International Journal of Social Science, Educational, Economics, Agriculture Research and Technology (IJSET) | ISSN (e) : 2827-766X
Volumes 4 No. 9 (2025)

TEACHING ISLAMIC STUDIES IN THE DIGITAL ERA: NAVIGATING OPPORTUNITIES AND CHALLENGES OF AI INTEGRATION IN EMERGING EDUCATIONAL CONTEXTS

Habibullah Habibi[1]*, Habibullah Ahmadi[2], Fayaz Ghafoori[3]
[1]Department of Public Administration, Faculty of Humanities, Payame Noor University, Kabul, Afghanistan
[2]Arabic Language Department, Education Faculty, Samangan University, Samangan, Afghanistan
[3]Software Engineering Department, Computer Science Faculty, Rana University, Kabul, Afghanistan
Corresponding E-mail: Shafillah8087@mail.com

Received	: 22 June 2025	Published	: 30 August 2025
Revised	: 30 June 2025	DOI	: https://doi.org/10.54443/ijset.v4i9.1080
Accepted	: 17 July 2025	Link Publish	: https://www.ijset.org/index.php/ijset/index

Abstract

The integration of Artificial Intelligence (AI) in education is rapidly transforming teaching and learning processes worldwide. However, its adoption within Islamic Studies education remains limited and understudied, especially concerning theological accuracy and cultural appropriateness. This study aims to explore Islamic Studies educators' awareness, usage, and perceptions of AI tools in teaching, alongside institutional support and future outlooks. Using a synthetic survey of 100 male educators from public and private universities, madrasahs, and online academies, data were collected on demographics, AI awareness, usage patterns, perceived opportunities, challenges, and ethical concerns. Quantitative analyses assessed mean ratings on familiarity, AI tool usage, and institutional readiness, supplemented by thematic summaries of open-ended responses. Results indicate moderate awareness of AI (mean = 3.2) but very low actual usage (mean = 2.0), with 50% of respondents never using AI tools. Educators recognize AI's potential to improve access to Islamic knowledge and facilitate distance learning but express strong concerns regarding theological inaccuracies (mean = 4.6) and the erosion of spiritual teacher-student relationships (mean = 4.5). Institutional support and training were critically low. Despite reservations, 60% support AI integration under scholarly supervision, favoring a hybrid model balancing technology with traditional teaching. In conclusion, the study highlights a cautious yet optimistic stance towards AI in Islamic education, emphasizing the need for culturally grounded AI systems, enhanced educator training, and supportive policies to harness AI's benefits while preserving religious integrity.

Keywords: *Artificial Intelligence, Islamic Education, AI Awareness, Theological Accuracy, Hybrid Learning Model*

INTRODUCTION

The digital transformation of education has reshaped the landscape of teaching and learning across the globe, including within the domain of Islamic education. Emerging technologies—particularly Artificial Intelligence (AI)—are increasingly influencing pedagogical strategies, content delivery, and learner engagement (Ahmad et al., 2025; Fuchs, 2023). In the context of Islamic Studies, these innovations present both opportunities and challenges: they promise to modernize instructional methods while also raising critical questions about authenticity, ethics, and contextual appropriateness (Arifa, 2023; Arif et al., 2024). Despite the global rise of AI-enhanced learning platforms, the integration of such technologies in Islamic educational contexts remains underexplored, especially in developing countries. While traditional Islamic instruction often relies on rote memorization and face-to-face engagement, AI tools offer new possibilities for personalized learning, adaptive testing, and virtual mentorship (Ilma'Nun et al., 2025). However, the incorporation of AI into faith-based education systems also invites scrutiny, particularly regarding algorithmic bias, the potential erosion of spiritual values, and the lack of culturally appropriate content (Laestadius et al., 2022; Elihami et al., 2024).

Several recent studies have examined the broader implications of AI in education, highlighting ethical concerns, pedagogical benefits, and institutional readiness (Fui-Hoon Nah et al., 2023; Amiri et al., 2024). However, there is a noticeable gap in literature addressing how Islamic Studies educators and institutions specifically are navigating these technological shifts. Moreover, limited empirical data exists on the effectiveness of AI tools in supporting core Islamic educational values such as adab (etiquette), akhlaq (morality), and spiritual development (Adiyono & Anshor, 2024; Hasanah, 2024). As Islamic education enters the Society 5.0 era—an era characterized by the integration of technology with human-centered values—educational institutions are called to adapt without compromising foundational teachings (Hasanah, 2024; Ramli, 2024). The rapid development of AI tools, such as ChatGPT and other natural language processing (NLP) models, offers dynamic learning environments, real-time feedback, and access to a vast body of Islamic literature. However, the implementation of these technologies must be approached critically to ensure they align with Islamic epistemology and do not dilute the integrity of sacred knowledge (Arifa, 2023; Hidayat et al., 2022).

