

Development of Syair-Based AI Animation Media for Suluk Hamzah Fansuri Expert Session as a Student Spiritual Education Media

Nurun Nisa¹, Zuhrahmi DE², Ichsan³, Maisarah⁴, Muhammad Fachrurrozy⁵

Institut Seni Budaya Indonesia Aceh, Indonesia^{1,2,3}

Universitas Islam Negeri Sumatera Utara, Indonesia^{4,5}

nurunnisa@isbiaceh.ac.id,¹ zuhrahmide@isbiaceh.ac.id,² ichsan@isbiaceh.ac.id,³

maisaa112903@gmail.com,⁴ fachrurrozy01@gmail.com⁵

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Abstract

Keywords:

AI-Based Animation;
Hamzah Fansuri; Islamic
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Spiritual Education;
Syair Sidang Ahli Suluk

The integration of artificial intelligence (AI) into Islamic Religious Education (PAI) offers opportunities to develop innovative learning media that support students' spiritual education. This study aims to develop AI-based animation media adapted from Hamzah Fansuri's Syair Sidang Ahli Suluk and examine students' responses to its use as a medium for spiritual education. The research employed a Research and Development (R&D) approach using the ADDIE model, comprising analysis, design, development, implementation, and evaluation. The development process transformed Sufistic values into narratives, characters, dialogues, and animated visuals contextualized within students' everyday experiences. The product was reviewed by Islamic Religious Education content experts and Visual Communication Design media experts. A limited trial involving 50 students at ISBI Aceh employed a 20-item response questionnaire using a five-point Likert scale. The findings revealed positive student responses, with an overall mean score of 3.87 (77.47%). Spiritual awareness received the highest score of 4.07 (81.30%), whereas self-reflection recorded the lowest score of 3.77 (75.38%). These findings suggest that AI-based animation offers potential for contextualizing the Sufistic intellectual heritage of the Indonesian archipelago within students' digital experiences. The study contributes to integrating Sufistic values, students' lived experiences, and audiovisual technology into Islamic spiritual education. However, the findings reflect students' acceptance and perceptions rather than causal evidence of improved spirituality. Further research is therefore necessary to examine the effectiveness of this media in fostering spiritual value internalization through more comprehensive and longitudinal assessments.

Abstrak

Kata kunci:

Animasi Berbasis AI;
Hamzah Fansuri;
Pendidikan Agama Islam;
Pendidikan Spiritual; Syair
Sidang Ahli Suluk

Integrasi kecerdasan buatan (Artificial Intelligence/AI) dalam pembelajaran Pendidikan Agama Islam (PAI) membuka peluang pengembangan media yang tidak hanya inovatif, tetapi juga berorientasi pada pendidikan spiritual. Penelitian ini bertujuan mengembangkan media animasi berbasis AI yang mengadaptasi Syair Sidang Ahli Suluk karya Hamzah Fansuri serta menganalisis respons mahasiswa terhadap penggunaannya sebagai media pendidikan spiritual. Penelitian menggunakan metode Research and Development (R&D) dengan model ADDIE yang meliputi analisis, desain, pengembangan, implementasi, dan evaluasi. Pengembangan produk dilakukan melalui transformasi nilai-nilai sufistik menjadi narasi, karakter, dialog, dan visual animasi yang dikontekstualisasikan dengan kehidupan mahasiswa. Kelayakan produk ditinjau oleh ahli materi PAI dan ahli media Desain Komunikasi Visual. Uji coba melibatkan 50 mahasiswa di ISBI Aceh menggunakan angket respons berisi 20 pernyataan dengan skala Likert 1–5. Hasil penelitian menunjukkan bahwa media memperoleh respons positif dengan skor rata-rata keseluruhan 3,87 (77,47%). Aspek kesadaran spiritual memperoleh skor

tertinggi sebesar 4,07 (81,30%), sedangkan refleksi diri memperoleh skor terendah sebesar 3,77 (75,38%). Temuan ini menunjukkan bahwa animasi berbasis AI berpotensi mengontekstualisasikan warisan intelektual sufistik Nusantara sebagai sumber pendidikan spiritual yang relevan dengan pengalaman mahasiswa di era digital. Kontribusi penelitian terletak pada integrasi nilai sufistik, pengalaman kehidupan mahasiswa, dan teknologi audiovisual. Namun, temuan tersebut masih mencerminkan penerimaan dan persepsi mahasiswa, bukan bukti peningkatan spiritualitas secara kausal. Oleh karena itu, penelitian lanjutan diperlukan untuk menguji efektivitas media terhadap internalisasi nilai spiritual melalui pengukuran yang lebih komprehensif dan berkelanjutan.

