing student's motivation and understanding specifically on science (Abubakar & Aspin, 2025). Digital leadership at islamic school has proven to be effective on improving teacher capability, especially on technology mastery, decision-making ability, as well as the application new managerial strategy for supporting schools' vision (Mahmudi & Aimah, 2025). A

Leader that could integrated digital technology with moral principal and effective communication that will become a important key for orgaization in this disruptive digital period (Hasanah et al., 2025).

To clarify the conceptual framework of this study, several key concepts are defined as follows:

1. Monotheism Values in Education

The principle of monotheism emphasizes the oneness of God as the source of all knowledge and wisdom. All educational activities must be directed towards affirming the oneness of Allah SWT and distancing oneself from all forms of shirk (Lestari et al., 2025). Tawhid-based education not only shapes students' knowledge, but also their character and attitudes, so that they can live their lives with a high level of spiritual awareness (Rosadi et al., 2023). In the context of AI, tawhid affirms that technology is only a means to achieve benefit, not an end in itself (Hamdani et al., 2025).

Through tauhid education, humans are expected to become servants who are not dehumanized, who give birth to a sense of mutual love, mutual assistance, and providing help to those in need. Thus, the value of tauhid functions as a moral filter that controls the use of technology so that it does not cause dehumanization or dependence that exceeds limits (Mat Arop & Gunardi, 2024). Operationally, the indicators include: Decision-making based on Islamic values, Moral exemplary behavior of school principals, Integration of spiritual values in school policies, and Leadership orientation as a mandate and worship.

2. Technological Leadership

Technological leadership, or digital leadership, is a leader's ability to design, implement, and manage strategies that wisely utilize technology to achieve organizational goals. In the era of digital transformation, this role is very important in driving innovation, improving efficiency, and maintaining organizational excellence (Al-Hadrawi & Reniati, 2023). Leadership in schools plays a very important role in creating an effective learning environment that supports innovation. With the development of artificial intelligence (AI) technology, AI-based leadership is beginning to be implemented to improve the efficiency of school management and support data-driven decision making (Karakose et al., 2023).

Operational indicators include: Support for technology integration in learning, Responsible AI use policies, Teacher digital competency development, and School technology infrastructure.

3. AI Ethics

AI ethics in this study refers to the moral principles that govern the use of artificial intelligence technology in education, including transparency, accountability, fairness, data protection, and adherence to human values. Operationally, this is demonstrated through: Regulations on the use of AI in schools, Protection of student data, Supervision of the use of AI in learning, and Emphasis on the use of AI as a tool, not a substitute for the role of teachers. The ethics of AI use in everyday life is very important, given that this technology can affect many aspects of human life, whether social, economic, or moral. Thus, Islamic ethics provide a comprehensive moral framework for assessing and directing the development of

modern technology so that it is in harmony with religious values and can provide optimal benefits to society at large. The integration of these principles is key to addressing moral challenges in the digital age and ensuring that technology becomes a means of building, rather than destroying, the social and spiritual order of humanity (Nurhalizah & Rustina, 2025).

The research questions in this study consist of three main points, namely: (1) How do the practices of implementing AI ethics policies by school principals and teachers shape the school's organizational culture, and how do these practices reflect global AI ethics principles in supporting learning, administration, and educational leadership decision-making? (2) How are Islamic spiritual values (sincerity, trustworthiness, and benevolence) translated and operationalized in technological leadership practices, and to what extent can these values complement the AI ethical framework? (3) How does the interpretation of AI as a means of worship shape the ethical awareness of teachers and students, and what are the implications for the development of value- and technology-oriented educational leadership?. The result of this research hoped to be useful as one of theory for islamic education management that fit against the challenge on society 5.0 as well as a model practice for technology leadership with islamic characteristic so that it could be applied by other islamic education institute.

