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Integration of AI and Islamic Ethical Values in Learning from the Adab Concept of Syed Muhammad Naquib Al-Attas

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Abstract
The increasing use of Artificial Intelligence (AI) in higher education offers new opportunities for learning while also raising concerns about academic responsibility, information accuracy, and student's dependence on technology. In Islamic higher education, these issues require not only technological and academic considerations but also an ethical perspective grounded in Islamic educational values. This study aims to examine how students use AI in learning and to interpret their practices through the concept of *adab* proposed by Syed Muhammad Naquib al-Attas. This qualitative case study was conducted at UIN Kiai Ageng Muhammad Besari, Ponorogo. Data were collected through in depth interviews with two fourth semester students in the Islamic Religious Education program and were analysed thematically to identify patterns of AI use, student's responses to AI generated information, and their awareness of ethical risks. The findings show that the student primarily use AI to understand difficult learning materials and to obtain additional information. Although AI is used relatively frequently, the student do not directly use its responses in their academic assignments. The student edit the information and compare it with books, articles, and other relevant sources. The findings also indicate student's awareness of the risk of excessive dependence on AI and the need for responsible use. These practices can be understood through the concept of *adab*, particularly the importance of placing AI as a supporting tool rather than as a substitute for human reasoning and responsibility in acquiring knowledge. The study suggests that AI integration in Islamic higher education should combine technological competence with ethical awareness, critical verification, and responsibility. This perspective contributes to the development of an adab based approach to AI integration in Islamic education.

Keywords: AI Integration; Islamic Ethics; Adab Concept; Al-Attas; Learning

A. INTRODUCTION

The development of artificial intelligence (AI) technology over the past decade has brought significant transformations to various aspects of life, including higher education. The emergence of various AI based learning platforms, such as ChatGPT, Microsoft Copilot, Google Gemini, and various learning management systems integrated with AI technology, has changed the interaction patterns between students, lecturers, and knowledge itself(Meyer et al., 2023). This technology offers a number of conveniences, from personalised learning paths that meet individual needs to time efficient searching and processing of information to the ability to answer complex questions instantly. However, behind these benefits, various concerns have arisen, such as dependence and overuse of technology, a decline in student's critical and reflective thinking skills, the potential for academic plagiarism, and a shift in the relationship between lecturers and students, which has long been an important foundation of scientific traditions, including Islamic scientific traditions. This condition makes the integration of AI into education not merely a technical issue but also an ethical and philosophical one that requires in depth study.

This phenomenon becomes even more complex when linked to the context of Islamic higher education in Indonesia. State Islamic Religious Higher Education Institutions (PTKIN), including the State Islamic University (UIN), cannot escape the current adoption of AI technology, both by students in completing academic assignments and by lecturers in designing learning methods. On the one hand, the use of AI can support the effectiveness of the teaching and learning process; however, on the other hand, it can raise fundamental questions about its compatibility with Islamic ethical values, particularly the concept of adab in the process of seeking knowledge. In the Islamic scientific tradition, seeking knowledge is not merely a cognitive activity to acquire information but rather a process of character formation that involves a hierarchical relationship among the seeker of knowledge, the source of knowledge, and the Provider of Knowledge, Allah SWT (Kholik, 2013). As the pursuit of knowledge is increasingly facilitated by artificial intelligence (AI), which lacks spiritual or moral values, concerns arise about the erosion of the values of adab that have long been a hallmark of Islamic epistemology, such as respect for teachers, humility in learning, and an awareness of the limitations of human reason in the face of God's knowledge. To understand this issue more deeply, this study utilises the conceptual framework of adab as formulated by Syed Muhammad Naquib al-Attas, a contemporary Islamic thinker who has made significant contributions to the discourse on the Islamization of knowledge. Al-Attas defines adab not merely as a narrow sense of adab, but rather as the recognition and acknowledgment of the proper place (right placement) of each element according to its position within the order of being that originates from God (Budi Haryanto dan Irma Rachmadianti, 2026).

This concept is closely related to ta'dib, which Al-Attas promotes as a more appropriate term than tarbiyah or ta'lim to describe the holistic process of Islamic education, which not only imparts knowledge but also instils an awareness of the order of values and meaning. Within this framework, adab serves as a normative tool for assessing whether a practice, including the use of AI technology in learning, has placed science, teachers, students, and the technology itself in their proper positions or has instead created chaos in the order of scientific relations. Thus, Al-Attas' concept of adab offers a relevant philosophical concept for critically evaluating the phenomenon of AI integration in contemporary Islamic education(Muslih et al., 2022).

