

The Use of Artificial Intelligence (AI) in Islamic Religious Education: The Perceptions and Ethical Considerations of Islamic Religious Education Teachers in Lower Secondary Schools

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ABSTRACT. The use of artificial intelligence (AI) in Islamic Religious Education (PAI) offers opportunities to develop a variety of teaching materials and strategies, but also presents challenges regarding the accuracy of information, academic integrity and the character development of pupils. This study aims to analyse PAI teachers' perceptions of the use of AI, its practical application in teaching, and the associated ethical considerations at SMPN 5 Mesuji Raya. The study employs a qualitative approach using a case study design. Data were collected through interviews with one PAI teacher and one pupil. Data analysis followed the model proposed by Miles, Huberman and Saldaña, which includes data condensation, data presentation, and the drawing and verification of conclusions. The results indicate that AI is utilised to assist in the preparation of teaching modules, the creation of interactive quizzes, the development of visual media, and the design of case studies on moral values. The use of varied media is perceived to make learning more engaging. However, teachers' acceptance of AI is critical and conditional, as the information generated requires verification and the technology cannot replace the teacher's role as a role model, the shaping of moral character, or spiritual guidance. From an ethical perspective, the study highlights the importance of academic integrity and the application of the values of *şidq* (honesty) and *tabayyun* (verification of information) to guide the responsible use of AI. This study emphasises that the use of AI in Islamic Education must be accompanied by validation of the material, teacher support and clear rules of use to ensure it is aligned with learning objectives and Islamic values.

Abstrak. Artificial Intelligence, Islamic Religious Education, Technology Integration, Academic Integrity, Islamic Ethics.

Keywords. *Pemanfaatan artificial intelligence (AI) dalam pembelajaran Pendidikan Agama Islam (PAI) memberikan peluang untuk mengembangkan media dan strategi pembelajaran yang variatif, tetapi juga menghadirkan tantangan terkait akurasi informasi, integritas akademik, dan pembentukan karakter peserta didik. Penelitian ini bertujuan menganalisis persepsi guru PAI terhadap pemanfaatan AI, praktik penggunaannya dalam pembelajaran, serta pertimbangan etis yang menyertainya di SMPN 5 Mesuji Raya. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus. Data dikumpulkan melalui wawancara dengan satu guru PAI dan satu siswa. Analisis data mengacu pada model Miles, Huberman, dan Saldaña yang meliputi kondensasi data, penyajian data, serta penarikan dan verifikasi kesimpulan. Hasil penelitian menunjukkan bahwa AI dimanfaatkan untuk membantu penyusunan modul ajar, pembuatan kuis interaktif, pengembangan media visual, dan perancangan studi kasus tentang nilai-nilai akhlak. Penggunaan media yang variatif dipersepsikan membuat pembelajaran lebih menarik. Namun, penerimaan guru terhadap AI bersifat kritis dan bersyarat karena informasi yang*

*dibagikan perlu diverifikasi dan teknologi tersebut tidak dapat menggantikan keteladanan, pembentukan akhlak, serta pendampingan spiritual oleh guru. Dari aspek etika, penelitian mengidentifikasi pentingnya integritas akademik serta penerapan nilai *ṣidq* (kejujuran) dan *tabayyun* (verifikasi informasi) untuk mengarahkan penggunaan AI secara bertanggung jawab. Penelitian ini menegaskan bahwa pemanfaatan AI dalam pembelajaran PAI perlu disertai validasi materi, pendampingan guru, dan aturan penggunaan yang jelas agar selaras dengan tujuan pembelajaran dan nilai-nilai Islam.*

Kata kunci: *Artificial Intelligence, Pendidikan Agama Islam, Integrasi Teknologi, Integritas Akademik, Etika Islam.*

Introduction

Advances in *Artificial Intelligence* (AI), particularly *generative AI*, are opening up opportunities for teachers to create teaching materials, develop learning resources, design assessments and deliver content in a more flexible manner (Yusuf dkk., 2024). However, its use also presents pedagogical, ethical and professional challenges, particularly in relation to academic integrity, the accuracy of information and assessment practices (Lee dkk., 2024; Suharti & Mariam, 2025). Therefore, the use of AI must take into account both the benefits of learning and teachers' readiness to manage the risks associated with this technology.

