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Sustainable Digitalization of Islamic Religious Education through Artificial Intelligence Integration and Islamic Ethical Values

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Abstract
The use of Artificial Intelligence (AI) in education is growing rapidly, yet regulatory and ethical readiness continues to lag, particularly within Islamic Religious Education (PAI), which demands not only informational accuracy but also value internalization and character formation. This study explores the concept of sustainable PAI digitalization through the integration of AI and Islamic ethical values, using a descriptive-interpretive qualitative approach through library research, with data analyzed following Miles and Huberman's interactive model (data reduction, data display, and conclusion drawing). The findings show that AI offers substantial opportunities for personalizing and expanding access to PAI learning, while also posing ethical challenges such as algorithmic bias, privacy violations, cognitive over-reliance, and the erosion of humanistic teacher–student interaction. Islamic ethical values, maqāṣid al-sharīʻah (protection of religion, intellect, human dignity and honor), amanah (trustworthiness), ʻadl (justice), maslahah (public benefit), ṣidq (honesty), adab (ethical conduct), tawazun (balance), and tabayyun (verification) prove relevant as an evaluative framework for responsible AI in Islamic education. This study proposes a four-dimensional conceptual model (technology, pedagogy, Islamic ethics, and institutional sustainability) positioning teachers as the "human anchor" within an inclusive, ethical, and sustainable PAI digitalization ecosystem.

Keywords:
Artificial Intelligence; Islamic Religious Education; Islamic Ethics; *Maqāṣid al-Sharīʻah*; Sustainable Education.

A. INTRODUCTION

Artificial intelligence (AI) has emerged as one of the most significant technological transformations in the global education sector. UNESCO reports that the use of AI in education has increased rapidly over the past two years, with 86% of students across various countries regularly using AI in their academic activities, while 92% of students reported using AI for learning-related activities in 2025 (Dedouli & Stark, 2025). Among educators, the results of the Teaching and Learning International Survey (TALIS) 2024, published by the OECD, indicate that 68% of teachers use AI to learn about and summarize instructional materials, while approximately 40% of teachers report that AI helps them provide more effective learning support (OECD, 2025). These figures demonstrate that AI is no longer merely a technological innovation but has become an integral component of the global educational ecosystem, necessitating adaptive pedagogical, ethical, and policy frameworks.

Digital transformation in education is no longer viewed merely as the adoption of technology, but also as an effort to establish a sustainable educational ecosystem. Sustainability in education is the process of developing students' sustainability knowledge, attitudes, and behaviors in favor of the environment and its economic and social implications (Michel, 2020). At the global level, AI is projected to become one of the key technologies shaping the future of twenty-first-century education and contributing to the achievement of Sustainable Development Goal (SDG) 4, which focuses on ensuring quality and inclusive

education (Miao & Holmes, 2023). The rapid adoption of digital technologies, however, has been accompanied by increasingly complex challenges. UNESCO, through its Guidance for Generative AI in Education and Research (2023), reports that most countries worldwide have yet to establish adequate regulations governing the use of Generative A*I* in education. This regulatory gap has raised concerns regarding data privacy violations, algorithmic bias, the misuse of AI in academic activities, and students' increasing dependence on technology (Miao & Holmes, 2023).

Within the context of Islamic Religious Education, the digitalization of learning presents challenges that are more complex than those encountered in education more broadly. Islamic Religious Education is not merely concerned with the transmission of religious knowledge (*ta'lim*), but also with character formation, the internalization of values, and the development of students' *adab* (ethical conduct). The use of Artificial Intelligence (AI) in Islamic Religious Education offers substantial potential to enhance learning accessibility and personalization; however, it may also give rise to a range of ethical concerns, including informational bias, the dissemination of unverified content, the erosion of humanistic interactions in education, and inadequate digital religious literacy when AI use is not accompanied by sufficient grounding in Islamic ethical values. Therefore, the integration of Artificial Intelligence (AI) into Islamic Religious Education should not be viewed merely as a pedagogical innovation, but should also take into consideration the ethical, spiritual, and educational sustainability dimensions of the learning process.

Several studies indicate that Artificial Intelligence (AI) has a positive impact on improving the quality of learning through adaptive and personalized learning. Kamalov et al., (2023) found that AI has the potential to revolutionize the education system through collaborative learning, intelligent tutoring systems, and the automation of various academic activities. Other studies have also indicated that the successful implementation of AI in education is strongly influenced by educators' levels of AI literacy and their trust in AI technologies (Du et al., 2024; Sperling et al., 2024). On the other hand, a national survey conducted by Aisyah et al., (2026) among teachers in Indonesia indicates that the use of AI in learning is increasingly widespread; however, its implementation continues to face several challenges, including limited infrastructure, the generic quality of AI-generated outputs, and insufficient contextual alignment with local educational needs. These conditions suggest that the digitalization of education should not focus solely on technological aspects but should also take into account the values, cultural contexts, and distinctive characteristics of the educational settings in which such technologies are implemented.

