Transformation of Islamic Education in the Era of Artificial Intelligence: An Ethical Review of the Use of Technology in the Curriculum

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ABSTRACT

This research aims to analyze how AI affects the Islamic education curriculum and identify the ethical challenges that arise in the process. The approach used is Systematic Literature Review (SLR) based on the PRISMA guidelines by searching literature through the Scopus database using a combination of keywords "Islamic education", "Artificial Intelligence", "ethics", "technology", and "curriculum". Of the initial 49 articles, there were 8 articles that met the inclusion criteria analyzed thematically. The results of the study show that the integration of AI has driven the transformation of the Islamic education curriculum at three main levels: epistemological, pedagogical, and institutional. AI strengthens reflective and metacognitive learning models through adaptive learning systems and supports a digital-integrated curriculum that combines technology with Islamic values. However, significant ethical challenges also arise, such as data privacy issues, algorithmic bias, plagiarism, as well as the potential erosion of the authority of clerics and the value of spirituality in education. In addition, there is still a gap between the adoption of technology and the readiness of ethics and governance in accordance with the principles of maqāṣid al-sharī'ah. The practical implication is that Islamic educational institutions need to develop curriculum policies based on digital ethical literacy, AI capability building, and civilized data governance so that AI is not just a tool of efficiency, but a means of tazkiyat al-'aql wa al-nafs purification of reason and soul in modern Islamic education.

1. INTRODUCTION

The development of artificial intelligence has become one of the most disruptive factors in the transformation of global education in the 21st century (Paek & Kim, 2021)(Andriani & Sudirman, 2023). UNESCO's 2024 report notes that more than 40% of the world's educational institutions have adopted AI systems in the learning process, from automated assessments to digital curriculum personalization (Wang et al., 2024). Meanwhile, the OECD survey 2023 shows that 86% of global learners are now using AI tools like ChatGPT and Grammarly to support their studies, with 54% using them weekly and 25% daily (Bo, 2024). Economically, the World Economic Forum report estimates that the value of the AI-based EdTech market will reach USD 80 billion by 2030, an increase of more than 35% since 2020 (World Economic Forum, 2023). This data shows that AI is no longer just a technological tool, but has become a new ecosystem in the world of education that demands pedagogical, ethical, and spiritual readiness at the same time. In the context of Islamic education, this transformation gives rise to a much more complex dynamic. Islamic education is not only oriented to academic achievement, but also to the formation of morals, wisdom, and maqāṣid al-sharī'ah (the goal of benefit) (Anas Asy'ari Nashuha, Muthoifin, & Mariam Elbanna, 2025)(Habib, 2025). However, the latest literature shows that the study of the integration of AI in Islamic education is still very limited, especially in the ethical and epistemological dimensions (Nun, Mohtarom, Marzuki, & Lawal, 2025)(Suhernawati et al., 2025). A study shows that Muslim students in Indonesia show positive acceptance of the use of AI in religious learning, but

concerns about plagiarism, algorithmic bias, and the validity of Islamic teachings remain high (Faizin et al., 2025).

A study of TajweedMate and MyQuran.ai apps also proves to improve the ability to recite and understand the Qur'an through AI, but affirms the importance of ethical supervision and protection of student data privacy (Ridwan, 2025). On the other hand, the importance of the wasathiyyah (moderation) approach to ensure that AI does not replace the function of teachers and scientific authorities in Islamic education (Kosasih, Islamy, & Wiwaha, 2024). Thus, while AI brings efficiency and personalization of learning, it also presents epistemic and moral risks that challenge the identity of Islamic education itself Based on the study by Ridwan and Kosasih, From the review, a significant research gap emerged. Most studies of AI in education have focused on the effectiveness of its technology on learning outcomes, while the ethical, spiritual, and curricular dimensions in the context of Islamic education have been underexplored. There has not been much research that has systematically examined how AI changes the structure, values, and direction of the Islamic Religious Education curriculum, as well as how Islamic ethical principles can be applied as a foundation for the integration of this technology. Therefore, this research is here to answer two main questions: 1) How does the transformation of Islamic education in the era of artificial intelligence (AI) affect the Islamic education curriculum?, and 2) What are the ethical challenges that arise from the use of AI technology in the Islamic education curriculum?

