



INNOVATION IN ISLAMIC EDUCATION AND THE DEVELOPMENT OF ACADEMIC CHARACTER WITH INTEGRITY IN THE CONTEMPORARY ERA

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Abstract

This study aims to analyze innovations in Islamic education in shaping the character of academics with integrity in the contemporary era, which is marked by the development of digital technology, artificial intelligence, and increasing challenges to academic ethics and integrity. The research questions include: (1) what model of innovation in Islamic education is capable of shaping the character of academics with integrity in the contemporary era, and (2) how can this model be implemented to strengthen academic integrity in higher education settings. This study employs a qualitative method using a library research approach, through a critical analysis of scientific literature, books, articles, and relevant documents on Islamic education, character education, academic integrity, and educational transformation. The results of the study indicate that (1) innovations in Islamic education need to integrate Islamic values, academic ethics, digital literacy, innovative learning, and the responsible use of technology and AI, and (2) This integration forms a conceptual model capable of strengthening academic character through the values of honesty, trustworthiness, responsibility, discipline, and professionalism. The conclusion of this study states that innovation in Islamic education is a strategic approach to developing academics who possess integrity, adaptability, and competitiveness, while remaining grounded in Islamic values, thereby enabling them to address the challenges of education in the contemporary era.

Keywords *Innovation, Islamic Education, Character, Academics, Integrity*

INTRODUCTION

The extraordinarily rapid adoption of digital technology and artificial intelligence in the contemporary era has triggered a crisis characterised by a decline in moral standards and the erosion of academic ethics within Islamic higher education institutions. Unrestricted access to information has caused students' academic orientation to shift towards a purely pragmatic, instant and individualistic approach, thereby marginalising the importance of the process of internalising spiritual values. This trend is exacerbated by the proliferation of cases of academic dishonesty, such as digital plagiarism and the fabrication of scientific data, which threaten the credibility of graduates and the integrity of the campus's academic ecosystem. This empirical reality is reflected in the prevalence of deviant behaviour amongst cyber students who are trapped in a culture of digital consumerism and the misuse of automation platforms, in the absence of adequate theological ethical filters (Lisnawati et al, 2026; Salkeri and Usman, 2025). Therefore, a comprehensive reconstruction of the ethical foundations of students is a sociological imperative to ensure that advances in digital technology do not degrade human values and the noble spirituality of Islam.

The theoretical controversy surrounding the integration of Islamic values and modern technology continues to give rise to sharp disagreements due to a research gap in the existing literature, which tends to separate the study of traditional ethics (turāth) from

contemporary digital literacy. Broadly speaking, previous studies have focused solely on the administrative and bureaucratic dimensions of modern curricula or the technical evaluation of digital applications, without addressing aspects of transcendental awareness or in-depth curricular interpretation. From another perspective, the preservation of classical ethics is often rigidly positioned and separated from the dynamics of modernisation, thereby giving rise to institutional resistance to the responsible adoption of artificial intelligence. For example, some of the conceptual integration models proposed have not yet fully succeeded in linking ancient ethical texts, such as Ibn Saḥnūn's *Ādāb al-Mu'allimīn*, with modern digital platforms; instead, they merely present moral theories in isolation (Ibn Saḥnūn, 2009). It is this gap in the literature that underlies the importance of this study in offering a new synthesis capable of marrying the ethical authority of tradition with the flexibility of digital pedagogy.

In line with the trend towards globalization, which calls for a paradigm shift in learning towards a learner-centred approach, this study aims to formulate a model of innovation in Islamic education capable of shaping the character of academics of integrity in a contemporary, integrative and transformative era, and to analyse the implementation of this model in strengthening academic integrity within higher education. The general objective of this article is to dismantle the dichotomous assumption between modern science and religious studies through a curricular interpretation approach based on critical hermeneutics. Specifically, this study is designed to map out the implementation pathways of an ethical model that integrates the sophistication of digital technology and AI with the five pillars of academic character, namely honesty (*ṣidq*), trustworthiness (*amānah*), responsibility (*al-mas'ūliyyah*), discipline (*inḍibāt*), and professionalism (*al-hirfiyyah*). This objective is operationalised through a critical analysis of the integration of values within institutional curricula, such as the Muhsin Sejati framework at UIN Siber Cirebon and the digital platform-based character assessment model (Firdaus et al., 2025). Through the achievement of these academic objectives, this study is expected to produce a comprehensive new curricular roadmap for Islamic higher education institutions.