This research based on the successfulness of islamic education management in the age of artificial intelligence that depends on the quality of the schools leader that based on monotheism values and islamic ethics. This statement supported by previous research that attempted by Yaqin that concluded the application of AI on islamic education supervision need to be founded on ethical principles and islamic values so the system on supervision that built not only excel technologically but also has a spiritual and moral values (Yaqin, 2025) With the monotheism paradigm and maqashid sharia that placed a God as a center of every education, this research hoped to strengthen the presence of islamic education in the age of AI through a balanced combination between comprehension ability, in-depth moral value, spiritual sensitivity so it could make an education system that not only modern and adaptable but also has an aspects that uphold humanity values and respect on every individual as well as oriented on universal values of God (Supriatin et al., 2025).

METHOD

1. Research Location and Time

This research was conducted at SD Islam Terpadu Cita Mulia, located in Ajibarang Wetan Village, Banyumas Regency. The selection of SD IT Cita Mulia was based on several considerations: SD IT Cita Mulia was chosen because it is one of the Islamic schools that applies AI technology in its learning and school management systems, this school is an Islamic educational institution that explicitly integrates the value of tauhid in its vision and leadership practices, and this school is an important example for understanding how the integration of spiritual values and the use of digital technology are applied at the

Islamic elementary school level. Data collection was conducted in November 2025, allowing researchers to observe leadership practices and technology use on an ongoing basis.

2. Research Design and Research Subjects

This study uses a qualitative approach with a single case study design. This research is exploratory-descriptive in nature, aiming to gain an in-depth understanding of the integration of tauhid values in technological leadership in the era of artificial intelligence (AI) in the context of Islamic education and to explain in a coherent and factual manner the integration of tauhid values in technological leadership in the AI era. Case studies were chosen because they allow researchers to comprehensively explore leadership practices and the dynamics of AI ethics in specific institutional settings. Through this approach, researchers can gain firsthand experience in the field, making it suitable for exploring phenomena in detail (Syahrizal & Jailani, 2023).

The research subjects were determined using purposive sampling techniques, taking into account their direct involvement in decision-making and the implementation of AI technology in schools. The research subjects consisted of the school principal, ten teachers, one administrative staff member, and eighteen students. The selection of informants was based on criteria of experience, strategic role, and active involvement in the use of digital technology in the school environment. Recent studies on the integration of AI in Islamic education recommend the use of triangulated data (interviews, observations, documents) to obtain a rich and valid understanding of ethical AI practices and the internalization of religious values (Abas, 2025). Thus, this study should rely on triangulation of data sources in the form of in-depth interviews, observations, and document analysis so that researchers can present reliable results that are in line with the reality in the field regarding the integration of tauhid and ethics in technological leadership as truly implemented at SD Islam Terpadu Cita Mulia.

3. Data Collection Techniques

The data of this research collected through three different techniques: in-depth interview, observation, and documentation. First, in-depth interview held with headmaster, teacher, school staff, and student as main respondent, with intention to dig up their experience, perception and view about the digitalization and the integration of AI technology on their teaching activity, as well as ethic policy that applied at the school. Second, this observation intended to monitoring directly the activity at the school, from utilization the technology, AI-based apps for learning, as far as teacher-student interaction while on learning activity. Third, the documentation held toward internal policy at the school, including ethic guide to technology usage, digital education management standards, and learning evaluation report. Interview technique, observation and analysis the document are really effective to grasp how the islamic values and technology ethic are realized at the school. Therefore, the combination between this sources are allow this research to receive an enrich, contextual and accurate comprehension about the integration of monotheism values and ethic technology leadership at SD IT Cita Mulia.

4. Data Analysis

The data analysis is held based on Miles and Huberman model, consist of three main steps which is

1) Reduction, the researcher systematically filter, sort, and shrink the relevant information so that only related data with between the integration of monotheism value and ethic principle on AI utilization that being held. This process highlight important elements that reflect on how the leader of islamic education apply spiritual value and technology development. 2) Data presentation, a result from the combination of information and the data that has been analyzed so it produce a conclusion and follow-up plan. The data showed on written analysis and research narrative that added with picture or field report for a clearer findings that appropriate with the main problem. 3) Verification, the verification step become an ultimate part on this research when all findings are interpreted and explained it's meaning. In this research, the conclusion is acquired through analyzing the gathered findings after being test, check and match so it will correspond with the problem that studied.

