



Ethics of Artificial Intelligence in Islamic Religious Education: The Perspective of the Qur'an, Hadith, and Maqā Sīd al-Sharī'ah in the Era of Society 5.0

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Abstract: Development Intelligence Artificial Intelligence (AI) in the era of Society 5.0 has bring change big in the world of education , including Islamic Religious Education (PAI). The presence of AI provides opportunity For increase effectiveness , accessibility , personalization , and innovation learning through various system education digital- based . However , the integration of AI in Islamic education also presents various challenge ethics , such as risk dehumanization , shift spiritual values , algorithmic bias , AI hallucination , uncertainty epistemology of religion, as well as threat to participant data privacy and security education . Research This aim For analyze ethics the use of AI in Islamic Religious Education is based on perspective of the Qur'an, Hadith , and maqā ş id al- syari' ah . Study use approach qualitative with method study bibliography and analysis descriptive-thematic . Data obtained through technique documentation from primary sources in the form of the Qur'an and Hadith as well as source secondary consisting of top 20 articles journal scientific , books academic and publication scientific publications published over a period of 2022–2026 . The literature was selected based on the criteria of relevance to the themes of AI, Islamic Religious Education, Society 5.0, digital ethics, and maqā ş id al-syari'ah. Data analysis was carried out through the stages of open coding , axial coding , and selective coding to identify the main themes of the research. The results of the study indicate that Islamic ethical principles such as sincere intention, tabayyun, etiquette towards knowledge and teachers, and the practice of knowledge are important foundations in the use of AI in Islamic Religious Education. This study also found that maqā ş id al-syari'ah which includes the protection of religion, intellect, life, descendants, and property can be a normative framework in the development and evaluation of AI technology. The main contribution of this study is the formulation of an AI ethics model that integrates the principles of Islamic learning ethics with maqā ş id al-syari'ah as a conceptual foundation for the development of Islamic Religious Education in the era of Society 5.0. Therefore, AI needs to be positioned as a learning support tool that strengthens humanistic, spiritual, and moral values, not as a substitute for the role of educators.

Keywords: Artificial Intelligence; Digital Ethics; Maqā Sid Al-Shari'ah; Islamic Religious Education; Society 5.0.

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Introduction

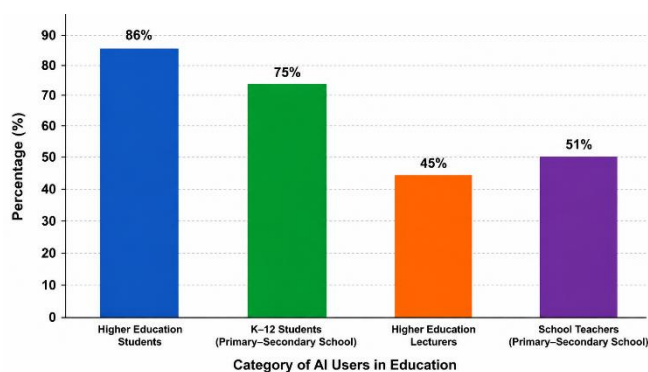
Development digital technology in the era of Society 5.0 has bring change significant in life humans , especially in education . The concept of Society 5.0 places

man as center development technology For ensure that digital innovation remains balanced with values humanity and ethics social (Rizal, 2024). The emergence of Intelligence AI , Internet of Things (IoT), and big data

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have change pattern communication , access information and systems learning , becoming more modern and integrated (Kosasih, 2024). This transformation means that education is no longer limited to conventional classrooms but is evolving towards digital learning based on smart technology (Aflahah, 2026). This situation requires educational institutions to adapt to technological developments without compromising the moral and spiritual values of students (Hikmatunnajat, 2025). Therefore, education in the era of Society 5.0 is not only oriented towards mastering technology, but also on strengthening human ethics and character.

According to a 2023 UNESCO report, less than 10% of schools and universities worldwide have formal policies or guidelines regarding the use of AI in learning, despite the technology's rapid development and widespread use by both educators and students. Furthermore, a 2024 report from the Digital Education Council indicates that approximately 86% of higher education students have used AI to support their learning, while the use of AI among K-12 students has increased from 37% to 75% in the past year. Other data also indicates that 45% of higher education lecturers and 51% of school teachers have utilized AI in learning activities, such as material development, lesson planning, and student evaluation. These findings demonstrate that AI has become a crucial part of the global educational transformation, and its integration, including in Islamic Religious Education (PAI), requires targeted preparation to improve the quality of learning while maintaining students' ethical and spiritual values. This can be seen in Figure 1, a graph of AI usage.



Source: UNESCO (2023); Digital Education Council (2024)

Figure 1. AI Usage Graph

In the context of Islamic education, the development of AI presents new opportunities to improve the effectiveness of religious learning. Various AI-based digital platforms are beginning to be used for Quran learning, memorization assessments, Arabic translations, and even Islamic da'wah chatbot services (Zarkani, 2024). AI technology also enables the learning

process to be more flexible, interactive, and adaptive to student needs (Rahman, 2024). The use of AI in Islamic education is considered capable of increasing access to learning for the wider community, including in areas where direct access to teachers is difficult (Kutbaniyah, 2026). Furthermore, AI facilitates personalized learning so that students can learn according to their individual abilities and characteristics (Aflahah, 2026). Thus, AI is a crucial innovation in supporting the transformation of Islamic education in the era of Society 5.0.