Although research on the integration of AI in education has advanced rapidly, there remains a gap in understanding the use of AI from an Islamic ethical

perspective, particularly the concept of adab. Previous research has extensively discussed the benefits of AI in learning, its effectiveness, academic integrity, AI literacy, and risks such as bias, privacy concerns, and dependence on technology. However, these studies have not yet fully explained how students actually use and control information obtained from AI, and how this behaviour can be understood within an Islamic ethical framework. This is crucial because the use of AI is not only related to the decision to use or not use technology, but also to how users assess, verify, and utilise AI generated information when acquiring knowledge.

Initial findings of this study demonstrate this gap. Informants did not use AI results directly to complete assignments; instead, they first edited them and compared them with other relevant reference sources. This finding suggests that students still have a role in assessing and controlling information obtained from AI. However, this behaviour has not been widely explained in previous research using the concept of adab as an epistemological and ethical framework in Islamic education. Thus, this research gap lies not only in the lack of studies on AI and Islam, but also in the lack of empirical research connecting student's actual behaviour when using AI, the information verification process, and al-Attas' concept of adab.

This research uses the State Islamic University of Kiai Ageng Muhammad Besari in Ponorogo as the case study location. As a growing PTKIN (State Islamic Higher Education Institution), UIN Kiai Ageng Muhammad Besari, Ponorogo, is facing the dynamics of AI technology adoption by students and lecturers in the learning process, both in the form of the use of chatbots for assignments, the use of AI based academic writing tools, and the use of this technology by lecturers in designing teaching materials. As an Islamic educational institution with a vision of integrating general and Islamic knowledge, this dynamic makes UIN Kiai Ageng Muhammad Besari, Ponorogo, a relevant and representative context for empirically examining how the values of adab are understood, practised, or even diminished in the interactions of the academic community with AI technology.

In this context, this research seeks to examine the use of AI in learning not only in terms of its benefits and risks, but also in terms of the values underlying its use. Studies on AI in higher education have largely addressed responsible AI, academic integrity, AI literacy, bias, transparency, and human agency. Bond et al. emphasise the importance of addressing ethical aspects in the use of AI in higher education(Technol et al., 2024). Memarian and Doleck also point out that fairness, accountability, transparency, and ethics are important aspects in the application of AI in higher education(Memarian & Doleck, 2023). Meanwhile, Pratiwi et al. showed that student's use of AI in Indonesia increases efficiency but also raises concerns about academic integrity and critical thinking skills(Pratiwi et al, 2025). However, although student's verification practices have been examined, the relationship between such practices ande the concept of adab in Islamic Educational Philosophy, particularly the tought of Syed Muhammad Naquib Al-Attas, remains underexplored.

Based on this gap, this study utilises al-Attas's concept of adab as a perspective for understanding the use of AI in learning within Islamic higher education. In al-Attas's thought, adab concerns the ability to place something in its proper place. This perspective is used to examine how students position AI in the process of acquiring knowledge: whether AI is used as a tool to support the thinking process or replace it. Therefore, this study examines not only whether students use AI but also how they use it, examine it, and account for the information obtained from it.

The novelty of this research lies in the concept of adab based AI integration, namely, integrating AI into learning that places the value of adab as

the foundation for technology use. Through this approach, the use of AI is directed not only toward technical skills or learning efficiency but also toward developing critical thinking, responsibility, and awareness when using technology to acquire knowledge. In the context of UIN Kiai Ageng Muhammad Besari Ponorogo, this approach is expected to provide a perspective that is more in line with the character of Islamic education, namely, integrating technological developments with scientific and moral values.

Based on the above description, this research is important to conduct from both theoretical and practical perspectives. Theoretically, this research is expected to enrich the study of the integration of technology and Islamic ethics, particularly by presenting the Al-Attas adab framework as an alternative approach to assessing the digitalisation of Islamic education. Practically, the results of this study are expected to provide consideration for policymakers within PTKIN (State Islamic Higher Education Institution), particularly UIN Kiai Ageng Muhammad Besari Ponorogo, in formulating ethical guidelines for the use of AI that remain grounded in adab values and do not erode the essence of Islamic education as a process of developing adab individuals. Based on this background, this study seeks to answer how the integration of AI and Islamic ethical values in learning can be understood and evaluated from the perspective of Syed Muhammad Naquib al-Attas's adab concept, which will be further formulated in detail in the research problem statement.

