Proceeding of 2nd International Conference on Education, Society and Humanity
e-ISSN : 2986-5832
p-ISSN : 2986-6979
Vol. 04 No. 01 (2026)
Available online at https://ejournal.unuja.ac.id/index.php/icesh

THE RELEVANCE OF MADRASAH TEACHER COMPETENCIES IN THE GENERATIVE AI ERA: TRANSFORMING THE ROLE FROM INFORMATION SOURCE TO FACILITATOR OF WISDOM

M. Kholil Tsamrotul Fuad[1], Subaidi[2], Sukarman[3]
[1,2,3] Universitas Islam Nahdlatul Ulama Jepara, Ea, Indonesia
Email: m.kholil.2561@student.unisnu.co.id[1], subaidi@unisnu.co.id[2], pakar@unisnu.co.id[3]

Abstract:

The rapid development of Generative Artificial Intelligence (Gen-AI) has massively disrupted the educational landscape, sparking critical debates regarding the future relevance of the teaching profession. This article aims to assess the existence of madrasah teacher competencies in an era of instant digital information and to explore the empirical research gap that AI technology cannot replace. Utilizing a descriptive qualitative method with a conceptual study approach, this article analyzes the shifting paradigm of teaching in madrasahs. The findings indicate that while Gen-AI can provide cognitive information and scientific data within seconds, it possesses absolute limitations in the aspects of transferring values (transfer of values), spiritual guidance (tarbiyah), empathy, and moral role-modeling (uswatun hasanah). The competitive advantage of madrasah teachers lies in their transformative ability to shift from being mere "information sources" to becoming "facilitators of wisdom" (hikmah). Teachers play a vital role in guiding students' morals, fostering critical thinking, and contextualizing instant knowledge from AI with noble character values (akhlak karimah). The conclusion affirms that the role of madrasah teachers remains absolutely relevant in the AI era, provided there is a reorientation of competencies focusing on strengthening affective-spiritual aspects and adaptive technological literacy.

Keywords: *Madrasah Teacher Competence, Generative AI, Facilitator of Wisdom, Educational Disruption, Character Education.*

INTRODUCTION

The advent of Generative Artificial Intelligence (Gen-AI) has triggered fundamental disruption across the global educational landscape, including within the madrasah ecosystem. In this era of instant digital access, students can obtain scientific information, religious rulings, and even solutions to academic assignments in mere seconds through artificial intelligence (Dwivedi et al., 2023). This phenomenon poses an existential challenge to the teaching profession; if classroom instruction relies solely on the transfer of knowledge, the traditional role of the teacher risks becoming obsolete, unable to match the efficiency of technology (Selwyn, 2019). Consequently, there is an urgent academic need to re-evaluate the relevance of teacher competencies in a classroom environment

massively disrupted by AI-driven autonomous learning.

This is precisely where a crucial research gap lies—an area beyond the reach of artificial intelligence—marking a pivotal moment for the future of madrasah teachers. Ultimately, AI is merely an information-rich data processing tool; it lacks wisdom (hikmah), emotional empathy, and the depth of spiritual guidance or tarbiyah (Nizar, 2018). Mulyasa (2021) asserts that the essence of education lies not merely in cultivating intellectual intelligence, but in the internalization of character. This article aims to examine the reconstruction of madrasah teacher competencies, shifting the measure of excellence from their capacity as information sources to a transformed role as facilitators of wisdom. The study explores how madrasah teachers can fill the void left by technology by strengthening affective aspects, internalizing moral values (akhlaq), and fostering exemplary character (uswatun hasanah)—qualities impossible to replicate through lines of algorithmic code.

RESEARCH METHODS

This study employs a qualitative approach utilizing the library research method. According to George (2008), library research is a structured inquiry involving the identification, retrieval, and analysis of documents containing information relevant to the research topic. This method was selected because the study focuses on a conceptual exploration regarding the reconstruction of madrasah teacher competencies amidst a new phenomenon: the disruption caused by Generative Artificial Intelligence (Gen-AI). This descriptive qualitative study does not aim to test hypotheses; rather, it seeks to deeply explore the empirical gap and the transformative role of teachers as facilitators of wisdom—a role that cannot be replaced by technology (Creswell & Poth, 2018).

Data for this study were gathered from various reputable secondary literature sources. Primary data sources include indexed international and national scholarly journal articles (such as those in Scopus and Sinta) discussing the impact of AI on education, as well as foundational textbooks on the philosophy of Islamic education, madrasah teacher competencies, and the concepts of *tarbiyah* (education/upbringing) and hikmah (wisdom). Data collection was conducted using documentation methods involving skimming, scanning, and in-depth reading of relevant texts (Zed, 2014).

