



Rethinking Artificial Intelligence in Islamic Education: Ethics, Scholarly Authority, and Learning Transformation

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ABSTRACT

The rapid advancement of Artificial Intelligence (AI) has fundamentally transformed the educational landscape, including Islamic education. While AI offers significant opportunities to enhance learning through personalized instruction, adaptive assessment, and more efficient academic services, it also raises critical concerns related to ethics, academic integrity, information validity, and the shifting of scholarly authority. This study aims to conceptually examine the ethical challenges, the transformation of scholarly authority, and the changing learning practices associated with AI implementation in Islamic education, while proposing a conceptual framework to support its ethical and value-based integration. The study employs a conceptual research design using a critical literature analysis approach by synthesizing findings from peer-reviewed journal articles, academic books, and policy documents on AI and Islamic education. The analysis involves concept identification, thematic categorization, critical evaluation, and conceptual synthesis. The findings indicate that AI can improve learning effectiveness and educational innovation; however, its implementation should be guided by robust ethical governance, academic integrity, reliable knowledge validation, and the preservation of teachers' pedagogical and moral authority. As its primary contribution, this study proposes the Islamic Ethical AI Learning Framework (IEALF), which integrates AI, educators, learners, and Islamic values based on the principles of *amanah* (trustworthiness), *'adl* (justice), *maslahah* (public benefit), and *ta'dib* (ethical cultivation). The proposed framework provides a conceptual reference for educational institutions in implementing AI responsibly while preserving the fundamental objectives of Islamic education.

ABSTRAK

Perkembangan *Artificial Intelligence* (AI) telah membawa perubahan mendasar dalam dunia pendidikan, termasuk pendidikan Islam. Di satu sisi, AI menawarkan peluang untuk meningkatkan kualitas pembelajaran melalui personalisasi materi, asesmen adaptif, dan efisiensi layanan akademik. Di sisi lain, implementasinya memunculkan berbagai tantangan yang berkaitan dengan etika, integritas akademik, validitas informasi, serta pergeseran otoritas keilmuan. Penelitian ini bertujuan untuk menganalisis secara konseptual tantangan etika, perubahan otoritas keilmuan, dan transformasi pembelajaran dalam pemanfaatan AI pada pendidikan Islam, sekaligus mengembangkan kerangka konseptual yang dapat menjadi acuan implementasi AI yang selaras

dengan nilai-nilai Islam. Penelitian menggunakan metode kajian konseptual dengan pendekatan analisis literatur kritis terhadap berbagai artikel ilmiah bereputasi, buku akademik, dan dokumen kebijakan yang relevan mengenai AI dan pendidikan Islam. Analisis dilakukan melalui identifikasi konsep, pengelompokan tema, evaluasi kritis, dan sintesis konseptual. Hasil kajian menunjukkan bahwa AI berpotensi meningkatkan efektivitas pembelajaran, namun penggunaannya harus disertai tata kelola yang menjamin integritas akademik, akurasi informasi, dan perlindungan terhadap otoritas keilmuan guru. Sebagai kontribusi konseptual, penelitian ini menawarkan Islamic Ethical AI Learning Framework (IEALF) yang mengintegrasikan AI, guru, peserta didik, dan nilai-nilai Islam yang berlandaskan prinsip *amanah*, *'adl*, *maslahah*, dan *ta'dib*. Kerangka tersebut diharapkan menjadi rujukan bagi lembaga pendidikan Islam dalam mengembangkan pemanfaatan AI yang inovatif, etis, dan berorientasi pada pembentukan karakter.

INTRODUCTION

Artificial Intelligence (AI) has emerged as one of the most influential drivers of educational transformation in the twenty-first century. Its capacity to process educational data, identify learning patterns, support personalized instruction, provide contextual feedback, and facilitate adaptive learning systems has fundamentally reshaped the integration of technology into teaching and learning processes (Gligorea et al., 2023; Strielkowski et al., 2024; Azman & Tmkaya, 2025). This transformation has accelerated with the rapid development of generative artificial intelligence (GenAI), including ChatGPT, Gemini, Claude, and other large language models capable of generating text, images, programming code, and instructional materials through interactive human–computer communication. These technologies are increasingly utilized for instructional content development, formative assessment, research support, academic writing, and various educational activities (Eager & Brunton, 2023; Kurtz et al., 2024; Qian, 2025). Consequently, AI has evolved beyond a technical support tool to become an integral component of the digital education ecosystem, fundamentally influencing how knowledge is created, accessed, disseminated, and learned (Guettala et al., 2024; Francis et al., 2025).

