THE ISLAMIC PERSPECTIVE ON ARTIFICIAL INTELLIGENCE: STRENGTHENING ISLAMIC RELIGIOUS EDUCATION IN THE DIGITAL ERA

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ABSTRACT

The development of Artificial Intelligence (AI) in the digital era presents both opportunities and challenges in the field of education, including Islamic Religious Education (PAI). This study aims to analyze the Islamic perspective on the utilization of AI and its implications for strengthening Islamic education. The research employs a literature study approach by reviewing various sources such as scholarly journals, books, fatwas of Islamic scholars, and related articles discussing AI, Islamic ethics, and religious education. The findings reveal that AI holds positive potential in supporting Islamic education, such as the development of interactive media, Qur'an learning applications, and improved access to religious knowledge resources. Nevertheless, ethical, moral, and spiritual challenges also emerge, particularly concerning the dehumanization of education, the authority of knowledge, and the potential misuse of technology. From the Islamic perspective, the use of AI must be grounded in the values of tawhid, ethics, and moral responsibility so as not to deviate from the ultimate goal of Islamic education—nurturing individuals who are faithful, knowledgeable, and virtuous. Therefore, the integration of AI in Islamic education should be directed toward strengthening students' spirituality and character, rather than merely focusing on technological mastery.

Keywords: Islamic Education, Artificial Intelligence, Digital Era, Islamic Ethics

BACKGROUND

The development of digital technology has brought significant changes to various aspects of human life, including the field of education (Hasanah et al., 2024). One of the most prominent technological innovations in the era of the Industrial Revolution 4.0 is Artificial Intelligence (AI). This technology enables machines to think and make decisions automatically, thereby supporting human activities across multiple sectors (Santoso, 2023). AI is no longer merely a futuristic idea but has become a concrete element of everyday life in the global community.

In the educational context, the utilization of AI is increasingly expanding, ranging from adaptive learning systems, educational chatbots, to student data analysis aimed at enhancing the quality of learning (Rifky, 2024). AI is also widely applied in interactive media and digital-based applications that help students better understand material effectively. This positions AI as one of the key instruments in realizing innovative, efficient, and accessible education. (Suriyati & Ramadani, 2024).

Nevertheless, a critical question arises concerning how AI can be integrated into Islamic Religious Education (PAI). Islamic education is not solely oriented toward the transfer of knowledge but also toward nurturing morality, spirituality, and students' moral values. (Gani et al., 2024). Therefore, the

use of technologies such as AI must be framed within Islamic values so as not to shift the core orientation of Islamic education as a means of cultivating *insan kamil* (the ideal human being).

Islamic education in the digital era faces new challenges that demand adaptive and innovative strategies. On the one hand, AI can enrich PAI learning methods through the provision of interactive materials, Qur'an and Hadith applications, and engaging learning simulations. (Hidayat et al., 2024). On the other hand, potential problems emerge, such as the reduction of education to mere information transfer devoid of spirituality(Zubaidi, 2025), as well as the risk of diminishing the teacher's role as a role model in guiding students' morality (Arbi & Amrullah, 2024). Additionally, the use of AI raises ethical concerns, particularly regarding the legitimacy of scholarly authority when students rely more on machines than on the guidance of teachers or scholars. This leads to the fear of the dehumanization of education, in which emotional bonds, spiritual elements, and moral exemplars traditionally instilled by teachers may be neglected. (Nurhayati et al., 2024), Another challenge involves the risk of technological misuse, which may produce misinformation or erroneous religious content.

Another challenge involves the risk of technological misuse, which may produce misinformation or erroneous religious content. (Nurdin & Nugraha, 2025). From an Islamic perspective, technology is essentially a tool that can be utilized for the benefit of humankind as long as its use aligns with the principles of *tawhid*, ethics, and *sharia*. AI, as a human innovation, must be positioned as a means rather than an end. Its use in Islamic education should always be directed toward strengthening faith, knowledge, and practice, ensuring that technology does not replace the role of humans as God's vicegerents (*khalifah*) on earth. Hence, Islam underscores the importance of caution, wisdom, and the integration of religious values in the application of AI.