However, research on the integration of AI with Islamic ethical values in the context of Islamic Religious Education remains relatively limited. Studies that specifically connect the three key dimensions namely Artificial Intelligence, Islamic Ethical Values, and Sustainable Education within a single conceptual framework for sustainable Islamic religious education remain scarce in the recent literature. Another research gap lies in the predominance of technology centered approaches to the implementation of AI in education, despite UNESCO (2023) assertion that educational technologies should be designed around human needs and the educational objectives they are intended to achieve (Miao & Holmes, 2023). From an Islamic educational perspective, ethical values such as *adab*, *'adl* (justice), *sidq* (truthfulness), *amanah* (trustworthiness), *maslahah* (public benefit), and the principles of *Maqasid al-Shariah* constitute essential foundations for developing a humanistic and sustainable educational system. Nevertheless, relatively few studies have examined how these values can be conceptually integrated as an ethical foundation for the use of AI in Islamic Religious Education in the digital era. Although Rifai et al. (2025) have proposed an ethical framework for AI in Islamic education by synthesizing Maqashid al-Sharia with Indonesian national legal regulations, their framework primarily addresses the normative and regulatory dimensions of AI use. It does not explicitly conceptualize how AI integration can be sustained at the institutional level or position teachers as the human anchor responsible for pedagogical and ethical oversight. The present study extends this line of research by introducing a four-

dimensional model namely technology, pedagogy, Islamic ethics, and institutional sustainability.

Based on these issues, this study aims to: (1) identify the opportunities and challenges associated with the use of AI in Islamic Religious Education; (2) analyze the relevance of Islamic ethical values as a foundation for responsible AI use; and (3) formulate a conceptual model for sustainable, humanistic, and Islamic value-based digitalization of Islamic Religious Education. This study is expected to make theoretical contributions to the development of contemporary Islamic education scholarship and practical contributions to teachers, educational institutions, technology developers, and policymakers.

B. METHODS

This study employed a descriptive-interpretive qualitative approach using a library research method. The research data were derived from peer-reviewed journal articles, academic books, reports published by international organizations, and relevant policy documents addressing artificial intelligence in education, Islamic ethics, and sustainable education.

The literature search was conducted through Google Scholar, ScienceDirect, Scopus, and the Directory of Open Access Journals (DOAJ) using the following keywords: artificial intelligence in education, Islamic education ethics, maqāṣid al-sharīʻah and AI, and sustainable digital education. The selected literature consisted of publications thematically relevant to the focus of the study, particularly those published between 2020 and 2026.

Studies were selected based on predefined inclusion and exclusion criteria. Duplicate records, non-academic publications, inaccessible full texts, and studies that did not address the research focus were excluded. After removing 4 duplicates, 28 records were screened, with 6 excluded based on the eligibility criteria. Following full-text assessment, 6 studies were excluded because they were irrelevant to the required data, resulting in 22 studies included in the final synthesis. The selection process followed a PRISMA-style procedure to ensure transparency and auditability.

The data were analyzed by adapting the analytical model developed by Miles, Huberman, and Saldaña, which comprises three stages. First, data reduction was conducted by selecting and categorizing information according to the main themes. Second, the data were presented through analytical descriptions and conceptual mapping. Third, conclusions were drawn through a process of interpretation and synthesis across the identified findings (Miles., et al., 2019). The analysis focused on three main themes: AI in education, Islamic ethical values, and educational sustainability.

C. RESULT & DISCUSSION

The Transformation of Artificial Intelligence in the Digitalization of Islamic Religious Education

The literature analysis indicates that AI has evolved beyond its initial automation functions toward applications such as personalized learning, adaptive learning, intelligent tutoring systems, learning analytics, and generative Artificial Intelligence (AI) (Ahmadi & Syafaah, 2025; Hoeruman, Restu et al., 2024). In Islamic Religious Education, these technologies have the potential to tailor learning materials to students' individual needs, provide interactive learning media, broaden access to Islamic educational resources, and strengthen religious digital literacy (Fuad & Fakhruddin, 2024; Qorimah & Ibrahim, 2025).

