

Research Article

Assessing the Authority of Artificial Intelligence in Development of Islamic Religious Education

Muhammad Hasyim^{1*}

¹ Universitas Kiai Abdullah Faqih Gresik, Indonesia.

Article Info

Received: 28th Oktober 2025
Revised: 02nd November 2025
Accepted: 05th November 2025
Available Online: 10th December 2025

Keywords:

Artificial Intelligence; Islamic Religious Education; AI Ethics; Islamic Educational Philosophy; Educational Authority.

p_2775-2682/e_2775-2690/

©2023 The Authors. Published by Academia Publication. Ltd This is an open access article under the CC BY-SA license.



Abstract

The integration of Artificial Intelligence (AI) into education has expanded rapidly, including in Islamic Religious Education (IRE). Nevertheless, existing studies predominantly emphasize technological efficiency and instructional innovation, while the ethical and philosophical foundations of AI implementation remain insufficiently explored. This study aims to formulate an ethical and authoritative framework for AI utilization in Islamic Religious Education based on the philosophy of Islamic education, emphasizing the central role of human beings as the primary subjects of education. This research employed a qualitative approach using library research methods. Data were collected from scholarly publications on AI in education, AI ethics, and classical as well as contemporary Islamic educational philosophy, and analyzed through critical and interpretative content analysis. The findings reveal that AI integration in Islamic Religious Education has profound epistemological, pedagogical, and ethical implications. Without a well-defined ethical framework, AI may weaken students' critical reasoning, diminish meaningful teacher-student interactions, and undermine educators' scholarly authority. This study proposes an ethical framework grounded in the Islamic educational values of *amanah* (trustworthiness), *ta'dib* (ethical cultivation), and the development of intellectual autonomy, positioning AI as a pedagogical instrument that complements rather than replaces human educators. This framework constitutes the study's primary contribution by extending the discourse on AI ethics through the lens of Islamic educational philosophy. The findings provide practical guidance for educators, curriculum developers, and policymakers in designing AI-assisted learning that remains aligned with the objectives, values, and ethical principles of Islamic Religious Education.

To Cite this article:

Hasyim, M. Assessing the Authority of Artificial Intelligence in Development of Islamic Religious Education. *Journal of Education and Religious Studies*, Vol. 05 No. 03 December 2025. Doi: <http://dx.doi.org/10.57060/jers.53mbm265>

INTRODUCTION

The rapid advancement of Artificial Intelligence (AI) has transformed educational practices worldwide by enabling intelligent tutoring systems, adaptive learning environments, automated assessment, and AI-assisted academic services. These developments have improved learning efficiency, personalized instruction, and broadened educational access (Zawacki-Richter et al., 2019). Nevertheless, the increasing reliance on AI has also generated substantial ethical concerns regarding human agency, accountability, intellectual autonomy, and the fundamental purposes of education (Floridi et al., 2018; UNESCO, 2021).

These concerns become more significant in the context of Islamic Religious Education (IRE), where education is not merely intended to transmit knowledge but also to cultivate faith, character, and moral responsibility. Unlike many scientific disciplines, IRE emphasizes the formation of *adab* (ethical conduct), the internalization of Islamic values, and the development of spiritual consciousness through direct interaction between teachers and learners. Consequently, the integration of AI into religious learning raises important questions regarding epistemic authority, pedagogical responsibility, and the ethical limits of delegating educational functions to intelligent technologies (Luckin et al., 2016).

¹ *Corresponding author: muh.hasyim@unkafa.ac.id

Previous studies have extensively discussed AI implementation in education from technological and pedagogical perspectives. Research has primarily focused on learning effectiveness, adaptive systems, student engagement, and instructional innovation (Zawacki-Richter et al., 2019). Meanwhile, studies on AI ethics have concentrated on issues such as algorithmic transparency, data privacy, bias mitigation, accountability, and responsible governance (Floridi et al., 2018; UNESCO, 2021). Although these studies provide valuable insights, their ethical frameworks are generally derived from secular and universal perspectives that pay limited attention to the philosophical foundations and normative objectives of Islamic Religious Education.

Within Islamic educational practice, AI also introduces epistemological and pedagogical challenges. Excessive dependence on AI-generated responses may encourage passive acceptance of information, reduce students' critical reasoning, and weaken meaningful pedagogical interactions between teachers and learners (Crawford, 2021). In Islamic educational philosophy, however, teachers are not merely transmitters of knowledge but also moral exemplars (*uswah hasanah*) who guide learners through dialogue, reflection, and character formation. Therefore, educational authority cannot be fully transferred to automated systems without affecting the ethical and spiritual dimensions of learning (al-Attas, 1993).

