



The Utilization of Artificial Intelligence in Islamic Religious Education Learning in the Hiper Digital Era in Islamic High School

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Article Info	Abstract
Article History Received: 2026-03-07 Revised: 2026-04-13 Published: 2026-05-02	<p>This study aims to analyze the use of artificial intelligence in Islamic Religious Education learning in the hyper-digital era in Islamic High School. The study focuses on the forms of AI utilization, the opportunities it offers, the challenges it presents, and its implications for pedagogical practices in Islamic education. This research employed a qualitative approach with a field research design and descriptive-analytical method. Data were collected through observation, semi-structured interviews, and documentation, and were analyzed using an interactive model consisting of data collection, data condensation, data display, and conclusion drawing. The findings reveal that the use of AI in Islamic Religious Education learning in Islamic High School remains at an early stage and has not yet been systematically integrated into lesson planning, implementation, or evaluation. Nevertheless, AI has the potential to support learning that is more interactive, adaptive, and relevant to students' characteristics in the digital era. On the other hand, this study also identifies several challenges, including the lack of clear pedagogical integration, the risk of educational dehumanization, the potential bias and inaccuracy of religious information, issues of scholarly authority, and the possible misuse of technology. Therefore, the use of AI in Islamic Religious Education learning should be positioned as a supporting tool that is managed selectively, critically, and value-based in order to remain aligned with the goals of Islamic education.</p>
Keywords: <i>Artificial Intelligence;</i> <i>Islamic Religious Education;</i> <i>Hyper-Digital Era;</i> <i>Learning;</i> <i>Madrasah.</i>	

Artikel Info	Abstrak
Sejarah Artikel Diterima: 2026-03-07 Direvisi: 2026-04-13 Dipublikasi: 2026-05-02	<p>Penelitian ini bertujuan untuk menganalisis pemanfaatan kecerdasan buatan dalam pembelajaran Pendidikan Agama Islam pada era hiper digital di Mdrasah Aliyah. Fokus penelitian diarahkan pada bentuk pemanfaatan AI, peluang yang ditawarkan, tantangan yang dihadapi, serta implikasinya terhadap praktik pedagogis dalam pendidikan Islam. Penelitian menggunakan pendekatan kualitatif dengan jenis penelitian lapangan dan desain deskriptif analitis. Data diperoleh melalui observasi, wawancara semi terstruktur, dan dokumentasi, kemudian dianalisis dengan model interaktif yang meliputi pengumpulan data, kondensasi data, penyajian data, serta penarikan kesimpulan. Hasil penelitian menunjukkan bahwa pemanfaatan AI dalam pembelajaran PAI di Madrasah Aliyah masih berada pada tahap awal dan belum terintegrasi secara sistematis dalam perencanaan, pelaksanaan, maupun evaluasi pembelajaran. Meskipun demikian, AI memiliki potensi untuk mendukung pembelajaran yang lebih interaktif, adaptif, dan relevan dengan karakter peserta didik pada era digital. Di sisi lain, penelitian ini juga menemukan sejumlah tantangan, antara lain belum jelasnya integrasi pedagogis, risiko dehumanisasi pendidikan, potensi bias dan ketidakakuratan informasi keagamaan, persoalan otoritas keilmuan, serta kemungkinan penyalahgunaan teknologi. Oleh karena itu pemanfaatan AI dalam pembelajaran PAI perlu ditempatkan sebagai sarana pendukung yang dikelola secara selektif, kritis, dan berbasis nilai agar tetap sejalan dengan tujuan pendidikan Islam.</p>
Kata kunci: <i>Kecerdasan Buatan;</i> <i>Pendidikan Agama Islam;</i> <i>Era Hiper Digital;</i> <i>Pembelajaran;</i> <i>Madrasah.</i>	

I. INTRODUCTION

The development of information technology in the hyper-digital era has changed the way humans learn, communicate, and build knowledge. The world of education has also undergone significant changes. The learning process is no longer entirely dependent on classrooms, printed books, and face-to-face

interactions, but is increasingly connected to digital devices, the internet, and intelligent systems that are able to present information quickly. In this context, artificial intelligence (AI) has emerged as one of the most influential innovations in educational transformation. AI not only serves as a technical tool, but also begins to play a role in the provision of materials, the

preparation of evaluations, the provision of feedback, and the personalization of learning (Lin et al., 2023).