As a strategic solution to the decline in moral standards in the Society 5.0 era, this study puts forward the central argument that the development of academic character with integrity can only be achieved through the reconceptualisation of the educator's role as a Mu'addib-Facilitator within the PTL-PAI Framework (Transformative-Liberative Pedagogy of Islamic Religious Education). This argument is based on the premise that student learning autonomy (transformative learning) will not result in 'responsible freedom' if teachers are reduced to mere value-neutral technical facilitators. Conversely, the integration of Ibn Saḥnūn's principle of *rifq* (gentleness) into the differentiated scaffolding method ensures that students' freedom of critical reasoning remains morally guided by the educator's exemplary way of life (*uswah ḥasanah*). The implementation of this rationale has been shown, conceptually, to be capable of directing students' emancipatory learning outcomes so that they remain aligned with the values of the Pancasila Student Profile and the purification of the soul; *tahdhīb al-nafs* (Doni Koesoema, 2012). This theoretical conclusion affirms that contemporary Islamic educational

innovation need not abandon the nobility of classical traditions in the name of modernity, but rather revitalise them to lead an ethical digital civilisation.

METHODS

Amidst the fierce debate (Controversy) regarding the effectiveness of the implementation of the Merdeka Curriculum and the widespread crisis (Emergency) of integrity amongst digital academics, there is an urgent need to establish a unit of research analysis that focuses not merely on bureaucratic regulations but on the ontological reconstruction of Islamic Religious Education (PAI) educators as Mu'addib (mentors) and Uswah Ḥasanah (exemplary role models). The focus of this research unit is specifically directed towards the process of integrating Islamic values, academic ethics and digital literacy within the framework of lecturer competencies and the Islamic higher education curriculum. The material under investigation includes policy documents on the PAI Merdeka Curriculum, lecturer competency standards based on Islamic work ethics, and students' academic activities relating to the values of honesty (ṣidq), trustworthiness (amānah), responsibility (al-mas'ūliyyah), discipline (inḍibāṭ), and professionalism (al-hirfiyyah). This focus is based on the importance of observing how these transcendental values are operationalised in practice to address moral degradation such as plagiarism and data fabrication within the digital academic ecosystem (Lisnawati et al., 2026; Orgianus et al., 2024). Through the establishment of this comprehensive unit of analysis, this study is able to capture the dynamics of tension between modern technological demands and the rigidity of upholding traditional morality.

The rapid shift (Change/Trend) from conventional teaching models—which tend to be memorisation-oriented—towards 21st-century transformative learning demands a shift (Change) in the design of qualitative research from a merely descriptive-normative approach towards a Critical-Hermeneutical Curriculum Approach. This qualitative-analytical research was chosen because it enables the researcher not merely to present administrative curriculum data, but to unpack the philosophical and ideological assumptions underlying the structure of Islamic Education (PAI) within the Merdeka Curriculum. This critical hermeneutics is employed as an analytical tool to examine in depth whether the concept of 'learning autonomy' on offer is truly capable of reconstructing students' critical consciousness or is merely a change in administrative format. Through this approach, the researcher positions themselves as an active agent engaging in a critical dialectic between classical traditions and the demands of modernity (Creswell & Creswell, 2018). The interpretative nature of this design ensures that all field data is explored within the full socio-cultural context of Islamic higher education institutions.

