Artificial Intelligence and Moral Education in Islamic Schools: Rethinking the Teacher's Role in Character Formation.

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Abstract

Artificial intelligence (AI) is transforming access to religious knowledge in Islamic schools, yet the ability to generate moral explanations does not necessarily cultivate ethical judgment, internalized values, or responsible conduct. This study examines the limits of AI-supported moral learning and reconceptualizes teachers' responsibilities in character formation. Drawing on library research, it employs conceptual-critical analysis and thematic synthesis of scholarship on Islamic moral education, teacher exemplarity, and educational AI, alongside relevant international guidance. The analysis identifies a critical distinction between acquiring moral knowledge and developing the capacity to deliberate, commit to values, and act responsibly. It further shows why religiously reliable information, contextual interpretation, teacher exemplarity, and reflective dialogue are indispensable considerations when integrating AI into moral education. Building on these findings, the study proposes a Teacher-Guided AI Framework for Islamic Moral Education comprising four interconnected components: ethically governed AI assistance, teacher-mediated moral interpretation, reflective ethical engagement, and situated value enactment. Rather than prescribing a linear sequence, the framework situates AI-generated resources within reciprocal processes of critical inquiry, pedagogical guidance, and moral practice. It positions teachers as accountable interpreters and exemplars while preserving students' agency in ethical deliberation. As a conceptual proposal, the framework has not been empirically validated; its contribution is to clarify pedagogical conditions and directions for future investigation. The study concludes that AI's formative significance depends on how educators connect accessible knowledge with responsible judgment, reflective commitment, and opportunities for moral action.

Keywords: artificial intelligence, Islamic moral education, teacher exemplarity, ethical reasoning, character formation

Introduction

The rapid development of artificial intelligence (AI), particularly generative AI, is transforming educational practices by expanding access to information, supporting instructional design, and enabling increasingly interactive forms of learning. These developments offer opportunities for pedagogical innovation while introducing challenges concerning informational reliability, algorithmic bias, learner autonomy, and educational accountability. (Tlili et al., 2023) identify the ethical and pedagogical complexities associated with conversational AI in education, whereas (Kohnke et al., 2023) demonstrate the importance of teachers' technological preparedness and institutional support. A systematic

review by (Wang et al., 2025) further documents the diverse instructional applications of generative AI alongside persistent concerns about its implementation. At a broader level, (Bond et al., 2024) call for greater ethical attention and methodological rigor in educational AI research. Taken together, these studies suggest that the educational value of AI cannot be assessed solely through the sophistication of its outputs or its capacity to improve instructional efficiency. It must also be examined in relation to the purposes of education, the quality of human judgment, and the responsibilities embedded in teaching and learning.

These concerns become particularly significant in Islamic schools, where education is directed not only toward the acquisition of religious knowledge but also toward the cultivation of ethical dispositions, spiritual awareness, and responsible conduct. Within Islamic educational thought, the relationship between knowledge and character is reflected in the interconnected concepts of *ta'līm*, *tarbiyah*, and *ta'dīb*, which encompass instruction, formative guidance, and the cultivation of appropriate conduct. (Jamil & Fadhilah, 2025) examine *ta'dīb* as an educational conception in which knowledge, ethical awareness, and moral responsibility are inseparable, while (Nadia, 2025) emphasizes the ethical and spiritual obligations associated with teachers' educational responsibilities. These perspectives challenge the assumption that understanding religious propositions necessarily entails the capacity or commitment to act upon them. AI may assist students in accessing religious explanations, comparing moral perspectives, and exploring ethical questions; nevertheless, the movement from knowing what is morally appropriate to exercising sound judgment and embodying moral commitments involves processes that cannot be inferred from informational access alone. This distinction establishes a central problem for AI-supported Islamic moral education: how can technological assistance contribute to learning without reducing character formation to the transmission and reproduction of religious information?

The problem is intensified by the fluency and apparent authority of AI-generated responses. Although such responses may provide useful starting points for ethical inquiry, their coherence does not guarantee religious accuracy, contextual appropriateness, or the development of independent moral judgment. (C. Zhai et al., 2024), in a systematic review, identify risks associated with students' excessive reliance on AI dialogue systems, particularly for critical thinking and decision-making. (Liu et al., 2025) likewise report that the relationship between generative AI and critical thinking in language education is shaped by how learners engage with technological assistance. Reviewing experiences in higher education, (Patrick et al., 2025) find that AI can support interactive learning while raising concerns about the depth of higher-order thinking and ethical practice. These findings arise from educational contexts that differ from Islamic moral education and therefore cannot be treated as direct evidence of effects on religious character. They nevertheless establish a relevant pedagogical concern: the availability of plausible answers should not displace learners' opportunities to question assumptions, consider consequences, and exercise responsible judgment. In Islamic schools, this concern also requires attention to the reliability of religious interpretations and the relationship between ethical reflection and everyday moral practice.

Teachers are central to addressing these challenges because their responsibilities extend beyond providing information or facilitating access to instructional resources. In Islamic education, teachers are expected to interpret religious knowledge responsibly, embody the values they teach, and guide students in connecting ethical principles with concrete

circumstances. The educational significance of moral exemplarity also has a wider philosophical foundation. (Kristjánsson, 2006), for example, examines the role of moral emulation and exemplary figures in character education, suggesting that moral learning involves more than the communication of abstract principles. Within contemporary Islamic educational scholarship, (Maulana et al., 2026) emphasize the continuing relevance of teachers as moral role models amid the expansion of AI, while (Azizah et al., 2026) argue for strengthening the humanistic dimensions of Islamic Religious Education teachers' professional roles. These perspectives do not require positioning teachers and AI as competing sources of knowledge. Rather, they invite a more demanding account of pedagogical responsibility: teachers must evaluate AI-generated religious content, facilitate ethical deliberation, demonstrate accountable conduct, and create learning conditions in which students can develop their own capacity for responsible moral action.