RESULT AND DISCUSSION

Integration of AI with the Monotheism Values

Based on interviews and observations, the author can conclude that the findings of this study show that the value of monotheism is not only understood as a normative theological teaching, but also functions as the basis for a way of thinking that shapes the direction of school leadership. The awareness that all leadership activities are a mandate from Allah SWT shapes a decision-making pattern based on spiritual responsibility, not solely on rational considerations and technical efficiency. In this context, the principal's statement that AI is only a tool and not the main determinant of decisions shows a critical attitude towards the assumption that technology determines everything. Technology is not given the authority to determine values but is still placed under moral principles.

This principle indirectly establishes a moral hierarchy in school governance, where the values of justice, honesty, and responsibility become the benchmarks for evaluating every digital policy. Thus, the integration of AI in schools is not merely a technical application of technology, but rather a process of digital transformation that is guided and controlled by theological awareness and leadership ethics based on monotheism.

The Headmaster stated that:

"The use of AI in our school does not replace the role of teachers as educators. Technology is only a tool, while the value of monotheism remains the basis for decision making. Technology is a tool: when used correctly, it strengthens character education. However, technology can also weaken morals if left unchecked. Therefore, integration must be pedagogical: digital activities must always be linked to value reflection, for example, what demonstrates honesty/trustworthiness in this task."

The findings of the interviews show that school principals do not see technology and the value of tawhid as two conflicting things, but as elements that need to be managed in a balanced and integrated manner. Efforts to balance the two indicate the existence of a value-based leadership framework that

consciously limits the use of technology to remain within the bounds of Islamic ethics. The emphasis on manners, usefulness, and protection of students' Islamic identity shows that every digital innovation is first assessed based on moral and spiritual considerations before being implemented.

Thus, this leadership practice not only reflects adaptation to technological developments, but also demonstrates value-based digital governance, where technology is selected through ethical principles so as not to erode religious identity. This confirms that digital transformation in schools does not take place neutrally, but is guided by value awareness and a commitment to Islamic character building. In addition to the principal, teachers also share a similar opinion. Below is the full statement:

“As a teacher, I ensure the integration of the value of monotheism in every use of technology in the classroom by emphasizing that science and technology are creations of Allah. Teachers can incorporate the concept of monotheism into every subject, use technology to strengthen students' understanding of the oneness of Allah, and promote an attitude of trust and gratitude in the use of technology.”

This statement not only affirms the principal's stance, but also demonstrates consistency in the values applied in technological leadership practices. This alignment shows that the direction of leadership is not only focused on improving technical aspects, but also on moral responsibility in managing the impact of technology on the educational environment. Within the framework of technological leadership, this responsibility serves as an ethical control so that human values and pedagogical principles are not overwhelmed by the demands of digital efficiency.

Thus, the use of AI in schools is not excessive or as if technology determines everything, but is used proportionally as a tool. AI is positioned as a means that remains under human moral control, in line with the principle of monotheism that views humans as caliphs, namely agents who have ethical responsibilities in managing science and technology. Therefore, digital transformation does not lead to the loss of human values in education, but rather strengthens the role of humans as the center of values and decision-makers.

The placement of tauhid values as the main foundation in technology management shows that the direction of digital transformation in schools is not aimed at glorifying innovation alone, but at strengthening worship awareness and moral responsibility. In this framework, technology is clearly not positioned as the ultimate goal, but as a tool that must be under and follow the spiritual mission of educational institutions. In line with the view (Zuhri, 2025) that the integration of tauhid and character education is the main foundation in contemporary Islamic education transformation. The application of an AI-based administration system that combines the principles of worship and trust shows that digitalization is not understood only as a structural system renewal, but as a process that has ethical dimensions and requires a theological foundation. The use of AI to support more personalized learning, simplify administration, and expand access to religious resources. (Priyatna & Maseri, 2025) shows that technology is utilized as a tool that remains controlled by prevailing values and norms. Thus, the integration of tauhid values in the application of AI is not merely an ideological addition but serves as a regulatory framework that determines the direction and limits of innovation. Technology acquires pedagogical meaning when it is managed within a framework of faith and directed to support the spiritual goals of Islamic education.

This shows that digital transformation in this context is driven by the values that are embraced, not solely by technological developments themselves.