This research is important because the world of Islamic education is now at the intersection of technological modernity and the authenticity of religious values. If managed correctly, AI has the potential to strengthen students' creativity, spiritual reflection, and digital literacy. This research will discuss in depth the influence of the transformation of Islamic education in the era of artificial intelligence (AI) on the Islamic education curriculum. In addition, this research will also discuss the ethical challenges that arise due to the use of AI technology in the Islamic education curriculum. Thus, this research not only seeks to explain the phenomenon of curriculum transformation in the AI era, but also offers a holistic Islamic ethical framework, so that technology and values can go hand in hand towards a civilized, adaptive, and benefit-oriented Islamic education.

2. METHODS

This research is a qualitative research with a Systematic Literature Review (SLR) approach (Makmun, Amaliya, & Erihadiana, 2025). This approach follows the guidelines of PRISMA 2020 (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) to ensure transparency and traceability of the literature search, selection and analysis process (Valencia-Arias et al., 2025). The data search was conducted through the Scopus database, with a publication time limit between 2020 and 2025 using the search formula: (Title-Abs-Key("Islamic education") And Title-Abs-Key("Artificial intelligence") And Title-Abs-Key("ethics") Or Title-Abs-Key("Technology") Or Title-Abs-Key("Curriculum")) And Pubyear > 2019 And Pubyear < 2026 And (Limit-To(Oa, "All")) And (Limit-To(Subjarea, "Arts") Or Limit-To(Subjarea, "Soci")) And (Limit-To(Doctype, "Ar")) And (Limit-To(Language, "English")).
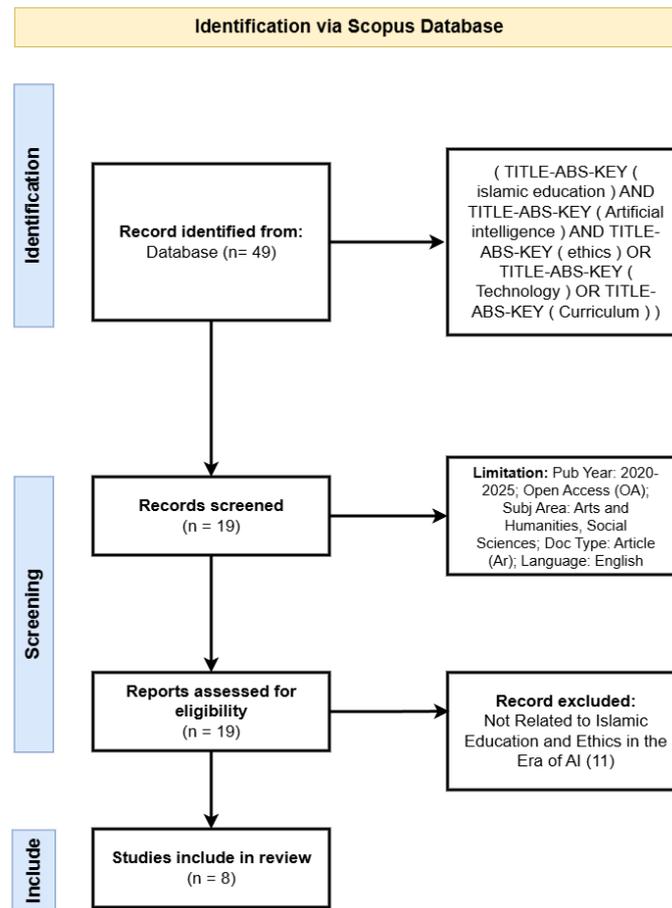
Figure 1. Prisma Diagram

