



CHALLENGES OF ISLAMIC EDUCATION POLICY IN THE ARTIFICIAL INTELLIGENCE ERA: A LITERATURE REVIEW ON ETHICAL READINESS AND CURRICULUM

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Abstract:

This study aims to critically examine the policy challenges facing Islamic education in the era of Artificial Intelligence (AI), with particular focus on ethical readiness and curriculum responses. Using a qualitative approach through systematic literature review, data were collected from reputable journal articles, academic books, proceedings, and policy documents published between 2022 and 2026, sourced from Google Scholar, Scopus, ERIC, and SINTA databases. Thematic content analysis was employed through open coding and thematic categorization to identify dominant patterns across the literature. The findings reveal that AI adoption in Islamic education in Indonesia is significantly hindered by weak regulatory frameworks, digital infrastructure disparities between urban and rural madrasahs, low digital competency among Islamic Religious Education (PAI) teachers, and insufficient ethical preparedness among educators. The Islamic ethical framework, particularly the *maqāṣid al-sharī'ah* approach, provides a robust foundation for governing AI use in Islamic educational contexts, while existing curriculum responses remain fragmented and unsystematic. This study concludes that the Ministry of Religious Affairs must urgently formulate AI governance regulations grounded in Islamic values, strengthen PAI teachers' digital literacy programs integrated with religious ethics, and promote integrative curriculum models that harmonize religious sciences with technological competencies, ensuring Islamic educational institutions produce morally grounded and technologically competent Muslim generations in the era of artificial intelligence.

Keywords: *Artificial Intelligence, Islamic Education, Education Policy, Ethical Readiness, Curriculum.*

INTRODUCTION

The development of Artificial Intelligence (AI) has brought fundamental changes to various sectors of human life, including education. AI technology is now present in various forms, ranging from adaptive learning systems and virtual assistants to large language models capable of generating texts, answering complex questions, and simulating human interactions. These developments have not only transformed learning methods but have also prompted a reconsideration of the goals, values, and direction of education itself, including Islamic education. An in-depth examination of rapidly evolving social phenomena requires a systematic approach in order to produce comprehensive and scientifically accountable understanding (Mahmudah et al., 2025). The development and implementation of digital inclusion strategies in education faces significant challenges, including inadequate infrastructure, limited internet access, and suboptimal teacher training, particularly in rural and marginalized areas. (Parveen et al., 2024). In addition, socio-economic disparities exacerbate digital inequality, making it difficult for marginalized groups to benefit from digital educational resources. (Adako & Ekundayo, 2025) This challenge is further complicated by the need for pedagogical strategies tailored to the context and diversity of learners. (Ajani, 2025) However, technological advances such as AI, adaptive learning tools, and immersive technologies open up significant opportunities for more personalized and engaging learning. Public-private partnerships and inclusive policies also have the potential to bridge the digital divide through improved digital literacy and infrastructure. (Adako & Ekundayo, 2025).

Islamic education, as an educational system grounded in the values of the Qur'an and Sunnah, has the primary mission of nurturing individuals who are not only intellectually competent but also morally upright and possess strong Islamic character. In this context, the integration of AI technology into Islamic education presents complex challenges. On the one hand, AI has the potential to enhance the effectiveness of learning processes and expand access to education. On the other hand, it raises concerns regarding the erosion of ethical values, the dehumanization of educational practices, and the lack of curriculum readiness to respond to rapidly advancing technological disruptions. The ethical preparedness of educators and the relevance of Islamic education curricula have therefore become critical issues that warrant serious examination (Mahariah & Muslem, 2024).

Previous studies indicate that Islamic educational institutions in Indonesia continue to face limitations in responding systematically to the development of AI. Most Islamic education curricula have not yet integrated digital literacy and technology ethics as core competencies for students. In the AI era, however, the ability to think critically about technology and to understand Islamic values within digital contexts has become an essential necessity. A comprehensive literature review is therefore required to assess the extent to which Islamic education policies have addressed these challenges and to identify existing gaps in both research and educational practice (Hady et al., 2025; Sadatul Kahfi et al., 2025).

This article aims to critically examine the policy challenges faced by Islamic education in the era of Artificial Intelligence through a systematic literature review. By employing a literature review approach, this study is expected to provide both theoretical and practical contributions to the development of Islamic education policies that are adaptive, ethical, and relevant

in the age of Artificial Intelligence (Andriani, 2023; Islami & Musyarri, 2026; Nihayatus Sholihah & Ari Abi Aufa, 2025).

