



Article

The Intersection of Spirituality and Artificial Intelligence: Psychological Dimensions of Educational Leadership and Management

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Abstract

In today's digital age, education faces a dual challenge: preserving the spiritual essence of the individual while adapting to rapid technological advances, particularly the rise of artificial intelligence (AI). This study addresses the need to reevaluate the role of spirituality in education management amid increasing psycho-emotional pressures on teachers and students. As digital tools reshape the educational landscape, the nature of interaction among teachers, students, and knowledge itself also evolves, demanding new strategies for psychological support and adaptive leadership. This study aims to analyze the psychological and managerial dimensions of integrating spirituality and AI within the educational process, focusing on education systems undergoing digital transformation. The theoretical framework draws from spiritual sustainability, humanistic psychology, digital ethics, public administration, and the philosophy of education. The findings highlight that spirituality—anchored in transcendental values such as dignity, freedom, truth, and responsibility—plays a key role in fostering psychological stability, professional resilience, and moral autonomy among educators. AI is recognized as a potential stabilizing force in times of crisis, provided it operates within ethical boundaries, algorithmic transparency, and public accountability. The study introduces a management model that harmonizes technological innovation with spiritual-ethical guidance in educational practices. Its practical relevance lies in informing policies for psychological support, preventing teacher burnout, nurturing moral reflection, and implementing spiritually grounded governance in education, particularly during social or humanitarian crises.

Keywords: digital ethics, public administration, online education, blended learning, psychological competence, psychological resilience, self-efficacy, emotional intelligence, pedagogical burnout, spiritual leadership.

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Introduction

In the current context of global digitalization, education is turning not only into a tool for knowledge transfer but also into a battlefield for preserving humanistic values and the individual's psychological integrity. Artificial intelligence is increasingly integrating into management, educational, and analytical processes, changing traditional ideas about the role of the teacher, the nature of educational interaction, and decision-making principles. At the same time, these changes are accompanied by a number of risks, including increased emotional burnout, loss of autonomy, ethical disorientation, and spiritual vacuum. These challenges are especially acute in the context of martial law, where education performs a stabilizing social function. In such a situation, the need for a value-based approach to education management becomes critical.

The scientific question facing researchers is how to integrate spiritual guidelines into management models based on intelligent technologies. The relevance of the study is determined by the need to rethink spirituality as a resource of psychological stability and moral choice in the education system, which is changing under the influence of artificial intelligence. This article aims to analyze the relationship between spirituality, digital technologies, and psychological security in educational management in Ukraine.

Literature review

Modern scientific thought is increasingly raising the issue of ethical, psychological, and managerial aspects of the digital transformation of education. Alkhouri (2024) highlights the possibilities of using AI to model spiritual practices in religious institutions, enhancing educators' psychological stability. The Organisation for Economic Co-operation and Development (OECD, 2023), United Nations Educational, Scientific and Cultural Organization (UNESCO, 2023b), and Cheong et al. (2024) emphasize the role of education in strengthening the resilience of societies in the face of digital risks. A special place is given to the development of ethical algorithms and responsibility in digital governance systems (Kronivets et al., 2023; Turn & News, 2024; Porayska-Pomsta et al., 2023).

The issue of integrating spirituality into education is considered in the context of pedagogy of meaning (Vasylenko, 2022; Dobrovolska et al., 2025), moral psychology (Prisniakova et al., 2024), and posthumanist philosophy (Tsymbal, 2020; Mykhalchuk, 2023). These studies emphasize that spirituality is not a religious norm, but the ability to engage in critical reflection, internal autonomy, and existential self-realization. It is

also worth considering the latest approaches to understanding AI through religious concepts that define technology as an object of spiritual reflection (Singler, 2020; Kong, 2024).

The risks of algorithmization in education are actively analyzed in the works of Motorina et al. (2025), Vasylyuk-Zaitseva et al. (2023), as well as in reports of international organizations (OECD, UNESCO). They outline the challenges associated with the loss of teachers' autonomy, decreased intrinsic motivation, and increased digital dependence of students. Particular emphasis is placed on the need for regulatory accountability, transparency, and ethical verification of educational algorithms (Kronivets et al., 2023; Cheong, 2024; Turn & News, 2024).

In recent English-language studies, there is a growing interest in the relationship between technological innovation and the spiritual dimension of society. In particular, Singler (2020) discusses theistic notions of artificial intelligence as an object of religious reflection, which creates a basis for analyzing the moral authority of algorithms. Porayska-Pomsta et al. (2023) explore the ethical risks of using AI in education and emphasize the need to harmonize technological tools with the value-based principles of education.

