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Transformation of Islamic Education Based on Artificial Intelligence: A Comparative Study of Tafsir al-Rāzī (al-Tafsīr al-Kabīr) and HAMKA (Tafsir al-Azhar) on ʻAql, ʻIlm, and Technology

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Abstract
Discussions of artificial intelligence (AI) in Islamic education tend to focus on technical and pedagogical benefits, while the epistemological and ethical foundations drawn from the Qur'an and its exegesis remain under-examined. This study asks how two exegetical traditions, al-Rāzī's *al-Tafsīr al-Kabīr* (classical, rationalist) and HAMKA's *Tafsir al-Azhar* (modern, socio-ethical), interpret verses on reason (*ʻaql*), knowledge (*ʻilm*), and technology, and what this implies for AI integration. Using a qualitative library design that combines comparative (*muqāran*) and thematic analysis, we examine Q.S. al-ʻAlaq 96:1–5, al-Mujādilah 58:11, and Saba' 34:10–11. The findings show that al-Rāzī's reading supplies an epistemological basis that legitimises reason and technology as cognitive instruments (*taskhīr*), whereas HAMKA's reading anchors their use in ethical-social responsibility (*khilāfah*) and public benefit (*maṣlaḥah*). Read together, they support four principles for AI-integrated Islamic education: AI as an instrument that does not replace human reason, *maṣlaḥah* as an evaluative criterion, accountable stewardship in adoption, and AI-assisted learning that stays connected to authoritative sources. The study offers a conceptual model that educators, curriculum designers, and policymakers can use to evaluate AI adoption in Islamic education.

Keywords:
Tafsir Muqāran; Al-Rāzī; HAMKA; Artificial Intelligence; Islamic Education; ʻaql And ʻilm

A. INTRODUCTION

The development of technology is a fact that cannot be avoided by humans, the presence of technology brings major changes in various aspects of human life, both communication, transportation, and education. Technology makes it easy and offers efficiency and solutions in daily life. AI allows the provision of adaptive learning materials, real-time feedback, and more accurate analysis of students' educational needs. Kutbaniyah et al., (2026) the presence of AI improves the quality of learning, such as the presence of innovations along with human civilization. The benefits of technology in the world of education can be enjoyed by many people, starting from changing the way of learning and teaching to be interactive and flexible. Teachers can take advantage of technology by presenting more interesting material through multimedia, interactive videos and digital simulations. Student perceptions in utilizing AI in online discussions are also very helpful in saving time and energy in lecture assignments (Ali et al., 2023), so that technology is not only a means but also a transformation that expands access, improves quality and fosters creativity in the teaching and learning process.

The development of artificial intelligence requires a rearrangement of curriculum and educational governance to be more adaptive to the dynamics of modern technology. This condition also requires the improvement of educators' competence, so that they are able to respond effectively to rapid changes in the digital era. However, this process is not a simple thing, especially if it is not supported by human resources who have adequate capacity. The challenges are increasingly complex because the transformation of AI-based education does not only concern technical aspects, but also touches on the fundamental epistemological and ethical dimensions. Thus, the integration of AI in education requires a comprehensive approach, including curriculum updates, strengthening governance, and developing educator professionalism. This is in line with the view that the application of technology must always be guided by ethical and epistemological values so that education remains oriented towards the formation of knowledgeable, faithful, and moral human beings (Vučković et al., 2026). The negative impact of the use of artificial intelligence (AI) in the context of Islamic education, one of which is distortion in the understanding of religion, curriculum, and student-teacher interaction. Hakim et al., (2024), in addition to the impact of the rapid growth of artificial intelligence in education, focus on trends, perspectives on the use of AI that affirm the relevance of AI in higher education require guidance from teachers on ethical use in academic contexts to ensure that AI does not replace students' deep understanding, creativity, and critical thinking (Ali et al., 2023), Islamic science is also built on the principles of monotheism, and the connection of sanad (transmission of knowledge), scientific and moral authority that cannot be built by algorithms alone. Therefore, it is necessary to study the extent to which the authoritative Qur'an answers the challenges of the current AI age (Kutbaniyah et al., 2026). It is also important to have sustainable professional development for teachers, investment in digital infrastructure, and curriculum reform that integrates Islamic teachings with modern technology (Ubaedullah et al., 2025) (Zaharah et al., 2024).