In the teaching of Islamic Religious Education (PAI), the challenges associated with the use of AI are more complex as they relate to the accuracy of religious information and the instilling of Islamic values. Research by (Ramadayanti dkk., 2025) identifying obstacles relating to digital literacy, infrastructure and the compatibility of technology with Islamic values. Whereas (Atif dkk., 2025a) found variations in the accuracy of AI when answering questions on Islamic law, whilst (Susanti dkk., 2025) highlights ChatGPT's limitations when discussing contemporary *waqf*. Furthermore, reliance on AI may diminish learners' critical thinking skills and their ability to learn independently (Setiaji & Sudirja, 2026). These findings underscore the importance of teachers' digital and ethical competence, the verification of religious sources, and the reinforcement of the values of *ṣidq*, *amanah*, *mas'uliyah* and *tabayyun* in the use of AI.

Previous research has examined the use of AI in Islamic Education from the perspectives of technology integration, ethics and the role of teachers. Research (Junatama dkk., 2025) highlights the potential of adaptive learning and the importance of the teacher's role in the moral and spiritual development of pupils. Whereas (Noor dkk., 2025) to examine the opportunities and ethical challenges of using AI in Islamic Education (PAI) at university level. The study by (Vidayanti & Hakim, 2026) explains the adaptation of teachers' pedagogical authority in AI-mediated learning. Whilst (Al-Faqih dkk., 2026) emphasises the importance of teacher validation and human supervision. Another study by (Al-Faqih dkk., 2026) focuses on ethical pedagogy based on Islamic values. Whereas (Wayne dkk., 2023) emphasises teachers' AI competencies in the areas of

technology, pedagogy, ethics and professional development. These various studies indicate that the use of AI is not merely a matter of embracing technology, but is also linked to teachers' professional and ethical responsibilities.

Although previous research has examined various aspects of the use of AI in education, further study is needed into the relationship between the perceptions and ethical considerations of Islamic Education teachers in the context of lower secondary schools. This research (Ibrohim dkk., 2026) has examined the ethical pedagogy of AI in Islamic lower secondary schools. Meanwhile, (Vidayanti & Hakim, 2026) discusses adjustments to teachers' pedagogical authority. Consequently, the gap in this research does not lie in the absence of studies on AI and ethics in Islamic Education, but rather in the focus on understanding how teachers interpret the benefits and limitations of AI, whilst considering the validity of religious information, academic integrity and responsibility in shaping pupils' moral character. This focus enables this study to examine teachers' perceptions and ethical considerations in an integrated manner within the context of Islamic Education (PAI) in lower secondary schools.

Based on the above, this study aims to analyse Islamic Education teachers' perceptions of the use of *Artificial Intelligence* in teaching at lower secondary schools and to identify the associated ethical considerations. This study is expected to make an empirical contribution to the study of AI in religious education by clarifying the relationship between teachers' perceptions, their assessment of technological limitations, and ethical considerations in teaching practice. In practical terms, the research findings are expected to serve as a basis for consideration by teachers and educational institutions in developing the use of AI in a critical, responsible manner that is aligned with the objectives of religious education.

Method

This study employs a qualitative approach using a case study design to examine the perceptions and ethical considerations of Islamic Religious Education (PAI) teachers at SMPN 5 Mesuji Raya regarding the use of Artificial Intelligence (AI) in teaching at lower secondary school level (Creswell & Poth, 2016). A qualitative approach was chosen to gain an in-depth understanding of the participants' experiences, perspectives and practices within their natural context. A case study design was employed as the research focused on gaining an in-depth understanding of a phenomenon by exploring a range of relevant data sources (Yin, 2017). The research participants consisted of two Islamic Education teachers who were selected through purposive sampling based on their experience and involvement in the use of AI for learning. The research focused on the benefits and limitations of AI, the validity of religious information, academic integrity, and the role of teachers in guiding pupils.