Islamic intellectual tradition provides a comprehensive ethical foundation for evaluating technological innovation. The concept of *amanah* emphasizes that knowledge and technology constitute a trust that must be exercised responsibly before God and society. Human reason (*'aql*) functions as the basis of moral accountability (*taklif*) and should therefore be strengthened rather than replaced by technological systems (al-Ghazālī, 2000). Furthermore, *adab* represents the central objective of Islamic education, regulating appropriate relationships among knowledge, educators, learners, and society while preserving the moral integrity of educational processes (al-Attas, 1993). These concepts offer an alternative ethical framework for assessing AI implementation beyond contemporary technological ethics.

Despite the growing literature on AI in education, studies that systematically formulate AI ethics in Islamic Religious Education based on Islamic educational philosophy remain scarce. Existing studies generally discuss AI implementation descriptively or adopt ethical frameworks developed outside the Islamic intellectual tradition without critically integrating Islamic philosophical principles. Consequently, a significant research gap remains regarding the development of an ethical framework that simultaneously addresses contemporary AI challenges and the normative objectives of Islamic education.

This study addresses that gap by proposing an ethical framework for AI utilization in Islamic Religious Education grounded in the philosophical concepts of *amanah*, *'aql*, and *adab*. Rather than rejecting AI, this study argues that AI should function as a pedagogical instrument under human moral authority, supporting rather than replacing educators in achieving the educational goals of Islamic Religious Education.

Using a qualitative library research approach, this study critically examines literature on Artificial Intelligence, AI ethics, and classical as well as contemporary Islamic educational philosophy. The novelty of this study lies in the formulation of an Islamic philosophy-based ethical framework that integrates technological innovation with the epistemological, pedagogical, and moral foundations of Islamic Religious Education. This framework is expected to enrich the discourse on AI ethics in religious education while providing conceptual guidance for educators, curriculum developers, educational institutions, and policymakers in implementing AI responsibly and ethically.

METHOD

This study employed a qualitative approach using library research to examine the ethical use of Artificial Intelligence (AI) in Islamic Religious Education (IRE) from the perspective of Islamic educational philosophy. A qualitative library research design was selected because the study focuses on conceptual and normative issues rather than empirical investigation (Creswell & Poth, 2018; Zed, 2014).

The primary data sources consisted of classical and contemporary works on Islamic educational philosophy, particularly the concepts of *amanah*, *'aql*, and *adab*, including the works of al-Ghazālī and Syed Muhammad Naquib al-Attas. Secondary sources included peer-reviewed journal articles, academic books, and international policy documents on AI in education and AI ethics published in reputable databases such as

Scopus and Google Scholar. The literature was selected purposively based on its relevance, academic credibility, and contribution to the research objectives (Booth et al., 2021).

Data were analyzed using thematic content analysis. The analytical process involved identifying key concepts related to AI ethics and Islamic educational philosophy, categorizing recurring themes, and synthesizing them into a conceptual framework for the ethical use of AI in Islamic Religious Education (Braun & Clarke, 2022). To enhance the credibility of the findings, the analysis compared perspectives from Islamic intellectual traditions with contemporary AI ethics literature, enabling a critical and comprehensive interpretation of the ethical principles governing AI integration in Islamic education (Patton, 2015).

RESULTS AND DISCUSSION

Islamic Ethical Framework for Artificial Intelligence in Islamic Religious Education

The conceptual framework of AI ethics developed in this study is based on the premise that artificial intelligence technology is not value-neutral, but rather always carries certain epistemic assumptions, implicit goals, and ethical consequences. Therefore, the use of AI in Islamic Religious Education (PAI) cannot be approached solely from the perspective of pedagogical efficiency or technological innovation, but must be placed within the normative framework of Islamic education that affirms the position of humans as moral and intellectual subjects. This approach aligns with critiques of technological determinism in education that emphasize the need for ethical control and reflection on the use of intelligent systems (Floridi et al., 2018).

This framework places trust as a fundamental principle in the relationship between humans, knowledge, and technology. In Islamic ethics, trust is understood as a moral responsibility for all forms of knowledge and tools possessed by humans. AI, as a product of human intelligence, falls within the realm of trust, which must be used for the benefit of humanity, not merely for technical effectiveness. Al-Attas (1999) emphasized that the misuse of educational resources, including technology, can lead to moral chaos and the loss of educational goals. In the context of AI, the principle of trust requires transparency in system use, clarity of pedagogical goals, and accountability of educators and institutions for the resulting impacts.