The data analysis techniques applied were content analysis and thematic analysis, based on the model proposed by Miles et al. (2014). The analysis proceeded through three interactive stages: Data Condensation (selecting, simplifying, and focusing raw data from the literature into clusters concerning AI disruption and teachers' spiritual-affective competencies); Data Display (constructing a logical narrative linking AI's cognitive limitations with the competitive advantages of madrasah teachers); and Conclusion Drawing/Verification (formulating a new synthesis in the form of a model transforming the teacher's role from a mere source of information into a facilitator of wisdom). To ensure data validity, data source triangulation was conducted by comparing perspectives from modern Western pedagogy and Islamic educational epistemology (Snyder, 2019).

RESULTS AND DISCUSSION

An analysis of the literature yields three major themes mapping the strategic position of madrasah teachers amidst the wave of generative AI: the cognitive limitations of Gen-AI, the reconstruction of roles based on tarbiyah

(holistic Islamic education/nurturing), and a roadmap for transformative competencies.

1. The Anatomy of Gen-AI Disruption in Education: The Cognitive Limits of Algorithms

Gen-AI, such as Large Language Models (LLMs), has revolutionized the way knowledge is produced and distributed. UNESCO (2023) reports that artificial intelligence is capable of automating first-level cognitive tasks including text synthesis, programming, and providing data-driven answers within milliseconds. In this context, the traditional educational paradigm that positions the teacher as the sole walking dictionary or central repository of information (teacher-centered) inevitably collapses (Selwyn, 2019).

However, critical studies indicate that Gen-AI possesses inherent flaws. AI algorithms operate based on statistical probabilities derived from past data, rather than on genuine understanding or existential awareness (Dwivedi et al., 2023). AI is prone to hallucinations, where the system generates information that sounds convincing yet is factually incorrect or culturally biased (Holmes et al., 2022). Consequently, the flood of information presented by AI creates new challenges for students: a crisis of superficial thinking and an inability to distinguish raw data from fundamental truth.

2. Wisdom (*Hikmah*) and Tarbiyah: The Epistemological Gap AI Fails to Fill

It is amidst this tsunami of instant information that the unique nature of the madrasah ecosystem finds its absolute relevance. In the epistemology of Islamic education, the transfer of knowledge never signifies merely *ta'lim* (cognitive instruction); rather, it must encompass tarbiyah (spiritual nurturing) and *ta'dib* (the cultivation of adab or ethical refinement) (Al-Attas, 1980). AI can impart knowledge, but it can never generate wisdom (hikmah).

"Artificial intelligence is capable of dictating moral texts flawlessly, yet it lacks the soul to stir the human conscience. It is in this regard that the human role of the madrasah teacher remains irreplaceable." (Nizar, 2018)

The empirical gap between the capabilities of Generative AI and the humanist-spiritual role of *madrasah* teachers can be summarized in the following comparative table:

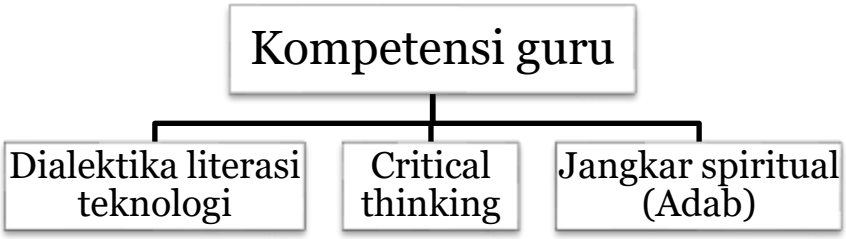
Dimensions of Analysis	**Generative AI (Artificial Intelligence)**	**Teacher (Facilitator of Wisdom)**
Authoritative Source	Big data, algorithms, and statistical probability.	Scholarly lineage, theological reflection, and lived experience.
Approach	Transactional, instant, and text- or prompt-based.	Relational, process-oriented, contextual, and heart-centered.
Main Focus	Data accuracy and cognitive efficiency.	Internalization of noble character and spirituality.
Absolute Limitation	Lacking empathy, moral awareness, and soul.	Constrained by physical limitations and data memory speed.

Madrasah teachers play a crucial role as moral anchors when students begin to experience value disorientation due to exposure to the unfettered cyber world. Knowledge instantly acquired by students from AI requires curation

grounded in prophetic values. According to Mulyasa (2021), the essence of a teacher's presence in the classroom is to provide a tangible example of exemplary conduct (uswatun hasanah). Exemplary behavior—manifested through patience, integrity, and emotional sincerity—represents a dimension of humanity that absolutely cannot be replicated by even the most advanced strings of binary computer code.