RESEARCH METHODS

This study employs a qualitative approach using the Systematic Literature Review (SLR) method. The data sources consist of peer-reviewed journal articles, academic books, conference proceedings, and policy documents published between 2022 and 2026. These sources were retrieved from Google Scholar, Scopus, ERIC, and SINTA databases using the keywords Islamic education policy, artificial intelligence in education, and AI ethics in education. The literature was selected through a multi-stage screening process based on inclusion criteria that considered topic relevance, source credibility, and the availability of clearly described research methodologies. Consequently, only studies that substantively addressed Islamic education policy, ethical preparedness, and technology-based curriculum development were included in the analysis (Sugiyono, 2023).

The data were analyzed using thematic content analysis. The analytical process involved comprehensive reading, open coding, and the categorization of codes into major themes representing recurring patterns and findings across the literature. To ensure the validity of the analysis, source triangulation was employed by comparing findings from different types of literature, including research journal articles, policy reports, and academic books, thereby enhancing the consistency and reliability of the interpretations (Creswell, 2012). The synthesized findings are presented narratively and discussed in relation to the contemporary context of Islamic education in the era of Artificial Intelligence.

RESULTS AND DISCUSSION

The AI Landscape in Islamic Education: Opportunities and Realities

The literature review findings indicate that the adoption of Artificial Intelligence (AI) in Islamic education has accelerated significantly since 2023, coinciding with the widespread use of large language models such as ChatGPT in academic settings. In a study conducted within Islamic educational institutions, found that AI has considerable potential to enhance students' digital literacy, particularly through adaptive learning platforms capable of tailoring educational content to individual learning needs (Yusuf, 2024). Integration of AI into Islamic educational systems can improve administrative efficiency while simultaneously expanding learning opportunities for students in remote and underserved areas (Afrita, 2023).

Despite these promising opportunities, the literature also reveals substantial disparities in the implementation of AI across Islamic educational institutions in Indonesia, found that the digital competencies of Islamic Religious Education (PAI) teachers remain relatively low, with many educators lacking the skills required to effectively utilize AI-based educational platforms (Reksiana et al., 2024). This systematic literature review concluded that the integration of deep learning technologies into adaptive Islamic education remains largely at the conceptual stage and has not yet been comprehensively implemented within madrasah institutions (Luqmi et al., 2024).

These findings suggest that while AI offers significant opportunities for enhancing educational quality and accessibility, its successful implementation in Islamic education requires substantial investments in teacher capacity building, digital infrastructure, and institutional readiness. Without addressing these foundational challenges, the transformative potential of AI may remain limited

to a small number of technologically advanced institutions, thereby widening existing educational inequalities.

Table 1. Summary of Literature Findings on AI Adoption in Islamic Education

Competency Dimension	Main Focus
Students’ Digital Literacy	The use of AI to enhance digital literacy skills among students in Islamic educational institutions (Yusuf, 2024).
PAI Teachers’ Digital Competence	Assessment of teachers’ digital competence in integrating technology and AI into Islamic Religious Education (PAI) instruction (Reksiana et al., 2024).
AI-Based Pedagogical Competence	The application of deep learning and AI to support adaptive learning in Islamic education (Luqmi et al., 2024)).
Contextual Learning Competence	The potential of AI to facilitate more contextualized and relevant PAI learning experiences (Azizah Haya Dzakiya et al., 2026).
Educational Management Competence	The role of AI in improving administrative efficiency and expanding access to education (Afrita, 2023).
Da’wah and Active Learning Competence	The utilization of AI to support Islamic preaching (da’wah) and promote active learning in PAI (Salsabila & Hikmah, 2023).

Policy Challenges for Islamic Education in the AI Era

The findings of this review identify three major policy challenges faced by Islamic education in responding to the emergence of the AI era. First, there is a lack of specific regulations governing the use of AI within Islamic educational institutions. That one of the key challenges in managing Islamic education amid technological disruption is the absence of adequate operational guidelines for madrasahs to integrate AI technologies into teaching and learning processes without compromising spiritual and religious values (Khasri, 2025). Although the Indonesian Ministry of Religious Affairs issued guidelines for the implementation of the Merdeka Curriculum in madrasahs in 2024, the document does not explicitly address the ethical dimensions of AI utilization in educational settings (Kemenag, 2024).

Second, disparities in digital infrastructure between urban and rural madrasahs constitute a significant structural barrier to AI integration. In their study on the integration of digital technologies in Islamic education, found that unequal access to internet connectivity and technological devices remains one of the primary obstacles, particularly for madrasahs operating in Indonesia’s disadvantaged, frontier, and outermost regions (3T areas) (Rahmadh, 2025). Such disparities limit the capacity of these institutions to adopt AI-driven educational innovations and benefit from emerging digital learning opportunities.