The second principle in this framework is the strengthening of reason as the center of the educational process. Islamic educational philosophy places reason as the basis of taklif and human dignity, so every educational practice must be oriented toward developing reasoning, reflection, and wisdom. The use of AI that provides instant answers or replaces thought processes has the potential to weaken students' reasoning function and encourage cognitive dependency. This finding aligns with contemporary criticism of AI in education, which points to the risk of diminishing critical thinking skills when technology is used without reflective pedagogical design (Zawacki-Richter et al., 2019). Therefore, within this framework, AI should be designed and used as a tool that stimulates thinking processes, not as a substitute for learners' intellectual activities.

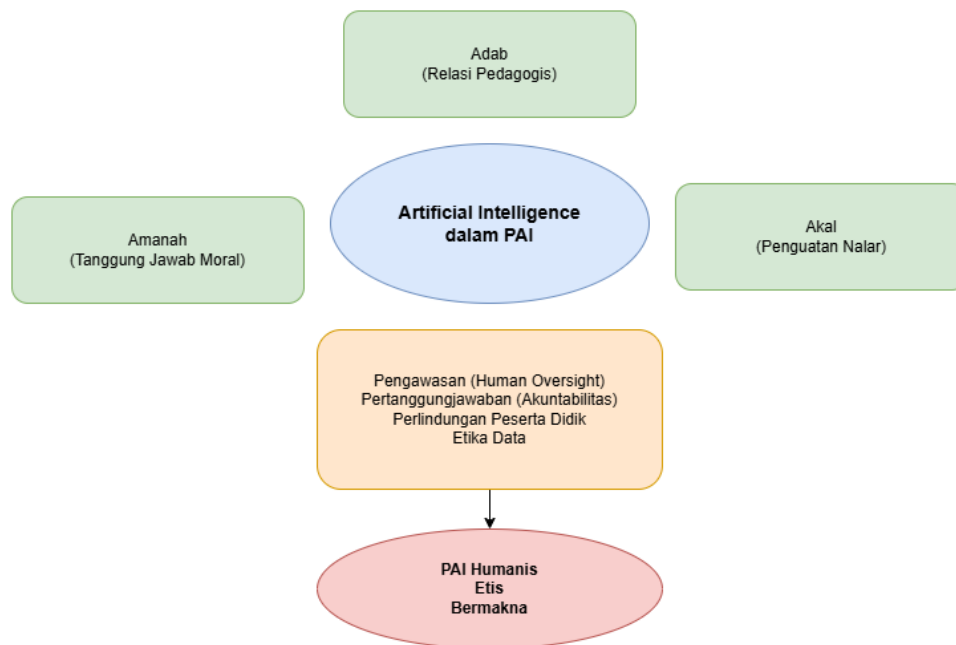
Third, this framework emphasizes the centrality of adab (civility) in pedagogical relations. Islamic education is not only oriented towards the transfer of knowledge, but also towards the formation of correct attitudes, ethics, and relationships between teachers, students, and knowledge. Al-Attas (1999) emphasized that the loss of adab will lead to the chaos of knowledge and the misuse of knowledge. In the context of AI, the principle of adab regulates the boundaries of the relationship between humans and machines, so that AI is not treated as a scientific or moral authority. Teachers remain positioned as role models and guides, while AI functions as a supporting tool subject to pedagogical values.

Fourth, this framework also integrates the principles of human responsibility and capable institutional control over AI systems, meaning that every AI product must have usability specifications appropriate to the field it is offered in. In line with contemporary AI ethics that emphasize human oversight, this study asserts that every important decision in Islamic Religious Education (PAI) learning must remain under human control (Floridi et al., 2018). AI has neither moral capacity nor ethical responsibility, and therefore cannot be positioned as a normative decision-maker. This principle is important to prevent the delegation of educational responsibility to algorithmic systems that operate based on probability, rather than ethical considerations.

Furthermore, this conceptual framework places fairness and student protection as integral ethical dimensions. The use of AI in education involves the collection and processing of student data, which has the potential to raise issues of privacy, bias, and unequal access. The AI ethics literature emphasizes that educational

data must be protected as a form of moral and social responsibility (Floridi et al., 2018). In the context of Islamic Religious Education (PAI), this protection becomes even more crucial because religious education touches on aspects of student identity, belief, and character development.

