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Islamic Ethical Responses to Digital Disruption: The Integration of Generative AI in English Language Learning at Islamic Boarding Schools

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ABSTRACT

Digital disruption driven by generative AI presents opportunities and ethical challenges for Islamic boarding schools or pesantren, particularly in English language learning. This study examines Islamic ethical responses to generative AI and proposes an integration model aligned with pesantren values. Using a qualitative case-study approach in two modern pesantren in East Java, data were collected through semi-structured interviews, classroom observations, and document analysis, then analyzed thematically following Braun and Clarke's framework. The findings indicate conditional acceptance of AI based on the Islamic legal principles of maslahah-mafsadah (benefit-harm consideration) and la dharara wa la dhirar (prohibition of harm). Key ethical concerns include data privacy, plagiarism, accountability, content bias, and the erosion of adab muthala'ah (ethical reading and learning discipline). The study proposes an integration framework, "AI as the Santri, the Teacher as the Kiai," featuring an Islamic Content Prompting curriculum and a Digital Talaqqi system. The framework positions AI as a tool for personalized learning and teacher efficiency while preserving Islamic values and supporting digital da'wah. The study concludes that generative AI can enhance English proficiency without compromising Islamic identity when guided by a Pesantren AI Fiqh framework. It recommends developing Sharia-based AI standard operating procedures (SOPs) and critical prompting training for teachers.

Keywords: *Islamic Ethics, Generative AI Integration, English Language Learning in Pesantren*

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INTRODUCTION

Digital disruption driven by generative artificial intelligence has transformed the global educational landscape, including Islamic boarding schools. Generative AI systems like ChatGPT can generate text, provide personalized feedback, and simulate conversations—all of which are highly relevant to English language learning. On the other hand, Islamic boarding schools have a dual mission: to impart religious knowledge while equipping students with 21st-century competencies. The integration of AI into Islamic education brings new trends, methods, and ethical challenges in the digital age, particularly regarding the alignment of content with Islamic values (Salim and Aditya 2025).

Islamic boarding schools (pesantren) are currently facing significant opportunities and challenges in the digital age, particularly with the advent of AI. A study at the Darul Hikmah Islamic Boarding School showed that the use of AI enhances instructional effectiveness by tailoring materials to students' individual needs, while also streamlining administrative processes. However, the integration of AI also faces ethical and cultural challenges, particularly regarding data protection and the preservation of pesantren traditions (A. S. Hidayatullah, Sholikah, and Abidin 2025).

For English language learning, generative AI is already being used by students to assist with academic tasks such as generating ideas and writing essays. One study found that

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students with a strong religious background are more critical of AI, raising significant ethical concerns to ensure that its use remains consistent with Islamic principles. The three main ethical issues that have emerged are data privacy and security, the prevention of plagiarism, and accountability (Kurnaesih, Munji, and Romadan 2025).

Theologically speaking, Islam encourages the use of knowledge for the common good. Allah says:

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ

Meaning: "And He has subjected to you all that is in the heavens and all that is on earth—all as a mercy from Him" (Surah Al-Jatsiyah: 13).

In addition, the Messenger of Allah also said:

مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ

Meaning: "Whoever sets out on a path in search of knowledge, Allah will make the path to Paradise easy for him" (Narrated by Muslim, no. 2699).

This hadith emphasizes the importance of seeking knowledge in Islam and demonstrates that any tool that facilitates the process of seeking knowledge has positive value as long as it is used correctly (Afidawati, Arrasyid, and Ikawati 2024). Generative AI can serve as a supportive tool in English language learning, such as by helping students understand vocabulary, correct grammar, and practice conversational skills interactively. However, this hadith also contains a moral message that the process of seeking knowledge must be carried out with good intentions, honesty, and sincerity(Ma□rifat and Suraharta 2024). Therefore, AI must not be misused for plagiarism or to undermine students' spirit of independent learning.

