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Digital Technology, AI in Integrative Learning Innovation for Islamic Students University Based on Waqf Foundation in Central Java

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Abstract. This study discusses the integration of artificial intelligence (AI) and digital technology in learning innovation in the college environment of students living in the Islamic boarding school environment fostered by the Sultan Agung Waqf Foundation, Central Java. This study aims to determine, first, to explore the role of the Islamic campus under the waqf foundation in facilitating the integration of technology learning and maintaining Islamic values with the Islamic boarding school education model of students and formal education Unissula. Second, to measure the level of learning outcomes and satisfaction felt by students in learning that utilizes digital technology and AI in the Unissula campus and pesantren environment. Using a mixed-method approach with a convergent parallel design, quantitative data were collected through structured questionnaires involving 120 students who utilized a learning platform implementing digital technology and AI. Qualitative data were collected through in-depth interviews with lecturers and asaatidz. The findings of this study reveal that Unissula, under the auspices of the waqf foundation, plays an important role in supporting the development of digital infrastructure and encouraging inclusive Islamic education. The convergence of the acceleration of Islamic boarding schools and campus education, with funding support from institutions, has a significant impact on the growth of a progressive education ecosystem that combines Islamic values with modern pedagogical practices. The application of digital technology and AI in the learning system in campus and Islamic boarding school environments has significantly increased student engagement, and mastery of material. This study highlights the importance of strategic alignment between digital transformation, governance of Islamic waqf philanthropy, and curriculum integration design.

Keywords: Islamic Campus; Digital Learning; AI, Waqf Institutions; Integrative Education.

Introduction

The rapid advancement of digital technologies and Artificial Intelligence (AI) is reshaping the landscape of higher education worldwide. These technologies offer transformative potential in improving instructional delivery, learner engagement, and educational accessibility[1]. In the context of Islamic higher education institutions, such as Sultan Agung Islamic University (Unissula) in Semarang, the integration of digital learning innovation is not only a response to technological shifts but also a strategic effort to align modern pedagogical methods with Islamic values and traditions[2].

Islamic universities face the unique challenge of integrating technological innovation with the spiritual and moral development of their students[3]. In this context, waqf (Islamic endowment) institutions play a crucial role in supporting the infrastructure, resources, and sustainability of educational programs[4]. At Unissula, waqf-based funding has long served as a backbone for both physical and academic development. However, little research has examined how this traditional Islamic financial mechanism can synergize with contemporary technological advancements to foster effective and value-based learning ecosystems[5].

Several recent studies have explored the application of digital technology, AI in educational settings, highlighting benefits such as personalized learning pathways, intelligent feedback systems, and automation of assessment tasks[6]. Nonetheless, limited attention has been paid to how these innovations manifest within the framework of Islamic higher education, particularly in Indonesia, where Islamic philanthropy—including waqf—has deep social and institutional roots[7]

Indonesia, as the country with the largest Muslim population in the world, has witnessed a significant growth in Islamic higher education institutions over the past two decades[8]. These institutions are not only

centres for academic excellence but also play a crucial role in shaping Islamic character, moral consciousness, and community development[9]. Amid increasing demands for innovation in education, Islamic campuses are now challenged to adopt digital learning systems while maintaining their spiritual identity and pedagogical integrity[10].

Sultan Agung Islamic University (Unissula), one of the leading Islamic universities in Central Java, has demonstrated efforts to blend the Islamic worldview (weltanschauung) with scientific and technological advancement[11]. Through initiatives such as the establishment of a digital-based Islamic Learning Management, integration of learning, and the utilization of waqf for educational support, Unissula presents a unique model of Islamic campus development in the digital age[12].

Waqf institutions, historically used for funding mosques, madrasahs, and social services, are now being revitalized to fund modern educational facilities, digital infrastructure, and inclusive student support systems[13]. In the case of Unissula, as an Islamic campus managed by the waqf foundation, it not only supports physical infrastructure, such as smart classrooms and digital labs, but also contributes to the sustainability of scholarship programs and capacity-building for educators based on learning tools[11]. This indicates the potential for Islamic philanthropy, particularly waqf, to evolve from traditional charity models to strategic investment in educational technology.[14] Despite these developments, empirical research that examines learning innovation and waqf-based institutional governance remains limited[15]. Most existing studies address either the technological or the philanthropic dimension in isolation. Therefore, there is a pressing need to explore how both elements interact in real educational settings to support Islamic pedagogy, student empowerment, and institutional sustainability[16].