Data collection was carried out through interviews, observation and documentation, in accordance with the procedures for qualitative research data collection as described (Creswell & Poth, 2016). Semi-structured interviews were conducted to explore teachers' experiences of using AI, the purposes for which it was used, the perceived benefits, the challenges encountered, and ethical considerations in Islamic Education (PAI) teaching. Observations were carried out to identify practices regarding the use of AI in learning activities, interactions between teachers and pupils, and teachers' efforts to verify the accuracy of information generated by AI. Documentation was carried out by examining relevant and available learning documents, such as teaching modules or lesson plans, teaching materials, learning media, assessment instruments, and pupil assignments. Data from these three methods were used to compare participants' accounts with learning practices and supporting documents.

Data analysis using a model (Miles dkk., 2014), which includes data condensation, data presentation, and the drawing and verification of conclusions. During the condensation stage, interview transcripts, observation notes and documents were sorted according to their relevance to the research focus, then coded and grouped into categories. These categories were developed into themes, such as perceptions of the benefits of AI, limitations on the use of AI, verification of religious information, academic integrity and the role of teachers. Subsequently, the data were presented in the form of thematic descriptions and a comparison matrix to identify similarities and differences in the views of the two teachers. Conclusions were formulated based on the patterns identified and verified by reviewing the consistency of the interpretations with the available data.

Data validity checks are based on the principles of qualitative research (Bogdan & Biklen, 1997). The analysis was carried out using triangulation, by comparing information derived from interviews, observations and documentation, as well as by comparing data from both participants. The researcher also examined the consistency between interpretations and empirical evidence, including analysing differing or conflicting information. This step was taken to ensure that the conclusions drawn were based on clear evidence and did not rely solely on a single source of information.

Research Findings and Discussion

Results

Islamic Education Teachers' Perceptions of the Use of AI in Teaching

The interview findings indicate that Islamic Education (PAI) teachers view Artificial Intelligence (AI) as a tool that can enhance the efficiency and variety of learning. AI is seen as helping to speed up the preparation of teaching materials and the development of interactive media. Sri Lestari stated: *"AI is very helpful in speeding up the preparation of interactive and visual teaching materials,*

or in quickly answering common religious questions. However, of course, AI is merely a tool; it cannot replace the spirit or presence of the PAI teacher themselves.”

On the other hand, teachers are concerned that pupils might rely on AI as their primary source of religious information without verifying it. He explained: *“Of course there are concerns, particularly if pupils regard AI as their main ‘digital religious teacher’ without verifying the information.”*

Both statements indicate that teachers accept AI as a tool to support learning, whilst remaining critical of its limitations. Teachers also emphasise the importance of setting a good example, character building and spiritual guidance, which cannot be fully replaced by technology. Meanwhile, the pupils interviewed found learning supported by modern media more engaging because it includes images and interactive quizzes.

The research findings indicate that teachers’ perceptions of AI are characterised by critical acceptance. AI is regarded as beneficial in supporting efficiency and diversity in learning; however, its use must be accompanied by the verification of information and must continue to position teachers as educators who play a key role in the religious and moral upbringing of their pupils.

The Use of AI in Islamic Education

Teachers utilise AI to assist with the preparation of teaching modules, the creation of interactive quizzes, the development of presentation materials, and the compilation of case studies on moral values relevant to pupils’ lives. Sri Lestari explained: *“I use AI primarily to develop lesson plans (teaching modules), create interactive quizzes, find illustrations of stories about the Prophets for presentation materials, and formulate case studies on moral values that are relevant to the lives of today’s secondary school pupils.”*

Research documentation illustrates the use of digital devices in classroom learning activities. Pupils use these devices as part of their learning activities, demonstrating the application of technology to support the learning process.



Figure 1. The Use of Digital Technology in Islamic Education

From the pupils' perspective, modern learning resources are seen as making learning activities more engaging. However, pupils also recognise that AI-generated answers do not always align with the subject matter being taught. Pupils explain that when they are unsure about the information, they reread it or consult their teachers or parents.

These findings indicate that AI is used to support the preparation and variety of teaching methods in Islamic Education. However, its use still requires teacher supervision and verification of information to ensure that pupils do not simply accept the AI's answers without considering their accuracy.