The growing integration of AI presents significant opportunities for developing learning environments that are more adaptive, personalized, and responsive to learners' diverse needs. AI-powered educational systems can identify individual learning characteristics, personalize learning pathways, provide immediate feedback, and support data-informed assessment and pedagogical decision-making (Tapalova et al., 2022; Gligorea et al., 2023; Alotaibi, 2024). Moreover, the integration of AI with digital learning environments has the potential to enhance student engagement, improve instructional flexibility, and assist educators in designing more effective learning experiences (Alotaibi, 2024; Guettala et al., 2024). However, these advantages cannot be realized solely through technological adoption. Successful AI implementation requires robust technological infrastructure, educators' digital competence, students' AI literacy, well-designed pedagogical strategies, and institutional governance that ensures AI remains aligned with educational objectives rather than technological efficiency alone (Strielkowski et al., 2024; Francis et al., 2025).

Within the context of Islamic education, these developments have broader pedagogical and ethical implications. AI and digital technologies are increasingly being adopted across Islamic educational institutions including *madrasahs*, *pesantren* (Islamic boarding schools), and Islamic higher education institutions to support teaching, learning, information retrieval, instructional material development, and academic administration. Studies conducted in Indonesian Islamic higher education indicate that AI has considerable potential to modernize educational practices, facilitate the digitalization of Qur'anic learning, enhance adaptive learning experiences, and improve institutional efficiency. Nevertheless, its implementation continues to face substantial challenges related to technological readiness, digital literacy, educators' competencies, unequal access to digital

resources, and the compatibility of AI applications with the philosophical foundations and educational traditions of Islam (Syukur et al., 2024; Achruh et al., 2024). These findings suggest that digital transformation in Islamic education cannot be achieved merely by adopting advanced technologies; rather, it requires educational institutions to integrate technological innovation with the moral, spiritual, and pedagogical values that constitute the essence of Islamic education.

Unlike many contemporary educational systems that primarily emphasize knowledge acquisition and academic performance, Islamic education pursues broader educational objectives encompassing *ta'lim* (knowledge transmission), *tarbiyah* (holistic education), and *ta'dib* (character formation). Accordingly, the successful integration of AI should not be evaluated solely on the basis of efficiency, rapid information retrieval, or automated content generation. Instead, its educational value should be assessed according to its contribution to meaningful learning, intellectual independence, character development, spiritual growth, and the preservation of constructive pedagogical relationships between educators and learners. Existing studies on generative AI have demonstrated that uncontrolled AI usage may encourage excessive technological dependence, reduce learners' engagement in higher-order cognitive processes, and raise concerns regarding the authenticity of learning experiences (Michel-Villarreal et al., 2023; Williams, 2024; Qian, 2025). Therefore, AI should be positioned primarily as a learning assistant that enhances human capabilities rather than replacing pedagogical processes or diminishing the central role of educators within the educational environment (Guettala et al., 2024; Francis et al., 2025).

Beyond its pedagogical benefits, AI also introduces significant ethical challenges that increasingly attract scholarly attention. The integration of AI into educational environments raises concerns regarding data privacy and security, algorithmic bias, system transparency, unequal access to digital technologies, intellectual property rights, and academic integrity (D'Souza et al., 2024; Azman & Tümkaya, 2025; Güneş & Liman Kaban, 2025). In addition, generative AI systems may produce linguistically convincing yet factually inaccurate or unverifiable information a phenomenon commonly referred to as AI hallucination (Guettala et al., 2024). The widespread use of AI for completing academic assignments has likewise intensified debates concerning plagiarism, originality, authorship, and the boundaries between legitimate technological assistance and academic misconduct (Williams, 2024; Francis et al., 2025; Güneş & Liman Kaban, 2025). Consequently, educational institutions require comprehensive ethical guidelines, AI literacy programs, effective monitoring mechanisms, authentic assessment strategies, and institutional policies that regulate the responsible use of AI within academic activities (Michel-Villarreal et al., 2023; D'Souza et al., 2024).