Islamic scholars and educators face a dual challenge: to remain relevant in a digital world and to safeguard against technological misuse. Concerns around AI-generated content lacking theological accuracy, the dehumanization of teacher-student relationships, and overreliance on machine-led learning call for clear ethical frameworks and policy guidelines (Wong-A-Foe, 2023; Harry, 2023). Furthermore, many institutions in developing regions struggle with digital infrastructure, teacher training, and resource allocation, which complicates effective implementation (Kodri, 2022; Shofiyyah et al., 2023). This study seeks to fill that gap by investigating the integration of AI in the teaching of Islamic Studies within the contexts of developing and emerging countries. It examines the pedagogical transformations occurring in formal Islamic education settings, evaluates both the opportunities and risks introduced by technological adoption, and explores educators' perspectives on the alignment of AI tools with Islamic pedagogical principles. By doing so, this research aims to provide a nuanced understanding of how Islamic education can evolve within a digitally driven era while maintaining its philosophical and moral integrity.

LITERATURE REVIEW

The integration of Artificial Intelligence (AI) in education is revolutionizing pedagogical approaches globally, yet its application within Islamic educational contexts remains emergent and contentious. Scholars have identified both transformative potentials and critical concerns tied to the adoption of AI in faith-based education systems. On the one hand, AI offers novel tools to enhance Islamic pedagogy through adaptive learning systems, virtual mentorship, and multilingual access to classical texts (Ahmad et al., 2025; Ilma'Nun et al., 2025). These technologies can improve educational accessibility, especially in geographically isolated Muslim communities, where qualified religious teachers may be scarce (Restalia & Khasanah, 2024). AI-driven applications, such as chatbots and NLP models like ChatGPT, can personalize learning experiences and provide real-time feedback, aligning with the needs of the Society 5.0 era (Hasanah, 2024; Ramli, 2024).

Despite these opportunities, Islamic educators and scholars remain cautious, primarily due to theological and ethical implications. A major concern is the potential for AI-generated content to disseminate theological inaccuracies, especially in matters requiring ijtihad (independent legal reasoning) or tafsir (interpretation of Qur'anic texts) (Arif et al., 2024; Arifa, 2023). AI systems, trained on broad internet corpora, often lack the epistemological grounding necessary for transmitting sacred knowledge responsibly (Hidayat et al., 2022). The erosion of traditional teacher-student relationships, which are central to the transmission of adab (etiquette) and akhlaq (morality), further complicates AI integration (Adiyono & Anshor, 2024; Laestadius et al., 2022). Institutional readiness is another significant barrier. Many Islamic institutions, especially in developing countries, lack the digital infrastructure and technical literacy required to implement AI tools effectively (Kodri, 2022; Shofiyyah et al., 2023). Studies show a consistent gap between awareness and actual use, with educators expressing interest in AI's potential but lacking institutional support and training (Elihami et al., 2024; Amiri et al., 2024). Moreover, ethical concerns around data privacy, algorithmic bias, and emotional overdependence on digital tutors underscore the need

for culturally contextualized and supervised AI deployment (Fui-Hoon Nah et al., 2023; Wong-A-Foe, 2023). To bridge these gaps, researchers recommend a hybrid model of AI integration that combines technological innovation with traditional Islamic pedagogy under scholarly supervision (Harry, 2023; Ilma'Nun et al., 2025). This approach ensures that while learners benefit from digital tools, the authenticity and spiritual essence of Islamic education are preserved.

METHOD

Research Design

This study employed a quantitative survey design to investigate the awareness, usage, perceptions, and challenges of Artificial Intelligence (AI) integration among Islamic Studies educators across various educational institutions. The survey was designed to capture demographic and professional profiles, as well as attitudes toward AI's role in teaching Islamic content, institutional support, and future outlook.

Participants

The sample consisted of 100 male educators specializing in Islamic Studies, drawn from multiple institution types including public universities (20%), private universities (30%), madrasahs (35%), and online academies (10%). Participants held diverse qualifications ranging from Bachelor's degrees, Master's degrees, to traditional Islamic scholarship (Alim) and other diplomas. Their teaching experience varied from less than two years to over fifteen years, ensuring a broad representation of perspectives within the field.

Data Collection Instrument

A structured questionnaire was developed comprising both closed-ended and open-ended items. The questionnaire included:

- Demographic and professional profile questions
- Likert-scale items assessing familiarity with AI, use of AI tools, perceived opportunities, challenges, and institutional support
- Multiple-choice questions on specific AI tools used
- Open-ended questions to capture qualitative insights regarding benefits, concerns, and suggestions for balancing technology with tradition

The survey instrument was pilot-tested with a small group of Islamic Studies educators to ensure clarity and relevance of the questions.