Recent studies within Islamic educational settings provide further insight into how these responsibilities are being negotiated. (Anandal et al., 2024) discuss AI's potential to support more accessible and inclusive Islamic learning experiences. Using grounded theory, (Muttaqin et al., 2026) identify epistemic, pedagogical, and moral-relational negotiations through which Islamic Religious Education teachers reconstruct their authority in AI-mediated classrooms. (Ibrohim et al., 2026), drawing on a qualitative case study, propose an Islamic ethical pedagogy that connects AI literacy, ethical governance, teacher agency, and Islamic values. These studies demonstrate that the relationship between AI, ethical responsibility, and teacher authority is already an established concern within emerging Islamic educational research. They also reveal the importance of distinguishing different levels of pedagogical inquiry. Frameworks addressing ethical AI use and teachers' professional adaptation provide essential foundations, but they do not necessarily explain in sufficient detail how AI-mediated moral information becomes part of students' reflective judgment, sustained value commitments, and situated moral conduct. The question is therefore not whether ethical governance or teacher guidance has previously been recognized, but how these responsibilities can be articulated within a more specific account of character formation.

The need for such an account is reinforced by scholarship on reflective and dialogic learning. (Alam et al., 2025), in a qualitative study of Indonesian Madrasah Aliyah, examine how dialogic and inquiry-oriented pedagogy can connect religious learning with critical engagement and contemporary social questions. Although this study does not investigate AI-mediated moral education directly, it illustrates the pedagogical significance of allowing students to examine, discuss, and interpret religious knowledge rather than merely receive it. Beyond Islamic educational settings, (Qian, 2025) identifies both opportunities and limitations in the pedagogical applications of generative AI, while (Marzano, 2026) reviews the emerging uses and challenges of generative AI in primary and secondary education. These bodies of scholarship suggest that AI-supported activities require deliberate pedagogical structuring if learners are to remain intellectually engaged. For Islamic moral education, the implication is particularly consequential: reflective dialogue must be connected not only to the evaluation of information but also to the interpretation of religious values, the consideration of moral consequences, and opportunities to translate ethical commitments into practice.

Despite these advances, a more precise conceptual problem remains. Existing research addresses AI-supported instruction, ethical AI literacy, teacher authority, moral exemplarity, and dialogic religious pedagogy, yet these strands are not always brought together to explain the relationships among moral knowledge acquisition, teacher-mediated interpretation, ethical reasoning, value internalization, and situated moral action. This study therefore identifies a gap of conceptual articulation and pedagogical integration, rather than claiming an absence of previous research on Islamic educational ethics or teacher-guided AI use. Its particular concern is how the formative purposes of Islamic moral education can be preserved when AI participates in generating explanations, framing ethical questions, and supporting learning activities. Addressing this concern requires a framework that differentiates the functions of technological assistance from the responsibilities of teachers and the moral agency of students, while recognizing that character formation cannot be reduced to a linear progression from information to behavior. Such a framework must also remain attentive to the distinction between a theoretically defensible pedagogical proposal and an intervention whose effectiveness has been established through empirical research.

Accordingly, this study aims to critically examine the educational possibilities and ethical limitations of AI-supported moral learning in Islamic schools, reconceptualize teachers' responsibilities in fostering ethical reasoning and value internalization, and develop an integrated framework for teacher-guided character formation. Specifically, it investigates how AI reshapes the opportunities and ethical challenges of Islamic moral education, how teachers' pedagogical and moral responsibilities can be understood in relation to religious interpretation and moral exemplarity, and how technological assistance, teacher guidance, and students' moral agency can be integrated into a coherent approach to character formation. Building on these inquiries, the study proposes a *Teacher-Guided AI Framework for Islamic Moral Education* comprising four interconnected components: ethically governed AI assistance, teacher-mediated moral interpretation, reflective ethical engagement, and situated value enactment. Rather than prescribing a universal or linear instructional sequence, the framework articulates complementary pedagogical functions through which AI-supported learning may be connected with ethical deliberation, value internalization, and responsible moral practice. Its contribution is conceptual rather than empirically validated, providing an analytically grounded foundation for future pedagogical development and empirical investigation in Islamic schools.

Methods

Research Design

This study employs qualitative library research using a conceptual-critical approach and thematic synthesis to examine the relationship between artificial intelligence (AI), teachers' moral responsibilities, and character formation in Islamic schools. The research is interpretive and theory-oriented, seeking to clarify conceptual distinctions, critically examine existing arguments, and develop an integrated pedagogical framework rather than measure the effectiveness of a specific technological intervention. As (Snyder, 2019) explains, literature-based inquiry can contribute to theoretical development by integrating existing knowledge, identifying unresolved issues, and generating new conceptual perspectives. Accordingly, this study draws on empirical scholarship, educational philosophy, and normative guidance while distinguishing their respective evidentiary contributions. Its analytical focus is the relationship

among moral knowledge, ethical reasoning, value internalization, and responsible moral practice within AI-supported Islamic education.

Literature Sources and Selection Criteria

The sources comprise peer-reviewed journal articles, relevant academic books, and institutional publications addressing AI in education, Islamic moral education, teacher exemplarity, ethical reasoning, and character development. Recent scholarship published between 2020 and 2026 is prioritized to capture contemporary developments, while earlier foundational works are retained when essential to the theoretical argument. International guidance on responsible educational AI, particularly UNESCO publications, is considered alongside academic research to examine human agency, ethical governance, and professional responsibility (Miao & Cukurova, 2024; Miao & Holmes, 2023). Literature selection is purposive and guided by four criteria: direct relevance to the research questions, credibility and traceability of the publication, substantive contribution to the conceptual analysis, and clarity regarding the evidentiary basis of its claims. Sources are excluded from the analytical synthesis when their relevance is merely incidental, their bibliographic identity cannot be established, or their claims cannot be adequately connected to the research focus. Research from educational contexts beyond Islamic schools is included where conceptually informative, but its findings are not treated as direct evidence of moral development in Islamic educational settings.

Literature Identification and Analytical Organization

The literature is organized into four interconnected domains: AI capabilities and ethical limitations in education; the formative purposes of Islamic education and teachers' moral responsibilities; ethical reasoning, reflective learning, and value internalization; and pedagogical approaches connecting moral understanding with responsible action. Within these domains, attention is directed to each source's research context, central concepts, principal arguments or findings, and relevance to the study's research questions. This organization enables comparisons across disciplinary and educational perspectives while preserving distinctions between empirical observations, philosophical propositions, and normative recommendations. The inquiry follows a purposive, conceptually guided approach rather than an exhaustive systematic review. Consequently, it does not claim comprehensive database coverage, quantitative study selection, or statistical aggregation of research findings.

