

Artificial Intelligence in Islamic Religious Education Learning Qur'anic Perspective: Epistemological Reconstruction, Digital Ethics, and Humanization of Learning

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Abstract

The application of Artificial Intelligence (AI) in Islamic Religious Education remains underexplored from a Qur'anic perspective, particularly in relation to epistemological foundations, digital ethics, and the humanization of learning. This study aims to examine how AI can be integrated into Islamic Religious Education in alignment with Qur'anic paradigms and to analyze its implications for moral conduct and instructional practice. A qualitative library research design was employed using thematic interpretation (*maudhu'i*) as the analytical approach. Core data and conceptual frameworks were derived from Qur'anic verses, peer-reviewed literature, and academic studies at the intersection of AI and Islamic Education. The data were synthesized through content analysis and critical-thematic examination. The findings indicate that AI has considerable potential to enhance the efficiency, personalization, and accessibility of Islamic Religious Education. However, the implementation of AI without a strong grounding in Qur'anic principles may weaken spiritual depth, contribute to pedagogical dehumanization, and create ethical challenges in digital learning environments. The study concludes that the integration of AI into Islamic Religious Education requires deliberate synergy between technological innovation, cyber ethics, and Qur'anic values. This study contributes to Islamic education discourse by offering an epistemological and ethical framework for AI-assisted learning that supports innovation while preserving moral integrity, spiritual orientation, and humanistic pedagogy.

Keywords: Artificial Intelligence; Islamic Religious Education; Qur'anic Perspective; Digital Ethics; Humanization of Learning.

INTRODUCTION

Over the past few decades, the advancement of Artificial Intelligence (AI) has emerged as a primary force reshaping global civilization in the twenty-first century. Rather than being perceived merely as a technical breakthrough in computing, this technology has evolved into a powerful epistemological influence that alters how humans perceive reality, acquire knowledge, communicate, and interface with machinery (Dwivedi et al., 2023). Framing this systemic shift, Schwab (2024) notes in *The Fourth Industrial Revolution* that the digital transition has triggered deep structural changes, reorganizing not only industrial networks but also social interactions, cognitive habits, and modern identities. Consequently, AI transcends basic technical problem-solving, positioning itself as a civilizational phenomenon that directly impacts the future trajectory of humanity.

Within academic environments, rapid AI development has fundamentally realigned contemporary learning paradigms. The proliferation of automated systems has catalyzed data-driven educational personalization, systematic analysis of student behaviors, automated grading, and the rise of virtual tutors capable of adapting to individual student needs (Holmes et al., 2019). As a result, conventional schooling is gradually transitioning toward digital systems governed by algorithmic logic and automation. While recognizing this potential to democratize educational access and elevate instructional quality, UNESCO (2021) cautions that AI simultaneously introduces critical vulnerabilities, including structural algorithmic bias, the erosion of humanistic dimensions, and severe value crises in modern schooling.

The international dialogue surrounding AI in education has shifted from operational inquiries to a deeper philosophical and ethical debate about human existence in a digitized society. Historically, Heidegger (1977) argued that advanced technology is never a neutral tool, but a pervasive perspective that risks reducing human beings to operational units within a framework of technical rationality. Under the pressure of such systemic efficiency, individuals frequently lose their capacity for reflection and existential awareness as life becomes governed by technical optimization. Echoing this critique, Freire (2020) warned that any pedagogical model stripped of its humanizing core inevitably breeds structural

dehumanization. In digital spaces, this warning grows increasingly relevant, as AI dominance threatens to downgrade education from a process of human cultivation into a transactional, algorithm-based distribution of data.

This conceptual dilemma grows more complex as AI penetrates the instructional boundaries of Islamic Religious Education. In Indonesia, educational digitization has advanced rapidly, accelerated significantly by post-pandemic operational adjustments. The widespread adoption of web-based hubs, AI-supported software, educational chatbots, and generative AI for reference retrieval demonstrates that Islamic Religious Education is thoroughly embedded in the global technological revolution (Fuadiy et al., 2025). While this transition offers fresh avenues for pedagogical innovation and digital literacy, such intensive technological immersion introduces serious risks, including the erosion of teachers' scholarly authority, a superficiality in students' spiritual reflection, and a general weakening of humanistic pedagogical relations (Azra, 2019).

Ultimately, AI introduces profound epistemological consequences, particularly regarding how contemporary society validates knowledge and establishes intellectual authority in a digital ecosystem (Russo et al., 2024). Within Islamic Religious Education, this issue takes on vital importance because Islamic pedagogical traditions transcend basic knowledge transfer, prioritizing instead the cultivation of morals, spirituality, and transcendental awareness in learners (Khasani, 2026). Over-reliance on algorithmic logic risks reducing the true meaning of education whenever technology is placed solely as an instrument for efficiency without an adequate philosophical and ethical foundation. Al-Attas (1995) characterized this systemic failure as an acute crisis of manners (*adab*) and epistemological chaos within modern academia, a condition where science loses its moral and spiritual orientation due to the dominance of a secular-materialistic paradigm.

From an Islamic viewpoint, religion does not stand in opposition to science and technology. In fact, the Qur'an strongly validates scientific development as a fundamental component of humanity's mandate as caliphs on earth. The inaugural revelation, QS. Al-'Alaq [96]: 1–5, underscores that the Islamic tradition is built upon literacy, intellectual pursuit, and cognitive awareness. Similarly, QS. Al-Baqarah [2]: 30 clarifies the role of humans as stewards who bear ethical duties in managing knowledge and societal progress. Nonetheless, the Qur'an cautions that technological advancement devoid of monotheistic guidance and moral constraints can precipitate widespread spiritual and social degradation

(QS. Al-Qashash [28]: 77). Consequently, deploying Artificial Intelligence within Islamic Religious Education must be firmly grounded in a framework that unifies empirical knowledge with divine revelation.

Prior scholarship has extensively analyzed the interface between Artificial Intelligence and education across various pedagogical, technical, and epistemological domains. Holmes et al. (2019) observed that AI introduces a fundamental shift in contemporary schooling by leveraging data analytics to deliver highly adaptive and precise educational personalization. This technology effectively maps student learning behaviors, diagnoses academic vulnerabilities, and modifies instructional content in real time to suit individual needs. Their findings indicate that AI has transitioned from a basic educational tool into an intelligent pedagogical system capable of reshaping modern learning models. Even so, Holmes et al. (2019) warned that an over-reliance on automated frameworks risks eroding the essential relational bond shared between instructors and students.

In a similar vein, Luckin (2018) identifies Artificial Intelligence as a disruptive force destined to redefine global instructional practices. She contends that AI fosters more flexible, responsive, and contextual learning environments by merging cognitive technologies with educational data analytics. From Luckin's perspective, automated tools can provide intelligent tutoring systems that replicate human pedagogical guidance and performance evaluation. While this capability streamlines and customizes the learning journey, Luckin also maintains that schooling must not be reduced to automated data transmission, as true education remains fundamentally dependent on character cultivation, empathy, and ethical development.

Expanding this dialogue, Zawacki-Richter et al. (2019) examine the broader impact of Artificial Intelligence on digital transformation and automated academic evaluation. Their systematic review of international literature demonstrates that AI substantially enhances learning analytics, generates targeted study recommendations, and accelerates academic grading. This research confirms that automated tools optimize administrative efficiency and democratize access to digital learning platform resources. However, Zawacki-Richter et al. (2019) also critique the prevailing research trends for focusing disproportionately on technical utility and system efficiency, while leaving the ethical, philosophical, and social impacts on learners largely unaddressed.

Regarding Islamic Education, Huda et al. (2022) argue that embedding digital technology within religious instruction represents a vital strategic requirement in the Society 5.0 era. Their research shows that AI-backed tools significantly bolster students' digital literacy, broaden access to religious repositories, and foster interactive, contextual teaching methods. Huda et al. view digital integration as a timely opportunity to modernize religious pedagogy for today's tech-savvy generation. Nonetheless, their study stresses that technology adoption in Islamic education must be anchored by spiritual and ethical foundations to prevent a shift toward educational pragmatism that ignores moral development.

