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Pros and Cons of Using Learning-Based Technology *Artificial Intelligence* in Understanding Classical and Contemporary Tafsir

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Abstract

In Indonesia, especially in religion-based educational institutions such as Islamic high schools within Islamic boarding schools, the use of learning technology, including mobile phones and laptops, in studying classical and contemporary tafsir has become significant, making it easier for students. Because classical and contemporary tafsir books are considered expensive for students, they are also difficult to find in shops in certain areas, so students download them on mobile phones and laptops. In increasing their insight into the field of classical and contemporary tafsir, students are not only accompanied by teachers, but they also use technology based on *Artificial Intelligence*, mobile phones and laptops so that it can be accessed anywhere and anytime, which can be helpful as a source of information and an interactive learning platform. In this study, the researcher used a qualitative method. Qualitative research methods are a relevant choice for exploring the pros and cons of using Artificial Intelligence-based learning technology for studying classical and contemporary tafsir books on mobile phones and laptops, especially to increase student independence at Islamic boarding schools *in Ummah* West Lombok. In this study, the researcher used a qualitative approach, *Grounded Theory*. The results of this study show that, although there are pros and cons, the use of Artificial Intelligence-based learning technology can have a significant positive impact on the learning process of third-grade senior high school students in classical and contemporary tafsir at Madrasah Aliyah *Ishlahul Ummah*. Students' ability to understand classical and contemporary tafsir books has increased through mobile phones and laptops, thanks to easy access to diverse learning resources anytime, anywhere. In addition, students' independence in learning has also increased.

Keywords: Learning Technology, *Artificial Intelligence*, Classical and Contemporary tafsir, Madrasah Aliyah

Abstrak

Di Indonesia, khususnya di lembaga pendidikan berbasis agama seperti di madrasah aliyah yang berada di wilayah pondok pesantren, penerapan teknologi pembelajaran menggunakan handphone dan laptop dalam mempelajari tafsir klasik dan kontemporer menjadi cukup signifikan dan cukup mempermudah siswa. sebab harga kitab tafsir klasik dan kontemoprer di anggap mahal bagi kalangan siswa. Kitab-kitab ini juga sulit ditemukan di toko-toko wilayah tertentu sehingga para siswa mendownload kitab-kitab tersebut melalui handpone dan laptop. Dalam menambah wawasan di bidang tafsir klasik dan kontemporer para siswa selain di dampingi guru, mereka juga menggunakan teknologi berbasis Artificial Intelligence melalui handphone dan laptop sehingga dapat di akses di mana saja dan kapan saja yang kemanfaatannya bisa menjadi sumber informasi dan platform pembelajaran yang interaktif. Dalam

penelitian ini peneliti menggunakan metode kualitatif. Metode penelitian kualitatif menjadi pilihan yang relevan untuk menggali pro dan kontra terkait penggunaan teknologi pembelajaran berbasis Artificial Intelligence dalam studi kitab tafsir klasik dan kontemporer melalui handphone dan laptop terutama dalam konteks meningkatkan kemandirian siswa di madrasah aliyah pondok pesantren Ishlahul Ummah Lombok Barat. Dalam penelitian ini peneliti menggunakan pendekatan Grounded Theory. Dari hasil penelitian ini menunjukkan bahwa meskipun ada pro dan kontra, penggunaan teknologi pembelajaran berbasis Artificial Intelligence dapat memberikan dampak positif yang signifikan dalam proses belajar siswa tentang tafsir klasik dan kontemporer kelas tiga aliyah di Madrasah aliyah Ishlahul Ummah. Kemampuan siswa dalam memahami kitab tafsir klasik dan kontemporer melalui handphone dan laptop mengalami peningkatan akibat adanya kemudahan akses dan sumber belajar yang beragam kapan saja dan di mana saja. Selain itu, kemandirian siswa dalam belajar juga mengalami peningkatan.