In the Ukrainian academic space, the problem of the correlation between spirituality and managerial innovations in education is highlighted in the works of Romanenko et al. (2019, 2024). The authors emphasize the importance of preserving cultural continuity, transcendental thinking, and critical reflection in the digital educational environment. While Ukrainian studies mostly describe spirituality as a factor in the humanization of education (Reznikov, 2013), international literature focuses on its role in ensuring emotional stability and forming moral leadership in management (Cheong, 2024; Turn & News, 2024).

Ukrainian scientific approaches to defining the spiritual foundations of educational leadership in the context of social transformation deserve special attention. Thus, in the works of Bekh (2018), the need for moral and ethical content of pedagogical activity is noted. Kolesnyk's research (2021) is devoted to the teacher's spiritual identity in the postgraduate education system. Separately, it is worth highlighting the conceptual generalizations of Knyazyan (2022) on the humanistic foundations of the digital educational environment in Ukraine.

Also important are the normative and programmatic documents of international organizations, such as the OECD (2023) report on the resilience of education systems and the UNESCO (2023a) analysis on responding to educational challenges in times of war. In the Ukrainian context, a significant contribution was

made in the study by Motorina et al. (2025), which analyzes the adaptation of the educational process to AI, as well as in the work of Romanenko (2024), which highlights the issue of network models of educational management taking into account ethical risks.

Thus, the relationship between digital innovations and education's spiritual and ethical dimension is not sufficiently generalized in contemporary scientific discourse. The contradictions between technological efficiency and moral responsibility remain unresolved. This actualizes the need for an interdisciplinary study that synthesizes the humanitarian component of spiritual development with the practices of digital education management.

The purpose of the study is to determine the role of spirituality as a resource of psychological stability and moral guidance in the context of the digital transformation of education, in particular in the introduction of artificial intelligence into management and pedagogical practices, as well as to develop approaches to harmonizing technological and value-based principles in public education management.

Methodology

The study is based on an interdisciplinary approach that combines philosophical, psychological, and managerial perspectives on understanding the role of spirituality in the digital transformation of education. The theoretical basis is the provisions of humanistic psychology, philosophy of posthumanism, the concept of transcendental values, and ethical approaches to digital governance. The author used the findings of analytical reports by OECD (2023), UNESCO (2023a), and studies by Cheong (2024) and Kronivets et al. (2023).

The following methods were used in the process:

1. Content analysis – to study strategic documents, regulations, and educational concepts governing the digital transformation of education.
2. Comparative legal analysis – to compare ethical and legal approaches to the introduction of AI in education in the international and Ukrainian contexts.
3. The interpretive method is used to interpret key concepts (spirituality, ethics, moral autonomy, well-being) in managerial and educational discourses.
4. Phenomenological approach – to analyze the internal experience of teachers, in particular, in terms of resilience to professional and social challenges.
5. Systems analysis identifies the relationships between management actions, spiritual factors, and digital tools in education.
6. Semantic analysis – to study the use and meaning of key terms in modern scientific publications.
7. Meta-analysis to summarize the results of 20 scientific studies (2018-2024) on AI, ethics, spirituality, and education.

8. Content analysis – for the structural study of the discourse of Ukrainian and international researchers on the spiritual dimension of educational management.

Two specific methodological approaches were adapted separately:

1. Model of ethical sustainability of educational space – developed by the authors based on the concepts of digital transparency, moral choice, and psychological well-being; used for analytical reconstruction of possible management models in the field of education. (developed by the authors on the basis of Cheong, 2024 and Romanenko, 2024).
2. Dialogic analysis is the author's approach to the study of spiritual practices in professional pedagogical communities through the analysis of narratives, ethical discussions, and moral and reflective writing.

Applying these methods allowed for a comprehensive analysis of the topic's value, psychological, and managerial dimensions and the formation of a holistic vision of integrating spirituality into education management in the context of digital change.