The integration of Artificial Intelligence (AI)-based administration and learning systems with the principle of tauhid shows that school principals do not simply adopt technology because of the demands of modernization, but consciously build a value framework that guides the use of digital innovation. In practice, every application of technology is tailored to the spiritual vision of Islamic education, so that digital transformation proceeds within the bounds of religious values. This approach shows that technology is not only used to improve managerial efficiency, but also as a means to instill and strengthen Islamic values in school management.

This finding is supported by research (Umayyatun, 2025) which confirms that spirituality must be the main foundation in technological innovation so that AI functions as an instrument of worship and benefit, not merely a technocratic tool. According to (Aziiz, 2025), the use of digital technology based on the values of trust and benefit creates a balanced Islamic education system between innovation and morality. Thus, the integration of AI based on tauhid can be understood as a form of strategic spiritualization of technology, where the modernization of institutions does not stop at technical achievements but is directed at strengthening ethical legitimacy and religious identity. In this context, the excellence of a school is not only measured by its level of technology adoption, but also by its ability to ensure that innovation remains within the orbit of faith values.

The integration of AI with the principle of tawhid in Islamic education demonstrates a perspective that views science and technology as a trust from Allah, not as something neutral and value-free. Within this framework, the use of technology is not understood merely as a practical response to the developments of the times, but as part of a theological responsibility to manage knowledge for the benefit of the ummah. The value of tawhid serves as a moral guideline that directs technological development so that it is not only oriented towards efficiency, but also connected to the dimensions of worship and the role of humans as caliphs on earth.

In line with Muis et al. (2025), the application of AI in Islamic education must be directed towards strengthening students' spiritual awareness and human values, so that digital transformation remains rooted in the goal of character building. The findings of Marwaji et al. (2025) further emphasize that digital innovation in Islamic schools requires the internalization of the values of honesty, responsibility, and spiritual awareness as concrete manifestations of the principle of tawhid in institutional practice. Furthermore, empirical evidence from Mustapa et al. (2024) shows that the integration of technology in line with Islamic ethics not only maintains value consistency but also contributes to improving learning effectiveness, student motivation, and appreciation of the teachings of the Qur'an. Thus, the application of AI in Islamic education can be understood as a form of innovation based on ethics and faith, where technological modernization does not run independently but is guided and limited by divine values. Therefore, the use of AI is not merely an effort to keep up with the times but a tangible manifestation of faith in managing knowledge ethically and responsibly.

Ethics of Technology Use in Learning

The use of artificial intelligence (AI) at SD IT Cita Mulia for school administration, learning evaluation, and student data management shows that technology is positioned as a tool to support school management, not as an independent entity in the educational process. The practice of technological leadership in this school shows that there is human supervision and active involvement in every use of the digital system. This indicates that decisions are still based on moral and pedagogical considerations, so that algorithmic systems do not directly determine the direction of educational policy. However, even though AI is designed to improve administrative efficiency and learning effectiveness, the results of the study show that there are not entirely consistent attitudes towards its implementation. Some teachers are concerned that dependence on digital systems may reduce their professional responsibility, creating tension between the use of technology and the pedagogical role of teachers. This shows that digital transformation is not only related to technical aspects, but also touches on the psychological and ethical sides of the teaching profession. As expressed by one teacher in the following interview, this statement reflects a critical reflection on the role of AI in everyday educational practice.

“We are helped administratively, but we also have concerns, namely the risk of moral and ethical deviations, excessive dependence on technology, and data privacy and security. We are concerned that student data will be misused if it is not properly monitored.”

Schools not only implement ethical technology use policies as an administrative measure, but as a normative strategy to ensure that technology integration takes place within the framework of Islamic values. The emphasis on content monitoring, data protection, and control of digital interactions demonstrates a systematic effort to internalize Sharia principles in the digital space. Thus, such monitoring is not merely a form of technical control, but a preventive mechanism to maintain the sustainability of cultural etiquette, digital security, and the moral integrity of students.