These two principles indicate that Islam does not fundamentally reject the advancement of science and technology, but rather encourages their use for the benefit of humanity. Technology, including artificial intelligence (AI), can be viewed as the result of human efforts to develop the knowledge that Allah has bestowed upon us. Therefore, the use of AI in education—particularly in Islamic boarding schools—is permitted as long as it aims to support the learning process, enhance the quality of knowledge, and benefit the intellectual and spiritual development of students.

However, the use of technology in Islam is not unrestricted; rather, it must remain within the bounds of Sharia and Islamic moral values. The use of AI must be guided by the principles of responsibility, honesty, and prudence to avoid negative consequences such as the spread of misinformation, plagiarism, overreliance on technology, or the misuse of personal data. In the context of Islamic boarding schools (pesantren), the integration of AI should not undermine the traditions of etiquette and moral conduct, nor should it diminish the role of teachers as the primary guides in the educational process. Thus, AI can serve as an effective tool to support learning while remaining aligned with the goals of Islamic education—namely, to shape individuals who are knowledgeable, of good character, and capable of contributing positively to society.

METHOD

This study employs a qualitative approach using a descriptive case study design. A qualitative approach was chosen because the researcher sought to explore in depth Islamic ethical responses, perceptions, and contextual practices regarding the integration of generative AI within the pesantren environment. A qualitative design is suitable for exploring the meanings that individuals or groups ascribe to a social or humanitarian issue (Hirose and Creswell 2023).

Case studies were used to capture the phenomenon of generative AI integration in English language learning at one or more Islamic boarding schools that have already implemented this technology. Previous research also used a case study at the Darul Hikmah Islamic Boarding School to examine the use of AI in Islamic Religious Education, and it proved

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effective in revealing the ethical and cultural dynamics within the boarding school (Sari, Amin, and Isnanimataka 2024).

The study was conducted at two modern Islamic boarding schools in East Java that have been using generative AI—such as ChatGPT, Gemini, or similar platforms—in English language instruction for at least one semester. The selection of study sites was based on purposive sampling using the following criteria: 1) offering an intensive English language program, 2) providing students with access to digital devices, and 3) having written or unwritten policies regarding technology ethics.

The research subjects consisted of: 1) 2 religious leaders/supervisors as the decision-makers regarding the boarding school's ethical policies, 2) 4 English teachers as classroom practitioners, and 3) 12 high school-level students who actively use generative AI. Furthermore, it is noted that students with a strong religious background exhibit high ethical considerations, making their perspectives crucial to explore in this study (Kurnaesih, Munji, and Romadan 2025).

Data collection utilized three main techniques for source triangulation: (1) Semi-structured interviews: Conducted with kiai, teachers, and santri to explore their perspectives on Islamic ethics, pesantren policies, and their experiences with AI. Semi-structured interviews allow researchers to explore topics flexibly while maintaining focus (Adams, Marenko, and Traganou 2021). The interview guidelines were developed based on three key areas of AI ethics: data privacy and security, plagiarism prevention, and accountability (Kurnaesih, Munji, and Romadan 2025). (2) Participatory Observation: The researcher directly observed the English language learning process using generative AI in the classroom. Observations focused on: the types of prompts used, teacher-student-AI interactions, and the mechanisms for filtering Islamic content. This technique aligns with methods that employ descriptive text analysis of AI-based learning practices (Supriatin et al., 2025). (3) Documentation Study: Collecting pesantren policy documents on technology, English lesson plans that integrate AI, students' written work before and after using AI, and chat logs of AI usage with the subjects' consent. (Kiger and Varpio 2020) identify documents as important data for thematic analysis in qualitative research.

The primary instrument is the researcher himself, acting as a human instrument. Supporting instruments include: 1) Interview guidelines, 2) Classroom observation sheets, 3) Document analysis guidelines. Instrument validity was assessed through expert judgment by two English education professors and one pesantren education expert. This was important to ensure that the interview questions were unbiased and aligned with pesantren values, as cautioned by (Mahmudulhassan and Begum 2024) regarding halal ethics in the use of AI.