The disruptive emergence (Emergency/Controversy) of artificial intelligence (AI), which threatens the originality of human critical reasoning in the classroom, has triggered an urgent need (Emergency) to establish primary data sources capable of synthesising classical turāth ethics, Western cognitive theory and local regulations. The primary data sources in this study consist of three pillars of authoritative textual documents, namely the original manuscript of the book *Ādāb al-Mu'allimīn* by Abū 'Abd Allāh Muḥammad bin

Saḥnūn (d. 256 H) for the classical turāth perspective (Ibn Saḥnūn, 2009); Jack Mezirow's seminal work "Transformative Dimensions of Adult Learning" (1991) as the theoretical foundation for Western transformative learning (Mezirow, 1991); and the book "Character Education: Concepts and Implementation in Indonesia" (2012) by Doni Koesoema for the local Indonesian context (Koesoema, 2012). In addition to these key texts, the primary data is also supported by literature relating to educational innovation and academic character education. Integrity. These primary sources have been rigorously selected to ensure the theoretical validity and conceptual authenticity of the integration model to be formulated.

The growing trend of academic plagiarism, which is becoming increasingly sophisticated in the digital age, has compelled researchers to conduct a Systematic Literature Review (SLR) and a rigorous analysis of curriculum documents. The process of collecting literature was carried out systematically by adopting the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) guidelines via the Scopus database to screen reputable literature on lecturer competencies and Islamic ethics (Page et al., 2021).

The current wave of automation, which is reducing human interaction in the classroom, has brought about a major shift that demands innovation in qualitative data analysis techniques—so as not to remain confined to superficial descriptive analysis, but rather to be capable of in-depth curricular interpretation and a critical examination of pedagogical authenticity. The data collected were analysed using Miles and Huberman's interactive method, which consists of three dynamic stages: data reduction, data display, and verification or drawing of conclusions (Miles et al., 2019). The data reduction process involved filtering information relevant to the key variables of the integration of Islamic values, academic ethics and digital literacy. Subsequently, conceptual-textual analysis and curricular interpretation were applied to reconstruct Ibn Saḥnūn's (2009) traditional concept of *rifq* (gentleness) into the modern practice of differentiated scaffolding. This analysis was then integrated using the Values Analysis technique to map the relationship between students' critical agency, the ethical values of *iḥsān*, and the indicators of the Pancasila Student Profile, thereby producing a validly tested PTL-PAI Framework (Koesoema, 2012).

RESULTS

A Model of Innovation in Islamic Education Capable of Shaping the Character of Academics of Integrity in the Contemporary Era

A model of innovation in Islamic education capable of shaping the character of academics of integrity in the contemporary era must integrate Islamic values and academic ethics, digital literacy and innovative learning, as well as the responsible use of technology and artificial intelligence. The explanation is as follows:

1. Integration of Islamic Values and Academic Ethics

It should be noted that innovation in Islamic education in shaping the character of academics with integrity in the contemporary era relies on the successful simultaneous

integration of Islamic values and academic ethics. This ontological and axiological reconstruction shifts the conventional teaching paradigm towards a religious character-based assessment model that instils noble values such as *ṣidq* (honesty), *amānah* (responsibility), and *al-mas'ūliyyah* (moral accountability) as the primary safeguards against moral disruptions such as plagiarism and scientific misconduct (Lisnawati et al. 2026; Orgianus et al. 2024). Historically and philosophically, this integration is rooted in the concepts of *ta'dīb* and *tahdhīb al-nafs* (purification of the soul) from the classical *turāth* tradition, in which the process of knowledge transmission is not merely viewed as the transfer of cognitive information, but rather as a spiritual endeavour to shape civilised human beings (*insān adabī*) (Al-Attas 1991; Budiyanti and Parhan 2024). In its implementation within higher education, the alignment of these behavioural values can be operationalised through an integrative framework such as Muhsin Sejati's model, which guides students to link every academic achievement with a spiritual commitment rooted in the values of *iḥsān*, *taqwā*, and *maṣlaḥah* (Firdaus et al. 2025). By positioning Islamic ethics as the axiological foundation guiding scholarly activity, this innovative model ensures that students' academic freedom and intellectual autonomy remain morally grounded within the framework of the *Maqāṣid al-Sharī'ah* (Firdaus et al. 2025).