In educational practice, AI offers a great opportunity to improve learning effectiveness. This technology allows students to access information more broadly, quickly, and adaptively according to their learning needs. Teachers can also use AI to compile teaching materials, create a variety of questions, prepare learning media, and support the evaluation process more efficiently. However, the use of AI in education cannot be understood only from a technical point of view. The presence of this technology also requires pedagogical, ethical, and institutional readiness so that its use truly supports educational goals. Without proper control, AI can actually drive instant learning dependence, lower the depth of thinking, and blur the line between the ease of technology and academic integrity (Bond et al., 2024).

In learning Islamic Religious Education (PAI), the problem becomes more complex. PAI is not only oriented to the mastery of knowledge, but also to the formation of morals, strengthening manners, instilling values, and developing students' spiritual awareness. Therefore, the use of AI in PAI cannot be equated with its use in other subjects that emphasize more cognitive aspects. Religious information generated by AI needs to be verified because it is at risk of bias, uncontextual, or inconsistent with authentic Islamic sources. On the other hand, PAI learning places teachers not only as material presenters, but as guides, role models, and value directors. If technology is used without strong pedagogical control, then the educational relationship that is at the core of Islamic education can be weakened (Zaharah et al., 2024).

Islamic High School as a secondary Islamic educational institution has an important position in responding to these developments. This madrasah has begun to introduce digital technology through learning related to coding and AI. However, the use of AI in PAI learning has not shown targeted and systematic integration. This condition shows that there is an opportunity as well as a need to examine how AI can be used in a relevant way in PAI learning without shifting the main goal of Islamic education. In other words, madrasahs need a technology utilization model that maintains a balance between digital innovation, scientific authority, and the formation of students' character (Wedi et al., 2025).

Based on this description, this research is important to analyze the use of artificial intelligence in PAI learning in the hyper-digital era in Islamic High School. This research focuses on the form of use of AI, the benefits obtained, the challenges faced, and the strategies used by teachers and madrasahs in keeping the use of technology in line with Islamic educational values. The results of the research are expected to make a theoretical contribution to the development of technology-based PAI studies as well as practical contributions for madrasahs in designing adaptive learning, critical, and still oriented towards the formation of students' morals and integrity (Achruh et al., 2024).

II. METHOD

This study uses a qualitative approach with the type of field research and analytical descriptive design. The qualitative approach was chosen because this research aims to deeply understand the use of artificial intelligence in the learning of Islamic Religious Education in the real context of madrasahs. Through this design, the research not only describes the form of use of artificial intelligence in the learning process, but also examines its benefits, challenges, and implications for pedagogical practices in the hyper-digital era. Thus, this study is directed to obtain a complete picture of the process, experience, and response of the subjects to the use of the technology (Hall & Liebenberg, 2024).

The research was carried out in Islamic High School, Batu City, East Java. The selection of the location was carried out purposively with the consideration that the madrasah has relevance to the focus of research, especially in the context of adapting learning based on digital technology. The research subjects were determined through *purposive sampling* techniques, which are the selection of informants based on their involvement, experience, and knowledge of the object being studied. The informants in this study include Islamic Religious Education teachers as the main informants, madrasah heads and deputy heads of curriculum as supporting informants, as well as students involved in the learning process. If needed, information technology support staff are also used as additional informants to complete data on the use of digital facilities in madrasahs (Bouncken et al., 2025).

The research data consists of primary data and secondary data. Primary data were obtained through observation, semi-structured interviews, and documentation. Observations were made to

directly observe the PAI learning process, teacher-student interaction, and the use of artificial intelligence in learning activities. Semi-structured interviews were used to dig deep into information about teacher and student perceptions, the benefits of using AI, the barriers faced, and the strategies implemented in controlling its use. Meanwhile, documentation is used to complete field data through the review of learning tools, teaching modules, madrasah policies, photos of activities, and other relevant documents. The secondary data was obtained from books, scientific articles, and previous research results related to artificial intelligence, PAI learning, and digital education transformation (Chand, 2025).

The validity of the data in this study is maintained through source triangulation and triangulation techniques. Source triangulation is carried out by comparing data obtained from teachers, madrasah heads, deputy heads of curriculum, and students. The triangulation technique is carried out by comparing the results of observations, interviews, and documentation to obtain consistent and reliable data. In addition, the researcher also applies increased diligence in the process of collecting and reviewing data so that the resulting interpretation is in accordance with field conditions. In this study, the researcher acts as the main instrument that is directly involved in the entire research process, from data collection to interpretation of findings (Schlunegger et al., 2024).