An initial search yielded 49 articles relevant to the topics of AI integration, ethics, and Islamic education. After an initial screening process based on duplication, title relevance, and full-text availability, the number of articles was reduced to 19. Then an in-depth screening was carried out based on the suitability of the topic, scope, and quality of content, until 8 final articles were obtained that were comprehensively analyzed in this study. The inclusion criteria for this study include articles focusing on Islamic education and the integration of AI in the context of learning, curriculum, or technology use ethics; published in English-language scientific journals, open access, and indexed by Scopus in the field of Arts and Humanities or Social Sciences. In addition, the selected article must be an empirical or conceptual research that explicitly discusses the relationship between AI, ethics, and the Islamic educational curriculum, published between 2020 and 2025. Meanwhile, exclusion criteria include non-journal articles (such as proceedings or reports), research that focuses on general education without an Islamic context, and studies that do not directly address ethical or curriculum aspects. Each article that passes the selection is then evaluated using the JBI Critical Appraisal Tools to assess its methodological strength and thematic relevance to the research focus (Chauhan et al., 2024). The analysis process is carried out with a thematic analysis approach, where each article is extracted into a table containing key information including title, author, year of publication, journal, country, author's affiliation, methods, and key findings (Sindhu & Gupta, 2025). From the extraction results, the data were encoded through open coding and axial coding processes to identify the main patterns related to the two main research focuses: (1) the transformation of the Islamic education curriculum due to the application of AI, including epistemological, pedagogical, and institutional changes; and (2) ethical challenges in the

use of AI in the Islamic Religious Education curriculum, such as issues of academic integrity, data privacy, scientific authority, and the alignment of Islamic values. All the data obtained is then synthesized narratively to map the relationship between empirical findings and Islamic ethical principles, resulting in a comprehensive understanding of how AI can be ethically integrated in Islamic education curriculum not just as a technological tool, but as a strategic partner in shaping civilized, reflective, and maqaṣid al-shariah-based learning.

3. RESULTS AND DISCUSSION

RESULTS

Table 1. Main data of the Selected Articles

No	Title	Authors	Year	Journal	Country	Author Affiliation
1	Muslim Students' Acceptance of Artificial Intelligence in Islamic Religious Education: An Extended TAM Approach	Nur Faizin, Muhammad Alfan, Abdul Basid, Mochammad Rizal Ramadhan, Siti Aisyah Panatik, Akhmad Nurul Kawakip	2025	Discover Education	Indonesia	12 universities in Indonesia (Islamic Religious Education)
2	Assessing the Impact of AI-Driven Tools on Qur'anic Literacy: A Quasi-Experimental Study in Islamic Higher Education in Indonesia	Ridwan	2025	Journal of Cultural Analysis and Social Change, 10(3)	Indonesia	Universitas Islam Negeri Mataram, Indonesia
3	Artificial Intelligence Revolution in Indonesian Islamic Higher Education: How It Affects Students' Self-Efficacy, Creativity, and Learning Performance	Suci Megawati, Muhammad Alfarizi, Jauhar Wahyuni	2025	Journal of Educators Online	Indonesia	Universitas Negeri Surabaya & Bina Nusantara University, Indonesia
4	Digital Transformation Model of Islamic Religious Education in the AI Era: A Case Study of Madrasah Aliyah in East Java, Indonesia	Agus Wedi, Dina Mardiana, Umiarso	2025	International Journal of Learning, Teaching and Educational Research, Vol. 24, No. 8	Indonesia	Universitas Negeri Malang & Universitas Muhammadiyah Malang, Indonesia
5	From Principles to	Rima J. Isaifan,	2025	Frontiers	Qatar	Ministry of

	Practice: A Novel Matrix for Evaluating AI-Powered Learning Platforms Based on the UNESCO Ethical Impact Assessment Tool	Ayman Tawalbeh, Mazen O. Hasna		in Education		Education and Higher Education, Doha, Qatar
6	Artificial Intelligence in the Era of Society 5.0: Compromising Technological Innovation Through the Wasathiyyah Approach within the Framework of Islamic Law	Engkos Kosasih, Mohammad Rindu Fajar Islamy, Rizzaldy Satria Wiwaha	2024	Al-Istinbath: Jurnal Hukum Islam, Vol. 9, No. 2	Indonesia	Universitas Islam Negeri (UIN) in Indonesia
7	Integration of Artificial Intelligence in Islamic Higher Education: Comparative Responses between Indonesia and Thailand	Fatah Syukur, dkk.	2024	Nazhruna: Jurnal Pendidikan Islam, Vol. 7, Issue 3	Indonesia & Thailand	UIN Walisongo Semarang, STAI Walisembilan Semarang, Fatoni University Thailand
8	Between Traditionalising and Futuring: Applying The Broader Maqasid Paradigm to Hadith Studies	Khairil Husaini Bin Jamil	2024	Asia Pacific Journal of Educators and Education, Vol. 39, Issue 2	Malaysia	International Islamic University Malaysia (IIUM)