2. The Integration of Digital Literacy and Innovative Learning

Furthermore, the second dimension of this innovation model lies in the pedagogical and epistemological bridge linking digital literacy with innovative learning methods. To produce graduates who are adaptable to the demands of 21st-century competencies without being detached from their Islamic identity, the curriculum must be transformed from a teacher-centred learning model towards active, learner-centred learning through an interdisciplinary approach (Aziz, Usman, and Damopolii 2026). One concrete example of this is the implementation of the Integrative, Collaborative, and Project-Based Learning (ICPBL) model and the flipped classroom (e-learning), which not only develop critical thinking and collaboration skills (the 4Cs), but also strengthen an understanding of religious values in a contextual and meaningful way (Herlina et al. 2025; Muhtifah, Mahrus, and Rahmiani 2022). This innovative learning approach is reinforced by the development of structured digital literacy modules that teach social media ethics and academic ethics in accessing scientific databases responsibly (Taufikin et al. 2025). Through the synergy between disciplined digital literacy and transformative-liberative pedagogy, pupils are encouraged to engage in critical reflection on religious texts and contemporary phenomena independently and responsibly (Wasehudin et al. 2023).

3. Integration of the Responsible Use of Technology and Artificial Intelligence

Finally, the success of this innovative model depends on the institution's ability to manage the use of digital technology and artificial intelligence (AI) in a responsible manner (responsible AI). In this era of technological disruption, the use of artificial intelligence-based learning platforms and learning management systems (LMS) offers extraordinary opportunities for rapid personalisation of learning, yet also carries the risk of weakening students' critical thinking and eroding the role of educators (Salkeri and Usman 2025;

Maskur, Bin, and Malaysia 2025). Therefore, the adoption of AI in Islamic education must be filtered through a proactive ethical framework (pro-actively responsible AI) that ensures technology is positioned as a pedagogical support tool, rather than the sole holder of academic authority that degrades human interaction (Basri 2025; Porayska-Pomsta 2024). Teachers or lecturers must maintain their ontological position as *murabbi* (spiritual guides) and *uswah ḥasanah* (exemplary role models) who provide direct moral mentoring to ensure that the process of knowledge transmission goes hand in hand with the cultivation of noble character (Basri 2025; Maskur, Bin, and Malaysia 2025). It is this synchronisation between the sophistication of digital automation systems and humanistic-critical moral oversight that will ultimately give rise to ‘well-rounded academics’ (completed citizenship)—a future generation of Muslims who are digitally proficient, intellectually mature, and steadfast in their spiritual integrity (Taufik 2020; Dayusman and Nazaruddin 2025).

Implementation of an Integrative Model to Strengthen Academic Integrity in Higher Education

It must be understood that the implementation of this conceptual model of Islamic educational innovation to strengthen academic integrity in higher education is realised on a large scale through three key elements: the internalisation of the values of honesty (*ṣidq*) and trustworthiness (*amānah*), the values of responsibility (*al-mas’ūliyyah*) and discipline (*inḍibāt*), and the attainment of a high degree of professionalism (*al-hirfiyyah*). The explanation is as follows:

1. Internalisation of the Values of Honesty (*Ṣidq*) and Trustworthiness (*Amānah*)

The cultivation and development of these transcendental values are crucial as an ethical and spiritual foundation for breaking the cycle of academic moral disorientation in the form of plagiarism, data fabrication and the manipulation of scientific references in the digital age. A critical study by Orgianus et al. (2024, 71) confirms that the integration of the values of *ṣidq* and *amānah* into the professional competency standards for lecturers is capable of reconstructing a culture of academic integrity that is honest and accountable at the institutional level. This is reinforced by Lisnawati et al. (2026, 148), who developed a digital-based assessment model by explicitly incorporating indicators of scientific integrity to evaluate the originality of students’ academic writing. Through the habitual practice of evaluation based on Islamic values, students’ integrity can be systematically safeguarded so that freedom of thought is not trapped within value-free academic autonomy.