In Islamic education, these ethical concerns extend beyond technical considerations to encompass broader normative and epistemological dimensions. The reliability of knowledge is not determined solely by the accuracy of information but also by the credibility of its sources, the legitimacy of the methods through which knowledge is acquired, and the moral responsibility associated with its dissemination. Consequently, AI-generated information related to the Qur'an, Hadith, Islamic jurisprudence (*fiqh*), theology (*aqidah*), and Islamic history cannot be accepted merely because it appears coherent or convincing. Such information must be critically verified against authoritative primary sources, established scholarly literature, and the judgments of qualified scholars. In this regard, the Islamic principles of *amanah* (trustworthiness), *sidiq* (truthfulness), *'adl* (justice), *maslahah* (public benefit), and *ta'dib* (ethical cultivation) provide an essential normative framework for evaluating whether AI supports or contradicts the educational objectives of Islam. Accordingly, discussions of AI in Islamic education should extend beyond digital literacy to encompass ethical responsibility and Islamic epistemology.

The increasing reliance on AI also raises important questions concerning epistemic authority in education. Within the Islamic educational tradition, teachers, lecturers, *murabbi*, and

ulama serve not only as transmitters of knowledge but also as intellectual and moral guides who assist learners in understanding the validity, context, and ethical dimensions of knowledge. The growing availability of AI-generated information has the potential to alter this relationship as learners increasingly depend on algorithmically generated responses to address both academic and religious questions. Recent studies in Indonesian Islamic education have identified a growing tension between embracing AI to modernize educational practices and preserving the central role of educators and the pedagogical values of Islamic education (Achruh et al., 2024; Syukur et al., 2024). Therefore, the central issue is not merely whether AI should be adopted in Islamic education, but rather who holds the authority to validate knowledge when information is increasingly produced, organized, and mediated by intelligent algorithms.

These developments necessitate a fundamental redefinition of educators' roles. Within AI-supported learning environments, teachers do not lose their relevance; instead, their responsibilities evolve from being primary transmitters of information to becoming knowledge curators, academic validators, instructional designers, and ethical mentors who guide learners in the responsible use of AI. This perspective is consistent with the human-centered AI paradigm, which emphasizes that AI should enhance rather than replace human capabilities and that educators should remain the primary decision-makers in educational processes (UNESCO, 2023; Guettala et al., 2024). In Islamic education, this principle is even more critical because the validity of knowledge depends not only on information availability but also on the authority of its source, the legitimacy of its transmission, and the moral accountability associated with its application. Consequently, AI integration requires a critical and integrative approach that neither rejects technological innovation nor transfers pedagogical and epistemological authority to algorithms.

Previous studies have extensively examined AI in education from the perspectives of personalized learning, adaptive learning systems, pedagogical effectiveness, academic integrity, and the ethical implications of generative AI (Gligorea et al., 2023; Michel-Villarreal et al., 2023; Guettala et al., 2024; Francis et al., 2025; Qian, 2025). Within the context of Islamic education, existing research has primarily explored the opportunities and challenges of AI adoption, institutional readiness, educators' digital competencies, and the importance of preserving Islamic values throughout the digital transformation of education (Syukur et al., 2024; Achruh et al., 2024). Collectively, these studies provide valuable insights into the growing role of AI in education. However, they generally examine technological innovation, educational ethics, and Islamic educational values as separate areas of inquiry.

This fragmentation reveals three important research gaps. First, a practical gap exists because Islamic educational institutions are increasingly adopting AI technologies while comprehensive ethical governance and implementation frameworks remain underdeveloped. Second, a theoretical gap persists because existing studies rarely explain how AI ethics, educational transformation, and Islamic educational philosophy interact within a coherent theoretical perspective. Third, a conceptual gap remains because limited attention has been devoted to integrating AI ethics, knowledge validation, educators' epistemic authority, and learning transformation into a unified conceptual framework capable of guiding AI implementation in Islamic educational settings. Consequently, the governance of AI in Islamic education should be understood not merely as a matter of technological adoption but as a broader challenge of knowledge governance that encompasses knowledge validation, academic integrity, pedagogical authority, and ethical responsibility.

To address these gaps, this study proposes the Islamic Ethical AI Learning Framework (IEALF) as an integrative conceptual framework for AI-supported Islamic education. The framework positions AI as a learning assistant that complements rather than replaces human educators, recognizes teachers as the primary holders of pedagogical and moral authority, emphasizes students as active and reflective participants in the learning process, and adopts the

Islamic principles of *amanah*, *'adl*, *maslahah*, and *ta'dib* as the ethical foundation for AI governance. By integrating these interconnected dimensions within a single conceptual model, the proposed framework extends previous studies that have largely examined technological innovation and ethical concerns independently. Accordingly, this article aims to conceptually analyze the interrelationships among AI ethics, epistemic authority, and learning transformation in Islamic education while offering a human-centered and ethically grounded framework capable of supporting responsible AI integration without compromising academic integrity, epistemic validity, educators' authority, or the broader moral objectives of Islamic education.