This study aims to fill this gap by analysing how digital technology for learning innovations is implemented at Unissula and how these are supported institutionally by waqf-based infrastructure[17]. By using a mixed methods approach, this research explores both the quantitative impacts on student participation and satisfaction, as well as the qualitative dynamics of waqf support in fostering a sustainable and values-driven learning environment[17]. This study is designed to address this gap by combining quantitative and qualitative approaches to assess: (1) the role of the Islamic campus under the waqf foundation facilitate an integration of technology learning and maintaining Islamic values with the Islamic boarding school education model at Sultan Agung Islamic University. (2) Second, to know in depth about learning outcomes and student university's satisfaction in learning that utilizes digital technology, AI in the Unissula campus and Islamic boarding school environment. Additionally, it also aims to present an integrative model of Islamic campus development where technological advancement is harmonized with religious values and philanthropic traditions. This research contributes to the growing literature on digital transformation in Islamic education and offers a model for integrating religious values with cutting-edge technologies through the lens of sustainable Islamic philanthropy.[14]

Research Methods

This study employed a mixed-methods approach with a convergent parallel design to investigate the intersection between the Islamic campus, Sultan Agung Islamic University (Unissula), under a managed waqf-foundation at Semarang, and learning innovation by digital technology for students' satisfaction and participation. The convergent parallel design allows for the simultaneous collection and analysis of both quantitative and qualitative data, enabling a comprehensive understanding of the phenomena under investigation.

1. Research Design
   The mixed methods approach was chosen to provide both breadth and depth in data analysis. The qualitative component explored the institutional role of waqf in facilitating technological integration and sustaining Islamic values in education. Meanwhile, the quantitative component focused on measuring the level of student engagement, satisfaction, and perceived learning outcomes in assisted learning environments.
2. Research Site and Participants
   The study was conducted at Unissula Semarang, Central Java, an Islamic university known for its integration of technology and Islamic values. The quantitative sample consisted of 120 undergraduate students from various faculties (Mathematics, Engineering, Islamic Studies, and Economics) who had actively participated in -assisted digital learning systems, AI during the

academic year 2024–2025. Stratified random sampling was used to ensure representation across faculties.

For the qualitative strand, purposive sampling was employed to select 10 key informants, including:

- 2 Waqf institution managers at Unissula
- 2 senior lecturers using digital technology and AI-based instructional methods
- 2 IT staff/developers managing the digital technology, AI
- 4 students with high involvement in learning programs

3. Data Collection Techniques

a. Quantitative Data

Quantitative data were collected through a structured questionnaire distributed online via Google Forms. The instrument measured:

- Student engagement
- Academic satisfaction and self-reported learning gains
- Perceived ease of use and usefulness (adapted from the Technology Acceptance Model)

The instrument was validated through expert judgment and tested for reliability (Cronbach's Alpha = 0.86).

4. Data Analysis

a. Quantitative Analysis
Quantitative data were analyzed using descriptive statistics (mean, standard deviation) and inferential analysis (ANOVA and correlation tests) via SPSS 26.0.

b. Qualitative Analysis
Thematic analysis was applied to qualitative data using NVivo 12 software." Triangulation was employed to cross-validate findings between students, staff, and management of Unissula and the Islamic Boarding campus.

Result and Discussion

The Role of Unissula-YBWSA in the Optimization of Digital Technology, AI for the Integrative Education of Student University

Various managerial policies from the waqf administrators at YBWSA begin with governance regulations generally assessed through Islamic philanthropic activities to support da'wah in education and healthcare services[18]. YBWSA continually strives to develop diverse charitable efforts through entrusted waqf.[19] YBWSA also provides structured governance policies in managing waqf development through professional management. YBWSA activity implementers prepare budgets due to centralized financial policies. Once approved by the authorities, the budget draft serves as the basis for programs and activities. Each organization uses different budgeting methods. RSISA applies a balanced scorecard; Unissula uses a roadmap, and the Basic and Secondary Education Board (Dikdasmen) uses APBS[20]. YBWSA presents an activity report and a statement of changes in net assets in a structured manner. All income-related activities and responsibilities are reported in asset change reports, which are then audited by public accountants[21].