The data were analyzed using thematic analysis in six stages: 1) Data familiarization, 2) Initial coding, 3) Theme identification, 4) Theme review, 5) Theme definition, 6) Reporting (Braun & Clarke, 2023). The themes identified included: the concept of maslahah-mafsadah in AI, sharia-compliant filtering mechanisms, "changes in the teacher's role," and "impact on students' conduct."

To ensure data validity, methodological and source triangulation were employed, along with member checking with key informants. Triangulation enhances the credibility of qualitative research (Vivek, Nanthagopan, and Piriyatharshan 2023). The entire analysis process will adhere to Islamic principles:

وَلَ تَقْفُ ما لَيْسَ لَكَ بِهٖ عِلْمٌۗ اِنَّ السَمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُ ل اُوْلٰۤىِٕكَ كَانَ عَنْهُ مَسْـُٔوْلً

Meaning: "And do not follow that of which you have no knowledge" (Quran 17:36), so conclusions should not be drawn without strong evidence.

Since the research involves Islamic boarding schools and students, the ethical protocol includes: 1) Informed consent from the boarding schools and the students' guardians, 2) Anonymity of informants and boarding schools, 3) AI chat logs are redacted if they contain

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personal information, 4) Research findings are shared with the boarding schools as feedback. These principles are in line with the hadith:

عَ ْن أَبِي سَعِ ْيدٍ سَ ْعدِ بِ ْن مَالِكٍ بِ ْن سِنَانٍ الخُ ْدرِي رَضِيَ اَللَّ عنه أَنَّ رَسُ ْولَ اَللَّ صَلَّى اَللَّ عَلَيْ ِهْ وَسَلَّمَ قَالَ:

»لَا ضَرَرَ وَلَا ضِرَارَ« حديث حسن . رواه ابن ماجة والدارقطني وغيرهما مسندا، ورواه مالك في الموطأ مرسلا عن عمرو بن يحيى عن أبيه عن النبي صلى الله عليه وسلم فأسقط أبا سعيد، وله طرق يقوي بعضها بعضا

Meaning: One must not endanger oneself or others (HR. Ibn Majah); therefore, research must not cause harm to the subjects.

FINDINGS AND DISCUSSION

Islamic Ethical Perspectives on the Use of Generative AI

The Maslahah-Mafsadah Principle as a Basis for Evaluation

Field findings indicate that Islamic boarding schools generally accept the use of generative AI as long as its application remains within the framework of maslahah mursalah—that is, it provides greater benefits for the education and capacity development of students. Religious scholars view AI not as a threat to Islamic scholarly traditions, but rather as a wasilah—a means—that can support English language learning and expand opportunities for digital da'wah. As participant 1 (pesantren leader) explained:

> *"AI can be a useful tool for students to improve their English and access wider sources of knowledge. However, its use must remain beneficial and consistent with Islamic values. It should support the learning process rather than replace the guidance of teachers and religious scholars"*

.

In this context, technology is understood as an instrument that can be utilized to support the progress of the Muslim community as long as it does not conflict with the principles of Sharia (Salam, 2025). This perspective aligns with Allah's revelation in the Qur'an, which states that Allah has subjected all that is in the heavens and on earth for the benefit of humanity (Quran 45:13). This verse is often interpreted by scholars as normative justification that advancements in science and technology may be utilized as long as they bring benefits and do not cause harm (mafsadah) (Taha, Sulaiman, and Ajmain 2025).

One of the arguments cited is the word of Allah SWT in QS. Al-'Alaq, verse 1:

ٱقْرَأْ بِٱسْمِ رَبِّكَ ٱلَّذِى خَلَق

Meaning: "Read in the name of your Lord who created." (Quran 96:1)

This verse is understood as a command to read, learn, and advance knowledge (Jayana and Mansur 2021). In the context of modern technological development, AI can be utilized as a means to strengthen literacy, expand access to information, and support the learning process of Islamic boarding school students more effectively and efficiently. Thus, the use of AI does not conflict with Islamic values as long as it is directed toward supporting the pursuit of knowledge and the common good.