The urgency of studying AI from the perspective of Islamic education has become more pressing given the rapid and unavoidable development of technology. Islamic education must offer both conceptual and practical frameworks to remain relevant in the digital era without losing its spiritual essence. Literature reviews are crucial in mapping out various perspectives, opportunities, and challenges in the use of AI within PAI, thereby providing theoretical and practical foundations for the future development of Islamic education. Based on this background, the present study aims to analyze Islamic perspectives on Artificial Intelligence through a literature review, focusing on how AI can be employed to strengthen Islamic Religious Education in the digital era. This study is expected to contribute to the development of academic discourse and serve as a reference for educators, scholars, and technology developers in integrating Islamic values with modern technological advancements.

Previous studies have addressed the integration of AI into Islamic education. For instance, Noorjihan Alhammad (Alhammad et al., 2025) conducted a systematic review of AI integration in Islamic education from 2003 to 2023, highlighting pedagogical trends such as personalized learning and gamification as well as improved learning outcomes, particularly in computer science-related fields, with strong contributions from countries such as Saudi Arabia, Iran, and Egypt. Salim and Aditya (2025) also discussed major trends since 2018, including AI-based Qur'an and Hadith learning methods and the digitization of Islamic manuscripts, while also noting infrastructure limitations and cultural sensitivities as major challenges. (Salim & Aditya, 2025). Furthermore, the study by Shofiyyah, Lesmana, and Tohari (2024) identified the transformation of classical teaching methods into adaptive and responsive learning through AI, while emphasizing the importance of ethical algorithm design and privacy protection. (Shofiyyah et al., 2024)

Although these studies have addressed trends, methods, and general challenges in applying AI within Islamic education, there has not yet been a study that specifically examines the use of AI in Islamic Religious Education (PAI) from ethical, spiritual, and value-integration dimensions. These aspects remain underexplored in the literature of PAI scholars and researchers. Therefore, this study seeks to fill that gap by focusing on the integration of Islamic values as a benchmark in adapting AI to PAI. This approach is expected to provide a conceptual framework as well as practical strategies so that the utilization of AI not only enhances learning effectiveness but also strengthens students' spirituality and morality in accordance with the ultimate goals of Islamic education.

RESEARCH METHOD

This study employs a library research method with a qualitative-descriptive approach. Data were obtained through a critical review of various secondary sources, including national and international scholarly journals, books, conference proceedings, articles, as well as fatwas or scholars' opinions relevant to the theme of Artificial Intelligence (AI) and Islamic education. Data collection was carried out using documentation techniques through searches of online databases such as Google Scholar, ResearchGate, and DOAJ with keywords including *Artificial Intelligence*, *Islamic Education*, *Ethics in AI*, and *PAI* (Islamic Religious Education).

The data analysis process was conducted in three stages: (1) data reduction by selecting literature relevant to the research theme, (2) data presentation through thematic categorization such as opportunities, challenges, and Islamic perspectives, and (3) conclusion drawing, emphasizing the relevance of AI utilization in strengthening Islamic Religious Education in the digital era.

RESEARCH FINDINGS AND DISCUSSION

Opportunities for Utilizing Artificial Intelligence in Islamic Education

Amid the dynamics of digital technological development, particularly in the field of education, the presence of Artificial Intelligence (AI) has become one of the most influential innovations in supporting learning processes(Sarnato et al., 2024). According to the report *"70 AI in Education Statistics & Trends (2025)"* by DemandSage, in 2025 approximately 54% of students reported using AI daily or at least weekly in their learning activities. Globally, the figure reaches 86%, with students utilizing some form of AI device in the context of education (whether for school assignments, seeking information, or other learning activities).(*70 AI in Education Statistics & Trends (2025)*, n.d.). Similarly, a survey of respondents aged 15–21 (high school and university students) in Indonesia revealed that 86.21% had used AI at least once a month to complete school or university assignments.(*Peran Kecerdasan Buatan Dalam Tranformasi Pendidikan Di Indonesia | Kumparan.Com*, n.d.).

The widespread use of AI in education indicates that technology has become an integral part of the learning process for the younger generation, including in Indonesia. This fact affirms that technological adaptation, particularly AI, can no longer be separated from educational practices at all levels. Consequently, Islamic Religious Education (PAI) must also adapt to this technological current. AI offers vast opportunities to enrich PAI learning methods through interactive media, Qur'an applications, and adaptive learning systems capable of adjusting to students' individual needs (Noor et al., 2025).

AI enables the development of interactive and engaging learning media in PAI. For instance, training conducted by the Islamic Education program at UIN Sunan Ampel Surabaya introduced the creation of AI-based media such as chatbots and interactive simulations to deepen the understanding of religious concepts(*Pembuatan Media Pembelajaran PAI Dengan Artificial Intelligence*, n.d.) Such media not only enhance student engagement but also assist educators in presenting material more dynamically.