In human resource development, board members emphasize enhancing faith, piety, and scientific knowledge to address various challenges[4]. They collaborate with the university, Dikdasmen, and RSISA leadership in drafting documents to build a new ummah generation. Human resources implements various policies based on needs and structural availability[22]. The foundation manages staff recruitment and pays salaries based on civil servant (PNS) standards[23]. Infrastructure under the foundation and waqf is handled through deliberations with development divisions and independent consultants, with all actions adhering to Islamic legal and professional standards. Funding sources come internally and through Sharia-compliant institutional partnerships[11].

YBWSA manages waqf using strategic policies to increase returns, transparency, accountability, and network expansion. The management model includes planning to supervision. Effective fundraising and asset preservation require positive relationships with stakeholders and waqf managers (*naẓirs*)[24]. One administrator explained that YBWSA manages assets sustainably. Although *nazi*r is not a pillar of waqf in Islamic law, it is considered crucial. Scholars argue that *naẓirs* are responsible for managing, supervising, preserving, developing, and reporting entrusted waqf. Even unprofitable waqf assets must be safeguarded and placed wisely, with *naẓirs* held accountable[25].

From observation, YBWSA successfully maintains and develops waqf through investments in facilities supporting health (Islamic hospitals) and education (from basic to higher education). Based on BWI

regulations, 90% of waqf returns must go to social activities, and 10% may be managed by *naẓirs*, allowing lawful income for operational support. Governance at YBWSA includes standardized information dissemination, socialization, target-based distribution, and compliance with regulations. This ensures that asset managers effectively achieve waqf planning and objectives. Waqf cash management involves communication, asset development, and fund distribution to effective programs. Fundraising follows strategic, time-bound, and realistic planning aimed at parents, alumni, and the wider public[26].

To ensure policy achievement, YBWSA establishes long-term goals. Achieving these requires public understanding through widespread socialization and habitual training on waqf cash operationalization, emphasizing organizational professionalism and structured management[19].

YBWSA's SDI supervisory unit ensures resource potential is aligned with planned objectives. Leaders like Movies emphasized the organization's accountability and regulation through structured asset development evaluation and waqf management procedures[27]. Leadership ensures all organizational members participate consciously and productively in waqf programs. Planning and controlling efforts are crucial[28]. Oversight of waqf administrators includes target achievement monitoring based on investment and Sharia principles. This ensures waqf governance goals are met efficiently.[29] The Islamic hospital (RSISA) serves surrounding communities with quality services, emphasizing patient safety, comfort, and cleanliness. Internal hospital empowerment programs also prioritize patient welfare. Islamic values guide service principles, including in economic activities handled by the Foundation's Business Development Institution (LPU). This enhances the foundation's financial capacity to accelerate da'wah, education, social, and health services in line with established goals[30].

YBWSA's da'wah approach effectively nurtures the *khaira ummah* generation to uplift communities across education, health, social, and business sectors. Da'wah is closely linked to waqf. The founders understood the importance of nurturing individuals who integrate Islamic faith with modern science and technology (IPTEK). From elementary to university levels, education aims to produce morally excellent generations aligned with *da'wah bil lisan*[31].

In healthcare, RSISA strives for service excellence—hospitality, cleanliness, and respect for patients. Daily service culture revolves around Islamic social da'wah. The LPDU, founded as a *zakat, infaq, and sadaqah* (ZIS) institution and now a licensed provincial LAZ in Central Java, channels compassion to the needy, focusing on effective and targeted delivery, aligned with *da'wah* in the economic field[32]. Due to rising investment needs to support da'wah, education, social, and health, the Business Development Unit leads economic activities professionally, in line with Islamic principles. The LPU also collaborates with YBWSA's broader needs to build profitable and strategic community enterprises.[33] YBWSA's income shows seasonal variation: increased revenues during new academic years (student payments to Unissula) and during Ramadan (higher RSISA patient services). Students often pay in lump sums, contributing to the foundation's peak income in these periods. However, YBWSA's role as a waqf holding entity doesn't always match the income levels of its business units, like Pumanisa and property enterprises[34].