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Corresponding Author:

Nurun Nisa

Institut Seni Budaya Indonesia Aceh, Indonesia; nurunnisa@isbiaceh.ac.id

Introduction

The development of artificial intelligence (AI) has transformed learning practices through increased interactivity, personalization, and efficiency in material delivery (Hakim et al., 2024). In higher education, the use of AI is growing in various learning activities and shows potential in supporting student engagement, independence, collaboration, and learning experience (Crompton & Burke, 2023; Long et al., 2026; Muthohar et al., 2025). However, the development of learning technology does not automatically answer the needs of students' spiritual formation. Education is not only related to the mastery of knowledge, but also to the ability of students to understand values, reflect on experiences, and connect knowledge with life. In the context of Islamic Religious Education (PAI), this need is important because learning is not only directed to understanding religious materials, but also to the appreciation of values and the formation of spiritual awareness (Nahdliyah & Naelasari, 2024; Panggabean et al., 2026; Widiyari & Munif, 2023).

In practice, the use of technology in PAI learning still faces problems in integrating the spiritual dimension with digital learning experiences. Research on technology-based PAI learning media shows that digital and visual media can support effectiveness and involvement in learning (Anisa, 2026; Hanifah et al., 2025; Rohmatun et al., 2024). Other research on AI in Islamic education has also shown the benefits of technology in supporting efficiency, innovation, independence, collaboration, and learning transformation (Muh. Asroruddin Al Jumhuri, 2025; Ramdhani & Hakim, 2025; Safwandi et al., 2025; Samsudin, 2025; Zuhriyeh et al., 2025). However, the use of this technology is more directed at the learning function, while the use of AI to package Islamic spiritual resources into a reflective learning experience is still relatively limited. This condition can also be seen from the initial observation of PAI learning at the Indonesian Institute of Cultural Arts and Culture Aceh, which shows that the

delivery of material still tends to be verbal and textual, while the use of visual media and reflective activities that connect the material with students' life experiences is not optimal.

In addition to the development of media and AI research, the treasures of Islam Nusantara have intellectual resources that have the potential to be developed as spiritual educational materials. One of the important figures in the intellectual tradition of Nusantara Islam is Hamzah Fansuri, whose works contain Sufistic ideas about human relationship with God, spiritual journey, self-awareness, and the search for meaning. A study of Hamzah Fansuri's work shows a strong sufistic and educational dimension in his thinking (Mannan, 2016; Nasution & Fahmi, 2017). Research on Syair Perahu also shows the use of Hamzah Fansuri's work as a source of spiritual value cultivation and sufistic studies (Ahsin & Suryadilaga, 2020; Arifa & Mazaya, 2024; Mannan, 2016; Zakaria, 2016) discusses the concept of divinity in Malay Sufi literature Hamzah Fansuri, while Tee Boon Chuan (2024) and Zekrgoo (2024) shows the epistemological and symbolic richness in his works. These studies show that Hamzah Fansuri's work has the potential as a source of value and spirituality education, but most of it is still placed in the study of literature, Sufism, Islamic thought, or value education.

In comparison, research on digital media and AI with research on Hamzah Fansuri shows two trends that are still relatively separate. Media and AI research mainly addresses how technology can improve interaction, engagement, independence, collaboration, or learning effectiveness (Anisa, 2026; Crompton & Burke, 2023; Long et al., 2026; Muh. Asroruddin Al Jumhuri, 2025; Muthohar et al., 2025; Sadatul Kahfi et al., 2025). Even research on learning videos and multimedia emphasizes the importance of combining visual and verbal elements to support the learning process (Mayer, 2024). On the other hand, research on Hamzah Fansuri examines more sufistic content, the concept of divinity, symbolism, epistemology, and educational value of his works (Ahsin & Suryadilaga, 2020; Amir H. Zekrgoo, 2024; Arifka, 2025; Mannan, 2016; Tee Boon Chuan, 2024). The research gap lies in the lack of media development that brings the two domains together, especially by transforming Hamzah Fansuri's Syair Sidang Ahli Suluk into AI-based animation media designed for the context of students' spiritual education.