Results

The following theoretical results were obtained in the course of the analysis:

- it has been found that spirituality in the context of education is becoming integrated, combining transcendental guidelines with psychological support for teachers and managers;
- the conceptual field of the study is clarified: spirituality, moral autonomy, ethical sustainability, managerial responsibility, digital transparency;
- the typology of spirituality functions in education is formed: compensatory, ethical, regulatory, stabilizing and existential;
- the links between the level of psychological resilience of teachers and the inclusion of spiritual and reflective practices in professional activities are established;
- the risks associated with the integration of artificial intelligence into educational management are systematized: algorithmic opacity, loss of moral responsibility, and digital demotivation;
- it is determined that the formation of ethical sustainability is possible only if spiritually oriented management models are implemented;
- the article summarizes international and Ukrainian approaches to public oversight of educational algorithms in the context of preserving humanistic values;
- the author's model of the ethical sustainability of the educational space has been developed, which takes into account three levels: individual (personal values), institutional (managerial ethics), and systemic (digital accountability). Based on the

generalization of the three-level structure of influences, the author's model of ethical sustainability of the educational space was developed (Figure 1).

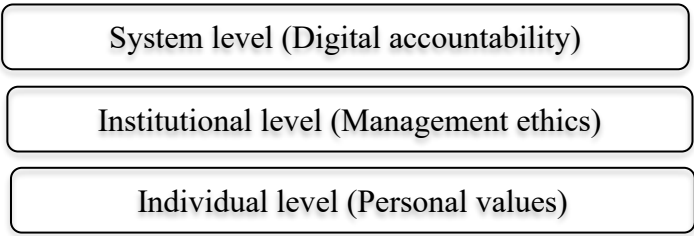


Figure 1. Model of ethical sustainability of educational space

Source: generalized by the author based on (Kong, 2024; Kronivets et al., 2023)

It synthesizes personal values, managerial ethics, and digital accountability as interdependent components of quality educational governance.

The results of the dialogic analysis describe the key thematic nodes of ethical conversations in teaching teams: the value of trust, responsibility for decisions, and the limits of the influence of algorithms.

A generalized matrix of the intersection of ethical and digital influences on the quality of educational management has been created (Figure 2).