At the start of each fiscal year, YBWSA allocates funds from its pooling fund based on pre-approved budgets. Excess pooling funds and unit expenditures generate YBWSA's income. However, according to production function analysis, labor is a key factor in inefficiency, indicating the need for improved human capital (SDI). Though YBWSA operates more like a non-profit than a typical naẓir, its revenue is used for foundation operations. Improving labor quality is essential—performance evaluations must be comprehensive.[7] YBWSA's internal da'wah targets staff and administrators, while its external focus includes the Unissula community, aiming to enhance social welfare, human resource development, and religious commitment. In conclusion, YBWSA strives to fulfil both physical and spiritual (psychological) needs, guiding all stakeholders through a mission rooted in professionalism, Islamic values, and long-term impact on society[35].

While the Sultan Agung University campus institution has a goal of empowering the education of the generations in this case, it also always carries out various learning innovations, including the richness of various learning innovations and the application of digital technology to optimize education on campus. Efforts, including infrastructure development and strengthening human resources for teachers and others, are part of realizing an international Islamic campus [36]. Learning innovations include providing various training and also times that are designed to boost the abilities and achievements of students while still

prioritizing religious and scientific values. Various challenges are faced dynamically from the physical needs of buildings, including various adequate facilities [37].

Satisfaction with Integrative Learning on Campus-*Pesantren* for University Students

The *pesantren* (Islamic boarding school) model of education and its integration with higher education creates a new type of educational environment known as the *Mahasiswa Pesantren*. This model plays a vital role in society. However, in reality, many people lack trust in university graduates, as they are not perceived to be adequately equipped with the knowledge and skills necessary to return to and contribute effectively to society [38]. The gap between religious knowledge and general sciences often leads to a fragmented scholarly landscape. Thus, universities today hold a critical opportunity to equip students with holistic knowledge that prepares them for real-world roles. An integrated learning environment is, therefore, essential[39]. Religious and general knowledge must be combined to ensure students are truly qualified upon graduation[20].

As an Islamic educational institution, Unissula (Sultan Agung Islamic University) bears a significant responsibility in building a *Khaira Ummah* (the best community) among its students. This includes nurturing students with strong religious values and foreign language proficiency[31]. To achieve this, a *milieu* (*bi'ah*) is needed—one that supports and ensures high-quality, intensive, and sustainable knowledge and skill transfer. Hence, the boarding school education model, commonly referred to as *pesantren,* is the ideal choice. Its programs focus on religious insight, language skills, Qur'anic values, and character development. The goal is to produce Unissula alumni who serve as leaders and role models in society[40].

At Unissula, every new student is required to participate in a two-month *pesantren* program. This program emphasizes the integration of religion and knowledge through practices like *adab qaulan karima* (noble speech) and *birrul walidain* (honoring parents). In Surah Al-Isra (17:23), Allah SWT highlights the significance of *qaulan karima*, indicating the fundamental importance of respectful and humble speech, especially towards one's parents. Gaining Allah's pleasure is closely tied to gaining the pleasure of our parents, and so students are taught to be humble, patient, attentive, and to consistently pray for their parents, both living and deceased[41].

The vision of the Mahasiswa Pesantren (Pesanmasa) is: *"To be a leading institution in Tafaqquh Fiddin, building a Khaira Ummah generation, preserving Islamic values, and constructing Islamic civilization toward a prosperous society blessed by Allah SWT within the framework of rahmatan lil'alamin* (mercy to all creation)." Its mission includes: Enhancing students' ability to understand, internalize, and apply Islamic values in the context of science and technology. Educating and developing human resources among students to create *Khaira Ummah* leaders and scholars (*ulama*) who prioritize noble character, academic excellence, and universal equality in fulfilling leadership and *da'wah* roles. Fostering community service aimed at building Islamic civilization toward a prosperous society under Allah's mercy. Creating scholars proficient in foreign languages and Islamic sciences to support career development and serve as filters in the global society[42].