Based on these gaps, this study places the Syair Sidang Ahli Suluk not only as an object of literary or Sufism study, but as a source of value that is transformed into audiovisual material in PAI learning. The spiritual content in the poem is analyzed and translated into storyboards, scripts, characters, dialogues, visuals, and storylines that are contextualized with the lives of students. Furthermore, AI is used as a production instrument to help produce visual and animated elements, while the selection of values, messages, and learning contexts is still determined based on the analysis of learning sources and needs. With this position, this research is different from AI research which focuses mainly on learning efficiency or involvement, as well as Hamzah Fansuri's research which focuses on the study of texts and thoughts.

The novelty of this research lies in the transformation of the sufistic content of the Syair Ahli Suluk into an AI-based animation media that is contextualized with student experiences to be used in spiritual education in PAI learning. The novelty does not lie in the use of AI alone, because the use of AI in education has been widely studied (Crompton & Burke, 2023;

Long et al., 2026; Yusuf et al., 2024), but in the way that technology is used to visualize the specific spiritual sources of Islam of the archipelago into the form of audiovisual learning media. The product developed is an 8-minute animation that combines narratives, characters, dialogues, visuals, and spiritual messages in one learning experience. Thus, this research offers a meeting point between the preservation of the intellectual treasures of Islam Nusantara, learning technology innovation, and the spiritual education needs of students.

This research aims to: (1) develop AI-based animation media sourced from the Syair Sidang Ahli Suluk by Hamzah Fansuri as a media for student spiritual education; and (2) find out the students' responses after watching the developed media. Theoretically, this research contributes to the development of studies on the integration of AI technology, Islamic education, and Nusantara Sufism. Practically, the resulting product is expected to be an alternative learning media for PAI that connects the intellectual heritage of the archipelago's Islamic with a more contextual audiovisual form for students in a digital environment.

Methods

This research uses the Research and Development (R&D) method to develop Artificial Intelligence (AI)-based animation media that adapts the Syair Sidang Ahli Suluk by Hamzah Fansuri as a spiritual education medium for students. Product development refers to the ADDIE model (*Analysis, Design, Development, Implementation, Evaluation*) which includes five main stages, namely analysis, design, development, implementation, and evaluation (Branch & Varank, 2009). This model is used because it provides a systematic development flow from needs identification to product evaluation.

The *Analysis stage* is carried out by identifying the needs of students' spiritual education learning media and analyzing the Sufism values contained in the Syair of the Sufuk Expert Session. The analysis is directed at spiritual values that are relevant to the context of student education, so that the substance developed is not solely oriented to the visual aspect, but still maintains the meaning and context of the Sufism teachings that are the basis of the product.

The *Design stage* is carried out by compiling a content design, narrative flow, storyboard, and animated visual concept. At this stage, the results of the analysis of Sufism values are translated into narrative structures and scenes that are in accordance with the characteristics of the animation media and the needs of students. The design also considers the duration of the product to be about 8 minutes so that the spiritual message can be conveyed in a concise and communicative manner.

The *Development stage* is the process of creating animated media by utilizing AI technology based on storyboards and narratives that have been designed. At this stage, improvements are made to the narrative, visuals, audio, and the suitability between the animation elements and the spiritual message to be conveyed. The product that has been developed is then through the validation of material experts and media experts. Validation of material experts is carried out by Islamic Religious Education (PAI) lecturers to assess the suitability of the content of the media with spiritual education materials and Sufism values that are the basis for development. Media expert validation is carried out by Visual Communication Design (DKV) lecturers to assess the feasibility of media, especially from the aspect of visual presentation and the quality of animation media. The results of expert validation show that the product is declared worthy of publication and in accordance with the

material. Input from the validators is used as a basis for product improvement before being applied in trials to students. Thus, the development process not only considers the technical aspects of the use of AI, but also involves expert judgment to ensure the accuracy of the substance of the material and the feasibility of the media.

The *Implementation* stage was carried out through product trials to 50 Islamic Religious Education students at ISBI Aceh. The trial aimed to obtain student responses to the animation media that had been developed, especially related to understanding, interest, spiritual experience, and acceptance of media as a means of spiritual education. Data were collected through observation and student response questionnaires. The questionnaire instrument used a Likert scale of 1–5 and consisted of 20 statements.