METHOD

This study employed a conceptual research design using a critical literature analysis approach to examine the utilization of Artificial Intelligence (AI) in Islamic education, with particular emphasis on the ethical, epistemological, and pedagogical dimensions of AI integration. Rather than conducting empirical testing, this study focused on critically analyzing and synthesizing existing theories, research findings, and policy documents to develop the Islamic Ethical AI Learning Framework (IEALF) as a comprehensive conceptual model for AI-supported Islamic education.

The literature corpus comprised peer-reviewed journal articles, academic books, and relevant policy documents. Literature was retrieved from major scholarly databases, including Scopus, Web of Science, ScienceDirect, SpringerLink, Taylor & Francis, ERIC, Google Scholar, and nationally accredited Indonesian journals indexed in SINTA. Publications from 2021 to 2026 were prioritized to capture recent developments in Artificial Intelligence and generative AI, while earlier publications were included selectively when they provided significant theoretical contributions. The literature search employed combinations of the following keywords: “Artificial Intelligence,” “Generative AI,” “AI in Education,” “Islamic Education,” “AI Ethics,” “Academic Integrity,” “Scholarly Authority,” “Digital Learning,” and “Islamic Pedagogy,” using the Boolean operators AND and OR.

The literature selection process was guided by predefined inclusion and exclusion criteria to ensure relevance and quality. Studies were included if they addressed one or more of the following themes: (1) AI and learning transformation, (2) AI ethics and academic integrity, (3) AI in Islamic education, or (4) scholarly authority and ethical principles in Islamic education. Duplicate publications, studies lacking substantive relevance, unverifiable sources, and publications focusing exclusively on the technical aspects of AI without educational implications were excluded. The selection process consisted of three stages: source identification, title and abstract screening, and full-text assessment of the eligible literature.

Data were analyzed through thematic analysis and conceptual synthesis. The selected literature was systematically organized into three interrelated themes: (1) AI-driven learning transformation, (2) ethical challenges and academic integrity, and (3) shifts in epistemic authority within Islamic education. Subsequently, the findings were critically compared and synthesized to identify the relationships among the educational benefits of AI, ethical risks, knowledge validation, and the evolving role of educators in AI-supported learning environments.

In the final stage, the synthesized findings were integrated with the Islamic ethical principles of *amanah* (trustworthiness), *'adl* (justice), *maslahah* (public benefit), and *ta'dib* (ethical cultivation) to construct the Islamic Ethical AI Learning Framework (IEALF). The proposed framework conceptualizes AI as a learning assistant, educators as the primary holders of pedagogical authority and validators of knowledge, learners as critical and responsible users of AI technologies, and Islamic ethical values as the normative foundation for AI governance in education. The credibility of the conceptual analysis was strengthened through rigorous source quality evaluation, cross-reference comparison, and the triangulation of theoretical perspectives.

RESULTS AND DISCUSSION

Artificial Intelligence as a Driver of Transformation in Islamic Education

The rapid advancement of Artificial Intelligence (AI) has fundamentally reshaped educational paradigms, shifting learning from traditional teacher-centered approaches toward more adaptive, personalized, and data-driven models. AI technologies are capable of analyzing learners' characteristics, automatically generating instructional materials, providing real-time feedback, and supporting adaptive assessment, making AI one of the most transformative innovations in contemporary education (Holmes et al., 2022; UNESCO, 2023). Unlike conventional digital technologies that primarily function as tools for information delivery, AI dynamically interacts with learners through data analytics and Natural Language Processing (NLP), enabling more responsive and intelligent learning experiences.

Within the context of Islamic education, AI applications have expanded across a wide range of educational activities. Generative AI platforms, including ChatGPT, Gemini, Claude, and Microsoft Copilot, are increasingly utilized to support the development of instructional materials, simplify complex Islamic concepts, translate Arabic literature, generate assessment items, and provide formative feedback on students' learning outcomes. In addition, AI has been integrated into Learning Management Systems (LMSs), learning analytics, and AI-powered chatbot services to improve academic administration and institutional efficiency (Dwivedi et al., 2023).