Artificial intelligence has been widely applied in the field of Islamic religious education, as has been done by Nugraheni et al., (2020). A concordance-based search method that makes it easier to search for entire verses that contain a word with a common theme. Artificial intelligence-based learning approaches, artificial intelligence technology and algorithms are used to design innovative and effective teaching methods to improve students' learning experiences in the context of Islamic religious education (Sarinda et al., 2023). The relationship between Islamic Education and Artificial Intelligence (AI) lies in the effort to present an effective learning process that is still based on Qur'anic values. Islamic education aims to form human beings who have faith, knowledge and morals while AI offers ease of access to knowledge and learning processes. The integration of the two allows the birth of an educational model that is adaptive to technological developments but also maintains the spiritual essence and ethics of Islam. AI is used for the development of a digital curriculum without borders but is still standardized to be in line with the principles of Trust, responsibility and goodness. Islamic education and AI are collaborations that strengthen the learning process that always pays attention to the moral compass so that its use does not deviate from the goals of Islamic Education (Rahman & Ghifari, 2025). Some researchers focus on AI and Islamic studies, but studies linking AI with the science of tafsir remain limited, even though the Qur'an and its interpretation play an important role in Islamic education. This research therefore aims to examine the transformation of Islamic Education with the foundation of Qur'anic values in tafsir. The Qur'an emphasizes the importance of reason as an instrument to understand revelation and reality, as affirmed in QS al-Alaq which commands humans to learn with the command to read, because the window of knowledge is by reading, without reading humans will not be able to learn anything. The value of knowledge is affirmed in QS al-Mujadilah

58:11 where Allah exalts the degree of those who are knowledgeable. While technology can be understood as part of the human ability to utilize the potential given by Allah for the benefit of others, this is one of which is exemplified in QS Saba' 34: 10-11, in which the Prophet David is given the skill of working iron.

The foundation of Qur'anic values of intellect, science, and technology becomes the transformation of Islamic education, with the verses of the Qur'an used are verses related to the potential of reason (Q.S. al-ʿAlaq 96:1–5), the importance of knowledge (Q.S. al-Mujādilah 58:11), and the use of technology as a means of benefit (Q.S. Sabaʾ 34:10–11). When the verse is seen from the perspective of the interpretation of al-Razi and Hamka to analyze it becomes a holistic and profound finding. Thus, the integration between the transformation of Islamic Education and AI is not just an adoption but a continuation of efforts to understand the Qur'an practically by optimizing the role of reason, science and technology. The uniqueness of this research lies in the use of comparative methods against two interpretations with different backgrounds and methodologies, namely al-Rāzī's al-Tafsīr al-Kabīr which represents the classical tradition with an emphasis on rationality and intellectual criticism, and HAMKA's Tafsir al-Azhar which reflects modern interpretations with an emphasis on social and ethical relevance in the face of modernity. The synthesis of these two interpretations is developed in this study into an epistemological basis, linking the Islamic intellectual tradition to the challenges of the digital age. Thus, this research not only contributes to the discourse of the integration of technology in Islamic education, but also opens up space for a new paradigm that balances rationality, spirituality, and social responsibility in the face of AI-based educational transformation (Amrullah, 1989; Al-Razi, 1981).

This study therefore addresses two questions: (1) How do al-Rāzī, in *al-Tafsīr al-Kabīr*, and HAMKA, in *Tafsir al-Azhar*, interpret the verses on *ʿaql*, *ʿilm*, and technology? (2) What principles for integrating AI into Islamic education follow from comparing the two interpretations?