The Evaluation stage is carried out on an ongoing basis on the results of product development and trials. Evaluation is used to identify parts of the media that still need improvement and assess student acceptance of the developed product. Student response data is analyzed descriptively using an average value (mean) to describe the level of acceptance of the media.

Quantitative data analysis was carried out by calculating the average value of student responses using the formula:

$$M = \Sigma X / N$$

Remarks: M = average score, ΣX = the number of scores obtained, and N = the number of respondents. The average score is then interpreted based on the interval of the assessment category as follows:

Red	Response Categories
1,00–1,80	Very low
1,81–2,60	Low
2,61–3,40	Medium
3,41–4,20	Height
4,21–5,00	Very high

Observation data and student responses were analyzed descriptively as material for product evaluation and improvement.

Results And Discussion

Results

This research produced learning media in the form of an Artificial Intelligence (AI)-based animation video that adapted the Syair Ahli Ahli Suluk by Hamzah Fansuri. The final product lasts about 5–7 minutes and combines visual animation, student characters, dialogue, narration, music, sound effects, and verses of the Suluk Expert Session in one storyline. The media is designed to convey spiritual values that include self-recognition, self-control, human relationship with God, and spiritual awareness through situations that are close to student life.

The main character in the animation, namely Sa'ad, is used as a representation of students who face the problems of academic and daily life. The spiritual message in the poem is contextualized through issues such as academic pressure, achievement orientation, use of technology, and inner anxiety. With this approach, the sufistic substance is not presented solely in the form of reading the text of the verse, but is translated into the storyline and the experiences of the characters that are closer to the life of the student.

The product refinement process shows that the results of the early AI-based generation still require some improvements, especially in character consistency, character expression, setting, lighting, movement, continuity between scenes, and synchronization between narratives and visuals. Improvements are made through reproduction and editing of several parts until an audiovisual product is obtained that is more consistent and has an integration between visual, audio, narrative, and spiritual message elements. The final product is then disseminated online as one of the research outputs.

Before being used in the trial for students, the product was reviewed by two experts, namely a material expert and a media expert. The material expert came from the field of Islamic Religious Education (PAI) and provided an assessment of the suitability of the content of the media with spiritual education materials as well as the values of Sufism that became the basis for development. Meanwhile, media experts came from the field of Visual Communication Design (DKV) and examined the feasibility of visual presentation and the quality of animation media.

The results of the expert review show that the product has been declared worthy of publication and in accordance with the material. The input provided by the validator is then used as the basis for product improvement before the media is implemented to students.

A limited trial was conducted involving 50 students. Students watched the animated video in its entirety and then responded through a questionnaire consisting of 20 statements using a Likert scale of 1-5. The questionnaire included aspects of interest in the media, understanding of the message of the poem, awareness of life in the digital era, self-reflection, spiritual awareness, and encouragement to apply the values obtained after watching the video.