These developments create significant opportunities for Islamic educational institutions to implement more personalized learning environments. AI enables learners to access instructional content tailored to their abilities, learning preferences, and individual needs, thereby enhancing learning effectiveness compared with conventional instructional approaches. According to the OECD (2024), AI can broaden access to educational resources, accelerate feedback processes, and assist educators in identifying students' learning difficulties with greater accuracy, thereby supporting evidence-informed pedagogical decision-making.

Despite these advantages, the adoption of AI in Islamic education should not be evaluated solely on the basis of efficiency and technological innovation. From the perspective of Islamic educational philosophy, digital transformation must contribute to the broader objectives of *maqāṣid al-tarbiyah*, namely the holistic development of individuals who possess faith, knowledge, noble character, and the capacity to fulfill their responsibilities as *khalifah* (vicegerents) on earth. Consequently, AI should not be regarded as a substitute for educators but rather as a complementary instrument that strengthens teaching and learning while preserving the essential dimensions of *uswah hasanah* (exemplary role modeling), character education, and the internalization of Islamic values that remain central to Islamic education.

The synthesis of the reviewed literature further indicates that AI implementation in Islamic education differs fundamentally from its application in general education. While AI in mainstream educational contexts is primarily employed to improve academic efficiency and learning performance, its adoption in Islamic education must maintain an appropriate balance between technological innovation and the cultivation of religious character, ethical responsibility, and spiritual development. Therefore, the successful integration of AI depends not only on technological sophistication but also on the ability of educational institutions to embed Islamic ethical values into every stage of the learning process.

Table 1. Opportunities for Artificial Intelligence Implementation in Islamic Education

Aspect	AI Implementation	Potential Benefits
Learning	Personalized instructional content	Tailors learning to students' individual needs and abilities

Assessment	Automated assessment and instant feedback	Improves the effectiveness and timeliness of evaluation
Administration	Academic chatbots and service automation	Enhances institutional and administrative efficiency
Islamic Literacy	Arabic literature translation and intelligent reference retrieval	Facilitates access to authentic Islamic knowledge sources
Teacher Professional Development	Development of instructional materials and learning media	Supports pedagogical innovation and instructional quality

As presented in Table 1, AI offers substantial opportunities to enhance the quality of Islamic education across instructional, administrative, and professional domains. Nevertheless, these benefits can only be fully realized when AI implementation remains grounded in pedagogical principles that promote learners' competencies, character development, and the ethical values underpinning Islamic education. Accordingly, AI should be viewed not merely as an advanced technological innovation but as a strategic educational resource whose effectiveness depends on its alignment with the philosophical and moral foundations of Islamic education.

Ethical Challenges and the Shifting of Epistemic Authority in Islamic Education

The rapid advancement of Artificial Intelligence (AI), particularly Generative AI, has not only introduced significant innovations in teaching and learning but has also generated increasingly complex ethical and epistemological challenges. Within the context of Islamic education, these challenges extend far beyond the technical use of AI technologies. More fundamentally, they concern how AI influences the processes through which knowledge is acquired, validated, interpreted, and transmitted. Consequently, AI integration should be critically examined to ensure that digital transformation does not undermine the core principles of Islamic education, which are grounded in academic integrity, moral character formation, and ethical responsibility.

One of the most widely discussed issues in the literature is academic integrity. The ability of AI systems to generate essays, summaries, assessment responses, and even scholarly analyses within seconds has increased concerns regarding plagiarism, fabricated information, and excessive dependence on AI-generated content. Such practices may weaken learners' critical thinking, reasoning, and creativity when AI is used as a substitute for learning rather than as a tool to support the learning process (UNESCO, 2023; Cotton et al., 2024). From the perspective of Islamic education, the pursuit of knowledge is inseparable from the values of *mujāhadah* (intellectual perseverance), *ṣidq* (truthfulness), and *amānah* (trustworthiness). Therefore, AI use that bypasses students' intellectual engagement is inconsistent with the objectives of Islamic education, which emphasize character development alongside knowledge acquisition.

In addition to concerns surrounding academic integrity, AI also presents challenges related to algorithmic bias and AI hallucinations, whereby AI systems generate information that appears convincing but lacks factual accuracy or reliable evidence. Within Islamic education, these issues carry particularly serious implications because inaccuracies may involve interpretations of the Qur'an, Hadith, Islamic jurisprudence (*fiqh*), theology (*aqidah*), or Islamic history. Unlike many forms of general scientific knowledge that can be verified through multiple sources, Islamic knowledge is founded upon established scholarly methodologies, chains of transmission (*sanad*), and validation by qualified scholars. Consequently, AI-generated responses should never serve as primary references without verification against authoritative primary sources and scholarly opinions produced by experts in the relevant disciplines (Kasneci et al., 2023).