AI-based systems can tailor materials to students' individual needs and abilities. AI provides opportunities for personalized content, accelerates access to education, especially in remote areas or for students with special needs and automates administrative tasks, thereby allowing teachers to focus more on instruction(Nurhayati et al., 2024). This opens up opportunities for Islamic education to become more inclusive. AI has already been adapted into Qur'an learning applications that provide direct feedback on tajwīd along with practice sessions tailored to users' abilities(*Kecerdasan Buatan Dan*

Pendidikan Agama Islam: Implementasi Dan Implikasi Untuk Pengajaran | Buletin Islam, n.d.). This approach allows learners, particularly non-Arabic speakers, to improve their Qur'anic recitation and understanding independently and effectively. Moreover, AI supports adaptive learning by adjusting pace and content according to students' responses, which has proven effective in improving learning outcomes across disciplines (Wang et al., 2023). In the context of PAI, adaptive AI-based systems can be employed to align religious materials with learners' levels of understanding and specific needs.

The implementation of adaptive concepts has given rise to various AI-based religious learning applications. These applications not only personalize materials according to user needs but also provide more interactive and enjoyable learning experiences. According to *The Times*, one such example is the "Niyyah" application, which offers daily Qur'an lessons, commentary, quizzes, and personalized learning through a points-and-rewards system, reaching approximately 20,000 users across 70 countries(*Keeping The Faith: Muslim App Founder Taps Into Religious Education*, n.d.). This marks a significant potential for global AI-based religious platforms.

Such potential becomes even more evident as educational institutions and organizations increasingly integrate AI with Islamic values in a more structured manner—not only at the level of individual applications but also through programs and curricula grounded in ethics and cultural relevance. Organizations such as the EdTech Academy in the UAE combine AI with Islamic values, including AI-based Qur'an interpretation, Arabic language instruction, and ethical AI training(Heba Hashem, n.d.). This approach illustrates how AI can be developed intelligently, culturally relevant, and aligned with Islamic ethics.

This integration is further reinforced by the emergence of other technologies combined with AI, providing new dimensions to religious learning. AI, when paired with Virtual Reality (VR), enables immersive educational experiences such as Islamic history tours or simulated worship practices (for example, Hajj training). These enrich religious experiences and facilitate the understanding of Islamic historical and ritual contexts. (Adam Rajuroy & Mr Emmanuel, 2025). Thus, the collaboration of AI and VR offers more comprehensive religious learning, not only delivering cognitive information but also fostering contextual and profound understanding for students.

Ethical, Moral, and Spiritual Challenges in the Integration of AI from an Islamic Perspective

Although Artificial Intelligence (AI) offers tremendous opportunities in developing Islamic Religious Education (PAI), its utilization is not free from challenges. These challenges are not only technical but also touch upon ethical, moral, and spiritual dimensions, which form the essence of Islamic education. The use of AI in Islamic education risks fostering dehumanization, reducing learning to mere data exchange without meaningful human interaction. When automated systems take over the teacher's role in providing emotional support, feedback, and spiritual guidance, the essential role of the teacher as a moral exemplar is diminished. This phenomenon has been identified as a serious threat, wherein students are treated as statistical objects rather than holistic human beings developing physically, emotionally, and spiritually (Adi Sudrajat, n.d.).

Beyond eroding the human dimension of education, reliance on AI also impacts the legitimacy of scholarly authority. This is evident when learners prefer instant answers from machines instead of seeking guidance from teachers or scholars who possess the legitimacy of *sanad* (chains of transmission) and scholarly authority(Jaya, 2025). AI systems that provide instant responses to religious questions may weaken traditional mechanisms of knowledge transmission and the authority of scholars or teachers. The traditional Islamic educational process, which emphasizes *sanad* and direct guidance from teachers with scholarly integrity, is nearly eliminated when AI becomes the primary source of knowledge.(Shofiyyah et al., 2024). This shows that without proper oversight and supervision, AI utilization risks reducing the essence of Islamic education, which emphasizes *sanad*, *adab*, and the role of teachers as the center of scholarly authority.