Kata Kunci: *Teknologi Pembelajaran, Artificial Intelligence, Tafsir Klasik dan Kontemporer, Madrasah Aliyah*

INTRODUCTION

Artificial Intelligence (AI) innovations have created huge changes for numerous sectors, such as education in religion (Ridlo et al., 2026; Wicaksono et al., 2024). In an Islamic boarding school, known as a pesantren, located in West Lombok called Islahul Ummah, there is now a new method of using *Artificial Intelligence* (AI) technology that allows for the ability to obtain, scrutinize, and contrast traditional exegetical writings (like those by al-Tabari, al-Qurtubi, and Ibn Kathir) with those of contemporary scholars as well (Umar et al., 2025).The use of *Artificial Intelligence* (AI) enables the processing of large volumes of text, term searches, automatic summarisation, and the tracing of historical context tasks that previously required a great deal of time if relying solely on manual labour (Hutson et al., 2022). These advantages are evident in the increasing speed at which students and teachers access various exegetical references, as well as the system's ability to instantly present comparisons of differing view points, thereby supporting classroom discussions and self-directed learning (Anam et al., 2025; Mukaromah et al., 2025; Ramli et al., 2025; Sajja et al., 2023).

Nevertheless, the use of *Artificial Intelligence* (AI) brings about concerns and important limitations to its uses. The AI models that are predominantly used rely largely on general texts and the internet which could have inherent biases and problems related to the way in which the text was transmitted or could demonstrate a lack of familiarity with the intricacies of Classical Arabic; as well as difficulties in correctly and accurately understanding Islamic specific religious terms (Faizudin et al., 2025). Therefore, if an Islamic boarding school applies AI tools, it may misapprehend the application of exegesis without paying attention to the necessary exegesis chain (*sanad*) which should be referenced in Exegesis (Sulaeman, 2024; Tarlam et al., 2025). In summary, using AI tools may lead to students losing their ability to critically analyse the original text and participate in deep dialogue with their teachers, therefore, finding proper equilibrium between Technology's productivity gains vs. Religion's educational quality will need to be made a top priority (Ahmad Kusaini et al., 2024; Alifah & Hidayat, 2025; Indasari, 2026).

This research is essential because it examines the intersection of AI technologies in relation to religious education in Islamic boarding schools (Djazilan et al., 2024; Sutrisno et al., 2025; Sweller, 2011). Existing literature regarding technological applications of religious texts is almost nonexistent, making this research unique among previous research that uses either theoretical designs or global correlation-based studies. The research employs an empirical design based on field research by observing learning at Islahul Ummah/IQ Islamic Boarding School, conducting interviews with supervisors, teachers, and students, and making a comparative assessment of AI-generated content and primary (Quranic) exegetical literature (Rosi, 2025). Therefore, this research will not only evaluate the efficacy of A1 but also analyze the methodological, pedagogical, and ethical challenges of maintaining Islamic exegetical traditions in Islamic boarding schools. Ultimately, the results of this study will provide actionable

recommendations for administrators of Islamic boarding schools, creators of Ai applications, and policymakers in religious education regarding how to maximize A1's advantage and minimize A1's potential disadvantages (eg, misinterpretation and violence) (Gocen & Aydemir, 2020).

This research focuses on several measurable aspects, namely the quality of output following the use of *Artificial Intelligence* (AI) on the understanding of exegetical texts, as well as patterns of AI usage in Islamic boarding schools among students at the Ishaluhul Ummah boarding school, alongside the objectives of self-directed learning, sermon preparation, class discussions, policies and practices regarding digital literacy training in exegesis, and technical recommendations for developers of *Artificial Intelligence*-s (AI) to ensure greater sensitivity to the needs of exegetical studies in Islamic boarding schools (Samsudin, 2025). These focuses are designed to complement one another: technical analysis provides an overview of accuracy, ethnographic studies reveal real-world practices, and normative studies lead to practical solutions for the local context.

The novelty of this research lies in several aspects, namely an empirical approach that combines technical analysis of the quality of *Artificial Intelligence* (AI) outputs with field studies at the pesantren level, thereby providing a contextual picture of how *Artificial Intelligence* (AI) is actually used in the practice of exegesis; secondly, the focus on a direct comparison between classical and contemporary exegesis when processed by AI tools identifies patterns of error, bias, or the loss of nuance that differ between the two types of exegesis; thirdly, the use of the latest local data from the Islahul Ummah Islamic Boarding School in West Lombok, which has not been analysed in previous studies on AI and religious education; fourthly, an assessment of the specific pedagogical impact of how *Artificial Intelligence* (AI) influences teaching practices, students' hermeneutic skills, and the role of tutors in verifying the chain of transmission (sanad) and the authority of the text; and fifth, integrated practical recommendations for Islamic boarding schools and technology developers that take into account local scholarly principles and religious ethics, rather than merely general technical guidelines