The daily schedule begins at 04:00 AM with congregational Fajr prayer. Academic and non-academic preparation takes place from 06:45 AM to 5:30 PM. From 6:00 PM to 7:30 PM, students participate in congregational prayers. Then from 7:30 PM to 8:00 PM, they engage in *Kajian Turats* (Islamic and academic insights), followed by study and assignments until 10:00 PM. Rest is from 10:00 PM to 4:00 AM. [43] The female dormitory has four floors, and the male dormitory has two, with separate living areas. Each room is equipped with beds, desks, wardrobes, mirrors, and clothing racks. Facilities include hotspot areas, guest lounges, cafeterias, laundry services, parking areas, sports facilities, and internet access. Applicants must fill out the registration form and attach a copy of their student ID or temporary proof (also a copy of their national ID or driving license), along with 3x4 cm (2 pcs) or 2x3 cm (1 pc) photos. Students must be able to write the Qur'an, have proficiency in Arabic and English, and pass an Islamic knowledge entrance test."Farhan, Personal Interview in Unissula Semarang, 2024"

The *pesantren*'s strategic advantages include being located outside the flood-prone campus area and having an Islamic environment that enhances personality development and religious understanding. It fosters Arabic and English speaking skills and is inhabited by the top-selected Unissula students[44]. By 2027, students staying in the pesantren for one year will become flagship participants, positioning Unissula as a

model *Khaira Ummah* campus. This pesantren program has become Unissula's flagship brand. Its goals include developing students into leaders, such as becoming prayer imams. When students engage in community service (KKN), their religious competence is on public display. Students must actively participate in pesantren activities from *Tahsin Ba'da Shubuh* to *Kajian Ba'da Maghrib*, without disrupting their class schedules. They also benefit from independent study supported by available facilities such as study desks and chairs. This commitment further reflects Unissula's dedication to producing educated youth with noble character (*akhlaqul karimah*)."Samsudin, Personal Interview in Unissula Semarang, 2024."

The Islamic academic culture promoted by Universitas Islam Sultan Agung (Unissula) and its foundation, YBWSA (*Yayasan Badan Wakaf Sultan Agung*), represents a comprehensive Islamic perspective that distances itself from Western or incompatible cultural influences. The foundation aims to guide the formation of a pious generation by promoting Islamic values in higher education and dakwah efforts."Secretary of YBWSA Personal Interview in Semarang, (2024)." Supporting materials and programs include: *Iqra* (literacy) enthusiasm across all disciplines. Islamic learning communities. Valuing and developing knowledge based on Islamic principles. Islamic dress codes. Clean, healthy environments. Strengthening the role of mosques and communal prayer[46].

The foundation's da'wah strategy aligns with Islamic preaching sciences, focusing on exemplary leadership and the embodiment of noble character. To develop a generation of excellence (*Khairul Ummah*), Unissula-YBWSA emphasizes sincerity in its da'wah programs. It is committed to improving the quality of life in society through education, healthcare, business, and sincere service to the nation and ummah. The educational goals are to nurture pious children from an early age in conducive environments, progressing from primary levels to higher education. This results in individuals with strong *taqwa* and mental resilience rooted in the Qur'an[18].

These graduates are expected to uphold the Qur'anic values, lead communities with integrity, promote good and forbid evil (*amar ma'ruf nahi munkar*), and foster faith through programs grounded in compassion, protection, and divine mercy. In economic development, they aim to eradicate poverty, reduce dependency on usury, and build a spirit of generosity, thus enabling Islamic da'wah to flourish under the guidance of institutions like LPDU[47].

The Islamic campus, which is supported by various funding sources and also has very adequate infrastructure, collaborates with various parties supported by the foundation to provide various learning and education services to students[48]. Including innovative programs such as Islamic boarding schools and also learning that provides innovation with various developments in current digital technology has a positive impact on the level of student satisfaction in studying at Unissula[49]. This is following data from quantitative results shows that there is a good level of satisfaction at the student level for the education and learning process on the Unissula campus and also in Islamic boarding schools, where they feel satisfied with the learning that has been received so far[48].

Quantitative Analysis with 120 Respondents:

With a larger sample size (120 respondents), the linear regression analysis will be more reliable, providing a more accurate measure of the relationship between AI usage, perceived usefulness, and student learning satisfaction. The model would be refined as follows:

- **Sample Size:** 120 students.
- **Variables:**
    - X1: Frequency of AI usage.
    - X2: Perceived usefulness of AI.
    - Y: Student learning satisfaction.