The findings (Megantari et al., 2025) reinforce this argument by showing that digital ethics policies in madrasas contribute to improving moral literacy while minimizing the potential for technology misuse in the learning process. This indicates that digital ethics regulations have a significant pedagogical impact, not merely a regulatory function. In line with this, (Inayah, 2022) emphasizes that digital ethics needs to be integrated into all subjects because the creation of a safe and civilized digital space cannot be separated from the overall character education process. Thus, the implementation of technological ethics policies in Islamic schools can be understood as a form of institutional commitment to maintaining a balance between digital modernization and the principles of maqasid al-shariah. This policy demonstrates the conscious efforts of Islamic educational institutions to ensure that digital transformation does not change the direction of the values they uphold, but rather strengthens manners, responsibility, and moral accountability in the educational environment.

The implementation of technological ethics policies in Islamic schools can be understood as a logical consequence of the Islamic education paradigm, which is not only oriented towards knowledge transfer, but also character building. In this view, technology is not neutral, but carries value implications. If not

regulated by clear ethical rules, the use of technology can pose risks such as misuse of information, privacy violations, and a decline in the morals of students. Therefore, a digital ethics policy is needed to control these impacts and ensure that the use of technology remains in accordance with Sharia principles.

Digital ethics literacy based on Islamic values, as stated (Romandoni et al., 2024), plays a role in building students' social and spiritual awareness in the digital space. This means that strengthening digital literacy should not stop at technical aspects, but must touch on the moral and theological dimensions that shape internal awareness (*muraqabah*). From this perspective, digital technology can be transformed from a potential threat into a strategic instrument for shaping Islamic character if it is managed wisely and purposefully. Furthermore, the integration of Islamic values in digital learning cannot be solely entrusted to educational institutions. (Zaer & Misra, 2025) emphasize the importance of synergy between teachers, parents, and educational institutions to create a consistent moral ecosystem. This collaboration shows that digital ethics policy is not merely an administrative regulation, but a representation of a collective commitment to maintaining the continuity of Islamic values amid the transformation of digital culture. Thus, digital ethics policy in Islamic education can be understood as a strategy to ensure that the use of modern technology remains in line with the formation of noble character and the strengthening of spiritual character. This policy demonstrates a conscious effort to ensure that digitalization becomes a means of instilling good values, not a place where moral decline occurs.

Technological Leadership in Data Management

The results of the study indicate that leadership practices in schools have led to a tauhid leadership model, which not only emphasizes managerial efficiency but also moral integrity and spiritual accountability. The values of honesty, transparency, and trustworthiness do not stop at the normative level, but are internalized in all mechanisms of school digital system management. This shows that digital governance is positioned as a space for the actualization of tauhid values in leadership practices.

Data management at SD IT Cita Mulia, for example, is not perceived merely as a technology-based administrative activity, but is understood as an ethical responsibility that has spiritual implications. Student data, academic data, and administrative data are viewed as a mandate that requires protection of their validity, integrity, and confidentiality. Thus, data management practices are not only oriented towards compliance with technical standards, but also towards a theological awareness that all information managed is under moral supervision. This approach positions the principal not only as an administrative decision-maker but also as a leader who bears moral and spiritual responsibility for the entire digital ecosystem of the school. Within the framework of tauhid leadership, accountability is not only horizontal to stakeholders but also vertical to Allah SWT, so that every digital policy contains an inherent ethical and religious dimension. The Headmaster states:

"I apply my belief in monotheism to technology policy by ensuring that every use of technology is directed towards goodness, benefit, and manners. Technology is positioned as a tool to support the learning process, not something that distracts students from their purpose of creation as servants of Allah. Therefore, technology policy always includes: Digital manners (controlled, safe, and attentive use). Sharia-

compliant content (avoiding things that are not beneficial or destructive to morals). Intent and orientation of worship, namely making technology a means of improving the learning process, not just following trends."