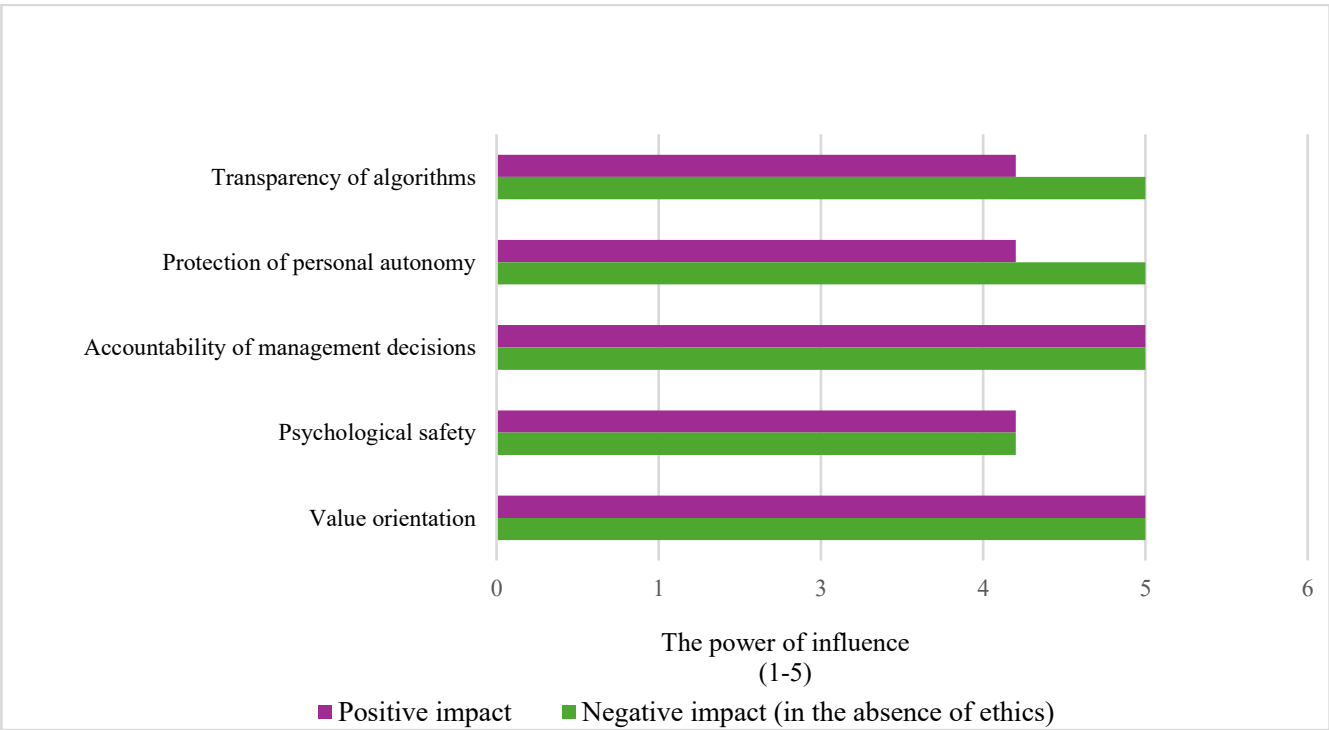


Figure 2. Generalized matrix of the intersection of ethical and digital influences on the quality of educational governance. Source: generalized by the author based on (Kronivets et al., 2023; Porayska-Pomsta et al., 2023; Turn & News, 2024)

The phenomenon of spirituality in education is not only a religious or moral dimension, but also a means of overcoming the crisis of irrationality in the information age. Spirituality maintains inner balance, promotes reflection, and builds resilience to external changes. Alkhouri's (Cheong, 2024) study indicates that AI can model spiritual practices, enhancing the psychological stability of educators working in religious institutions.

The educational process, based on respect for the spiritual potential of each individual, contributes to the development of internal motivation, moral choice, responsibility, and self-realization. A teacher who acts as an intermediary between the cultural and spiritual heritage and a student's intellectual growth must be a spiritually developed person. In this case, spirituality becomes not only a component of personal development, but also a strategic factor of psychological stability and effectiveness of management decisions in the educational sphere (Bekh, 2016).

Particular attention should be paid to the psychological component of spiritual growth. According to a study by Turn and News (2024), the key factors of effective self-development are emotional self-regulation, internal purposefulness, the ability to make moral choices, and critically reflect on one's behavior. These elements directly affect the formation of psychological resilience of educators and can be integrated into the management paradigm as tools to support well-being and professional burnout. As noted in the study: "...conscious self-development involves not only cognitive but also spiritual comprehension of oneself as a whole person in conditions of external stress and internal responsibility" (Kong, 2024).

In the context of teachers' personal resilience, spiritual practices play a compensatory and systemic role. Spiritual maturity is seen not as a result of knowledge about morality, but as a consequence of personal efforts to harmonize internal conflicts, rethink life meanings, and build a stable identity.

Spiritual values, such as dignity, honesty, empathy, and trust, act as internal "pillars" in times of external crises. They contribute to the formation of the ability to reflect, stress resistance, constructive coping, and avoidance of professional burnout. Integration of spiritual meanings into the professional activity of a teacher can create the basis for responsible decision-making in difficult moral situations.

Effective educational practices that support psychological resilience include meditative self-observation, reading moral and philosophical texts, reflective writing, keeping an ethical diary, and participation in dialogue groups that combine spiritual reflection and professional support. Such tools help not only to maintain emotional stability but also to actively restore pedagogical identity in times of turbulence.

Management of the educational process, which involves the integration of the spiritual and technological, requires a new management paradigm. Such a paradigm should recognize the spiritual component as a full-fledged resource for the development of an educational organization, not only as a symbolic or declarative element, but as a factor that directly affects the atmosphere of interaction, the level of employee motivation, and the ability to overcome stress and burnout.

In the context of psychological safety, which is a key factor in the quality of education, spiritual stability serves as an "inner anchor" that allows teachers and leaders to act from an inner integrity, not just from the standpoint of external control or standards.

It is also important to develop educational programs that integrate components of spiritual culture, religious history, ethics, philosophy, and literature to stimulate reflection, discussion, and moral choice. Such programs are not intended to impose a particular religious position, but rather to foster a mature, reflective personality capable of intercultural dialogue and tolerant coexistence. Developing critical thinking combined with spiritual depth makes it possible to resist technocratic one-dimensionality and manipulative forms of influence in the digital environment.

Spirituality in modern education should also be seen as a factor of holistic well-being, which is defined in Western psychology as well-being. According to this approach, cognitive, emotional, social, and existential components form a complete personality. OECD research (Romanenko et al., 2019) emphasizes that a sense of meaning in life, inner harmony, and moral self-identification are integral factors in educational success. With this in mind, spirituality is no longer a secondary or marginal topic, but is becoming a strategic framework for educational policy and management.

In addition, the practical dimension of spirituality can include institutional support mechanisms: creating codes of ethics, psychological counseling based on humanistic psychology, and developing guidelines for facilitating moral discussions in teams. These tools help create an educational environment where spirituality is not an abstraction but a part of daily interaction, supported administratively and professionally.

