Paedagogia: Jurnal Pendidikan, Vol. 15 No. 2, 2026
Avaliable Online at: https://jurnalpaedagogia.com/index.php/pdg

Fiqh Education in the Context of Artificial Intelligence: Shifts in Pedagogy, Authority, and Religious Literacy

Zuhri[1]*, Faisal Amir Toedien[2]
[1,2]Universitas Islam Negeri Sultan Syarif Kasim Riau, Pekanbaru, Indonesia

ARTICLE INFO

Keyword:
Artificial Intelligence; Fiqh Learning; Islamic Education; Religious Literacy; AI Literacy.

*Correspondence Author:
zuhri@uin-suska.ac.id

ABSTRACT

The rapid development of artificial intelligence (AI) has expanded the use of information and learning resources in Islamic Religious Education, including Fiqh learning, while raising concerns regarding pedagogy, the authority and validity of religious knowledge, and students' ability to evaluate AI-generated information. This study examines the use of AI in Islamic education and synthesizes its implications for Fiqh learning, focusing on pedagogy, the authority and validity of religious knowledge, and religious literacy and AI literacy. A Systematic Literature Review (SLR) was conducted on 25 scholarly articles published between 2020 and 2026 and retrieved from Scopus, Google Scholar, and the Indonesian scholarly databases GARUDA/SINTA. Searches used combinations of keywords related to artificial intelligence, generative AI, ChatGPT, Islamic education, Islamic religious education, and fiqh education. Articles were selected based on their relevance to Islamic education or Fiqh learning and to the analytical dimensions of the study. Data were analyzed through coding, thematic categorization, cross-source comparison, and thematic synthesis. The findings indicate that AI is increasingly used to support personalized learning, information exploration, learning-material development, and instructional interaction. However, its use also intensifies the need for source verification, information validation, and teacher guidance. The synthesis further highlights the importance of integrating religious literacy and AI literacy to enable students to evaluate AI-generated information critically and responsibly. Based on these findings, the study proposes an AI-assisted but teacher-guided Fiqh learning framework that positions AI as a learning support tool, teachers as pedagogical and knowledge mediators, and students as active evaluators of information.

Kata Kunci:
Kecerdasan Buatan; Pembelajaran Fiqh; Pendidikan Islam; Literasi Keagamaan; Ai Literacy.

ABSTRAK

Perkembangan kecerdasan buatan (artificial intelligence/AI) memperluas cara informasi dan sumber belajar digunakan dalam Pendidikan Agama Islam, termasuk pembelajaran Fiqh. Perkembangan ini tidak hanya berkaitan dengan pemanfaatan teknologi dalam pembelajaran, tetapi juga memunculkan persoalan pedagogis, validitas dan otoritas pengetahuan keagamaan, serta kemampuan peserta didik dalam mengevaluasi

Copyright © 2026, Paedagogia: Jurnal Pendidikan, P-ISSN: 2302-3066, E-ISSN: 2580-0477

informasi yang dihasilkan AI. Penelitian ini bertujuan menganalisis perkembangan pemanfaatan AI dalam pendidikan Islam dan mensintesiskan implikasinya bagi pembelajaran Fiqh, khususnya pada dimensi pedagogi, otoritas dan validitas pengetahuan keagamaan, serta literasi keagamaan dan AI literacy. Penelitian menggunakan pendekatan Systematic Literature Review (SLR) terhadap 25 artikel ilmiah yang relevan dengan fokus kajian. Literatur ditelusuri dari Scopus, Google Scholar, dan basis data publikasi ilmiah nasional GARUDA/SINTA dengan cakupan publikasi 2020–2026 menggunakan kombinasi kata kunci terkait artificial intelligence, generative AI, ChatGPT, Islamic education, Islamic religious education, dan fiqh education. Artikel diseleksi berdasarkan kesesuaian topik, konteks pendidikan Islam atau pembelajaran Fiqh, serta relevansinya dengan dimensi pedagogi, otoritas dan validitas pengetahuan, atau literasi. Data dianalisis melalui pengodean, pengelompokan tema, perbandingan antarsumber, dan sintesis tematik. Sintesis literatur mengidentifikasi kecenderungan pemanfaatan AI untuk personalisasi pembelajaran, eksplorasi informasi, pengembangan materi, dan interaksi pembelajaran. Pada saat yang sama, literatur memperlihatkan meningkatnya kebutuhan terhadap verifikasi sumber, pemeriksaan validitas informasi, dan pendampingan guru. Sintesis juga mengidentifikasi pentingnya integrasi literasi keagamaan dan AI literacy agar peserta didik mampu mengevaluasi informasi yang dihasilkan AI secara kritis dan bertanggung jawab. Berdasarkan keterkaitan antartemuan tersebut, penelitian ini mengusulkan kerangka konseptual AI-assisted but teacher-guided fiqh learning yang menempatkan AI sebagai pendukung pembelajaran, guru sebagai pengarah pedagogis dan mediator pengetahuan, serta peserta didik sebagai evaluator aktif terhadap informasi.

How to Cite:
Zuhri, Z., & Toedien, F. A. (2026). Fiqh Education in the Context of Artificial intelligence: Shifts in Pedagogy, Authority, and Religious Literacy. *Paedagogia: Jurnal Pendidikan*, *15*(2), 343-378. https://doi.org/10.24239/pdg.Vol15.Iss2.1483

INTRODUCTION

The development of artificial intelligence (AI) has brought changes to the way knowledge is produced, accessed, and used in the educational process. In Islamic Religious Education (PAI), this development not only introduces new technologies as learning media, but also brings changes to the patterns of interaction among educators, students, learning resources, and religious knowledge. Pratama and Muhammad's study shows that AI has the potential to support learning personalization, expand access to learning resources, and

 Copyright © 2026, Paedagogia: Jurnal Pendidikan, P-ISSN: 2302-3066, E-ISSN: 2580-0477

increase interactivity in Islamic education.[1] These changes indicate that the use of AI in Islamic education can no longer be understood merely as a matter of technology adoption, but has begun to involve changes in how learning takes place and how students interact with religious knowledge.

In the practice of PAI learning, artificial intelligence, particularly through ChatGPT, has been used to support information retrieval, the development of teaching materials, the exploration of ideas, and learning interactions. Arifa shows that the use of ChatGPT in Islamic Religious Education has the potential to increase engagement and provide more flexible and personalized learning support.[2] Suhendi's findings also indicate that ChatGPT can assist educators in developing learning tools and materials while helping students explore ideas.[3] On the other hand, research by Salim and Habibi provides empirical evidence that ChatGPT-based PAI learning can support the development of critical thinking skills and moral reasoning when its use is situated within an educator-directed learning process.[4] Thus, the literature has begun to show a shift from the use of AI as merely a source of information toward its utilization as part of the pedagogical process.

However, these developments have not only generated pedagogical issues. When students can obtain religious explanations directly through AI systems, questions arise regarding how such information is assessed, verified, and situated in relation to recognized sources of religious knowledge. Yuliana's research indicates that the integration of AI into PAI raises issues concerning the validity of religious content, information bias, academic integrity, and the possibility of a diminished exemplary role of teachers when technology is used without clear pedagogical boundaries.[5] Similar concerns can be seen in Amin's research, which places the ability to examine information, AI literacy, and teacher guidance as important components of the ethical use of AI in PAI learning.[6] Thus,

---

[1] Arizqi Ihsan Pratama dan Muhd Rosydi Muhammad, "ARTIFICIAL INTELLIGENCE IN ISLAMIC EDUCATION: Opportunities and Challenges in the Digital Era," *Madania: Jurnal Kajian Keislaman* 29, no. 1 (2025): 133–42.

[2] Laily Nur Arifa, "ISLAMIC EDUCATION IN THE DIGITAL AGE: ASSESSING THE INTEGRATION OF CHATGPT IN IRE LEARNING," *ICIE:International Conference on Islamic Education* 8, no. 1 (2023): 320–29.

[3] Saca Suhendi dkk., "THE EMERGENCE OF CHATGPT : EXPLORING ITS POTENTIAL IN DESIGNING ISLAMIC RELIGIOUS EDUCATION LEARNING," *Edukasi Islami: Jurnal Pendidikan Islam* 13, no. 2 (2024): 373–92, https://doi.org/10.30868/ei.v13i02.5894.

[4] M Agus Salim dan Fajri Habibi, "AI ChatGPT-Based Islamic Religious Education to Enhance Students' Critical Thinking and Moral Reasoning," *Islamika: Jurnal Keislaman dan Ilmu Pendidikan* 7, no. 4 (2025): 716–29.

[5] Yeni Yuliana, "Integrasi Artificial Intelligence (AI) dalam Pembelajaran Pendidikan Agama Islam: Peluang dan Tantangan di Era Digital," *al-Bahtsu: Jurnal Penelitian Pendidikan Islam* 11, no. 1 (2026): 75–85.

[6] Muhammad Amin, "Ethical Use of Generative Artificial Intelligence in Islamic Religious Education: Perspectives of Madrasah Aliyah Teachers and Students in Banjarmasin," *Al-Munawwarah: Journal of Islamic Education* 2, no. 2 (2026): 147–61, https://doi.org/10.38073/almunawwarah.v2i2.5654.

as access to religious information through AI becomes easier, students' ability to distinguish between information that is merely available and knowledge that can be academically and religiously accounted for becomes increasingly important.

These issues become increasingly important when AI is used in Fiqh learning. Fiqh learning does not stop at the ability to obtain answers to a particular legal issue, but involves an understanding of evidence, legal sources, arguments, the context of the issue, and the possibility of differences of opinion within the Islamic scholarly tradition. Therefore, answers generated by AI cannot automatically be regarded as final references in the learning process. Hasan's research demonstrates the use of ChatGPT as a learning assistant in Islamic education,[7] while Sholihah explicitly includes Fiqh as one of the areas of learning that can be supported by AI and ChatGPT-based learning media.[8] These findings demonstrate the potential for utilizing AI in Islamic learning materials, while at the same time indicating the need for educators to serve as guides in the use of technology and as a bridge between digital information and relevant sources of Islamic knowledge.

When examined further, previous research reveals three interrelated trends. First, research on pedagogical shifts indicates that AI can be used for learning personalization, idea exploration, feedback provision, material development, and increased learning interaction.[9] Second, research on the authority and validity of religious knowledge indicates that the ease of obtaining answers through AI creates a need to examine the accuracy, sources, bias, and conformity of information with religious principles.[10] Third, research on student literacy and agency has begun to indicate that the use of AI requires more complex abilities than merely technical skills. Afzainizam and Rahman, for example, demonstrate the importance of students' ability to use, assess, and negotiate information obtained through generative AI in Islamic learning.[11] These three trends indicate that the issue of AI in Islamic education cannot be understood independently across the domains of technology, pedagogy, and religious knowledge.

Studies on the utilization of artificial intelligence in Islamic education indicate increasingly diverse developments. Some studies position AI as a

---

[7] Moh Ferdi Hasan dkk., "Artificial Intelligence (AI) as A Learning Assistant for Islamic Education: A Study in Madrasah Ibtidaiyah," *Nadwa: Jurnal Pendidikan Islam* 17, no. 2 (2023): 203–30.

[8] Nikmatus Sholihah dkk., "DEVELOPMENT OF INTERACTIVE ISLAMIC EDUCATION LEARNING MEDIA USING," *Abjadia: International Journal of Education* 10, no. 3 (2025): 671–83, https://doi.org/10.18860/abj.v10i3.33424.

[9] Suhendi dkk., "THE EMERGENCE OF CHATGPT : EXPLORING ITS POTENTIAL IN DESIGNING ISLAMIC RELIGIOUS EDUCATION LEARNING."