Based on table 1, the distribution of research shows that the study on the transformation of Islamic education in the era of artificial intelligence (AI) is dominated by contributions from Indonesia, followed by Qatar and Malaysia. Six out of eight articles (75%) were from Indonesia, demonstrating the country's position as a center of innovation and academic reflection in integrating AI into Islamic education, both at the madrasah level, college, and digital legal and ethical studies (Faizin et al., 2025)(Ridwan, 2025)(Wedi, Mardiana, & Umiarso, 2025)(Kosasih et al., 2024). Meanwhile, research from Qatar strengthens the dimensions of global ethics and technology governance based on Islamic values (Isaifan, Tawalbeh, & Hasna, 2025). Meanwhile, the study from Malaysia expands the discussion to the realm of epistemology and maqasid al-shari'ah in the study of hadith (Bin Jamil, 2024). Temporally, research will increase sharply by 2025 marking a new phase in which AI issues are no longer limited to conceptual discourse, but begin to be implemented in real terms in the Islamic education curriculum. Institutionally, the involvement of public Islamic universities and higher education institutions in Southeast Asia and the Middle East shows a strong pattern of collaboration between local and global contexts. Research conducted by UIN, public universities, and cross-border collaborations such as Indonesia-Thailand confirms that the issue of AI is now a common agenda in building civilized, inclusive, and value-based Islamic education (Syukur, Maghfurin, Marhamah, & Jehwae, 2024). This trend

shows a new direction of Islamic education: from simply technological adaptation to AI capability and ethical literacy, where artificial intelligence is not positioned as a threat, but as a spiritual-intellectual partner in fostering knowledgeable, civilized, and responsible learners in the digital era.

3.1 The transformation of Islamic education in the era of artificial intelligence (AI) affects the Islamic education curriculum

The transformation of Islamic education in the era of artificial intelligence (AI) seems to take place at various levels from the realm of learning practices to a shift in the epistemological paradigm as illustrated in a number of cross-context studies. Nur Faizin's study shows that Muslim students' acceptance of AI in religious learning is still limited, with only 0.45% using it intensively and 43.9% sporadically, indicating that AI adoption is still experimental. However, students' perceptions of AI tend to be positive, mainly due to its significant ease and usability (PEOU→PU=0.668; PU→AT=0.536; AT→BI=0.407), although it is still accompanied by caution related to religious values (Faizin et al., 2025). Therefore, the integration of AI in the Islamic Religious Education (PAI) curriculum needs to be directed at strengthening ethical AI literacy, which helps students understand and criticize AI outputs without shifting the epistemic authority of religion. In line with that, Ridwan's research showed the positive impact of the integration of two AI applications TajweedMate and MyQuran.ai on improving the accuracy of recitation and understanding of the meaning of the Qur'an among prospective MI teacher students with significant results (recitation η^2=0.307; comprehension η^2=0.336) (Ridwan, 2025). This study marks a shift in the curriculum from mere mastery of the form of reading to a dual-dimensional model of Qur'anic literacy that combines aspects of form (tajwīd) and meaning (reflective understanding). AI acts as a scaffolding agent that provides quick and personalized feedback, strengthens students' self-paced learning and metacognition (Ridwan, 2025). These two studies confirm that the initial transformation of the PAI curriculum through AI is not only oriented towards efficiency, but also on improving the cognitive and spiritual quality of students.

At the institutional level, research by Agus Wedi, Dina Mardiana, and Umiarso as well as Suci Megawati shows that AI has encouraged curriculum restructuring in Islamic educational institutions (Wedi et al., 2025)(Megawati, Alfarizi, & Wahyuni, 2025). In aliyah madrasas, digitalization and AI integration have given birth to a digital-integrated curriculum-based learning system involving LMS, flipped classrooms, and platforms such as student-managed MOSAIC. Meanwhile, in Islamic religious universities (IHEIs), the ability of institutions to manage AI (AI Capability) is greatly influenced by ethics (β=0.584; p=0.000), skills, and digital awareness, which has an impact on increasing creativity (R²=0.676) and self-efficacy (R²=0.710), although not directly on learning performance (Wedi et al., 2025). This shows that curriculum transformation is no longer enough to focus on technology adoption, but must be directed at AI capability building, namely building ethical, creative, and reflective readiness in utilizing technology for Islamic learning. In the context of ethics and governance, the research of Isaifan, Tawalbeh, & Hasna adds that Islamic education needs to transform from passive users to active curators of technology, by ensuring the conformity of Islamic culture and values through language localization, privacy protection, and algorithmic transparency (Isaifan et al., 2025). AI should function as a decision-support system that helps teachers monitor students' progress, not replace the pedagogic authority and morality of Islamic education.