This approach opens up prospects for forming an education system based on a dialogue between science, religion, culture, and technology, focusing on the whole person and his or her spiritual self-realization. In this sense, AI can become not the opposite of spirituality, but its tool: a means for personalized learning, shaping value-based development trajectories, and supporting moral reflection through simulation

and dialog environments. However, this is possible only if spirituality is recognized not as a vulnerability but as a strength of the educational and management process.

Next, let's look at artificial intelligence and its rapid development in education. In the twenty-first century, artificial intelligence is transforming from an automation tool into a full-fledged agent of transformation in the educational sphere. Its integration into the educational space is a technological breakthrough and a profound challenge for pedagogical culture, psychological adaptation, and management strategies. This section discusses the main directions of AI implementation, the potential and risks for the psycho-emotional state of participants in the educational process, and the ethical dilemmas that arise in the new reality of digital governance.

Let's focus on the main areas of AI implementation in education management. The promising areas of AI implementation in education management that have been tested in our study include big education data analytics, intelligent digital platforms, assessment automation, and building personalized learning paths. Such tools increase management efficiency and ensure proactive data-driven transformation of the educational environment.

Promising areas of AI integration in education management include: analysis of big educational data to support decision-making; implementation of intelligent digital platforms that can adapt to individual user needs; automation of assessment and monitoring processes; development of personalized educational routes. Such tools increase management efficiency and create conditions for the proactive data-driven transformation of educational environments.

The OECD (2023) also emphasizes the potential of AI to build "resilient education systems" that can respond quickly to social challenges through adaptive digital learning tools.

On the potential and risks for the psycho-emotional state of teachers and students. While AI creates new opportunities, it also increases the psycho-emotional burden on teachers and students. Excessive algorithmization of processes leads to a loss of autonomy, increased digital burnout, and decreased motivation and emotional engagement of teachers.

The need for new thinking is gradually emerging - not only technical, but also value-based. AI is coming into contact with aspects of the educational process that were considered exclusively human until recently: emotions, intuition, and moral choice. This challenge requires the integration of the technological with the transcendent, with those values that transcend functionality and productivity. In the next section, the authors will focus on spirituality and transcendent values in the digital educational space.

Next, authors will consider transcendent values in the context of the digitalization of education: spirituality, AI, and governance. In the context of deploying a networked digital educational environment, the role of interpersonal contact and the "energy of presence", which traditionally contributes to spiritual education, is increasingly devalued. This loss of live interaction, characteristic of the classical educational paradigm, creates new challenges for preserving the humanistic core of education and forming a holistic personality in the digital age. According to the conclusions of Cheong et al. (2024a), "Safeguarding well-being in algorithmic systems requires participatory design, accountability frameworks, and emotional impact assessment".

On the psychological and managerial challenges of digital spirituality in education. Education management under martial law is gaining a new dimension, in which digital technologies and artificial intelligence can act as support tools and stabilizing factors. In situations where traditional forms of organizing the educational process are collapsing, digital systems can ensure the continuity of education by adapting administrative planning to the realities of uncertainty. At the same time, it is at these moments that the need for humanitarian moderation of AI use is growing to prevent the dehumanization of the educational process.

AI can serve as an anti-crisis management tool, helping to coordinate evacuations, adapt curricula to distance or blended learning, and support basic services of the educational environment. However, without proper ethical protocols, it risks becoming an instrument of institutional inertia, in which the individual ceases to be a subject and becomes an object of digital administration.

That is why the key task of public administration is to preserve control functions, not as a repressive mechanism, but as a moral fuse. It is about creating ethical standards for responding to extreme situations: protocols for humane distance learning in the war zone, public oversight of algorithms that affect grading, access to education, and psychological support. The role of transcendent values in such conditions is to be an internal moral vector for all participants in the educational process, which allows them not to lose their humanity, even under conditions of institutional stress. In addition, in times of war, digital education performs a stabilizing function, ensuring the minimum necessary continuity of the educational process. At the same time, it runs the risk of losing its humanitarian component, turning into a tool for logistics administration. This reduces the space for the formation of inner maturity, ethical responsibility, and existential understanding of knowledge. Management systems should consider not only the technical efficiency of educational platforms, but also the moral and psychological safety of the environment, particularly

through institutional mechanisms for teacher support, emotional hygiene, and a balance between autonomy and control.

The restoration of a value dialogue between educational participants plays a special role. In the digital environment, it should be implemented through tools for visualizing emotions, verbal reflection, and spiritually oriented communication practices. It is necessary to create such educational interfaces that will not only facilitate the transfer of knowledge but also support a sense of presence, involvement, and responsibility, which are key components of building spiritual resilience in times of instability.