[10] Yuliana, "Integrasi Artificial Intelligence (AI) dalam Pembelajaran Pendidikan Agama Islam: Peluang dan Tantangan di Era Digital."

[11] Muhammad Afzainizam dan Muhammad Faidhur Rahman, "Constructing Digital Religious Agency: Generative AI Literacy and Islamic Learning within Autonomous Education Frameworks," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 17, no. 1 (2026): 16–32.

 Copyright © 2026, Paedagogia: Jurnal Pendidikan, P-ISSN: 2302-3066, E-ISSN: 2580-0477

technology with the potential to support learning personalization, the provision of learning resources, material development, and learning interaction. Other studies focus on the use of ChatGPT and generative technologies in Islamic Religious Education, including their potential to help students obtain and explore religious information. At the same time, the literature also identifies several issues accompanying the use of AI, particularly concerning information accuracy, bias, ethics, dependence on technology, and the need for teacher guidance. Amilusholihah and Ramadhan mapped research on the implementation of AI in Islamic education and demonstrated the development of research from issues of technology utilization to opportunities, challenges, and implementation needs.[12] Meanwhile, specific studies on AI and Fiqh learning have also begun to emerge, focusing on the opportunities, challenges, and strategies for integrating AI into Fiqh education. The presence of these studies indicates that research mapping the use of AI in Islamic education and Fiqh has developed. Therefore, the research problem is no longer sufficiently directed toward the question of whether AI can be used in Fiqh learning, but needs to move toward a more analytical question concerning what changes occur when AI becomes part of the learning process and how these changes relate to students' religious knowledge.

This constitutes the gap that the present study seeks to address. The available literature still tends to discuss the use of AI from the perspectives of pedagogical opportunities, learning effectiveness, user acceptance, ethical issues, or implementation challenges separately. Meanwhile, the relationship between pedagogical shifts, the authority of religious knowledge, and religious literacy has not been widely synthesized as a unified analytical framework specifically directed toward Fiqh learning. In fact, these three aspects are interconnected: changes in learning through AI can alter the way students obtain information; changes in the way information is obtained can raise issues concerning the validity and authority of knowledge; and these issues ultimately require students to read, examine, compare, and assess religious information obtained through AI. Thus, the main issue is no longer the lack of studies on AI in Islamic education, but rather the limited synthesis explaining how changes in pedagogical practices, issues of the authority and validity of religious knowledge, and students' literacy needs are interconnected when AI is used in the learning process.

Based on this gap, the novelty of this study lies in its integrative synthesis of Fiqh learning in the AI landscape by bringing together three dimensions, namely pedagogy, the authority of religious knowledge, and religious literacy. This focus allows AI to be understood not only as a tool that assists in the delivery of materials, but also as a technology that contributes to changing students' relationship with the learning process and sources of knowledge. The significance of this study lies in its effort to formulate a more conceptual understanding of

[12] Amilusholihah dan Narendra Jumadil Haikal Ramadhan, "EXPLORING THE IMPLEMENTATION OF ARTIFICIAL INTELLIGENCE IN ISLAMIC EDUCATION: A SYSTEMATIC LITERATURE REVIEW," *Ngaji: Jurnal Pendidikan Islam* 5, no. 1 (2025): 3–17.

how Fiqh learning can utilize AI capabilities without relinquishing the educator's function in providing context, directing the learning process, and verifying religious information. Through this synthesis, the study is directed toward explaining the position of AI in the learning process, changes in the teacher's role in mediating religious knowledge, and the competencies required by students when interacting with religious information generated by AI.

On the basis of this argument, this study aims to analyze the development of research on artificial intelligence in Islamic education and synthesize its implications for Fiqh learning, particularly in terms of changes in pedagogy, the authority and verification of religious knowledge, and students' religious literacy. The research questions are as follows: (1) how does the development of the use of artificial intelligence change pedagogical practices in Islamic education that are relevant to Fiqh learning?; (2) how does the literature describe issues of authority, validity, and verification of religious knowledge in artificial intelligence-mediated learning?; and (3) what religious literacy and AI literacy competencies are required by students to evaluate and use religious information generated by artificial intelligence?

METHODS

This study employed a Systematic Literature Review (SLR) approach to identify, select, and synthesize literature on the use of artificial intelligence in Islamic education and its implications for Fiqh learning. SLR was selected because the study was not only intended to identify forms of AI utilization, but also to analyze the interrelationships among changes in pedagogical practices, issues of authority and validity of religious knowledge, and the need for religious literacy and AI literacy. The review process was conducted through four main stages, namely literature identification, article selection and eligibility assessment, data extraction and coding, and thematic synthesis.

Literature Search Strategy

The literature search was conducted using Scopus, Google Scholar, and the national scientific publication databases GARUDA/SINTA, covering publications from 2020 to 2026. The selection of these databases was intended to capture both international publications and national literature as well as national literature relevant to Islamic education and Fiqh learning. The search strategy used a combination of keywords in English and Indonesian representing three main conceptual groups: AI technology, Islamic education, and Fiqh learning.

The keywords used included "artificial intelligence," "generative AI," "ChatGPT," "AI in education," "Islamic education," "Islamic religious education," "Pendidikan Agama Islam," "Fiqh education," "Fiqh learning," and "pembelajaran Fiqih." These keywords were combined using the Boolean operators AND and OR. Conceptually, the search strategy followed the pattern: ("artificial intelligence" OR "generative AI" OR "ChatGPT") AND ("Islamic education" OR "Islamic religious education" OR "Pendidikan Agama Islam" OR

 Copyright © 2026, Paedagogia: Jurnal Pendidikan, P-ISSN: 2302-3066, E-ISSN: 2580-0477

"Fiqh education" OR "Fiqh learning" OR "pembelajaran Fiqih"). The search was not limited only to articles that explicitly used the term Fiqh Learning, because one of the objectives of the study was to synthesize developments in the use of AI in Islamic education that have conceptual implications for Fiqh learning.

Inclusion and Exclusion Criteria

Articles were considered for inclusion in the corpus if they met the following criteria: (1) published during the period 2020–2026; (2) discussed AI, generative AI, ChatGPT, or AI-based technologies in the context of Islamic education, Islamic Religious Education, or Fiqh learning; (3) contained information relevant to at least one of the analytical dimensions, namely pedagogy, the authority and validity of religious knowledge, or religious literacy and AI literacy; and (4) provided substantive information that allowed their findings or arguments to be analyzed in the synthesis process.

Articles were excluded if: (1) the use of AI was not related to the context of education or learning; (2) the discussion of education had no substantive connection to Islamic education, Islamic Religious Education, or Fiqh; (3) AI was mentioned only peripherally without discussion relevant to the research focus; or (4) the publication did not provide sufficient information to answer the research questions.

The final corpus consisted of 25 articles that met the focus of the review. The corpus included empirical studies employing qualitative, quantitative, and mixed-methods approaches, as well as literature reviews and conceptual articles relevant to the synthesis focus. This heterogeneity in publication types was retained because the study was not intended to calculate intervention effect sizes, but rather to identify and synthesize conceptual patterns concerning the relationship among AI, pedagogy, the authority of religious knowledge, and literacy.

Literature Selection

Article selection was conducted in stages by examining the alignment of titles and abstracts with the research focus, followed by full-text examination to ensure the substantive relevance of the articles. At the full-text stage, attention was given to the research context, forms of AI utilization, main findings or arguments, and their relevance to the analytical dimensions of the study.

The selection process resulted in 25 articles being used as the final corpus. Because the number of articles at the initial identification stage, duplicate removal, title and abstract screening, and full-text exclusion stages was not documented in the initial manuscript, this study did not retrospectively reconstruct these figures. Therefore, the number of 25 articles was treated as the verifiable final corpus, while the limited documentation of the initial identification process was stated as one of the methodological limitations of the review.

Data Extraction and Encoding

Data from each article were extracted using categories covering publication identity, research context, research approach or method, forms of AI

use, relevant findings or arguments, and their relevance to the focus of the review. The extracted data were subsequently coded using three initial analytical categories (a priori categories): (1) changes in pedagogy; (2) the authority and validity of religious knowledge; and (3) religious literacy and AI literacy.

These three categories were used as the initial analytical framework based on the research questions and were not treated as themes that emerged entirely inductively from the corpus. At the subsequent stage, the coding process was conducted more openly to identify patterns, subthemes, relationships among categories, and concepts emerging from the articles analyzed. The distinction between the initial categories and the results of the synthesis was made to reduce the risk that the findings of the review would merely reproduce the analytical structure established beforehand.

Data Synthesis

The data were analyzed using thematic synthesis. The first stage involved comparing findings and arguments across sources within each analytical category. The second stage identified patterns of similarity, difference, and relationships among findings concerning the use of AI in the learning process, issues of the validity and authority of knowledge, and the literacy competencies required by students. The third stage involved integrating these patterns to explain the relationships among the pedagogical, epistemic, and literacy dimensions in the context of Fiqh learning.

In the synthesis process, findings from empirical articles were analytically distinguished from arguments derived from conceptual articles and literature reviews. Empirical articles were used primarily to identify practices and findings reported in educational contexts, while conceptual articles and literature reviews were used to support interpretation and broaden the understanding of pedagogical, epistemic, and literacy issues. This distinction was made so that primary findings and secondary interpretations would not be treated as identical forms of evidence.

RESULTS

The synthesis of 25 sources indicates that the utilization of artificial intelligence in Islamic education does not develop according to a single pattern of use. The literature analyzed reveals a connection between changes in the learning process, issues concerning the validity and authority of religious knowledge, and the need for literacy that enables students to use AI critically and responsibly. A summary of the characteristics and main findings of the 25 studies analyzed is presented in Table 1 below:

 Copyright © 2026, Paedagogia: Jurnal Pendidikan, P-ISSN: 2302-3066, E-ISSN: 2580-0477

Table 1. Synthesis of 25 Studies on Artificial Intelligence in Islamic Education

No.	Author (Year)	Method/ Context	AI Focus	Relevant Findings	Dimension
1	Muttaqin (2023)	Literature study	ChatGPT in Islamic education	AI expands access and supports learning, but religious information requires validation	A
2	Arifa (2023)	Literature review	ChatGPT in IRE	Supports engagement, personalization, and learning assistance; issues of authenticity and accuracy exist	P, A
3	Hasan et al. (2023)	Mixed-methods; *Madrasah Ibtidaiyah*	ChatGPT as a learning assistant	AI can support Islamic Education learning and students' learning activities	P, A
4	Suhendi et al. (2024)	Library research	ChatGPT in Islamic Religious Education	ChatGPT helps teachers develop learning materials/resources and explore students' ideas	P
5	Hoeruman et al. (2024)	Literature review	AI and the digitalization of Islamic Religious Education	AI is part of the transformation of religious education toward digital learning environments	P, L
6	Amilusholihah & Ramadhan (2025)	Systematic Literature Review	AI in Islamic education	The literature shows developments in AI utilization as well as implementation challenges and the need for targeted strategies	P, L
7	Thahirrah et al. (2025)	Literature review	AI in the Islamic Religious Education curriculum	AI has the potential to support personalization, access, interactivity, and Islamic digital literacy	P, L
8	Afifatun et al. (2025)	Library study	AI in Islamic education	AI integration is associated with transformations in pedagogy and curriculum, as well as the strengthening of the spiritual dimension	P, L