METHOD

In this study, the researcher used a qualitative research method. Research methods *quality* is a relevant choice for exploring the pros and cons related to the use of learning technology based on artificial intelligence in the study of classical and contemporary tafsir books via mobile phones, especially in the context of increasing student independence at Islamic boarding schools like *Ishlahul Ummah, West* Lombok. In this study, the researcher used a qualitative approach—*grounded theory.* Grounded theory is an approach in research *quality* used to develop a theory about a social phenomenon (Karim et al., 2025). Barney Glaser and Anselm Strauss developed this approach in the 1960s. The main objective *of grounded theory* is to develop a theory based on empirical data, not pre-existing theories (Mohajan et al., 2021).

This approach focuses on systematic data collection and analysis to understand social phenomena. This approach allows researchers to deeply understand students' and teachers' experiences, views, and attitudes in integrating technology into classical and contemporary tafsir's teaching and learning processes (Samsudin, 2025). Through in-depth interviews, observations, and documentation studies, researchers can collect rich and contextual data on how students interact with the application-based artificial intelligence *to* study tafsir and its impact on their learning independence and empowerment. On the one hand, artificial intelligence technology can provide broader and more interactive access to learning resources, allowing students to learn independently with guidance tailored to their needs (Ramdhani & Hakiman, 2025). However, there are concerns about students' dependence on technology and the potential loss of traditional values taught in religious educational institutions in Islamic boarding schools. Methodist quality also allows researchers to explore the social and cultural dynamics in Islamic

boarding schools *Ummah*, which can influence the acceptance and effectiveness of technology use (Rusdi et al., 2023).

Thus, this research will not only provide in-depth insights into the pros and cons, as well as the benefits and challenges, of using technology. *Artificial Intelligence in* tafsir learning also offers strategic recommendations for Islamic boarding school managers on designing a curriculum that balances mastery of modern technology and preservation of religious values (Botirova & Omonova, 2026; Fathir, 2026; Muksin & Mudlofir, 2024; Tsani & Ali, 2024).

The first step researchers took in this research was to conduct in-depth interviews with various stakeholders, including teachers and students, to obtain diverse views regarding their experiences in using technology (Nasution et al., 2024). *Artificial Intelligence.* Semi-structured interviews will allow researchers to explore participants' opinions and feelings about learning effectiveness using *artificial intelligence,* their obstacles, and changes in their learning attitudes. In addition to interviews, direct classroom observations were also conducted, where researchers observed the interaction between students and technology to understand how students adapt to this new learning technology (Faizudin et al., 2025). Documentation, such as student lesson notes, test results, or assignments related to the use of technology, can also be analyzed to provide additional evidence about the impact of technology use *on* learning independence. This approach can capture the essence of students' and teachers' experiences during data analysis. In contrast, the theme analysis approach will help identify patterns and categories that emerge from interviews and observations (Zainuddin, 2024).

In this way, research quality can provide a deep understanding of how learning technology based on *artificial intelligence* can be integrated into studying classical and contemporary tafsir books and student learning independence at Islamic boarding schools *Ummah*. The results of this study are expected to provide valuable recommendations for developing more effective curricula and learning strategies in the future (Adibah, 2018).

RESULTS AND DISCUSSION

RESULT

Madrasah Aliyah Islamic boarding school*Ishlahul Ummah*is a madrasah aliyah located in Batu Mulik village, Gerung sub-district, West Lombok. This Islamic boarding school is the second oldest in the Gerung sub-district, West Lombok. The number of students in this Islamic boarding school is 968 male and female, consisting of students who live and students who do not live in the boarding school. This Islamic boarding school provides formal education from madrasah aliyah, madrasah *Tsanawiyah* to *Raudhatul* Athfal. Prof. Dr. TGH Udin leads this Islamic boarding school. MA. In organizing formal education, this Islamic boarding school applies the government curriculum; besides that, many extracurricular activities are implemented in this Islamic boarding school, such as scouts, skills training, computer training, and religious discussions (Ishlahul Ummah Main Document, September 5, 2025).