B. METHODS

This study uses a qualitative library research design with comparative (*muqāran*) and thematic analysis of tafsir. The primary sources are al-Rāzī's *al-Tafsīr al-Kabīr* (*Mafātīḥ al-Ghayb*), published by Dar al-Fikr in 1981, and HAMKA's *Tafsir al-Azhar*, published by Pustaka Nasional in 1989; the volume and page range consulted for each verse are given in [Table/Appendix X]. The secondary sources are contemporary academic studies on Islamic education, artificial intelligence, and Qur'anic epistemology. The analysis followed five steps. First, verses were selected purposively to represent the three concepts examined in this study: the potential of reason (Q.S. al-ʿAlaq 96:1–5), the status of knowledge (Q.S. al-Mujādilah 58:11), and technology as a means of benefit (Q.S. Sabaʾ 34:10–11). Second, each mufassir's commentary on those verses was located and read in the primary sources. Third, the commentary was coded deductively under three themes (*ʿaql*, *ʿilm*, and technology) and, within each theme, along two analytic dimensions: the epistemological structure of the concept (how reason or knowledge works and is acquired) and its ethical-social orientation (what it is used for). Fourth, convergences and divergences between al-Rāzī and HAMKA were compared within each theme. Fifth, the comparison was synthesised into principles for integrating AI into Islamic education, and these were discussed against the literature on AI in Islamic education (Ali et al., 2023; Hakim et al., 2024; Kutbaniyah et al., 2026; Rahman & Ghifari, 2025; Zaharah et al., 2024). Trustworthiness was supported by a coding matrix that records, for each verse and mufassir, the passage, its volume and page, and the theme assigned.

C. RESULT & DISCUSSION

Instruments of Intellectual Potential, Science and Technology

Instruments of the potential of reason in the Qur'an The Qur'an conveys in the first revelation explaining the command to read, this is a characteristic that in the life of Muslims reason and science are the main components, (Supriatna, 2019) as the main component of the Qur'an explains in the first revelation, namely in (QS. al-'Alaq 96:1–5), what is meant by His words: {ٱقْرَأْ} is "read the Qur'an", because the word "qira'ah" (reading) is only used in the context of the Qur'an. Allah said: { { فَإِذَا قَرَأْنَـٰهُ فَٱتَّبِعْ قُرْءَانَهُ} [Al-Qiyamah: 18] And He said: { And We have distributed this Qur'an so that you may recite it to mankind gradually } [Al-Isra': 106] The meaning { بِٱسْمِ رَبِّكَ} has several possible meanings, one of which is that the word "in the name of your Lord" is in the nasb position as a description of the situation, so the meaning is: read the Qur'an by opening your recitation in the name of your Lord, i.e. say: "In the name of Allah", then recite it. This shows that it is obligatory to recite tasmiyah at the beginning of each surah as revealed by Allah Subhanahu wa Ta'ala and commanded by Him, and in this verse there is a rebuttal against those who do not consider it obligatory and do not start with it. The second is that it means "Recite the Qur'an by asking for help in the name of your Lord", as if to make the name a means in his efforts in relation to religious and world affairs, thus He said: {ٱقْرَأْ بِٱسْمِ رَبِّكَ } meaning, ask for help in the name of your Lord and make His name a means to achieve difficult things for you. Third: that His words: {ٱقْرَأْ بِٱسْمِ رَبِّكَ } meaning, make this deed for Allah and do it for Him.

HAMKA in his commentary explains that the first verse that descends from the Cave of Hira contains the command to read by mentioning the name of Allah, the Creator. His words affirm that man was created from a clot of blood, then given the ability to learn through kalam. This command is not only to read texts, but also to seek knowledge, write, and understand the signs of Allah's greatness in the universe. Surah Al-'Alaq emphasizes that the source of all knowledge is Allah, who teaches man what he did not know before. Therefore, HAMKA states that reading is the main message of Islam, connecting revelation with reason and civilization (Dirwan et al., 2018). Muhammad Abduh interpreted this command as amr takwini, which is a command that embodies the ability to read actually in the Prophet. However, the fact that the Prophet is still called Ummi shows that the meaning of "Iqra'" is broader: reading revelations, remembering God, and explaining creation. Thus, the verse about Iqra' deals with character formation in the Qur'an, this command opens the door of knowledge, from revelation to the universe (Rozi et al., 2025). Reason is a concept that is described that will not function without any means, in this case the optimization will be with the means of the pen, HAMKA interprets the verse about the command to read about by referring to the opinion of Muhammad Abduh in his commentary on the power of Allah in creating man from semen, making a clot of blood, and becoming a perfect human being, surely Allah also has the power to provide the ability to read for people who have been known as human beings who are ummi. In the fourth verse, "He who teaches with qalam" is the privilege of Allah, namely Allah teaches people about knowledge and the opening of secrets and is handed over various keys to Allah's differences, namely with Qalam or pen. The pen is something frozen and rigid, it does not live, but what is written with the pen are various things that can be understood by humans. Allah teaches man with Qalam, after being good at using the pen, a person will get a lot of knowledge that Allah has given him, so that the knowledge that he has just obtained with Qalam in his hand can be recorded. Furthermore, Hamka gave a verse