Research Procedures

The analytical inquiry proceeds through four related stages. First, scholarship on educational AI is examined to identify its instructional possibilities and limitations, particularly the distinction between generating moral explanations and supporting independent ethical judgment. Second, Islamic educational perspectives on *ta'līm*, *tarbiyah*, *ta'dīb*, and teacher exemplarity are interpreted to clarify the formative responsibilities associated with moral education. Third, insights from these domains are compared with scholarship on reflective dialogue, ethical reasoning, value internalization, and moral practice to identify conceptual agreements, tensions, and relationships requiring further articulation. Fourth, the resulting synthesis informs the development of a Teacher-Guided AI Framework for Islamic Moral Education. The framework's components are formulated by relating

identified pedagogical functions to the central research problem, rather than by assuming that a particular instructional sequence or technological intervention has already demonstrated effectiveness.

Data Analysis and Conceptual Synthesis

Data analysis combines comparative conceptual interpretation with thematic synthesis. The analytical process involves identifying relevant concepts and propositions, grouping related arguments into recurring themes, examining agreements and tensions across sources, and integrating these relationships into a coherent conceptual explanation. Thematic analysis provides a useful methodological orientation for identifying patterns of meaning, although its application here concerns published scholarly material rather than primary interview or observational data (Braun & Clarke, 2006). Particular attention is given to the distinction between moral information and moral formation, the ethical and religious reliability of AI-generated content, teachers' interpretive and exemplary responsibilities, students' reflective agency, and the relationship between value commitments and situated conduct. These analytical concerns inform four interconnected components: ethically governed AI assistance, teacher-mediated moral interpretation, reflective ethical engagement, and situated value enactment. The proposed framework is assessed conceptually for internal coherence, consistency with the formative purposes of Islamic education, and compatibility with responsible AI principles. This assessment does not constitute empirical validation. The framework is therefore presented as a theoretically informed pedagogical proposal whose practical feasibility and educational effects require subsequent investigation.

Results

The Distinction Between Moral Knowledge and Moral Formation

The conceptual synthesis identifies a fundamental distinction between AI-supported access to moral knowledge and the processes involved in moral character formation. The reviewed literature indicates that artificial intelligence (AI) can support the presentation, organization, and exploration of religious knowledge through instructional explanations, interactive resources, and opportunities for self-directed learning. In an exploratory study involving Islamic education teachers and an evaluation of AI applications, (Almajdoub et al., 2026) identified benefits for Qur'anic recitation, memorization, simplified explanations, and individualized practice, alongside concerns about religious accuracy, learner dependence, and the relational dimensions of instruction. Similarly, a systematic review by Mat (Mat Yusoff et al., 2026) found that generative AI in Islamic Religious Education is primarily conceptualized as a pedagogical assistant rather than a replacement for teachers or recognized religious authorities. These findings distinguish the instructional accessibility of religious information from the broader educational processes through which moral dispositions may develop.

A second finding concerns the distinction between generating morally appropriate explanations and cultivating independent ethical judgment. AI systems can present ethical principles, formulate responses to moral dilemmas, and organize alternative considerations; however, these functions do not establish whether learners can critically evaluate competing obligations or translate their judgments into conduct. (C. Zhai et al., 2024), in a systematic review of AI dialogue systems, identified risks associated with excessive reliance on generated responses, particularly for critical thinking, analytical reasoning, and decision-

making. Although this evidence concerns cognitive abilities across educational contexts rather than moral character formation in Islamic schools, it highlights the importance of distinguishing the availability of automated answers from learners' independent deliberative capacities. Through comparative conceptual analysis, the present study identifies four related but non-equivalent dimensions of moral learning: moral knowledge acquisition, ethical reasoning, value internalization, and situated moral conduct. Their analytical separation clarifies why the accurate reproduction of moral explanations cannot, by itself, serve as sufficient evidence of character formation.

A third finding relates to the epistemic reliability and interpretive authority of AI-generated religious content. (Almajdoub et al., 2026) documented concerns among Islamic education teachers regarding the authenticity and accuracy of AI-assisted Qur'anic learning, particularly where generative systems provide explanations requiring verification. (Mat Yusoff et al., 2026) likewise identified source authenticity, doctrinal accuracy, human mediation, and religious authority as recurring considerations in the ethical integration of generative AI into Islamic Religious Education. The synthesis therefore differentiates general informational accuracy from the additional interpretive requirements of religious education, where the credibility of sources, contextual meaning, and legitimacy of religious interpretations are educationally significant. This distinction identifies religious knowledge verification and contextual interpretation as relevant conditions for examining AI-supported moral learning.

Overall, the synthesis produces three interconnected findings. First, AI offers instructional opportunities for accessing and engaging with religious and moral knowledge. Second, the production of appropriate moral explanations remains analytically distinct from ethical reasoning, internalized commitments, and responsible conduct. Third, the use of AI-generated religious content introduces questions of source reliability and interpretive authority that cannot be resolved through linguistic fluency alone. These findings establish a conceptual boundary between AI-supported knowledge acquisition and moral formation without implying that AI necessarily impairs character development or that teacher-guided AI use has already demonstrated measurable moral outcomes.

Teachers' Interpretive, Exemplary, and Pedagogical Responsibilities

The conceptual synthesis identifies three interrelated dimensions of teachers' responsibilities in AI-supported Islamic moral education: interpretive responsibility, moral exemplarity, and accountable pedagogical guidance. These dimensions emerge from the convergence of research on Islamic Religious Education, moral role modelling, and responsible AI integration. Drawing on interviews, observations, and document analysis involving 20 Islamic Religious Education teachers in Indonesia, (Muttaqin et al., 2026) developed a model of epistemic, pedagogical, and moral-relational negotiations through which teachers reconstructed their authority in AI-mediated classrooms. In a separate qualitative case study, (Ibrohim et al., 2026) identified ethical verification, teacher modelling, reflective digital literacy, and the integration of Islamic values as important features of responsible AI use. The present synthesis organizes these findings into three complementary educational functions without treating them as empirically established determinants of students' moral character.

