

HUMANIZING TECHNOLOGY VALUES-BASED ELT THROUGHT AI AND ICT INTERGRATION IN THE MADRASAH TSANAWIYAH CLASSROOM

A quasi-experimental study of digital literacy in the classroom

Ahmad Misbahudin Taufik
English education master's program/FBS
Universitas Negeri Semarang
Bandar Lampung, Indonesia
ahmadmisbahudintaufik@student.unnes.ac.id

Prof. Dr. Rudi Hartono, M.Pd.
English education master's program/FBS
Universitas Negeri Semarang
Semarang, Indonesia
Rudi.hartono@mail.unnes.ac.id

Dr. Sri Wahyuni, S.Pd., M.Pd.
English education master's program/FBS
Universitas Negeri Semarang
Semarang, Indonesia
sriwahyunifbs@mail.unnes.ac.id

Abstract

This study aims to examine how the integration of artificial intelligence and information and communication technology can be humanized through values-based English language teaching in junior high schools. This study employs a qualitative method using a case study approach grounded in connectivism theory, sociocultural theory, and deep learning pedagogy, focusing on Year 9 students participating in a technology-assisted project to write descriptive texts about Indonesian fauna. Data were collected through classroom observation, analysis of student work, peer feedback notes, and reflective interviews. Data analysis was conducted thematically by identifying patterns of linguistic engagement, social interaction, and the internalization of values. The results indicate that the use of artificial intelligence enhances vocabulary variety, grammatical accuracy, and student confidence, whilst the use of collaborative technology strengthens interaction and the construction of shared knowledge. The integration of a love-based curriculum has proven capable of transforming learning activities from mere academic tasks into more humanistic learning experiences by fostering empathy, care for living beings, and moral responsibility. These findings confirm that technology serves as a support for language skill development, while teachers play a central role in guiding, directing, and humanizing the learning process through the instillation of values, critical reflection, and the reinforcement of contextual meaning within an Islamic educational environment.

Keyword : AI and ICT, Values-Based ELT; Connectivism; Sociocultural Theory; Deep Learning Pedagogy; Descriptive Text Writing, Junior High School; Humanizing Technology.

Introduction

English language education approaches have changed dramatically as a result of developments in information and communication technology (ICT) and artificial intelligence (AI). Technology has evolved over the past few decades from a supplemental tool to an essential part of the educational framework, impacting student involvement, instructional techniques, and the production and sharing of information. The significant potential of computer-assisted language acquisition to support repeated practice, provide timely feedback, and provide a variety of learning tools has been emphasized by academics including Beatty (2013), Chapelle (2001), and Hubbard (2009). According to Godwin-Jones (2018, 2020), more recent research suggests that AI and mobile technologies offer new possibilities for language learning that are more flexible, sensitive, and customized to each learner's needs.

However, significant learning experiences are not always ensured by technological advancements. Many language learning techniques are restricted to textual, mechanical approaches that solely focus on cognitive outcomes. According to Richards (2015), language instruction should take into

account students' motivation, emotions, and interpersonal connections in addition to linguistic frameworks. The use of technology in many classrooms tends to favor immediate, consistent, and less individualized learning styles unless it is paired with appropriate pedagogical design. Therefore, the key question in the relationship between artificial intelligence and information and communication technology is not whether technology should be employed, but rather how to use it in a way that makes learning more humane.

The significance of this issue is highlighted by the context of madrasahs. Madrasahs are accountable in the moral and spiritual domains in addition to the academic one. The Ministry of Religious Affairs of the Republic of Indonesia is encouraging the adoption of the Love-Based Curriculum (KBC) in madrasahs through outreach, core team development, and supervision of its execution in educational establishments through its most recent policy. According to this guideline, madrasah education must promote the virtues of love, civility, compassion, and respect for other people and the environment. Therefore, rather than only considering efficiency or technological innovation, the integration of AI and ICT in English language training in madrasahs

should be placed within a values-based educational framework.

The foundation of this research is the belief that values and technology don't have to conflict. Conversely, when used intentionally, thoughtfully, and appropriately, technology can improve humanistic education. AI can help kids create ideas, write better, and feel more confident when learning English. ICT can promote teamwork, dialogue, and involvement. These advantages, however, are only significant if technology is used to create deep, compassionate learning opportunities that complement a madrasah's educational goals. The issue of Humanizing Technology: Values-Based ELT via AI and ICT Integration in the Madrasah Tsanawiyah Classroom is thus addressed in this paper.

Literature Review

According to sources on AI in language learning, this technology is essential for customizing the learning process. According to Godwin-Jones (2020), AI can offer interactive support, automatic feedback, and customized exercises to help students learn in accordance with their unique needs. AI has also been connected to opportunities for individual practice, lower anxiety, and more motivation in a number of studies. Recent studies that demonstrate how AI-based tools

can improve language learning experiences through vocabulary enrichment, writing exercises, and conversation simulations (e.g., a review of language learning with AI highlighting the advantages of personalization and rapid feedback) support these conclusions. To put it another way, AI presents a chance to develop learning that is more sensitive to individual differences.