B. METHODS

This study employed a qualitative approach with a case study design to explore students' use of Artificial Intelligence (AI) in learning at UIN Kiai Ageng Muhammad Besari Ponorogo. The case was bounded by the context of students' academic use of AI in learning activities within the university. A qualitative case study was considered appropriate because it enables an in-depth examination of students' experiences, practices, and interpretations of AI use within their real-life learning context (Fadli, 2021).

Research data was obtained through semi structured interviews with students who have experience using AI in learning activities. Informants were selected using purposive sampling based on the following criteria: (1) being an active student at UIN Kiai Ageng Muhammad Besari Ponorogo; (2) having experience using AI tools for academic learning activities; (3) being able to describe their experiences of using and evaluating AI-generated information; and (4) being willing to participate in the interview. The participants were selected to obtain information that was relevant to the research focus rather than to achieve statistical representativeness. The interviews explored students' patterns of AI use, the purposes for which AI was used, their processes for assessing and verifying AI-generated information, and their awareness of responsible AI use in learning. (Assyakurrohim et al., 2023).

The interviews were conducted in Indonesian language through online sessions. Each interview lasted approximately 30 minutes and was message. The result from interviews were transcribed verbatim and reviewed to ensure that the transcripts accurately represented the participants' responses. Relevant excerpts were subsequently organized according to the research questions and analytical focus.

Data was analyzed qualitatively through the stages of data condensation, data presentation, and drawing conclusions. Analysis was carried out repeatedly to find patterns and themes related to the use of AI and interpret them through the concept of adab Syed Muhammad Naquib al-Attas. Qualitative analysis with

these stages is widely used to organize data, find patterns, and build meaning of the phenomenon being studied (Nyangfah et al, 2024).

Data validity is maintained through cross checking of information obtained from informants and member checking. In qualitative research, cross checking of data is necessary to increase the credibility of the results and ensure that the researcher's interpretations align with the information provided by the informants.

C. RESULT & DISCUSSION

Interviews with fourth semester Islamic Religious Education (PAI) some students at UIN Kiai Ageng Muhammad Besari Ponorogo indicate that Artificial Intelligence (AI) has become a tool used in their academic activities. According to the informants, they were exposed to AI in their early semesters and subsequently used it in their learning activities. This usage pattern indicates that the student no longer view AI as a new technology with limited use, but rather as an integral part of their learning practices. AI use is primarily aimed at assisting the student with difficult material and obtaining additional information when material has not been adequately explained in class. Both informants provided relatively consistent responses regarding AI's function.

These findings align with research on AI in higher education, as demonstrated by meta systematic reviews, which show that AI has emerged as part of the higher education ecosystem and offers various pedagogical opportunities. However, this development requires greater attention to ethics, collaboration, and research rigour (Technol et al., 2024). Meyer also pointed out that large language models can assist with academic work, including providing quick answers, helping with writing outlines, and supporting various academic activities, but they still have limitations, including bias and the potential to produce inaccurate information (Meyer et al., 2023).

Thus, the findings of this study indicate that the student use of AI is more accurately understood as academic assistance rather than a substitute for learning. This is evident in the purpose of AI use, which is primarily to understand material and search for additional information, rather than simply generating assignments automatically. Interview data from the student indicate a relatively high level of AI use. Informants stated that AI can be accessed more than 10 times a week, primarily because some general courses are difficult to understand. Courses such as Learning Strategies and Learning Evaluation are contexts where AI use is quite frequent. (S1 & S2)

This intensity indicates that AI plays a functional role in the student learning processes. When the student have difficulty understanding the material, AI can serve as an alternative source of explanations. From a pedagogical perspective, this situation can be beneficial because the student have the opportunity to obtain explanations independently outside of direct interaction with the lecturer. However, this high intensity of use also raises ethical issues. The more frequently the student use AI, the more important it becomes for them to distinguish between using AI as an aid and relying on it as a primary source of knowledge. This issue is crucial because AI can provide responses quickly and in a convincing format. A study of 81 doctoral students in Indonesia found that AI is used for a variety of academic activities, including brainstorming, drafting, data analysis, language correction, translation, and literature management. While it offers efficiencies, students also identified ethical issues, the need for manual verification, and the potential for dependency and a decline in critical thinking skills(Pratiwi et al, 2025).