The first dimension, interpretive responsibility, concerns the credibility, contextualization, and communication of religious and ethical knowledge. (Muttaqin et al., 2026) demonstrate that teachers' epistemic authority is renegotiated when students can independently access AI-generated explanations. (Ibrohim et al., 2026) identify *tabayyun* (critical verification), *ṣidq* (truthfulness), *amānah* (trustworthiness), and *mas'ūliyyah* (responsibility) as Islamic ethical principles informing teachers' responses to AI use. Complementing these context-specific findings, UNESCO's AI competency framework emphasizes human agency, ethical competence, and teachers' professional judgment in AI-supported education (Miao & Cukurova, 2024). The synthesis identifies three associated functions: evaluating the reliability of AI-generated religious references, recognizing contextual and interpretive limitations, and communicating uncertainty or the need for further scholarly consultation when appropriate. These functions distinguish the availability of religious explanations from accountable educational interpretation.

The second dimension, moral exemplarity, concerns the educational significance of teachers' observable ethical conduct. (Kristjánsson, 2006) critically examines moral role modelling and identifies unresolved questions about how exemplary conduct becomes an object of meaningful emulation rather than unreflective imitation. In the context of Islamic Religious Education, (Ibrohim et al., 2026) report teachers' efforts to model responsible AI practices and connect digital conduct with Islamic ethical values. Considered together, these sources support a distinction between the demonstration of ethical behavior and students' reflective engagement with its significance. Within AI-supported learning, the synthesis identifies responsible source verification, acknowledgment of uncertainty, academic integrity, and consistency between instructional expectations and teachers' technological practices as relevant expressions of moral exemplarity. However, the literature considered here does not establish that exposure to these practices necessarily produces corresponding moral dispositions among students.

The third dimension, accountable pedagogical guidance, concerns teachers' responsibility for organizing learning experiences while preserving students' opportunities for ethical deliberation. (Muttaqin et al., 2026) describe the reconstruction of teachers' pedagogical authority through facilitative practices that remain connected to epistemic and moral-relational responsibilities. (Ibrohim et al., 2026) identify reflective digital literacy and teacher-guided ethical engagement within an approach to Islamic ethical pedagogy. At the institutional level, UNESCO's framework identifies AI pedagogy and ethics as central domains of teacher competence, alongside a human-centred understanding of professional agency (Miao & Cukurova, 2024). Across these sources, the synthesis identifies resource selection, critical engagement with AI-generated explanations, facilitation of ethical inquiry, and accountability for instructional decisions as interconnected pedagogical functions. It also differentiates guidance that supports students' reasoning from the substitution of an educator's judgment for students' own deliberative participation.

Taken together, the findings distinguish three complementary dimensions of teachers' responsibilities. Interpretive responsibility addresses the reliability and contextual meaning of religious knowledge; moral exemplarity concerns the ethical credibility and educational visibility of teachers' conduct; and accountable pedagogical guidance concerns the organization of learning experiences that support students' participation in ethical reasoning. These dimensions are analytically distinct but overlap in practice, particularly when teachers

evaluate AI-generated information, demonstrate responsible technological conduct, and facilitate students' examination of moral questions. Their integration constitutes a conceptual finding of the present study rather than an empirically validated model of character development. This finding establishes a basis for examining the relationship between reflective ethical engagement, value internalization, and situated moral practice in the subsequent section.

Reflective Ethical Engagement and Situated Moral Practice

The conceptual synthesis identifies reflective ethical engagement, value internalization, and situated moral practice as three interrelated but analytically distinct dimensions of moral formation in AI-supported Islamic education. The reviewed literature indicates that opportunities for ethical inquiry and participation do not necessarily establish the development of enduring moral commitments or consistent conduct. In a qualitative study of dialogic pedagogy in Indonesian Madrasah Aliyah, (Alam et al., 2025) reported that inquiry-oriented instruction and problem-based learning supported students' analytical participation, conceptual understanding, and reflection on religious teachings. Similarly, (Wiese et al., 2025), in a systematic review of AI ethics education, identified case studies and collaborative projects as prominent approaches to engaging learners with applied ethical questions, while highlighting limitations in the assessment of learning outcomes. These findings distinguish observable participation in ethical learning from the broader processes through which moral values may become personally meaningful and expressed in conduct.

The first dimension, reflective ethical engagement, concerns the examination of moral questions through dialogue, reasoned judgment, and consideration of alternative perspectives. (Alam et al., 2025) documented the use of dialogic and inquiry-based practices to connect Islamic teachings with contemporary social issues, while (Wiese et al., 2025) identified educational approaches that engage students with ethical complexity through applied scenarios and collaborative inquiry. Across these sources, the synthesis identifies four related features of reflective engagement: recognizing morally relevant considerations, examining underlying assumptions, evaluating competing reasons, and articulating justified judgments. In AI-supported learning, these features provide an analytical distinction between students' independent deliberation and their reproduction of AI-generated explanations. Nevertheless, the evidence reviewed does not establish that participation in reflective activities necessarily produces corresponding changes in students' moral dispositions.

The second dimension, value internalization, concerns the extent to which ethical principles acquire personal significance and become connected to learners' motivations and commitments. In a qualitative study of Islamic elementary schools, (Muzaki et al., 2026) identified a discrepancy between the formal teaching and habituation of Islamic values and students' reflective appropriation and behavioral consistency. Their findings emphasized reflective learning, authentic educator modelling, and collaboration among schools, families, and communities as important elements of the internalization process. From a philosophical perspective, (Kristjánsson, 2015) distinguishes character education from approaches that reduce moral development to externally observable performance or instrumental competencies, emphasizing the significance of virtue and practical wisdom. Considered together, these sources support the analytical separation of value internalization from knowledge acquisition, verbal agreement, and routine participation in religious activities. The

present synthesis consequently identifies internalization as a dimension of moral formation that cannot be conclusively inferred from students' ability to formulate appropriate ethical explanations.