AI also depends on datasets that may lack spiritual understanding or the wisdom (*ḥikmah*) of Islamic teachings, making it prone to distortion. Without scholarly oversight, AI may generate misleading interpretations of the Qur'an or Hadith, support content that contradicts Islamic law, or even promote deviant views(Muhammad Razi, 2025). urthermore, AI requires access to big data, which raises risks of violating students' privacy rights—rights protected under the Islamic principle of *ḥifẓ al-a'rāḍ* (protection of individual dignity). Collecting data without consent or exploiting psychographic data in education contravenes the principle of *amānah* (trustworthiness) and undermines public confidence (Sutikhon, 2025).

In the context of AI, these concerns highlight the principle of justice (*'adl*). AI systems and algorithms must not be influenced by implicit biases that favor certain groups due to unrepresentative training data or unaccountable decision-making(Raharjo, 2023). In Islamic education, AI must be designed to uphold *'adl* so that every learner, regardless of background, receives fair treatment, accurate feedback, and equal opportunities to develop faith, knowledge, and character. Failure to uphold this principle would not only violate human justice but also contravene the *maqāṣid al-sharī'ah* (objectives of Islamic law), which safeguard justice and truth as acts of worship to Allah SWT(Paryadi & Haq, 2020).

From an Islamic perspective, justice (*'adl*) is not optional but a fundamental principle encompassed in the *maqāṣid al-sharī'ah*, especially in preserving truth and human dignity. The meaning of *'adl* in Islam encompasses impartiality, balance, and placing matters in their rightful place whether concerning the rich or the poor, oneself or others(Qomariyah, 2024). Allah SWT commands in Surah An-Nisā' (4:135):

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْا قَوّٰمِيْنَ بِالْقِسْطِ شُهَدَاۤءَ لِلّٰهِ وَلَوْ عَلٰٓى اَنْفُسِكُمْ اَوِ الْوَالِدَيْنِ وَالْاَقْرَبِيْنَۚ اِنْ يَّكُنْ غَنِيًّا اَوْ فَقِيْرًا فَاللّٰهُ اَوْلٰى بِهِمَاۗ فَلَا تَتَّبِعُوا الْهَوٰٓى اَنْ تَعْدِلُوْاۚ وَاِنْ تَلْوٗٓا اَوْ تُعْرِضُوْا فَاِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا

"O you who believe! Be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves, your parents, or your close relatives. Whether one is rich or poor, Allah is more worthy of both. So do not follow your desires, lest you not be just. And if you distort your testimony or refuse to give it, then indeed Allah is ever acquainted with what you do."

According to Tafsīr al-Jalālayn, being *"steadfast upholders of justice (qawwāmīn bil-qisṭ)"* means not only acting justly in judgments or testimonies concerning others, but even toward oneself, parents, and close relatives—those who often present challenges to impartiality due to nepotism, excessive compassion, or personal ties. Jalalayn emphasizes that justice must be upheld without following desires or favoritism and that testimony should be borne solely for Allah, not personal interests(Al-mahalli & As-Suyuthi, n.d.).

The ability of AI to rapidly generate media content also opens vast space for the spread of disinformation, including in religious contexts. This aligns with Mukhtar Imam's findings in *The Threats of AI and Disinformation in Times of Global Crises*, which demonstrate how AI-enabled disinformation can manipulate public perception, particularly in the absence of strict regulation(Imam, 2025). . In Islam, spreading false information or hoaxes is highly dangerous as it may distort the understanding of sacred texts and religious teachings. Thus, the principle of *tabayyūn* (verification) becomes crucial to ensure the accuracy of information and prevent misuse(Kholili, 2025). This is further reinforced by Achmad Arifulin Nuha, who argues that biased AI algorithms can undermine scholarly authority and ethical preaching (*da'wah*) if not safeguarded by Islamic values.(Nuha, 2023).

Excessive dependence on AI in education may also reduce social interaction and empathy, even though such interactions are primary mediums for character and spiritual development in Islamic education. As noted by Keshishi & Hack, AI may assist in cognitive aspects of learning but risks failing to build empathy and healthy emotional interactions if it substitutes teachers(Keshishi & Hack, 2023). Teachers as moral exemplars who provide direct role models, face-to-face interaction, and emotional communication—remain irreplaceable in shaping students' *adab* and morality.

Islamic ethics strongly emphasize the principles of *maṣlaḥah* (benefit) and *lā ḍarar* (avoidance of harm) in the use of technology(Munir, 2023). This means that AI, if used without control, may lead to harm for example, when students access religious content without valid authority. Spiritually, AI cannot replace the role of *tarbiyah rūḥiyyah* (spiritual nurturing), which is at the core of Islamic education (Arifin, 2025). Here lies the fundamental challenge for educators: to ensure that technology does not weaken but rather strengthens faith and morality.