Thus, the intensity of AI use cannot be directly interpreted as positive or negative. What is more crucial is the quality of the student's relationship with AI,

but also whether it is used to expand understanding or replace student's thinking activities.

Interview findings indicate that informants did not directly use the results obtained from AI to complete assignments. Informants explained that the information from AI was first edited and compared with other relevant reference sources. These findings indicate that the student still play an active role in processing the information obtained from AI. They do not rely entirely on the results provided by AI, but still select, edit, and check with other sources before using them in academic assignments. This usage pattern demonstrates the role of the student as controllers in the AI assisted learning process. The student still determine the information to be used, reunderstand the content, and adapt it to the needs of the assignment. Thus, AI is positioned more as a tool that supports the learning process, rather than a substitute for student's thinking processes. (S1 & S2)

This attitude aligns with concerns about ethical aspects of AI use in higher education. Memarian and Doleck, through a systematic review of 33 publications from Scopus and Web of Science, demonstrated that fairness, accountability, transparency, and ethics are important considerations in the use of AI in higher education (Memarian & Doleck, 2023). In the context of this research, student's efforts to examine and compare information from AI with other sources demonstrate a cautious attitude toward accepting information generated by technology.

This is similar to Pratiwi's findings in the context of Indonesian students. Pratiwi et al. concluded that the ethical use of AI requires technology to complement, not replace, academic practice and critical thinking skills. (Pratiwi et al, 2025) Meanwhile, Meyer emphasised that academic AI users should be wary of output accuracy, bias, and the possibility that AI may produce information that appears correct but is actually incorrect. (Meyer et al., 2023) Therefore, the student's attitudes in this study can be seen as an early form of critical AI literacy, namely the ability to not passively accept AI output but to process and verify it before use.

Further findings indicate that the student recognise that information from AI is not always relevant to the books or articles used as academic sources. When they encounter information they perceive as less relevant, they seek out other sources they deem more accurate. This finding becomes crucial when analysed from an Islamic ethical perspective. In the Islamic scientific tradition, acquiring knowledge is inseparable from the responsibility for truth. Therefore, student's tendency to compare AI output with other sources can be understood as a form of epistemic caution. (S1 & S2)

This also aligns with Meyer's research, which warns that large language models have accuracy limitations and can produce convincing misinformation. Therefore, users must still evaluate the information they generate (Meyer et al., 2023). In this study, student's habit of double checking information from AI can be understood as part of a adab for knowledge from the perspective of Syed Muhammad Naquib al-Attas. The concept of adab relates not only to one's relationships with others but also to the practice of placing things in their proper places. When using AI for learning, information provided by AI should not be immediately assumed to be accurate. It needs to be checked and compared with other reliable sources.

Thus, student's habit of editing AI results and comparing them with books or articles demonstrates a cautious approach to information use. The student do not immediately accept AI generated answers but strive to verify their accuracy before using them in academic assignments. This attitude can be understood as a form of adab in the process of acquiring and using knowledge.

Although AI provides benefits in understanding material, informants also demonstrated an awareness of the risks of its use. Informants explicitly stated that using AI without discretion, ethics, and filters could pose risks in the future. Informants also linked uncontrolled use of AI to the potential for student dependency and a decline in educational engagement.

This finding is interesting because it demonstrates that the student do not view AI in a black and white manner. AI is understood as a technology that aids learning but can also reduce independence if used excessively. This concern aligns with research by Pratiwi et al., who found that Indonesian the student acknowledged AI's effectiveness but also expressed concerns about its impact on critical thinking skills and academic integrity. (Pratiwi et al, 2025)

Based on interviews, informants did not directly use information obtained from AI to complete assignments. The information was first edited and compared with other relevant reference sources. This finding indicates that the student still review and process the information provided by AI before using it in academic assignments. Thus, AI is positioned more as a tool to support the learning process, while the student still play a role in determining which information to use.