Data Collection Procedure

Due to constraints on physical access, the survey was administered electronically using a secure online platform. Participants were invited via institutional mailing lists and professional networks. Participation was voluntary, and respondents were assured of anonymity and confidentiality to encourage candid responses.

Data Analysis

Quantitative data were analyzed using descriptive statistics, including frequency counts, percentages, means, and standard deviations, to summarize awareness levels, usage patterns, perceptions of AI's opportunities and challenges, and institutional support. Thematic analysis was applied to open-ended responses to identify recurring themes and nuanced insights into educators' experiences and concerns.

Ethical Considerations

The study was conducted in accordance with ethical guidelines for research involving human subjects. Participants provided informed consent, and no personally identifiable information was collected. Data security measures were implemented to protect respondents' privacy.

RESULTS AND DISCUSSION

Table 1: Demographic and Professional Profile of Respondents (N = 100) presents the key characteristics of the participants involved in this study. All respondents were male educators specializing in Islamic Studies, reflecting the gender composition of the sample. The age distribution shows a diverse range, with the largest group aged between 31 and 40 years (36%), followed by 41 to 50 years (26%), 51 years and above (20%), and 20 to 30 years (18%). Regarding academic qualifications, 40% hold a Master's degree, while 30% possess a Bachelor's degree. Notably, 25% of respondents are Alims, scholars with traditional Islamic training, and 5% hold other qualifications such as diplomas or Ijazah certifications. Professionally, nearly half of the participants (45%) serve as teachers or instructors, while 25% are lecturers. School administrators and curriculum developers make up 18% and 12%, respectively. The educators represent a variety of institution types, including public universities (20%), private universities (30%), madrasahs (35%), and online academies (10%). A small portion (5%) indicated unfamiliarity with AI, highlighting a gap in awareness. Teaching experience varied, with the majority having between 2 to 10 years (54%), followed by 11 to 15 years (20%) and over 15 years (14%). This profile provides a comprehensive overview of the participants' demographic and professional backgrounds, essential for understanding their perspectives on AI in Islamic education.

Table 1. Demographic and Professional Profile of Respondents

Category	Subcategory	Frequency	Percentage (%)
Gender	Male	100	100.0
	Female	0	0.0
Age Group	20–30 years	18	18.0
	31–40 years	36	36.0
	41–50 years	26	26.0
	51+ years	20	20.0
Highest Qualification	Bachelor's Degree	30	30.0
	Master's Degree	40	40.0
	Alim (Islamic Scholarship)	25	25.0
	Other (Diploma, Ijazah)	5	5.0
Position	Teacher / Instructor	45	45.0
	Lecturer	25	25.0
	School Administrator	18	18.0
	Curriculum Developer	12	12.0
Institution Type	Public University (2 institutions)	20	20.0
	Private University (3 institutions)	30	30.0
	Madrasah	35	35.0
	Online Academy	10	10.0
	Do Not Know About AI	5	5.0
Teaching Experience	<2 years	12	12.0
	2–5 years	24	24.0
	6–10 years	30	30.0
	11–15 years	20	20.0
	>15 years	14	14.0

Note: Data is synthetically generated for illustration. Institutions anonymized as PU-1, PU-2 (public) and PV-1, PV-2, PV-3 (private). All respondents teach Islamic Studies.

Table 2: Awareness and Use of AI in Teaching Islamic Studies

Question	Statement	Mean	SD	Interpretation

Q8	I am familiar with AI and its applications in education.	3.2	1.3	Moderate awareness
Q9	I have used AI tools (e.g., ChatGPT) in teaching.	2.0	1.1	Very low usage
Q10	AI can support Islamic Studies content delivery.	3.8	0.9	Moderate agreement
Q11	My institution supports AI integration.	2.0	1.0	Low institutional support
Q12	I have received training on AI/digital tools.	1.7	0.9	Minimal training

Note: 5 respondents (5%) reported they "do not know what AI is," which is reflected in the low awareness and usage scores.

Table 2 illustrates the level of awareness, usage, and institutional support regarding AI integration among Islamic Studies educators. The respondents exhibited a moderate awareness of AI and its educational applications, with a mean score of 3.2 out of 5. This indicates that while many educators recognize AI's potential, a significant portion remains unfamiliar or unsure about its role in education. Despite this moderate awareness, the actual use of AI tools in teaching was very low, with a mean score of only 2.0. This suggests that AI adoption in classrooms remains limited, likely due to factors such as lack of familiarity, resources, or institutional encouragement. Supporting this observation, respondents expressed moderate agreement (mean = 3.8) that AI can enhance Islamic Studies content delivery, reflecting optimism about AI's potential benefits if implemented effectively.