As conveyed, Khatib Qazwaini, the principal of the Madrasah Aliyah at this Islamic boarding school, said that the students at the Islamic boarding school, *Ishlahul Ummah, carry out many activities.* This is both a curricular and extracurricular activity for students at Islamic boarding schools *Ishlahul Ummah*some are settled, and some come back and forth to study the Koran and go to school; they attend formal education such as at the junior high school level or the senior high school level, for senior high school students, especially in the third grade, when discussing specific subjects in extracurricular activities, they are given a cellphone or laptop which is used as a learning medium in the discussion so that students do not lag in getting to know learning technology, cellphones, and laptops are only used as learning media and introduction to the use of learning technology (Interview, September 15, 2025).

Using learning technology based on *Artificial Intelligence* in studying tafsir books via mobile phones and laptops is a significant innovation in modern Islamic education (Masruri et al., 2025). This has also been applied to Islamic boarding schools *Ishlahul Ummah*this; with the advancement of technology *and Artificial Intelligence*, the process of learning the tafsir of the book at the Madrasah Aliyah level in Islamic boarding schools is no longer limited to traditional methods that rely on direct teaching but can be accessed anytime and anywhere via mobile devices such as Android cellphones, *Artificial Intelligence* enables the development of intelligent and interactive learning applications, which can understand the user's level of knowledge, adjust the material according to individual needs, and provide more personal and in-depth explanations, for example, automatic search features, verse-by-verse explanations, and contextual tafsir that can be presented in real-time, thus increasing the effectiveness of understanding the tafsir book independently (Rohmat et al., 2023). *Artificial Intelligence* also allows the integration of multimedia such as audio, video, and images that help enrich the learning experience and facilitate the holistic understanding of the meaning of the holy verses (Akem et al., 2025). Thus, the use of *Artificial Intelligence* in studying classical and contemporary tafsir books via mobile phones not only provides freedom from geographical and time constraints but also opens up great opportunities for the widespread and efficient dissemination of tafsir knowledge while also encouraging pedagogical innovation that can meet the needs of the millennial generation and generation Z who are very familiar with the technology (Journal, 2025).

As conveyed by Qazwaini, he said that learning classical and contemporary tafsir books using mobile phones and laptops was because classical tafsir books were rarely found in bookstores in the Mataram city area, even if there were any, they were scarce and expensive, so students were permitted to use laptops and mobile phones only to download and study the classical tafsir books (Interview, September 12, 2024).

Learning by using technology *Artificial Intelligence* This is used only for the third grade of Aliyah, and even then, it is technology. *Artificial Intelligence* This is used during discussions and extracurricular hours which are only once a week, namely after the Asr prayer every Thursday, technology*Artificial Intelligence* (Pertiwi et al., 2024). This is used only as an additional insight and is used during discussions during extracurricular hours with strict supervision from teachers, and it is also added that the use of technology *Artificial Intelligence* in the third grade at the Islamic high school, there was a discussion of classical tafsir books such as the tafsir book*Ibnu Katsir, Tafsir Tafsir Al-Thabari by Muhammad bin Jarir*or better known as*Imam At-Tabari, Tafsir Ibn Katsir by Imaduddin Abul Fida' Ismail bin Amr bin Katsir, Tafsir Al-Qurtuby by Abu Abdillah Muhammad bin Ahmad Al-Qurtuby, Tafsir Al-Jalalain by Jalaluddin Abu Abdillah Muhammad bin Syihabuddin Ahmad Al-Mahalli*which was then continued by his students,*Abdurrahman bin Kamaluddin Abu Bakr bin Muhammad bin Sabiquddin Jalaluddin As-Suyuthi, the tafsir of As-Suyuthi written by Imam Jalaluddin As-Suyuthi individually*. (Interview, October 20, 2024)

Tafsir Jalalain and Tafsir Ibnu Katsir are the classical and contemporary tafsir books used as reference material in discussions in the third grade at the Islamic high school.