Thus, the conceptual framework of AI ethics in Islamic Religious Education (PAI) offered in this study can be understood as an integration of the principles of trustworthiness, strengthening reason, affirming morality, human responsibility, and educational justice. This framework does not reject the use of AI, but rather regulates the methods and limits of its use to ensure it aligns with the goals of Islamic education. Through this framework, AI is positioned as a pedagogical tool subject to humanitarian values and Islamic ethics, not as a substitute for human roles in the educational process.



Discussion

Ethical Foundations of Artificial Intelligence in Islamic Religious Education

Artificial Intelligence (AI) in Islamic Religious Education (IRE) should not be viewed merely as a technological innovation but as a system that influences knowledge production, educational authority, and moral formation. Although AI improves learning efficiency and accessibility, it also carries epistemic assumptions and ethical consequences that shape how religious knowledge is interpreted and transmitted (Floridi et al., 2018). Therefore, AI integration in IRE requires a normative framework rooted in Islamic educational philosophy rather than a purely technological perspective.

Unlike general education, IRE aims to cultivate faith, *adab*, and moral responsibility in addition to knowledge acquisition. Consequently, technology should function as a pedagogical instrument that supports educational objectives without replacing the intellectual and moral authority of educators. This perspective addresses a significant gap in AI-in-education research, which has largely emphasized technical effectiveness while paying limited attention to ethical and philosophical dimensions (Zawacki-Richter et al., 2019). Within this framework, AI should enhance meaningful learning, critical reflection, and character formation, ensuring that technological innovation remains subordinate to the objectives of Islamic education rather than determining them.

Amanah constitutes the primary ethical principle governing AI utilization in Islamic Religious Education. Islamic educational philosophy regards knowledge and technology as trusts that must be exercised responsibly for the benefit of humanity (Al-Attas, 1999). Since AI operates through algorithmic computation rather than moral reasoning, ethical responsibility for its outputs remains entirely with human users and educational institutions. Consequently, AI should support religious learning without replacing scholarly authority or educators' pedagogical responsibilities.

This principle also requires transparency, accountability, and institutional oversight in AI implementation. Human supervision is essential to ensure that AI-generated content remains consistent with authentic Islamic scholarship and educational objectives (Floridi et al., 2018; UNESCO, 2021). Thus, *amanah* positions AI as a pedagogical tool operating under human moral responsibility rather than as an autonomous authority in religious education.

Islamic educational philosophy positions *'aql* (reason) as the foundation of intellectual and moral development. Therefore, AI should strengthen students' critical thinking rather than encourage dependence on automated answers. Although AI facilitates rapid access to information, excessive reliance on AI-generated responses may reduce reflective learning and independent reasoning (Zawacki-Richter et al., 2019; Crawford, 2021). AI should be integrated as a learning companion that stimulates inquiry, discussion, and reflection instead of replacing learners' intellectual efforts. Educators should design AI-assisted learning activities that encourage critical analysis and meaningful engagement with religious knowledge, thereby preserving the central role of human reasoning in Islamic education.

Preserving Human Agency through Reason and Adab

The principle of *adab* defines appropriate relationships among knowledge, educators, learners, and technology. Islamic education emphasizes character formation through dialogue, exemplary conduct, and moral guidance, dimensions that cannot be replicated by AI systems (Al-Attas, 1999). Consequently, educators remain the primary moral and pedagogical authorities, while AI functions solely as a supporting instrument.

This perspective reinforces previous findings that educational technologies are most effective when they strengthen rather than replace teachers' roles (Hidayat & Suryana, 2020). AI may enrich learning through simulations, information retrieval, and discussion support, but it should never become the primary source of religious authority. Maintaining this pedagogical relationship ensures that AI integration contributes to meaningful learning while preserving the ethical and spiritual objectives of Islamic Religious Education.

Human oversight represents a fundamental requirement for ethical AI implementation in Islamic Religious Education. All pedagogical decisions, curriculum design, assessment, and religious interpretation should remain under the authority of qualified educators. AI outputs must therefore be critically evaluated before being adopted in teaching practices to ensure theological accuracy and educational relevance (Floridi et al., 2018).