Although AI offers many benefits in Islamic education, this technological development also raises several complex ethical issues. Excessive use of AI has the potential to diminish the interpersonal relationship between teachers and students in the learning process (Habib, 2025). AI systems operate based on algorithms and digital data without moral awareness, empathy, or the spiritual dimension of humans (Wahyunisa, 2025). In fact, in Islamic education, the learning process aims not only to transfer knowledge but also to shape students' morals, manners, and spirituality (Rizal, 2024). There are concerns that excessive reliance on AI could turn education into a mechanical activity that loses human values and moral role models (Kosasih, 2024). Therefore, the use of AI in Islamic Religious Education requires a strong ethical foundation to ensure the technology remains compliant with Islamic principles.

Islamic Religious Education (PAI) aims to shape students with a balance of intellectual, spiritual, and moral intelligence. From an Islamic perspective, education is oriented not only toward the transfer of knowledge but also toward the process of *ta'dib* (reformation), namely the development of morals and character as a whole (Kutbaniyah, 2026). Along with the development of artificial intelligence (AI) technology in the era of Society 5.0, Islamic education faces both challenges and opportunities to integrate technology into the learning process without neglecting Islamic values.

AI can be utilized to support more personalized, adaptive, and efficient learning, such as providing learning materials, evaluating learning, and developing interactive learning media. However, the use of AI in Islamic Religious Education cannot replace the role of teachers as *murabbi*, namely educators who not only convey knowledge but also guide the spiritual and moral development of students (Rahman, 2024). The values of Islamic education derived from the Qur'an and Hadith emphasize that knowledge must be used to bring humans closer to Allah SWT and provide benefits for life (Supriatin, 2025). This is in line with the content of Surah Al-'Alaq verses 1-5 which emphasize the importance of reading, learning, and developing knowledge based on faith in Allah SWT (Habib, 2025). Therefore, the integration of AI in Islamic Religious Education needs to

be directed not only to increase the effectiveness of learning, but also to strengthen the formation of character, ethics, and spiritual awareness of students so that technology can become a tool that supports the achievement of the goals of Islamic education holistically.

Beyond spirituality, the use of AI in Islamic education also presents significant epistemological issues. Most AI systems obtain information from various internet sources without clear validation mechanisms against the chain of transmission, the authority of scholars, or the context of interpretation, which are key characteristics of the Islamic scientific tradition (Wahyunisa, 2025). This situation has the potential to produce religious information that is biased, fragmented, or even contradicts the principles of Islamic law (Supriatin, 2025). From an Islamic perspective, the validity of knowledge is determined not only by the accuracy of the information's content, but also by the credibility of the source, the continuity of the chain of transmission, and the scholarly authority of the person conveying it (Habib, 2025). Therefore, the use of AI in Islamic Religious Education requires ethical and academic oversight to ensure that the information presented remains aligned with the values of the Qur'an and Hadith (Hikmatunnajat, 2025).

Several previous studies have examined the relationship between AI and Islamic education from various perspectives. Rahman (2024) highlighted AI's potential to increase the effectiveness and personalization of Islamic Religious Education learning, while Zarkani (2024) emphasized AI's role in expanding access to Islamic learning through digital platforms and religious chatbots. On the other hand, Habib (2025) and Wahyunisa (2025) emphasized the ethical and epistemological challenges arising from the use of AI, particularly those related to the validity of religious information, algorithmic bias, and the lack of source authority. However, most of these studies still discuss AI from a separate pedagogical or ethical perspective. Few studies specifically integrate the ethical principles of Islamic learning derived from the Qur'an and Hadith with the maqā ṣid al-syarī'ah framework as a normative basis for the use of AI in Islamic Religious Education. Therefore, this study attempts to fill this gap by formulating a comprehensive AI ethics framework based on the perspective of the Qur'an, Hadith, and maqā ṣid al-syarī'ah so that it can become a conceptual basis for the development of Islamic Religious Education in the Society 5.0 era.

Method

This study uses a qualitative approach with descriptive analysis-oriented library research. The qualitative approach was chosen because this study

focuses on an in-depth understanding of the ethical phenomenon of artificial intelligence in Islamic Religious Education through a normative Islamic perspective and systematic conceptual study (Creswell, 2022). Library research was used to comprehensively examine various scientific sources relevant to the themes of artificial intelligence, Islamic education, and maqā ṣid al-sharī'ah. The main data sources in this study include the Qur'an, hadith, and the thoughts of Muslim scholars and scholars on the concepts of ethics, adab, and the goals of Islamic education.

Secondary data sources were obtained from scientific journal articles, academic books, conference proceedings, and recent scientific publications discussing Artificial Intelligence (AI), Society 5.0, digital ethics, and the implementation of technology in Islamic education. Thus, this approach is expected to produce a deeper understanding of the relationship between AI developments and Islamic ethical values in the context of contemporary education. The criteria for article sources are:

Table 1. Article Criteria

No	Criteria Literature	Description
1	Relevance topic	Discuss Intelligence Artificial Intelligence (AI), Islamic Religious Education, Society 5.0, Islamic digital ethics , or maqā ṣid al- syari' ah Scientific journal articles,
2	Publication type	conference proceedings, academic books, and reputable scientific publications
3	Range year	Publication 2022–2026 for obtain appropriate data with latest AI developments
4	Compliance theme	Own connection with AI ethics , digital learning , AI literacy , Islamic education , or transformation education
5	Credibility source	Originate from journal academic , publisher scientific , or work scientists who have authority in his field
6	Contribution analysis	Used in a way direct in part results and Discussion For support argumentation study

Based on these criteria, this study uses 20 primary scientific articles which are analyzed in depth in the results and discussion sections which can be seen in Table 2.