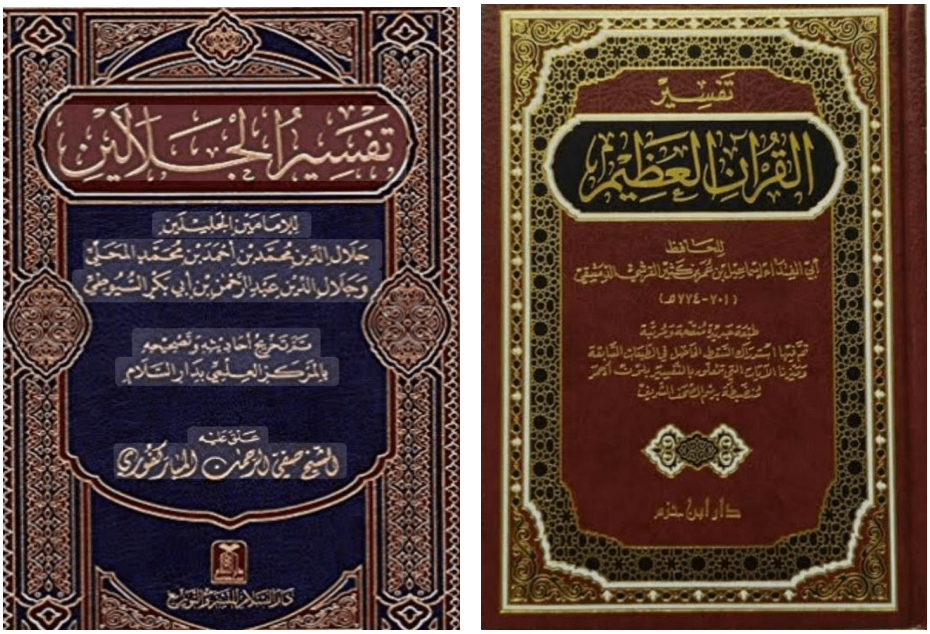

Figure 1. Classical Tafsir References Used in the Study

This figure illustrates the classical exegesis utilized in the third-grade Aliyah discussions, including Tafsir Ibn Kathir (by Imaduddin Abul Fida' Ismail bin Amr bin Kathir), Tafsir Al-Tabari (by Muhammad bin Jarir al-Tabari), Tafsir Al-Qurtubi (by Abu Abdillah Muhammad bin Ahmad al-Qurtubi), and Tafsir Al-Jalalain (by Jalaluddin al-Mahalli and Jalaluddin as-Suyuthi).

These tafsir books are rare, and even if they are available in bookstores, the prices are costly; therefore, you can download these books using a cellphone or laptop to get around this. After these books are downloaded and used in tafsir discussions for the third grade of Aliyah to increase the students' insight, they are allowed to open them. *Artificial Intelligence,* such as GPT chat with teacher guidance, is limited to introducing technology and increasing insight because there are often mistakes or errors in answering GPT chat questions. Therefore, teacher supervision, guidance, and teaching are very much needed (Jahar et al., 2020).

According to Khumaidi, one of the tafsir teachers at the Islamic boarding school, *Ishlahul Ummah*, at this Islamic Boarding School every Thursday afternoon after the Asr prayer, there is a study and discussion about religious material contained in the tafsir books such the *Tafsir Ibnu Katsir, Tafsir Al Misbah and Tafsir Amal Azhar*, the discussion themes are usually adapted to current contextual themes, in this case, students are given and taught how to find answers through *Artificial Intelligence* guided by supervising teachers after students answer the questions, the teacher explains and gives information about the answer to the question by referring to the source in the tafsir books, in this case, learning technology. *Artificial Intelligence is* only used as an additional reference source in finding answers to the problems that are the topic of discussion (Interview, October 22, 2024).

Referring to Khumaidi's statement that the use of learning technology using *Artificial Intelligence* only as an additional reference source in the discussion process of studying the Tafsir book and to increase students' insight in the discussion, more detailed information and explanations and referring to the source of the tafsir book are from the explanations and statements of the discussion supervisor

Ahmad Maksum, one of the discussion supervisors, also added that implementing learning technology using *Artificial Intelligence* was only during the third-grade discussions at the Islamic senior high school, which were monitored and guided directly by several teachers.