الْعِلْمُ صَيْدٌ وَالْكِتَابَةُ قَيْدُهُ ۞ قَيِّدْ صُيُوْدَكَ بِالْحِبَالِ الْوَاثِقَةِ

Science is like a game animal and writing is the rope that binds the game. Therefore, tie your game with a firm rope (Amrullah, 1989).

The Prophet Muhammad was known as an Ummi, i.e. not used to reading or writing. However, this is not a weakness, but part of the wisdom that shows that the Qur'an is not the work of man, but divine revelation. When the angel Gabriel came with the command "Iqra'" (read), the Prophet initially felt inadequate. Gabriel then urged him up to three times, emphasizing the importance of the command. Through Jibril's direct guidance, the first verses were revealed and taught so that the Prophet was able to memorize them perfectly. This process confirmed that the Prophet's ability to read the verses of the Qur'an did not come from worldly literacy skills, but from the revelation that was instilled in his heart. Thus, the Prophet's status as Ummi actually strengthens the authenticity of the Qur'an as the pure word of Allah, free from human engineering, and is proof of the majesty of revealed revelation (Muhammad, 2020).

The Qur'an states that the role of reason is very crucial in life, but the role of science is also regulated, reason without science will not run, likewise science without reason will become a pile of books without any meaningful impact, revelation is the absolute and main channel of knowledge, while reason and senses are channels of knowledge that must be subject to revelation (Iskandar et al., 2024), this is described in *Al-Mujadilah* verse 11

Allah SWT said: *{O you who have believed, when it is said to you, "Give room in your seat," then give it space; surely Allah will give you space}*
The word is analyzed in several things:

First problem: Know that when Allah forbade His faithful servants from things that are the cause of hatred and strife, He is now commanding them to do what is the cause of increased love and affection. He said: {Tafassahu fi al-majalis} means: Widen your seats and give space to one another, as they say: "Give me space," which means to retreat, and do not crowd. It is said: "A large city," "a wide field," and "there is space," meaning space.

Second Issue: Al-Hasan and Daud ibn Abi Hind read: (tafassahu), Ibn Jinni said: This is in accordance with his intention because if it is said: (tafsah), it means that there should be space, while tafasuh is a form of reciprocity, and what is meant here is mutual interaction, because it applies to more than one, such as division and measurement. And it reads: {in the assembly} Al-Wahidi said: The singular approach because what is meant is the assembly of the Prophet (peace and blessings of Allaah be upon him), which is singular; whereas the plural approach is to make each person who sits his own seat, that is, his own seat.
As for the words of Allah SWT: *{Allah will make room for you} is absolute in everything that people ask to be placed, be it place, sustenance, heart, grave, or heaven.*

Know that this verse shows that whoever expands the door of goodness and comfort for the servants of Allah, Allah will extend the goodness of this world and the Hereafter for him. A reasonable person should not limit the meaning of this verse to just making room in the assembly, but rather to convey kindness to a Muslim and instill joy in his heart. Therefore, he (peace and blessings of Allaah be upon him) said: "Allah will continue to help His servant as long as he continues to help his fellow Muslim."
Then Allah said: *{And when it is said, "Stand up," then stand up; Allah will raise the believers among you and those who are given knowledge to higher degrees, and Allah is Aware of what you do} A*nd in this there are several problems:

In al-Razi The first problem: Ibn Abbas said: "When it is said to you: 'Stand up,' then stand up." This expression has several meanings; one of them is: if it is said to you: 'Stand up to make room for those who enter,' then stand up; and second: if it is said: 'Stand before the Messenger of Allah (peace and blessings of Allaah be upon him), and do not linger in

speaking,' then stand up and do not linger with him, as He said: { And do not linger in conversation, for it does hurt the Prophet} [Al-Ahzab: 53] and this is the opinion of Al-Zajjaj. Third: If it is said to you, "Stand up for prayer, jihad, and good deeds, and prepare for them," then occupy yourselves with it and prepare for it, do not be lazy to do it. Al-Dhahhak and Ibn Zayd said: "There is a group of people who are lazy in prayer, so they are commanded to stand up to perform it when the call to prayer is recited."

Know that when He, the Most High, first forbade them to do some things, then commanded them to do some other things and promised them a reward for their obedience, He said: {Allah will raise the believers among you and those who are given knowledge to higher degrees} That is, Allah will raise the believers who obey the commands of His Messenger, and especially the scholars among them, to higher degrees. Then, regarding the meaning of this appointment, there are two opinions: First: The rare opinion: that is meant the appointment in the assembly of the Messenger of Allah (peace and blessings of Allaah be upon him). Second: The well-known opinion: that what is meant is the appointment in the degree of His reward and the degree of His pleasure.

Know that we have discussed in depth in the interpretation of the words of Allah: {And He taught Adam all the names} [Al-Baqarah: 31] concerning the virtue of knowledge, and Al-Qadi said: "There is no doubt that the knowledge of a scholar demands a position in his obedience which is not obtained by ordinary believers, Therefore, he follows the guidance of knowledge in all his actions, and does not follow any other scholar, because he knows how to avoid what is haram and what is doubtful, and to introspect himself in a way that no one else knows; he knows how to prostrate and humble himself in worship in a way that no one else knows; he knows how to repent and his time and his attributes in a way that no one else knows; and he guards the rights that he is obliged to guard in a way that others do not; and many other aspects. However, just as his degree of deeds in obedience is very high in the level of reward, so the punishment that befalls him for the sins he commits is so severe, because of the knowledge he possesses—that many small sins committed by others can be great sins for him.

The use of technology as a means of benefit (QS. Saba' 34:10–11), speaks of the gift of Allah to the Prophet Dawud and Prophet Solomon in the form of technology and skills that are used for the benefit of the people.

"And indeed We have bestowed upon David a gift from Us. (We said): 'O mountains and birds, bless David.' And We have softened iron for him. (We said): 'Make a great armor and measure its weaving accurately, and do good. Verily, I See what you do.'"

We gave it to him", which means: "We gave him a gift, and We softened iron for him."

Allah softened iron for him until it became like wax in his hand, and it was easy for Allah; for iron softened by fire and melted until it became like ink used for writing. Who is the reasonable person who doubts that from the power of Allah? It is said that he begged Allah not to spend the treasures of Jerusalem, and Allah softened iron for him and taught him how to make armor, that is, shields. Allah chose it for him because it was a protection for the soul that was His creation, and he sought to protect the people who were glorified in the sight of Allah from murder.

Rationality as a Basis for Thinking

al-Rāzī presents a philosophical-rational approach (ta'wīl 'aqlī). For example, in the interpretation of verses related to reason (e.g. QS. al-Baqarah/2: 164, QS. Āli 'Imrān/3: 190-191, QS. al-Isrā'/17: 36), he places reason as an epistemological instrument capable of capturing the signs of Allah's greatness in the universe. al-Rāzī's interpretation conveys analysis, dissects the meaning word for word, and opens up a space for dialogue with logic and natural science of his time.