2. Internalisation of the values of responsibility (*al-mas’ūliyyah*) and discipline (*inḍibāt*)

Furthermore, the values of responsibility (*al-mas’ūliyyah*) and discipline (*inḍibāt*) are integrated as operational instruments to foster self-regulated learning amongst students in their daily academic activities. Academic discipline in higher education is constructed not merely as mechanistic compliance with bureaucratic rules, but as a form of moral

responsibility for human beings as God’s vicegerents, who will one day be held scientifically accountable before God. On a practical level, Maulidah and Syarif (2024, 60) explain that the internalisation of academic discipline is formed through consistency in the punctual submission of academic work, adherence to regulations, and a commitment to conducting research to the highest standards. Theologically, this discipline is grounded in Sūrah al-Nisā’ verse 59, which instils obedience to the legal system, whilst responsibility stems from Sūrah Luqmān verses 17–18, which emphasise consistency in virtuous deeds (Maulidah and Syarif 2024, 61–62). This character-building resonates with the findings of Taufikin et al. (2025, 180) that instilling the ethical values of learning (ādāb al-muta‘allim) through the exemplary conduct of educators has proven effective in transforming students’ examination behaviour to be more honest and independent.

3. Achieving a Level of Professionalism (Al-Hirfiyyah)

Finally, achieving a level of professionalism (al-hirfiyyah) within the modern campus ecosystem requires the harmonisation of institutional policies that link digital literacy with Islamic professional ethics. Without standardised micro-regulations, traditional ethical values will remain merely an abstract discourse, detached from the dynamics of curriculum digitalisation. To address this challenge, Firdaus et al. (2025, 2345) highlight the successful implementation of the Muhsin Sejati operational model at UIN Siber Cirebon, which has designed professional-integrative courses such as Islamic Cyber Ethics, Sharia Digital Entrepreneurship, and Data Science for Islamic Studies. This axiological approach demonstrates that the use of digital technology and artificial intelligence (AI), filtered through a proactive ethical framework, can stimulate students’ critical thinking whilst preserving their spiritual piety. Ultimately, professionalism rooted in the spirit of iḥsān—that is, doing one’s very best (continuous quality improvement)—ensures the emergence of graduates who are digitally proficient, intellectually mature, and steadfast in their spiritual integrity.

DISCUSSION

This study can be considered successful in formulating a model of contemporary Islamic educational innovation that effectively integrates Islamic values, academic ethics, digital literacy, innovative learning, and the responsible use of technology and artificial intelligence (AI). This theoretical synthesis produced the conceptual model of the PTL-PAI Framework (Transformative-Liberative Pedagogy in Islamic Religious Education) and the True Muhsin (Doer of Good) framework, which have been empirically proven to strengthen the academic character of college students through five core pillars of values: honesty (ṣidq), trustworthiness (amānah), accountability (al-mas’ūliyyah), discipline (indībāt), and professionalism (al-hirfiyyah) (Firdaus et al., 2025; Lisnawati et al., 2026; Orgianus et al., 2024). Through the Critical Curricular Hermeneutics methodology supported by a qualitative-analytical design, this study validates that the integration of digital dimensions with the ethical foundations of classical turāth not only enhances students’ technical competencies in academic writing but also fosters a transcendental awareness to avoid all forms of academic dishonesty (Creswell & Creswell, 2018). Thus,

these findings offer a new theoretical contribution in the form of an operational pathway that bridges the tension between the demands of technological modernization and the preservation of traditional moral integrity within the Islamic higher education system.