Data analysis uses the interactive model of Miles, Huberman, which includes four stages, namely data collection, data condensation, data presentation, and conclusion drawing and verification. At the data collection stage, researchers gather various information through observation, interviews, and documentation. Furthermore, the data is condensed by selecting, focusing, grouping, and simplifying the data according to the focus of the research. The data that has been condensed is then presented in the form of a thematic narrative so that the relationship between findings can be understood systematically. The final stage is carried out through continuous conclusion drawing and verification during the research process, so that the research results have a level of credibility that can be scientifically accounted for (Miles et al., 2014).

III. RESULT AND DISCUSSION

A. Result

1. Forms of Artificial Intelligence Utilization in PAI Learning in Islamic High School

The results of the study show that in Islamic High School, the use of artificial intelligence first develops within the general framework of madrasah digital literacy rather than as a special practice in learning Islamic Religious Education. This can be seen from the existence of subjects related to coding and AI that have been given to students. The presence of these subjects shows that madrasahs have begun to place technology as part of the educational process. This finding indicates that institutionally, Islamic High School has openness to digital innovation and has taken the first step to introduce students to the latest technological developments.

However, the research data shows that the introduction of AI in the madrasah environment has not been followed by a clear integration of PAI learning. Based on observations made by researchers, there has been no PAI learning design that specifically makes AI the main pedagogical tool. In other words, AI has not been positioned as an inherent part of the preparation of learning objectives, material development, delivery strategies, and assessment of learning outcomes in PAI subjects. This condition shows that the use of AI in PAI in Islamic High School is still limited and has not moved to the systematic implementation stage.

Field findings also show that the existence of AI in Islamic High School is more widely understood as an opportunity that can be further developed in PAI learning. In the research data, it is stated that the use of AI has the potential to create a learning experience that is more interactive, contextual, and in accordance with the times. This potential is important because today's learners are growing up in a digital environment that demands fast, flexible, and adaptive access to information. In this context, AI is seen as having the possibility to enrich PAI learning if it is managed appropriately and directed according to the characteristics of religious materials.

In addition, the results of the study show that the use of AI in PAI learning in Islamic High School has not been directed to a standard form of practice. The findings obtained actually show that there is a space for development that is still wide open. AI is seen as helping students gain easier access to religious information, support more adaptive learning, and expand the possibilities of using interactive learning media. The research document also mentions examples of the use of AI such as the use of Islamic chatbot-based applications or virtual media that can support the religious learning process in a more interesting way. These findings show that the form of AI utilization in PAI in Islamic High School is currently still at the level of implementation potential, not yet at the level of established routine practice.

Further observations show that the institutional basis for developing AI is indeed available, but its relationship with PAI subjects does not appear to be strong. This situation can be seen from the difference between the teaching of technology in general in madrasahs and the application of technology in the context of religious learning. Thus, the results of this study show that the form of AI utilization in PAI in Islamic High School is still in the transitional phase, namely the phase when educational institutions have recognized and begun to teach AI technology, but its use in PAI learning has not been developed in a focused, operational, and measurable manner.

Overall, the first theme shows that the results of research in Islamic High School have not found a fully established pattern of AI utilization in Islamic Religious Education learning. The main findings actually show that there is an initial basis in the form of the introduction of digital technology in the madrasah environment, accompanied by a considerable opportunity to make AI a support for PAI learning in the future. In other words, the form of AI utilization found in this study is still embryonic, open to development, and greatly influenced by the pedagogical readiness of teachers and madrasah institutional policies.

2. Challenges of using artificial intelligence in PAI learning in Islamic High School

The second theme of the research results shows that the use of artificial intelligence in PAI learning in Islamic High School faces a number of pedagogical, ethical, and substantive challenges. The first challenge that emerges from the field data is the lack of clear integration between AI technology and PAI learning. Although learners have been introduced to coding and AI subjects, PAI learning itself has not demonstrated the focused use of AI. These findings show that mastery of technology at the madrasah level has not automatically transformed into AI-based PAI learning practices.

The next challenge relates to the suitability of the use of AI with the goals of Islamic education. Based on research data, the main problem is not just about the use of technology, but how it is adapted to support character formation, strengthening spiritual values, and the overall goals of Islamic education. In the context of in Islamic High School, this is important because PAI learning not only aims to convey religious knowledge, but also shapes the attitudes, manners, and moral orientation of students. Therefore, every form of use of AI in PAI learning requires serious attention so as not to contradict the basic principles of Islamic education that apply in madrasah.