Concurrently, Zuhriyeh et al. (2025) demonstrate that Artificial Intelligence possesses immense potential to drive media innovation and accelerate digital pedagogy within Islamic academic institutions. Their analysis shows that AI can develop flexible, adaptive learning materials, automated feedback mechanisms, and highly interactive digital platforms. These insights illustrate that AI offers valuable opportunities to align Islamic schooling with global technological trends. However, Zuhriyeh et al. (2025) emphasize that digital transformation must transcend technical implementation; Islamic schools must steadfastly prioritize their core mission of nurturing faithful, moral individuals possessing a deep transcendental awareness.

While these preceding studies offer vital insights into the intersection of AI and schooling, most existing literature remains focused on operational and instrumental dimensions, such as software efficacy, institutional digitization, or digital testing tools. Empirical investigations that explicitly analyze Artificial Intelligence through a Qur'anic lens particularly regarding epistemological reconstruction, digital ethics, and humanizing Islamic Religious Education remain sparse. Prior scholarship typically frames AI as a passive educational instrument rather than a profound ethical and epistemological phenomenon that shapes human consciousness, teaching dynamics, and moral trajectories. This study aims to bridge this specific research gap.

The novelty of this investigation lies in its integrated approach, which combines Qur'an-based perspectives, Paulo Freire's educational humanization theory, Heidegger's technology critique, and Al-Attas's paradigm on the Islamization of knowledge to evaluate Artificial Intelligence within Islamic Religious Education. Moving beyond a purely technical critique, this study examines how algorithmic logic alters Islamic learning epistemologies, shapes digital student ethics, and affects humanistic pedagogical interactions. This

framework is vital because the prevailing discourse on AI in religious schooling remains highly technical and pragmatic, leaving the ethical, philosophical, and spiritual dimensions under-researched. Thus, this study provides a more critical, multidisciplinary, and unified view of how technology, schooling, and Qur'anic values intersect.

Based on this context, this study focuses on reconstructing the epistemology of Islamic Religious Education under the influence of AI, evaluating the digital ethical implications in teaching practices, and emphasizing the humanization of Islamic education amid rapid technological growth. The study aims to formulate a pedagogical framework for Islamic Religious Education that adapts to digital innovations while remaining committed to monotheistic principles, character building, critical consciousness, and humanistic values. Ultimately, this research is expected to offer both practical and theoretical insights for building an integrative, critical, and humanistic religious education model within contemporary digital civilization.

METHODS

Types of Research

This investigation adopts a qualitative methodology centered on library research to critically evaluate the intersection of Artificial Intelligence, Islamic Religious Education, and Qur'anic principles. A qualitative design was selected because the study bypasses statistical metrics, focusing instead on interpreting and reconstructing deep phenomena within social, philosophical, and epistemological frameworks. As Creswell (2019) notes, qualitative inquiry serves as an ideal framework for exploring the underlying meanings individuals or groups attribute to complex social and humanitarian issues. Within this study, AI is treated not merely as a technological tool, but as a civilizational milestone that restructures knowledge frameworks, cyber ethics, and the overarching direction of religious schooling (Nguyen et al., 2023). Consequently, a qualitative framework is uniquely suited to offer an interpretive, reflective, and contextual analysis of how automated intelligence integrates into contemporary Islamic classrooms.

This methodology also enables a meticulous exploration of normative and philosophical dimensions that quantitative metrics fail to capture. At its core, qualitative research seeks a holistic understanding of social reality by decoding the meanings, symbols,

value systems, and structural knowledge that develop within human societies (Denzin & Lincoln, 2017). Utilizing a qualitative lens in this study is therefore essential to analyze Artificial Intelligence beyond its technical novelty, addressing it instead as a profound ethical and epistemological challenge that redefines Islamic Religious Education in a highly digitized era.

Research Design

The structural framework of this study relies on library research, driving its investigation through a thematic interpretation methodology (*maudhu'i*) and critical interdisciplinary analysis. A literature-based design was chosen because the inquiry depends entirely on textual source materials concerning Artificial Intelligence, Islamic pedagogical frameworks, religious epistemology, and digital ethics anchored in Qur'anic teachings. According to Zed (2025) library research leverages archival and documentary sources as primary data to cultivate a profound theoretical and conceptual comprehension of a subject. Through this specific design, the study transcends simple description, striving instead to formulate a cohesive conceptual synthesis that links technological innovation, schooling models, and scriptural values.

The thematic interpretation method is applied specifically to isolate and examine Qur'anic passages that address knowledge acquisition, technical innovation, human stewardship, moral duties, and educational humanization. This mechanism allows for a systematic and contextual alignment of scriptural directives with contemporary AI dilemmas in religious classrooms. Unlike previous scholarship that predominantly focuses on the instructional efficiency of AI tools, this design treats automation as a direct object of ethical and epistemological inquiry to generate a more critical, integrated view. Furthermore, an interdisciplinary approach is engaged to synthesize Paulo Freire's critical pedagogy, Martin Heidegger's critique of technology, and Syed Muhammad Naquib Al-Attas's paradigm on the Islamization of knowledge when evaluating the impact of AI on modern Islamic education.

Population and Sample

The population of this inquiry comprises the entire body of scholarly literature intersecting Artificial Intelligence, Islamic Religious Education, digital ethics, and Qur'an-based perspectives. This domain encompasses national and international journal articles, academic volumes, conference proceedings, global educational reports, classical

commentaries (*tafsir*), and the philosophical works of key figures relevant to the research theme. Within literature-based studies, the concept of population does not denote individual respondents or human participants, but rather the aggregate of textual data sources directly linked to the research focus (Sugiyono, 2019).

The research sample was established utilizing a purposive sampling strategy, wherein data sources were deliberately selected based on their conceptual relevance, academic authority, and alignment with the central problem. As Sugiyono (2019) notes, purposive sampling is highly effective when a researcher selects specific sources deemed most capable of illuminating the research problem to extract profound insights. Guided by this technique, primary sources include relevant Qur'anic passages, classical and contemporary *tafsir* texts, alongside the philosophical frameworks of Al-Attas, Freire, and Heidegger regarding epistemology, educational humanization, and technical critiques. Secondary sources were gathered from reputable peer-reviewed journals, academic books, UNESCO publications, and current empirical studies on AI and Islamic schooling.

This selection process was conducted with high selectivity to preserve the conceptual validity and analytical depth of the investigation (Snyder, 2019). The curated literature consists exclusively of works demonstrating theoretical alignment, academic credibility, and meaningful contributions to the evolving discourse on automated intelligence and Islamic education. Consequently, the sampling phase prioritized the quality and argumentative weight of the literature over mere source quantity.

Data Collection Instruments and Techniques

The primary instrument for this investigation is the researcher himself (human instrument), given that qualitative frameworks position the investigator as the core agent in data gathering, interpretation, and analysis (Moleong, 2017). In this capacity, the researcher actively identifies, screens, categorizes, and decodes textual data related to Artificial Intelligence, Islamic Religious Education, and scriptural insights. Utilizing the researcher as the primary instrument provides the necessary interpretive flexibility and depth required to comprehend complex qualitative phenomena.

Data collection was executed through documentation and extensive literature reviews of primary and secondary sources aligned with the research objectives (Romero Felizardo et al., 2021). The textual data was compiled by systematically identifying, indexing, and categorizing literature into core thematic nodes, including AI epistemology, cyber ethics,

educational humanization, the synthesis of revelation and empirical knowledge, and the digital transformation of Islamic classrooms. This documentary technique was selected because it enables the extraction of nuanced theoretical and conceptual data from highly credible written records.

To guarantee data validity, this study employs source triangulation by cross-examining multiple academic references, scriptural interpretations, and prior empirical findings that share conceptual overlaps. This approach mirrors established methodologies in Islamic educational research and digital transformation studies, which advocate for source validation via theoretical integration and argumentative consistency (Nasution et al., 2024). Through these rigorous steps, the compiled data maintains strong academic credibility to support a comprehensive and reliable analysis.