Table 2. Articles Used

No	Writer	Year	Focus of Study
1	Bahri	2022	Implementation of Islamic Religious Education values and character formation
2	Nuruddaroini & Zubaidillah	2022	Development of student morals in Islamic education
3	Harahap & Siregar	2023	Digital transformation of Islamic education in the Society 5.0 era
4	Huda & Syamsuddin	2023	Islamic moderation and educational technology
5	Fauzi & Ma'arif	2024	AI and the development of critical thinking in Islamic education
6	Kosasih	2024	AI, Society 5.0, and approaches moderate
7	Maulana	2024	Maqā ṣ id al-syarī'ah in AI ethics
8	Munawir & Salim	2024	Data security risks in education AI- based
9	Rahman	2024	AI in learning Islamic Religious Education
10	Zarkani	2024	AI platform and digital Islamic learning
11	Abdullah	2025	Algorithmic bias audit in Islamic education
12	Arifin	2025	Cybersecurity and data protection in Islamic education
13	Habib	2025	AI ethics from the perspective of maqā ṣ id al-syarī'ah
14	Wisdom	2025	Integration of Islamic ethics in AI literacy
15	Nabila & Yusuf	2025	Islamic digital ethics in educational technology
16	Nasruddin	2025	AI and formation character intellectual Muslim students
17	Nasrallah	2025	Justice and benefits of AI in Islamic education
18	Wahyunisa	2025	The epistemological challenges of AI and the validity of Islamic information
19	Aflahah	2026	AI, ethics , and transformation education high Islam
20	Kutbaniyah	2026	Islamic education in the era of artificial intelligence

The number of articles analyzed directly in the results and discussion was 20 scientific articles, predominantly published in 2024–2026. This literature was selected because it is directly related to the ethical issues of artificial intelligence, Islamic Religious Education, digital transformation, Society 5.0, and the maqā ṣ id al-syarī'ah as a research analytical framework.

The data collection technique in this study uses a documentation method through a process of identification, selection, collection, and review of literature relevant to the research focus. Primary data consists of verses of the Qur'an and hadith related to the ethics of seeking knowledge, moral responsibility, the use of science, and the relationship between humans and technology. Meanwhile, secondary data was obtained from 20 scientific journal articles published between 2022 and 2026, academic books, conference proceedings, and scientific publications discussing Artificial Intelligence, Society 5.0, digital ethics, Islamic Religious Education, and maqā ṣ id al-syarī'ah. Literature selection was carried out based on several criteria, namely relevance to the research theme, credibility of publication sources, relevance to the implementation of AI in education, and its contribution to the study of contemporary Islamic ethics.

All selected sources were then documented, read in depth, and grouped according to the study focus to gain a comprehensive understanding of the relationship between the development of AI and Islamic ethical

values in the context of contemporary education. Data analysis was conducted using content analysis *with* a thematic approach as proposed by Krippendorff (2023). The first stage is *open coding*, which is the process of identifying and coding important concepts found in primary and secondary data. F

rom this process, a number of initial codes were obtained, such as Islamic learning ethics, sincere intentions, tabayyun, etiquette towards teachers, information validity, algorithm bias, data privacy, generative AI, dehumanization of education, and maqā ṣ id al-syarī'ah. The second stage is *axial coding*, which is connecting codes that have meaningful connections into broader categories. The grouping results produce four main categories, namely the principles of Islamic learning ethics, challenges of AI ethics in Islamic Religious Education, epistemological implications of AI use, and the maqā ṣ id al-syarī'ah framework in the development of educational technology. The third stage is *selective coding*, which is the process of selecting the most relevant core themes to explain the relationship between the use of AI and Islamic ethical values to form a complete conceptual construction.

To enhance the validity of the analysis, the study applied source triangulation by comparing data from the Qur'an, hadith, Islamic education literature, and contemporary research on AI. Furthermore, each resulting theme was cross-checked *with* previous research findings to ensure consistency of interpretation

and reduce researcher bias. The results of the analysis were then synthesized interpretively by integrating Islamic normative perspectives and empirical findings from various previous studies. This synthesis process resulted in an AI ethical framework based on the principles of the Qur'an, Hadith, and maqā şid al - syari'ah that can be used as a reference in the development of Islamic Religious Education in the era of Society 5.0. Thus, this study not only explains the ethical challenges of AI use but also offers a relevant conceptual formulation to maintain a balance between technological innovation, spiritual values, and the goals of Islamic education.

Result and Discussion

Principles of Learning Ethics in the Qur'an and Hadith

To identify key patterns and themes related to the ethics of using Artificial Intelligence (AI) in Islamic

Religious Education, this study applies a step-by-step data analysis process using *open coding* , *axial coding* , and *selective coding techniques* .

The *open coding process* was carried out by identifying important concepts emerging from primary data in the form of the Qur'an and Hadith as well as secondary data derived from scientific articles, academic books, and publications related to AI, Islamic education, and maqā şid al-syari'ah. Next, concepts that have meaningful connections were grouped through an *axial coding process* to form broader categories. In the final stage, *selective coding* was used to integrate all categories into main themes that explain the relationship between the development of AI and Islamic ethical values in the context of Islamic Religious Education. The results of the coding and categorization process theme presented in Table 3.