Third, the absence of a comprehensive national policy framework that explicitly connects Islamic values with AI governance in education has resulted in fragmented and uncoordinated institutional responses (Agustin, 2025). Without a clear policy framework integrating ethical, religious, and technological considerations, Islamic educational institutions tend to develop their own approaches independently, leading to inconsistencies in implementation and governance practices across different educational contexts (Sadatul Kahfi et al., 2025).

Collectively, these challenges highlight the urgent need for a coherent policy framework that not only facilitates technological innovation but also ensures that AI adoption in Islamic education remains aligned with Islamic ethical principles, educational objectives, and social equity considerations (Alfiyansyah et al., 2025).

Table 2. Mapping the Policy Challenges of Islamic Education in the Era of Artificial Intelligence

Competency Dimension	Main Focus
Regulation & Policy	Absence of AI-specific regulations for Islamic educational institutions; curriculum guidelines have not yet addressed AI ethics (Khasri, 2025).
Digital Infrastructure	Disparities in internet access and digital devices across regions (Rahmadh, 2025).
Institutional Coordination	Partial and uncoordinated implementation across institutions (Agustin, 2025).
Human Resource Competence	Low digital literacy among Islamic Religious Education (PAI) teachers and educational staff (Sadatul Kahfi et al., 2025).
Value Integrity	Risk of diminishing spiritual values due to overreliance on technology (Alfiyansyah et al., 2025).

Ethical Readiness of Islamic Education in Responding to Artificial Intelligence

The ethical dimension is one of the most extensively discussed aspects in the literature concerning AI and Islamic education. In their study on the formulation of AI ethics in Islamic education through the *maqāṣid al-sharī'ah* approach, argue that the Islamic ethical framework provides a robust foundation for evaluating and regulating the impact of AI (Supriatin et al., 2025). This framework is grounded in the principles of preserving religion (*ḥifẓ al-dīn*), intellect (*ḥifẓ al-‘aql*), and human life (*ḥifẓ al-naḥs*). These findings are consistent with those of, who contend that the threat of dehumanization in AI-based learning environments can be mitigated through a technology humanization approach rooted in the philosophy of Islamic education (Nihayatus Sholihah & Ari Abi Aufa, 2025).

Furthermore, identify technological dehumanization as the most significant philosophical challenge facing Islamic education in the AI era. That increasing reliance on automation risks reducing the meaningful human interaction between teachers and students, which has traditionally been a central component of the educational process (Supriatin et al., 2025). Emphasizes that the use of AI as a communication medium in Islamic Religious Education (PAI)

requires explicit ethical guidelines, particularly regarding the reliability and validity of religious information generated by AI systems (Andriani, 2023). This issue is especially critical given the potential of AI to produce religious interpretations that have not been verified by competent Islamic authorities.

The findings of this review also indicate that the ethical readiness of educators within Islamic educational institutions remains highly uneven. In an analysis of Islamic perspectives on AI ethics, concludes that many PAI teachers have not received adequate training regarding the ethical use of AI in either pedagogical or religious contexts. This situation has created a significant gap between the rapid pace of technological adoption on the one hand and the moral and intellectual preparedness of educators on the other (Porayska-Pomsta et al., 2022).

These findings underscore the necessity of strengthening ethical literacy and AI governance competencies among educators. Without adequate ethical preparation, the integration of AI into Islamic education may generate unintended consequences that undermine the fundamental objectives of Islamic education, including character formation, moral development, and the cultivation of responsible citizenship.

Islamic Education Curriculum and Responses to the AI Era

The literature consistently indicates that Islamic education curricula have not yet responded systematically to the emergence of Artificial Intelligence. In a study on Islamic education curriculum models in the digital age, found that the effective utilization of technology in Islamic learning requires a curriculum redesign that goes beyond merely adding digital components. Instead, technological elements should be integrated holistically with the core Islamic values of *tawhīd* (the oneness of God) and *akhlāq* (moral character) (Maryam et al., 2025). That future-oriented curriculum transformation should seek to cultivate “Islamically guided artificial intelligence,” whereby AI development and application are informed by Islamic moral and ethical principles (Hardianto & Fata, 2021).

Their examination of Artificial Intelligence within the context of the Merdeka Curriculum, emphasize the importance of teacher training in AI utilization, strengthening students’ digital literacy, and developing ethical guidelines that are embedded within the curriculum (Aisyah et al., 2026). Further argue that integrating constructivist learning theory with digital technologies in Islamic education represents a promising approach, particularly in encouraging students to become active producers of knowledge rather than passive consumers of information generated by AI systems (Porayska-Pomsta et al., 2022). More specifically, proposes a *tawhīd*-based integrated curriculum model as a response to the growing centralization of digital knowledge, whereby all branches of knowledge including computer science and artificial intelligence are situated within a broader Islamic theological framework (Fathorrozy et al., 2026).