The third dimension, situated moral practice, concerns the expression of ethical commitments through conduct within particular social and educational circumstances. (Muzaki et al., 2026) reported that the incorporation of Islamic values into school routines did not consistently correspond to reflective understanding or behavior beyond the school environment. This finding highlights the distinction between participation in institutionally organized moral activities and the enactment of values across changing contexts. (Kristjánsson, 2015) account of character education provides a complementary philosophical basis for examining moral judgment and action as related dimensions of character development. In the field of AI ethics education, (Wiese et al., 2025) identified applied learning activities but also reported limitations in the assessment approaches used to determine whether intended ethical learning outcomes had been achieved. These sources address different educational contexts and forms of evidence; taken together, they support distinguishing opportunities for moral practice from verified, enduring behavioral transformation. Within the present analysis, situated moral practice therefore refers to contextually embedded opportunities for responsible conduct rather than an outcome presumed to follow automatically from AI-assisted reflection.

The synthesis further identifies reciprocal relationships among reflective engagement, value internalization, and situated moral practice. Reflection may inform the interpretation of moral experiences, while experiences of acting on ethical commitments may generate questions requiring renewed deliberation. The relationship is conceptual rather than a demonstrated developmental sequence. Evidence from dialogic Islamic education, character education, and AI ethics education illuminates different aspects of these processes, but does not establish that AI-supported ethical dialogue causes the internalization of Islamic values or sustained improvements in students' conduct. Accordingly, the present study identifies reflective deliberation, personally meaningful moral commitments, and situated opportunities for responsible action as complementary dimensions of moral formation. This finding provides the analytical foundation for integrating students' ethical agency and value enactment into the proposed Teacher-Guided AI Framework for Islamic Moral Education.

The Proposed Teacher-Guided AI Framework for Islamic Moral Education

The integration of the preceding findings produces a Teacher-Guided AI Framework for Islamic Moral Education comprising four interconnected components: ethically governed AI assistance, teacher-mediated moral interpretation, reflective ethical engagement, and situated value enactment. The framework emerges from three analytical distinctions established in the synthesis: access to moral knowledge is not equivalent to character formation; teachers' interpretive, exemplary, and pedagogical responsibilities remain significant in AI-supported learning; and ethical reasoning, value internalization, and moral conduct are related but non-identical dimensions of moral development. Research on teachers' changing authority in AI-mediated Islamic Religious Education (Muttaqin et al., 2026) and ethical verification and modelling in Islamic AI pedagogy (Ibrohim et al., 2026) provides relevant foundations for this integration. The resulting framework organizes technological, pedagogical, and formative

functions into a coherent conceptual structure without presupposing a linear progression from knowledge acquisition to moral conduct.

The first component, ethically governed AI assistance, concerns the conditions under which AI-generated resources can be incorporated into Islamic moral education. The synthesis identifies source reliability, religious accuracy, contextual suitability, learner protection, and human oversight as interrelated considerations. UNESCO's guidance on generative AI emphasizes human agency, ethical safeguards, and age-appropriate educational use (Miao & Holmes, 2023), while (Ibrohim et al., 2026) identify ethical verification as an important concern in Islamic educational practice. Within the proposed framework, AI functions as a supplementary resource for accessing information, presenting alternative explanations, and generating materials for ethical inquiry. This component establishes the conditions for responsible technological assistance but does not assign interpretive or moral authority to AI-generated outputs.

The second component, teacher-mediated moral interpretation, concerns the accountable evaluation and contextualization of religious and ethical meaning. The preceding synthesis identifies three complementary responsibilities: examining the credibility and limitations of AI-generated explanations, demonstrating ethical conduct through professional practice, and facilitating students' engagement with moral questions. (Muttaqin et al., 2026) document the renegotiation of teachers' epistemic, pedagogical, and moral-relational authority in AI-mediated Islamic Religious Education, while (Ibrohim et al., 2026) identify teacher modelling and ethical verification as relevant pedagogical practices. UNESCO's teacher competency framework likewise emphasizes human-centred professional judgment and ethical competence (Miao & Cukurova, 2024). The present framework integrates these functions by distinguishing the governance of technological resources from teachers' responsibility to interpret their educational significance, model accountable conduct, and support students' independent deliberation.

The third component, reflective ethical engagement, concerns learners' active participation in examining moral principles, evaluating competing considerations, and articulating justified judgments. (Alam et al., 2025) identify the relevance of dialogic inquiry and problem-based learning to students' reflective engagement with Islamic teachings in Indonesian Madrasah Aliyah. In a broader educational context, (Wiese et al., 2025) identify case-based and collaborative approaches in AI ethics education, alongside limitations in the assessment of ethical learning outcomes. Drawing on these findings, the synthesis positions AI-generated explanations and moral scenarios as potential objects of critical inquiry rather than conclusions to be accepted without examination. Reflective engagement is thus distinguished from both the reproduction of automated responses and the assumption that participation in ethical discussion necessarily indicates the internalization of moral values.

The fourth component, situated value enactment, concerns opportunities for learners to relate ethical understanding and personally meaningful commitments to responsible conduct within everyday educational and social contexts. (Muzaki et al., 2026) identify tensions between religious habituation, reflective internalization, and behavioral consistency in Islamic elementary education. (Kristjánsson, 2015) provides a complementary philosophical perspective in which virtue and practical wisdom are central to character education. The synthesis brings these perspectives together by distinguishing the articulation of moral principles from their enactment under contextual and interpersonal conditions. Situated value

enactment therefore refers to the formative significance of moral practice without treating participation in prescribed activities, responses to hypothetical dilemmas, or automated behavioral indicators as sufficient evidence of enduring character development.

The relationships among the four components are reciprocal rather than sequential. Ethically governed AI assistance establishes conditions for the responsible use of technological resources; teacher-mediated interpretation connects those resources with contextual religious understanding and ethical exemplarity; reflective engagement involves students in examining and justifying moral judgments; and situated value enactment concerns the expression and reconsideration of moral commitments through practice. These functions may overlap and inform one another in different directions. Experiences arising from moral practice may generate renewed reflection, while questions emerging through dialogue may require further interpretation or verification of AI-generated information. Ethical safeguards and teacher accountability consequently operate across the framework rather than exclusively within its first two components. This configuration represents the study's integrative conceptual finding: AI assistance is connected to moral formation through accountable human mediation, students' deliberative agency, and opportunities for situated ethical practice. The framework remains a theoretical proposition derived from the reviewed literature, not an empirically validated intervention or evidence of causal improvement in students' moral character.