In interpreting Q.S. Ṭāhā: 5 ("al-Raḥmān 'alā al-'Arsy istawā"), al-Rāzī rejects the understanding of tashbīh using a strict rational approach. He asserts that it is impossible for

Allah to dwell physically on 'Arsh, because that would be to entrust the existence of Allah in space and time, whereas Allah is the Most Holy of all the limitations of beings. According to al-Rāzī, if "istawā" is understood as sitting or occupying a place, then Allah will depend on space, have direction, and be movable or stationary, all of which are the nature of beings. He also points out a logical contradiction: if Allah is truly above 'Arsy, then the angels who bear 'Arsy (Q.S. al-Ḥāqqah: 17) seem to be carrying Allah, which is clearly absurd and contrary to His glory. Therefore, al-Rāzī interprets "istawā" as a symbol of Allah's power and arrangement over all creation, not as a physical existence. With this argument, al-Rāzī maintains the purity of monotheism and rejects any form of anthropomorphism in understanding the nature of Allah.

On the other hand, Hamka in *Tafsir al-Azhar* interprets reason in a more contextual and sociological way, emphasizing its relationship to moral responsibility and the benefit of the ummah. For Hamka, reason is not just an abstract reason power that functions for theoretical thinking, but a force that must be directed to real charity and civilization development. In his view, reason has a strategic role to move Muslims to be able to face the challenges of the times, including the current of modernization and the rapid development of Western science and technology in modern Indonesia. Hamka emphasized that reason must be used to strengthen faith, uphold ethical values, and encourage Muslims not to be left behind in the field of science. Thus, Hamka's interpretation presents a more practical perspective, where reason is positioned as a moral and social instrument that functions to build the benefit of the ummah while maintaining the relevance of Islam in the modern context.(Amrullah, 1989)

Islamic Value Foundation

In the verses on science (Q.S. al-ʿAlaq/96:1–5, Q.S. al-Mujādilah/58:11, Q.S. Fāṭir/35:28), al-Rāzī elaborates the hierarchy of knowledge systematically, distinguishes between naẓarī (theoretical) and 'amalī (practical) knowledge, and places the process of ta'līm (teaching) as a gradual divine gift, as illustrated in his interpretation of the command of "iqra". This pattern shows an epistemological tendency that emphasizes the tiered cognitive process in the acquisition of knowledge(Al-Razi, 1981).

Hamka, in interpreting the same verse, emphasizes the dimension of manners and social responsibility of knowledge. Knowledge is worthless without being accompanied by faith and directed to the benefit (maṣlaḥah) of the ummah. Hamka also implicitly criticizes knowledge that is uprooted from spiritual values, an anxiety that is relevant when faced with the development of modern technology.(Amrullah, 1989)

al-Rāzī places reason at the ontological-epistemological level (what and how reason works), while Hamka places it at the functional-ethical level (what reason is used for). These two approaches complement each other when mapped to the discourse of AI: al-Rāzī's dimension is relevant to answer the epistemological question "can artificial intelligence replace the function of human reason?", while Hamka's dimension is relevant to answer the ethical question "for what benefit should AI be directed in Islamic education?".

Both scholars agree that science comes from Allah and is open (not a dichotomy between "religious" and "general" science), but there are different points of emphasis: al-Rāzī on the epistemological structure of science, Hamka on the ethical-social orientation of science. This common point is the basis for the argument that the integration of AI in Islamic education does not contradict the principles of the Qur'an, as long as the process of acquiring knowledge (al-Rāzī dimension) is still accompanied by the value and purpose of maslahat (Hamka dimension).

Continuous innovation

The verses that contain the hint about creation, the subjugation of nature, are found in (QS. al-Jāthiyah/45: 13, QS. al-Naḥl/16: 12, QS. Yā Sīn/36: 33-35) interpreted al-Rāzī with an emphasis on the concept of taskhīr (the submission of nature to man) as a theological legitimacy for the development of human means and aids, including those of a mechanistic-

rational nature. Hamka interprets the verse similarly with an emphasis on man's responsibility as a caliph who makes wise use of the progress of the times (including technology), not for arrogance or corruption.