However, the benefits of AI should be situated within the philosophical objectives of Islamic Religious Education. AI should not be regarded as the ultimate authority on religious knowledge, nor can it replace the process of value formation and character development. Islamic Religious Education is not solely oriented toward the transfer of knowledge, but also toward the transfer of values and the development of students' character (Amali et al., 2025). Therefore, the integration of AI into Islamic Religious Education should be positioned as a pedagogical instrument that supports the achievement of Islamic educational objectives, namely the development of individuals who are knowledgeable, possess virtuous character,

and are capable of making positive contributions to society. Ultimately, digital transformation in Islamic Religious Education cannot be separated from efforts to develop a humanistic and sustainable educational system.

Table 1. Opportunities for the Integration of Artificial Intelligence in Islamic Religious Education

AI Integration Aspect	Contribution to Islamic Religious Education
Personalized Learning	Tailoring learning materials to students' individual characteristics and needs (Hoeruman, Restu et al., 2024)
Adaptive Learning	Facilitating more flexible and interactive learning experiences (Hoeruman, Restu et al., 2024)
Digital Literacy	Strengthening religious digital literacy (Hoeruman, Restu et al., 2024)
Learning Analytics	Monitoring students' learning progress (Kamalov et al., 2023)
Inclusive Learning	Supporting inclusive education (Kamalov et al., 2023)
Generative AI	Developing instructional materials and learning media (Hoeruman, Restu et al., 2024)
Sustainable Learning	Supporting sustainable learning (Kamalov et al., 2023)

Source: Compiled by the author based on a synthesis of the literature (2026).

At the practical level, Artificial Intelligence (AI) enables the development of more personalized learning models through intelligent tutoring systems, educational chatbots, automated assessment, and learning data analytics, which can assist teachers in understanding students' needs more precisely. Nevertheless, these technologies cannot replace the dimensions of role modeling, character development, and spiritual relationships that constitute essential characteristics of Islamic Religious Education. AI can only generate responses based on available data and language patterns, whereas teachers possess the capacity to understand students' social contexts, psychological conditions, and moral development.

Accordingly, the transformation of the teacher's role has become increasingly important. Based on a synthesis of various sources, it is evident that IRE teachers need to serve as facilitators, information curators, value interpreters, moral and spiritual mentors, and evaluators of AI-generated outputs. Teachers must be able to verify the accuracy of instructional content, relate information to students' lived contexts, and ensure that AI is used to stimulate critical thinking rather than merely provide instant answers. Teachers' AI readiness in AI-based education including cognition, ability, vision, ethics, AI literacy, and self-efficacy is therefore a prerequisite for ensuring that AI is utilized critically and meaningfully (Wang et al., 2023; Du et al., 2024; Sperling et al., 2024).

Challenges in the Implementation of Artificial Intelligence in Islamic Religious Education

Although AI offers various opportunities, the synthesis of the literature indicates that its implementation in education also presents a range of complex ethical challenges. UNESCO has identified several potential risks associated with the use of Generative AI, including algorithmic bias, data privacy violations, the dissemination of inaccurate information (hallucinations), and increasing user dependence on technology (Miao & Holmes, 2023). In the context of Islamic Religious Education, these challenges are particularly significant because Islamic Religious Education not only requires informational accuracy but also emphasizes the internalization of values, moral development, and the strengthening of students' spirituality. Excessive reliance on AI may potentially reduce critical reflection, weaken educational interactions between teachers and students, and undermine the teacher's role as a murabbi (moral and spiritual educator). Furthermore, the use of AI in religious education may generate religious interpretations that are inconsistent with the relevant social context and the epistemological foundations of Islamic scholarship if it is not accompanied by adequate validation mechanisms (Rifai et al., 2025).

Table 2. Challenges in the Implementation of AI in Islamic Religious Education

Challenges	Implications for Islamic Religious Education
Algorithmic bias	Inaccurate or misleading religious information (Hoeruman, Restu et al., 2024)
AI hallucinations	Misinterpretation of Islamic educational content (Miao & Holmes, 2023)
Data privacy violations	Risks to users' data security (Kamalov et al., 2023)
Technological dependence	Reduced critical thinking skills (Kamalov et al., 2023)
Low *AI literacy*	Suboptimal use of AI (Hoeruman, Restu et al., 2024)
Academic Integrity	Potential plagiarism and misuse of AI (Kamalov et al., 2023)

Source: Compiled by the author based on a synthesis of the literature (2026).