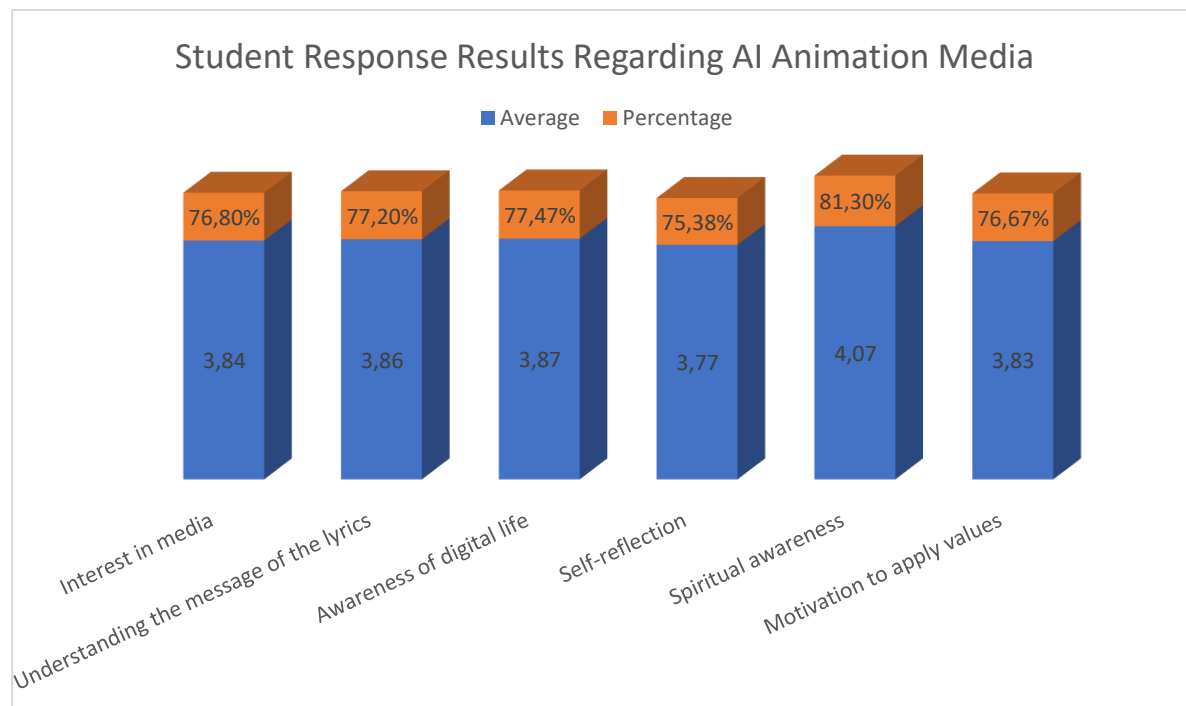
The results of the analysis showed that the average overall response of students was 3.87 out of a maximum score of 5.00, or 77.47%. This score showed a tendency to respond positively to the developed animation media. All aspects obtained an average score above 3.00. The aspect with the highest score was spiritual awareness with an average of 4.07 (81.30%), while the lowest score was in the aspect of self-reflection with an average of 3.77 (75.38%).

Table 1. Student Responses to Poetry-Based AI Animation Media of the Suluk Expert Session

Aspects	Questions	Average	Percentage
Interest in media	P1-P3	3,84	76,80%
Understanding the message of the verse	P4-P6	3,86	77,20%
Digital life awareness	P7-P9	3,87	77,47%
Self-reflection	P10-P13	3,77	75,38%
Spiritual awareness	P14-P17	4,07	81,30%
Encouragement of value application	P18-P20	3,83	76,67%
Total Overall Average	Height	3,87	77,47%

Source: Research data, 2026.

Graph of Student Response Results to AI Animation Media



The data in Table 1 shows that students' responses to the media tend to be positive in all aspects. The highest score in the spiritual awareness aspect reached 4.07 (81.30%) indicating that spiritual messages packaged through animation received relatively strong acceptance from students. The second highest score was digital life awareness, with an average of 3.87 (77.47%). This shows that media is not only accepted as a means of conveying spiritual values, but also receives a positive response when associated with students' experiences in digital life. Meanwhile, the lowest score is self-reflection which reaches 3.77 (75.38%).

The main findings of the study show that the integration of Syair Sidang Ahli Suluk, student life narratives, and AI technology produces audiovisual media that can be used to present the message of Sufism in a more contextual form for students. The results of the responses show that students not only give an assessment of the visual aspects of the media, but also give a positive response to the spiritual message conveyed. The spiritual awareness aspect obtained the highest score of 4.07 (81.30%), followed by digital life awareness of 3.87 (77.47%).

These results need to be understood as students' responses and perceptions after watching the media. Thus, the empirical findings of the study show that the developed media received a positive response and has the potential as a PAI learning medium that connects the values of Nusantara Sufism with students' life experiences in the digital era.

Discussion

The results of the study showed that Artificial Intelligence (AI)-based animation media that adapted the Syair Sidang Ahli Suluk received a positive response from students with an overall average of 3.87 (77.47%). All aspects were assessed in the high category, with a score range of 3.77–4.07. These findings show that the media developed is not only acceptable in terms of presentation, but also receives a positive response to the spiritual message conveyed. The results of validation by material experts and previous media experts also show that the product is in accordance with the material and worthy of publication, so that student

responses can be understood as user acceptance of products that have gone through expert analysis.