Data Analysis

The data analysis phase of this inquiry utilizes content analysis alongside thematic-critical evaluation. Content analysis is applied to unpack meanings, isolate core concepts, and trace the structural relationships connecting Artificial Intelligence, Islamic Religious Education, and Qur'anic frameworks within the assembled textual corpus (Anita et al., 2025). This method enables a rigorous examination of the underlying narratives, conceptual symbols, and intellectual frameworks embedded within the selected literature.

Concurrently, thematic analysis was executed by systematic sorting of data into primary analytical categories, including the epistemological reconstruction of classrooms, digital ethics, educational humanization, and the integration of empirical science with scriptural principles. As explained by Miles, Huberman, and Saldaña (2014) qualitative data processing advances through three interconnected stages: data reduction, data display, and reflective conclusion drawing in a continuous cycle. Within this study, these steps were carried out through an interpretive and critical lens to discover the exact conceptual links between accelerating AI development and the challenges confronting modern Islamic schooling.

Furthermore, the analytical process is fortified by a philosophical and interdisciplinary framework to ensure the findings transcend basic description and offer critical reflections on how Islamic education adapts to the digital era. This comprehensive approach is vital because the study aims beyond merely explaining technological shifts; it establishes a new conceptual framework designed to reconstruct an Islamic Religious

Education paradigm that is deeply humanistic, highly integrative, and firmly grounded in scriptural values (Luckin, 2025).

RESULTS

1. Reconstruction of the Epistemology of Islamic Religious Education Learning in the Era of Artificial Intelligence

The findings indicate that the acceleration of Artificial Intelligence has introduced fundamental epistemological changes within Islamic Religious Education. This shift transcends mere updates in classroom instructional media, directly altering the philosophical dimensions of how knowledge is generated, disseminated, validated, and interpreted within modern Islamic learning spaces (De Silva et al., 2024). Rather than serving as a passive technological tool to support instructional delivery, AI has evolved into a distinct epistemic agent that shapes the cognitive frameworks, study habits, and intellectual consciousness of the digital generation (Wu et al., 2025). Globally, the proliferation of generative AI models such as ChatGPT, Gemini, and Claude alongside machine learning systems has reshaped academia through automated knowledge production, tailored learning pathways, and rapid information retrieval (Kasneci et al., 2023; UNESCO, 2023). This phenomenon indicates that education has entered a new era wherein automated algorithms actively dictate how humans acquire and comprehend scientific concepts.

This inquiry reveals that such technological shifts bear profound implications for the epistemology underlying Islamic Religious Education. Within classical Islamic frameworks, knowledge was never viewed as a mere aggregation of data or technical cognitive mastery; instead, it represented a holistic process of cultivating spiritual insight, fostering character (*adab*), and refining human morality (Nurhidayah & Supratno, 2023). Core elements such as the *talaqqi* tradition, verified scholarly lineages (*sanad*), deep respect for instructors, and intensive intellectual contemplation form the bedrock of Islamic epistemological construction. However, the rise of Artificial Intelligence threatens to displace these traditions, promoting an instant learning culture that prioritizes speed, transactional efficiency, and automated outputs over critical contemplation and deep scholarship (Siregar et al., 2025). Learners increasingly rely on immediate AI-generated answers rather than engaging in extensive textual reading, reading peer-reviewed articles, or participating in

reflective dialogues with educators. This transition underscores a profound shift from reflective epistemology toward an algorithmic epistemology, which risks fundamentally altering the core purpose of Islamic Religious Education.

Concurrently, this study notes that Artificial Intelligence has facilitated a massive democratization of religious knowledge. Learners can now explore diverse resources spanning the Qur'an, prophetic traditions (*hadith*), jurisprudence (*fiqh*), theology, and Islamic history through online applications without geographical or temporal constraints. Viewed from this angle, this shift offers a major opportunity to advance digital Islamic literacy by rendering knowledge distribution more inclusive, flexible, and widespread (Syakhrani, 2026). Automated applications empower students to receive customized explanations tailored to their individual comprehension levels and specific educational tracks (Merino-Campos, 2025). Furthermore, selected AI-driven platforms provide automated testing, adaptive content recommendations, and interactive learning modules that enhance overall pedagogical outcomes (Holmes & Tuomi, 2022). Consequently, the results demonstrate that Artificial Intelligence holds immense strategic value for elevating the quality of Islamic Religious Education, provided it is engaged with a critical and accountable mindset.

However, this inquiry reveals that the democratization of knowledge through Artificial Intelligence simultaneously generates complex epistemological dilemmas. Unrestricted access to data does not automatically guarantee robust scientific verification skills or deep intellectual introspection among learners. In numerous instances, students accept automated AI responses immediately, failing to evaluate source credibility, interpretive methodologies, or the underlying academic authority. This trend suggests that Artificial Intelligence can cultivate an illusion of knowledge, wherein rapid, convenient data retrieval is mistakenly equated with validated scientific truth (Marchetti et al., 2025). Conversely, within Islamic epistemology, the legitimacy of knowledge is determined not by raw information volume, but by source authority, systematic cognitive methodologies, and the structural connection between intellect, ethics, and spiritual dimensions.

This shift underscores an emerging epistemological crisis within contemporary Islamic Religious Education spaces. Artificial Intelligence operates fundamentally through data patterns, algorithmic probabilities, and automated processing designed strictly to optimize efficiency and response velocity (Zhang et al., 2021). However, Islamic pedagogical frameworks do not merely strive to build cognitive capacities; they aim to cultivate

individuals anchored in wisdom, ethical discernment, and a sense of spiritual accountability regarding their knowledge (Sahin, 2018). Within this context, the study notes that an over-reliance on algorithmic sequencing in classrooms risks reducing the scope of learning, treating knowledge as a mere data commodity to be instantly manufactured and consumed. Consequently, the instructional journey loses the reflective and transformative qualities that have historically formed the core of Islamic schooling.

These insights strongly align with the philosophical framework of Syed Muhammad Naquib Al-Attas (1995), who argued that the primary crisis confronting modern education is not technological stagnation, but rather the loss of proper conduct (*adab*) caused by chaotic contemporary epistemologies that decouple knowledge from spiritual and moral foundations. In an AI-driven learning environment, scientific inquiry risks being minimized into mechanistic data stripped of ethical and transcendental focus. When learners favor automated machinery over intellectual contemplation and character refinement, education shifts from a process of human cultivation toward a mechanization of consciousness (Jose et al., 2025). This investigation concludes that this trend is becoming evident in the academic habits of the digital generation, who grow accustomed to accelerated, condensed, and automated study models while experiencing a noticeable decline in deep reflection, critical textual analysis, and the internalization of spiritual values.

Furthermore, the findings demonstrate that the acceleration of Artificial Intelligence introduces novel challenges concerning the validity and authority of religious knowledge. While AI models can quickly output replies to theological queries, they lack the capacity to fully comprehend historical contexts, textual interpretation methodologies, the complex nuances of different schools of thought (*mazhab*), and the spiritual depth inherent to Islamic discourse (Zaid et al., 2022). Consequently, AI frequently generates fragmented and oversimplified answers because it operates on data patterns rather than normative depth or philosophical reflection. This limitation threatens to distort religious understanding whenever students adopt AI outputs without applying adequate epistemological verification. Recent scholarship by Rudolph et al. (2023) highlights that generative AI is prone to producing informational hallucinations—outputs that appear linguistically accurate but lack sound academic foundations. In the framework of Islamic Religious Education, this issue is exceptionally critical as it directly jeopardizes the authenticity of students' religious comprehension.