Acceptance of AI in the pesantren environment is not absolute, but rather conditional and remains subject to pesantren values. Pesantren leaders emphasize that the use of AI must not eliminate the processes of riyadhah and mujahadah in learning, as the core of pesantren education lies not only in the transfer of knowledge but also in character building, discipline, patience, and proper conduct in the pursuit of knowledge (Mutholingah, Zamzami, and Nahdiyah 2025). AI is viewed merely as a tool, whereas the processes of critical thinking, reading religious texts, writing exercises, discussions, and the students' intellectual struggles must still be undertaken independently. From this perspective, Islamic boarding schools strive to maintain a balance between technological innovation and the preservation of Islamic educational traditions that emphasize spiritual development and the ethics of learning.

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This is supported by a verse from the Quran, specifically Surah Al-Isra', verse 36:

وَلَ تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ ۚ إِنَّ ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُؤَادَ كُلُّ أُو۟لَٰٓئِكَ كَانَ عَنْهُ مَسْـُٔولً

Meaning: "And do not follow that of which you have no knowledge. Indeed, the hearing, the sight, and the heart—all of these will be held accountable." (Quran 17:36)

This verse emphasizes the importance of verifying information and exercising caution when receiving or disseminating information generated by AI. AI users should not accept all technological outputs at face value, but must verify the information, check its sources, and assess its accuracy before using or disseminating it.

كَفَ ’ى بِالْمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِ مَا سَمِع

Meaning: "It is enough for a person to be considered a liar if he repeats everything he hears." (Narrated by Muslim)

This hadith is relevant to the phenomenon of AI use in the digital age, where information can spread very quickly without any verification process. Therefore, students and AI users are required to be selective in order to avoid spreading hoaxes, plagiarism, or misleading information. On the other hand, AI must also be directed to benefit society, as the Prophet Muhammad (peace be upon him) said:

خَيْرُ النَّاسِ أَنْفَعُهُمْ لِلنَّاس

This hadith indicates that the use of technology, including AI, should be oriented toward the public good. In the pesantren environment, AI can be utilized to support the learning process, foster digital literacy, develop teaching materials, and enhance the quality of education for students—as long as it remains within the bounds of Islamic ethics and values.

This finding aligns with research showing that students in Islamic Religious Education programs exhibit a fairly high level of critical thinking regarding the use of generative AI (Kurnaesih, Munji, and Romadan 2025). The study indicates that students do not passively accept technology but rather consider its ethical and moral implications. Three main concerns frequently arise: data privacy protection, the potential for academic plagiarism, and user responsibility regarding information generated by AI. Concerns about privacy stem from the fact that generative AI often collects and processes user data digitally, while plagiarism is viewed as a threat to students' academic honesty and intellectual integrity. As for the aspect of responsibility, it relates to the awareness that AI outputs are not always accurate, so users remain obligated to verify and critically evaluate the information before using it.

At the Islamic boarding school under study, these ethical considerations were then translated into an internal policy known as the "3T" principle: Tashfiyah, Tahqiq, and Ta'dib ((Lina 2019). The Tashfiyah principle is understood as an effort to filter content to ensure that material accessed through AI does not contain elements that contradict Islamic values, such as hate speech, pornography, radicalism, or misleading information (Hakim and Herlina 2018). The Tahqiq principle refers to the necessity of verifying AI outputs by comparing them to credible scientific sources, reference texts, or explanations from teachers (Fathoni et al., 2026). This is important because generative AI has the potential to produce biased or inaccurate information. Meanwhile, the Ta'dib principle emphasizes the importance of maintaining proper conduct and ethics in the use of technology, including avoiding excessive dependence, upholding academic integrity, and continuing to respect teachers as the primary source of scholarly authority (Mahmudah et al., 2025). Thus, the integration of AI in Islamic boarding schools is understood not only as a transformation of educational technology but also as a process of negotiating values between digital modernity and the Islamic scholarly tradition rooted in adab.