These findings suggest that curriculum reform in Islamic education should not be limited to technological adaptation alone. Rather, it should aim to establish a balanced framework that integrates digital competencies, ethical awareness, critical thinking skills, and Islamic values. Such an approach would enable Islamic educational institutions to prepare learners who are not only technologically proficient but also capable of engaging with AI responsibly and in accordance with Islamic moral principles.

Table 3. Curriculum Response Models of Islamic Education in the Era of Artificial Intelligence

Competency Dimension	Main Focus
Integrative Digital-Islamic Curriculum	Digital components are integrated into Islamic Religious Education (PAI) subjects (Maryam et al., 2025),
Tawhid-Based Curriculum	All branches of knowledge are framed within Islamic theology (Hardianto & Fata, 2021).
Independent Curriculum + AI Literacy	Addition of digital literacy and AI ethics modules (Aisyah et al., 2026).
Digital Constructivist Curriculum	Learners act as AI-assisted knowledge producers (Porayska-Pomsta et al., 2022).
Maqāṣid al-Shari‘ah-Based Curriculum	AI ethics are formulated based on the five objectives (<i>maqāṣid</i>) of Islamic law (Fathorrozy et al., 2026).

Policy Recommendations: Towards Adaptive and Ethical Islamic Education

Based on the synthesis of the literature findings, this study proposes several strategic policy recommendations. First, the government, through the Ministry of Religious Affairs, should formulate specific regulations governing AI governance within Islamic educational institutions. Such regulations should be informed by an ethical framework grounded in *maqāṣid al-shari‘ah*, to ensure that technological innovation remains aligned with the fundamental objectives of Islamic law and educational values (Supriatin et al., 2025).

Second, systematic and sustainable digital literacy programs for Islamic Religious Education (PAI) teachers should be developed and implemented. These initiatives should not only enhance teachers technological competencies but also integrate religious and ethical dimensions into every stage of professional development. Such an approach would enable educators to utilize AI responsibly while maintaining the moral and spiritual foundations of Islamic education (Yusuf, 2024).

Third, the development of Islamic education curricula should adopt an integrative approach that avoids separating religious knowledge from technological competencies. Transformation of the PAI curriculum must strengthen the moral resilience of Generation Z within the digital ecosystem. This entails preparing learners who are not only technologically literate but also possess strong Islamic beliefs and values that enable them to critically evaluate and filter AI-generated content that may be inaccurate, misleading, or inconsistent with Islamic teachings (Aisyah et al., 2026).

Fourth, collaboration among Islamic educational institutions, government agencies, and scholars specializing in technology and Islamic jurisprudence

(fuqaha' al-taqniyyah) is essential for developing a conducive Islamic digital ecosystem that supports the advancement of ethical emphasize that such collaboration can facilitate the formulation of guidelines, governance mechanisms, and educational innovations that balance technological progress with Islamic ethical principles (Andriani, 2023).

Overall, the findings of this review reinforce the argument that Islamic education policy in the AI era should not be left solely to the dynamics of technological markets and innovation. Rather, it must be guided by Islamic values derived from the Qur'an, the Sunnah, and the rich intellectual tradition of Islam. The transformation of Islamic education into a system that is adaptive, ethical, and grounded in its own value framework is imperative if Islamic educational institutions are to fulfill their strategic role in preparing future generations of Muslims to thrive in the age of Artificial Intelligence (Nihayatus Sholihah & Ari Abi Aufa, 2025; Sari et al., 2025).

CONCLUSION

This study concludes that the integration of Artificial Intelligence (AI) into Islamic education in Indonesia holds significant potential; however, its implementation remains constrained by several critical challenges, including weak regulatory frameworks, disparities in digital infrastructure, limited digital competencies among Islamic Religious Education (PAI) teachers, and insufficient ethical preparedness among educators. The synthesis of the literature indicates that Islamic ethical frameworks, particularly the maqāṣid al-sharī'ah approach, provide a solid foundation for guiding the use of AI within the context of Islamic education. Nevertheless, existing curriculum responses remain fragmented and inadequately coordinated. Therefore, the Ministry of Religious Affairs should prioritize the development of AI governance regulations grounded in Islamic values, strengthen digital literacy programs for PAI teachers by integrating religious and ethical components, and promote the development of integrative curriculum models that combine religious knowledge with technological competencies. Such efforts are essential to ensure that Islamic educational institutions are capable of nurturing future Muslim generations who possess both strong moral character and the competencies required to excel in the age of Artificial Intelligence. Future research is recommended to undertake empirical, field-based studies on the readiness of AI implementation across diverse madrasah contexts in order to bridge the gap between conceptual frameworks and practical applications at the institutional level.

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