Table 3. Research Coding Results

Coding Stage	Initial Code	Category	Main Theme
Open Coding	Intention sincere , polite, tabayyun , responsible moral responsibility	Islamic learning ethics	Principles of Islamic Learning Ethics
Open Coding	ChatGPT, Gemini, generative AI, algorithm bias, AI hallucinations, dehumanization	Challenge use of AI	The Ethical Challenges of AI in Islamic Religious Education
Open Coding	Sanad of knowledge , validity information , authority of scholars, digital literacy	Epistemology Islamic education	Epistemological Implications Use of AI
Open Coding	Hifzh al-Din, Hifzh al-' Aql , Hifzh al-Nafs , Hifzh al- Nasl , Hifzh al-Mal	Maqā şid al- Syari'ah	AI Ethics Framework Based on Maqā şid al-Syari'ah
Selective Coding	Integration of the whole categories and findings	Synthesis conceptual	AI Ethics Model in Islamic Religious Education in the Era of Society 5.0

Based on the results of coding and categorization of themes, four main themes were identified that became the focus of the research analysis. First, the ethical principles of Islamic learning, which include the values of sincere intention, tabayyun (religious conduct), etiquette towards knowledge and teachers, and moral responsibility in the use of technology. Second, the ethical challenges of AI in Islamic Religious Education, which include the risks of dehumanization, algorithmic bias, the phenomenon of AI hallucinations, and dependence on generative technologies such as ChatGPT and Gemini. Third, the epistemological implications of AI use related to the validity of knowledge sources, the authority of Islamic scholarship, and the importance of critical digital literacy in verifying religious information. Fourth, the maqā şid al-syari'ah framework as a normative basis used to evaluate and direct the use of AI to ensure it remains in line with the goals of protecting religion, intellect, life, descendants,

and property. All these themes were then synthesized to build an integrative and contextual AI ethics model as the basis for developing Islamic Religious Education in the era of Society 5.0.

Sincere Intention: The Spiritual Foundation of Islamic Education

In Islam, intention is the primary foundation of every human activity, including the pursuit of knowledge. Intention is understood not only as the formal goal of an action but also as a spiritual orientation that determines an action's value in the sight of Allah SWT (Rambe, 2021). The Prophet Muhammad (peace be upon him) said :

○ أَمِيرَ الْمُؤْمِنِينَ أَبِي حَفْصٍ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:
 إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى. فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهَجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ،

وَمَنْ كَانَتْ هَجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ أَمْرًا يُنْكَحُهَا فَوَجَرْتُهُ إِلَىٰ مَا هَاجَرَ إِلَيْهِ.
 رواه إماما المحدثين أبو عبد الله محمد بن إسماعيل بن إبراهيم بن المغيرة بن
 بردزبة البخاري وابو الحسين
 بن الحجاج بن مسلم القشيري النيسابوري في صحيحهما اللذين هما أصح مسلم
 مسلم الكتب المصنف

" From Amirul Mu'minin, Abi Hafis Umar bin Al Khottob radiallahuanhu, he said: I heard Rasulullah Sallallahu'alaihi wasallam say: Verily, every action depends on his intention. And indeed every person (will be rewarded) based on what he intended. Whoever emigrated because (wanted to gain the pleasure of) Allah and His Messenger, then his emigration was to (the pleasure of) Allah and His Messenger. And whoever emigrates because of the world he desires or because of the woman he wishes to marry, then his emigration (will be worth) what he intended." (The history of two hadith imams, Abu Abdullah Muhammad bin Isma'il bin Ibrahim bin Al Mughirah bin Bardizbah Al Bukhori and Abu Al Husain, Muslim bin Al Hajjaj bin Muslim Al Qusyairi An Naishaburi and his two Sahih books which are the most authentic books ever written .

This hadith demonstrates that the value of a learning process is determined by its underlying purpose. From an Islamic educational perspective, seeking knowledge is not merely aimed at acquiring academic knowledge but also as a form of worship and devotion to Allah SWT (Nurzam & Maujud, 2025). Imam al-Ghazali explained that knowledge without the right intention will only lead to intellectual arrogance without spiritual blessings (Rambe, 2021). Research by Nuruddaroini and Zubaidillah (2022) also shows that developing students' morals must begin with improving their intentions before the learning process begins. Therefore, sincere intentions are an essential foundation for building Islamic learning ethics in the digital age.

In the era of Society 5.0, the development of Artificial Intelligence (AI) provides great convenience in obtaining information and knowledge instantly. Various AI-based digital learning platforms allow students to access learning materials anytime and anywhere (Harahap & Siregar, 2023). However, this convenience also presents challenges in the form of a shift in learning orientation towards pragmatic interests such as academic prestige, social media popularity, and economic gain (Nasution, 2024). Research by Rokhmat et al. (2025) shows that gamification and leaderboard systems on digital platforms often encourage shallow competition that diminishes the essence of sincerity in learning. Therefore, the use of AI in Islamic Religious Education needs to be directed towards maintaining a spiritual orientation and values regarding worship in the process of seeking knowledge.

Furthermore, the development of generative AI systems such as ChatGPT, Gemini, and various Large Language Model (LLM)-based platforms also presents

new challenges in the learning process. Generative AI systems are capable of generating text, answers, and explanations that appear convincing, but are not always based on valid and accurate sources. This phenomenon is known as AI hallucination, a condition where an AI system generates erroneous information, lacks clear reference bases, or even creates facts that do not actually exist. In the educational context, this condition has the potential to give rise to misinformation and disinformation if users receive and disseminate AI-generated information without adequate verification. For Islamic Religious Education, this risk is increasingly significant because religious information requires valid sources, accurate context, and clear scientific authority. Therefore, the use of AI in learning needs to be accompanied by critical thinking skills and the principle of tabayyun (reference) so that students are not only able to utilize technology effectively but also able to verify the accuracy of the information obtained before using it as a basis for religious knowledge or practice.

Tabayyun: Information Verification in the Digital Age
 Allah SWT said :

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا
 عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ

It means :

"O you who believe, if a wicked person comes to you bringing news, then examine it carefully so that you do not cause a disaster to a people without knowing the situation which will cause you to regret your actions" (QS. Al-hujurat: 6) .