Discussion

From Moral Knowledge to Moral Formation

The findings of this study indicate that the central issue in integrating artificial intelligence (AI) into Islamic moral education is not merely the accuracy or accessibility of religious knowledge, but the educational processes through which such knowledge acquires moral significance. AI can facilitate access to religious explanations, ethical principles, and instructional resources; however, these capabilities do not establish that learners can exercise sound ethical judgment, develop enduring moral commitments, or act responsibly in particular circumstances. The distinction is significant because moral education involves more than the transmission of correct propositions. It also concerns how learners interpret ethical obligations, evaluate their relevance, and incorporate them into their decisions and conduct. Accordingly, the contribution of AI to Islamic moral education should be assessed in relation to these formative processes rather than informational efficiency alone.

This interpretation can be clarified through the concept of *practical wisdom* in character education. (Kristjánsson, 2015) argues that the cultivation of virtue requires more than knowledge of moral rules, since appropriate action depends on discerning what matters in particular circumstances and responding with sound judgment. Similarly, (Narvaez & Lapsley, 2008) emphasize the importance of ethical competencies, supportive learning environments, and opportunities for guided moral development rather than relying exclusively on explicit instruction. Read together, these perspectives suggest that the gap between knowing and acting is not simply an instructional deficiency that can be overcome by providing more accurate information. It reflects the broader challenge of cultivating judgment, motivation, and dispositions through educational experience. Applied to AI-supported learning, this means that even a religiously appropriate response to a moral dilemma cannot

establish whether students have developed the discernment required to navigate comparable situations independently.

In Islamic Religious Education, this distinction is further complicated by the interpretive character of religious knowledge. (Almajdoub et al., 2026) identify concerns about the authenticity and accuracy of AI-supported Qur'anic learning, while (Mat Yusoff et al., 2026) emphasize source verification, religious authority, and human mediation in the ethical integration of generative AI. These concerns extend beyond the correction of factual errors. Religious and ethical questions may require attention to the credibility of sources, the circumstances in which teachings are applied, and the limits of particular interpretations. A fluent AI-generated explanation may therefore be informative without providing a sufficient basis for accountable moral judgment. This does not diminish the instructional value of AI; rather, it indicates that informational assistance and interpretive responsibility perform different educational functions. The distinction is especially relevant when students encounter competing moral considerations that cannot be resolved through the uncritical reproduction of a generated answer.

A related concern is whether the convenience of AI-generated responses strengthens or displaces students' participation in ethical reasoning. (C. Zhai et al., 2024) identify risks associated with excessive reliance on AI dialogue systems for critical thinking, analytical reasoning, and decision-making. Their findings concern cognitive capacities across educational settings and should not be interpreted as direct evidence of weakened moral character among students in Islamic schools. Nevertheless, they raise a relevant pedagogical question when considered alongside the character education perspectives of (Kristjánsson, 2015) and (Narvaez & Lapsley, 2008): whether learners are developing the capacity to evaluate reasons or becoming accustomed to accepting ready-made conclusions. AI assistance may reduce the effort required to formulate an ethical response, but such efficiency is educationally ambiguous. When generated explanations substitute for students' deliberation, opportunities for independent judgment may be constrained; when those explanations become objects of critical examination, they may support inquiry. The distinction concerns the organization of learning rather than an inherent moral effect of the technology.

Finally, the findings challenge any linear assumption that the acquisition of religious knowledge necessarily produces value internalization and responsible conduct. (Muzaki et al., 2026) identify tensions between religious habituation, reflective appropriation, and behavioral consistency in Islamic elementary education, illustrating why participation in moral or religious activities cannot automatically demonstrate the development of stable dispositions. A similar distinction is necessary when interpreting students' performance in AI-supported learning. The ability to reproduce ethical explanations, complete assignments, or select appropriate responses to hypothetical dilemmas may indicate particular forms of understanding, but it does not independently establish how students will act when moral decisions involve uncertainty, competing responsibilities, or personal consequences. The theoretical significance of the present findings therefore lies in repositioning AI-supported moral knowledge as a potentially valuable yet insufficient component of character education. This interpretation provides a rationale for the proposed Teacher-Guided AI Framework, in which technological assistance is connected to moral formation through accountable interpretation, students' reflective agency, and opportunities for situated ethical practice, without presuming that these relationships have already been empirically validated.

Repositioning Teachers as Moral and Pedagogical Agents

The findings of this study suggest that integrating artificial intelligence (AI) into Islamic moral education requires a reconfiguration of teachers' authority rather than its preservation in conventional forms or replacement by technological systems. As AI expands students' access to religious explanations and ethical information, teachers' educational significance can no longer be justified primarily through their position as exclusive providers of knowledge. However, greater access to information does not eliminate the need for accountable interpretation, moral exemplarity, and pedagogical judgment. (Muttaqin et al., 2026) identify epistemic, pedagogical, and moral-relational negotiations through which Islamic Religious Education teachers reconstruct their authority in AI-mediated classrooms. Their findings complement (X. Zhai, 2025) account of changing teacher roles and professional agency in generative AI integration, while revealing a distinction between technological adaptation and the formative responsibilities of moral education. The present analysis therefore interprets teachers' changing authority as a shift from informational exclusivity toward responsibility for the conditions under which religious knowledge is examined, understood, and related to ethical conduct.

This repositioning has particular implications for interpretive authority in Islamic Religious Education. (Ibrohim et al., 2026) identify *tabayyun* (critical verification), *ṣidq* (truthfulness), *amānah* (trustworthiness), and *mas'ūliyyah* (responsibility) as ethical principles informing teachers' engagement with AI. These principles connect the evaluation of religious information with the ethical accountability of those who communicate and interpret it. UNESCO's AI competency framework similarly emphasizes human agency, ethical competence, and professional judgment in teachers' use of AI (Miao & Cukurova, 2024). Yet interpretive responsibility should not be conflated with unquestionable authority. Teachers may themselves encounter uncertainty, incomplete evidence, or competing interpretations that require further scholarly consultation. Their credibility consequently depends not only on providing explanations but also on demonstrating appropriate verification, acknowledging interpretive limitations, and making the grounds of their judgments open to examination. In this respect, AI-mediated access to information may challenge established forms of epistemic authority while making the ethical exercise of that authority more educationally significant.