Overall, the ethical challenges associated with AI implementation in Islamic Religious Education encompass regulatory issues, algorithmic bias, data privacy, teachers' AI literacy, unequal access, and the potential erosion of the humanistic dimension of education (Miao & Holmes, 2023; Zhu et al., 2025). Addressing these challenges requires a systemic approach involving teachers, educational leaders, technology developers, and policymakers. AI ethics cannot be effectively addressed by placing the responsibility solely on individual teachers; rather, it must be institutionalized through internal regulations, professional training, content curation, and continuous evaluation. Such measures are essential to ensure that the digitalization of Islamic Religious Education is supported by a robust ethical framework grounded in the principles of *Maqasid al-Shariah* and reinforced by strong institutional governance (Rifai et al., 2025). Without such measures, AI may accelerate technical efficiency while simultaneously undermining the moral and spiritual quality of religious education.

Islamic Ethical Values as a Foundation for Responsible Artificial Intelligence

The findings of this study indicate that Islamic ethical values have strong relevance in supporting the responsible implementation of AI in Islamic Religious Education. The literature consistently identifies *amanah* (trustworthiness), *'adl* (justice), *maslahah* (public benefit), *sidq* (truthfulness), *tawazun* (balance), and the protection of human dignity as fundamental principles for assessing the appropriateness of technology within the context of Islamic education (Ali et al., 2025; Rifai et al., 2025). In Islamic education, honesty is not merely an academic principle but also an essential component of *adab* (ethical conduct) in the pursuit of knowledge. Therefore, Islamic ethical values such as *sidq* (truthfulness), *amānah* (responsibility), and *tabayyun* (information verification) should be integrated as ethical foundations for the use of AI in order to promote critical and responsible AI literacy within Islamic Religious Education (Ibrohim et al., 2026).

These values function as a guiding framework to ensure that AI remains aligned with the objectives of Islamic education. The principles of *Maqasid al-Shariah* can be mapped onto contemporary AI-related issues such as transparency, accountability, data privacy, algorithmic fairness, and user protection (Mohadi & Tarshany, 2023): the protection of intellect (*hifz al-'aql*) is associated with preventing cognitive dependency and the spread of misinformation; the protection of religion (*hifz al-din*) requires that AI systems do not generate misleading religious content; while the protection of human dignity demands technological designs that respect learners' autonomy and honor (Mustapha & Malkan, 2026). Thus, *maqasid* should not be viewed merely as an abstract normative concept but also as an evaluative framework for assessing the design and use of AI in Islamic education.

Table 3. Integration of Islamic Ethical Values in the Use of AI

Islamic Ethical Value	Implementation in AI-Based Education
Amanah (Trustworthiness)	Responsible use of AI (Ali et al., 2025)
Adab (Ethical Conduct)	Development of students' digital character (Ahmadi & Syafaah, 2025)
Maslahah (Public Benefit)	Ensuring AI is utilized for educational benefit (Ibrohim et al., 2026)
Hifz al-'Aql (Protection of Intellect)	Strengthening critical thinking skills (Ahmadi & Syafaah, 2025)
Hifz al-Din (Protection of Religion)	Validation of religious content used in AI-supported learning (Ahmadi & Syafaah, 2025)
Hifz al-'Ird (Protection of Human Dignity and Honor)	Protection of dignity, honor, and privacy (Mustapha & Malkan, 2026)
'*Adl* (Justice)	Inclusive and equitable utilization of AI (Ahmadi & Syafaah, 2025)
Tawazun (Balance)	Balanced and proportional use of AI (Ali et al., 2025)
Tabayyun (Verification)	Verification of information obtained through AI (Ibrohim et al., 2026)
Sidq (Honesty)	Accountable and transparent use of AI (Ibrohim et al., 2026)

Source: Compiled by the author based on a synthesis of the literature (2026).

This framework demonstrates that Islamic ethics does not merely complement global AI ethics principles but also provides broader spiritual and moral dimensions. Islamic ethics introduces considerations related to intention (*niyyah*), accountability before Allah, the pursuit of welfare in both this world and the hereafter, and the development of morally upright individuals. Therefore, the use of AI in Islamic Religious Education should be directed not only toward enhancing efficiency but also toward strengthening character formation and moral responsibility.

A Conceptual Model of Sustainable Digitalization of Islamic Religious Education through AI Integration

Based on the literature synthesis, this study proposes a conceptual model for the sustainable digitalization of Islamic Religious Education (IRE) by integrating three dimensions: Artificial Intelligence in Education, Islamic Ethical Values, and Sustainable Education. Unlike previous studies that largely examine AI effectiveness or ethical challenges separately, this model integrates these dimensions through a Responsible AI and Human-Centered Learning approach to foster an inclusive, ethical, and adaptive educational ecosystem (Zhu et al., 2025; Miao & Holmes, 2023).