No.	Author (Year)	Method/ Context	AI Focus	Relevant Findings	Dimension
9	Pratama & Muhammad (2025)	Literature review	AI in Islamic education	AI provides opportunities for access and adaptivity, but presents issues of validity and algorithmic bias	P, A
10	Taha et al. (2025)	Document analysis	ChatGPT in Islamic education	AI use presents opportunities as well as challenges related to accuracy, dependency, academic ethics, and the need for policies	A, L
11	Madinah (2025)	Descriptive qualitative	AI in the Islamic Religious Education curriculum	AI integration into the curriculum opens opportunities for learning development, but requires teacher and institutional readiness	P, L
12	Mulya et al. (2025)	Qualitative	ChatGPT in the Islamic Religious Education learning process	ChatGPT has become part of the learning process and changes patterns of interaction with information sources	P, A
13	Hermawan et al. (2025)	Descriptive qualitative; Madrasah Aliyah	AI in Islamic education	AI supports learning efficiency and student engagement; issues of privacy, teacher competence, and compatibility with Islamic ethics arise	P, A
14	Sholihah et al. (2025)	Library study	AI and ChatGPT as media for Islamic learning	AI supports learning in the Qur'an, Hadith, Fiqh, and Akhlaq and can encourage engagement and critical thinking	P, L
15	Hanifaa & As'ad (2025)	Empirical research	AI in Islamic Religious Education	The study places AI in the development of students' cognitive engagement and critical thinking	P, L

 Copyright © 2026, Paedagogia: Jurnal Pendidikan, P-ISSN: 2302-3066, E-ISSN: 2580-0477

No.	Author (Year)	Method/ Context	AI Focus	Relevant Findings	Dimension
16	Salim & Habibi (2025)	Empirical research	ChatGPT in Islamic Religious Education	AI use is examined in relation to students' critical thinking and moral reasoning	P, L
17	Faizin et al. (2025)	Quantitative; 224 Muslim students	AI acceptance in IRE	Perceived ease of use and perceived usefulness are associated with attitudes and intentions to use AI	L
18	Maidin & Yilmaz (2026)	Conceptual/literature review	Generative AI in IRE	GenAI drives pedagogical transformation while also creating a need for competencies and ethical considerations	P, L
19	Rif'ah & Cahyadi (2026)	Library study	AI in Islamic Religious Education learning	Technological transformation requires pedagogical adaptation, ethical attention, and institutional readiness	P, L
20	Yuliana (2026)	Descriptive qualitative	AI in Islamic Religious Education learning	AI supports learning personalization and efficiency, but does not replace the teacher's role as a guide and role model	P, A
21	Rusdiana & Cahyadi (2026)	Descriptive qualitative; library study	AI in Islamic Religious Education	AI offers personalization and access, but presents risks of invalid information, bias, and a reduced role for educators	A, P
22	Nanang Hermawan et al. (2026)	Conceptual study	AI and the Qur'anic epistemological perspective	AI raises epistemological and digital ethical issues that need to be addressed through the humanization of learning	A, L
23	Suryanto (2026)	Conceptual/model study	GenAI in Islamic character education	GenAI is positioned as an enrichment medium, while teachers continue to validate content and guide the learning process	P, A
24	Amin (2026)	Qualitative case	Ethics of GenAI use	AI use is associated with accuracy, dependency,	A, L

No.	Author (Year)	Method/ Context	AI Focus	Relevant Findings	Dimension
		study; Madrasah Aliyah		academic integrity, and the ethical responsibility of teachers and students	
25	Afzainizam & Rahman (2026)	Qualitative research	GenAI literacy and Islamic learning	Students need to evaluate, verify, and negotiate AI-generated information and the position of authority in learning	A, L

Note: P = pedagogy; A = authority and validity of religious knowledge; L = religious literacy and AI literacy.

Pedagogical Shifts in Artificial Intelligence-assisted Learning

The synthesis of the literature indicates that the utilization of artificial intelligence in Islamic education is associated with changes in how materials are delivered, learning activities are conducted, and the roles performed by educators. AI is not only used as an additional source of information but is increasingly utilized to assist in the preparation of materials, the exploration of ideas, the provision of learning support, and the development of more interactive learning activities. This pattern is particularly evident in studies discussing the use of ChatGPT in Islamic Religious Education.

In the context of learning, AI provides students with opportunities to obtain information and learning assistance more flexibly. Arifa shows that ChatGPT in Islamic Religious Education can provide more flexible and personalized learning support.[13] The findings of Suhendi indicate that ChatGPT can assist educators in developing learning materials and resources, as well as help students explore ideas.[14] Meanwhile, Hasan et al. demonstrate the use of ChatGPT as a learning assistant in Islamic education.[15] These findings indicate a shift in the function of AI from merely serving as an information source toward becoming a tool that supports learning activities.

This shift is also evident in learning orientations that increasingly provide opportunities for exploratory activities and the development of thinking skills. Salim and Habibi demonstrate the use of ChatGPT-based Islamic Religious Education learning in the development of critical thinking and moral reasoning.[16] In the study by Sholihah et al., artificial intelligence and ChatGPT are also

[13] Arifa, "ISLAMIC EDUCATION IN THE DIGITAL AGE: ASSESSING THE INTEGRATION OF CHATGPT IN IRE LEARNING."
[14] Suhendi dkk., "THE EMERGENCE OF CHATGPT : EXPLORING ITS POTENTIAL IN DESIGNING ISLAMIC RELIGIOUS EDUCATION LEARNING."
[15] Hasan dkk., "Artificial Intelligence (AI) as A Learning Assistant for Islamic Education: A Study in Madrasah Ibtidaiyah."
[16] Salim dan Habibi, "AI ChatGPT-Based Islamic Religious Education to Enhance Students' Critical Thinking and Moral Reasoning."

 Copyright © 2026, Paedagogia: Jurnal Pendidikan, P-ISSN: 2302-3066, E-ISSN: 2580-0477

positioned as part of the development of learning media that can support the learning of the Qur'an, Hadith, Fiqh, and Akhlaq.[17] Thus, AI can function as a means of expanding learning activities from the reception of materials toward exploration, interaction, and information processing.

However, these pedagogical changes do not eliminate the function of educators. Yuliana shows that the use of AI in Islamic Religious Education also presents the risk of diminishing the teacher's role as a role model when technology is used without clear pedagogical boundaries.[18] Hermawan's study also shows that the utilization of AI requires improvements in teacher competence, alignment with Islamic education values, and regulation of technology use within educational environments.[19] The findings of Amin further demonstrate the importance of teacher guidance in ensuring that the use of generative AI takes place ethically and accountably.[20]

Thus, the pattern emerging from the literature does not indicate a simple transition from teacher-centered learning to AI-centered learning. Rather, what can be observed is a shift in pedagogical functions: AI assumes some supporting functions, such as providing information, exploring ideas, developing materials, and providing learning assistance, while educators remain necessary to provide context, direct learning activities, and verify the information used by students. In the context of Fiqh, this pattern is relevant because AI can be used to assist in exploring issues and comparing information, but the learning process still requires guidance concerning sources, arguments, legal contexts, and differences of opinion that characterize Fiqh knowledge.

Authority, Validity, and Verification of Religious Knowledge

The synthesis of the literature indicates that the use of artificial intelligence in Islamic education presents new issues concerning the position of AI as a source of religious information. The ability of AI to generate answers quickly and in a manner resembling human explanations enables students to obtain Islamic information without always going through the stages of searching for and reading primary sources. Muttaqin shows that ChatGPT can provide easier access to religious explanations and learning resources, but the information generated still requires validation, particularly when used to address religious matters.[21] This finding demonstrates that ease of access to information does not

---

[17] Sholihah dkk., "DEVELOPMENT OF INTERACTIVE ISLAMIC EDUCATION LEARNING MEDIA USING."

[18] Yuliana, "Integrasi Artificial Intelligence (AI) dalam Pembelajaran Pendidikan Agama Islam: Peluang dan Tantangan di Era Digital."

[19] Iwan Hermawan dkk., "Integrating Artificial Intelligence in Islamic Education : Insights from Madrasah Aliyah in Karawang , Indonesia," *Fikroh: Jurnal Pemikiran dan Pendidikan Islam* 18, no. 3 (2025): 505–15.

[20] Amin, "Ethical Use of Generative Artificial Intelligence in Islamic Religious Education: Perspectives of Madrasah Aliyah Teachers and Students in Banjarmasin."

[21] Ziyadul Muttaqin, "Implementation of Islamic Education Learning with Artificial Intelligence (CHATGPT)," *ICIS:International Conference on Islamic Studies* 6, no. 1 (2023): 1–9.

automatically make AI an authoritative source of religious knowledge. The issue of validity becomes more complex when AI is used to answer questions related to Islamic law. Ahmad Taha identifies information accuracy, user dependency, and ethical issues as important challenges in the use of ChatGPT for Islamic education.[22] In this context, users cannot simply accept the answers provided by the system but also need to examine the basis of the information and consider its conformity with sources and Islamic principles. A similar pattern can be seen in the study by Pratama and Muhammad, which identifies issues of information validity, algorithmic bias, and the protection of Islamic values as part of the challenges of integrating AI into Islamic education.[23] Thus, the synthesis indicates a distinction between the function of AI as an information provider and the function of religious sources as the basis for knowledge accountability.

Several studies also indicate that the verification process needs to be positioned as part of learning activities, rather than merely as a corrective action after an AI-generated answer has been received. Hasan et al., for example, incorporate the principle of tabayyun, or verification, into an AI-assisted learning framework and show that the use of technology needs to remain grounded in the pedagogical principles of Islamic education.[24] In Fiqh learning, this need becomes increasingly relevant because answers to a particular legal issue may involve evidence, methods of reasoning, case contexts, and differences of opinion among scholars. Therefore, AI can help provide initial materials for exploration, but the process of examining sources and arguments remains part of the learning activity.

The dimension of authority also emerges in research on students' experiences of using generative AI. Afzainizam and Rahman show that the use of AI in Islamic learning is related to students' ability to assess, provide justification for, and verify information generated by the system.[25] The study also indicates problems when students accept AI responses concerning Fiqh issues without conducting verification. This finding indicates that the changes brought about by AI concern not only access to learning resources but also the process of negotiating which information is considered trustworthy. Under such conditions, the authority of knowledge should not automatically shift from educators and Islamic scholarly sources to AI systems.

A similar pattern can be seen in research on the ethics of generative AI use in madrasah settings. Amin finds that AI use is associated with issues of

---

[22] Jazli Zakwan Ahmad Taha, Siti Zhuhharrina Sulaiman, dan Muhammad Talhah Ajmain, "Penggunaan Kecerdasan Buatan (ChatGPT) dalam Pendidikan Islam: Analisis Cabaran, Peluang dan Pertimbangan Etika Berdasarkan Maqasid Syariah," *Pertubuhan: JOURNAL OF RESEARCH, INNOVATION, AND STRATEGIES FOR EDUCATION* 2, no. 3 (2025): 35–46.

[23] Pratama dan Muhammad, "ARTIFICIAL INTELLIGENCE IN ISLAMIC EDUCATION: Opportunities and Challenges in the Digital Era."

[24] Hasan dkk., "Artificial Intelligence (AI) as A Learning Assistant for Islamic Education: A Study in Madrasah Ibtidaiyah."

[25] Afzainizam dan Rahman, "Constructing Digital Religious Agency: Generative AI Literacy and Islamic Learning within Autonomous Education Frameworks."

 Copyright © 2026, Paedagogia: Jurnal Pendidikan, P-ISSN: 2302-3066, E-ISSN: 2580-0477

information accuracy, cognitive dependency, academic integrity, and ethical responsibility.[26] The study emphasizes the importance of teacher guidance, source verification, and the application of principles such as tabayyun in the use of AI. Meanwhile, Nanang Hermawan highlights that the use of AI in Islamic education needs to consider epistemological foundations and digital ethics so that technological efficiency does not diminish the depth of religious understanding.[27] These two studies demonstrate that issues concerning AI in Islamic education do not stop at whether an answer is correct or incorrect, but also concern how such knowledge is obtained, examined, and situated within the framework of Islamic scholarship.