Philosophically, the transformation of Islamic education in the AI era requires the integration of traditional values and innovation, as explained by Engkos Kosasih, Fatah Syukur, and Khairil Husaini Bin Jamil. Kosasih emphasized the importance of the principle of wasathiyyah

(moderation) so that technological innovations such as ChatGPT do not erode the value of spirituality and academic integrity, but instead strengthen ethical learning personalization (Kosasih et al., 2024). Syukur found that AI in Indonesia and Thailand is still in the "hidden curriculum" stage, used in research and seminars without formalization in curriculum documents, so policies and supporting ecosystems are needed that strengthen modernization based on Islamic values (Syukur et al., 2024). Meanwhile, Jamil reminded that the use of AI in the study of hadith risks creating a technicalisation of knowledge that shifts the authority of scholars and threatens ijtihād, so the curriculum must affirm the role of humans as guardians of epistemic and moral truths (Bin Jamil, 2024). Thus, the direction of Islamic education transformation in the AI era does not stop at technological innovation, but moves towards a purpose-based and beneficial education maqasidic that unites traditions, ethics, and technology in civilized harmony.

3.2 Ethical challenges arising from the use of artificial intelligence technology in Islamic education curriculum

The transformation of Islamic education in the era of artificial intelligence (AI) brings with it layered ethical challenges, as demonstrated by various cross-contextual research. Nur Faizin's study confirms that although Muslim students in Indonesia show positive acceptance of AI, ethical concerns such as plagiarism, bias, and content accuracy remain high, especially on sensitive religious materials (Faizin et al., 2025). This requires the Islamic Religious Education (PAI) curriculum to strengthen academic integrity, digital ethical literacy, and the ability to verify religious teachings so that AI functions as a learning partner that deepens Islamic understanding, not replaces scientific authority. Similarly, Ridwan found that the use of the TajweedMate and MyQuran.ai applications was able to improve the recitation and understanding of the Qur'an for prospective teachers, but still posed challenges to data privacy, potential abuse of interpretation authority, and the need for strict ethical supervision. In a similar context, Suci Megawati's study shows that ethical factors are the strongest predictors in shaping AI capabilities in Islamic universities ($\beta=0.584$; $p=0.000$) (Megawati et al., 2025). This emphasizes that ethical governance, the integration of Islamic values into the curriculum, and the strengthening of academic morality are the absolute foundations for AI to be used responsibly and with beneficial value.

At the institutional level, Agus Wedi's research shows that digitalization in aliyah madrassas presents complex ethical challenges: maintaining Islamic value alignment, control over digital content, fair access, and ethical governance of learning ethics (Wedi et al., 2025). Efforts such as ethical content filtering, Qur'anic value-based teacher training, and flipped learning have become important strategies to ensure that digital innovation remains within the framework of Islamic spirituality. But Isaifan warned that many global AI platforms are still weak in terms of algorithm transparency, data protection, cultural sensitivity, and Arabic language support, risking erasing Islamic representation and local values (Isaifan et al., 2025). In the context of the PAI curriculum, this raises five main challenges: value alignment, cultural representation, data privacy, transparency, and ethical governance. Therefore, Islamic educational institutions are required to be active curators of technology, not just users, by developing regulations that ensure AI functions as a just, transparent, and sharia-compliant decision support system. In addition, Engkos Kosasih's research adds a normative dimension through the wasathiyyah approach, namely moderation in balancing the benefits and potential harms of AI, so that this technology strengthens scientific ethics, spiritual responsibility, and fairness in access to education within the framework of Islamic law (Kosasih et al., 2024). Meanwhile, from a conceptual and philosophical perspective, Fatah Syukur and Khairil Husaini Bin Jamil deepen their understanding of the ethical roots of this transformation. A comparative study of Gratitude between Indonesia and Thailand shows that