Strategies for Integrating AI Based on Islamic Values

The fundamental basis for integrating AI into Islamic education lies in the principles of faith in God (*tawḥīd*) and moral responsibility (*amānah*). AI should not be perceived as an autonomous entity but merely as a "tool" utilized by humans for noble purposes. This principle is crucial to prevent excessive reliance on or undue reverence toward technology (Syarif, n.d.). In practice, both developers and users of AI must uphold sincere intentions (*ikhlāṣ*) while avoiding any misuse of the technology.

One key strategy is to adjust the Islamic Religious Education (PAI) curriculum to include AI modules designed according to Islamic values. For instance, incorporating themes such as justice (*'adl*), honesty (*ṣidq*), trustworthiness (*amānah*), and verification (*tabayyūn*) into learning materials supported by AI. This adapted curriculum should not only emphasize cognitive development and technological competence (hard skills) but also the cultivation of soft skills and Islamic character. This aligns with the study *"Adjusting the Ideal Islamic Religious Education Curriculum to the Development of AI-Based Technology"*, which highlights how Indonesia's PAI curriculum can be adapted to technological advancements while maintaining its religious foundations(Hernawati et al., 2024).

Another important strategy involves strengthening teacher training so that Islamic Religious Education teachers can serve as mediators between AI and Islamic values. Teachers should not merely act as operators of technology but also as moral exemplars capable of filtering AI content and providing ethical and spiritual guidance beyond the machine's capacity. This perspective is consistent with M. Syukron's research (Djazilan et al., 2024), which underscores the need for teachers to instill in students the understanding that AI functions as a complement, not a substitute, for teacher instruction, while also highlighting the importance of teacher training to integrate religious values into AI usage.

A further strategy is to establish clear regulatory and ethical frameworks for AI usage in Islamic education. Such frameworks must address student data privacy, algorithmic bias, and academic integrity. Ratna Utami's research (Ajizah et al., 2025) reinforces this by emphasizing the necessity of grounding AI development and implementation in *maqāṣid al-sharī'ah* principles such as justice, benefit (*maṣlaḥah*), and trust (*amānah*). Equally important is the collaboration among scholars, educational institutions, technology developers, and Muslim communities to ensure that AI initiatives remain aligned with Islamic values, traditions, and local contexts(Abidi et al., 2025). Such collaboration strengthens scholarly legitimacy, fosters trust, and ensures that AI systems remain within the framework of Islam. (Ajizah et al., 2025). Therefore, the integration of AI in Islamic education will only yield *maṣlaḥah* (benefit) if all these strategies are implemented consistently, grounded in the values of *tawḥīd*, ethics (*akhlāq*), and *maqāṣid al-sharī'ah*. In this way, technology can truly serve as a means of reinforcing students' faith, knowledge, and character.

CONCLUSION

This study concludes that the utilization of Artificial Intelligence (AI) in Islamic Religious Education (PAI) presents both significant opportunities and complex challenges. On the one hand, AI can enrich PAI learning through interactive media, Qur'an applications, adaptive systems, and technology-based simulations that enhance accessibility and learning effectiveness. On the other hand, AI introduces ethical, moral, and spiritual challenges, including the risk of educational dehumanization, the weakening of teachers' and scholars' authority, algorithmic bias, privacy violations, and the spread of disinformation that may diminish the essence of Islamic education.

From an Islamic perspective, AI must be positioned as a tool rather than an end in itself, and its use must be directed toward supporting the objectives of *maqāṣid al-sharī'ah* grounded in *tawḥīd*, justice (*'adl*), trust (*amānah*), and benefit (*maṣlaḥah*). Strategies for integrating AI into Islamic education include adapting the PAI curriculum to Islamic values, empowering teachers as mediators of values, and reinforcing ethical regulations through collaboration among scholars, educators, and technology developers. With such an approach, AI becomes not only a technical instrument but also a strategic medium for strengthening students' faith, knowledge, and moral character.

Thus, this research affirms that AI development in Islamic education must be carried out critically, selectively, and purposefully, so that its benefits outweigh its risks. An AI integration aligned with Islamic values will help maintain the relevance of religious education in the digital era while ensuring that the ultimate goal of Islamic education—the formation of the *insān kāmil* (holistic human being) remains achievable.

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