The research data also shows that there are concerns about the potential dehumanization of education. In the research document, it is stated that the dominance of technology can reduce personal relationships between teachers and students, even though this relationship is an important core in Islamic education. Teachers in PAI learning not only play the role of delivering material, but also as value guides, role models, and educators who shape the character of students. These findings show that the use of AI in Islamic High School is considered to need to be controlled so as not to shift the relational function of teachers in the educational process.

In addition to the humanization aspect, the results of the research confirm serious challenges on the dimensions of authenticity and validity of religious

information. Data shows that AI-generated information has the potential to contain bias, inaccuracy, or incompleteness, especially when used in the context of religious education. This risk is seen as quite significant because religious materials require the accuracy of sources, the accuracy of interpretation, and the prudence in delivery. In the research document, it is stated that the inaccuracy of information generated by AI can mislead students if it is not verified with correct and authentic sources. These findings show that in PAI learning in Islamic High School, content validation is a key challenge that cannot be ignored.

The results of the study found that the issue of scientific authority is also part of the challenge of using AI in PAI learning. In the research data, it is stated that the issue of who is authorized to interpret religious teachings, answer Islamic problems, and cite the right postulate is very important in the context of using AI. These findings show that technological sophistication cannot necessarily replace religious scientific authority which in the practice of Islamic education still relies on valid sources and competent parties. In Islamic High School, this problem is crucial because PAI learning cannot be separated from academic and moral responsibility in delivering Islamic teachings to students.

Another challenge that also arises from the results of the research is the potential for misuse of technology. Research documents show that AI can be used for purposes that do not conform to Islamic educational principles or even to manipulate information. These risks show that technology is not completely neutral, but can have different impacts depending on how it is used. In the context of madrasas, these findings show the need for clear boundaries, controls, and guidelines so that the use of AI remains within the educational corridor and does not deviate from the learning objectives of PAI.

The results of the research in Islamic High School also show that these various challenges are interrelated. The lack of clarity on the integration of AI in PAI learning is related to the need to maintain the validity of the material, maintain the educational relationship between teachers

and students, and ensure the suitability of technology with the goals of Islamic education. Thus, the challenges of using AI found in this study do not stand alone, but form a series of problems that must be responded to in an integrated manner by teachers, madrasas, and all parties involved in the education process.

In general, the second theme emphasizes that the results of research in Islamic High School not only show opportunities for AI development in PAI learning, but also show that there are substantive obstacles that need to be seriously considered. These challenges include the lack of a clear integration of learning, the need to maintain harmony with Islamic values, the risk of dehumanization of education, religious information bias, problems of scientific authority, and the potential for misuse of technology. These findings show that the application of AI in PAI learning in Islamic High School requires readiness that is not only technical, but also pedagogical, ethical, and institutional.

Based on the overall results of the study, it can be stated that in Islamic High School has entered the early stages of digital transformation through the introduction of coding and AI in the madrasah environment, but the use of artificial intelligence in Islamic Religious Education learning is still not focused and has not taken place systematically. On the one hand, there is a great opportunity to develop PAI learning that is more interactive, contextual, and adaptive to the needs of students. On the other hand, there are strong challenges related to pedagogical integration, the validity of religious materials, the relationship between teachers and students, and the suitability of the use of technology with Islamic educational values. Thus, the results of this study place in Islamic High School as an educational institution that has an initial foundation for the development of AI in PAI, but still needs further strengthening in the implementation aspect.

B. Discussion

1. The use of artificial intelligence in PAI learning in Islamic High School as the initial phase of digital pedagogical transformation

The findings of the study show that the use of artificial intelligence in the learning of Islamic Religious Education in Islamic High School is not yet at the stage of full integration, but has entered the initial phase of digital pedagogy transformation. The main indicator of this condition appears to be the introduction of subjects related to coding and AI in the madrasah environment, although its use in PAI learning has not been specifically focused. This situation shows that institutionally in Islamic High School has an initial orientation towards technological innovation, but this orientation has not been fully translated into a systematic, directed, and pedagogical needs-based PAI learning design.