Another critical challenge concerns the shifting of epistemic authority within Islamic education. Traditionally, teachers (*murabbi*), lecturers, and *ulama* have functioned not only as transmitters of knowledge but also as intellectual mentors and moral exemplars. The relationship between educators and learners extends beyond *ta'lim* (knowledge transmission) to encompass

ta'dib (ethical cultivation) and *tarbiyah* (holistic character development). The growing availability of AI as an instant source of information has the potential to transform this pedagogical relationship from a dialogical interaction between teacher and learner into an interaction mediated primarily by algorithmic systems. As a result, students may increasingly perceive AI-generated answers as faster and more comprehensive than teachers' explanations, despite the fact that such responses may lack scholarly validity and may not fully align with Islamic principles.

From the perspective of Islamic epistemology, knowledge is evaluated not only according to its content but also according to its source and the process through which it is acquired. The concepts of *sanad*, scholarly authority, and the ethics of learning demonstrate that legitimate knowledge is established through continuous, accountable, and authenticated educational processes. Accordingly, AI should not be regarded as an epistemic authority but rather as a technological instrument that facilitates access to information. Maintaining this distinction is essential to ensuring that digital transformation does not diminish the educator's role as an intellectual guide and moral mentor within Islamic education.

Nevertheless, existing studies also suggest that AI does not inevitably produce negative educational outcomes when implemented within a well-defined governance framework. UNESCO (2023) emphasizes the importance of a human-centered AI approach, which positions human beings as the primary decision-makers throughout the development and application of AI technologies. This principle is highly consistent with the philosophy of Islamic education, which recognizes human beings as the central subjects of education with moral, spiritual, and social responsibilities. Accordingly, AI should be positioned as a learning assistant that supports educational processes, while educators retain their essential roles in pedagogical decision-making, character formation, and academic supervision.

Based on the synthesis of the reviewed literature, this study identifies four major dimensions of the ethical and pedagogical challenges associated with AI implementation in Islamic education, as summarized in Table 2.

Table 2. Major Challenges of Artificial Intelligence Implementation in Islamic Education

Dimension	Key Issues	Implications for Islamic Education	Mitigation Strategies
Academic Integrity	Plagiarism, excessive AI dependence, reduced critical thinking	Weakening of academic honesty and meaningful learning	Institutional AI policies, authentic assessment, and AI literacy development
Information Accuracy	AI hallucinations, algorithmic bias, unverified references	Risk of misunderstanding Islamic teachings	Verification using the Qur'an, Hadith, authoritative Islamic texts, and scholarly literature
Epistemic Authority	Shifting roles of teachers and <i>ulama</i> as primary sources of knowledge	Declining appreciation for <i>sanad</i> and the ethics of learning	Positioning educators as facilitators, knowledge curators, validators, and mentors in AI use
Digital Ethics	Data privacy, copyright, algorithmic transparency, accountability	Potential violations of <i>amanah</i> , justice (<i>'adl</i>), and ethical responsibility	Strengthening digital ethics based on Islamic values and institutional governance

As illustrated in Table 2, the challenges associated with AI implementation in Islamic education extend beyond technological concerns to encompass ethical, pedagogical, and

epistemological dimensions. Consequently, the effectiveness of AI integration should not be measured solely by improvements in learning efficiency or technological performance but also by its capacity to preserve academic integrity, reinforce educators' epistemic authority, and advance the broader objectives of Islamic education.

The conceptual synthesis further indicates that the success of digital transformation in Islamic education depends on maintaining an appropriate balance between technological innovation and Islamic ethical values. AI has the potential to enhance educational quality when implemented responsibly, transparently, and under the supervision of qualified educators. Conversely, AI adoption without a clearly articulated ethical framework risks shifting educational priorities away from the holistic development of morally responsible individuals toward the pursuit of immediate academic outcomes. Therefore, policies governing AI utilization within Islamic educational institutions should integrate the principles of *amanah* (trustworthiness), *'adl* (justice), *maṣlahah* (public benefit), and *mas'uliyah* (responsibility) as the normative foundation for every AI-supported teaching and learning practice.