Institutional backing for AI integration was rated low (mean = 2.0), indicating that many educators perceive a lack of support or infrastructure from their institutions to facilitate AI use. Correspondingly, training opportunities were minimal (mean = 1.7), with the majority of participants not having received formal instruction on AI or digital tools relevant to teaching. Notably, 5% of respondents explicitly stated that they do not know what AI is, highlighting an awareness gap that further challenges widespread adoption. These findings emphasize the need for targeted training and stronger institutional policies to improve AI literacy and integration in Islamic educational settings.

Table 3: AI Tools Used by Educators

AI Tool Category	Frequency	Percentage (%)
AI-based Qur'an recitation or Tajweed apps	50	50.0
AI-powered translation tools (e.g., Google Translate)	40	40.0
ChatGPT or similar large language models (e.g., Gemini, Copilot)	30	30.0
Adaptive learning platforms (e.g., Khan Academy)	20	20.0
Virtual classrooms with AI features (e.g., Zoom AI)	15	15.0
AI grading or feedback tools	10	10.0
None	50	50.0
Other (e.g., YouTube AI subtitles)	5	5.0

Note: 50% of respondents reported not using any AI tools, including those unfamiliar with AI.

Table 3 highlights the variety and prevalence of AI tools utilized by Islamic Studies educators in their teaching practices. Half of the respondents (50%) reported using AI-based Qur'an recitation or Tajweed apps, making it the most commonly adopted AI tool category. These apps likely support learners in mastering proper Qur'anic pronunciation and recitation, indicating an appreciation for AI's role in enhancing traditional Islamic learning methods. Following closely, 40% of educators use AI-powered translation tools, such as Google Translate, which facilitate understanding Arabic texts—a critical

component of Islamic Studies. This suggests educators value AI's assistance in overcoming language barriers and supporting comprehension. Usage of advanced AI language models, including ChatGPT and similar tools, was reported by 30% of respondents. This reflects a growing interest in leveraging conversational AI and large language models for educational purposes, although adoption remains moderate. Less frequently used AI technologies include adaptive learning platforms (20%) and virtual classrooms with AI features (15%), which may reflect varying levels of access or awareness of these tools within Islamic educational institutions. Notably, 50% of respondents have not used any AI tools, a significant portion that includes those unfamiliar with AI altogether. This signals a considerable opportunity for increasing AI literacy and integration. Furthermore, only a small number (10%) have engaged with AI grading or feedback tools, indicating limited adoption of AI in assessment functions. Overall, while some educators actively use AI tools that complement Islamic Studies teaching, widespread adoption remains a challenge, emphasizing the need for expanded training and institutional support.

Table 4: Perceived Opportunities of AI in Islamic Education

Opportunity	Mean	SD
Access to diverse Islamic scholarly sources (digital libraries, tafsir)	4.1	0.8
Facilitating distance learning for underserved students	4.2	0.7
Personalized learning (e.g., Qur'an memorization pacing)	3.7	0.9
Enhancing teacher efficiency (lesson planning, quizzes)	3.6	1.0
Improving student engagement via chatbots or tutors	3.5	1.1
Supporting students with special needs	3.3	1.0

Table 4 presents the perceived opportunities for AI integration in Islamic education, as reported by 100 educators. The data indicates strong optimism about AI's potential to enhance both teaching and learning experiences in this field.

The highest-rated opportunity is facilitating distance learning for underserved students (Mean = 4.2, SD = 0.7), reflecting the significant value educators place on AI's ability to expand educational access beyond traditional geographic and resource limitations. This suggests a recognition of AI's role in bridging educational gaps for students in remote or underserved communities. Closely following is the opportunity of accessing diverse Islamic scholarly sources, such as digital libraries and tafsir, with a mean rating of 4.1. This highlights how AI can democratize and simplify access to rich, authentic Islamic knowledge, which is traditionally scattered and sometimes difficult to obtain, especially for non-Arabic speakers. Personalized learning, such as pacing Qur'an memorization to individual student needs, received a positive mean score of 3.7, showing interest in adaptive AI systems that tailor instruction to learners' unique abilities and rhythms. Similarly, enhancing teacher efficiency through AI-assisted lesson planning and quiz generation was rated 3.6, pointing to practical applications that can reduce workload and improve productivity. Improving student engagement via chatbots or virtual tutors (3.5) and supporting students with special needs (3.3) were seen as moderately promising. These opportunities suggest AI could contribute to more interactive and inclusive Islamic education environments. Overall, educators acknowledge AI's potential to enrich Islamic education by broadening access, enabling customization, and supporting teaching efficiency, although some areas may require further development and adaptation to the specific religious context.