ICT, or information and communication technology, is essential to language acquisition because it promotes more in-depth group learning. ICT has changed English as a foreign language (ELT) instruction from a teacher-centered method to a more participatory, open, and networked learning style, according to Dudeney and Hockly (2012). Students can communicate, share ideas, and create written work collaboratively by using digital platforms, collaborative documents, social media, and a range of online learning resources. Additionally, according to Kukulska-Hulme (2020), mobile language learning gives students freedom in terms of time and location, enabling them to study in a more contextual and independent way. ICT is therefore an essential instrument for creating vibrant and interesting learning communities as well as a means of disseminating information.

However, there are also noticeable shortcomings in the literature. A large amount of research on AI and ICT in language instruction focuses on cognitive elements including speaking fluency, grammatical accuracy, and score development. Value-based, ethical, and affective factors are often overlooked. But these are the very elements that are of great significance in madrasah education. According to Richards (2015), teaching language should view pupils as whole people with feelings, morals, and life experiences. This disparity highlights the ongoing need for studies that place AI and ICT in the context of values-based education, especially in the madrasah setting, which is focused on character development.

The importance of this study is evident in this setting. This study looks into how technology may improve values-based education in addition to examining the efficacy of AI and ICT. Through a descriptive writing project about Indonesia's fauna, the study focuses on English language instruction in madrasah tsanawiyah. Because it enables pupils to make connections between language and their surroundings, cultivate empathy for living things, and recognize God's creations,

this theme is pertinent not only linguistically but also culturally and morally. Thus, the goal of this study is to close the gap between character education and digital innovation, which has rarely been fully explored in the literature.

Theoretical Framework

The four main pillars of the theoretical framework for this study are deep learning pedagogy, Lev Vygotsky's Sociocultural Theory, George Siemens' Connectivism, and Love-Based Curriculum, which serves as the value orientation in madrasah education. These four components were chosen because they clearly show how language acquisition is a social, complex, linked, and values-driven process.

According to Siemens' (2005) Connectivism thesis, learning in the digital era takes place via networks that connect people, information, technology, and communities. Knowledge is now thought to be distributed over a constantly changing network rather of being fully contained within a single person's head. As a result, contemporary students need to establish, uphold, and critically traverse these linkages. Students use apps, videos, chatbots, digital media, and online interactions in English language instruction that incorporates AI and ICT. However, their

capacity to convert those connections into meaningful comprehension is crucial to how well they learn. Understanding why technology should be seen as a learning network rather than just tools is made easier by this approach.

According to Vygotsky's Sociocultural Theory, social interaction is essential to learning. Language mediation, help from others, and scaffolding from peers or teachers all contribute to learning. With the right assistance, students can reach higher developmental levels, as demonstrated by the idea of the zone of proximal development. Because language is both a tool and the topic of learning, this approach is especially relevant to language acquisition. Information and communication technology and artificial intelligence can serve as mediating tools, but the teacher's role in directing, giving feedback, and upholding pedagogical direction is still vital. As a result, social ties are enhanced by technology rather than replaced by it.

In this study, "deep learning" refers to profound, reflective learning that can apply information to real-world scenarios rather than artificial intelligence. Beyond simply memorizing text structures, students are required to understand the texts' goal,

evaluate data, choose relevant details, and consider the importance of the subjects they are learning. This method enables pupils to write with greater awareness and meaning when teaching descriptive literature. Instead of just copying or finishing tasks quickly, AI and ICT can support deep learning when they are used for concept exploration, discussion, revision, and reflection.

The fourth basis that offers moral and spiritual direction is the Love-Based Curriculum. Madrasahs should strive to promote love for God, other people, and the environment through encouraging and caring educational experiences, according to the Ministry of Religious Affairs. According to this concept, instructional technology shouldn't uphold moral neutrality. ICT and AI should be seen as tools that improve kindness, compassion, and love. As a result, learning English at madrasahs becomes an environment that aims to promote character as well as linguistic proficiency. By combining these four frameworks, the research is able to see technology as an essential component of a comprehensive learning ecosystem that is morally valuable, socially mediated, digitally connected, and intellectually profound.

Methodology

With a focus on design-based research, this study uses a qualitative case study design. This method was selected because it enables a thorough analysis of a particular but complex context—English language instruction in ninth-grade Islamic secondary school classes using AI and ICT. Classroom procedures, student experiences, instructor tactics, and setting dynamics can all be naturally explored through qualitative case studies (Yin, 2018; Merriam and Tisdell, 2016). According to Anderson and Shattuck (2012) and McKenney and Reeves (2019), design-based research is chosen since the goal of this study is not only to describe the practices but also to construct and reflect on a learning design that can be iteratively enhanced within a real-world scenario.

Students in the ninth grade from a madrasah tsanawiyah are the subject of this study. Students at this level have mastered core writing abilities and are ready for more challenging writing assignments, which is why this class was chosen. The learning activity's primary focus is an AI-assisted project that revolves around descriptive texts with an Indonesian wildlife theme. This theme was selected because it is relevant to environmental education, meaningful to the students' experiences, and suitable for encouraging empathy for living things. In

this project, students use AI to help them come up with ideas, expand their vocabulary, and write descriptive texts. Then, with teacher assistance, they edit the texts on their own.