In the context of active digital transformation and integration of technologies, complex challenges arise that jeopardize human cultural rights, cultural preservation, and support for local cultural characteristics. In this context, the issue of legal regulation of the impact of artificial intelligence on the cultural sphere and the development of effective mechanisms to ensure a balance between innovation and the protection of cultural rights in the digital age is of particular importance.

The cultural context of technology implementation includes the following aspects:

- access to cultural resources in the digital age;
- the role of AI in preserving cultural heritage;
- the impact of algorithms on human cultural expression;
- problems of algorithmic bias and transparency;
- support for cultural diversity through technology;
- AI ethics in a cultural context.

Algorithms that make decisions about the choice of cultural content to be presented to users should be efficient and ethical. This assimilates the consideration of the rights of cultural minorities and equal access to cultural resources, as well as minimizing all risks related to the manipulation of information and the promotion of stereotypes.

In the context of the intensive formation of the virtual media and educational space, a new plane of interaction between man, knowledge, and technology is emerging, where spirituality as a form of connection with the transcendent remains a key factor. It is worth noting that the spirituality of a modern personality loses its invariance under the influence of information noise, a decrease in the duration of concentration and visualization of meanings, which reduces the depth of reflection. At the same time, transcendent values such as love, truth, goodness, freedom, and faith remain the basis of moral self-regulation in the educational process.

On the one hand, AI can personalize learning, enhance analytical skills, and optimize management processes. On the other hand, it can pose risks of losing the humanistic core of education, leveling emotional intelligence, replacing dialogue with algorithmic replication, and eliminating the critical function of the teacher as a carrier of values. In this situation, transcendent values act as a counterbalance to automated processes, an internal spiritual compass that allows us not to lose humanity in a virtualized environment.

Management challenges lie in how to not only maintain the technical efficiency of the system but also ensure its value balance. This requires strengthening controlling functions, in particular through mechanisms of ethical audit of digital platforms, the introduction of supervisory boards when using AI in the educational process, and public discussion of algorithmic transparency. It is especially important to prevent the loss of teacher autonomy and the replacement of education with behavioral engineering.

Preservation of spiritual values in the digital environment is possible if there is institutional support for the philosophical and humanitarian component in educational programs, implementation of ethical standards for the use of AI in education and management, preservation of the personal dimension in educational interaction through spiritual dialogue, activation of critical public reflection on the impact of digital systems on the moral autonomy of the individual, and integration of moral and ethical principles into the digital culture of learning as a prerequisite for the holistic development of the individual.

Transcendent values in this context are not an abstract category – they are a necessary basis for the long-term preservation of a human-centered model of education that ensures intergenerational communication, cultural continuity, and emotional and semantic involvement in the process of cognition. In the context of comprehensive digitalization, the education of the future should be a process of knowledge transfer and a deep education in the spirit of truth, compassion, respect, and justice, based on an ethical foundation. The transcendent guidelines allow us to maintain the integrity of the individual, form critical thinking, and maintain a humanistic balance in our interaction with technology. According to Kronivets et al. (2023), the ethical dimension of AI in education should include academic integrity, transparency of algorithms, and ensuring humanity in digital interactions (Turn & News, 2024). In this coordinate system, AI plays the role of a tool, but not a value-dominant one, while public governance is the guarantor of the balance between innovation and tradition, between algorithm and spirit.

Controlling functions and psychological balance in the context of digital management in times of war are of particular importance. Under martial law, digital education management provides logistical support for the educational process and acts as a means of stabilizing the socio-psychological situation. Special emphasis should be placed on preserving the controlling functions of public administration as moral safeguards in times of institutional destabilization. Artificial intelligence, as a powerful anti-crisis tool, is capable of coordinating educational activities in emergency conditions – from organizing distance learning in a war zone to managing evacuation routes. However, these functions must be subordinated to the value criteria of humanism, without which the system risks losing its human-protective function.

The combination of ethical control, psychological support, and intelligent management tools allows us to maintain the integrity of the educational process even in a hybrid reality. Public administration should regulate digital processes and guarantee a balance between normative stability, humanitarian sensitivity, and transcendental orientation of education in situations of existential challenge. According to researchers, intelligent educational systems require not only technical customization but also normative accountability and public control; otherwise, the public legitimacy of decisions in the field of education is lost (Alkhouri, 2024).