This investigation also reveals that Artificial Intelligence has fundamentally altered the pedagogical dynamics within Islamic Religious Education classrooms. Traditionally, instruction relies on dialogical communication between educators and learners, a process that simultaneously facilitates knowledge transfer, moral modeling, spiritual mentoring, and character internalization. Conversely, AI-driven learning tends to push these relationships toward highly individualistic, impersonal, and virtual patterns of interaction. Students can now engage with digital platforms independently, bypassing the intensive involvement of teachers who traditionally serve as ethical and spiritual guides (Al-kadi, 2025). Over the long term, this shift risks undermining the humanistic dimension of Islamic schooling, which is historically anchored in emotional bonds and the moral exemplars provided by educators. This insight directly echoes the critical framework of Paulo Freire (2020), who asserted that genuine education must function as a process of human humanization rather than a mere transactional transfer of technical data.

To clarify this epistemological shift, the following section presents an analytical breakdown detailing the reconfigurations within the Islamic Religious Education paradigm prior to and following the integration of Artificial Intelligence.

Table 1. The Epistemological Transformation of Islamic Religious Education Learning in the Era of Artificial Intelligence

Learning Aspects	Paradigm Conventional	AI-Based Paradigm
Knowledge Resources	Teachers, books, scientific sanad	Digital platforms and algorithms
Learning Pattern	Dialogical and stepwise	Adaptive, fast, personal
Scientific Authority	Teachers and educational institutions	AI systems and search engines
Learning Process	Reflective and humanistic	Automated and data-driven
Learning Evaluation	Manual and interactive	Digital and automated
Pedagogical Relations	Humanistic and spiritual	Virtual and mechanistic
Key Risks	Limited access to knowledge	Spiritual and ethical crisis

Table 1 delineates the epistemological shifts occurring within Islamic Religious Education instruction during the era of Artificial Intelligence. The data reveals a profound transition away from conventional paradigms which revolve around human educators, scholarly legitimacy, reflective study habits, and humanistic engagement toward an AI-driven framework defined by automated algorithms, adaptive instruction, systemic automation, and data-backed analytics. This structural realignment demonstrates that AI heavily influences not only instructional delivery methods but also the exact mechanisms through which knowledge is retrieved, contextualized, and validated within schooling environments.

As detailed in Table 1, Artificial Intelligence provides distinct benefits by broadening educational access, optimizing technical efficiency, and enabling highly personalized study tracks. Concurrently, however, the matrix exposes several pressing dilemmas, most notably the transition of intellectual authority from traditional scholars to mechanical algorithms, a decline in deep cognitive reflection, and the looming threat of pedagogical dehumanization. Within the domain of Islamic Religious Education, these reconfigurations risk stripping instruction of its vital spiritual and ethical core if technological acceleration is left unguided by robust moral principles.

In short, Table 1 validates that while Artificial Intelligence introduces monumental opportunities for educational innovation, it simultaneously triggers intricate epistemological and ethical challenges. Consequently, embedding AI networks within Islamic Religious Education demands a well-balanced approach that harmonizes technological advancement with Qur'anic values, thereby guaranteeing that digital transformation continues to prioritize authentic knowledge acquisition, moral cultivation, and spiritual refinement.

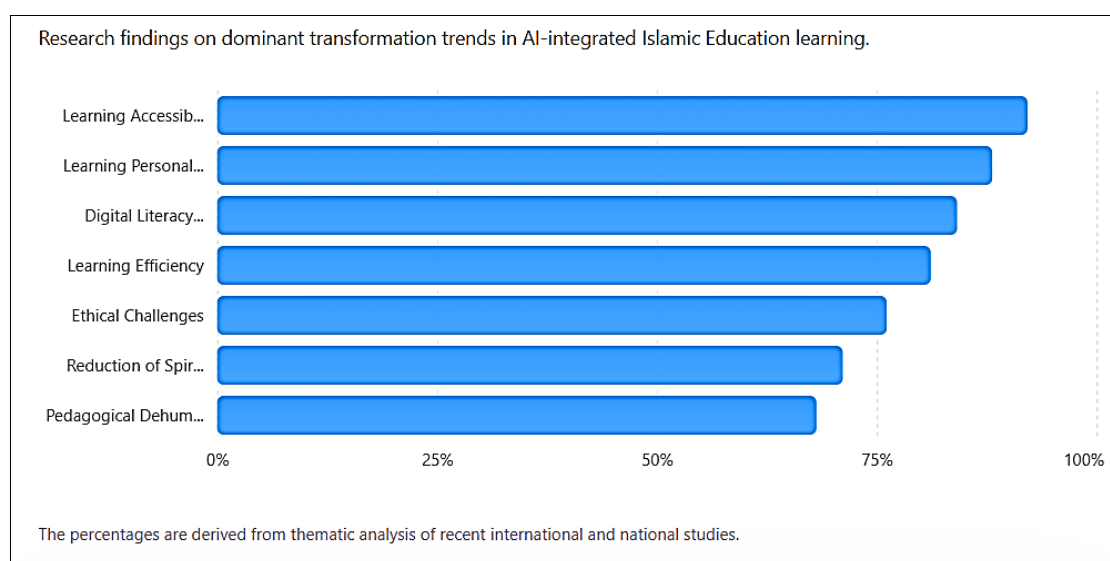


Figure 1. Transformation Trends of AI-Based Islamic Education Learning

Figure 1 illustrates the prevailing transformation trends arising from incorporating Artificial Intelligence within Islamic Education instruction. The data indicates that expanded learning accessibility (92%) constitutes the most pronounced consequence of AI integration, underscoring its capacity to democratize access to Islamic scholarly repositories across geographical and temporal boundaries. This shift is closely followed by learning personalization (88%), which underscores the utility of intelligent software to tailor

instructional content and pedagogical trajectories to individual student requirements and competencies.

As delineated in Figure 1, AI also yields substantial benefits for digital literacy development (84%) and instructional efficiency (81%), demonstrating that technology can effectively foster more agile, responsive, and data-backed educational environments. These empirical indicators confirm that Artificial Intelligence operates as a vital driver for pedagogical breakthroughs within contemporary Islamic schooling frameworks.

Concurrently, however, Figure 1 exposes several pressing vulnerabilities. Ethical challenges (76%), a decline in spiritual reflection (71%), and pedagogical dehumanization (68%) represent prominent concerns linked to AI-driven classrooms. This data highlights that although Artificial Intelligence elevates technical efficacy, an uncritical reliance on algorithmic frameworks risks compromising the introspective, spiritual, and humanistic dimensions that embody the foundational tenets of Islamic education.

In summary, Figure 1 captures the dual nature of Artificial Intelligence within Islamic Education. While it successfully advances accessibility, personalization, digital literacy, and operational efficiency, it simultaneously introduces serious ethical and pedagogical dilemmas. Accordingly, embedding AI networks within Islamic educational spaces must be steered by Qur'anic values and human-centered principles, thereby guaranteeing that technological progress remains aligned with the core mandates of character cultivation, spiritual growth, and moral accountability.

From a Qur'anic standpoint, scientific inquiry is inextricably linked to human moral and spiritual dimensions. QS. Al-'Alaq [96]: 1–5 establishes that the acquisition of knowledge must be anchored in divine consciousness and human ethical accountability. This scriptural mandate demonstrates that within Islamic traditions, knowledge does not merely strive to cultivate raw intellectual capacity, but aims to shape the moral and spiritual consciousness of human beings acting as stewards on earth (Syaifudin et al., 2025). Accordingly, this study concludes that reconstructing the epistemology of Islamic Religious Education in the era of Artificial Intelligence necessitates an integrative framework. This paradigm must dynamically unify digital technology, scriptural principles, and educational humanization.

Furthermore, this investigation demonstrates that reconstructing the epistemology of Islamic Religious Education requires a fundamental paradigm shift regarding how the relationship between human beings and technology is perceived. Artificial Intelligence must

not be positioned as the primary locus of intellectual authority that supersedes human agency; instead, it should function as a supportive mechanism that enhances instructional delivery (UNESCO, 2023). Within this framework, educators maintain their pivotal role as ethical and spiritual mentors whose presence cannot be replicated by automated machinery. While technology can streamline data distribution, it is fundamentally incapable of replacing moral modeling, empathetic engagement, pedagogical intuition, and the character cultivation that form the bedrock of Islamic schooling.