Other findings indicate that the issue of authority is closely related to the need to maintain the educator's function as a mediator of knowledge. Yuliana shows that the validity of religious content and the potential for information bias are among the challenges of integrating AI into PAI.[28] Hermawan also identifies the need to ensure that AI use is consistent with Islamic values, along with the improvement of educators' competencies.[29] Meanwhile, Suryanto positions AI as a medium for enriching learning rather than as the primary authority, with teachers continuing to play a role in validating information and directing students' interactions with technology.[30] This pattern reinforces the finding that the use of AI in religious learning requires human mediation mechanisms so that information generated by the system is not directly accepted as validated knowledge.

Thus, the synthesis of the literature indicates three main patterns in the dimension of authority and the validity of religious knowledge. First, AI expands students' access to Islamic information and accelerates the process of searching for answers. Second, this convenience is accompanied by issues concerning accuracy, bias, sources, context, and the possibility of accepting AI-generated answers without verification. Third, the literature consistently points to the need to maintain verification processes and educator mediation in the use of AI for religious learning. In the context of Fiqh learning, this pattern indicates that the use of AI is more appropriately positioned as part of an exploratory and learning

---

[26] Amin, "Ethical Use of Generative Artificial Intelligence in Islamic Religious Education: Perspectives of Madrasah Aliyah Teachers and Students in Banjarmasin."

[27] Nanang Hermawan, Dadang Hermawan, dan Yusup, "Artificial Intelligence in Islamic Religious Education Learning Qur'anic Perspective: Epistemological Reconstruction, Digital Ethics, and Humanization of Learning," *Islamika: Jurnal Keislaman dan Ilmu Pendidikan* 8, no. 3 (2026): 837–71.

[28] Yuliana, "Integrasi Artificial Intelligence (AI) dalam Pembelajaran Pendidikan Agama Islam: Peluang dan Tantangan di Era Digital."

[29] Hermawan dkk., "Integrating Artificial Intelligence in Islamic Education : Insights from Madrasah Aliyah in Karawang , Indonesia."

[30] Hadi Suryanto, "Integrating Generative Artificial Intelligence into Islamic Character Education: Practices and Challenges in Indonesian Islamic School," *EDUKASIA: Jurnal Pendidikan dan Pembelajaran Vol.* 7, no. 1 (2026): 317–32, https://doi.org/10.62775/edukasia.v7i1.2034.

process that still requires the examination of evidence, sources, arguments, and legal contexts.

Religious Literacy and AI Literacy

The synthesis of the literature indicates that the integration of artificial intelligence into Islamic education requires changes in students' competencies. The technical ability to use AI is insufficient if students do not possess the ability to understand, evaluate, and examine the information generated by the system. In the context of Islamic education, this need becomes more complex because information obtained through AI may relate to religious texts, interpretations, values, and issues of Islamic law. Sholihah shows that AI-based learning media and ChatGPT can be used to support learning in the Qur'an, Hadith, Fiqh, and Akhlaq, as well as to encourage student engagement and critical thinking.[31] This finding indicates that AI can expand the learning space, but its benefits depend on students' ability to use information critically.

Critical thinking skills are among the competencies that repeatedly emerge in the literature on AI and Islamic education. Hanifaa and As'ad specifically discuss the use of AI in Islamic education to develop students' critical thinking.[32] This focus demonstrates that AI is not only viewed as a means of obtaining answers but can also be incorporated into processes that encourage students to process and evaluate information. The findings of Salim and Habibi also link ChatGPT-based PAI learning with critical thinking skills and moral reasoning.[33] When related to Fiqh learning, these abilities are important because the learning process requires students not only to know a particular ruling but also to understand the reasons, sources, and contexts underlying a legal issue.

The literature also shows that AI literacy in Islamic education has a broader dimension than merely the operational skills required to use technology. Maidin and Yilmaz position AI literacy within the context of pedagogical transformation and the ethical challenges of religious education.[34] Meanwhile, Afifatun shows that the integration of AI into Islamic education needs to consider the relationship between pedagogical transformation, curriculum, and the

---

[31] Sholihah dkk., "DEVELOPMENT OF INTERACTIVE ISLAMIC EDUCATION LEARNING MEDIA USING."

[32] Ummi Hanifaa dan As'ad, "Artificial Intelligence in Islamic Education to Develop Students' Critical Thinking: Kecerdasan Buatan dalam Pendidikan Agama Islam untuk Mengembangkan Pemikiran Kritis Siswa," *Indonesian Journal of Innovation Studies* 26, no. 4 (2025): 1–16, https://doi.org/10.21070/ijins.v26i4.1610.

[33] Salim dan Habibi, "AI ChatGPT-Based Islamic Religious Education to Enhance Students' Critical Thinking and Moral Reasoning."

[34] Ainul Jaria Maidin, Ihsan Yilmaz, dan Esraa Al-Sarray, "Generative Artificial Intelligence in Islamic Religious Education : Opportunities , Ethical Challenges , and Pedagogical Transformation," *AL-MUKHLASHIN: JURNAL MULTIDISIPLIN ILMU Vol* 3, no. 1 (2026): 76–94.

 Copyright © 2026, Paedagogia: Jurnal Pendidikan, P-ISSN: 2302-3066, E-ISSN: 2580-0477

development of spirituality.[35] These two studies demonstrate that AI competencies in Islamic education need to be situated within a framework of educational values and objectives, rather than being limited to the ability to operate digital devices.

The dimension of student agency is also an important part of these changes. Afzainizam and Rahman show that the use of generative AI in Islamic learning is related to students' ability to use, assess, and negotiate information generated by AI.[36] Thus, students are not merely positioned as recipients of information but as users who must make decisions about which information to use and how to account for its use. This pattern expands the understanding of religious literacy in digital environments because the ability to understand Islamic knowledge needs to be accompanied by the ability to evaluate how such knowledge is produced and presented by technology.

The aspect of technology acceptance also provides an illustration of the relationship between students' abilities and AI use. Faizin et al., using an extended Technology Acceptance Model, demonstrate relationships between perceived ease of use, perceived usefulness, attitudes, and behavioral intentions among Muslim university students toward the use of AI in Islamic religious education.[37] This finding indicates that acceptance of technology can be one of the conditions influencing the use of AI in learning. However, technology acceptance does not in itself indicate that students have the ability to evaluate the quality of religious information generated by AI. Therefore, technology acceptance needs to be distinguished from literacy competence.

At the curriculum level, the need for such literacy is also evident in Madinah's study, which discusses the integration of AI into the PAI curriculum as well as the opportunities and challenges associated with it. Integrating AI into learning requires not only the addition of technology but also adjustments to learning objectives, materials, and processes.[38] This is consistent with Thahirrah's study, which identifies personalization, accessibility, and interactivity as opportunities for integrating AI into the Islamic religious education curriculum while also indicating the need to consider the consequences of such integration for the educational process.[39] Findings concerning literacy are also related to

---

[35] Siti Afifatun dkk., "Integration of Artificial Intelligence in Islamic Education: Transformation of Pedagogy, Curriculum, and Spirituality Based on Maqāṣid al-Sharī'ah," *Basica: Journal of Primary Education* 5, no. 2 (2025): 135–48, https://doi.org/10.37680/basica.v5i2.9626.

[36] Afzainizam dan Rahman, "Constructing Digital Religious Agency: Generative AI Literacy and Islamic Learning within Autonomous Education Frameworks."

[37] Nur Faizin dkk., "Muslim students' acceptance of artificial intelligence in Islamic religious education: an extended TAM approach," *Discover Education* 4, no. 304 (2025): 1–17.

[38] Nur Madinah, "Integration of Artificial Intelligence (AI) in Islamic Religious Education Curriculum : Opportunities and Challenges in the Digital Era," *ICIIS: International Conference on Islamic and Interdisciplinary Studies* 4, no. 1 (2025): 284–86.

[39] Al Athiyyah Thahirrah, Erni Kasmawati, dan Junaidi, "INTEGRATION OF ARTIFICIAL INTELLIGENCE IN THE ISLAMIC RELIGIOUS EDUCATION CURRICULUM :

issues of academic integrity and dependence on AI. Mulya shows that the use of ChatGPT in the PAI learning process brings changes to the way students interact with learning materials and the learning process.[40] At the same time, research on the implementation of AI in Islamic education indicates that the use of technology without pedagogical regulation can lead to tendencies toward dependency and reduce the process of independent knowledge processing. Therefore, AI literacy in Fiqh learning needs to include the ability to formulate questions, understand answers, examine sources, compare information, and reconstruct understanding through students' own arguments.

Based on the overall findings, the literacy required in AI-assisted Fiqh learning can be understood as a combination of religious literacy and AI literacy. Religious literacy enables students to understand sources, concepts, arguments, and the diversity of opinions within Islamic knowledge, while AI literacy enables students to understand the limitations, potential biases, and characteristics of information generated by the system. Both are necessary so that students do not regard the ability of AI to generate answers as a measure of the truth of information. Thus, the use of AI in Fiqh learning can be directed not toward the direct acceptance of answers, but toward developing the ability to ask questions, compare, verify, reason, and take responsibility for the use of religious information.

Synthesis of the Interrelationship between Pedagogy, Authority, and Literacy in Fiqh Learning

The synthesis of the findings indicates that changes in pedagogy, issues concerning the authority of knowledge, and the need for literacy do not constitute three separate issues. Rather, they form an interconnected sequence of changes when artificial intelligence is used in Islamic education. Hoeruman's study describes the transformation of Islamic religious education toward digital and AI-based environments as a change that concerns not only learning media but also educational processes and patterns.[41] This is consistent with Rif'ah and Cahyadi, who identify technological transformation, pedagogical adaptation, ethical considerations, and institutional readiness as interconnected elements in the implementation of AI in PAI.[42]

At the level of learning practice, the use of AI changes how students obtain and process information. AI enables rapid answer retrieval, content personalization, and more flexible interaction. The connection between access to

---

OPPORTUNITIES , CHALLENGES , AND IMPLICATIONS," *BICED: Bukittinggi International Conference On Education* 3, no. 1 (2025): 137–43.

[40] Berlian Dwi Puji Mulya dkk., "Islamic Religious Education Learning Process Through the Utilization of ChatGPT," *JIE:JOURNAL OF ISLAMIC EDUCATION* 10, no. 1 (2025): 2025.

[41] Moh Restu Hoeruman dkk., "Transformasi Pendidikan Agama Islam Menuju Era Digital dan Artificial Intelligence," *Muaddib : Islamic Education Journal* 7, no. 2 (2025): 72–83.

[42] Rif'ah dan Ani Cahyadi, "Integration of Artificial Intelligence in Islamic Religious Education Learning : Opportunities , Challenges , and Implementation Strategies," *Al-Ghazali: Jurnal Pendidikan & Pemikiran Islam* 6, no. 2 (2026): 674–88.

 Copyright © 2026, Paedagogia: Jurnal Pendidikan, P-ISSN: 2302-3066, E-ISSN: 2580-0477

information and the need for verification indicates that the use of AI requires more than technical proficiency in using technology. Students need to be able to formulate questions, understand information generated by AI, examine its sources and validity, compare it with relevant knowledge and religious sources, and determine how such information can be used responsibly. The study by Amilusholihah and Ramadhan shows that research on AI in Islamic education has developed from discussions of technology utilization toward issues of opportunities, challenges, and implementation strategies.[43] This finding demonstrates that the broader the use of AI becomes, the greater the need for a pedagogical framework that determines how technology is used in the learning process.