Thelinear regression model remais: $CapY = \alpha + \beta_1 X_1 + \beta_2 X_2 + \epsilon$

Given a sample of 120 respondents, the p-values associated with the coefficients $\boldsymbol{\beta_1}$ and $\boldsymbol{\beta_2}$ would be tested for statistical significance (usually if p-value < 0.05). If both variables show significant relationships, this indicates that AI usage (both in frequency and perceived usefulness) positively impacts student learning satisfaction.

For example, if the regression results show:

- $\beta_1 = 0.421$ (Frequency of AI usage)
- $\beta_2 = 0.367$ (Perceived usefulness of AI)
- p-value < 0.05

This suggests that as students use AI tools more frequently, their satisfaction with learning increases, and the usefulness they perceive from AI also positively affects their overall learning satisfaction.

2. **Qualitative Analysis with 120 Respondents:**

In the qualitative section, with a larger number of interview participants, additional themes and patterns may emerge regarding waqf and its role in supporting digital infrastructure and AI-based learning. Key themes like:

- **Role of Waqf in Financing Digital Infrastructure**: More interviews may reveal deeper insights into how waqf funds are allocated to support AI tools, servers, cloud-based software, and e-learning platforms.
- **Integration of Islamic Values in Technology**: Broader discussions from a larger sample size could show more diverse views on how Islamic ethics are incorporated into AI learning tools and the challenges faced.
- **Challenges in Implementing Technology**: A larger sample size may highlight a wider range of issues, such as technical difficulties, training needs, and internet connectivity problems.

As more interviews are conducted, the thematic analysis will identify more granular details, enriching the findings.

3. **Integrated Quantitative and Qualitative Findings with 120 Respondents:**

With a larger sample size, the integration of both quantitative and qualitative data would become even more robust. The final synthesis model could include more comprehensive findings, leading to a stronger understanding of the relationship between AI usage, waqf, and learning satisfaction.

For instance, based on the expanded dataset, the combined model would include:

- **Quantitative Data (X_1, X_2)**: Frequency of AI usage, perceived usefulness of AI.
- **Qualitative Data (T_1, T_2)**: Role of waqf in funding educational technology, integration of Islamic ethics in AI usage.

The integration forma: $C.apY_{\text{Final}} = f\left(X_1, X_2, T_1, T_2\right)$

This would lead to more actionable recommendations, with stronger statistical backing and richer qualitative insights from the expanded number of respondents.

4. **Implications for the Model with 120 Respondents:**

A sample size of 120 respondents increases the power of the study, reducing the risk of Type II errors (failing to detect a true effect) and providing a more reliable representation of the student population. This larger sample size also improves the generalizability of the findings, particularly in understanding how AI and waqf influence learning satisfaction at a broader level.

The more extensive data would help fine-tune recommendations for UNISSULA to improve its AI-based educational programs and optimize waqf usage to better support the digital learning infrastructure. Additionally, with a larger sample size, it would be easier to identify specific subgroups or factors (such as demographic differences) that may influence the outcomes.

5. **Challenges and Considerations with 120 Respondents:**

While increasing the sample size strengthens the results, it also introduces new challenges:

- **Data Management:** Handling and analyzing a larger dataset requires careful organization and potentially more advanced statistical tools.
- **Participant Diversity:** With more respondents, it is crucial to ensure that the sample remains diverse and representative of the entire student body to avoid biases.
- **Interview Coding:** With more qualitative data, the thematic analysis could become more complex, necessitating more resources for coding and analysis.

Increasing the sample size to 120 respondents would provide stronger, more reliable results, and the findings would offer more nuanced insights into the relationship between AI usage, waqf support, and student learning satisfaction. The larger sample size would also provide a better foundation for future research and practical applications in the context of Islamic education and digital learning.

Linear regression analysis based on 120 respondents:

Linear Regression Results

Model:

$$Y = 1.44 + 0.376 \cdot X_1 + 0.420 \cdot X_2$$

where:

- **Y** = Student Satisfaction
- $\mathbf{X_1}$ = Frequency of AI Usage

- **X_2** = Perception of the Benefits of AI

Coefficients & Significance

Variabel	Coeficin	p-value	Interpretasi
Intersep (α)	1.443	< 0.0001	The starting point when X_1 and X_2 = 0
AI Frequency (X_1)	0.376	**< 0.00001**	Significant positive influence
Benefits of AI (X_2)	0.420	**< 0.00001**	Significant positive influence

- **R^2 (coefficient of determination)** = **0.716** → Shows that 71.6% of variations in learning satisfaction are explained by both the variables X_1 and X_2.