This study also underscores that embedding Artificial Intelligence within Islamic Religious Education must be anchored in a monotheistic epistemological framework, which views knowledge acquisition as a vital component of spiritual devotion and human stewardship. Under this paradigm, technology is never treated as an inherently neutral apparatus, but rather as an instrument of civilization that must be deliberately channeled to foster human well-being and reinforce ethical principles (Gardoni, 2024). Consequently, the epistemological reconstruction of Islamic Religious Education amid rapid AI expansion transcends basic technological adaptation; it represents a critical intellectual and spiritual undertaking designed to preserve the transcendental orientation of Islamic schooling within a pervasive global digital civilization.

2. Artificial Intelligence and Digital Ethical Transformation in Islamic Religious Education Learning

The findings indicate that the rapid development of Artificial Intelligence has catalyzed a major transformation in the construction of digital ethics within Islamic Religious Education. AI not only alters how students acquire knowledge, but also actively influences interaction patterns, academic culture, moral awareness, and the digital behavior of the contemporary Muslim generation (Ashari & Walid, 2024). Globally, the proliferation of generative AI models such as ChatGPT, Gemini, and Claude alongside machine learning systems has accelerated knowledge automation, shaping a learning culture that increasingly relies on raw information speed and digital efficiency (Kasneci et al., 2023; UNESCO, 2023). This shift demonstrates that digital-era education faces challenges that extend far beyond basic pedagogy, introducing increasingly complex ethical dilemmas driven by the dominance of intelligent technology in human life.

This inquiry reveals that Artificial Intelligence has fostered an emerging academic lifestyle characterized by a heightened student dependency on algorithmic systems. Learners

can now obtain religious answers, textual commentaries, hadith summaries, and complete academic assignments through automated platforms in a matter of seconds. From a pedagogical perspective, this accessibility offers immense convenience, rendering the learning journey faster, highly flexible, and deeply personalized (Merino-Campos, 2025). However, this study notes that such convenience simultaneously breeds an instant culture that risks undermining the Islamic intellectual tradition, which historically relies on *talaqqi*, critical reflection, depth of thought, and a deep respect for scientific authority. This phenomenon shows that AI transcends mere changes in instructional methods, actively reshaping students' epistemic awareness and learning ethics (Zhu et al., 2025).

Within the framework of Islamic Religious Education, digital ethics takes on vital importance because Islamic pedagogy aims beyond basic knowledge transfer, prioritizing the cultivation of character (*akhlak*), moral integrity, and spiritual accountability in learners (Murniasih et al., 2025). This study concludes that utilizing Artificial Intelligence without a firm grounding in Qur'anic ethics threatens to induce moral disorientation across the educational process. Many students leverage AI to generate coursework automatically, bypassing critical intellectual reflection and value appreciation. Over the long term, this habit risks producing a generation accustomed to instant information consumption yet suffering a decline in critical, reflective, and analytical reasoning skills (Susanto, 2026). These insights align with research by Porayska-Pomsta et al. (2024), which emphasizes that the primary challenge of AI in education is not merely technical, but directly concerns core human values, morality, and the future of human development.

Additionally, this inquiry reveals that Artificial Intelligence has amplified the challenges of academic plagiarism and knowledge manipulation within Islamic Religious Education. Generative AI systems enable students to automatically produce essays, summaries, and academic outputs, effectively bypassing deep cognitive engagement (Tlili et al., 2023). In numerous instances, learners prioritize final grades over the reflective, meaningful pursuit of knowledge. This trend indicates a profound shift in educational orientation, moving from comprehensive knowledge construction toward a culture of academic performativity driven by digital efficiency (Calderwood, 2026). Such a condition poses a severe threat to Islamic Religious Education, given that Islamic intellectual traditions have historically been grounded in scientific honesty, intellectual integrity (*adab*), and moral accountability for acquired knowledge.

The findings further demonstrate that digital ethical dilemmas surrounding Artificial Intelligence extend beyond plagiarism, directly inducing a crisis of intellectual authority and the spread of unverified religious data. Although AI platforms quickly output answers to theological questions, they frequently lack the capacity to interpret historical context, textual methodologies, sectarian complexities, and philosophical nuances in Islamic discourse. Consequently, AI risks producing simplistic, highly literal, and fragmented religious interpretations (Marchetti et al., 2025). Research by Rudolph et al. (2023) highlights that generative AI is highly susceptible to data hallucinations generating outputs that appear linguistically accurate but lack sound academic validation. Within Islamic Religious Education, this vulnerability can easily lead to distortions of religious understanding if students lack advanced digital literacy and rigorous epistemological verification skills.

Furthermore, this study notes that the acceleration of Artificial Intelligence introduces serious challenges to the moral awareness of students within digital environments. AI operates under a logic of strict efficiency, predictive data analytics, and response automation, which frequently treats human beings as mere components of an instrumental system. As Heidegger (1977) observed, modern technology tends to reduce individuals to operational objects within a mechanistic framework that values nothing but productivity and technical optimization. In educational spaces, the dominance of this framework strips the instructional process of its reflective and spiritual dimensions (Sabrina et al., 2025). This investigation concludes that an over-reliance on Artificial Intelligence threatens to diminish critical thinking skills, weaken the internalization of ethical values, and foster increasingly impersonal, mechanistic learning interactions.

This shift demonstrates that the integration of Artificial Intelligence into education introduces a profound ethical paradox. While AI successfully enhances learning accessibility and operational efficiency, it simultaneously threatens to compromise students' academic integrity and moral discernment. Current scholarship examining digital ethics in Islamic education reveals that the primary challenge of AI implementation stems not from the technology itself, but from the lack of a cohesive ethical framework capable of guiding its responsible and humanistic application (Khoiruddin & Dzulkifli, 2026).

Furthermore, this investigation notes that digital ethical dilemmas are growing increasingly intricate due to the emergence of automated disinformation, visual manipulation, and AI-generated deepfakes. Advanced AI models facilitate the creation of highly authentic-

looking digital content that is entirely fabricated or manipulative (Chesney & Citron, 2019). Within theological settings, this vulnerability is particularly hazardous, as it can be exploited to propagate religious hoaxes, doctor instructional lectures, distort scriptural interpretations, and diffuse ideologically driven propaganda. Recent inquiries into Islamic ethics and deepfakes demonstrate that the weaponization of AI directly threatens human honor (*hifẓ al-'ird*), erodes societal trust, and accelerates the crisis of information authority in the digital era (Mohd Najib et al., 2025). Consequently, integrating digital literacy anchored in the principle of critical verification (*tabayyun*) is crucial in Islamic Religious Education to equip students with the skills to audit information critically and ethically.

To clarify the broader implications of Artificial Intelligence on student digital ethics, the subsequent section presents an analytical overview detailing the specific impacts of AI utilization within Islamic Religious Education frameworks.

Table 2. Implications of Artificial Intelligence on Students' Digital Ethics

Dimensions of Digital Ethics	Positive Impact	Negative Risk
Access Information	Accelerating the search for knowledge	Superficial and instant information
Production of Academic Assignments	Task completion efficiency	AI-based plagiarism
Digital Literacy	Improve technological capabilities	Digital dependency
Learning Interactions	Flexible and interactive	Decline in humanistic relations
Verify Information	Makes resource exploration easier	Spread of religious hoaxes
Academic Awareness	Broaden your horizons	Weakening of critical thinking

Table 2 outlines the ramifications of Artificial Intelligence on students' digital ethics within Islamic Religious Education. The matrix indicates that AI delivers positive contributions by democratizing information access, fortifying digital literacy, expanding instructional flexibility, and optimizing the execution of academic workflows. These insights confirm that AI plays a vital role in accelerating the digital transformation of contemporary learning environments. Conversely, Table 2 exposes critical ethical vulnerabilities. The frictionless retrieval of data can inadvertently incentivize superficial study habits, while automated task execution heightens the danger of plagiarism and cognitive reliance on software. Furthermore, the massive proliferation of online religious content risks accelerating the spread of misinformation whenever students lack robust critical verification skills (*tabayyun*).