The relationship between pedagogical change and the authority of knowledge becomes increasingly evident in learning that uses AI as a source of direct responses. When students obtain answers from a system without initially engaging with teachers or selected learning resources, the learning process may shift from searching for and processing knowledge toward accepting information that is instantly available. Maidin and Yilmaz position generative AI as part of the pedagogical transformation of religious education while also identifying the ethical issues associated with it.[44] Meanwhile, Thahirrah shows that the integration of AI into the Islamic education curriculum creates opportunities for personalization, accessibility, and interactivity, but also requires adjustments to the curriculum structure.[45] Thus, the use of AI requires learning designs that deliberately regulate the relationship between technology, teachers, students, and sources of knowledge.

In the context of Fiqh, this relationship has particular consequences. Fiqh materials may involve issues for which more than one opinion exists, differences in istinbath methods, variations in context, and the need to understand evidence and arguments. Therefore, the learning process cannot be directed merely toward enabling students to obtain quick answers. AI can be used to generate alternative explanations, formulate questions, compare opinions, or assist in initial exploration, but students still need the ability to examine the basis of those answers. Hasan's findings concerning the use of ChatGPT as a learning assistant in Aqidah Akhlaq and Fiqh learning demonstrate the possibility of using AI in

---

[43] Amilusholihah dan Ramadhan, "EXPLORING THE IMPLEMENTATION OF ARTIFICIAL INTELLIGENCE IN ISLAMIC EDUCATION: A SYSTEMATIC LITERATURE REVIEW."

[44] Maidin, Yilmaz, dan Al-Sarray, "Generative Artificial Intelligence in Islamic Religious Education : Opportunities , Ethical Challenges , and Pedagogical Transformation."

[45] Thahirrah, Kasmawati, dan Junaidi, "INTEGRATION OF ARTIFICIAL INTELLIGENCE IN THE ISLAMIC RELIGIOUS EDUCATION CURRICULUM : OPPORTUNITIES , CHALLENGES , AND IMPLICATIONS."

learning activities,[46] while Sholihah shows that AI and ChatGPT can be used for Fiqh materials while also supporting more interactive learning activities.[47]

The need for verification is then directly related to student literacy. If AI is used only as an answer provider, increased access to information does not necessarily result in improved quality of religious understanding. Conversely, when AI is used in activities that require students to compare answers, examine sources, identify differences of opinion, and provide reasons for their conclusions, technology can become part of the process of developing literacy. Afifatun relates pedagogical and curriculum transformation to the need to maintain spiritual dimensions and Islamic values,[48] while Faizin shows that Muslim university students' acceptance of AI is related to perceived usefulness, perceived ease of use, attitudes, and usage intentions.[49] These findings indicate that technology acceptance is one of the conditions for technology use, but it needs to be distinguished from the ability to assess information generated by technology.

This pattern also demonstrates that the position of teachers changes, but this does not mean that their function is no longer necessary. Several studies instead point to the need to redefine the teacher's role as a guide, evaluator, and provider of context. Yuliana identifies the risk of a reduction in the teacher's exemplary dimension when AI is used without clear pedagogical boundaries,[50] while Hermawan demonstrates the importance of teacher competence, institutional policies, and the alignment of AI with Islamic values.[51] From a more conceptual perspective, Suryanto positions AI as an enrichment medium that still requires teacher validation and guidance.[52] This pattern indicates that pedagogical transformation should not necessarily be understood as the replacement of teachers by AI, but rather as a change in how teachers manage learning processes involving technology.

The relationship among these three dimensions can be formulated as a hierarchical pattern. The shift in pedagogy provides faster and more flexible access to information; such access increases the need to examine the authority and validity of information; the need for verification then requires more complex

---

[46] Hasan dkk., "Artificial Intelligence (AI) as A Learning Assistant for Islamic Education: A Study in Madrasah Ibtidaiyah."

[47] Sholihah dkk., "DEVELOPMENT OF INTERACTIVE ISLAMIC EDUCATION LEARNING MEDIA USING."

[48] Afifatun dkk., "Integration of Artificial Intelligence in Islamic Education: Transformation of Pedagogy, Curriculum, and Spirituality Based on Maqāṣid al-Sharīʿah."

[49] Faizin dkk., "Muslim students' acceptance of artificial intelligence in Islamic religious education: an extended TAM approach."

[50] Yuliana, "Integrasi Artificial Intelligence (AI) dalam Pembelajaran Pendidikan Agama Islam: Peluang dan Tantangan di Era Digital."

[51] Hermawan dkk., "Integrating Artificial Intelligence in Islamic Education : Insights from Madrasah Aliyah in Karawang , Indonesia."

[52] Suryanto, "Integrating Generative Artificial Intelligence into Islamic Character Education: Practices and Challenges in Indonesian Islamic School."

 Copyright © 2026, Paedagogia: Jurnal Pendidikan, P-ISSN: 2302-3066, E-ISSN: 2580-0477

religious literacy and AI literacy. Within this framework, literacy does not merely function as an additional competency but becomes a mechanism connecting the use of technology with students' epistemic responsibility. Madinah demonstrates the importance of adapting the curriculum and Islamic education to developments in AI,[53] while Afifatun et al. emphasize the importance of such adaptation in the context of pedagogical, curricular, and spiritual transformation.[54] Afzainizam and Rahman demonstrate that the ability to assess and negotiate AI-generated information constitutes part of student agency in Islamic learning.[55]

Thus, the overall literature points toward a learning configuration that positions AI as a support for the learning process, rather than as a replacement for authoritative sources or educators. Within this configuration, teachers direct learning objectives and activities, AI assists with exploration and interaction with information, while students engage in processes of understanding, examination, comparison, and reasoning. This pattern is also consistent with the attention to ethics and regulation discussed in the studies by Taha and Rusdiana and Cahyadi,[56] which emphasize the importance of regulating AI use, human oversight, and the alignment of technology with the principles of Islamic education.

This relational synthesis indicates that the implications of AI for Fiqh learning lie not primarily in the technological ability to generate answers to legal questions, but in the transformation of the entire learning ecosystem. AI can accelerate access and expand the possibilities for interaction with learning materials, but these changes create new needs for knowledge verification and student literacy. Therefore, Fiqh learning in the AI landscape requires a balance between utilizing technological capabilities, maintaining the pedagogical function of teachers, examining religious sources and arguments, and developing students' ability to use AI critically and responsibly. Based on this explanation, the discussion section develops a conceptual framework of AI-assisted but teacher-guided Fiqh learning. This framework is the author's conceptual interpretation based on the relationships among the findings, rather than a learning model that has been identified or empirically tested in the corpus.

---

[53] Madinah, "Integration of Artificial Intelligence (AI) in Islamic Religious Education Curriculum : Opportunities and Challenges in the Digital Era."

[54] Afifatun dkk., "Integration of Artificial Intelligence in Islamic Education: Transformation of Pedagogy, Curriculum, and Spirituality Based on Maqāṣid al-Sharīʿah."

[55] Afzainizam dan Rahman, "Constructing Digital Religious Agency: Generative AI Literacy and Islamic Learning within Autonomous Education Frameworks."

[56] Taha, Sulaiman, dan Ajmain, "Penggunaan Kecerdasan Buatan (ChatGPT) dalam Pendidikan Islam: Analisis Cabaran, Peluang dan Pertimbangan Etika Berdasarkan Maqasid Syariah"; Rusdiana dan Ani Cahyadi, "The Role of Artificial Intelligence (AI) in Islamic Religious Education: An Analysis of Opportunities, Risks, and Ethical Regulations," *Al-Ghazali: Jurnal Pendidikan & Pemikiran Islam* 6, no. 3 (2026): 960–81.

DISCUSSION

AI and the Transformation of Fiqh Learning Pedagogy

Research findings show that the integration of AI brings changes to the way Fiqh learning is designed, delivered, and accessed. These changes are particularly evident in increased access to information, opportunities for learning personalization, support for the exploration of ideas, and the use of technology as a complement to learning activities. Arifa shows that the integration of ChatGPT in Islamic religious education has the potential to increase student engagement, personalize learning, and provide learning support according to students' needs.[57] These findings indicate that AI can expand the scope of students' interaction with learning materials, although these benefits are still accompanied by issues concerning the accuracy and authenticity of information.

These pedagogical changes are also evident in the shift in the function of AI from merely being a source of information to becoming a tool for instructional design. Suhendi et al. show that ChatGPT can assist teachers in developing learning tools and materials and help students explore ideas.[58] In a more empirical context, Hasan shows the use of AI as a learning assistant in Islamic education.[59] These two findings indicate that AI can be positioned to support the activities of teachers and students without having to take over the entire pedagogical process. The opportunity for personalization is also one of the important characteristics of these changes. Pratama and Muhammad identify the ability of AI to expand access and provide opportunities for more adaptive learning in Islamic education.[60] However, personalization does not mean that the learning process can be entirely delegated to the system. AI-generated responses still need to be situated within learning objectives, student characteristics, and the context of the Fiqh material being studied.

From the students' perspective, pedagogical changes can be directed toward increasing cognitive activity. Hanifaa and As'ad associate the use of AI in Islamic education with the development of critical thinking,[61] while Salim and Habibi discuss the relationship between ChatGPT-based Islamic Religious Education learning and critical thinking and moral reasoning.[62] This indicates that the pedagogical value of AI lies not only in its ability to provide answers, but also

---

[57] Arifa, "ISLAMIC EDUCATION IN THE DIGITAL AGE: ASSESSING THE INTEGRATION OF CHATGPT IN IRE LEARNING."

[58] Suhendi dkk., "THE EMERGENCE OF CHATGPT : EXPLORING ITS POTENTIAL IN DESIGNING ISLAMIC RELIGIOUS EDUCATION LEARNING."

[59] Hasan dkk., "Artificial Intelligence (AI) as A Learning Assistant for Islamic Education: A Study in Madrasah Ibtidaiyah."

[60] Pratama dan Muhammad, "ARTIFICIAL INTELLIGENCE IN ISLAMIC EDUCATION: Opportunities and Challenges in the Digital Era."

[61] Hanifaa dan As'ad, "Artificial Intelligence in Islamic Education to Develop Students' Critical Thinking: Kecerdasan Buatan dalam Pendidikan Agama Islam untuk Mengembangkan Pemikiran Kritis Siswa."

[62] Salim dan Habibi, "AI ChatGPT-Based Islamic Religious Education to Enhance Students' Critical Thinking and Moral Reasoning."

 Copyright © 2026, Paedagogia: Jurnal Pendidikan, P-ISSN: 2302-3066, E-ISSN: 2580-0477

in its potential to provide material that can be questioned, compared, and analyzed by students.

However, this transformation requires changes in teachers' competencies and roles. Yuliana shows that the integration of AI in Islamic Religious Education can create problems when technology is understood as a substitute for the educator's function, particularly because religious education is also concerned with role modeling and value formation.[63] Meanwhile, Hermawan shows the importance of teacher competence, institutional policies, and curriculum adjustment in the integration of AI in madrasahs.[64] Thus, pedagogical transformation does not merely concern the use of AI tools, but also educators' readiness to design activities that integrate technology with the objectives of Islamic education.

In Fiqh learning, these changes lead to a shift from a learning model oriented toward delivering answers to learning that provides greater space for exploration and reasoning. AI can be used to generate examples of problems, identify possible answers, or help students obtain an initial understanding of a topic. After that, students need to be directed to examine relevant sources and arguments. With this pattern, technology does not merely accelerate the process of obtaining information, but can be used to expand learning activities. Hoeruman's findings concerning the transformation of Islamic Religious Education toward a digital environment,[65] as well as Rif'ah and Cahyadi's findings concerning the need for pedagogical adaptation and institutional readiness, reinforce that these changes have dimensions broader than application use.[66] AI integration requires adjustments to learning design, educator competence, the ethics of technology use, and institutional support.