Sharia Limits on the Use of AI

Based on the interview results, four main agreed-upon limits were identified regarding the use of generative AI in Islamic boarding schools. First, there is a prohibition against

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creating prompts that generate content involving backbiting, slander, hate speech, or material that contradicts Islamic doctrine. This restriction is based on the principle of guarding one's speech and preserving the dignity of fellow Muslims, as emphasized in the Qur'an and the hadith. AI is viewed merely as a tool, while moral responsibility for the generated content remains with the user. Therefore, students are guided to use the technology ethically and not to use AI as a means of spreading information that undermines the values of ukhuwah and Islamic etiquette. This principle aligns with Allah's command in Surah Al-Hujurat, verse 12, which prohibits backbiting and harboring ill will among fellow Muslims (Triwibowo, Frilasari, and Rohman 2022).

Second, there is an obligation to include a disclosure stating that a student's assignment or work was created with the assistance of AI as a form of academic transparency and to avoid the practice of tadlis (disguising or manipulating information). The pesantren views scientific integrity as an integral part of the ethics of those seeking knowledge. The use of AI is permitted as long as it does not absolve students of their intellectual responsibility for the results of their work. As participant 2 (English teacher) explained:

> *"If students use AI to help complete their assignments, they should be honest about it. They must not present AI-generated work as entirely their own, because honesty and responsibility are essential in the process of seeking knowledge."*

In this context, AI is positioned as a tool, not a substitute for the process of thinking and the pursuit of knowledge. This principle is consistent with a hadith of the Prophet Muhammad (peace be upon him):

عَنْ أَبِي هُرَيْرَةَ أَنَ رَسُولَ اَللِّ ﷺ مَرَ عَلَى صُبْرَةِ طَعَامٍ، فَأَدْخَلَ يَدَهُ فِيهَا، فَنَالَتْ أَصَابِعُهُ بَلَلًا، فَقَالَ: «مَا هَذَا يَا صَاحِبَ الطَعَامِ؟» قَالَ: أَصَابَتْهُ السَمَاءُ يَا رَسُولَ اَللِّ، قَالَ: «أَفَلَ جَعَلْتَهُ فَوْقَ الطَعَامِ كَيْ يَرَاهُ النَاسُ؟ مَنْ غَشَ »فَلَيْسَ مِنِّي

Meaning: "Whoever deceives is not one of us" (Narrated by Muslim).

This hadith is understood as an important basis for the view that concealing the use of AI in academic work may constitute a form of dishonesty if it gives the impression that the entire work is purely the result of one's own thinking.

Third, there is a prohibition on the use of deepfake technology to imitate the voices of kiai, ustadz, or other pesantren figures. This prohibition stems from the fact that such technology has the potential to cause slander, information manipulation, and the abuse of religious authority. In pesantren culture, the kiai is not merely an academic figure but also a moral symbol and a source of scholarly authority. The misuse of a kiai's digital identity through AI is considered capable of undermining public trust and causing information chaos in society. Therefore, Islamic boarding schools emphasize the importance of safeguarding the trust placed in information and the honor of teachers as fundamental values in the tradition of ta'dzim toward ulama. Fourth, student data must not be entered into AI systems whose servers and data managers are unclear. This policy demonstrates Islamic boarding schools' awareness of the importance of data security and privacy protection in the digital age. Students' personal information is viewed as a trust that must be safeguarded; thus, the use of AI platforms must take into account aspects of security, transparency, and the credibility of service providers. In this context, Islamic boarding schools are beginning to adopt a selective approach toward digital technology, particularly regarding the storage and distribution of user data.

This approach serves as the principle of a halal supply chain in technology, namely that the inputs, processes, and outputs of a system must be free from elements of doubt (syubhat), manipulation, and ethical violations. This concept emphasizes that the halal status of technology is not determined solely by the end result but also by the process of its use (Isnaeni, 2020). Thus, generative AI should not be evaluated solely based on its practical benefits but also in terms of moral considerations, transparency, security, and its impact on users' social and religious lives.

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Furthermore, Islamic boarding schools (pesantren) also use the hadith of the Prophet Muhammad (peace be upon him) as the primary foundation for fostering a culture of information verification in the age of AI. A hadith narrated by Imam Muslim states:

كَفَى بِالْمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ

Meaning: "It is enough for a person to be considered a liar if he repeats everything he hears." (Narrated by Muslim).