This verse emphasizes the importance of tabayyun, or verifying information before accepting and disseminating it. In Islam, the process of acquiring knowledge must be carried out carefully to avoid errors and the spread of misinformation (Supriatin, 2025). The Quran also emphasizes :

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۚ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ
 مَسْئُولًا

"And do not follow what you have no knowledge of. Indeed, hearing, sight and heart, all of them will be asked to account for" (QS. Al-Isra: 36).

The 5.0 Society era is characterized by information overload, where the amount of data far exceeds human capacity to process it. Artificial intelligence is capable of generating vast amounts of content, including highly sophisticated misinformation. Algorithms on digital platforms can create echo chambers that reinforce false beliefs and reduce exposure to divergent viewpoints. The principle of tabayyun encourages the development

of critical digital literacy. Students need to be trained to: (1) check the reliability of information sources by assessing the credibility of the author and the references used, (2) conduct cross-checking by comparing information from a number of different sources, (3) understand the bias of algorithms and the limitations of AI, and (4) use AI as a tool to be analyzed, not as a source of absolute truth.

The era of Society 5.0 is characterized by a rapid, overwhelming, and uncontrollable flow of digital information. Artificial Intelligence is capable of generating vast amounts of text, images, and information, including seemingly convincing false or biased information (Wahyunisa, 2025). Research by Rahman (2024) shows that students' low digital literacy can lead to reliance on AI without critical verification. Furthermore, social media algorithms often create echo chambers that reinforce certain beliefs and reduce openness to other perspectives (Kosasih, 2024). These conditions make the principle of tabayyun increasingly relevant in Islamic education in the digital era.

The principle of tabayyun encourages students to develop critical digital literacy skills in using AI. Students need to be trained to check the validity of information sources, compare references from various sources, and understand the algorithmic bias inherent in AI systems (Hikmatunnajat, 2025). Habib's (2025) research explains that AI should not be used as a source of absolute truth, but rather as a tool that still requires human analysis. Therefore, the integration of AI in Islamic Religious Education must be accompanied by strengthening Islamic digital ethics so that students can use technology wisely and responsibly.

The development of generative AI systems such as ChatGPT, Gemini, Claude, and Copilot further reinforces the urgency of implementing the principle of tabayyun (verification) in Islamic education. Unlike conventional search engines that directly display information sources, generative AI systems can generate new answers, summaries, images, and explanations based on the data patterns they learn. While these systems often produce responses that appear logical and convincing, they cannot always guarantee the accuracy of the information they convey. A phenomenon known as AI hallucination can cause AI systems to produce inaccurate information, fictitious references, non-existent quotations, or erroneous but seemingly convincing explanations. In the context of Islamic Religious Education, this situation has the potential to give rise to misinformation and disinformation related to Quranic verses, hadith, Islamic law, and the views of scholars if the information generated by AI is received without adequate verification. Therefore, the use of generative AI requires students to possess not only technical skills in utilizing technology, but also critical

skills in examining sources, comparing information with authoritative references, and conducting tabayyun (verification) before accepting or disseminating religious information obtained from AI systems.

Adab towards Knowledge and Teachers

Ethics in Islam is closely related to the concept of adab, which reflects behavior, morals, and etiquette in human life. According to Syed Muhammad Naquib al-Attas, Islamic education is a process of ta'dib, namely instilling adab in humans so that they can place everything in its proper place (Al-Attas, 1999). In the context of education, adab toward knowledge and teachers is the primary foundation for acquiring the blessings of knowledge. Imam al-Ghazali explained that knowledge will be useless if acquired without respect for teachers and without good ethics in learning (Rambe, 2021). Therefore, Islamic education emphasizes not only the mastery of knowledge but also character development and respect for knowledge and its teachers. Prophet Muhammad (saw) said :

نَنْ أُنْسُ بَيْنَ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ، وَطَالِبُ الْعِلْمِ يَسْتَتَفِرُّ لَهُ كُلُّ شَيْءٍ حَتَّى الْخَوْثُ الْبَحْرُ

"Seeking knowledge is an obligation for every Muslim. And every creature, even the animals in the sea, will ask for forgiveness for the seeker of knowledge or the possessor of knowledge." (Narrated by al-Bushiri)

This hadith conveys good news for those who learn, that their status is equal to that of a mujahid who fights in the path of Allah. Therefore, the position of those who seek knowledge is very noble and worthy of respect. Respecting knowledge and those who possess it is a crucial principle in Islam for benefiting from it. This hadith demonstrates the greatness of those who seek knowledge in Islam. Az-Zarnuji, in his book Ta'lim al-Muta'allim, also emphasizes this point:

أَنْ طَالِبُ الْعِلْمِ لَا يَنْالُ الْعِلْمَ وَلَا يَنْتَفِعُ بِهِ إِلَّا بِتَعْظِيمِ الْعِلْمِ وَأَهْلِهِ، وَتَعْظِيمِ الْأَسْنَادِ وَتَوْقِيرِهِ

"Know that a student will not receive knowledge, and even if he does, he will not be able to take advantage of it except by glorifying knowledge and scholars ('ulama'), honoring his teacher and respecting him".

Ethical principles in Islam emphasize that artificial intelligence should function as a support for the learning process, not as a substitute for thinking. Honestly acknowledging the assistance of AI, respecting intellectual property rights, and maintaining a humane relationship between teacher and student, even through technology, are essential components of Islamic learning ethics in the digital age. In the digital era, the use of AI has the potential reduce interpersonal relationships

between teachers and students. Rizal's research (2024) shows that digital learning too technology dependent can reduce role models and interactions emotional in Islamic education. In Islam, the relationship between teachers and students is not only academic, but also spiritual and moral (Kutbaniyah, 2026). Therefore, AI should be positioned as a learning tool, not a substitute for teachers in shaping students' character and morals.