Based on this synthesis, the transformation of AI-assisted Fiqh learning pedagogy can be understood as a shift from a teacher-centered information delivery pattern toward learning that is more exploratory, interactive, and evaluative. However, this change does not mean a transition to AI-centered learning. The position most consistent with the overall findings is a learning configuration that utilizes AI to expand the possibilities of learning activities, while teachers remain responsible for determining objectives, directing the process, and ensuring the relationship between technology use and the objectives of Fiqh education.

---

[63] Yuliana, "Integrasi Artificial Intelligence (AI) dalam Pembelajaran Pendidikan Agama Islam: Peluang dan Tantangan di Era Digital."

[64] Hermawan dkk., "Integrating Artificial Intelligence in Islamic Education : Insights from Madrasah Aliyah in Karawang , Indonesia."

[65] Hoeruman dkk., "Transformasi Pendidikan Agama Islam Menuju Era Digital dan Artificial Intelligence."

[66] Rif'ah dan Cahyadi, "Integration of Artificial Intelligence in Islamic Religious Education Learning : Opportunities , Challenges , and Implementation Strategies."

AI as a Mediator of Knowledge and the Shift in Religious Authority

The research findings show that the main issue concerning AI in Fiqh learning is not merely whether the system can provide correct or incorrect answers, but how students position those answers within the structure of religious knowledge. AI functions as a mediator that accelerates students' encounters with information, but such mediation differs from religious authority. Muttaqin shows that ChatGPT can provide rapid access to information and learning resources, while at the same time the accuracy and authenticity of religious information still require examination.[67] Thus, the ability of AI to generate responses cannot be equated with the epistemic legitimacy of knowledge.

This issue can be explained through the distinction between informational authority and religious authority. AI possesses informational capability because it can generate responses based on patterns derived from its training data. However, this capability does not in itself provide the system with the capacity to determine the validity of an Islamic legal opinion. Nanang shows that the development of AI has epistemological consequences because technology can influence the way humans validate knowledge and construct intellectual authority in digital environments.[68] In Islamic education, this issue is important because religious knowledge is not only concerned with the availability of information, but also with the sources, arguments, context, and verification processes underlying it.

In Fiqh learning, this distinction has concrete pedagogical consequences. An AI answer concerning a legal issue can serve as an initial basis for exploration, but students still need to trace the sources and understand the reasoning behind an opinion. Ahmad Taha places information accuracy and the need for ethical consideration as important issues in the use of ChatGPT for Islamic education.[69] This study demonstrates that open access to digital information needs to be accompanied by processes of filtering and guidance. In other words, the easier it becomes for students to obtain answers from AI, the more important it becomes to provide learning activities that teach them how to question and examine those answers.

Within this framework, teachers have a function that differs from merely providing information. Teachers become epistemic mediators who help students understand why certain information can be accepted, needs to be critically examined, or must be compared with other sources. Amin explicitly demonstrates the importance of teacher mediation, source verification, and the use of AI to

[67] Muttaqin, "Implementation of Islamic Education Learning with Artificial Intelligence (CHATGPT)."

[68] Hermawan, Hermawan, dan Yusup, "Artificial Intelligence in Islamic Religious Education Learning Qur'anic Perspective: Epistemological Reconstruction, Digital Ethics, and Humanization of Learning."

[69] Taha, Sulaiman, dan Ajmain, "Penggunaan Kecerdasan Buatan (ChatGPT) dalam Pendidikan Islam: Analisis Cabaran, Peluang dan Pertimbangan Etika Berdasarkan Maqasid Syariah."

 Copyright © 2026, Paedagogia: Jurnal Pendidikan, P-ISSN: 2302-3066, E-ISSN: 2580-0477

support learning without replacing teachers or religious authority.[70] This finding is consistent with Suryanto, who positions AI as an enrichment medium, while content validation and the direction of interaction remain within a pedagogical process guided by educators.[71]

The issue of authority is also related to the possibility of changes in students' epistemic behavior. Afzainizam and Rahman show that the use of generative AI in Islamic learning involves practices of providing justification and verification, and reveals differences between students who treat AI outputs as provisional information and those who accept them without adequate examination.[72] This finding is important because it shows that the risk of AI lies not only in the possibility of system errors, but also in how users treat system outputs. In other words, epistemic problems emerge from the interaction between technological characteristics and users' habits in evaluating information.

These findings can be related to the issue of bias and the limitations of AI in representing the diversity of Islamic knowledge. Pratama and Muhammad identify algorithmic bias and problems concerning information validity as among the challenges of AI integration in Islamic education.[73] In Fiqh learning, this issue requires attention because a seemingly convincing response may oversimplify an issue that actually involves differences of opinion or a particular legal context. Therefore, the use of AI can instead become a pedagogical opportunity to teach that the uniformity of digital answers does not always correspond to uniformity of views within the scholarly tradition of Fiqh.

This perspective also helps explain why the concept of a "shift in authority" needs to be used carefully. The reviewed literature has not shown that AI has replaced scholars or teachers as religious authorities. What is more clearly visible is the emergence of a possible shift in the point of access to knowledge: students increasingly encounter religious explanations through AI interfaces before interacting with sources or educators. This change in the point of access may influence how knowledge is understood and evaluated, but it does not automatically change the authoritative status of religious sources. Therefore, the more appropriate term in the context of this synthesis is a change or negotiation of authority relations, rather than the direct replacement of authority.

The implication for Fiqh learning is the need to establish a clear hierarchy for the use of information. AI can be used to raise questions, identify possible explanations, develop initial comparisons, or help students identify aspects of an issue that require further study. After that, the learning process needs to direct

---

[70] Amin, "Ethical Use of Generative Artificial Intelligence in Islamic Religious Education: Perspectives of Madrasah Aliyah Teachers and Students in Banjarmasin."
[71] Suryanto, "Integrating Generative Artificial Intelligence into Islamic Character Education: Practices and Challenges in Indonesian Islamic School."
[72] Afzainizam dan Rahman, "Constructing Digital Religious Agency: Generative AI Literacy and Islamic Learning within Autonomous Education Frameworks."
[73] Pratama dan Muhammad, "ARTIFICIAL INTELLIGENCE IN ISLAMIC EDUCATION: Opportunities and Challenges in the Digital Era."

students toward relevant sources and help them test AI-generated answers against those sources. Rusdiana and Cahyadi emphasize the importance of human oversight and ethical regulation in the use of AI in Islamic Religious Education,[74] meaning that verification mechanisms are not merely the individual responsibility of students, but are also part of learning design and policies governing technology use.

Thus, AI is more appropriately understood as a mediator of knowledge rather than as an authority on religious knowledge. Technology changes how information is found, presented, and discussed, but the process of determining the validity and relevance of information still requires scholarly sources, pedagogical consideration, and human evaluative abilities. In Fiqh learning, this position allows AI to be used productively without making algorithmic outputs a substitute for the processes of reasoning and verification. The shift that occurs primarily concerns patterns of access, interaction, and negotiation with knowledge, while the legitimacy of religious knowledge still requires a verification process that goes beyond AI's ability to generate text.

Integration of Religious Literacy and AI Literacy

Research findings indicate that the transformation of AI-assisted Fiqh learning creates literacy needs that are more complex than the ability to use technology. Students are not merely required to know how to ask questions of AI or obtain answers quickly, but also need to have the ability to understand, examine, compare, and evaluate religious information generated by the system. In this context, religious literacy and AI literacy cannot be positioned as two competencies that operate separately. Both need to be integrated so that AI use remains within a framework of critical and responsible Fiqh learning.

Sholihah shows that AI and ChatGPT can be used in the learning of the Qur'an, Hadith, Fiqh, and Akhlaq to support material comprehension, learning interaction, motivation, and the development of critical thinking skills.[75] However, these benefits depend on how technology is positioned within the learning process. This finding shows that AI can expand the scope for exploring Fiqh materials, but it needs to be accompanied by students' ability to understand the religious substance being explored. Without adequate foundational knowledge, the ability to generate questions for AI is not necessarily proportional to the ability to evaluate the quality of its answers.

The dimension of critical thinking becomes important in this relationship. Hanifaa and As'ad position the use of AI in Islamic education in relation to the development of students' critical thinking abilities.[76] Similarly, Salim and Habibi

---

[74] Rusdiana dan Cahyadi, "The Role of Artificial Intelligence (AI) in Islamic Religious Education: An Analysis of Opportunities, Risks, and Ethical Regulations."

[75] Sholihah dkk., "DEVELOPMENT OF INTERACTIVE ISLAMIC EDUCATION LEARNING MEDIA USING."

[76] Hanifaa dan As'ad, "Artificial Intelligence in Islamic Education to Develop Students' Critical Thinking: Kecerdasan Buatan dalam Pendidikan Agama Islam untuk Mengembangkan Pemikiran Kritis Siswa."

 Copyright © 2026, Paedagogia: Jurnal Pendidikan, P-ISSN: 2302-3066, E-ISSN: 2580-0477

associate ChatGPT-based Islamic Religious Education learning with critical thinking and moral reasoning.[77] These two findings provide a basis for positioning AI not merely as a source of answers, but as a stimulus for thinking processes. In Fiqh learning, for example, AI outputs can be used as objects of analysis: what sources were used, how the argument was constructed, whether there are differences of opinion, and whether the conclusion provided corresponds to the context of the issue being discussed.

Thus, AI literacy in Fiqh learning needs to move from operational ability toward evaluative ability. Operational ability concerns how to use AI tools, whereas evaluative ability includes the ability to recognize the limitations of AI outputs, examine sources, identify possible biases, and determine when information needs to be confirmed with religious sources or educators. Maidin and Yilmaz position AI literacy as part of pedagogical transformation and ethical challenges in Islamic religious education.[78] This perspective reinforces the finding that AI literacy has ethical and epistemic dimensions, not merely technical ones.

This integration is also related to changes in curriculum design. Thahirrah shows that the integration of AI into the Islamic Religious Education curriculum has opportunities to support personalization, access, interactivity, and the strengthening of Islamic digital literacy.[79] Madinah also shows that the integration of AI into the Islamic Religious Education curriculum presents both opportunities and challenges that need to be addressed through the development of learning appropriate to the context of Islamic education.[80] In Fiqh learning, the implication is that competence in using AI should not be positioned as a standalone technological skill, but rather integrated into activities involving the understanding of evidence, comparison of opinions, verification, and the construction of legal arguments.

At this point, religious literacy functions as a framework for evaluating information obtained through AI. Students who possess a foundation in Fiqh scholarship can identify issues that require further examination, recognize problematic terms or concepts, and compare AI answers with the learning sources being used. Conversely, AI literacy enables students to understand that AI outputs are the result of system processing and do not guarantee the truth of information. Afzainizam and Rahman demonstrate the importance of students' ability to evaluate and negotiate information obtained through generative AI.[81] This finding

---

[77] Salim dan Habibi, "AI ChatGPT-Based Islamic Religious Education to Enhance Students' Critical Thinking and Moral Reasoning."

[78] Maidin, Yilmaz, dan Al-Sarray, "Generative Artificial Intelligence in Islamic Religious Education : Opportunities , Ethical Challenges , and Pedagogical Transformation."

[79] Thahirrah, Kasmawati, dan Junaidi, "Integration Of Artificial Intelligence In The Islamic Religious Education Curriculum : Opportunities , Challenges , And Implications."

[80] Madinah, "Integration of Artificial Intelligence (AI) in Islamic Religious Education Curriculum : Opportunities and Challenges in the Digital Era."