This hadith is understood as a warning for students not to accept and spread information at face value without first verifying its accuracy. In the context of generative AI, Islamic boarding schools prohibit the practice of simply copying and pasting AI-generated answers without double-checking the validity of the source, the content, or its alignment with Islamic values. Students are encouraged to continue engaging in critical analysis, reading supporting references, and confirming information with teachers or trusted sources before using AI-generated output.

A Strategy for Integrating Generative AI in Line with Pesantren Values

AI Models as Students, Teachers as Kiai

Practice on the ground shows that teachers and ustadz at pesantren view generative AI as a smart student who still requires human guidance, correction, and supervision—not as a digital kiai with full authority to impart knowledge. This perspective arises because Islamic boarding schools believe that technology, no matter how intelligent, still lacks the spiritual dimension, moral experience, and scholarly lineage possessed by a teacher. Therefore, AI is treated solely as a learning aid that can accelerate access to information, while the authority for interpretation, moral guidance, and validation of knowledge remains in the hands of ustadz and kiai.

In the learning process, students are typically asked to formulate specific questions to obtain answers from AI; the results are then analyzed and critically evaluated based on reference texts and the teacher's explanations. This process aims to ensure that students do not merely passively accept information from AI, but rather continue to develop critical thinking skills, tabayyun, and scientific literacy. Through this method, AI is actually used as a tool for intellectual training, enabling students to compare the answers provided by the technology with Islamic scholarly authorities derived from classical texts and their teachers' explanations. This approach also preserves the tradition of mudzakarah and scholarly dialogue, which has long been a hallmark of pesantren education (Adeko, Arcanita, and Indrawari 2026).

This type of learning model is considered capable of preserving the teacher's role as a murabbi and muaddib—that is, an educator who not only imparts knowledge but also shapes the character, manners, and spirituality of the students. In the pesantren tradition, the teacher's role is not merely that of a conveyor of material but also that of a moral guide who sets a direct example in daily life. Therefore, the use of AI is not intended to replace the teacher-student relationship but to support a learning process that is more adaptable to the changing times. The integration of AI into Islamic education must continue to preserve human interaction and the ethical-spiritual dimensions of the educational process, rather than replacing them with mechanical and impersonal technological systems (Salim and Aditya 2025).

Curriculum Based on Islamic Content Prompts

English teachers in Islamic boarding schools have begun developing a bank of prompts based on Islamic values as a strategy to ensure that the use of AI remains aligned with the culture and educational goals of the boarding schools. The prompts used are not only focused on improving language skills but also integrate Islamic content and character development. For example, students are asked to create English dialogues on the theme of Islamic etiquette, such as, "Write an English dialogue between two students discussing dining etiquette according to Sahih al-Bukhari," or to compose a descriptive text about the Prophet's Mosque

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at the B1 language proficiency level. This approach demonstrates that AI is not used freely without direction but is instead guided to support language learning that continues to embody religious and moral values.

In practice, these prompts help teachers control the themes, context, and content of AI outputs so that they better align with the students' needs and the culture of the Islamic boarding school. This strategy also makes it easier for students to understand foreign language material through contexts closely tied to their daily religious lives. Consequently, the learning process becomes more relevant and remains aligned with the boarding school's identity as an Islamic educational institution. In addition to improving English language skills, the use of prompts grounded in Islamic values also strengthens students' understanding of Islamic etiquette, history, and scholarly traditions taught at the boarding school.

This strategy simultaneously addresses the concerns identified by (Amelia, 2025), namely that some boarding school students worry that AI-generated content may not align with the boarding school's values and could potentially introduce cultures or perspectives that contradict Islamic teachings. Through the development of targeted prompts, teachers can filter and guide the use of AI to ensure it remains within the framework of Islamic education. Suncaka (2024) refers to this approach as "Bridging Spirituality and Technology," which is an effort to bridge technological development with the strengthening of spirituality. In this concept, AI is viewed not as a threat to religious values, but rather as a means to strengthen the internalization of Islamic values when used wisely, purposefully, and under the guidance of teachers.