(Interview, October 23, 2025). In this case, the answer is from technology. *Artificial Intelligence is* only used as a reference to increase students' insight. Of course, the teachers guide the discussion directly to run smoothly (Malik et al., 2025). As for the steps in using technology *Artificial Intelligence* This is as conveyed by Fazlur Rahman, one of the supervising teachers at the Islamic boarding school. *Ishlahul Ummah* said the steps for using learning technology based on *Artificial Intelligence* In the study of classical and contemporary tafsir books for third-grade students at the Madrasah Aliyah level at Islamic boarding schools; this must be done in a planned and systematic manner to provide maximum benefits for students and teachers. First, reading and studying the themes discussed are taken directly from books or sources such as *Jalalain's Tafsir and Ibnu Katsir's Tafsir*. After that, the development or selection of a platform based on *Artificial Intelligence* must be done, considering features such as material adjustment, interactivity, and ease of access via mobile phones. Furthermore, guidance and teaching on the use of *Artificial Intelligence* technology *Intelligence* to the students to enable them to operate the application independently and optimally (Interview, October 27, 2024).

Then, the process of integrating classical tafsir book teaching materials into the platform is carried out with complete, accurate development and continued with automatic evaluation to measure the progress of students' learning. After that, gradual implementation begins with daily learning activities, where students can access tafsir materials independently and conduct interactive discussions through the features provided. Routine monitoring and evaluation need to be carried out to ensure the success of the learning process, including collecting feedback from users to make improvements and adjustments to technology as needed (Pertiwi et al., 2024). Finally, strengthening collaboration between teachers and technology developers is key to developing a sustainable and relevant platform to support achieving more innovative and adaptive textbook education goals based on *Artificial Intelligence*. With these steps, Islamic boarding schools can optimally utilize technology *and Artificial Intelligence* to convey the science of tafsir while also preparing students who memorize and understand the meaning of verses and can appreciate and apply this learning in everyday life (Musolin et al., 2024). According to Iskandar, a third-grade student at the Islamic high school, answers can be made quickly by using technology *intelligence*, but not all answers are available. *Artificial Intelligence* is true, mainly when translating Arabic. *Artificial Intelligence* can also be careless in answering questions, which is why the role of teachers is to guide and explain the material; we cannot rely entirely on the answers from *Artificial Intelligence* (Interview, October 5, 2024).

Technology *Artificial Intelligence*: We usually use GPT Chat; some even use meta WhatsApp, which is the practice of using *Artificial Intelligence*. In this discussion, we can discover the advantages and disadvantages of finding answers to *Artificial Intelligence*. (Nur, 2023). This is also in line with Irwan*'s statement that Artificial Intelligence* still cannot be used as a complete or original reference in an answer, especially in discussions about the study of tafsir books whose sources use Arabic (Umar et al., 2025).

Table 1. summarizes the empirical findings regarding the integration of artificial intelligence (AI).

Category	Pros of AI Integration	Challenges of AI Integration
Accessibility	Overcoming geographical and financial barriers to accessing rare classical exegetical works.	Risk of information overload or accessibility to non-validated sources.
Learning Process	Enables interactivity, real-time updates, and the customization of materials.	Potential for student over-reliance, reducing critical thinking skills.
Accuracy	Efficient for searching terms and cross-referencing scholars'	AI often misinterprets Classical Arabic nuances and *asbāb al-*

	opinions.	*nuzūl*.
Pedagogy	Enhances engagement for digital-native generations	Risk of losing spiritual connection and traditional *sanad* (chain of transmission).

This table summarizes the empirical findings regarding the integration of artificial intelligence (AI) tools in the third-grade Aliyah *Tafsir* curriculum at Pondok Pesantren Ishlahul Ummah. It outlines the perceived benefits and pedagogical challenges categorized by accessibility, learning process, accuracy, and pedagogical framework. The comparison highlights the duality of technological affordances where increased digital efficiency is balanced against the potential loss of traditional scholarly nuances and the requirement for pedagogical oversight (Dwipangesti, 2025).