Ethical Considerations for Islamic Education Teachers in the Use of AI

The interview findings indicate that ethical considerations regarding the use of Artificial Intelligence (AI) in Islamic Education (PAI) include academic integrity, the verification of religious information, and the limits on the use of AI when completing assignments. Teachers highlighted the tendency for pupils to copy AI-generated answers without understanding their content. Consequently, AI is permitted as a source of initial ideas, but pupils must still understand and express their answers in their own words. Sri Lestari explained: *"AI may be used as a source of initial inspiration, but the formulation of answers and final understanding must be rewritten or presented in the pupils' own words."*

In addition to academic integrity, teachers emphasise the principle of *tabayyun* to ensure the accuracy of information obtained from AI. An informant stated: *"We always emphasise the principle of tabayyun (clarification/double-checking) before trusting information from AI."* This statement indicates that religious information generated by AI should not be accepted at face value, but must be verified through trusted sources and discussed with teachers. Teachers also emphasised that schools need to set limits on the use of AI so that the technology is utilised to support learning, rather than as a means of cheating.

This view is consistent with the experiences of pupils who admitted to having copied AI-generated answers verbatim, but who subsequently tried to read through and rephrase the answers in their own words after being reprimanded by their teacher. Pupils also understand that AI may be used to help them understand the subject matter or generate ideas, but not to cheat or obtain marks without studying.

Discussion

Islamic Education Teachers' Perceptions of the Use of AI in Teaching

The perceptions of Islamic Education teachers regarding the use of *artificial intelligence* (AI) in this study reveal a critical and conditional acceptance. AI is seen as having benefits in supporting lesson preparation and developing more interactive teaching materials. However, these benefits do

not automatically make AI a fully reliable source of knowledge in religious education. Teachers continue to regard the cultivation of moral character, setting a good example (*uswah hasanah*), and spiritual guidance as vital aspects of their professional responsibilities. These findings suggest that the acceptance of AI is not based solely on considerations of efficiency, but also on teachers' assessment of the technology's suitability for the objectives of Islamic Education. In other words, AI is accepted to the extent that it can assist the learning process without displacing the teacher's responsibility for guiding pupils' religious understanding and behaviour.

These findings can be interpreted using the *Technology Acceptance Model* (TAM) developed by (Davis, 1989). This model identifies *perceived usefulness* and *perceived ease of use* as key factors in technology acceptance. In the case studied, teachers' views on AI's ability to assist in preparing teaching materials and developing learning resources indicate the presence of perceived usefulness. However, the acceptance of technology in an educational context is also influenced by considerations that go beyond its ease of use and practical benefits. The study (Tang & Zhong, 2026), developing the TAM perspective by taking into account teachers' pedagogical beliefs, perceptions of ethical risks, and anxieties regarding generative AI. This reinforces the view that the TAM framework does not, in itself, account for all the considerations teachers have in adopting AI in religious education. Considerations regarding role modelling, character building, and responsibility for the accuracy of religious material require an analysis that takes into account the characteristics of Islamic Education (PAI). Therefore, the TAM framework is used to explain aspects of technology acceptance, whilst the pedagogical and Islamic values dimensions help to explain why such acceptance is accompanied by certain limitations.

In line with the findings of this study, (Munawarsyah & Suratin, 2026) found that AI has the potential to support more efficient and adaptive religious education, but cannot replace the role of teachers in the moral and spiritual development of pupils. The common ground lies in the recognition of the benefits of technology whilst also acknowledging the importance of maintaining the role of educators in religious education. Meanwhile, research (Mutaqin dkk., 2026), which involved 20 Islamic Education (PAI) teachers, shows that the presence of AI does not necessarily mean the loss of teachers' pedagogical authority. Teachers can reaffirm their role by treating AI as a supporting tool that remains guided by academic, pedagogical and moral-relational considerations. These findings are consistent with (Zhai, 2025), which explains that the development of generative AI is driving changes in teachers' roles and agency, particularly in terms of curriculum development, personalised learning and the management of learning activities. In the context of Islamic education, (Jamarudin dkk., 2026; Salim & Habibi, 2025) It also indicates that the use of ChatGPT in Islamic Education (PAI) can support critical thinking and moral reasoning

when implemented under the guidance of educators. Thus, previous research provides a comparative basis for these findings. The distinctive feature of the case studied lies in the teachers' emphasis on setting a good example and providing spiritual guidance as key constraints on the acceptance of AI. This similarity should be understood as a convergence on certain aspects, rather than as evidence that the perceptions of all PAI teachers are always the same.