religious information bias, privacy, and erosion of spiritual values are universal issues in AI adoption, demanding the strengthening of tabayyun (source verification), privacy ethics, and the role of teachers as guardians of academic morality (Syukur et al., 2024). On the other hand, Jamil emphasized that the dominance of technical logic in Islamic education has the potential to shift the focus of learning from the search for meaning to mechanistic efficiency, triggering the dehumanization of knowledge and the reduction of ijtihād (Bin Jamil, 2024). Therefore, he proposes a broader paradigm of educational maqasid that is oriented towards benefit, epistemic ethics, and the formation of scientific manners.

In synthesis, all of this research shows that the ethical challenge in the integration of AI lies not only in the technical aspect, but also in the essence of Islamic education itself: maintaining harmony between innovation and spirituality, ensuring that AI functions as a means of tazkiyat al-'aql wa al-nafs (purification of the mind and soul), and strengthening the ultimate goal of Islamic education, which is to produce knowledgeable people, civilized, and responsible in the midst of the global digital revolution (Faizin et al., 2025)(Ridwan, 2025)(Wedi et al., 2025)(Taufik, 2020)(Megawati et al., 2025)(Isaifan et al., 2025)(Kosasih et al., 2024)(Syukur et al., 2024)(Bin Jamil, 2024).

DISCUSSION

The transformation of Islamic education in the era of artificial intelligence (AI) is not just a matter of the application of technology, but also marks a fundamental shift in the epistemology, ethics, and direction of the Islamic education curriculum. Cross-study data show that AI has been a catalyst for a shift in educational orientation from mere knowledge transmission to reflective and contextual knowledge construction. Nur Faizin and Ridwan show that Muslim students' acceptance of AI is positively ambivalent in terms of its ease and efficiency, but accompanied by caution in terms of the value and validity of the teachings (Faizin et al., 2025)(Ridwan, 2025). These findings indicate that the adoption of AI in the realm of religious education is not only about integrating digital devices, but also about building ethical and civilized AI literacy. AI should be positioned not as a "substitute for the teacher" or a new epistemic authority, but rather as a cognitive partner that reinforces the learner's critical power, reflective ability, and spirituality. Ridwan's study shows that TajweedMate and MyQuran.ai's success in improving Qur'an literacy confirms a new direction of the Islamic curriculum: from the rote learning model to metacognitive learning, where AI becomes a scaffolding agent that facilitates independent and reflective learning (Ridwan, 2025). Thus, the transformation of the Islamic curriculum does not stop at the digitization of materials, but develops into an AI-augmented curriculum that emphasizes the integration of form, meaning, and scientific manners.

At the institutional and governance levels, this paradigm shift requires adequate ethical, regulatory, and infrastructure readiness, Agus Wedi's research shows how aliyah madrassas in East Java seek to manage digitalization through ethical content filtering, Islamic value-based teacher training, and collaborative learning through platforms such as MOSAIC (Wedi et al., 2025). However, digitalization also presents new risks: value dissonance, access inequalities, and cultural bias within global platforms. In line with Isaifan's findings, many international AI systems still fail to meet ethical-by-design principles due to weak algorithm transparency, privacy violations, and the absence of Islamic cultural sensitivity (Isaifan et al., 2025). Therefore, Islamic education must transform from passive users to active curators of technology, who not only adopt but also review, adapt, and even create AI systems that are in line with Islamic values. Digital ethics and data governance are key in building digital trust and security. This is reinforced by the finding that

without a moral foundation, AI adoption risks losing direction and reducing Islamic education to mere technological efficiency (Megawati et al., 2025; Taufik, 2020). Therefore, the Islamic curriculum must build AI capability building that not only focuses on technical skills, but also ethical competence, creative problem solving, and epistemic awareness based on maqāṣid al-sharī'ah.