Applying Knowledge: From Theory to Practice

In Islam, science is not only understood as theoretical knowledge, but must also be practiced in everyday life.

Prophet Muhammad (saw) said :

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " بَلِّغُوا عَنِّي وَلَوْ آيَةً وَحَدِّثُوا عَنْ بَنِي إِسْرَائِيلَ وَلَا حَرَجَ. وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلَيْتَبُوءَ مَقْعَدَهُ مِنَ النَّارِ "

"Convey from me even one verse and tell (what you hear) about the Bani Isra'il and there is nothing wrong with it (sin). Whoever lies to me intentionally, then be prepared to occupy his seat in hell."

In today's modern era, educational challenges have become more varied and complex due to the availability of numerous different sources of information. Students are often confronted with information that can be both extremely useful and confusing. This often makes it difficult for them to distinguish between what is right and what is wrong. Therefore, it is crucial for every Muslim to adhere to the principles of learning and disseminating knowledge that align with Islamic teachings.

This hadith demonstrates that knowledge has a social and moral responsibility to be practiced and disseminated to society. Bahri's (2022) research explains that the primary goal of Islamic Religious Education is to shape individuals capable of integrating knowledge with practical and moral values in real life. Therefore, the success of Islamic education is measured not only by cognitive aspects but also by the application of Islamic values in everyday behavior.

In the era of Society 5.0, Artificial Intelligence (AI) can be utilized to support project-based learning and solve real-life social problems. AI technology enables students to analyze social data, design innovative solutions, and develop programs based on community welfare (Aflahah, 2026). Research by Zarkani (2024) shows that the use of AI in Islamic education can enhance students' creativity and problem-solving abilities if properly directed. For example, students can use AI to create digital da'wah applications, analyze data-based environmental issues, or develop interactive Islamic educational media. Thus, AI is not only used to passively acquire information but also to encourage the active and productive application of knowledge.

Ethical Challenges of AI in Islamic Religious Education Risk of Dehumanization and Loss of Spiritual Dimension

One of the main challenges of using AI in Islamic Religious Education is the potential for dehumanization in the learning process. AI systems operate based on algorithms and data devoid of empathy, moral awareness, or human spiritual experience (Habib, 2025). This situation has the potential to transform education into a mere process of transferring information without developing students' character and spirituality. According to al-Attas, Islamic education must be understood as a process of ta'dib (religious guidance) that emphasizes the formation of human morals and manners (Al-Attas, 1999). Research by Rahman (2024) shows that excessive use of AI can reduce emotional interaction between teachers and students. Therefore, Islamic education must maintain its humanistic and spiritual dimensions amidst the development of digital technology.

The growing use of generative AI platforms such as ChatGPT, Gemini, Claude, and other intelligent assistants in education further exacerbates the dehumanization challenges facing Islamic Religious Education. These platforms are capable of providing instant answers, explaining learning materials, organizing assignments, and even providing automated learning recommendations. While they offer convenience and efficiency, excessive use has the potential to diminish the intensity of direct interaction between teachers and students, which has long been a crucial tool in instilling values, character building, and moral modeling. In the context of Islamic Religious Education, teachers serve not only as conveyors of information but also as educators, guiding the spiritual, emotional, and moral development of students. Therefore, the use of ChatGPT, Gemini, and other AI technologies should be positioned as learning support tools, not as replacements for educators, so that humanistic values, role models, and spiritual guidance remain at the heart of Islamic education in the digital age.

Epistemology of Religious Content and Validity

Many AI systems obtain information from the internet without clear validation from the sanad (chain of Islamic narration) and the authority of Islamic scholars. This has the potential to produce religious information that is biased or deviates from authentic Islamic teachings (Wahyunisa, 2025). In Islamic tradition, religious knowledge must be sourced from the sanad (chain of narration) and the authority of trusted scholars (Supriatin, 2025). Research by Aflahah (2026) shows that AI-based Islamic chatbots still have

limitations in understanding the context of Islamic law in depth. Therefore, the use of AI in Islamic education requires supervision by scholars and content verification mechanisms to ensure that the information conveyed remains in line with Islamic values.

The development of generative AI systems such as ChatGPT, Gemini, Claude, and various Large Language Model (LLM)-based chatbots further exacerbates the epistemological challenges in Islamic Religious Education. These systems are capable of quickly generating religious answers based on data available online, but they do not always have the ability to distinguish the authority of sources, the validity of sanad (chain of narrators), or the differing views of scholars on various Islamic issues. Furthermore, the phenomenon of AI hallucinations allows systems to generate quotations from verses, hadith, references, or explanations of Islamic law that appear convincing but are not entirely accurate. This situation has the potential to give rise to religious misinformation if students receive AI-generated information without verifying it with authoritative Islamic sources. Therefore, the use of generative AI in Islamic Religious Education needs to be balanced with digital religious literacy, tabayyun skills, and guidance from teachers and scholars so that the technology can be utilized appropriately without compromising the validity and authenticity of Islamic knowledge.