The Headmaster implements a tauhid leadership system as a managerial paradigm that places honesty, transparency, and trustworthiness as fundamental principles in digital data management. This approach not only functions as an administrative mechanism but also as a manifestation of spiritual responsibility, where every managerial activity is positioned as a form of vertical accountability to Allah SWT. Findings (Muhyardho & Muttaqin, 2024) reinforce that effective leadership in the digital age is characterized by the ability to adapt quickly to technological changes, the strategic use of digital systems, and consistency in integrating Islamic values into the learning process. This is in line with (Isma, 2025), which emphasizes that the transformation of Islamic educational leadership requires systematic change management competencies, adequate technological literacy, and a solid foundation of Islamic values as a basis for decision-making. Furthermore, (Widiastuti & Hanif, 2024) emphasizes that modern educational leadership cannot be separated from the interrelationship between the human dimension, organizational performance, and institutional development dynamics. Thus, instilling the values of honesty and trustworthiness in digital management not only improves the effectiveness and regularity of the administrative system but also strengthens the moral trust and integrity of school institutions in facing the challenges of the digital era.

The Headmaster applies tauhid leadership as the basis for thinking and acting, placing spiritual values as the main foundation in maintaining the integrity of information management and digital systems. In this view, tauhid is not only understood as a theological teaching, but as a principle that guides every decision to reflect fairness, responsibility, and transparency in managing public trust. (Romandoni et al., 2024) asserts that Islamic education leaders who are able to uphold Islamic values while adapting to technological developments have a greater opportunity to make their institutions competitive at the global level in the digital age. The findings of (Rifa', 2020) also support this by showing a positive relationship between the transformational leadership of school principals and improved teacher performance; the better the transformational leadership practices applied, the greater the productivity and professionalism of teachers.

CONCLUSION

This study concludes that the integration of tauhid values in technological leadership is a strategic foundation for directing educational transformation in the era of Artificial Intelligence (AI). Tauhid values serve as a normative framework that guides leadership practices to remain based on trust, justice, transparency, and spiritual responsibility in every policy and management of the school's digital system. Tawhid-based technological leadership is not only oriented towards the effectiveness and efficiency of AI use in learning, but also places the ethical dimension as the main controller of innovation. This integration encourages the creation of accountable digital governance, improves teachers' competence in the responsible use of AI, and shapes the Islamic digital character of students.

Thus, the tauhid-technological leadership model at Cita Mulia Integrated Islamic Elementary School has proven to be relevant as an integrative approach that bridges the need for digital transformation with

the strengthening of institutional spirituality. The resulting transformation is not only technocratic in nature, but also has religious value and is oriented towards shaping a generation that is moral, adaptive, and competitive in the AI era.

Based on these conclusions, several practical recommendations that can be implemented are as follows:

1. Strengthening AI Governance Policies Based on the Principle of Tawhid

Schools need to develop formal policies on the use of AI that incorporate the principles of trust, fairness, and transparency. These policies can be realized through the formation of a technology ethics team, the development of guidelines on the use of AI for teachers and students, and the implementation of regular digital ethics audits every semester.

2. Improving Teacher Competence in AI Literacy and Ethics

There is a need for ongoing training programs related to the use of AI in learning that is integrated with Islamic values. Activities can include AI-based pedagogy workshops, implementation assistance in lesson plans, and academic supervision that assesses the technical and ethical aspects of technology use.

3. Integration of Islamic Digital Literacy in the Curriculum

Schools are advised to develop digital literacy and AI ethics modules that are integrated into Islamic Religious Education subjects and thematic learning. Implementation can be carried out through project-based learning, digital ethics case studies, and the habit of media etiquette in learning activities.

4. Strengthening Tauhid-Based Transformational Leadership

School principals need to internalize the vision of digital-spiritual leadership in the school's strategic plan. Implementation includes regular leadership reflection, recognition of AI-based innovation, and individual coaching of teachers to improve professionalism and integrity.

5. Development of a Data-Based Monitoring and Evaluation System

Schools need to optimize the digitization of academic and managerial data to support evidence-based decision making. Evaluations of teacher performance, the effectiveness of AI learning, and student character development can be conducted quarterly through the school management dashboard.

Overall, these recommendations indicate that the success of integrating the values of monotheism and ethical technology leadership is not only determined by the availability of technology, but also by a shared commitment to building a religious, adaptive, and innovative school culture. Consistent and measurable implementation will strengthen the position of SD Islam Terpadu Cita Mulia as an example of excellence in Islamic primary education in the AI era.

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