In terms of interest in media, an average of 3.84 (76.80%) was obtained. This value shows that the form of animation is quite capable of attracting students' attention. The findings are relevant to research on animated video media in PAI learning which shows that the presentation of material through visual media can help improve students' learning experience and understanding (Hanifah et al., 2025). In this study, the interest comes not only from the use of animation, but also from the incorporation of student characters, dialogue, narrative, music, and storylines placed in situations close to student life. Thus, the visual element functions as part of the message delivery, not just media decoration.

The aspect of understanding the message of the poem obtained an average of 3.86 (77.20%). These results show that students responded positively to efforts to translate the message of the Syair of the Suluk Expert Session into audiovisual form. This finding is important because Hamzah Fansuri's previous work was more studied in the context of literature, Sufism, and Islamic thought (Ahsin & Suryadilaga, 2020; Arifka, 2025; Tee Boon Chuan, 2024). In this study, the sufistic message is not presented only through text, but through the narratives and experiences of characters who face academic problems, achievement pressures, technology use, and inner anxiety. Responses of 3.86 indicate that the transformation is acceptable to students, although this study has not measured the improvement of understanding experimentally.

The aspect of digital life awareness obtained an average of 3.87 (77.47%), as well as being the second highest score. These findings show that students respond positively when spiritual messages are associated with their lives in the digital environment. This is in line with the study on Islamic education in the digital era which shows that the use of technology needs to maintain the dimension of spiritual value and significance (Gasmi et al., 2026). In the developed media, technology is not placed solely as a means of production, but also as part of the context of the problems faced by student figures. Thus, the message of classical works can be placed in a situation that is closer to the experience of today's students.

The most prominent findings were found in the aspect of spiritual awareness, which obtained the highest score of 4.07 (81.30%). This score shows that the strongest response of students is not to the technical aspects of the media, but to the spiritual message carried by the media. One possible explanation is that the animated narrative places the problems of student life as an entrance to messages about self-recognition, self-control, human relationship with God, and the search for meaning. With this pattern, spiritual messages do not exist as a concept separate from students' lives, but are associated with situations that they can recognize. These findings reinforce the view that Hamzah Fansuri's work has the potential as a source of spiritual education when its sufistic content is contextualized in students' learning experiences. This is in line with Nasution and Fahmi's research (2017) regarding the relevance of Hamzah Fansuri's thoughts in the humanization of Islamic education and Arifa and Mazaya (2024) which show the potential of Hamzah Fansuri's work as a source of instilling spiritual-Sufism values.

Interestingly, self-reflection actually received the lowest score, which was 3.77 (75.38%). These findings do not mean that the media failed to encourage reflection, as the score is still in

the high category. However, the difference between spiritual awareness (4.07) and self-reflection (3.77) suggests that recognizing or receiving spiritual messages does not necessarily directly result in deep personal reflection. Awareness of a value can emerge as soon as students watch media, while self-reflection requires more personal engagement and a longer time. This finding is empirically important because it shows a difference between the acceptance of spiritual messages and the process of internalizing values.

This difference can also be explained by the character of the experiment conducted in this study. Students respond after watching an animation product, so the data obtained mainly describes initial perception and acceptance, rather than long-term changes in attitudes or behaviors. Research on AI and self-regulated learning shows that reflective processes will be more developed when students not only receive information, but are also involved in the process of managing and evaluating their learning experiences (Lan & Zhou, 2025). Thus, a relatively lower self-reflection score can be an indication that animation media will be more optimal if it is followed by reflective learning activities, such as discussions, reflection journals, or questions that connect the message of the poem to the student's personal experience.

The aspect of encouraging the application of values obtained an average of 3.83 (76.67%). This score shows that students also respond positively to the possibility of applying the values obtained from the media. However, this score is lower than spiritual awareness. This pattern again shows that acceptance of values does not automatically mean that students have applied them in life. In spiritual education, the internalization of values requires a longer process and is not enough just through one viewing experience. Therefore, animation media in this study is more appropriately positioned as a trigger for awareness and reflective learning, not as the only instrument for the formation of spiritual behavior.

Overall, the six-aspect pattern shows a consistent trend: spiritual awareness receives the highest response, while self-reflection receives the lowest response, while the other four aspects fall somewhere in between. The pattern provides an empirical contribution that AI-based animation media that elevates local sufistic works can gain positive acceptance from students, but its main strength appears in the recognition and awareness of spiritual messages, rather than in the formation of direct personal reflection. These findings expand on previous research that has extensively discussed AI in terms of learning efficiency, engagement, or innovation (Crompton & Burke, 2023; Yusuf et al., 2024) by showing the possibility of using AI as an instrument to contextualize the intellectual heritage of Islam Nusantara in spiritual education.