Algorithmic Bias and Injustice

Artificial Intelligence can reproduce biases present in algorithm training data. If the data contains discrimination based on gender, culture, or a particular school of thought, then the AI can reproduce those biases and will also produce the same biases (O'Neil, 2017). In Islam, the principle of justice ('adl) is the primary foundation for all aspects of life. Allah SWT says :

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَتَّقُونَ

" Indeed, Allah commands to act fairly, do good deeds, and provide assistance to relatives. Allah also forbids evil deeds, ungodliness, and hostility. He teaches you lessons so that you always remember . (QS. An-Nahl: 90)". Therefore, AI developers for Islamic education must carry out regular bias audits and ensure fair representation of various perspectives in Islam.

This verse emphasizes that justice is not only related to social relations between humans, but also includes all activities that can impact the lives of society at large . context education AI- based , principles justice demands that technology designed in a way inclusive , without discrimination , and provide access as well as

equal treatment to all student without look at background behind social , cultural , or understanding of religion. More continue , the principle of al- ihsan in paragraph this also shows that technology No only fair ; technology must also be give benefits and welfare for people human beings . Therefore that , AI in Islamic education does not may used For strengthen domination group certain or spread biased view towards diversity in Islam.

Huda and Syamsuddin's (2023) research explains that development technology Islamic education in the era of Society 5.0 must based on the principles moderation (wasathiyah), justice social , and respect to diverse Islamic perspective (Syamsuddin , 2023). Maulana's research (2024) also shows that maqā S Approach id al- shari'ah to AI development emphasizes importance protect right basic humans and prevent digital discrimination (Maulana, 2024). More further research Fitriyani and Abdullah (2025) emphasize the need for algorithm bias audits in a way periodically For ensure that AI systems do not create inequality information or injustice in the process of Islamic learning (Abdullah, 2025). Therefore that , AI developers and institutions Islamic education must ensure that data, algorithms , and content learning used truly reflect principles justice , balance and prosperity in accordance with Islamic values . (Nasrullah, 2025).

Phenomenon use of generative AI such as ChatGPT, Gemini, Claude, and various Large Language Model (LLM) based platforms also demonstrate that algorithm bias can appear in form representation knowledge that is not balanced . The AI system is trained using data in amount big that comes from from various source with background behind diverse cultures , languages , and perspectives . As a result, AI-generated responses sometimes better represent certain views than others. In the context of Islamic Religious Education, this situation has the potential to oversimplify differences in schools of thought, the diversity of scholarly views, and the complexity of Islamic law, which actually has many dimensions of interpretation. Furthermore, generative AI can produce answers that appear neutral but indirectly contain bias based on its training data. Therefore, students and educators need to understand that the information generated by AI does not represent absolute truth, but rather the result of algorithmic processing that still requires critical evaluation. The principle of justice ('adl) in Islam demands that the use of AI be inclusive, transparent, and respectful of diverse scientific views so that technology does not become a means of reproducing bias or discrimination in the learning process.

Data Privacy and Security

The use of AI in education need collection a number of large student data , including habit learning and biometric data . This cause risk data misuse if No managed in a way ethical (Aflahah , 2026). In Islam, privacy is a right that must be protected. Allah SWT says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَّ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ ﴿١٢﴾

'O believers, stay away from many prejudices! Indeed, some prejudices are sins. Do not find fault with others and do not let any of you gossip about others. Do any of you like to eat the flesh of his dead brother? Of course I feel disgusted. Fear Allah! Indeed, Allah is most accepting of repentance, most merciful. (QS. Al-Hujurat: 12)'. The principle of trust demands protection of student data, which must be respected and not misused. Islamic educational institutions should take steps to include privacy principles from the start in their artificial intelligence systems.

This verse emphasizes that Islam highly values individual dignity and privacy in social life. The prohibition on spying in this verse indicates that the unauthorized collection or use of personal information is contrary to Islamic values. In the context of AI-based education, this principle requires educational institutions to maintain the confidentiality of student data and ensure that all collected information is used safely and responsibly. Furthermore, the concept of trust in Islam emphasizes that every party managing data has a moral responsibility to protect that information from misuse and digital data leakage. Therefore, privacy protection in digital education is not merely a technical issue but also part of the implementation of Islamic ethical values.

Research by Munawir and Salim (2024) shows that the increasing use of AI in digital education is directly proportional to the increased risk of data leaks and misuse of students' digital identities (Munawir & Salim, 2024). Research by Arifin (2025) also explains that Islamic educational institutions need to implement strong cybersecurity and data encryption systems to prevent data exploitation by irresponsible parties (Arifin, 2025). Furthermore, research by Nabila and Yusuf (2025) emphasizes that Islamic digital ethics must be the main foundation in the development of educational technology so that the use of AI continues to uphold the principles of trust, protection of individual rights, and benefits for society (Nabila & Yusuf, 2025). Therefore, Islamic educational institutions need to apply privacy principles from the early stages of AI system development, namely making data protection and digital security a key component from the early stages of

technology design. In this way, the use of AI in Islamic Religious Education can be carried out innovatively without neglecting ethical values, security, and protection of students' privacy rights.

Maqā S Sharia Framework in AI-Based Learning Preserving Religion (Hifzh al-Din)

Maqā S Id al-Shari'ah places the protection of religion as the primary objective of Islamic law. In the educational context, AI can be utilized to strengthen the learning of the Quran, Hadith, and religious understanding through interactive digital platforms (Habib, 2025). Applications such as Tarteel AI help students improve their ability to read the Quran independently. Research by Zarkani (2024) shows that the use of AI can increase access to Islamic learning more widely and effectively (Zarkani, 2024). However, AI-based religious content must still be supervised by Islamic scholars to prevent the spread of deviant understandings. Therefore, protecting religion in the digital era requires integrating technology with the authority of valid Islamic science.