The significance of moral exemplarity further distinguishes teachers' formative responsibilities from technological proficiency. (Kristjánsson, 2006) questions simplistic accounts of moral role modelling in which exemplary behavior is assumed to produce desirable character through imitation. His analysis suggests that emulation involves evaluative engagement with the qualities and reasons that make a person worthy of being regarded as a moral example. This perspective is relevant to the teacher-modelling practices identified by (Ibrohim et al., 2026). In AI-supported learning, teachers' acknowledgment of uncertainty, verification of religious references, respect for intellectual contributions, and willingness to correct errors can make ethical commitments visible in professional practice. However, such conduct acquires formative significance not merely because students observe it, but because it can become an object of reflection and reasoned evaluation. Moral exemplarity should therefore be understood as a relational practice that connects visible conduct with the cultivation of ethical understanding, rather than as a guarantee that students will internalize the values demonstrated.

A further implication concerns the relationship between pedagogical guidance and students' moral agency. (X. Zhai, 2025) highlights the changing capacities and professional roles associated with teachers' adoption of generative AI, whereas (Muttaqin et al., 2026) show that pedagogical adaptation in Islamic Religious Education is intertwined with epistemic and moral-relational responsibilities. Considered together, these perspectives indicate that technological competence, although relevant, is insufficient as a measure of teachers' contribution to moral learning. The educational question is also whether teachers organize encounters with AI-generated content in ways that encourage students to examine reasons, consider competing obligations, and justify their own judgments. This requires a distinction between guidance that supports ethical deliberation and authority that substitutes ready-made conclusions for students' reasoning. Such a distinction does not diminish teachers' responsibility to address inaccurate or inappropriate interpretations; rather, it locates that responsibility within a pedagogical relationship that combines informed direction with opportunities for critical participation.

Taken together, these interpretations suggest that teachers' continuing significance in AI-supported Islamic moral education rests on the integration of interpretive accountability, reflective moral exemplarity, and pedagogical responsibility for students' ethical agency. This position avoids two opposing assumptions: that AI can replace the relational and interpretive dimensions of moral education, and that human teachers possess moral authority merely by virtue of their professional status. It also clarifies the contribution of the proposed Teacher-Guided AI Framework. While existing scholarship addresses negotiated teacher authority and changing professional roles (Muttaqin et al., 2026; X. Zhai, 2025), the present framework connects these concerns to the relationship between teachers' ethical conduct, students' reflective participation, and opportunities for situated moral practice. This integration constitutes a conceptual interpretation rather than evidence that particular forms of teacher guidance have already produced measurable improvements in students' character. Its significance lies in specifying the formative responsibilities that remain relevant when the informational functions of teaching are increasingly supported by AI.

Integrating Ethical Reflection and Situated Moral Practice

The findings of this study suggest that ethical reflection and situated moral practice should be understood as mutually informing dimensions of character formation rather than successive stages through which moral understanding necessarily develops into conduct. Reflective engagement enables learners to examine ethical principles, evaluate competing considerations, and articulate reasons for their judgments. However, the ability to formulate defensible moral explanations does not establish that those reasons have acquired personal significance or will guide action under particular circumstances. (Kristjánsson, 2015) account of practical wisdom provides a philosophical basis for this distinction by emphasizing the relationship between moral discernment, contextual judgment, and virtuous action. In Islamic education, (Muzaki et al., 2026) similarly identify tensions between religious habituation, reflective internalization, and behavioral consistency. Considered together, these perspectives indicate that moral formation cannot be adequately understood through either cognitive reflection or observable compliance alone. Its educational significance lies partly in how learners interpret moral experiences, develop commitments, and respond to the demands of particular situations.

This interpretation also clarifies the contribution and limitations of dialogic learning in AI-supported Islamic moral education. (Alam et al., 2025) highlight the relevance of inquiry-oriented pedagogy for students' analytical engagement with Islamic teachings and contemporary concerns. Dialogue can create opportunities to examine assumptions, consider alternative interpretations, and justify ethical judgments; nevertheless, participation in such activities should not be treated as direct evidence of internalized values. The distinction becomes particularly important when AI systems generate fluent responses to moral dilemmas. (Wiese et al., 2025) identify case-based and collaborative activities as recurring approaches in AI ethics education, while also highlighting limitations in the assessment of their learning outcomes. UNESCO's AI competency framework for students likewise emphasizes critical judgment and human agency in engagement with AI technologies (Miao et al., 2024). These sources provide grounds for considering AI-generated scenarios as materials for critical inquiry, but not as evidence that AI-assisted dialogue improves Islamic moral character. For instance, a hypothetical scenario involving academic dishonesty could help students examine tensions among honesty, loyalty, personal interest, and responsibility. Its educational value would depend on the quality of students' deliberation and subsequent learning experiences, rather than on their agreement with an AI-generated conclusion. This example represents a possible pedagogical application, not an intervention evaluated in the present study.

The relationship between reflection and habituation requires similar conceptual care. Habituation may provide recurring opportunities to practice responsible conduct, yet repetition alone does not establish that learners understand or personally endorse the values expressed through their actions. Conversely, reflective understanding does not guarantee consistent behavior when moral decisions involve social pressure, competing obligations, or personal consequences. (Muzaki et al., 2026) emphasize the importance of reflective learning, educator modelling, and cooperation among schools, families, and communities in addressing the internalization of Islamic values. Read alongside (Kristjánsson, 2015) account of character and practical wisdom, this finding suggests that reflection and habituation are better understood as potentially complementary educational processes than as competing approaches. Practice can provide experiences for renewed ethical examination, while reflection can illuminate the purposes and consequences of habitual conduct. Their relationship nevertheless remains contingent on educational relationships, institutional conditions, and learners' circumstances; it should not be represented as an automatic mechanism of moral development.