[81] Afzainizam dan Rahman, "Constructing Digital Religious Agency: Generative AI Literacy and Islamic Learning within Autonomous Education Frameworks."

shows that student agency is an important component of AI use because students do not merely receive information, but also need to make decisions regarding how the information is understood and verified.

Findings concerning technology acceptance show that AI use and AI literacy are also two different matters. Faizin, using an extended Technology Acceptance Model and involving 224 Muslim students from 12 higher education institutions, shows relationships among perceived ease of use, perceived usefulness, attitudes, and behavioral intention toward AI use.[82] These findings demonstrate acceptance of AI, but acceptance and intention to use technology do not in themselves demonstrate the ability to critically evaluate AI outputs. Thus, the success of AI integration in Fiqh learning cannot be measured merely by the frequency of use or students' acceptance of the technology.

This issue becomes increasingly important when AI is used for material with normative consequences. Afifatun connects AI transformation in Islamic education with the dimensions of pedagogy, curriculum, and spirituality, while Maidin and Yilmaz emphasize the ethical dimension of pedagogical transformation based on generative AI.[83] Both studies indicate that the use of AI in Islamic education needs to continue to consider educational objectives that extend beyond the efficiency of information delivery. In Fiqh learning, these objectives include the ability to understand principles, consider context, construct reasoning, and take responsibility for the use of religious knowledge.

Based on this synthesis, the integration of religious literacy and AI literacy can be understood through at least five interrelated abilities: the ability to formulate questions, the ability to understand information generated by AI, the ability to examine its sources and validity, the ability to compare information with relevant religious knowledge, and the ability to make decisions responsibly. These five abilities position students not merely as AI users but as active subjects in the process of knowledge evaluation.

From this perspective, AI literacy is not intended to replace religious literacy, and religious literacy does not mean rejecting technology use. Instead, the two constitute complementary competencies. AI provides a new environment for accessing and exploring information, while religious literacy and critical thinking provide the foundation for evaluating that information. Therefore, the orientation of Fiqh learning in the AI era needs to shift from merely being able to obtain answers toward the ability to formulate good questions, test answers, understand the basis of their arguments, and determine their use responsibly.

---

[82] Faizin dkk., "Muslim students' acceptance of artificial intelligence in Islamic religious education: an extended TAM approach."

[83] Afifatun dkk., "Integration of Artificial Intelligence in Islamic Education: Transformation of Pedagogy, Curriculum, and Spirituality Based on Maqāṣid al-Sharīʿah"; Maidin, Yilmaz, dan Al-Sarray, "Generative Artificial Intelligence in Islamic Religious Education : Opportunities , Ethical Challenges , and Pedagogical Transformation."

 Copyright © 2026, Paedagogia: Jurnal Pendidikan, P-ISSN: 2302-3066, E-ISSN: 2580-0477

Conceptual Framework and Pedagogical Implications: AI-assisted but Teacher-guided Fiqh Learning

The synthesis in the previous section indicates that the use of AI in Fiqh learning cannot be adequately understood merely as the addition of technological tools to an ongoing learning process. AI has the potential to change how students obtain information, interact with learning materials, and develop an understanding of religious knowledge. At the same time, these changes create new needs for verification processes, the strengthening of religious literacy, and pedagogical guidance. Based on the relationships among these findings, this study proposes a conceptual model of AI-assisted but teacher-guided fiqh learning, namely Fiqh learning that utilizes AI as a tool for exploration and learning while continuing to position the teacher as the director of the learning process and mediator of knowledge validation.

This conceptual framework is based on changes in the function of AI in learning. Suhendi et al. show that ChatGPT can assist teachers in developing learning tools and materials and help students explore ideas.[84] Hasan et al. also demonstrate the use of AI as a learning assistant in Islamic education. These findings indicate that the productive position of AI lies in its supportive function, particularly in providing access, generating alternative explanations, and assisting learning activities.[85] This function does not require AI to be positioned as a replacement for educators.

Within the proposed conceptual framework, the learning process begins with AI-assisted exploration. At this stage, students can use AI to obtain initial explanations, identify concepts, develop questions, compare possible answers, or explore Fiqh-related issues. Such use can broaden access to learning materials and provide a more interactive learning experience. Pratama and Yuliana demonstrate the potential of AI to support access, personalization, and interactivity in Islamic education.[86] However, the exploration stage is not positioned as a stage for determining truth.

The next stage is critical verification. At this stage, AI outputs are treated as information that needs to be examined, rather than as final answers. Students are directed to examine sources, compare information, identify possible biases, and consider the context of the issue. Muttaqin, Ahmad Taha, and Rusdiana all demonstrate the importance of accuracy, verification, and oversight in the use of AI for Islamic education.[87] Thus, errors or limitations in AI outputs are not only

---

[84] suhendi Dkk., "The Emergence Of Chatgpt : Exploring Its Potential In Designing Islamic Religious Education Learning."

[85] Hasan dkk., "Artificial Intelligence (AI) as A Learning Assistant for Islamic Education: A Study in Madrasah Ibtidaiyah."

[86] Pratama dan Muhammad, "ARTIFICIAL INTELLIGENCE IN ISLAMIC EDUCATION: Opportunities and Challenges in the Digital Era"; Yuliana, "Integrasi Artificial Intelligence (AI) dalam Pembelajaran Pendidikan Agama Islam: Peluang dan Tantangan di Era Digital."

[87] Muttaqin, "Implementation of Islamic Education Learning with Artificial Intelligence (CHATGPT)"; Taha, Sulaiman, dan Ajmain, "Penggunaan Kecerdasan Buatan (ChatGPT) dalam

viewed as risks to be avoided but can also be incorporated into critical learning activities.

The third stage is teacher-guided interpretation. After students obtain and examine information, the teacher directs the interpretation process and helps students connect the information with the sources, principles, and contexts of Fiqh learning. This role is important because Fiqh-related issues may involve differences of opinion, contexts of application, and the need to understand the arguments underlying a particular ruling. Amin emphasizes the importance of source validation and ethical responsibility in the use of AI, while Suryanto positions AI as an enrichment medium that still requires validation and guidance from educators.[88]

The fourth stage is religious reasoning and responsible application. The ultimate purpose of using AI is not merely to produce answers more quickly, but to develop students' ability to understand issues, consider arguments, evaluate information, and use knowledge responsibly. The findings of Hanifaa and As'ad regarding critical thinking, as well as those of Salim and Habibi regarding critical thinking and moral reasoning, support this direction.[89] In this model, AI functions as a stimulus and support for the thinking process, while reasoning abilities continue to be developed through students' interaction with scholarly sources and educators.

Pendidikan Islam: Analisis Cabaran, Peluang dan Pertimbangan Etika Berdasarkan Maqasid Syariah"; Rusdiana dan Cahyadi, "The Role of Artificial Intelligence (AI) in Islamic Religious Education: An Analysis of Opportunities, Risks, and Ethical Regulations."

[88] Amin, "Ethical Use of Generative Artificial Intelligence in Islamic Religious Education: Perspectives of Madrasah Aliyah Teachers and Students in Banjarmasin"; Suryanto, "Integrating Generative Artificial Intelligence into Islamic Character Education: Practices and Challenges in Indonesian Islamic School."

[89] Hanifaa dan As'ad, "Artificial Intelligence in Islamic Education to Develop Students' Critical Thinking: Kecerdasan Buatan dalam Pendidikan Agama Islam untuk Mengembangkan Pemikiran Kritis Siswa"; Salim dan Habibi, "AI ChatGPT-Based Islamic Religious Education to Enhance Students' Critical Thinking and Moral Reasoning."

 Copyright © 2026, Paedagogia: Jurnal Pendidikan, P-ISSN: 2302-3066, E-ISSN: 2580-0477

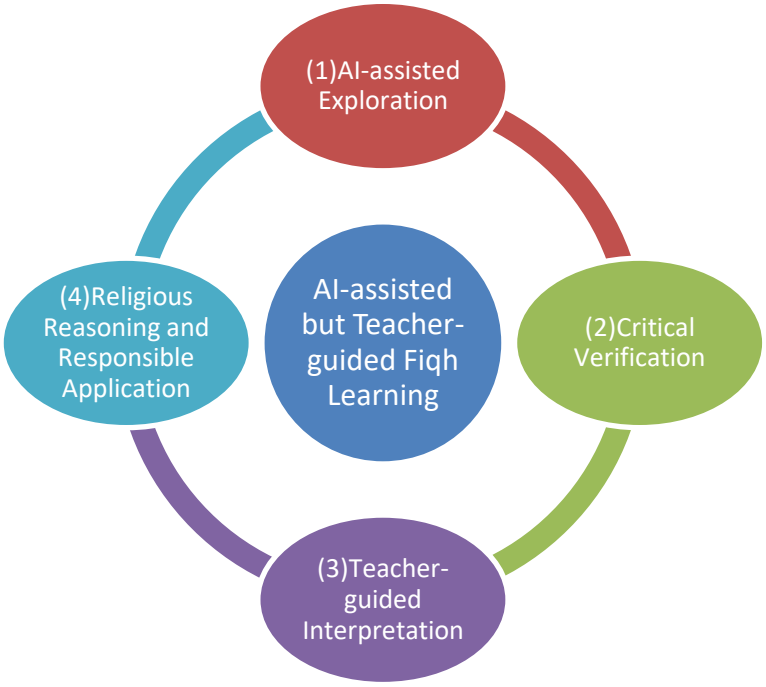

Figure 1. AI-assisted Fiqh Learning Cycle with Teacher Guidance

The four processes are not intended as linear stages or prescriptive learning syntax, but rather as iterative relationships. When the verification process identifies inadequate information or differences of opinion, students return to the exploration stage to formulate more specific questions. The teacher then helps refine the search strategy and directs the examination process. Thus, the use of AI can be positioned as part of a recurring reflective learning cycle, beginning with exploration, verification, guided interpretation, reasoning and application, and reflection, before returning to the exploration stage to deepen the learning process. This model also explains the relationship between pedagogy, authority, and literacy, which constitute the three main dimensions of the study. Changes in pedagogy provide broader access to information through AI. The expansion of access then raises issues concerning the validity and authority of knowledge. These issues ultimately increase the demands for religious literacy and AI literacy. Conversely, improvements in both forms of literacy enable students to use AI more critically, so that pedagogical changes do not result in dependence on algorithmic outputs.

The teacher's position in this model is not merely that of a supervisor of technology use. The teacher performs at least three interrelated functions, namely designer, mediator, and validator. As a designer, the teacher determines learning objectives and activities that enable AI to be used relevantly. As a mediator, the teacher helps students understand the relationship between information obtained through AI and the materials and scholarly traditions of Fiqh. As a validator, the teacher directs the examination of sources and the quality of information before

students use it as a basis for understanding. The findings of Hermawan regarding the need for teacher competence, policies, and alignment with Islamic ethics reinforce the importance of institutional and professional capacity in carrying out these functions.[90]

On the students' side, this model positions them as active evaluators, rather than passive recipients of AI outputs. Students need to have the ability to formulate questions, understand responses, recognize limitations, conduct cross-checking, and provide reasons for accepting or rejecting information. This perspective is consistent with the findings of Afzainizam and Rahman regarding student agency in evaluating and negotiating generative AI information.[91] Meanwhile, Faizin's findings regarding technology acceptance indicate that ease of use and perceived usefulness can encourage AI use,[92] but such acceptance still needs to be distinguished from evaluative competence.