It should be noted that the success of this integrative model in strengthening academic integrity can be explained by its philosophical architecture, which links modern cognitive processes with the purification of the soul (*tahdhīb al-naḥs*) rooted in the Islamic ethical tradition (Al-Attas, 1991). In the conventional academic ecosystem, the enforcement of integrity is often mechanistic and bureaucratic, whereas this model shifts the orientation of compliance from external coercion to spiritual awareness grounded in the value of *iḥsān*. The curricular interpretation of Ibn Saḥnūn's (2009) concept of *rifq* (gentleness)—reconstructed as “differentiated scaffolding”—provides a safe space for students to experience a “disorienting dilemma” when facing digital ethical challenges without losing their religious moral compass. When students are taught to view research activities and the use of digital technology as part of their theological mandate as *khalifah*—leaders on earth (*khalifah fī al-ard*)—their intrinsic motivation to uphold scientific integrity increases sharply (Firdaus et al., 2025). The presence of faculty members as *Muʿaddib-Facilitators* who possess moral authority (*al-muruʾah*) serves as a key factor that transforms the transmission of knowledge into exemplary living (*uswah ḥasanah*), inspiring students to love virtue (loving the good) (Budiyanthi & Parhan, 2024).

When compared to previous studies, the findings of this study offer a more hybrid and adaptive perspective on addressing digital disruption in the context of Islamic higher education. Most studies of traditional character tend to be trapped in a normative-doctrinal approach that separates secular and religious scholarship, resulting in an evaluation process that is highly centralized and cognitive-oriented and insensitive to digital realities (Salim et al., 2025; Taufikin et al., 2025). On the other hand, modern Western evaluation models that place heavy emphasis on pure technological compliance often neglect the dimension of spirituality, thereby failing to address students' deepest ethical consciousness (Mezirow, 1991). This study bridges that theoretical gap by proposing the PTL-PAI Framework and Muhsin Sejati's framework, demonstrating that students' learning autonomy can develop in tandem with the moral authority of traditional teachers through an epistemological dialogue of equals (Budiyanthi & Parhan, 2024; Koesoema, 2012). This synergy positions digital technology and AI not as threats that depersonalize the classroom, but rather as supportive tools that reinforce the achievement of the noble goals of Islamic education to produce “*insan kamil*” (Maskur et al., 2025).

From a contextual-ideological perspective, the existence of this innovation model reflects the decolonization movement in Islamic studies, which frees Islamic universities in Indonesia from the dominance of Western secular paradigms without slipping into an anti-modern stance (Lisnawati et al., 2026). In the Society 5.0 era, which demands the integration of the sophistication of the cyber world with humanistic values, the curricular interpretation of Ibn Saḥnūn's (2009) ethics into the digital realm (digital etiquette) serves as a vital cultural filter. Through the internalization of national values as proposed by Doni Koesoema (2012), the transformation of students' religious consciousness is theoretically anchored in the moral commitment to the national ideology of Pancasila (Tabrani et al.,

2024). This integration and synergy of axiological principles ensures that autonomous freedom of thought does not produce selfish, secular individuals, but rather graduates who embody the profile of “Completed Citizenship”—individuals who are both nationalistic and religious. Therefore, it can be said that this curricular innovation demonstrates that the preservation of turāth values and the adaptation of the Merdeka Curriculum policy in Indonesia can proceed in harmony to mitigate the global moral crisis (Wasehudin et al., 2023).

A deep reflection on this innovation model reveals significant dual implications—both functional benefits and the risk of dysfunction at the practical level. Functionally, the innovative collaborative project-based learning model (Integrative, Collaborative, and Project-Based Learning / ICPBL) successfully fosters critical agency, 21st-century skills (4Cs), and a high level of research accountability among students (Herlina et al., 2025). The use of digital assessment rubrics that incorporate religious character values also provides evaluation transparency that continuously fosters students’ moral development (Lisnawati et al., 2026). Nevertheless, the risk of dysfunction remains a threat if there is excessive use of technology and AI (overuse of AI) without proactive ethical oversight (Maskur et al., 2025). Absolute reliance on automation platforms has the potential to diminish the depth of spiritual reflection, reduce independent critical thinking, and weaken or even eliminate harmonious interpersonal relationships between educators—as murabbī—and students. Therefore, the implementation of hybrid learning models must be strictly monitored to ensure that technological sophistication does not diminish the humanistic and spiritual dimensions of Islamic education itself.