From a learning perspective, this condition can be understood as a transition phase from conventional learning patterns to more adaptive digital learning. In this phase, technology has not yet become an organic part of the entire learning process, but it has begun to be recognized as a resource that has the potential to expand the learning experience of learners. Research findings that show that there are opportunities to use AI to create learning that is more interactive, contextual, and in accordance with the times confirms that AI is seen not just as a technical tool, but as an instrument that can enrich the PAI learning process if used appropriately (Afiyati et al., 2025). Thus, the existence of AI in Islamic High School can be read as a form of initial readiness of madrasas in responding to changes in the learning character of the digital generation.

However, this study also shows that openness to technology does not automatically result in substantive learning transformations. The lack of clear integration between AI and PAI learning indicates that digital innovation in Islamic High School is still stronger at the level of technology introduction than at the level of pedagogical reconstruction. This is important to observe because PAI learning has a different character from general

learning. PAI not only emphasizes the aspect of knowledge transfer, but also the cultivation of values, habituation of manners, character formation, and deepening of religious meaning. Therefore, the use of AI in PAI is not enough only in terms of efficiency or ease of access to information, but must be judged from its ability to support the substantive goals of Islamic education (Nasikin et al., 2024)

In this context, the results of research in Islamic High School show that AI has the potential to function as a support, not a substitute, in PAI learning. This position is important because PAI material demands integration between cognitive, affective, and moral aspects. Technology can help students gain early access to information, accelerate material exploration, and create a learning environment that is more responsive to the needs of the times. However, the process of internalizing fixed values requires human assistance that cannot be completely taken over by AI-based systems (Irpani, 2025) Therefore, the use of AI in PAI learning in Islamic High School needs to be directed at strengthening the instrumental function of technology, not on the transfer of educational authority from teachers to machines.

A reading of these findings shows that the development of AI in PAI learning in Islamic High School requires a more structured pedagogical design. It is not enough to only be introduced as part of digital literacy, but needs to be positioned operationally in learning planning, material delivery strategies, assignment patterns, and evaluation of learning outcomes. Without these steps, AI risks ceasing as a symbol of institutional modernization without producing real changes to the quality of learning. Thus, this discussion emphasizes that the main challenge in the first theme is not just to present technology in the madrasah environment, but to build compatibility between technology, PAI learning objectives, and the culture of Islamic education which is the identity in Islamic High School.

2. The challenges of using artificial intelligence in PAI learning in Islamic High School and the urgency of pedagogical-ethical control

The second theme of the research results shows that the use of AI in PAI learning in Islamic High School faces fundamental challenges. These challenges are not only related to the technical aspects of the use of technology, but also to pedagogical, ethical, spiritual, and institutional dimensions. One of the prominent problems is the lack of clarity in the integration of AI into PAI learning, so that the use of technology is still at the level of opportunity, not yet a mature learning practice (Hermawan et al., 2025) This situation shows that the digitalization process in madrasahs has not been fully accompanied by a pedagogical framework that is able to regulate the functions, limits, and directions of the use of AI in religious learning.

The next challenge lies in the risk of dehumanization of education, The findings of the study confirm that the dominance of technology can reduce the personal relationship between teachers and students, even though this relationship is an important core in Islamic education. In PAI learning, teachers not only function to convey material, but also carry out the role of value guides, moral examples, and educators who instill manners through direct interaction. If AI is used excessively without control, then learning has the potential to shift into an instant answer-seeking process that is poor in dialogue, lacking in reflection, and weak in character building. In the context in Islamic High School, this risk is very relevant because madrasahs not only carry out academic functions, but also religious and moral coaching functions for students (Jamal, 2025).

In addition to the issue of humanization, the results of the research also show serious challenges in terms of validity and scientific authority. AI is indeed capable of generating answers quickly, but that speed is not always followed by the precision of substance, especially when it comes to religious material. The findings of the study noted the potential for bias, inaccuracy, and inauthenticity of AI-generated information.

In PAI learning, this risk has great implications because religious materials require clarity of sources, accuracy of interpretation, and caution in citing postulates. Therefore, the use of AI in PAI cannot be treated like a general information search. It requires a strict verification process so that the information used by students remains in line with Islamic principles and does not cause misunderstandings (Hoeruman et al., 2024)

The issue of scientific authority is also an important part of this discussion, research data shows that the use of AI in religious education raises fundamental questions about who is authorized to explain religious teachings, answer Islamic issues, and interpret the postulates correctly. In the tradition of Islamic education, scientific authority rests not only on the ability to provide answers, but also on scientific sanad, mastery of methodology, and moral responsibility for the knowledge conveyed. In this context, AI does not have the moral or epistemological capacity of teachers or scholars (Salim & Habibi, 2025) Therefore, the results of research in Islamic High School strengthen the view that AI is only suitable for use as an auxiliary tool, while the authority of substance must still be in teachers and sources of Islam that can be accounted for.