Maintaining Intellect (Hifzh al-'Aql)

Islam views reason as a gift from Allah SWT that must be preserved and developed. AI should be used to enhance students' critical thinking, creativity, and analytical skills, not to create technological dependency (Rahman, 2024). Allah SWT says:

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ

" Indeed, in the creation of the heavens and the earth, and the alternation of night and day, there are signs for men of understanding ." (QS. Ali Imran: 190). AI-assisted learning should be designed with activities that stimulate critical thinking and the process of reflection .

This verse demonstrates that Islam encourages humans to use their intellect to understand the signs of Allah SWT's greatness through the process of thinking, reflecting, and analyzing the realities of life. The concept of ulul albab in this verse describes humans who are not only intellectually intelligent but also possess spiritual depth and reflective abilities in comprehending knowledge. In the context of AI-based education, this principle emphasizes that technology should help students think more actively, explore knowledge, and develop problem-solving skills, rather than simply being a tool for finding instant answers. Therefore, the use of AI must maintain a balance between intellectual development and the formation of students' spiritual awareness so that technology does not diminish the meaning of the learning process itself.

Research by Hikmatunnajat (2025) explains that AI-based learning needs to be designed to encourage

critical thinking, creativity, and reflection in students in understanding a problem (Hikmatunnajat, 2025). Research by Fauzi and Ma'arif (2024) also shows that the use of AI in education will have a positive impact if it is directed at developing analytical thinking skills and not just automating academic tasks (Fauzi & Ma'arif, 2024). Furthermore, research by Nasruddin (2025) emphasizes that the integration of AI in Islamic Religious Education must remain oriented towards developing intellectual character that balances rational, emotional, and spiritual intelligence (Nasruddin, 2025). Therefore, AI must be utilized as a means of intellectual development that remains based on spiritual values, Islamic ethics, and the humanistic goals of Islamic education. Thus, AI technology will not only produce students who are academically intelligent but also able to think wisely and responsibly in facing the changing times.

Nurturing the Soul (Hifzh al-Nafs)

Protecting the soul is related to human physical and psychological health. Excessive use of technology can lead to digital addiction, anxiety, and reduced social interaction (Aflahah, 2026). In Islam, balance in life, or *tawazun*, is an important principle in maintaining mental health. Research by Rizal (2024) shows that Islamic education needs to maintain a balance between digital activities and direct social interactions (Rizal, 2024). Therefore, the use of AI in education must still provide space for social and spiritual activities, as well as student character development.

Preserving Offspring (Hifzh al-Nasl)

Protecting offspring within the *maqā S Id al-Shari'ah* (Islamic principles) is related to the formation of a generation with moral and ethical values. AI technology must be used to strengthen the instillation of Islamic values in the younger generation, without eroding their Islamic identity (Kutbaniyah, 2026). Bahri's (2022) research explains that Islamic education has a responsibility to shape a generation with moral and spiritual integrity. Therefore, AI-based learning materials need to integrate values such as trustworthiness, empathy, honesty, and social responsibility.

Preserving Property (Hifzh al-Mal)

In the context of AI, the protection of property rights is related to equitable access to technology and the equitable management of educational resources. AI-based educational technology should not be limited to elite educational institutions but should also be accessible to madrasas and Islamic boarding schools in remote areas (Kosasih, 2024). Habib's (2025) research explains that the *maqā Sid al-Shari'ah* (obligatory objectives of Islamic law) demands the equitable

distribution of technological benefits for the welfare of society. Therefore, the development of AI in Islamic education must adhere to the principles of distributive justice and equitable access to educational technology (Habib, 2025).

Conclusion

The integration of Artificial Intelligence (AI) in Islamic Religious Education in the era of Society 5.0 presents both opportunities and challenges that require an ethical and holistic approach. AI has been proven to support the effectiveness, accessibility, personalization, and innovation of learning through various digital technologies, including adaptive learning platforms, educational chatbots, and generative AI such as ChatGPT and Gemini. However, this study shows that the implementation of AI in Islamic Religious Education is not only related to the technical aspects of learning, but also concerns issues of ethics, epistemology, and spirituality. Challenges such as the dehumanization of education, AI hallucinations, religious misinformation and disinformation, algorithmic bias, the validity of Islamic scientific sources, and the protection of student privacy and data are important issues that must be addressed in the development of AI-based education.

The synthesis of the research results shows that the principles of Islamic learning ethics derived from the Qur'an and Hadith, namely sincere intention, *tabayyun*, etiquette towards knowledge and teachers, and the practice of knowledge, have strong relevance in responding to various challenges of using AI in education. In addition, this study found that the *maqā ṣ id al-syarī'ah* framework which includes the protection of religion (*hifzh al-dīn*), reason (*hifzh al-'aql*), soul (*hifzh al-nafs*), descendants (*hifzh al-nasl*), and property (*hifzh al-māl*) can function as a normative basis for evaluating and directing the use of AI to remain in line with the goals of Islamic education. Thus, the theoretical contribution of this study lies in the formulation of an AI ethics model that integrates the principles of Islamic learning ethics with the *maqā ṣ id al-syarī'ah* framework as a conceptual basis for the development of Islamic Religious Education in the digital era.

Practically, this research confirms that AI should be positioned as a supporting learning tool *and* not a substitute for the teacher's role as *a murabbi* (leader) responsible for shaping students' character, morals, and spirituality. Therefore, Islamic educational institutions need to strengthen AI literacy, critical digital literacy, mechanisms for verifying religious information, auditing algorithm bias, and ethical regulations for the use of AI in the learning process. Through this approach, the use of AI can not only improve the quality of education but also maintain the humanistic, spiritual,

and moral values that are the primary goals of Islamic Religious Education in the era of Society 5.0.

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