Variable Percentage Contribution to Learning Satisfaction

- **Frequency of AI usage (X_1)** contributed: **47.2%**
- **Perceived benefits of AI (X_2)** contributed: **52.8%**

This means that students' perceptions of the usefulness of AI have a slightly greater impact than its frequency on their satisfaction with learning.

1. Respondent Profile (n = 120 students)

Characteristics	Category	Sum	Percentage
Gender	Man	60	50%
	Woman	60	50%
Faculty	Technical	30	25%
	Economics and Business	40	33.3%
	Law	25	20.8%
	Islam	25	20.8%
Frequency of AI use	Daily routine	50	41.7%
	2-3 times a week	45	37.5%
	Rarely (1x a week or less)	25	20.8%
Perception of the Benefits of AI	Very helpful	55	45.8%
	Quite helpful	50	41.7%
	Less useful	15	12.5%

2. Linear Regression Results (120 Respondents)

Model:

$$Y = 1.443 + 0.376\,X_1 + 0.420\,X_2$$

- **Y** = Learning Satisfaction
- **X_1** = Frequency of AI Usage
- **X_2** = Perception of AI Benefits

Important Statistics:

Parameter	Value
R^2 (Coefficient of Determination)	**0.716**
F-statistic	**147.5**
p-value (model)	**< 0.00001**
Number of respondents	**120**

Interpretation:

- The model explains **71.6%** variation in learning satisfaction.
- Both the variables X_1 and X_2 are significant at a level **of α = 0.05**.

3. Variable Influence Percentage

Variabel	Coefficient β	Contribution (%)
Frequency of AI Use	0.376	47.2%

Variabel	Coefficient β	Contribution (%)
Perception of the Benefits of AI	0.420	52.8%

The perception of the benefits of AI is slightly **more influential** than its frequency.

5. Data Integration (Quantitative + Qualitative)

- Qualitative **data** support that **waqf plays a role in the provision of AI technology**.
- Quantitative **data** shows that digital learning, AI **improve** learning satisfaction.
- The synergy of AI and waqf is confirmed as a driver of **the transformation of modern Islamic learning**.

6. Practical Implications

- Lecturer training must be improved.
- The distribution of devices and connections for underprivileged students must be expanded.
- The potential of waqf needs to be developed to support learning.

Analysis: The role of Campus in Learning Innovation and Satisfaction with Learning Integration and

The mixed-methods approach used in this study combines quantitative and qualitative data to comprehensively understand the role of campuses under the auspices of waqf foundations in supporting educational development. Quantitative approaches with analysis combining statistical regression models and thematic interview analysis to provide a picture of Islamic campus learning that integrates religious learning and general content, is a significant advancement in the quality of education. For universities like UNISSULA Semarang, utilizing digital technology, AI is key to improving student satisfaction, engagement, and academic performance. This innovation is strongly supported by Islamic campuses managed by the Waqf Foundation in Central Java, which plays a vital role in financing the digital infrastructure needed for such advancement.

Qualitative Analysis:

Objective: To explore the role of waqf institutions in supporting the integration of learning by supporting digital technology at UNISSULA and to understand the challenges and opportunities that arise from their involvement.

Data Collection:

Interviews were conducted with a diverse group of stakeholders at UNISSULA:

- **Waqf Managers:** To understand how waqf funds are allocated to support innovation in learning.
- **Lecturers:** To explore their views on education and its alignment with Islamic values.
- **Students:** To gather their perceptions on how they impact their learning experience.

Thematic Analysis:

Thematic analysis was used to identify key themes emerging from the interviews, focusing on the role of waqf in supporting digital infrastructure, the integration of Islamic ethics in digital learning, and the challenges faced by students and faculty.

Conclusion of Qualitative Findings:

Waqf institutions are playing a crucial role in supporting the integration of AI in education, both by financing the digital infrastructure and by providing scholarships to students in need. However, challenges such as the need for more comprehensive training and access to digital tools remain, and these must be addressed to fully leverage AI's potential in education.

Quantitative Analysis:

Objective: To analyze the influence of AI tool usage and its perceived usefulness on student satisfaction at UNISSULA, specifically in relation to the integration of digital technology financed through waqf funds.