DISCUSSION

The use of *Artificial Intelligence* technology *Artificial Intelligence* in the discussion of the study of the book of Tafsir brings advantages and challenges related to the limits of its positive and negative accuracy. On the positive side, *Artificial Intelligence* can process large amounts of data quickly and efficiently, automatically providing extensive and diverse tafsir information, helping students and teachers gain a deeper understanding and enrich the learning process (Malik et al., 2025). This technology can also provide fast and personalized answers according to user needs, thus helping to increase learning effectiveness and facilitating access to tafsir materials (Bajaj & Sharma, 2018). However, the accuracy *of Artificial Intelligence* has certain limitations that must be considered (Choiriyah et al., 2025). Positively, *Artificial Intelligence* is also able to provide accurate answers if the sources used are valid and well-programmed. Still, in practice, this *Artificial Intelligence* technology also has the potential to provide inaccurate answers or misunderstand the context of the verse, especially if the data used is incomplete or not up to date, so *Artificial Intelligence* has shortcomings in natural language processing (Ab Alim et al., 2025). In addition, *Artificial Intelligence is unable* to fully capture the nuances of science both in tafsir and the philosophical and ethical aspects, which are often an essential part of the study of tafsir, so there is a risk of the emergence of incorrect information or information that is not by the principles of Islamic science (Cao et al., 2020). Excessive dependence on *Artificial Intelligence* can also reduce the quality of students' critical analysis and inhibit the development of reasoning and depth of understanding (Thoriquttyas & Rohmawati, 2024). Therefore, *using Artificial Intelligence* must be accompanied by supervision and validation from competent interpreters to maximize positive accuracy. At the same time, the negative potential must be minimized through regular monitoring and data updates (Humaida et al., 2026; Jogezai et al., 2025; Zahara et al., 2023). Thus, awareness of these limitations is essential so that technology *Artificial Intelligence* can be utilized optimally without sacrificing the accuracy and authenticity of scientific studies in tafsir (Akem et al., 2025).

As a result, the use of learning technology-*based Artificial Intelligence* in the study of classical and contemporary tafsir books via mobile phones in the third grade of Islamic high schools at Islamic Boarding Schools*Ishlahul Ummah* West Lombok found various pros and cons; on the one hand, the application of technology *Artificial Intelligence* in education can expand students' access to quality learning resources by utilizing tafsir applications based on *Artificial Intelligence* On Android phones, students can get more interactive and in-depth explanations of the texts of the tafsir books, which may be challenging to understand with conventional learning alone (Gocen & Aydemir, 2020). This application also provides various features, such as automatic, which allows students to seek clarification directly and get relevant answers in real time. This can automatically increase student independence because they are not entirely dependent on teachers to understand the material. However,

using this technology also has challenges (Malik et al., 2025). One of the main problems is students' dependence on devices and applications, which can reduce social interaction and collaboration in learning. In addition, some students may feel more comfortable with classical learning methods, which involve direct teachers and group discussions, where spiritual nuances and religious traditions are easier to capture. The risk of unfiltered information is also a concern; students may access tafsir that are not appropriate or deviate from the correct creed if they are not equipped with adequate guidance (A. Hakim & Anggraini, 2023).

The results of this study show that even though there are pros and cons, the use of learning technology based on *Artificial Intelligence* can have a significant positive impact on student independence. Many students reported an increased ability to understand tafsir books due to easy access and diverse learning resources. From observations, students appear more enthusiastic about learning that involves technology, which usually has a higher appeal for the digital generation (Kamal, 2025). However, teachers need to balance the use of this technology with traditional approaches so that students can enjoy the benefits of both methods. Integrating *Artificial Intelligence*-based learning with guidance from trained teachers will be the key to achieving optimal educational goals, creating a learning atmosphere that supports student independence while respecting Islamic traditions and values (Aulia et al., 2026; Budiyono et al., 2024; S. F. N. Hakim & Salim, 2024; Ismawati, 2023).

The integration of AI into the boarding school environment at Ishlahul Ummah marks a paradigm shift that calls for careful pedagogical adaptation. Empirically, our findings align with the view that AI functions as an intelligent assistant tool. In this regard, it is evident that whilst the automated application of AI can facilitate the processing of vast volumes of exegesis, it lacks the ontological depth inherent in the traditional sanad system. The pros and cons identified in this study highlight a dichotomy between operational efficiency and intellectual integrity. From a constructivist learning perspective, the increased student autonomy noted in our results is a positive outcome of digital literacy. However, as warned by Sari et al. (2025) and Khoirunisa et al. (2023), the algorithmic bias inherent in AI can lead to subtle distortions in the interpretation of sensitive religious terminology. The role of the kyai or teacher at Ishlahul Ummah has evolved from being the primary source of information to that of a critical moderator who validates AI generated insights against the classical corpus (Arinta Lailatul M et al., 2023). This research affirms that the future of Islamic education lies in a hybrid model where technological innovation serves to preserve, rather than replace, traditional scholarly rigor. Therefore, policymakers must focus on training asatidz (teachers) not only in digital operations but also in 'algorithmic interpretation literacy,' ensuring that students retain the ability to critically evaluate content originating from digital platforms (Yensi et al., 2025).