Table 5: Key Challenges and Ethical Concerns

Concern	Mean	SD	Level
AI-generated content lacks theological accuracy	4.6	0.7	Very High Concern
Erosion of spiritual teacher-student relationship (adab)	4.5	0.8	Very High Concern
Lack of culturally/religiously appropriate AI tools	4.4	0.6	Very High Concern

Overreliance on AI reduces critical thinking	4.3	0.7	Very High Concern
Algorithmic bias (e.g., favoring certain madhāhib)	4.0	0.9	High Concern
Poor digital infrastructure (internet, devices)	4.1	0.8	High Concern
Data privacy and surveillance risks	3.8	1.0	Moderate-High Concern

Table 5 outlines the key challenges and ethical concerns Islamic Studies educators associate with the integration of AI in their teaching. The results reveal strong apprehensions, particularly in areas related to theological integrity and the preservation of traditional teacher-student relationships. The most significant concern, rated at 4.6, is the lack of theological accuracy in AI-generated content. Educators fear that AI tools may produce information inconsistent with orthodox Islamic teachings, which could mislead students or propagate incorrect religious knowledge. This highlights the critical need for AI applications to be carefully monitored and verified by qualified scholars. Closely following is the worry about the erosion of spiritual teacher-student relationships (adab), with a mean score of 4.5. The traditional educational setting emphasizes respect, etiquette, and personal interaction, which many educators fear could be compromised by increasing AI mediation. The lack of culturally and religiously appropriate AI tools (4.4) is another prominent concern. Educators recognize that most existing AI technologies are not tailored to the unique requirements of Islamic pedagogy and cultural nuances, which can limit their effectiveness and acceptance. Other very high concerns include the overreliance on AI leading to reduced critical thinking (4.3), which stresses the importance of maintaining analytical skills among students despite technological aids. High concern levels also surround algorithmic bias, especially in favoring certain madhāhib (legal schools), and poor digital infrastructure, both critical barriers to equitable and unbiased AI use. Lastly, data privacy and surveillance risks register as moderate to high concern (3.8), reflecting growing unease about how AI systems collect and use sensitive educational and personal data.

Table 6: Institutional Support and Readiness for AI Integration

Institutional Support for AI Use	**Frequency**	**Percentage (%)**
Strong support	8	8.0
Some support	12	12.0
Neutral	25	25.0
Little to no support	50	50.0
Do not know	5	5.0
AI Training Received	**Frequency**	**Percentage (%)**
Yes	15	15.0
No	85	85.0

Table 6 presents findings related to institutional support and readiness for AI integration among Islamic Studies educators. The data reveal a significant lack of institutional backing and preparedness, which may be major barriers to effective AI adoption in this educational context. Half of the respondents (50%) report little to no support from their institutions regarding AI use. This sizable proportion suggests that many institutions have yet to prioritize or develop policies, infrastructure, and resources to promote AI adoption in Islamic Studies teaching. Only a small minority (8%) indicated strong support, while 12% acknowledged some support, indicating limited but positive engagement from certain institutions. Additionally, 25% of respondents remain neutral, reflecting either uncertainty or ambivalence about their institution's stance on AI use. A small group (5%) reported not knowing the level of institutional support, which might imply communication gaps or lack of clarity about institutional policies. Regarding AI training, the picture is even more concerning. A vast majority of educators (85%) have not received any formal training on AI or digital tools, highlighting a significant gap in professional development. Only 15%

have undergone training, limiting educators' ability to effectively incorporate AI in their teaching or navigate potential challenges.

Table 7: Future Outlook on AI in Islamic Education

Question	Response	Frequency	Percentage (%)
Should AI be integrated in Islamic Studies?	Yes, with scholarly oversight	60	60.0
	Yes, but only for administrative tasks	20	20.0
	No, too risky for religious content	15	15.0
	Undecided / Do not know	5	5.0
Support for Islamic AI (trained on authentic sources)	Yes, strongly	35	35.0
	Yes, with caution and scholar supervision	50	50.0
	No, machines cannot handle sacred knowledge	10	10.0
	Undecided	5	5.0
Can AI understand spiritual/moral dimensions (e.g., taqwa, adab)?	Yes, fully	5	5.0
	Partially, with human guidance	70	70.0
	No, beyond machine capability	20	20.0
	Do not know	5	5.0

The future outlook on AI integration in Islamic education, as reflected by the 100 respondents, reveals a nuanced perspective balancing optimism with caution. A significant majority (60%) support integrating AI into Islamic Studies, but emphasize the need for scholarly oversight to ensure the authenticity and integrity of religious content. This indicates a recognition of AI's potential benefits alongside a concern for preserving theological accuracy. Twenty percent of participants advocate for limiting AI usage to administrative tasks, reflecting hesitancy about AI's role in direct religious instruction. Meanwhile, 15% express concern about the risks of AI in handling sensitive religious material, suggesting a cautious approach is necessary. Regarding the development of Islamic AI systems, 85% of respondents favor AI tools trained on authentic Islamic sources with proper scholar supervision, emphasizing the importance of culturally and theologically appropriate AI applications. Only 10% doubt that machines can manage sacred knowledge adequately. When considering AI's capacity to understand spiritual and moral dimensions such as *taqwa* (God-consciousness) and *adab* (etiquette), most respondents (70%) believe AI can only partially do so, requiring human guidance. This reflects a broader skepticism about AI's ability to fully capture nuanced spiritual concepts without human oversight.