In summary, Table 2 highlights that while Artificial Intelligence yields substantial educational utility, it simultaneously introduces profound ethical risks. Consequently, its assimilation into Islamic Religious Education must be strictly paired with comprehensive digital ethics, critical literacy, and Qur'anic values, thereby ensuring that technological adoption remains fundamentally synchronized with the objectives of character cultivation and spiritual refinement.

Grounded in a thematic evaluation of diverse international and national literature, this inquiry identified the following levels of dominance regarding digital ethical dilemmas associated with the utilization of Artificial Intelligence:

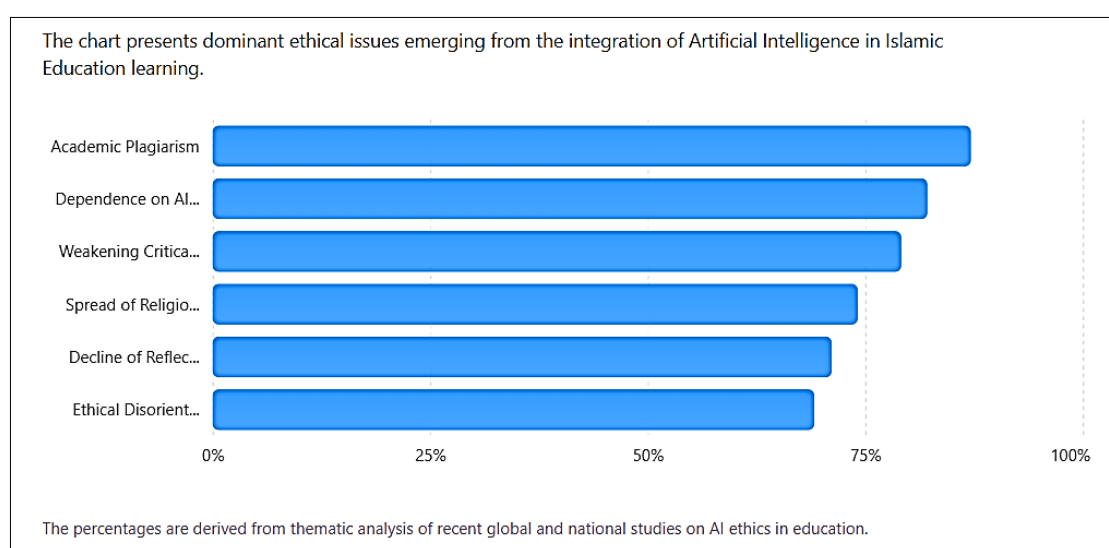


Figure 2. Ethical Challenges in AI-Based Islamic Education

Figure 2 outlines the primary ethical dilemmas arising from incorporating Artificial Intelligence within Islamic Education instruction. The chart indicates that academic plagiarism (87%) constitutes the most pronounced ethical vulnerability, followed closely by a high dependence on AI platforms (82%) and a decay in critical thinking skills (79%). These insights suggest that the operational ease provided by automated systems can inadvertently compromise students' intellectual autonomy and academic integrity.

As demonstrated in Figure 2, additional prominent vulnerabilities encompass the proliferation of religious misinformation (74%), a decline in reflective study habits (71%), and overall ethical disorientation (69%). These patterns underscore that the accelerated adoption of AI within classrooms transcends mere technical adjustments, presenting a

complex moral and pedagogical challenge that directly impacts instructional quality and character cultivation.

In summary, Figure 2 highlights that although Artificial Intelligence provides considerable educational advantages, its deployment absent rigorous ethical frameworks poses severe risks for Islamic Religious Education. Accordingly, embedding AI networks must be systematically paired with robust Qur'anic principles, critical digital literacy, and deep ethical awareness, thereby ensuring that technological innovation reinforces rather than dilutes the spiritual and moral objectives of education.

From a Qur'anic perspective, the utilization of technology must always be aligned with human moral accountability as stewards on earth. QS. Al-Baqarah [2]: 30 establishes that humanity holds a divine mandate to manage scientific and technological progress responsibly, while QS. Al-Qashash [28]: 77 explicitly cautions against using technological power to create social destruction. Guided by this paradigm, this study concludes that digital ethics within Islamic Religious Education must be firmly anchored in scriptural principles, specifically honesty, personal accountability, academic integrity, and spiritual awareness.

3. Humanization of Islamic Religious Education Learning in the Midst of the Dominance of Smart Technology

The findings demonstrate that the penetration of Artificial Intelligence within educational frameworks introduces a profound challenge to the humanistic pillars of Islamic Religious Education. Although AI models successfully enhance instructional efficacy, personalization, and operational flexibility, they simultaneously risk eroding the emotional and spiritual bonds shared between teachers and students (Chan & Tsi, 2023). AI-driven educational applications tend to frame schooling as a highly technical routine focused primarily on metrics performance, grading efficiency, and systematic automation. This structural shift highlights an emerging pattern of educational dehumanization, occurring as traditional pedagogical relationships are gradually supplanted by algorithmically sequenced virtual interactions (Ifenthaler et al., 2024).

This inquiry reveals that safeguarding a humanistic approach to schooling represents a pivotal issue for Islamic Religious Education in the era of Artificial Intelligence. Historically, Freire (2020) argued that genuine education must function as an instrument of human liberation and humanization rather than a passive mechanism for data transfer. Within Islamic learning frameworks, pedagogy aims beyond producing technically proficient

students, seeking instead to cultivate individuals anchored in social empathy, spiritual introspection, and excellent character. Nevertheless, the over-reliance on digital networks threatens to cultivate an educational culture that grows increasingly individualistic, detached, and stripped of emotional depth (Husna, 2026).

Furthermore, this investigation emphasizes that Artificial Intelligence is entirely devoid of human spiritual and emotional faculties. While computational machinery excels at synthesizing information and generating automated outputs, it remains fundamentally incapable of delivering the moral modeling, empathetic dialogue, pedagogical intuition, and spiritual connection that form the core of Islamic Religious Education. Consequently, educators maintain a central, irreplaceable position that cannot be fully replicated by digital innovation. To illustrate the core dimensions required to humanize Islamic Religious Education in an AI-driven era, the subsequent section presents a visualization of these research insights.

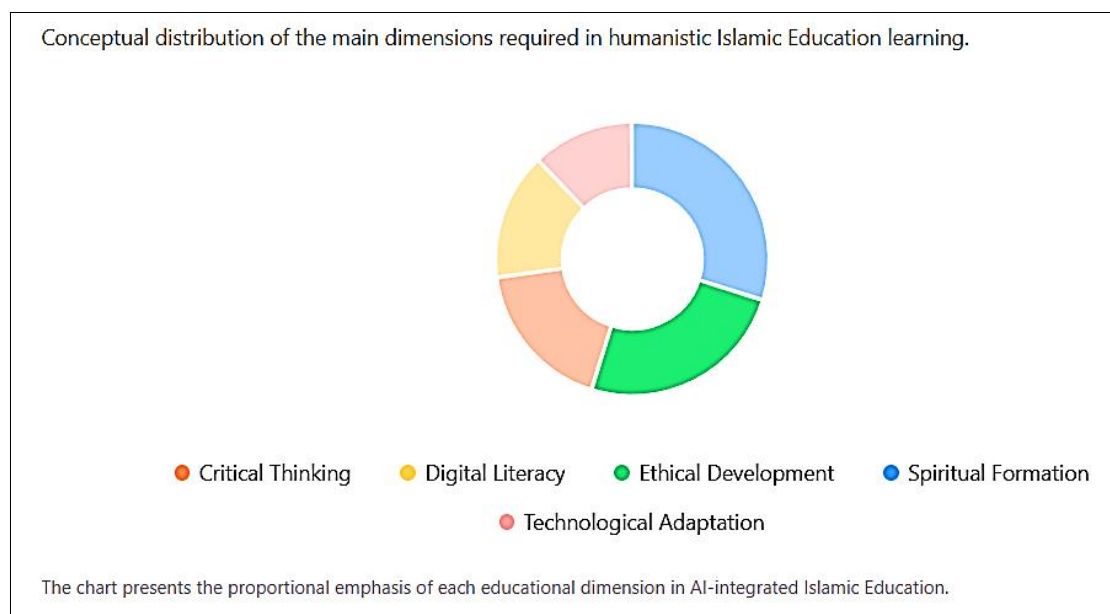


Figure 3. Core Dimensions of Humanistic Islamic Education in the AI Era

Figure 3 delineates the core pillars required to cultivate a humanistic Islamic Education framework during the era of Artificial Intelligence. The data reveals that spiritual formation (30%) constitutes the most substantial proportion, followed systematically by ethical development (25%), critical thinking (18%), digital literacy (15%), and technological adaptation (12%). These indicators demonstrate that spiritual and moral foundations

continue to serve as the bedrock of Islamic pedagogy, even amid the rapid acceleration of digital networks.