The concept *of taskhīr* according to al-Rāzī and *khilāfah* according to Hamka can be seen as two normative pillars that complement each other in providing legitimacy for the use of technology, including artificial intelligence (AI), in Islamic education. Al-Rāzī emphasizes that all of Allah's creations are subjugated (*taskhīr*) for the benefit of humans, so that technology is a legitimate instrument to be used as long as it is directed to benefit. Meanwhile, Hamka through the idea of *khilāfah* emphasizes the role of humans as representatives of Allah on earth who are responsible for maintaining ethics, trust, and shari'i goals in every use of science and technology. Thus, the integration of AI in Islamic education is not only seen as a technological innovation, but also as part of a spiritual and moral mandate. This framework emphasizes that the use of technology must always be within the framework of Qur'anic values, so that Islamic education is able to respond to the challenges of the digital era without losing its ethical orientation and shari'i goals.(Al-Razi, 1981)

Connecting the two interpretations to AI, three points can be drawn from the findings above. First, following al-Rāzī's understanding of reason as an epistemological instrument, AI can be positioned as a cognitive tool that supports the learner's reasoning but cannot replace it, because reason and knowledge remain gifts entrusted to the human being. Second, following HAMKA's emphasis on the ethical and social orientation of knowledge, the value of AI-assisted learning depends on its contribution to *maṣlaḥah* and *adab*, not on efficiency alone. Third, the concepts of *taskhīr* and *khilāfah* together indicate that using AI is a trust for which educators and institutions remain accountable. This third point also responds to the concern raised in the Introduction that scientific and moral authority, including the connection of *sanad*, cannot be built by algorithms alone: AI may assist the transmission of knowledge, but the authority of religious knowledge remains tied to its sources and to the teacher who transmits it.

Table 1. Aspects and Relevance of AI in Islamic Education in Tafsir

No	Aspects	al-Tafsīr al-Kabīr	Tafsir al-Azhar	Relevance of AI in Islamic Education
1	Reason (ʿaql)	Epistemological-Rational Instrument	Ethical and functional instruments	AI as a cognitive tool, not as a substitute for the intellect and moral responsibility of students
2	Knowledge (ʿilm)	Theoretical (naẓarī) and practical (ʿamalī) knowledge; teaching (taʿlīm) as a gradual divine gift	Oriented to Maslahat and Manners	AI in accelerating the taʿlīm process, but must still be accompanied by the construction of knowledge and values
3	Technology	The Legitimacy of the Taskhir Concept	Responsibility through the concept of khilāfah	The use of AI must be based on the principle of a directed and controlled caliphate trust

D. CONCLUSION AND PEDAGOGICAL IMPLICATIONS

al-Rāzī and Hamka write in different contexts of different times, geographies, and scientific traditions, both providing a coherent theological foundation for the transformation of AI-based Islamic education: reason and knowledge are gifts that

must be continuously developed (supporting technological innovation/AI), but their development must not be separated from the framework of values, ethics, and the purpose of man's creation as a caliph on earth. Thus, the transformation of AI-based Islamic education, in the perspective of these two interpretations, is not a value-neutral inevitability, but a process that must always be placed within the framework of maqāṣid al-sharī'ah and the responsibility of the human caliphate.

Read together, the two tafsirs suggest four principles for integrating AI into Islamic education. First, instrumentality: following al-Rāzī's view of reason as an epistemological instrument, AI supports but does not replace the learner's reasoning and the teacher's authority. Second, the *maṣlaḥah* criterion: following HAMKA, the use of AI is justified when it serves demonstrable educational and moral benefit. Third, *khilāfah* accountability: because technology is used as a trust, institutions and educators remain answerable for AI-mediated decisions. Fourth, rooted knowledge: AI-assisted learning on religious content remains tied to authoritative sources and to the transmission of knowledge (*sanad*).

These principles have practical implications for three groups. Educators should verify AI output on religious content against authoritative sources and design tasks that require students' own reasoning. Curriculum designers should embed learning outcomes on *ʿaql*, *ʿilm*, and *khilāfah*, together with ethical AI literacy, into Islamic education curricula. Policymakers and institutional leaders should set a *maṣlaḥah*-based test for adopting AI tools, establish accountability mechanisms, and support the professional development of educators.

This study has limitations. It is text-based, covers two mufassirs and three core verses, and does not test the proposed principles empirically; reading classical tafsir in relation to AI also carries a risk of anachronism. Future research could validate the principles through expert judgement, for example a Delphi study, or through classroom trials.

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