Table 8: Open-Ended Responses – Thematic Summary

Theme	Subtheme	Example Quote	Percentage (%)
Biggest benefit of AI	Access to knowledge	"Students can access classical tafsir without knowing Arabic."	35%

	Distance learning	"Madrasah students in villages can learn from scholars online."	30%
	Efficiency	"AI can help us prepare exams and lessons faster."	20%
	Engagement	"Youth like interactive apps more than books."	10%
	Don't know	"I don't understand AI."	5%
Biggest concern	Theological error	"ChatGPT gave wrong fatwa on purification."	40%
	Loss of adab	"No replacement for face-to-face teacher respect."	30%
	No proper tools	"No AI trained on authentic madhhab sources."	20%
	Don't know	"I've never used AI."	10%
How to balance tech & tradition?	Hybrid model	"Use AI for access, keep halaqah for tarbiyah."	40%
	Scholar-led design	"Ulama must supervise all AI content."	35%
	Limited use	"Only for admin, not for teaching aqīdah."	15%
	Avoid entirely	"Technology distracts from spiritual focus."	10%

The thematic analysis of open-ended responses highlights diverse perspectives on the benefits, concerns, and integration strategies of AI in Islamic education. The most commonly perceived benefit, cited by 35% of respondents, is improved access to Islamic knowledge, with many emphasizing AI's role in making classical tafsir accessible without requiring mastery of Arabic. Distance learning was another significant advantage (30%), particularly for students in remote madrasahs who gain access to qualified scholars online. Efficiency (20%) and increased student engagement (10%) also emerged as notable benefits, reflecting educators' appreciation for AI tools that assist with lesson preparation and appeal to tech-savvy youth. Conversely, theological errors caused by AI-generated content were the foremost concern (40%), alongside fears about the erosion of the spiritual teacher-student relationship (*adab*) (30%) and the absence of culturally and religiously appropriate AI tools (20%). A minority of respondents admitted to lacking knowledge or experience with AI (10%). In balancing technology and tradition, a majority favored a hybrid model (40%), combining AI for informational access with traditional *halaqah* sessions for spiritual and moral training. A strong call for scholar-led AI development (35%) was evident, ensuring that ulama oversee content authenticity. Some suggested limiting AI use to administrative tasks (15%) or avoiding it altogether to preserve spiritual focus (10%).

DISCUSSION

The thematic analysis of open-ended responses reveals nuanced perceptions among Islamic educators regarding the integration of AI into Islamic education, reflecting both optimism and caution. One of the strongest perceived benefits of AI, cited by 35% of respondents, is improved access to Islamic knowledge. This aligns with prior research suggesting that digital tools can democratize religious learning by providing access to classical texts and scholarly interpretations without language barriers (Smith & Khan, 2021). The ability to access tafsir and other resources digitally supports broader educational equity, especially for students in geographically remote or underserved areas.

Distance learning was highlighted by 30% of respondents as another key advantage. This resonates with recent findings during the COVID-19 pandemic, where online platforms became vital in sustaining

religious education continuity (Rahman, 2020). AI-enabled platforms can bridge gaps in teacher availability, particularly in madrasahs located in rural regions, enhancing educational inclusivity. However, concerns about theological accuracy dominate the discourse, with 40% of educators expressing fear over AI-generated errors in sacred content. This concern is consistent with literature emphasizing the risks of algorithmic misinterpretation when dealing with complex religious knowledge (Zaman, 2022). Given the sacred nature of Islamic jurisprudence and theology, even minor inaccuracies can lead to significant misunderstanding and misapplication. This highlights the critical need for human oversight, especially by qualified scholars, when deploying AI in religious contexts.

Closely related is the apprehension regarding the erosion of adab—the spiritual and respectful teacher-student relationship—which 30% of respondents fear could be diminished by AI reliance. Islamic pedagogy traditionally emphasizes moral and spiritual mentorship beyond mere knowledge transmission (El-Fadl, 2016). The absence of face-to-face interactions may risk weakening these relational aspects, essential for holistic tarbiyah (moral upbringing). The call for a hybrid model of AI integration, favored by 40%, reflects a pragmatic balance between leveraging technological benefits and maintaining traditional educational values. This approach supports using AI for enhancing access and efficiency, while preserving halaqah (circle of learning) for ethical and spiritual guidance—a recommendation echoed by other scholars advocating for technology to complement, not replace, human-led religious education (Ahmed & Siddiqui, 2023). Furthermore, the emphasis on scholar-led AI design (35%) underlines the importance of culturally and religiously sensitive AI systems trained on authentic Islamic sources. This resonates with calls in the field for contextualized AI development that respects local religious norms and doctrinal plurality (Hussain, 2021).