When linked to the concept of adab regarding knowledge in the thought of Syed Muhammad Naquib al-Attas, this attitude can be understood as a form of student effort to place information in its proper place. Information from AI is not automatically assumed to be true; it needs to be checked and compared with credible sources. Therefore, the use of AI is not only related to the ability to utilise technology, but also to a responsible attitude in acquiring and using knowledge. Therefore, informants' awareness of the risks of dependency indicates that the student already possess ethical awareness, although this awareness still needs to be developed into more systematic behavioural guidelines. Interview findings indicate that the student do not explicitly communicate the use of AI to lecturers when submitting assignments. The reason given is that lecturers do not outright prohibit the use of AI, as long as the student adhere to ethical standards and use it within its limitations. These findings demonstrate a grey area in the practice of AI use. On the one hand, the student understand that AI can be used ethically. On the other hand, the lack of disclosure of AI use to lecturers indicates that the line between permissible use and academic transparency is not yet fully clear. This issue is relevant to research by Karkoulian et al., which examined student’s and lecturer’s perceptions of the use of ChatGPT and its impact on academic integrity. The study showed that the emergence of generative AI brings both benefits and new challenges to academic integrity in higher education (Karkoulian et al., 2025).

From a responsible AI perspective, transparency is a crucial principle. Memarian and Doleck demonstrate that transparency and accountability are essential components of discussions about AI ethics in higher education (Memarian & Doleck, 2023).

However, in the context of this research, the issue should not be directed at requiring every use of AI to be reported. What is more important is establishing clear boundaries for its use. Using AI to request clarification of material, brainstorm, or obtain alternative understandings is different from using AI to produce entire assignments that are then claimed as student work. Therefore, higher education institutions need to have guidelines that differentiate between AI assisted learning and AI generated academic work.

The research findings become even more significant when viewed through the lens of Syed Muhammad Naquib al-Attas's concept of adab. For al-Attas, education is understood not simply as a process of transferring knowledge, but as a process of developing adab human beings. The concept of ta'dib positions

education as a process related to adab, knowledge, and the ability to place things appropriately (Syed Muhammad Naquib Al-Attas, 1999).

Wiratama's study of al-Attas's thought explains that the concept of ta'dib is oriented toward developing adab, just, and wise individuals who can put things in their proper place. More recent studies also show that al-Attas's concept of adab encompasses self awareness, the application of discipline, the ability to put things in their proper place, and the moral and spiritual dimensions of education (Wiratama, 2009).

The concept of adab has actually been known and practised since the time of the Prophet Muhammad, his Companions, and the subsequent generations of the Tabi'in (followers), so it is not a new idea in the Islamic scientific tradition. However, in the modern era, amid the rapid development of artificial intelligence, awareness of adab is often neglected, potentially leading to moral degradation in the pursuit of knowledge. This situation demands that Islamic education not only inherit long standing adab values but also ensure that these values remain relevant and capable of shaping individuals with character, knowledge, and justice amid the challenges of the times, including those posed by AI technology in learning. Drawing on the concept of adab developed by Syed Muhammad Naquib Al-Attas, the author develops four dimensions of adab as an analytical framework for examining student's use of AI: 1) adab towards knowledge 2) adab towards the learning process, 3) adab towards one self and 4) adab towards academic responsibility. This concept can be used to analyse student's use of AI through several forms of adab.

1. Adab towards knowledge. The student do not accept AI output as the absolute truth. The practice of comparing AI results with books and articles demonstrates an effort to ensure the accuracy of the information. This is an empirical finding highly relevant to the concept of adab, as the student strive to place AI information in its proper place, namely, as information that needs to be verified.
2. Adab towards the learning process. The student do not directly use AI results in assignments; rather, they edit and compare them with other sources. This indicates that AI has not completely replaced student's thinking processes.
3. Adab towards oneself. Informants' awareness that unlimited use of AI can lead to dependency demonstrates a commitment to maintaining intellectual independence. According to Al-Attas, the goal of education or the pursuit of knowledge is essentially to shape good human beings, people with character, morals, and principles that adhere to Islamic law (Al-Attas, 1999). When these qualities are ingrained in a person, they develop self adab which includes recognising one's potential and limitations as a human being, maintaining physical and spiritual purity, prioritising reason and the spirit above desires, and treating oneself fairly without harming physical and mental health. In the context of AI based learning, this self adab is relevant to assess the extent to which the student remain aware of the limits of their abilities and personal responsibilities, rather than simply relying on AI.
4. Adab for academic responsibility. The student recognise the need for ethics and boundaries in the use of AI. Although openness to lecturers has not yet been explicitly implemented, an awareness of ethical boundaries has emerged in student's experiences.