Furthermore, from a philosophical and normative perspective, this transformation demands a synthesis between tradition and innovation within the framework of maqasidic education. Kosasih emphasized the principle of wasathiyyah as the foundation of moderation ethics so that the adoption of AI remains proportionate to maximize benefits without causing mafsadah (Kosasih et al., 2024). Fatah Syukur emphasized the importance of tabayyun (epistemic verification), privacy ethics, and strengthening the role of teachers in dealing with religious information bias and erosion of spiritual values (Syukur et al., 2024). Meanwhile, Khairil Husaini Bin Jamil warned of the danger of technicalisation of knowledge that can degrade ijtihād and transfer authority to machines (Bin Jamil, 2024). This is where the most profound ethical challenge arises: how to ensure AI remains subject to moral authority, not superseding it. The broader maqasid paradigm proposed by Jamil offers a middle way for AI to be used not to automate the educational process, but to foster wisdom, reflection, and spiritual awareness (Bin Jamil, 2024). Thus, AI in the Islamic curriculum is not a mere symbol of modernity, but an instrument of tazkiyat al-'aql wa al-nafs of purification of the mind and soul through civilized technology. In this context, Islamic education in the AI era must give birth to a generation of digital mujtahids: people who master technology while maintaining the spirit of adab, making AI a path to benefit, not just a tool to convenience.

4. CONCLUSION

Based on the results of a systematic review of various studies, it can be concluded that the transformation of Islamic education in the era of artificial intelligence (AI) has brought significant changes in the paradigm, approach, and orientation of the Islamic education curriculum. This transformation occurs on three main levels. First, at the epistemological level, AI drives a shift from traditional learning models based on knowledge transmission to more reflective, collaborative, and knowledge-construct-based learning, without neglecting spiritual values and the principles of maqāṣid al-sharī'ah as the moral foundation of education. Second, at the pedagogical level, AI plays a role as an intelligent scaffolding that is able to increase learning effectiveness, strengthen critical and metacognitive thinking skills, and encourage students' learning independence. Third, at the institutional level, there has been a transformation of the curriculum towards a digital-integrated curriculum that emphasizes digital literacy, pedagogical innovation, and technology-based education governance that is adaptive to the needs of the 21st century. Nevertheless, the integration of AI in Islamic education also presents complex and multidimensional ethical challenges. These challenges include issues of academic integrity, validity of religious teachings, algorithmic bias, data privacy, and the shift of scientific authority from humans to digital systems. Therefore, the development of the Islamic education curriculum in the AI era must be based on solid Islamic ethical principles, which emphasize moral responsibility, scientific honesty, and a balance between technological innovation and spiritual values. The principle of wasathiyyah (moderation) needs to be used as a guideline in managing the relationship between humans and technology so that digital progress does not negate the dimension of manners and humanity in the educational process. The transformation of Islamic education in the era of artificial intelligence (AI) has brought significant changes to the curriculum, leading to the integration of technology with Islamic values. AI introduces a more dynamic curriculum model,

improves reflective and independent learning, and strengthens cognitive skills such as recitation and understanding of the Qur'an. An epistemological shift has occurred, with the PAI curriculum not only focusing on material mastery, but also on developing digital skills and critical thinking based on the principles of maqasid al-shariah. This leads to the strengthening of ethical AI literacy, ensuring that students can criticize AI results without shifting scientific authority in a religious context.

However, the use of AI in Islamic education curriculum also presents significant ethical challenges. Issues related to academic integrity, such as plagiarism and data bias, as well as the privacy and security of personal data, are of primary concern. In addition, the alignment of Islamic values in global AI platforms that are less sensitive to Islamic culture is also a challenge, given the potential erosion of religious identity. On the philosophical side, the "technicalisation of knowledge" risks shifting the authority of the scholars and reducing the role of human beings in ijtihād. Therefore, it is important for Islamic educational institutions to play an active role in managing and adapting AI to remain grounded in Islamic values and moral ethics. Therefore, the development of the Islamic education curriculum in the AI era must be based on solid Islamic ethical principles, which emphasize moral responsibility, scientific honesty, and a balance between technological innovation and spiritual values. The principle of wasathiyyah (moderation) needs to be used as a guideline in managing the relationship between humans and technology so that digital progress does not negate the dimension of manners and humanity in the educational process. Thus, Islamic education in the era of artificial intelligence must be directed to form a generation of learners who are not only intellectually and digitally superior, but also civilized, responsible, and able to utilize technology as a means of benefiting and strengthening Islamic values in modern life.

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