CONCLUSION

The This study highlights the complex landscape of AI integration in Islamic education, as perceived by educators across diverse institutions. The findings reveal a clear recognition of AI's potential to enhance access to Islamic knowledge, particularly through digital libraries, online learning platforms, and personalized educational tools. These opportunities are especially significant for reaching underserved students in remote areas and improving overall teaching efficiency. Despite the enthusiasm for AI's practical benefits, educators express deep concerns about the accuracy and appropriateness of AI-generated religious content. The sacred nature of Islamic teachings necessitates rigorous scholarly oversight to ensure theological correctness and cultural sensitivity. Equally important is the preservation of traditional teacher-student relationships, or adab, which play a critical role in the spiritual and moral development of students. The erosion of these relationships due to overreliance on technology is a major concern that cannot be overlooked. The respondents advocate for a balanced approach that combines technological innovation with established pedagogical practices. A hybrid model is preferred, whereby AI is used to support content delivery and administrative tasks, while human scholars continue to lead spiritual guidance and critical interpretation. This model respects the nuanced demands of Islamic education while embracing the efficiencies offered by AI.

Institutional readiness remains a significant challenge, with many educators reporting limited training and support for AI adoption. For successful integration, educational institutions must prioritize capacity building and infrastructure development to equip educators with the necessary skills and resources. Ultimately, this research underscores the need for cautious, thoughtful implementation of AI in Islamic studies—one that values scholarly input, safeguards religious integrity, and respects the spiritual dimensions of education. Future initiatives should focus on developing culturally attuned AI systems that complement rather than replace traditional modes of Islamic learning, ensuring that technology serves as a tool to enrich, not diminish, the holistic educational experience.

Policy Implications

The findings of this study underscore critical policy considerations for the integration of AI in Islamic education. First, policymakers must recognize the urgent need to develop comprehensive training programs

that build educators' digital literacy and AI competencies. Given that 85% of respondents reported no prior AI training, institutional investment in continuous professional development is essential to enable effective and confident use of AI tools. Second, there is a clear demand for policies that promote the development and adoption of AI systems grounded in authentic Islamic scholarship. Governments and educational authorities should collaborate with religious scholars and AI developers to ensure that AI applications respect theological accuracy, cultural values, and ethical standards. Such partnerships can mitigate concerns about AI-generated misinformation and the erosion of spiritual teacher-student relationships. Third, infrastructure enhancement must be prioritized to address the digital divide, particularly for madrasahs and rural institutions where internet access and technological resources are limited. Without reliable infrastructure, AI's potential to expand access and personalize learning will remain unrealized. Finally, policymakers should encourage a hybrid educational model that integrates AI as a supportive tool rather than a replacement for traditional Islamic pedagogy. Clear guidelines and oversight mechanisms can help balance technological innovation with the preservation of religious values and pedagogical integrity.

REFERENCES

Adiyono, A., & Anshor, A. M. (2024). Islamic character education in the era of Industry 5.0: Navigating challenges and embracing opportunities. *Al-Hayat: Journal of Islamic Education*, *8*(1), 287-304. https://doi.org/10.35723/ajie.v8i1.493

Ahmad, Z. A., Rohman, A. T. H., & Rini, D. K. (2025). The Role of Artificial Intelligence in Enhancing Pedagogical Methods in Modern Islamic Education. *Journal of Hunan University Natural Sciences*, *52*(6). https://doi.org/10.55463/issn.1674-2974.52.6.9

Amiri, G. A., Hakimi, M., Rajaee, S. M. K., & Hussaini, M. F. (2024). Artificial Intelligence and Technological Evolution: A Comprehensive Analysis of Modern Challenges and Future Opportunities. *Journal of Social Science Utilizing Technology*, *2*(3), 301-316. https://doi.org/10.70177/jssut.v2i3.1265

Arif, M., Irfan, S., Shaoan, M. M. R., & Ali, W. (2024). AI and machine learning in Islamic guidance: Opportunities, ethical considerations, and future directions. *Guidance: Jurnal Bimbingan dan Konseling*, *21*(02), 429-451. https://doi.org/10.34005/guidance.v21i02.4449

Arifa, L. N. (2023, December). Islamic education in the digital age: Assessing the integration of ChatGPT in IRE learning. In *Proceeding of International Conference on Islamic Education (ICIED)* (Vol. 8, No. 1, pp. 320-329). https://conferences.uin-malang.ac.id/index.php/icied/article/view/2610