On a deeper level, the acceptance of AI, accompanied by these limitations, demonstrates that the use of technology in Islamic Education involves two interrelated considerations. Firstly, AI must provide tangible benefits to the learning process, for example by assisting with the preparation of teaching materials and providing a variety of media. Secondly, its use must remain consistent with the objectives of religious education, which are not limited to the transmission of information but also encompass the development of attitudes and moral character. These two considerations explain why the efficiency of the technology is not sufficient on its own as the sole basis for determining the appropriateness of its use. Information generated by AI still needs to be critically assessed, particularly when it relates to religious material that requires accurate sources and context-appropriate explanations. Thus, the value of AI in Islamic Education is determined not only by the technology's ability to generate information, but also by the way teachers assess, select and guide its use.

The implications of these findings are the need to strengthen teachers' competence in using AI in a pedagogical and responsible manner. Teachers need to be able to assess the accuracy of AI outputs, check their consistency with reliable religious sources, and determine which parts of the learning process can be supported by technology and which require direct guidance. At the same time, schools need to support the use of AI through clear guidelines to ensure its application remains aligned with learning objectives and the principles of academic integrity. These implications are recommendations derived from the research findings; they do not constitute a claim that all such practices have been implemented at the research sites. Overall, this initial focus emphasises that the acceptance of AI in Islamic Education is best understood as an acceptance that takes into account its benefits, limitations of use, and the responsibilities of educators. AI can enrich the learning process, but teachers continue to play a central role in ensuring that this process supports pupils' religious understanding and the development of their moral character.

The Use of AI in Islamic Education

The use of *artificial intelligence* (AI) in Islamic Education (PAI) demonstrates that this technology can be utilised to support various stages of pedagogical activities, ranging from lesson preparation to the development of learning activities. The use of AI to create teaching modules, develop interactive quizzes, prepare illustrations of the stories of the prophets, and design case

studies on moral values shows that the technology serves a variety of functions in assisting teachers' work. These practices indicate a shift in the use of AI from merely a means of searching for information to a tool for designing more varied learning experiences. Nevertheless, the pedagogical value of utilising AI is determined not only by the number of functions available but also by its suitability for the learning objectives and the characteristics of Islamic Education (PAI) materials.

This practice can be understood using the *Technological Pedagogical Content Knowledge* (TPACK) framework developed by (Koehler & Mishra, 2009). This framework emphasises the integration of technological knowledge, pedagogy and subject matter within the learning process. The use of AI to develop quizzes and visual media relates to the choice of technology and strategies for presenting the subject matter, whilst the development of ethical case studies relates to efforts to link the learning material to the learners' lives. Research (Celik dkk., 2026) shows that teachers' ability to integrate AI with technological knowledge and pedagogy plays a role in producing more adaptive and learner-centred lesson plans. Meanwhile, a systematic review (Liu & Zhong, 2025) emphasises that the use of AI in learning requires adequate pedagogical support so that the technology can benefit the learning process. In this context, AI has the potential to provide support when its use is based on pedagogical considerations and the teacher's mastery of the subject matter. However, the integration of technology does not automatically lead to better quality learning. Teachers still need to set objectives, select the generated material, check the accuracy of the information, and ensure that the activities designed support pupils' understanding of Islamic Education (PAI) content.