Semi-structured interviews, digital artifact analysis, student text analysis, and classroom observation are some of the data collection techniques. The learning process, student relationships, the use of AI, and the role of the teacher are all captured through observations. To understand more about the experiences, opinions, and thoughts of the students on their education, interviews are undertaken. Screenshots of AI use, collaborative documents, and digital revision tracks are examples of digital artifacts. The development of writing quality in terms of content, organization, vocabulary, grammar, coherence, and value factors is assessed through the evaluation of the students' works. Triangulation is made possible by this set of data, which increases the validity of the conclusions.

An interpretive methodology was used to perform a thematic review of the data. To find trends in AI use, teamwork, self-efficacy, value reflection, and content exploration, codes were applied to observations and interview data. In order to evaluate the effect of AI and instructor

comments on composition quality, student written texts were compared from first drafts to final versions. To rebuild learning stages and explore the function of technology in idea production, digital artifacts were utilized. The analysis also included reflective and iterative components within the design-based research framework, enabling early findings to guide improvements in later learning design cycles. This strategy is essential to guarantee that research not only offers descriptive insights but also significantly advances education.

Findings and Discussion

The study's findings show that AI helps kids write better and gives them more confidence while creating texts. After obtaining assistance from AI, students who initially struggled to start writing are now better able to develop their ideas. They can improve their sentence patterns, choose more suitable terminology, and develop their content more narrowly. This demonstrates how, when used in an organized learning environment, AI may be a useful language partner. In this case, AI helps students overcome early challenges in the writing process rather than replacing them.

ICT has also been demonstrated to foster more meaningful teamwork. Students

use digital tools to collaborate on texts, share ideas, and offer criticism. This procedure shows how digital technology may promote a more interactive and social learning environment. In addition to facilitating communication, ICT gives students more chances to work together and negotiate meanings. As a result, learning becomes a supporting learning community rather than being focused on individuals working alone.

The emergence of caring regard for living things is one of the study's key findings. Students wrote more than just descriptions of the characteristics of the animals in their papers about Indonesian wildlife; they also expressed empathy and care. This indicates that students are becoming more conscious of the need to respect and defend animals because they are living beings. When topics and activities are carefully planned, language learning may foster values, as these reflections demonstrate. This finding is in line with the 'Love-Based Curriculum,' which emphasizes love, manners, and concern in the madrasah context.

Additionally, this learning level shows a deeper comprehension. Students are able to comprehend the purpose of descriptive texts, arrange material logically, and

consider the significance of the subjects they study rather than just remembering their structure. They are urged to relate language to their life values, past experiences, and prior knowledge. This suggests that, in contrast to simple memory or mechanical repetition, project-based learning approaches, bolstered by AI and ICT, promote a deeper knowledge. These results support the idea that when students actively participate in the process of thinking, processing, and applying knowledge, meaningful learning takes place (Siemens, 2005; Vygotsky, 1978).

The analysis of the results shows that a more human-centered ELT learning experience is produced when AI and values work together. While KBC's ideals guarantee that education stays human-centered, AI provides language help that facilitates learning. As a result, technology serves as a tool rather than an aim in itself. As meaning-makers, educators are essential in directing the use of technology toward more general goals, such as moral reflection and character development. From a sociocultural perspective, educators support students in the zone of proximal development by acting as mediators. Teachers help students navigate digital networks critically and

meaningfully within the framework of connectivism (Siemens, 2005; Vygotsky, 1978). This finding highlights that the successful integration of AI and ICT depends not only on the tools themselves but also on the accompanying pedagogical and moral orientations.

Both public schools and madrasahs will be significantly impacted. According to the research, madrasahs may integrate AI and ICT without compromising the core of Islamic teaching as long as they are structured under KBC principles that prioritize manners and compassion. The results are important for public schools because they show that technology may improve teamwork, empathy, and deep learning instead of just emphasizing productivity and academic achievement. To put it another way, educational technology should be viewed as a tool to humanize education rather than just a way to modernize it.

Conclusion

This study shows that using information and communication technology (ICT) and artificial intelligence (AI) in English language instruction in Islamic junior high schools can result in better learning that is reflective, collaborative, and provides value. While ICT encourages meaningful

cooperation, AI helps students write better and feel more confident. The development of empathy for other living things is facilitated by thematic meditation on Indonesia's wildlife. The results support the notion that learning a language is a deep learning process that prioritizes comprehension, reflection, and instilling values rather than merely memorizing text patterns.

Additionally, this study shows that new technologies are only valuable when they are driven by admirable ideals. With AI acting as a linguistic helper, teachers are essential in creating meaning. This partnership is consistent with the Love-Based Curriculum notion in the madrasah context, which centers teaching around love, ethics, and caring. As a result, the incorporation of AI and ICT is not just a methodological innovation but also a component of a larger endeavor to construct a more compassionate, introspective, and character-development-focused educational experience.

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