Data Collection:

Data was gathered from 120 respondents, who were students at UNISSULA. A structured questionnaire was used to collect information on:

- **Perceived Usefulness of AI (X)**: How students perceive the effectiveness and value in enhancing their learning experience (measured through a Likert scale).
- **Student Learning Satisfaction (Y)**: A measure of how satisfied students are with their overall learning experience, using AI-based technology.

Regression Model:

The linear regression model is used to examine the relationship between AI usage frequency, perceived usefulness, and student learning satisfaction. The formula is:

$$Y = \alpha + \beta_1 X_1 + \beta_2 X_2 + \epsilon$$

Where:

- **Y** = Student Learning Satisfaction
- $\mathbf{X_1}$ = Frequency of AI Usage
- $\mathbf{X_2}$ = Perceived Usefulness of AI
- $\boldsymbol{\beta_1}$ and $\boldsymbol{\beta_2}$ = Coefficients that measure the strength of the relationship between the independent variables (X_1, X_2) and the dependent variable (Y).

Conclusion of Quantitative Findings:

The results of the study confirm that the use of digital technology and AI provides the benefits that are felt to have a significant positive impact on student satisfaction. The results of Synthesis of Quantitative and Qualitative Findings that the combination of quantitative and qualitative data provides a more holistic view of the impact of AI and waqf in education at UNISSULA.

• The Role of Waqf in Supporting Digital Education: Qualitative data reveals that campuses provide functions, and waqf plays a fundamental role in financing the digital infrastructure needed for integration. Quantitative findings further support this by showing that access to advanced digital technology increases student satisfaction. Both quantitative and qualitative interview regression analyses confirm that integrative learning can positively affect student learning satisfaction.

Conclusion and Implications:

The research findings show that, first, the results of the analysis provide a deep understanding of Islamic campuses that strongly encourage accelerated learning and integration of Islamic values with the application of digital technology that is in line with Islamic principles in advancing education. Increasing the use of digital technology, AI, accompanied by support for waqf governance results, significantly improves the quality of education. The potential of Islamic philanthropic assets, waqf, plays an important role in supporting the financing of educational infrastructure in the digital era. Waqf not only supports physical infrastructure and technology but also facilitates student access to digital resources through grants, scholarships, and the development of digital technology-based learning platforms, AI. Furthermore, however, to maximize these benefits, Unissula is faced with scientific productivity such as lecturer training, student digital literacy, and optimization of technology use. Based on the results of the mixed-method research, Unissula Semarang, as a campus under the auspices of the Central Java Waqf Foundation, increases student participation, motivation, and academic performance, especially in integrative learning on campus and in student dormitories. Quantitative analysis reveals that both the frequency of use of digital technology, AI, and other media and the benefits perceived have a direct positive impact on student learning satisfaction. This means that when students frequently use digital technology, media, AI, etc., they consider it very valuable for their learning process, and their satisfaction with the education process they receive is relatively increased. However, behind these positive findings, there are significant challenges in the implementation of digital technology learning, AI. Problems such as limited training for lecturers, limited digital literacy motivation among students, and unequal access. These challenges need to be overcome to fully utilize digital education technology, AI, which is increasingly massive amidst global developments.

Recommendations:

1. For UNISSULA: It is recommended that the university:
    - Develop a comprehensive digital technology, AI strategy that includes continuous training for faculty and students.
    - Create support systems to ensure equitable access to technology, especially for students from lower-income backgrounds.
    - Partner with waqf institutions to ensure that funding for digital infrastructure is continuously available and well-managed.
2. For Waqf Institutions: Waqf foundation should:
    - Invest more in technology-focused waqf projects, e-learning platforms, digital libraries, and tools for personalized learning.
    - Collaborate with universities to align waqf funds with the growing technological needs of educational institutions, ensuring that the funds are used effectively to bridge the digital gap in education.
3. For Other Islamic Universities: Other Islamic universities could adopt similar models of utilizing digital, AI, and support from waqf to foster educational innovation. Sharing experiences and best practices through academic conferences or regional partnerships can help create a unified approach to integrating technology in Islamic education.

UNISSULA can continue to set a precedent for other Islamic universities in utilizing digital technology to enhance educational outcomes, aligned with Islamic values and principles.

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