From the perspective of the learning experience, the use of visual aids and quizzes can enrich the variety of ways in which material is presented and create a more engaging learning environment. This variety is important because learning depends not only on the content of the material, but also on the way it is presented and how learners are engaged in the learning process. A study (Sailer & Homner, 2020), Through a meta-analysis of gamification in education, it was found that the incorporation of game elements has the potential to support cognitive, motivational and behavioural learning outcomes, although the impact may vary depending on the learning design and the context in which it is applied. Meanwhile, (Noetel dkk., 2021) indicates that the use of video as a supplementary tool in higher education can improve learning outcomes compared to learning without video under the conditions studied. However, learners' interest in learning media must be distinguished from the achievement of learning outcomes. A learning experience deemed engaging is a positive indication of acceptance of the format in which the material is presented, but it is not sufficient to prove an improvement in understanding, knowledge retention or learning

outcomes. Therefore, the assessment of AI utilisation practices must take into account not only the appeal of the media, but also the achievement of learning objectives.

The use of AI in Islamic Education requires a balance between ease of access to information and the accuracy of the material presented. Research (Atif dkk., 2025), An evaluation of large language models in answering questions on Islamic jurisprudence revealed variations in accuracy depending on the model, language and the school of thought used as a reference. These findings indicate that AI outputs in the religious sphere cannot be accepted at face value without further scrutiny. In the context of education, (Wayne dkk., 2023) It also emphasises the importance of validating the output of generative AI and maintaining human accountability in its use. This is important because religious material cannot be assessed solely on the basis of the comprehensiveness of the answers generated by the technology; consideration must also be given to the alignment of the content with reliable Islamic scholarly sources. In this context, teachers' ability to select and validate material is a vital part of technology integration. AI can help provide initial material or alternative ways of presenting content, but the outputs it generates still need to be checked before being used in teaching. Consequently, mastery of technology must go hand in hand with mastery of Islamic Education (PAI) content to ensure that its use does not lead to misunderstandings of religious concepts.

Based on the above discussion, the use of AI in Islamic Education (PAI) teaching and learning should be directed towards the planned integration of technology that remains under the teacher's pedagogical control. Teachers need to determine the function of AI in accordance with learning needs, check the accuracy of the material, and select a form of presentation that supports learners' understanding. Evaluation of its use must also take into account the achievement of learning objectives, rather than merely the ease of preparing materials or the appeal of the medium. Within the scope of this study, AI can be understood as a tool that opens up possibilities for variety in the planning and delivery of learning, whilst its effectiveness in improving learning outcomes still requires further testing. Thus, the main contribution of these findings lies in providing an insight into how AI is utilised to support pedagogical practice, whilst also highlighting the need to maintain the accuracy of the material and uphold teachers' professional responsibilities.

Ethical Considerations for Islamic Education Teachers in the Use of AI

Ethical considerations regarding the use of *artificial intelligence* (AI) in Islamic Education (PAI) relate to teachers' responsibility to uphold academic integrity, ensure the accuracy of information, and foster moral character in pupils. AI facilitates access to information and the completion of tasks; however, this convenience can also give rise to problems if pupils use it without understanding the content or pass off AI-generated output as their own work. In this context,

ethical issues lie not only in the use of technology, but also in the way pupils acquire, process and account for their knowledge. Therefore, the use of AI in Islamic Education must be situated within an educational framework that emphasises integrity, responsibility and the awareness that the learning process is not solely oriented towards completing tasks or achieving marks.

This issue can be understood through the principle of academic integrity and the value of honesty in Islamic education. Academic integrity requires students to take responsibility for the work they submit, including when using technology to assist them (Efendi dkk., 2025). Meanwhile, the value of *ṣidq* (honesty) emphasises consistency between what is stated and the actual situation, including acknowledging the use of AI and explaining one's understanding of the task being carried out (Sihaloho & Napitupulu, 2024). In Islamic Education (PAI), these two principles are closely interlinked, as the process of acquiring knowledge is also part of character development. The use of AI is not in itself at odds with academic integrity; problems arise when its use eliminates learners' intellectual engagement, obscures the source of assistance, or produces answers that are not understood (Herwati, 2026). Consequently, the ethical boundaries of AI use need to be defined on the basis of the purpose, the manner of use, and the learners' responsibility for the results of their work.