As illustrated in Figure 3, critical thinking and digital literacy operate as balancing competencies that empower students to navigate advanced technologies both responsibly and analytically. Concurrently, technological adaptation functions as an auxiliary dimension, enabling learners to interface with contemporary digital environments without compromising their moral equilibrium or spiritual anchoring.

In short, Figure 3 validates that incorporating Artificial Intelligence within Islamic Education must look beyond optimizing technological efficiency alone. Rather, AI tools must be relegated to a supportive role that reinforces spiritual cultivation, ethical maturity, and critical awareness, thereby guaranteeing that digital transformation remains fundamentally aligned with the humanistic and transcendental goals of Islamic schooling.

From a Qur'anic perspective, education aims beyond mere intellectual development, prioritizing the cultivation of character and human values. QS. Luqman [31]: 13–19 demonstrates that Islamic pedagogy is constructed through dialogical relationships, moral modeling, and humanistic character formation. Guided by this paradigm, this study concludes that integrating Artificial Intelligence into Islamic Religious Education must preserve a dialogical, reflective pedagogical dynamic that remains oriented toward nurturing morally upright individuals.

In conclusion, the findings indicate that the future of Islamic Religious Education in the era of Artificial Intelligence depends heavily on the academic capacity to balance technological innovation, Qur'anic ethics, and the humanization of learning. While Artificial Intelligence offers profound opportunities for educational transformation, a lack of robust value foundations can cause technology to induce spiritual crises, pedagogical dehumanization, and a severe reduction in the meaning of Islamic education itself.

DISCUSSION

1. Analysis of Research Results

The empirical findings indicate that Artificial Intelligence has accelerated an epistemological reconstruction within Islamic Religious Education. For centuries, the epistemology of Islamic pedagogy has been anchored in a cohesive alliance between divine

revelation, human reason, empirical experience, and scholarly authority, all linked through an intellectual lineage (*sanad*) (Sahin, 2018). Within the Islamic tradition, knowledge is never conceptualized merely as an aggregate of data transferable between individuals; rather, it represents a process of consciousness development that simultaneously engages intellectual, moral, and spiritual dimensions (Qanitatin et al., 2025). Consequently, the pursuit of knowledge remains inextricably bound to proper conduct (*adab*), personal accountability, and self-transformation. However, this study demonstrates that Artificial Intelligence is shifting this paradigm toward an instructional model heavily reliant on data metrics, systematic automation, and algorithmic sequencing.

This structural shift introduces major reconfigurations in how students acquire knowledge. While traditional learning necessitated active engagement in textual analysis, dialogical communication, research, and deep cognitive reflection, AI networks empower students to extract instantaneous responses with extreme operational efficiency (Adeshola & Adepoju, 2024). Pedagogically, this shift offers distinct advantages by accelerating information retrieval and increasing instructional flexibility. Epistemologically, however, it raises critical questions regarding the continuity of the intellectual tradition within Islamic schooling. When knowledge is minimized into data that can be instantly generated and consumed, education risks replacing the cultivation of wisdom (*bikmah*) with a simple accumulation of information (Larson et al., 2024). From an Islamic perspective, the ultimate objective of education is not measured by information volume, but by the capacity to utilize knowledge to draw closer to Allah and generate meaningful benefits for human civilization.

Furthermore, the results demonstrate that Artificial Intelligence has established a novel framework of intellectual authority within Islamic Religious Education. Prior to the digital era, traditional educators, religious scholars (*ulema*), physical texts, and formal institutions held an exclusive monopoly over scientific legitimacy. In the current AI-driven era, however, automated algorithms have assumed many of these roles by delivering rapid, customized, and highly accessible answers. This phenomenon illustrates a clear migration of authority from traditional pedagogical settings into digital environments governed by computational systems (Rois & Yazdani, 2026). While this transition can democratize broader access to religious knowledge, it simultaneously triggers an authority crisis whenever students favor automated machine outputs over validated scientific authorities who possess methodological expertise and legitimate academic credentials (Porayska-Pomsta et al., 2023).

Furthermore, this inquiry reveals that the dominance of Artificial Intelligence within educational frameworks risks reinforcing what Byung-Chul Han (2020) defines as a performative society a social structure that evaluates success exclusively through the lenses of productivity, optimization, and velocity. When applied to schooling, this logic shifts the core meaning of education away from human development toward the mere manufacturing of academic outputs. Consequently, learners grow increasingly driven to secure immediate outcomes rather than engaging in a reflective, transformative instructional journey (Biesta, 2022). These insights demonstrate that the primary challenge confronting Islamic schooling in the AI era is not a lack of technological access, but rather the preservation of the educational sphere as a sanctuary for character cultivation and moral consciousness amid a highly pervasive instant culture.

Additionally, the findings demonstrate that digital ethical dilemmas constitute a central issue in embedding Artificial Intelligence within Islamic Religious Education. While the operational convenience provided by AI elevates technical efficiency, it concurrently escalates the risks of plagiarism, data manipulation, and cognitive dependence on automated machinery. In various scenarios, students utilize AI to generate coursework automatically, completely bypassing a substantive comprehension of the subject matter. This trend confirms that technology can inflate surface-level academic productivity without necessarily deepening actual student understanding. Accordingly, this study reinforces that successful AI integration in classrooms cannot be judged solely by technical utility, but must be evaluated by its capacity to nurture the moral accountability and academic integrity of learners.

2. Comparison with Previous Studies

The findings of this inquiry reinforce and extend prior scholarship regarding the integration of Artificial Intelligence in education. Holmes et al. (2019) observed that AI holds significant potential to elevate instructional quality by leveraging personalized learning frameworks, analyzing student behaviors, and deploying adaptive educational environments. The results of the current study support this position, demonstrating that Artificial Intelligence broadens accessibility and optimizes structural efficiency within Islamic Religious Education. Nonetheless, this study introduces a critical caveat: technological efficacy does not automatically correlate with positive character cultivation or heightened spiritual introspection among learners.

These insights also align closely with the systematic review by Zawacki-Richter et al. (2019), which noted that Artificial Intelligence has reshaped global academia by automating diverse academic routines. However, while their investigation focused predominantly on technical and pedagogical domains, this study expands the analytical scope into the realms of Islamic epistemology and Qur'anic ethics. Consequently, this research moves beyond merely evaluating how AI streamlines instructional delivery, critically examining how automation alters knowledge structures, intellectual authority, and value systems within Islamic education.

Furthermore, this investigation shares a deep thematic connection with the human-centered AI framework advocated by UNESCO (2024) which maintains that educational technology adoption must invariably prioritize human agency at the core of digital transformation. While the findings of this study validate that institutional stance, they expand the discourse by introducing a Qur'anic framework. This perspective designates human beings not merely as the operational center of school systems, but as divinely appointed stewards (*caliphs*) who bear ultimate moral accountability for the application of science and technology. Within this paradigm, technological innovation is never treated as an end in itself, but as an instrument that must be deliberately guided to reinforce humanistic and spiritual values.