Next, authors will consider the controlling functions and psychological balance in the context of digital management during wartime. Under martial law, digital education management provides logistical support for the educational process and acts as a means of stabilizing the socio-psychological situation. Special emphasis should be placed on preserving the controlling functions of public administration as moral safeguards in times of institutional destabilization. As a powerful anti-crisis tool, artificial intelligence can coordinate educational activities in emergency conditions – from organizing distance learning in a war zone to managing evacuation routes. However, these functions should be subordinated to the value criteria of humanism, without which the system risks losing its human-protective function.

From a psychological point of view, digital interaction in conditions of constant stress creates risks of depersonalization, digital isolation, and loss of subjectivity. Controlling mechanisms should therefore not only protect against administrative chaos but also prevent emotional fragmentation of participants in the educational process. In particular, Kateryna Romanenko emphasizes the role of networked management systems as a tool for strategically adapting education to crisis conditions: public administration should provide not only digital infrastructure but also social sensitivity to the context of local communities (Romanenko, 2024).

In the context of digital transformations, interdisciplinary integration of social intelligence is equally important, as researchers have found that it plays a key role in forming ethically oriented management in education and developing morally motivated subjectivity in crisis situations (Romanenko et al., 2019). An important aspect is the introduction of ethical protocols of digital behavior, public algorithmic audits, and strengthening the role of spiritual leadership in educational management.

It is also significant that the dialogic analysis revealed the presence of informalized spiritual practices in professional teams that act as mechanisms of self-organization and internal mobilization. This is in line with the phenomenological approach proposed in the context of humanistic psychology, but it specifies it using the example of the pedagogical environment.

Discussions

The results obtained show that spirituality in modern educational management performs not only a compensatory or symbolic function, but is a strategic resource for ensuring psychological stability, moral autonomy and effectiveness of management decisions. Compared to the results of Kronivets et al. (2023), who emphasize AI's legal and technical aspects in education, our study emphasizes the need to include transcendent factors in digital governance models. Similarly, the study by Cheong (2024b) and Vasylenko (2022) emphasizes the importance of transparency and accountability of algorithms, but leaves out the spiritual dimension, which our work has identified as critical to preserving the moral legitimacy of management decisions.

The author's model of ethical sustainability summarizes three levels of influence, individual, institutional, and systemic, and offers tools for assessing the quality of educational management from the standpoint of efficiency and humanistic expediency. This expands the approaches proposed by Romanenko (2024), who considered network management models in wartime, but did not structure them ethically and spiritually.

External control by monitoring systems, the lack of clear rules for interacting with artificial intelligence, and the technical opacity of algorithms provoke anxiety. According to Kronivets et al. (2023), "the use of AI in education may negatively affect mental well-being if transparency and explicitness are lacking".

Psychological challenges also affect students. Constant adaptation to digital systems, dependence on algorithmic recommendations, and excessive feedback can create "attention overload" and suppress intrinsic motivation.

The ethical dilemmas of using intelligent systems in education deserve special attention. A number of ethical dilemmas accompanies the use of AI in education. First

of all, it is the problem of responsibility: who is responsible for the algorithmic decision to evaluate, select, or access a resource? As Kronivets et al. (2023) point out, "the opacity of algorithmic decision-making in education raises serious accountability concerns and risks undermining trust in institutional fairness".

Another significant problem is privacy: the use of learning analytics often involves processing personal data on a large scale, which may violate the right to privacy. There is also the dilemma of accessibility. If algorithmic solutions are based on selective or biased data, this can exacerbate inequality, for example, students from marginalized groups will receive less favorable recommendations or learning paths.

In this context, the national study by Motorina et al. (2025) emphasizes the need to introduce ethical standards for the development of educational AI: "It is critically important to integrate the principles of openness, transparency, and inclusiveness into the institutional policy of digitalization of education in Ukraine".

Summarizing the current provisions, it is worth highlighting the following main problems of spirituality in the context of modern education: reduction of spirituality to institutional religiosity or normative morality (Kronivets et al., 2023); loss of the meaning of education as a process of personal development in a globalized and technocratic world (Motorina et al., 2025); the gap between the rational-scientific and the irrational-transcendent (Organization for Economic Co-operation and Development (OECD), 2023); replacement of spiritual development by technological growth, which generates ethical disorientation and identity crisis (Romanenko, 2024).