Thus, the AI-assisted but teacher-guided fiqh learning model positions AI, teachers, and students in different functional relationships. AI functions as a learning assistant and information mediator; the teacher as a pedagogical and epistemic guide; while students function as active learners and evaluators. Fiqh scholarly sources remain important references in the validation and reasoning processes. This structure does not position technology and scholarly tradition as two elements that must be opposed, but rather regulates their relationship through appropriate pedagogical design and literacy.

The conceptual contribution of this model lies in integrating three changes that are often discussed separately in the literature, namely changes in pedagogy, changes in patterns of access to and negotiation of knowledge authority, and demands for religious literacy and AI literacy. Amilusholihah and Ramadhan have demonstrated the development of AI studies in Islamic education from issues of implementation toward opportunities, challenges, and strategies.[93] This research synthesis extends this direction by viewing the three dimensions as an interconnected sequence that mutually influences one another in Fiqh learning. Because this model is derived from a synthesis of the literature, it functions as a conceptual framework that requires further empirical testing across different contexts, educational levels, and student characteristics.

---

[90] Hermawan dkk., "Integrating Artificial Intelligence in Islamic Education : Insights from Madrasah Aliyah in Karawang , Indonesia."

[91] Afzainizam dan Rahman, "Constructing Digital Religious Agency: Generative AI Literacy and Islamic Learning within Autonomous Education Frameworks."

[92] Faizin dkk., "Muslim students' acceptance of artificial intelligence in Islamic religious education: an extended TAM approach."

[93] Amilusholihah Dan Ramadhan, "EXPLORING THE IMPLEMENTATION OF ARTIFICIAL INTELLIGENCE IN ISLAMIC EDUCATION: A SYSTEMATIC LITERATURE REVIEW."

 Copyright © 2026, Paedagogia: Jurnal Pendidikan, P-ISSN: 2302-3066, E-ISSN: 2580-0477

CONCLUSION

This study concludes that Fiqh learning in the landscape of artificial intelligence is undergoing shifts that are not only pedagogical but also epistemic and literacy-related. AI provides opportunities for more adaptive and exploratory learning, but at the same time requires a reorganization of how students acquire and validate religious knowledge. In this context, AI cannot be positioned as a replacement for the authority and pedagogical role of teachers, but rather as a supporting tool whose use requires guidance, verification, and religious consideration.

The main contribution of this study lies in the synthesis of the relationship among these three dimensions, namely pedagogy, the authority of religious knowledge, and religious literacy in AI-assisted Fiqh learning. This synthesis produces a conceptual framework of AI-assisted but teacher-guided fiqh learning, which positions AI as a support for the learning process, teachers as guides and validators, and students as active subjects who evaluate information. The implication is that the integration of AI into Fiqh learning needs to be accompanied by the strengthening of religious literacy and AI literacy, rather than merely improving technical skills in the use of technology.

The limitation of this study lies in its dependence on the findings and characteristics of research already available in the literature, meaning that the resulting conceptual framework has not yet been empirically validated as a model. Future research can test this framework through field studies across various levels and contexts of Fiqh learning to determine its implementation, effectiveness, and challenges.

REFERENCES

Afifatun, Siti, Firdalina, Mulyana Sari, Novalian Kesumasari, dan Febridawati. "Integration of Artificial Intelligence in Islamic Education: Transformation of Pedagogy, Curriculum, and Spirituality Based on Maqāṣid al-Sharīʿah." *Basica: Journal of Primary Education* 5, no. 2 (2025): 135–48. https://doi.org/10.37680/basica.v5i2.9626.

Afzainizam, Muhammad, dan Muhammad Faidhur Rahman. "Constructing Digital Religious Agency: Generative AI Literacy and Islamic Learning within Autonomous Education Frameworks." *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 17, no. 1 (2026): 16–32.

Amilusholihah, dan Narendra Jumadil Haikal Ramadhan. "Exploring The Implementation Of Artificial Intelligence In Islamic Education: A Systematic Literature Review." *Ngaji: Jurnal Pendidikan Islam* 5, no. 1 (2025): 3–17.

Amin, Muhammad. "Ethical Use of Generative Artificial Intelligence in Islamic Religious Education: Perspectives of Madrasah Aliyah Teachers and Students in Banjarmasin." *Al-Munawwarah: Journal of Islamic Education* 2, no. 2

(2026): 147–61. https://doi.org/10.38073/almunawwarah.v2i2.5654.

Arifa, Laily Nur. "ISLAMIC EDUCATION IN THE DIGITAL AGE: ASSESSING THE INTEGRATION OF CHATGPT IN IRE LEARNING." *ICIE:International Conference on Islamic Education* 8, no. 1 (2023): 320–29.

Faizin, Nur, Muhammad Alfan, Abdul Basid, Mochammad Rizal Ramadhan, Siti Aisyah Panatik, dan Akhmad Nurul Kawakip. "Muslim students' acceptance of artificial intelligence in Islamic religious education: an extended TAM approach." *Discover Education* 4, no. 304 (2025): 1–17.

Hanifaa, Ummi, dan As'ad. "Artificial Intelligence in Islamic Education to Develop Students' Critical Thinking: Kecerdasan Buatan dalam Pendidikan Agama Islam untuk Mengembangkan Pemikiran Kritis Siswa." *Indonesian Journal of Innovation Studies* 26, no. 4 (2025): 1–16. https://doi.org/10.21070/ijins.v26i4.1610.

Hasan, Moh Ferdi, Akbar Patty, Akbar Sani, dan Firmanda Taufiq. "Artificial Intelligence (AI) as A Learning Assistant for Islamic Education: A Study in Madrasah Ibtidaiyah." *Nadwa: Jurnal Pendidikan Islam* 17, no. 2 (2023): 203–30.

Hermawan, Iwan, Tajuddin Nur, Masykur H Mansyur, Oyoh Bariah, Nur Aini Farida, Radyallah Agnia Hermawan, Abdan Shibrul Wafa, dan Roihan Al Muhtadi Billah. "Integrating Artificial Intelligence in Islamic Education : Insights from Madrasah Aliyah in Karawang , Indonesia." *Fikroh: Jurnal Pemikiran dan Pendidikan Islam* 18, no. 3 (2025): 505–15.

Hermawan, Nanang, Dadang Hermawan, dan Yusup. "Artificial Intelligence in Islamic Religious Education Learning Qur'anic Perspective: Epistemological Reconstruction, Digital Ethics, and Humanization of Learning." *Islamika: Jurnal Keislaman dan Ilmu Pendidikan* 8, no. 3 (2026): 837–71.

Hoeruman, Moh Restu, Riyan Terna Kuswanto, Rahman Subha, Agnes Fransiska Dewi, dan Khoirunnisa. "Transformasi Pendidikan Agama Islam Menuju Era Digital dan Artificial Intelligence." *Muaddib : Islamic Education Journal* 7, no. 2 (2025): 72–83.

Madinah, Nur. "Integration of Artificial Intelligence (AI) in Islamic Religious Education Curriculum : Opportunities and Challenges in the Digital Era." *ICIIS: International Conference on Islamic and Interdisciplinary Studies* 4, no. 1 (2025): 284–86.

Maidin, Ainul Jaria, Ihsan Yilmaz, dan Esraa Al-Sarray. "Generative Artificial Intelligence in Islamic Religious Education : Opportunities , Ethical Challenges , and Pedagogical Transformation." *AL-MUKHLASHIN: JURNAL MULTIDISIPLIN ILMU Vol* 3, no. 1 (2026): 76–94.

 Copyright © 2026, Paedagogia: Jurnal Pendidikan, P-ISSN: 2302-3066, E-ISSN: 2580-0477

Mulya, Berlian Dwi Puji, Nasikhin, Fihris, dan Mahfud Junaedi. "Islamic Religious Education Learning Process Through the Utilization of ChatGPT." *JIE:JOURNAL OF ISLAMIC EDUCATION* 10, no. 1 (2025): 2025.

Muttaqin, Ziyadul. "Implementation of Islamic Education Learning with Artificial Intelligence (CHATGPT)." *ICIS:International Conference on Islamic Studies* 6, no. 1 (2023): 1–9.

Pratama, Arizqi Ihsan, dan Muhd Rosydi Muhammad. "ARTIFICIAL INTELLIGENCE IN ISLAMIC EDUCATION: Opportunities and Challenges in the Digital Era." *Madania: Jurnal Kajian Keislaman* 29, no. 1 (2025): 133–42.

Rif'ah, dan Ani Cahyadi. "Integration of Artificial Intelligence in Islamic Religious Education Learning : Opportunities , Challenges , and Implementation Strategies." *Al-Ghazali: Jurnal Pendidikan & Pemikiran Islam* 6, no. 2 (2026): 674–88.

Rusdiana, dan Ani Cahyadi. "The Role of Artificial Intelligence (AI) in Islamic Religious Education: An Analysis of Opportunities, Risks, and Ethical Regulations." *Al-Ghazali: Jurnal Pendidikan & Pemikiran Islam* 6, no. 3 (2026): 960–81.

Salim, M Agus, dan Fajri Habibi. "AI ChatGPT-Based Islamic Religious Education to Enhance Students' Critical Thinking and Moral Reasoning." *Islamika: Jurnal Keislaman dan Ilmu Pendidikan* 7, no. 4 (2025): 716–29.

Sholihah, Nikmatus, Mustain, Alfi Nur Hidayatin, dan Mokhamad Syaifudin. "DEVELOPMENT OF INTERACTIVE ISLAMIC EDUCATION LEARNING MEDIA USING." *Abjadia: International Journal of Education* 10, no. 3 (2025): 671–83. https://doi.org/10.18860/abj.v10i3.33424.

Suhendi, Saca, Ferina Yulianti, Nurul Azizatul Isnaini, Jamal, Ahmad Tamim, Reksahati Wulandari, dan Uus Ruswandi. "THE EMERGENCE OF CHATGPT : EXPLORING ITS POTENTIAL IN DESIGNING ISLAMIC RELIGIOUS EDUCATION LEARNING." *Edukasi Islami: Jurnal Pendidikan Islam* 13, no. 2 (2024): 373–92. https://doi.org/10.30868/ei.v13i02.5894.

Suryanto, Hadi. "Integrating Generative Artificial Intelligence into Islamic Character Education: Practices and Challenges in Indonesian Islamic School." *EDUKASIA: Jurnal Pendidikan dan Pembelajaran Vol.* 7, no. 1 (2026): 317–32. https://doi.org/10.62775/edukasia.v7i1.2034.

Taha, Jazli Zakwan Ahmad, Siti Zhuhharrina Sulaiman, dan Muhammad Talhah Ajmain. "Penggunaan Kecerdasan Buatan (ChatGPT) dalam Pendidikan Islam: Analisis Cabaran, Peluang dan Pertimbangan Etika Berdasarkan Maqasid Syariah." *Pertubuhan: JOURNAL OF RESEARCH,*

INNOVATION, AND STRATEGIES FOR EDUCATION 2, no. 3 (2025): 35–46.

Thahirrah, Al Athiyyah, Erni Kasmawati, dan Junaidi. "INTEGRATION OF ARTIFICIAL INTELLIGENCE IN THE ISLAMIC RELIGIOUS EDUCATION CURRICULUM : OPPORTUNITIES , CHALLENGES , AND IMPLICATIONS." *BICED: Bukittinggi International Conference On Education* 3, no. 1 (2025): 137–43.

Yuliana, Yeni. "Integrasi Artificial Intelligence (AI) dalam Pembelajaran Pendidikan Agama Islam: Peluang dan Tantangan di Era Digital." *al-Bahtsu: Jurnal Penelitian Pendidikan Islam* 11, no. 1 (2026): 75–85.

 Copyright © 2026, Paedagogia: Jurnal Pendidikan, P-ISSN: 2302-3066, E-ISSN: 2580-0477