A Conceptual Framework for the Ethical Utilization of Artificial Intelligence in Islamic Education

The synthesis of the reviewed literature demonstrates that the implementation of Artificial Intelligence (AI) in Islamic education should not be understood merely as the adoption of advanced technologies to improve instructional efficiency. Islamic education is fundamentally oriented toward the holistic development of learners through the cultivation of moral character, spiritual growth, and the internalization of Islamic values. Consequently, AI integration requires a conceptual framework that harmonizes technological innovation with Islamic ethical principles, ensuring that digital transformation strengthens rather than diminishes the essence of education as a process of holistic human development.

Based on the findings of the preceding analysis, this study proposes the Islamic Ethical AI Learning Framework (IEALF) as an integrative conceptual model for AI-supported Islamic education. The framework is founded upon three interrelated principles: (1) AI as a learning assistant, (2) educators as the primary holders of pedagogical and moral authority through a human-centered pedagogy, and (3) Islamic ethical values as the normative foundation governing every stage of AI utilization. Together, these principles establish a learning ecosystem that embraces technological innovation while preserving the philosophical objectives and ethical foundations of Islamic education.

Unlike technology-centered approaches that position AI as the primary driver of learning, the IEALF conceptualizes AI as a complementary educational resource that supports information retrieval, instructional personalization, adaptive assessment, and formative feedback. Responsibility for validating knowledge, interpreting Islamic teachings, evaluating learning outcomes, and fostering students' moral and intellectual development remains firmly in the hands of educators. Accordingly, AI functions to enhance educators' professional capacity rather than replace their pedagogical and ethical responsibilities. This perspective is consistent with UNESCO's (2023) concept of human-centered AI, which emphasizes that human beings should remain the principal decision-makers in all educational processes involving AI technologies.

In addition to redefining the role of AI, the proposed framework positions Islamic ethical values as the central mechanism of ethical governance. The principle of *amanah* (trustworthiness) requires AI to be used honestly, responsibly, and with academic integrity. The principle of *'adl* (justice) ensures that AI applications do not reinforce discrimination, unfairness, or algorithmic bias in educational practices. The principle of *maṣlahah* (public benefit) emphasizes that AI implementation should generate meaningful educational benefits that contribute to learners' intellectual and social development. Finally, the principle of *ta'dib* (ethical cultivation) ensures that technology remains oriented toward character formation, ethical conduct, and the development of

proper manners (*adab*). Collectively, these principles transform AI from a purely digital innovation into an ethically governed educational instrument that advances the broader objectives of Islamic education.

Operationally, the IEALF consists of four interconnected components: Artificial Intelligence, educators, learners, and Islamic ethical values. AI provides technological capabilities that support personalized learning, instructional content development, adaptive assessment, and automated feedback. Educators serve as academic supervisors responsible for validating AI-generated information, guiding learning processes, interpreting religious knowledge, and making pedagogical decisions. Learners function as active participants who utilize AI critically, reflectively, and responsibly to enhance their learning experiences. These interactions are governed by Islamic ethical principles, which ensure that technological innovation remains aligned with educational integrity and moral responsibility. Furthermore, the framework emphasizes that all AI-generated information particularly information concerning the Qur'an, Hadith, *fiqh*, and other Islamic disciplines should undergo scholarly verification before being incorporated into teaching and learning activities.

Component	Primary Role
Artificial Intelligence	Supports personalized learning, instructional content development, adaptive assessment, and automated feedback
Educators	Validate information, supervise learning, foster character development, and make pedagogical and academic decisions
Learners	Utilize AI critically, reflectively, and responsibly to support meaningful learning
Islamic Ethical Values	Provide ethical governance through the principles of <i>amanah</i> , <i>'adl</i> , <i>maṣlaḥah</i> , and <i>ta'dīb</i>

The relationships among these components are illustrated conceptually as follows:

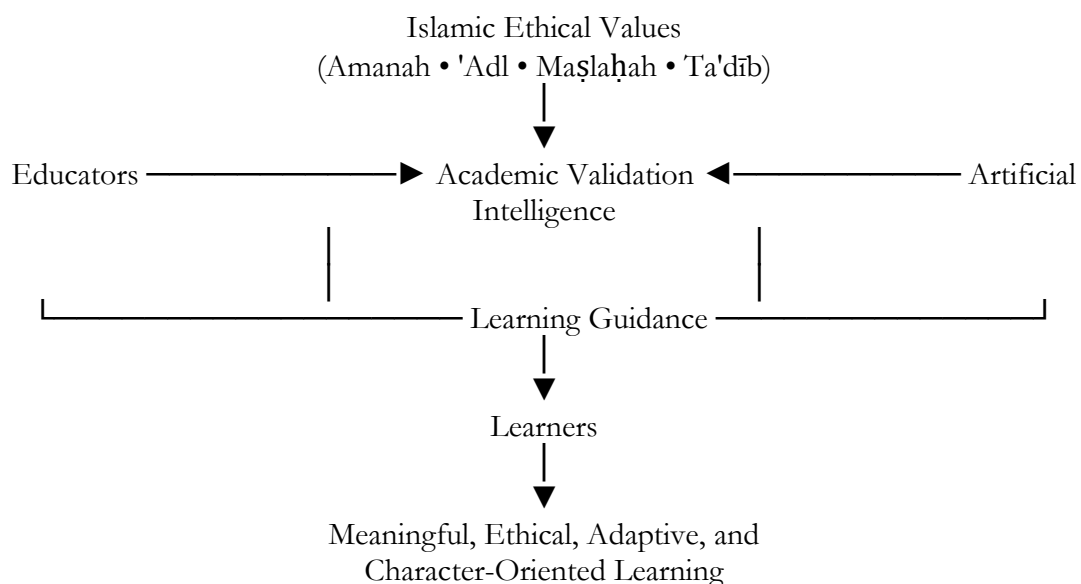


Figure 1. Islamic Ethical AI Learning Framework (IEALF)

The proposed IEALF offers several practical implications for the advancement of Islamic education. First, educational institutions should establish comprehensive AI governance policies that define the scope of AI utilization, procedures for knowledge verification, and standards of academic ethics. Second, professional development initiatives for educators should extend beyond technological proficiency to include competencies in AI content curation, critical evaluation of AI-generated outputs, and the integration of AI into character-oriented pedagogical practices. Third, learners should be equipped with AI literacy that enables them to use AI critically, recognize its limitations, and continue to regard authoritative Islamic sources as the primary references for understanding religious knowledge.

From a conceptual perspective, the IEALF extends previous studies that have primarily examined AI from technological or pedagogical viewpoints. This study demonstrates that the successful implementation of AI in Islamic education depends not only on technological sophistication but also on educational institutions' capacity to establish ethical governance, preserve educators' epistemic authority, and maintain the central role of teachers as intellectual mentors and moral exemplars. Accordingly, the proposed framework positions AI as a catalyst for educational transformation that remains firmly rooted in Islamic values while supporting the achievement of holistic educational objectives encompassing intellectual excellence, ethical responsibility, spiritual development, and character formation.

CONCLUSION

The rapid advancement of Artificial Intelligence (AI) has significantly transformed Islamic education by enhancing personalized learning, improving assessment efficiency, and expanding access to educational resources. However, the findings of this conceptual study demonstrate that AI implementation presents not only substantial opportunities but also important challenges related to academic integrity, algorithmic bias, information validity, and the shifting of epistemic authority. Accordingly, AI should not be positioned as a replacement for educators or *ulama* but rather as a complementary instrument that strengthens teaching and learning processes. The responsibility for validating knowledge, cultivating moral character, and internalizing Islamic values must remain with educators, who continue to serve as the primary pedagogical and moral authorities within Islamic education.

As its principal conceptual contribution, this study proposes the Islamic Ethical AI Learning Framework (IEALF), which integrates four interdependent components: Artificial Intelligence, educators as holders of pedagogical and moral authority, learners as active participants in the educational process, and Islamic ethical values grounded in the principles of *amanah* (trustworthiness), *'adl* (justice), *maṣlahah* (public benefit), and *ta'dīb* (ethical cultivation). The proposed framework demonstrates that the success of digital transformation in Islamic education depends not only on technological sophistication but also on ethical governance, the development of AI literacy, and educational institutions' ability to maintain an appropriate balance between technological innovation and the philosophical objectives of Islamic education.

This study is limited by its conceptual research design and therefore does not empirically validate the proposed IEALF. Future research is encouraged to examine the framework across different levels and types of Islamic educational institutions using quantitative, qualitative, or mixed-methods approaches. In addition, future studies should develop and validate measurement instruments for assessing AI literacy, ethical AI utilization, and the effectiveness of the IEALF. Such investigations will provide empirical evidence to refine the proposed framework and support the responsible, innovative, and ethically grounded integration of AI in Islamic education while preserving its intellectual, moral, and spiritual foundations.

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