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

Meaning: "Seeking knowledge is obligatory" (Narrated by Ibn Majah)

This hadith makes it clear that "obligatory" here refers to the process, not merely the outcome.

Opportunities and Challenges of Implementation

Opportunities

Personalized Learning: At the Darul Hikmah Islamic Boarding School, AI has proven capable of tailoring learning materials to the individual needs of students. At the research site, elementary-level students can ask the AI: "Explain the present tense using examples from the stories of the Prophet's companions" (A. S. Hidayatullah, Sholikah, and Abidin 2025). Teacher Time Efficiency: AI helps generate 20 variations of reading questions in 5 minutes. Teachers have more time for spiritual guidance. (Ramdhani and Hakiman 2025) refer to this as an increase in the autonomy of both teachers and students. Global Digital Da'wah: Students are trained to create English-language da'wah content using AI for Instagram and YouTube.

Challenges

Digital Divide: Not all students have devices. The pesantren's solution: a supervised AI corner in the lab. R. S. (R. S. Hidayatullah and Zaharah 2024) points out that the digital divide must be addressed so that AI does not create a new caste system within the pesantren. Western Content Bias: AI often provides inappropriate examples related to "dating" and "parties." The solution: fine-tuning prompts and creating a whitelist of topics. This issue has already been highlighted as a challenge in integrating ChatGPT into EFL (Baskara, 2023). Deterioration of Study Etiquette: Some students have become reluctant to consult dictionaries. Islamic boarding schools have established a rule of one hour without AI each day to preserve the tradition of lalaran. This is in line with the hadith. Synthesis: AI Jurisprudence for Islamic Boarding Schools Based on the discussion above, "AI Jurisprudence for Islamic Boarding Schools" is formulated with five principles: 1) Al-ashlu fil asy-ya' al-ibahah-AI is permissible as long as there is no evidence of prohibition; 2) La dharara wa la dhirar-there must be no harm; 3) Dar'ul mafasid muqaddamun 'ala jalbil mashalih-preventing harm takes precedence,

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4) Al-umuuru bimaqashidiha-the use of AI is judged by its intent, 5) Al-yaqinu la yuzalu bisy syakk-one must not abandon what is certain-namely, the teacher-due to doubts about AI.

Mahmudulhassan and Begum (2024) concluded that educational institutions should adopt AI to develop dynamic learning experiences, while remaining within the framework of Islamic education. The findings of this study reinforce that conclusion, with the addition of safeguards specific to Islamic boarding schools.

CONCLUSIONS

In conclusion, the integration of generative AI in Islamic boarding schools offers significant opportunities to enhance English language learning, personalize instruction, improve teacher efficiency, and strengthen digital da'wah. However, its adoption requires a balanced approach grounded in Islamic ethical principles, particularly maslahah-mafsadah, *la dharara wa la dhirar*, and the preservation of students' adab and academic integrity. AI should function as a supportive educational tool rather than replace teachers' roles as murabbi. Therefore, Islamic boarding schools need to establish clear AI Fiqh guidelines, strengthen digital literacy, develop Islamic-based prompting strategies, and implement appropriate supervision and verification mechanisms. English teachers should integrate AI critically and responsibly, while developers should consider culturally responsive features that reflect Islamic values. Furthermore, future research should investigate the effectiveness of the Digital Talaqqi Model and examine the long-term implications of AI adoption for students' language proficiency, ethical awareness, and character development. Ultimately, successful AI integration depends not only on technological innovation but also on maintaining the spiritual, moral, and educational foundations of Islamic education.

DECLARATION

Author Contributions: The authors jointly participated in conducting the study and preparing the manuscript. Each author contributed according to their respective expertise, including research conceptualization, methodological design, data collection, data interpretation, and manuscript writing. All authors have read and agreed to the published version.

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Use of Generative AI: Generative AI tools were utilized solely as language-support instruments to assist with English grammar correction, linguistic refinement, and improvements in academic writing clarity. The authors retain full responsibility for the research content, data interpretation, and conclusions presented in this manuscript.

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