In the modern educational space, it is important to distinguish between religious spirituality as a form of faith and ritual and secular spirituality, which is associated with the deeper meanings of life, moral self-reflection, and ethics of responsibility. As emphasized in Reznikov's dissertation, spirituality is multidimensional and manifests itself in the formation of a personal position, inner freedom, and resistance to the effects of a destructive environment. In this case, education is an arena where secular and religious spiritual values intersect, and it is pedagogy that can become a space for humanization, where both religiously colored worldviews and ethical impulses of personal growth are realized.

Thus, the development of AI in education is not only an engineering or managerial task, but also a profound challenge for ethics, psychology, and cultural reflection. A recent publication by Romanenko (2024) "Designing Networked Education Systems at the Regional Level" emphasizes that the successful integration of artificial intelligence into the humanities and education is possible only if a responsible digital culture is formed, based on the principles of trust, moral responsibility, and transparency of algorithmic solutions. How authors respond to

these ethical and psychological challenges will determine whether artificial intelligence will become an ally of humanistic education or become a destructive factor that undermines its value foundations.

New educational environments, including those based on the use of artificial intelligence, are transforming pedagogical and management models, forming a new ethic of interaction. According to Vasylyuk-Zaitseva et al. (2023), the effective integration of AI into Ukrainian education should be based on a three-tiered model – infrastructure, pedagogical, and management – that takes into account both technological and ethical aspects of implementation (United Nations Educational, Scientific and Cultural Organization (UNESCO, 2023b). In turn, Motorina et al. (2025) emphasize that the adaptation of the educational process to AI should be accompanied by updated legislative mechanisms, training of pedagogical staff, and the development of publicly available standards of academic ethics (Vasylyuk-Zaitseva et al., 2023). These ethics should be based on a combination of three pillars: education, artificial intelligence, and public administration. This conditional triangle provides a framework for understanding the impact of technology on the formation of spiritual integrity and moral responsibility.

The combination of ethical control, psychological support, and intelligent management tools allows us to maintain the integrity of the educational process even in a hybrid reality. Public administration should regulate digital processes and guarantee a balance between normative stability, humanitarian sensitivity, and transcendental orientation of education in situations of existential challenge. This is in line with the conclusions of postclassical educational philosophy, where spiritual traditions and cultural innovation should be considered not as antagonists, but as complementary factors in the formation of a holistic educational paradigm (Romanenko & Bratanich, 2008). According to the researchers, intelligent educational systems require not only technical customization but also normative accountability and public control; otherwise, the public legitimacy of decisions in the field of education is lost. This is in line with the findings of Cheong, who emphasizes that transparency and accountability of AI systems are critical not only to prevent abuse but also to maintain trust in society, especially in educational environments where algorithms can shape learning trajectories and life opportunities (Cheong, 2024).

From a psychological point of view, digital interaction in conditions of constant stress creates risks of depersonalization, digital isolation, and loss of subjectivity. Controlling mechanisms should protect against administrative chaos and prevent emotional fragmentation of participants in the educational process. In particular, Kateryna Romanenko emphasizes the role of networked management systems as a

tool for strategic adaptation of education to crisis conditions: public administration should provide not only digital infrastructure but also social sensitivity to the context of local communities. An important aspect is the introduction of ethical protocols for digital behavior, public algorithmic audits, and strengthening the spiritual leadership's role in educational governance.

Thus, the study not only complements existing ideas about digital ethics in education but also lays the groundwork for the creation of regulatory, pedagogical, and managerial mechanisms that integrate spiritual and moral dimensions into the system of public education management.

Conclusions

The study proves that spirituality is a key resource for ensuring psychological stability, moral responsibility, and ethical legitimacy of management decisions in the context of the digital transformation of education. The authors propose a model of ethical sustainability of the educational space, which allows for assessing the quality of management not only by the criteria of efficiency, but also by the presence of value and spiritual guidelines.

Unlike most studies that focus mainly on the technical or legal aspects of AI implementation in education, this paper emphasizes the transcendental and humanistic dimensions of governance that ensure the integrity of the educational environment. It is established that digital transparency, psychological well-being, and moral choice form the basis for the sustainable development of educational systems in crisis and post-crisis conditions.

The study's practical significance lies in the possibility of applying the proposed approaches in developing policies for the digital transformation of education, the formation of ethical codes for managers, and the adaptation of educational programs to war and instability. The model can be used as a tool for expert evaluation of management strategies in educational institutions.

In the future, it is advisable to further empirically study the impact of spiritual practices on managerial effectiveness and develop mechanisms for public control over the implementation of AI in educational management, taking into account the value component.

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Conflicts of Interests

The authors declare no conflict of interest.

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