The principle of *tabayyun* provides an important foundation for understanding the responsibility to verify information generated by AI. In the context of Islamic Education, this principle can be applied by making it a habit to check the accuracy of information, trace its underlying sources, and verify religious material with a teacher or a trusted reference (Rahman, 2026). This principle is relevant because AI outputs do not always guarantee the accuracy of the content or its contextual appropriateness. A study (Mighfar dkk., 2026) The discussion on the ethical integration of generative AI in Islamic religious education also emphasises the importance of source verification, human supervision, academic integrity and scholarly authority in the use of AI. This shared perspective demonstrates that ethical responsibility cannot be adequately fulfilled merely by prohibiting the use of technology; rather, it must be developed into the ability to evaluate and take responsibility for the information obtained. Thus, *tabayyun* can serve as a pedagogical principle that links AI literacy with the development of critical thinking and religious responsibility.

From the perspective of learning management, these ethical responsibilities need to be translated into clear and consistent rules governing the use of AI. Teachers need to explain what uses of AI are permitted for example, to generate initial ideas, understand concepts or develop alternative answers whilst also setting limits on copying without understanding and on presenting AI-generated work as one's own (Judijanto dkk., 2025). These rules should be accompanied by assessment methods that encourage pupils to demonstrate their understanding independently, such

as by explaining summarising the material in their own words, presenting the results of their work, or discussing the reasoning behind the answers they have formulated. This approach not only serves to reduce the likelihood of academic misconduct, but also helps teachers assess pupils' thought processes. Research (Azfa & Maksudin, 2026) With regard to Islamic ethical pedagogy in the use of AI by Islamic Education teachers in Indonesia, the study also emphasises the importance of integrating the values of *ṣidq*, *amānah*, responsibility and *tabayyun*, accompanied by teacher guidance and the promotion of reflective digital literacy. These findings provide conceptual support for the need for regulations and guidance that combine technological aspects with the aim of character building.

Overall, ethical considerations regarding the use of AI in Islamic Education (PAI) must focus on striking a balance between the use of technology and educational responsibility. AI can be used to support learning activities, but its use must uphold academic integrity, ensure the accuracy of information, and foster the active engagement of learners in building their understanding. Consequently, teachers and schools need to develop guidelines for the use of AI that not only set out prohibitions but also provide practical guidance on verifying sources, acknowledging the use of AI, taking responsibility for work produced, and appropriate forms of assessment. In Islamic Education (PAI) lessons, these measures are essential to ensure that the values of honesty and *tabayyun* do not remain merely topics covered in the curriculum, but become principles applied in day-to-day learning activities. Consequently, the success of AI management cannot be measured solely by pupils' compliance with rules, but also by the development of habits that involve using technology critically, honestly and responsibly.

Kesimpulan

This study found that the use of artificial intelligence (AI) in Islamic Religious Education (PAI) is seen as an opportunity to support the preparation of teaching materials and the development of learning activities. Teachers utilise AI to assist in the preparation of teaching modules, the creation of interactive quizzes, the development of visual aids, and the design of case studies on moral values. The use of a wider variety of media is perceived as making learning more engaging for pupils. Nevertheless, teachers' acceptance of AI is critical, as the technology still requires supervision and cannot replace the teacher's role in setting a good example, shaping moral character, and providing spiritual guidance.

Other findings relate to ethical challenges, particularly academic integrity and the accuracy of information generated by AI. The use of AI must be guided by the principles of *ṣidq* (honesty) and *tabayyun* (verification of information), as well as clear rules regarding the limits of its use in completing assignments. Teachers play a role in validating the material, guiding pupils to use

information critically, and ensuring that the work they produce reflects their own understanding. Thus, the use of AI in Islamic Education must integrate the benefits of technology, academic responsibility and Islamic values, whilst continuing to position the teacher as the primary guide of the learning process.

This study is limited by the number of informants, comprising just one Islamic Education teacher and one pupil. Consequently, the findings provide a contextual overview of perceptions, practices regarding the use of AI, and ethical considerations in the case studied; however, they cannot yet be generalised to Islamic Education teachers or pupils in other schools. Furthermore, the available data is insufficient to measure the impact of AI use on improvements in students' understanding, learning outcomes, or character development. Future research is recommended to involve a more diverse range of informants, cover different school contexts, and utilise more in-depth observational data and learning assessments to examine the relationship between the use of AI, academic integrity, and PAI learning outcomes.

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