Furthermore, the outcomes of this investigation reinforce the critical discourse of Syed Muhammad Naquib Al-Attas (1987) regarding the contemporary educational crisis, which is structurally defined by the loss of proper conduct (*adab*). Al-Attas (1987) argued that the foundational flaw within modern education stems not from data scarcity, but from a fundamental misconception of the nature of knowledge and the true purpose of schooling. The empirical insights generated by this study demonstrate that Artificial Intelligence is poised to aggravate this crisis if it continues to be deployed without a robust ethical framework. When scientific inquiry is minimized into mere data components and instruction is reduced to automated information cycles, education is stripped of its primary mandate to cultivate civilized human beings.

Conversely, this inquiry shares a profound conceptual relevance with the pedagogical philosophy of Paulo Freire (2020), who envisioned education strictly as a process of human humanization. Freire (2020) explicitly dismissed educational frameworks that relegate students to passive recipients of structured information. In analyzing the integration of

Artificial Intelligence, this study concludes that an uncritical dependence on algorithmic configurations threatens to institute a novel form of mechanistic schooling, occurring whenever learners are isolated from active participation in critical thinking and moral introspection. Consequently, embedding AI within Islamic Religious Education must be deliberately structured to continuously fortify the reflective and emancipatory capacities of students.

3. Implications of Research Findings

Theoretically, this inquiry contributes significantly to the advancement of Islamic Religious Education scholarship, particularly concerning the nexus of Islamic science, technology, and values. The findings suggest that the traditional paradigm of integrating science and revelation should no longer be confined to the relationship between theological and general sciences; instead, it must expand to encompass the dynamic interplay among digital technology, ethics, and spirituality. Accordingly, this research proposes an innovative conceptual framework for an AI-driven Islamic educational epistemology that harmonizes technological innovation, scriptural principles, and educational humanization.

Another theoretical insight is the reinforcement of the premise that Artificial Intelligence must be integrated within an Islamic ethical matrix grounded in the tenets of trustworthiness (*amanah*), public interest (*maslahah*), justice (*'adl*), and critical verification (*tabayyun*). Under this paradigm, technology ceases to be perceived as an inherently neutral apparatus, becoming instead an extension of a moral domain that demands human ethical accountability. Consequently, this study broadens the global discourse on Artificial Intelligence ethics by articulating an Islamic standpoint that has historically been underrepresented in international literature.

Practically, this investigation carries substantial ramifications for educators, curriculum designers, educational institutions, and policymakers. Islamic Religious Education instructors must cultivate novel competencies that transcend basic digital literacy to include robust ethical and algorithmic literacies. Educators must possess the capacity to mentor students in navigating AI tools critically, responsibly, and in alignment with Islamic principles. Concurrently, the Islamic Religious Education curriculum requires structural reconstruction to systematically embed character education, digital ethics, and Artificial Intelligence literacy directly into instructional routines.

For educational institutions, these outcomes underscore the urgency of formulating AI utilization guidelines that look beyond technical efficiency to prioritize the protection of scientific integrity and character cultivation. For policymakers, this research offers a sound conceptual foundation for drafting digital education regulations that prioritize holistic human development rather than merely optimizing technological performance.

4. Research Limitations

Although this investigation successfully elucidates the epistemological, ethical, and pedagogical dimensions of embedding Artificial Intelligence within Islamic Religious Education, several academic limitations must be acknowledged. First, this study relies strictly on a literature-based approach and thematic analysis, meaning all conclusions are derived from interpreting primary and secondary sources. Consequently, this research does not directly capture the lived empirical experiences of educators and students utilizing Artificial Intelligence during day-to-day classroom activities.

Second, this inquiry operates primarily on a conceptual and philosophical plane. As a result, it does not explore in depth how Artificial Intelligence is operationalized within specific core subjects, such as *Al-Qur'an Hadith*, *Akidah Akhlak* (Moral Faith), *Fiqh* (Jurisprudence), and *Tarikh* (Islamic Cultural History). In reality, each of these sub-disciplines possesses distinct epistemological frameworks and pedagogical characteristics that necessitate highly tailored implementation strategies.

Third, the evolution of Artificial Intelligence remains exceptionally rapid and dynamic. Novel technological innovations emerging after the completion of this study are poised to trigger further reconfigurations in instructional models, digital ethical standards, and human-machine interactions. Accordingly, future longitudinal inquiries and mixed-methods field research are essential to enrich, validate, and expand upon the conceptual insights generated by this study.

Despite these constraints, this research offers a substantial contribution by broadening the academic discourse surrounding the nexus of Artificial Intelligence, Islamic Religious Education, and Qur'anic philosophy. The insights confirm that the future of Islamic schooling depends not on the sophistication of its digital apparatus, but on its capacity to channel technology toward reinforcing monotheistic values (*tauhid*), nurturing proper conduct (*adab*), cultivating character (*akhlak*), and preserving human dignity amidst a complex global digital transformation. Ultimately, the paramount challenge for Islamic

Religious Education in the AI era is not merely keeping pace with technological acceleration, but ensuring that technological progress remains firmly within the orbit of humanization and Qur'anic principles, which constitute the bedrock of Islamic civilization.

CONCLUSION

This research demonstrates that Artificial Intelligence has catalyzed a fundamental transformation within Islamic Religious Education, extending far beyond technical adjustments to deeply impact the epistemological, ethical, and humanistic dimensions of schooling. Grounded in a thematic analysis of scriptural literature, contemporary Islamic pedagogy studies, and cutting-edge AI scholarship, this inquiry establishes that AI possesses strategic utility in enhancing instructional accessibility, personalization, efficacy, and operational flexibility. Through various intelligent software models, students obtain expanded opportunities to engage with Islamic scholarly repositories rapidly and adaptively. However, this study also reveals that embedding AI absent a robust value foundation risks reducing knowledge to mere mechanical information, weakening the tradition of deep intellectual reflection, shifting academic authority, amplifying digital ethical crises, and eroding the humanistic dynamics that historically form the soul of Islamic education.

From a Qur'anic perspective, these insights confirm that technological tools cannot be treated as neutral or value-free entities. Artificial Intelligence must be positioned strictly as an instrument of civilization directed toward advancing the primary objective of Islamic education: cultivating knowledgeable, civilized, and morally upright individuals conscious of their divine appointment as stewards (*caliphs*) on earth. Consequently, reconstructing Islamic Religious Education in the era of Artificial Intelligence demands an integrative paradigm that dynamically bridges digital technology with Islamic epistemology, scriptural ethics, and educational humanization. Under this framework, digital transformation does not merely optimize classroom efficiency and innovation, but actively safeguards the spiritual, moral, and humanitarian orientations that serve as the bedrock of Islamic civilization.

Despite offering significant conceptual advancements, several constraints in this inquiry must be noted. This investigation employs a qualitative methodology based on library research and thematic interpretive analysis; thus, the resulting conclusions remain conceptual-philosophical and have not been empirically validated through field testing. Furthermore, this study examines Artificial Intelligence within a generalized Islamic Religious

Education framework, meaning it lacks specialized implementation analyses for distinct sub-disciplines like *Al-Qur'an Hadith*, *Akidah Akhlak* (Moral Faith), *Fiqh* (Jurisprudence), and *Tarikh* (Islamic Cultural History). Additionally, the rapid acceleration of AI systems means the technological dynamics reviewed herein are susceptible to shifting within a relatively short timeframe.

Based on these limitations, future academic inquiries should be directed toward empirical investigations involving active educators, students, and institutions to directly audit the practical efficacy, systemic challenges, and actual implications of AI deployment in classrooms. Subsequent research is also vital to design operational, AI-driven learning models that systematically fuse digital competency, technological ethics, and scriptural values. Moreover, developing interdisciplinary studies that bridge Islamic pedagogy, computer science, educational psychology, digital ethics, and institutional policy is essential to formulate a comprehensive framework for the digital era. Ultimately, the future trajectory of Islamic Religious Education depends not merely on its capacity to adopt emerging software, but on its resilience in balancing digital innovation, moral integrity, and the humanizing mission central to the teachings of the Qur'an.

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