3. Reconstructing Competence: Becoming a Facilitator of Wisdom

To remain relevant, madrasah teachers must make a paradigm shift. The profession should no longer compete with AI in terms of the speed of data memorization; instead, it must evolve into a role of facilitating wisdom. This transformation necessitates a reconstruction of three key pillars of competence:



The Dialectic of Technology Literacy (Adaptive-Critical): Madrasah teachers must not be anti-technology. They must possess the competence to utilize Generative AI as a teaching assistant (e.g., for designing instructional materials) while simultaneously being capable of educating students on digital ethics and the limitations of AI (Zawacki-Richter et al., 2019).

Orchestrator of Critical Thinking: The teacher's role shifts from a mere dispenser of material to a catalyst for discussion. In the classroom, the teacher is tasked with posing philosophical and contextual questions that challenge students' thinking, ensuring they do not uncritically accept outputs generated by ChatGPT or Gemini.

The Centrality of the Spiritual Guide (Murabbi): The primary focus of learning assessment shifts from merely evaluating the final results of cognitive exams toward monitoring affective development, social concern, sincerity, and the cultivation of daily etiquette (adab) (Nizar, 2018).

The synthesis of this discussion affirms that the disruption caused by Generative AI does not signal the death knell for the madrasah teaching profession. On the contrary, this phenomenon represents a moment of liberation. AI has freed teachers from administrative burdens and tedious data-transfer routines, allowing them to return to their essential calling: humanizing the individual, touching the heart, and guiding the emergence of a generation that is not only digitally savvy but also morally noble.

CONCLUSION

The disruption caused by Generative Artificial Intelligence (Gen-AI) is not a threat that will eradicate the profession of madrasah teachers; rather, it represents a moment for transformation. While AI excels in cognitive efficiency, the technology faces absolute limitations regarding the spiritual dimension (*tarbiyah*), the cultivation of proper conduct (ta'dib), empathy, and the embodiment of exemplary character (uswatun hasanah). It is precisely this human-spiritual realm that secures the absolute relevance of madrasah teachers—a role that algorithms can never replace.

The continued relevance of teachers in the digital era hinges on

successfully transforming their role from mere sources of information (facilitators of knowledge transfer) into facilitators of wisdom. This shift demands mastery of three core competencies: adaptive and critical digital literacy, the ability to orchestrate students' critical thinking, and the strengthening of the teacher's role as a spiritual guide (murabbi). Madrasah institutions are advised to reorient teacher training to focus on strengthening these affective and prophetic capacities, ensuring teachers are prepared to guide the digital generation both morally and intellectually.

REFERENCES

Al-Attas, S. M. N. (1980). The concept of education in Islam: A framework for an Islamic philosophy of education. International Institute of Islamic Thought and Civilization (ISTAC).

Creswell, J. W., & Poth, C. N. (2018). Qualitative inquiry and research design: Choosing among five approaches (4th ed.). Sage Publications.

Dwivedi, Y. K., Kshetri, N., Hughes, L., Ribeiro-Navarrete, S., Boylan, A. K., Klein, S., ... & Yan, M. (2023). "So what if ChatGPT wrote it?" Multidisciplinary perspectives on opportunities, challenges and implications of generative conversational AI for research, practice and policy. International Journal of Information Management, 71, Article 102642. https://doi.org/10.1016/j.ijinfomgt.2023.102642

George, M. W. (2008). The elements of library research: What every student needs to know. Princeton University Press.

Holmes, W., Bialik, M., & Fadel, C. (2022). Artificial intelligence in education: Promises and implications for teaching and learning (2nd ed.). Center for Curriculum Redesign.

Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). Qualitative data analysis: A methods sourcebook (3rd ed.). Sage Publications.

Mulyasa, E. (2021). Menjadi guru profesional di era disrupsi digital. Remaja Rosdakarya.

Nizar, S. (2018). Filsafat pendidikan Islam: Pendekatan historis, teoritis, dan praktis. Amzah.

Selwyn, N. (2019). Should robots replace teachers? AI and the future of education. Polity Press.

Snyder, H. (2019). Literature review as a research methodology: An overview and guidelines. Journal of Business Research, 104, 333–339. https://doi.org/10.1016/j.jbusres.2019.07.039

UNESCO. (2023). Guidance for generative AI in education and research. United Nations Educational, Scientific and Cultural Organization. https://unesdoc.unesco.org/ark:/48223/pf0000386694

Zawacki-Richter, O., Marín, V. I., Bond, M., & Gouverneur, F. (2019). Systematic review of research on artificial intelligence applications in higher education: Where are the domains of AI?. International Journal of Educational Technology in Higher Education, 16(1), 1–27. https://doi.org/10.1186/s41239-019-0171-0

Zed, M. (2014). Metode penelitian kepustakaan. Yayasan Pustaka Obor Indonesia.