Institutional responsibility is equally important. Educational institutions should establish ethical guidelines, verification mechanisms, and governance policies to regulate AI implementation. Furthermore, AI systems used for religious education should be developed or validated by credible Islamic academic institutions to ensure epistemic reliability and alignment with Islamic educational values. Through continuous human oversight and institutional accountability, AI can serve as a responsible pedagogical partner while preserving the humanistic, dialogical, and normative foundations of Islamic Religious Education.

CONCLUSION

This study demonstrates that the integration of Artificial Intelligence (AI) into Islamic Religious Education (IRE) should be understood not merely as a technological innovation but as an ethical and philosophical issue. AI has significant implications for educational authority, critical reasoning, and moral formation. Therefore, its implementation must remain under human responsibility and be guided by the Islamic educational values of *amanah*, *'aql*, and *adab*, ensuring that AI functions as a pedagogical tool rather than a substitute for educators.

The primary contribution of this study is the formulation of an ethical framework for AI grounded in Islamic educational philosophy, offering an alternative to predominantly secular approaches to AI ethics. This framework provides a conceptual reference for educators, curriculum developers, and policymakers to integrate AI responsibly while preserving the humanistic and moral objectives of Islamic Religious Education. Future studies are encouraged to validate and refine this framework through empirical research in diverse Islamic educational settings.

BIBLIOGRAFI

- Al-Attas, M. N. (1980). *The concept of education in Islam* (pp. 19-33). Kuala Lumpur: Muslim Youth Movement of Malaysia.
- al-Attas, S. M. N. (1993). *Islam and Secularism*. ISTAC.
- al-Ghazālī. (2000). *Ihya' Ulum al-Din*. Dar al-Kutub al-'Ilmiyyah.
- Booth, W. C., Colomb, G. G., & Williams, J. M. (2016). *The Craft of Research*. University of Chicago Press.
- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77–101. <https://doi.org/10.1191/1478088706qp063oa>
- Crawford, K. (2021). *Atlas of AI: Power, Politics, and the Planetary Costs of Artificial Intelligence*. Yale University Press.
- Creswell, J. W. (2014). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. SAGE Publications.
- Fauzi, A. (2021). Pendidikan Adab di Era Digital: Tantangan dan Peluang. *Nadwa: Jurnal Pendidikan Islam*, 15(2), 173–190.
- Floridi, L., Cowls, J., Beltrametti, M., Chatila, R., Chazerand, P., Dignum, V., & Vayena, E. (2018). AI4People—An ethical framework for a good AI society: Opportunities, risks, principles, and recommendations. *Minds and Machines*, 28(4), 689–707. <https://doi.org/10.1007/s11023-018-9482-5>
- Hasan Langgung. (1986). *Manusia dan Pendidikan: Suatu Analisa Psikologi dan Pendidikan*. Pustaka al-Husna.
- Hidayat, R., & Suryana, D. (2020). Pemanfaatan Teknologi Digital dalam Pembelajaran Pendidikan Agama Islam. *Jurnal Pendidikan Islam*, 9(2), 123–138.
- Luckin, R., Holmes, W., Griffiths, M., & Forcier, L. B. (2016). *Intelligence Unleashed: An Argument for AI in Education*. Pearson Education.
- Maulana, R., & Fitriani, S. (2023). Integrasi Teknologi Cerdas dalam Pendidikan Agama Islam. *Tarbiyah: Jurnal Ilmiah Kependidikan Islam*, 12(1), 89–104.
- Patton, M. Q. (2015). *Qualitative Research & Evaluation Methods*. SAGE Publications.
- Rahman, A. (2021). Tantangan Pendidikan Agama Islam di Era Digital. *Edukasia: Jurnal Penelitian Pendidikan Islam*, 16(1), 45–62.
- Russell, S., & Norvig, P. (2021). *Artificial Intelligence: A Modern Approach* (4, Ed.). Pearson.
- Sari, N., & Nugroho, E. (2022). Artificial Intelligence dan Masa Depan Pembelajaran Pendidikan Agama Islam. *Ta'dib: Jurnal Pendidikan Islam*, 27(2), 201–216.
- UNESCO. (2021). *Recommendation on the Ethics of Artificial Intelligence*. UNESCO.
- Zawacki-Richter, O., Marín, V. I., Bond, M., & Gouverneur, F. (2019). Systematic review of research on artificial intelligence applications in higher education. *International Journal of Educational Technology in Higher Education*, 16(1), 39. <https://doi.org/10.1186/s41239-019-0171-0>
- Zed, M. (2014). *Metode Penelitian Kepustakaan*. Yayasan Pustaka Obor Indonesia.