The model comprises four interconnected dimensions: technology, pedagogy, Islamic ethics, and institutional sustainability. AI technologies such as *intelligent tutoring systems*, *adaptive learning*, and learning analytics support personalized learning, while teachers remain facilitators, value interpreters, and human anchors. Islamic ethical principles, including *amanah*, *'adl*, *maslahah*, and *ḥifẓ al-'aql*, provide ethical guidance, while institutional regulations, teacher training, evaluation, and infrastructure ensure long-term sustainability (Mohadi & Tarshany, 2023). The institutional sustainability dimension requires regulations, training, evaluation, and infrastructure support to ensure that AI adoption does not remain a short-term project but develops into a stable, long-term educational practice (Rifai et al., 2025). The model operates through the relationship: AI → guided by teachers and institutional policies → filtered through Islamic ethics → sustainable digitalization of IRE.

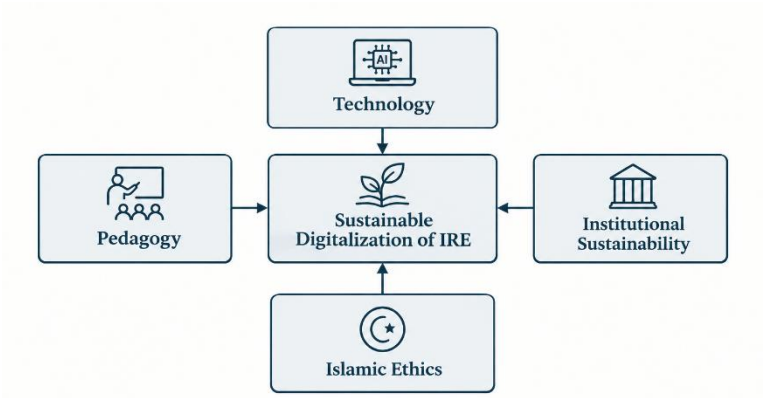


Figure 1. Conceptual Model of Sustainable Digitalization of Islamic Religious Education

Practically, the model recommends institutional digitalization roadmaps, AI and digital ethics training for teachers, transparent and human-supervised AI systems, and policies addressing data protection, religious content, and *Maqasid al-Shariah*. Thus, the proposed model moves beyond a technology-centered approach by integrating technological innovation with pedagogy, Islamic ethics, and institutional governance to achieve a digitalized IRE system that is technologically adaptive, ethically grounded, and institutionally sustainable.

D. CONCLUSION

This study concludes that the sustainable digitalization of Islamic Religious Education (IRE) requires the integration of Artificial Intelligence (AI) with Islamic ethical values and robust institutional governance. While AI offers significant benefits through personalized learning, expanded access, and improved efficiency, its use also presents ethical risks, including algorithmic bias, privacy violations, cognitive dependency, and the erosion of humanistic teacher–student interactions. The *Maqāṣid al-Sharī'ah* framework, particularly *ḥifẓ al-dīn*, *ḥifẓ al-'aql*, and *ḥifẓ al-'irḍ*, together with the principles of *amanah*, *'adl*, *maslahah*, *ṣidq*, *adab*, *tawazun*, and *tabayyun*, provides a relevant normative and operational framework for responsible AI use in IRE.

The proposed four-dimensional model namely technology, pedagogy, Islamic ethics, and institutional sustainability emphasizes that successful IRE digitalization depends not only on technological advancement but also on teachers' role as *human anchors* who ensure ethical and educational oversight. This study contributes theoretically by integrating *Artificial Intelligence in Education*, *Islamic Ethical Values*, and *Sustainable Education*, while providing practical recommendations for educators, technology developers, and policymakers regarding AI governance, professional training, and Islamic value-based content auditing.

However, this study has an important limitation. The proposed model is conceptual and has not yet been empirically validated in an Islamic educational institution. Therefore, the relationships among its four dimensions and their contribution to sustainable digitalization remain theoretically proposed rather than empirically established. Future research should validate the model through empirical studies in different IRE contexts, such as madrasahs, Islamic schools, pesantren, and higher education institutions. Such validation may employ qualitative case studies, surveys, expert validation, or mixed-method approaches to examine the relevance, interrelationships, and practical applicability of each dimension. Empirical testing would also enable future researchers to refine the model by identifying additional factors or contextual conditions that may influence the sustainable and ethical adoption of AI in IRE.

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