From a conceptual perspective, the contribution of this research is not primarily on the use of AI, as the use of AI in education has been widely studied. The contribution lies in the encounter between local sufistic sources, the context of student life, and AI-based audiovisual media. Syair Siding Ahli Suluk provides spiritual substance, student experiences provide narrative context, animation provides a medium of delivery, while AI helps the audiovisual production process. The findings of the students' responses show that the integration can be positively accepted, especially in building spiritual awareness. However, the lowest self-reflection score also implies that technology and audiovisual media alone are not enough to produce a deep reflective process. An advanced learning design is needed that deliberately directs students from watching and realizing the message to reflecting and applying values.

Thus, this study shows that the digitization of Hamzah Fansuri's work does not have to stop at the preservation of texts, but can be developed into learning media that is relevant to student life. At the same time, the results of the study remind that the success of spiritual education media should not only be judged by the attraction or acceptance of users, but also by the extent to which the media can be followed by reflective experiences and the process of internalizing values. In this context, the AI-based animation media developed in this study is more appropriately understood as a medium for sparking spiritual awareness and reflection, whose pedagogical effectiveness still needs to be tested through further research with a design that can measure changes in student understanding, reflection, or behavior in more depth.

Conclusion

This research produced an AI-based animation media that adapted the Syair Session of the Suluk Expert by Hamzah Fansuri as a spiritual education medium for students. The results of the trial of 50 students showed a positive response to the media, with an overall average score of 3.87 or 77.47%. Of the six aspects measured, spiritual awareness obtained the highest score of 4.07 (81.30%), while self-reflection obtained the lowest score of 3.77 (75.38%). These findings show that students have a positive perception of the presentation of spiritual values through AI-based animation media, especially in connecting Sufistic messages with the context of students' digital lives.

The contribution of this research lies in the use of AI to package the Sufistic intellectual heritage of the archipelago, especially Hamzah Fansuri's thoughts, into a contextual audiovisual form for students. However, the results of this study show that students' acceptance and perception of the media and its potential as a means of learning are not evidence of the effectiveness of the media in increasing students' spirituality or self-reflection. The limitation of the research lies in the measurement that is still limited to student responses after the use of media and product validation that is still qualitative by PAI material experts and DKV media experts. In addition, the research was conducted on 50 students in the context of certain institutions. Further research needs to conduct a more comprehensive validation and test the effectiveness of the media through experimental design or pretest-posttest with validated spirituality measurement instruments.

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Ethical Statement

This study involved 50 university students who participated in a limited trial of AI-based animation learning media and completed a response questionnaire. The research involved educational product evaluation through observation and questionnaires rather than experimental manipulation. Ethical considerations concerning voluntary participation, informed consent, confidentiality, and the responsible use of participant data should be documented in accordance with the procedures implemented during the study.

Artificial Intelligence (AI) Use Statement

Artificial intelligence (AI) technology was employed as an integral component of the research and development process, particularly in producing animated visual elements based on the storyboard and narrative adapted from Hamzah Fansuri's Syair Sidang Ahli Suluk. AI-assisted outputs were subsequently reviewed, edited, and refined to ensure consistency between visual presentation, narrative content, and the intended spiritual messages. The selection and interpretation of Sufistic values, instructional design, expert validation, analysis of student responses, and formulation of research conclusions remained under the responsibility of the authors.

Author Contributions

Nurun Nisa contributed to the research conceptualization, methodological design, development of the AI-based animation media, data analysis, and preparation of the original manuscript. Zuhrahmi DE contributed to the analysis of Sufistic values, development of instructional content, and critical review of the manuscript. Ichsan contributed to the audiovisual design, animation development, technical refinement, and media evaluation. Maisarah contributed to the research implementation, student response data collection, data organization, and interpretation of findings. Muhammad Fachrurrozy contributed to the literature review, research validation, interpretation of findings, and manuscript revision. All authors reviewed and approved the final version of the manuscript.

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Conflict of Interest Statement

The authors declare that they have no financial, professional, institutional, or personal conflicts of interest that could have influenced the design, implementation, analysis, or publication of this research.

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