Beyond the immediate utility of AI in classroom management, this research highlights a deeper pedagogical challenge: the need for a "hybrid hermeneutics" in *pesantren* education. Our findings reveal that students often struggle to reconcile the speed of AI-driven synthesis with the contemplative, layered nature of classical *Tafsir* analysis. This tension reflects a broader cultural friction between the "instant" nature of digital knowledge consumption and the "slow" tradition of *ta'allum* (traditional learning).(Ibrahim et al., 2025)

The data suggests that AI platforms, while proficient at extracting linguistic meanings, frequently overlook the *maqāṣid al-syarī'ah* (higher objectives of Islamic law) that are traditionally taught through direct mentorship. As observed in the classroom discussions, students who rely solely on AI-generated summaries tend to miss the nuanced *ikhtilāf* (scholarly disagreement) inherent in the works of Al-Tabari or Ibn Kathir. Consequently, the pedagogical intervention at Ishlahul Ummah must transition from merely teaching "how to use" AI to teaching "how to critique" AI.

Furthermore, the integration of AI tools serves as a mirror for the digital literacy of the *asatidz*. Our survey results underscore a significant gap between students' digital agility and the faculty's traditional pedagogical methodologies. To bridge this, institutional policy should prioritize a "Digital *Sanad*" framework a conceptual approach where digital resources are verified against, and categorized within, the established chains of traditional scholarship. This ensures that while students embrace 21st-century technological affordances, they do not lose the foundational connection to the scholarly heritage that defines the *pesantren* identity.

Ultimately, the goal is not to automate the study of Tafsir, but to use AI as a catalyst for deeper inquiry. When used appropriately, AI can offload the burden of rote information retrieval, allowing students and teachers to dedicate more time to the high-level synthesis, debate, and spiritual reflection that form the core of Islamic intellectual life. Future research should investigate longitudinal outcomes, specifically whether students trained in this hybrid approach show higher aptitude for navigating complex modern interpretations compared to their peers in traditional-only environments.

CONCLUSION

The findings of this study indicate that the use of AI-based technology at the Islahul Ummah Islamic Boarding School in West Lombok has two equally significant aspects. On the one hand, AI helps students and teachers to access classical and contemporary exegeses more quickly, facilitates the search for terms, and enables the comparison of scholars' opinions in a short space of time. These findings align with the principles of research discussion, which emphasise the importance of presenting data, comparing results with theory or previous studies, and clearly conveying the researcher's assessment. On the other hand, this study also found that AI still has limitations in capturing the nuances of classical Arabic, the context of asbāb al-nuzūl, and differences in interpretative styles; consequently, the output generated still requires verification by a teacher or primary sources. Thus, AI is more appropriately positioned as a learning aid, not a substitute for the scholarly authority of exegesis.

In terms of its research focus, this study occupies a distinct space from previous works as it not only discusses research findings in general but specifically examines the intersection of AI, classical and contemporary exegesis, and pesantren learning culture within the local context of West Lombok. Previous research generally emphasised methods of writing results and discussions, comparisons with theory, or general descriptions of field findings, whereas this study introduces a novelty in its subject matter: the utilisation of AI in understanding exegetical texts within the pesantren environment. Consequently, this research does not merely replicate prior studies but expands upon them into the realm of Islamic education and religious digital literacy areas that remain under-researched empirically.

The recommendation from this study is that Islamic boarding schools should use AI selectively and purposefully, namely as a learning support tool, not as the final source for understanding exegesis. Caretakers and teachers need to develop guidelines for the use of AI that emphasise the obligation of tabayyun (verification), checking sources, and comparison with original exegetical texts before an explanation is accepted as scientific understanding. Furthermore, Islamic boarding schools also need to strengthen students' digital literacy so that they are able to assess the accuracy of information, recognise algorithmic bias, and maintain scholarly integrity when studying religious texts. These recommendations align with the principles of good research writing, namely not merely presenting results, but also providing concise, relevant advice oriented towards the development of future research and practice.

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