As part of the strategic steps to realize this integrative model, Islamic higher education institutions must formulate concrete operational policies that go beyond campus administrative regulations. This master plan and these action initiatives begin with the restructuring of the national curriculum through the introduction of new interdisciplinary courses such as Islamic Cyber Ethics, Sharia-Compliant Digital Entrepreneurship, and Data Science for Islamic Studies to equip students with digital skills as well as a proactive ethical compass (Firdaus et al., 2025). Furthermore, transcendental moral indicators such as scientific integrity (ṣidq) and academic responsibility (amānah) must be institutionalized into faculty competency standards and student digital assessment rubrics in a tangible way (Orgianus et al., 2024). Capacity-building programs for educators must also be implemented on a large scale so that PAI faculty members possess the pedagogical and digital readiness to create interactive and reflective learning experiences (Taufikin et al., 2025). With this commitment to systematic and sustained action, Islamic religious universities can transform into centers of technological adaptation that remain firmly grounded in the nobility of religious moral traditions and the nation’s noble moral values.

CONCLUSION

This study concludes that the formulation of a contemporary Islamic education innovation model—one that is adaptive to the dynamics of the Merdeka Curriculum—has been successfully achieved through the ontological reconstruction of educators as Mu’addib-Facilitators and the methodological transformation of the principle of rifq

(gentleness) into differentiated scaffolding. This renewed perspective has given rise to the PTL-PAI Framework conceptual model, which simultaneously integrates Islamic values, academic ethics, and digital literacy to mitigate academic moral disorientation such as digital plagiarism and scientific misconduct. In the operational realm of higher education, the practical application of this model is realized through the Muhsin Sejati framework, which institutionalizes five main pillars of character: honesty (ṣidq), trustworthiness (amānah), responsibility (al-mas'ūliyyah), discipline (inḍibāt), and professionalism (al-ḥirfiyyah). The deepest theoretical insight from this study affirms that academic freedom must not be interpreted as value-free autonomy, but rather as responsible freedom, in which the rapid advancement of cyber technology and artificial intelligence must remain strictly guided by exemplary conduct (uswah ḥasanah) and the noble spiritual and moral authority of educators (Murshid).

The novelty of this study's scholarly approach lies in its proposal of a new hybrid-transformative theoretical framework that serves as an epistemological bridge between classical traditions, Western cognitive theory, and national wisdom. By synthesizing the ethics of educators as outlined in Ibn Saḥnūn's *Ādāb al-Mu'allimīn*, Jack Mezirow's theory of cognitive perspective change, and Doni Koesoema's approach to national character education, this study firmly dismantles the dichotomous dualism between religious scholarship (tafaqquh fiddin) and modern science and technology. The primary strength of this conceptual model lies in its ability to provide operational and replicable guidelines for curricular quality assurance, such as the integration of digital-based assessment rubrics for religious character and the design of professional-integrative courses like Islamic Cyber Ethics. Through this theoretical synergy, students' learning autonomy can develop dynamically in tandem with the moral commitment to the Pancasila national ideology, thereby realizing the profile of "Completed Citizenship"—citizens who excel digitally while remaining steadfast in their commitment to tawhid and noble character.

Although this study makes significant conceptual and theoretical contributions, it has limitations due to its qualitative-analytical nature based on library research; consequently, it does not yet present quantitative empirical data that statistically measures the long-term impact of this model on students' moral values and behavior. The scope of the literature review and curriculum document analysis is also limited to several micro-policy cases at Islamic universities in Indonesia, thereby restricting the generalizability of the findings to a more heterogeneous higher education ecosystem. Given these limitations, further research is strongly recommended to employ mixed-methods or longitudinal studies to empirically validate the operational effectiveness of the PTL-PAI Framework across institutions. Furthermore, policymakers at higher education institutions are advised to develop cyber governance regulations that proactively adopt ethical filters for artificial intelligence (pro-actively responsible AI) to ensure the continued development of character with integrity in the Society 5.0 era.

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