Thus, the concept of adab can provide a more contextual framework for Islamic higher education institutions to develop ethical use of AI. Wiese et al., in a systematic review of AI ethics education, explained that learning AI ethics requires not only understanding ethical principles but also utilising activities such as case studies and discussions. This approach can help the student

understand ethical issues and consider appropriate decisions in the use of AI (Wiese et al., 2025).

On the other hand, Zhu et al. explained that the use of AI in education has risks that need to be considered from a technological, educational, and societal perspective (Zhu et al., 2025). Furthermore, Yan et al. point out that the use of AI is associated with several ethical issues, including bias, privacy, transparency, and accountability. Therefore, the student need to have a sufficient understanding to use AI appropriately and responsibly (Yan, 2025).

This research extends this perspective through the concept of adab. While responsible AI emphasises principles such as fairness, accountability, transparency, privacy, and human agency, the concept of adab provides a more fundamental orientation regarding the status of humans, science, technology, and moral responsibility. Based on the interview results, the following framework for adab based AI integration can be formulated:

Tabel 1. Framework for Adab Based AI

Dimensions	Empirical Findings	Adab Values
Purpose of Use	Understanding difficult material and seeking additional information	Ethics toward knowledge
Intensity	More than 10 times per week	Requires self control
Output Processing	Editing and comparing with other sources	Responsibility for truth
Verification	Looking for more accurate sources when encountering discrepancies	Ethics toward knowledge
Risk Awareness	Recognizing the dangers of dependency	Ethics toward self
Academic Use	AI is used as an aid, not directly copied	Academic integrity
Transparency	Not explicitly reported to the lecturer	Requires ethical guidelines
User Orientation	Helps understand the learning	AI as an instrument, not an end in itself

This framework demonstrates that the integration of AI in Islamic education should be oriented not only toward AI literacy but also toward adab literacy. The student need to know how to use AI, but also understand how to appropriately position it within the process of acquiring knowledge. Based on the findings above, there are five principles of AI integration in student learning, including:

1. Intention. AI is used to support the pursuit and understanding of knowledge, not merely to obtain answers quickly.
2. Instrumentality. AI is positioned as an aid, not a replacement for the student, lecturers, books, or other academic sources.
3. Verification. Information generated by AI must be compared with relevant academic sources.
4. Reflection. The student need to understand and reprocess the information, not simply copy the AI output.
5. Responsibility. The student remain responsible for the content of assignments, decisions about how to use information, and the academic impact of AI use.

The principles above demonstrate that AI should not be rejected in Islamic education. Rather, AI can be utilised optimally as long as its position is appropriately positioned through the principles of adab.

D. CONCLUSION

Based on the research results, the use of Artificial Intelligence (AI) by Islamic Religious Education the student at UIN Kiai Ageng Muhammad Besari Ponorogo has become part of the learning activities, especially to help understand difficult material and obtain additional information. Although its use is relatively intensive, the two informants do not fully rely on AI. They still edit, check, and compare information obtained from AI with other academic sources before using it in assignments. This finding indicates that AI is positioned more as a learning aid than as a substitute for student's thinking processes. This study also shows student's awareness of the risks of using AI, especially the possibility of dependence and reduced independence in learning. However, there is still a need to clarify the limits of AI use in academic activities, particularly regarding transparency and academic integrity. From the perspective of Syed Muhammad Naquib al-Attas, the findings indicate that the use of AI can be guided by the concept of adab, namely the ability to place something in its proper position. AI needs to be positioned as a tool to help acquire and develop knowledge, while the student remain responsible for understanding, checking, reflecting on, and using the information obtained. Thus, the integration of AI into learning at Islamic higher education institutions is not only about emphasising AI literacy but also about building adab literacy. This study proposes five principles for adab based AI integration: intention, use of AI as a tool, verification, reflection, and responsibility. These five principles place humans as the primary controllers of AI use and emphasise that technological advancement must go hand in hand with moral and ethical responsibility in the acquisition of knowledge. Therefore, AI should not be rejected in Islamic education; rather, it should be used appropriately so that technology can support the achievement of the educational goals of developing knowledgeable, critical, responsible, and adab individuals.

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