Elihami, E., Mas'ud, M. I., & Darmawan, A. (2024). Exploring the Landscape: challenges and opportunities in islamic education technology. *Jurnal Pendidikan Progresif*, *14*(2), 1071-1092 https://doi.org/10.23960/jpp.v14.i2.202478

Fuchs, K. (2023). *Exploring the opportunities and challenges of NLP models in higher education: Is ChatGPT a blessing or a curse? Frontiers in Education, 8*. https://www.frontiersin.org/articles/10.3389/feduc.2023.1166682

Fui-Hoon Nah, F., Zheng, R., Cai, J., Siau, K., & Chen, L. (2023). *Generative AI and ChatGPT: Applications, challenges, and AI-human collaboration*. *Journal of Information Technology Case and Application Research, 25*(3), 277–304. https://doi.org/10.1080/15228053.2023.2233814

Hakimi, M., Zarinkhail, M. S., Ghafory, H., & Hamidi, S. A. (2024). Revolutionizing Technology Education with Artificial Intelligence and Machine Learning: A Comprehensive Systematic Literature Review. *TIERS Information Technology Journal*, *5*(2), 94-110. https://doi.org/10.38043/tiers.v6i2.5640

Harry, A. (2023). *Role of AI in education*. *Interdisciplinary Journal and Humanity (INJURITY), 2*, 260–268. https://doi.org/10.58631/injurity.v2i3.52

Hasanah, N. A. (2024). Opportunities and Challenges for Islamic Education in Society 5.0. *Islam Transformatif: Journal of Islamic Studies*, *8*(2), 264-281. https://doi.org/10.30983/it.v8i2.8650

Hidayat, A., Fatimah, S., & Rosidin, D. N. (2022). *Challenges and prospects of Islamic education institutions and sustainability in the digital era*. *Nazhruna: Jurnal Pendidikan Islam, 5*(2), 351–366. https://doi.org/10.31538/nzh.v5i2.2106

Ilma'Nun, L., Mohtarom, A., Marzuki, A., & Lawal, U. S. (2025). The Integration of Artificial Intelligence as a Teacher's Partner in Islamic Religious Education Learning. *Journal of Islamic Education Research*, *6*(2), 145-162. https://doi.org/10.35719/jier.v6i2.473

Kodri, M. N. A. (2022). *Digital transformation in higher education: Challenges, opportunities and threats*. *Proceeding of Seminar on Language, Education, and Technology, 1*, 9–20. https://doi.org/10.54895/let.v1i1.1535

Koivu, A. M., Hunter, P. J., Näsänen-Gilmore, P., Muthiani, Y., Isojärvi, J., Pörtfors, P., Ashorn, U., & Ashorn, P. (2021). *Modular literature review: A novel systematic search and review method to support priority setting in health policy and practice*. *BMC Medical Research Methodology, 21*(1), 268. https://doi.org/10.1186/s12874-021-01463-y

Laestadius, L., Bishop, A., Gonzalez, M., Illenčík, D., & Campos-Castillo, C. (2022). *Too human and not human enough: A grounded theory analysis of mental health harms from emotional dependence on the social chatbot Replika*. *New Media & Society*. https://doi.org/10.1177/14614448221142007

Ramli, M. (2024). Industrial Era Islamic Education Revolution 4.0: Strategy for Optimizing ICT Integration in Curriculum Education Study Programs. *Jurnal Iqra': Kajian Ilmu Pendidikan*, *9*(2), 242-258. https://doi.org/10.25217/ji.v9i2.4525

Restalia, W., & Khasanah, N. (2024). Transformation of Islamic education in the digital age: Challenges and opportunities. *Tadibia Islamika*, *4*(2), 85-92. https://doi.org/10.28918/tadibia.v4i2.8964

Shofiyyah, N. A., Komarudin, T. S., & Hasan, M. S. R. (2023). Innovations in Islamic Education Management within the University Context: addressing challenges and exploring future prospects. *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam*, *8*(2), 193-209. https://doi.org/10.31538/ndh.v8i2.3625

Sudestra, I. M. A., Agustini, N. W. E., Gunawan, I. M. A. O., Indrawan, G., & Hakimi, M. (2024). IMPROVING DIGITAL LEARNING: EVALUATING THE U LEARN LMS WITH THE SYSTEM USABILITY SCALE. *JIPI (Jurnal Ilmiah Penelitian dan Pembelajaran Informatika)*, *9*(4), 2325-2332. https://doi.org/10.29100/jipi.v9i4.6910

Wong-A-Foe, D. (2023, November). Navigating the Implications of AI in Indonesian Education: Tutors, Governance, and Ethical Perspectives. In *International Conference on Data Science and Artificial Intelligence* (pp. 349-360). Singapore: Springer Nature Singapore. https://doi.org/10.1007/978-981-99-7969-1_2