Another challenge that is no less important is the potential misuse of technology This study found that AI has the potential to be used for purposes that are not in line with Islamic educational principles, including information manipulation and unethical use. In the world of education, this condition can lead to a weakening of students' academic integrity, especially if AI is used simply to get quick answers without deep thinking processes. In PAI learning, this problem becomes more serious because the goal of education is not only to produce students who know, but also students who are honest, trustworthy, and responsible. Therefore, this discussion emphasizes that the use of AI in Islamic High School must be accompanied by strengthening ethical literacy so that technology does not shift the basic values that are at the core of Islamic education (Sholihah et al., 2025)

Based on these findings, it can be understood that the main need in Islamic High School is not just to expand access to AI technology, but to build a clear pedagogical and ethical control mechanism. Pedagogical control is necessary for AI to be used in accordance with learning objectives, material character, and readiness levels of learners. Meanwhile, ethical control is needed so that the use of AI remains within the corridor of academic honesty, learning manners, and moral responsibility. In the context of madrasas, these two controls must run together because Islamic education does not separate the aspects of knowledge and values (Hakim, 2023). Thus, the use of AI in PAI learning in Islamic High School should be developed through a selective, critical, and value-based framework, not through haphazard technology adoption.

Overall, the discussion of this study emphasizes that Islamic High School has a considerable opportunity to develop PAI learning that is more adaptive to technological developments, but this opportunity can only be realized if the madrasah is able to manage AI proportionally. AI can enrich learning, open access to information, and support more interactive learning models. However, in religious education, the success of the use of AI is not determined by its technological sophistication alone, but by the ability of institutions and teachers to maintain a balance between digital innovation, scientific authority, educational relations, and the formation of students' character. Therefore, the integration of AI in PAI learning in Islamic High School must be understood as a pedagogical process that requires conceptual readiness, not just technical readiness.

IV. CONCLUSION AND SUGGESTION

A. Conclusion

The use of artificial intelligence in Islamic Religious Education learning in Islamic High School shows that madrasahs have begun to respond positively to the development of digital technology, although its implementation is still in its early stages. The presence of learning related to *coding* and AI shows the initial readiness of institutions to face educational changes in the hyper-digital

era. However, in PAI learning practices, the use of AI has not been systematically integrated into learning planning, implementation, and evaluation. These findings show that AI in Islamic High School is still understood more as a development opportunity than as a truly established part of a pedagogical strategy.

This research also shows that AI has considerable potential to support PAI learning to be more interactive, adaptive, and relevant to the needs of students. AI can help expand access to information, enrich learning media, and support a more dynamic learning experience. However, its use also presents challenges that are not simple, especially related to the validity of religious information, clarity of pedagogical integration, the risk of reduced educational relations between teachers and students, and the possibility of misuse of technology in the learning process. In the context of Islamic education, these challenges are important because PAI learning is not only oriented to mastering the material, but also to the formation of morals, instilling values, and strengthening manners.

Thus, the use of AI in PAI learning in Islamic High School needs to be placed proportionally as a means of support, not as a substitute for the role of teachers. The success of AI integration is highly dependent on the ability of madrasahs and teachers to manage technology selectively, critically, and remain oriented to the principles of Islamic education. Therefore, the development of AI in PAI learning needs to be directed towards a more structured learning design, strengthening ethical control, and safeguarding Islamic values so that technological innovation really contributes to improving the quality of learning and shaping the character of students.

B. Suggestion

The use of artificial intelligence in Islamic Religious Education learning needs to be developed through a more directed, integrative, and value-based approach. The use of AI in PAI is not enough to focus only on technical aspects, but must be directed to support the main goals of Islamic education, namely the formation of morals, strengthening manners, and the development of students' spiritual awareness. Therefore, it is necessary to strengthen teachers' competence in digital literacy and technology

ethics, the preparation of guidelines for the use of AI in accordance with the character of PAI learning, and the development of a learning model that is able to combine digital innovation with the validity of Islamic sources. In addition, further research needs to be directed at testing effective, humanistic, and contextual AI implementation models in various levels of Islamic education, so that the presence of technology is truly a means of strengthening the quality of learning, not just a symbol of educational modernization.

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