These distinctions have implications for interpreting evidence of moral learning. (Wiese et al., 2025) identify limitations in the assessment of AI ethics education, particularly in determining whether instructional activities achieve their intended ethical learning outcomes. In Islamic moral education, an additional challenge arises from the difference between what learners can explain, how they reason, what they do in observable circumstances, and the motivations underlying their conduct. Each may offer relevant but incomplete evidence of moral development. Students' responses to hypothetical dilemmas may reveal aspects of ethical understanding, while observations of conduct may illuminate how values are expressed in particular settings. Neither, however, can independently establish enduring virtue, sincerity, or the consistency of moral commitments across contexts. AI-based assessments that infer character from linguistic conformity or predefined response categories

warrant particular caution because they may obscure these distinctions. The present analysis therefore supports a differentiated understanding of moral learning evidence, while acknowledging that no assessment instrument or measurement procedure has been developed or validated in this study.

Taken together, these interpretations explain why reflective ethical engagement and situated value enactment are interconnected within the proposed Teacher-Guided AI Framework. Reflection provides opportunities to examine moral reasons and commitments, whereas situated practice creates circumstances in which those commitments may be expressed, challenged, and reconsidered. Their reciprocal relationship requires neither a fixed developmental sequence nor the assumption that one dimension can substitute for the other. Teachers' interpretive and exemplary responsibilities remain relevant in connecting AI-supported inquiry with educational relationships and opportunities for responsible conduct, while students retain an active role in deliberating and acting upon ethical considerations. The contribution of this synthesis is therefore to locate AI-assisted ethical inquiry within the broader relational, reflective, and practical purposes of Islamic character education. Whether this configuration improves students' moral judgment, value internalization, or behavioral consistency remains an empirical question requiring investigation across different educational contexts.

Theoretical Contributions, Pedagogical Implications, and Limitations

The principal theoretical contribution of this study is the articulation of a conceptual relationship between AI-supported knowledge acquisition and the formative processes of Islamic moral education. Existing scholarship has examined the renegotiation of teachers' authority in AI-mediated Islamic Religious Education (Muttaqin et al., 2026), the ethical responsibilities associated with AI use in Islamic pedagogy (Ibrohim et al., 2026), and the competencies required for responsible educational engagement with AI (Miao et al., 2024; Miao & Cukurova, 2024). Building on these perspectives, the proposed Teacher-Guided AI Framework connects four interrelated components: ethically governed AI assistance, teacher-mediated moral interpretation, reflective ethical engagement, and situated value enactment. Its contribution lies not in treating these components as individually novel, but in specifying their complementary and reciprocal functions within a conception of moral learning that distinguishes informational access from ethical judgment, value internalization, and responsible conduct. This integration provides a conceptual basis for examining how technological assistance may be situated within the broader purposes of Islamic character education without presuming that accurate moral explanations are sufficient evidence of moral formation.

A related theoretical contribution concerns the relationship between teachers' professional authority and students' ethical agency. Research on AI-mediated Islamic Religious Education identifies shifts in teachers' epistemic, pedagogical, and moral-relational responsibilities (Muttaqin et al., 2026), while (X. Zhai, 2025) examines changing teacher roles and professional agency in generative AI integration. These perspectives illuminate the transformation of teaching practices but do not, by themselves, resolve how interpretive authority should relate to students' developing moral judgment. (Kristjánsson, 2006) critique of unreflective moral imitation and his account of practical wisdom in character education (Kristjánsson, 2015) provide a complementary philosophical basis for addressing this

relationship. The present framework interprets teacher guidance and student agency as mutually relevant rather than competing educational priorities. Teachers remain accountable for evaluating religious explanations, demonstrating ethical conduct, and facilitating inquiry, while students require opportunities to examine reasons and exercise judgment rather than merely reproduce authoritative conclusions. The resulting contribution is a conception of teacher mediation that connects professional responsibility with learners' deliberative participation, without equating guidance with unquestionable authority or assuming that reflective participation necessarily produces virtuous conduct.

The pedagogical implications of this synthesis concern the conditions under which AI may be incorporated into moral learning. UNESCO's guidance emphasizes human oversight, learner protection, and responsible implementation of generative AI in education (Miao & Holmes, 2023), while (Ibrohim et al., 2026) identify ethical verification and teacher modelling as relevant practices in Islamic educational settings. These considerations suggest that the educational use of AI-generated religious explanations and moral scenarios should involve attention to source credibility, contextual appropriateness, and the limits of automated interpretation. Dialogic inquiry in Islamic education (Alam et al., 2025) and case-based approaches in AI ethics education (Wiese et al., 2025) offer relevant points of reference for activities in which students examine competing considerations and justify ethical judgments. Within the proposed framework, such activities could connect AI-supported inquiry with teachers' interpretive guidance and opportunities to reflect on analogous situations in everyday life. Their pedagogical significance would depend on the quality of mediation, students' developmental needs, and institutional circumstances. These implications represent theoretically informed possibilities, not instructional procedures whose effectiveness has been established by the present study.

The framework also has implications for interpreting evidence of moral learning. The distinction among moral knowledge, ethical reasoning, value internalization, and situated conduct challenges the assumption that appropriate verbal responses or participation in prescribed activities adequately demonstrate character formation. (Muzaki et al., 2026) identify tensions between religious habituation, reflective internalization, and behavioral consistency, while (Wiese et al., 2025) highlight limitations in the assessment of ethical learning outcomes. Considered together, these findings suggest that educational evaluation should distinguish what students know, how they deliberate, and how they act within particular circumstances. Explanations and ethical discussions may illuminate aspects of understanding and judgment, whereas contextual observations may provide evidence of conduct. However, none of these indicators independently establishes enduring virtue, sincerity, or consistency across settings. This distinction is particularly important when AI-generated responses or automated classifications are used to infer students' moral development. The proposed framework therefore supports a differentiated and context-sensitive orientation to formative evaluation, while neither specifying nor validating a measurement instrument for moral character.

These contributions must be considered in light of the study's limitations. The research employs conceptual-critical analysis and thematic synthesis of purposively selected literature; consequently, the proposed framework represents a theoretically informed construction rather than an empirically tested intervention. The reviewed studies also differ in educational level, cultural setting, methodological design, and conceptualization of ethical learning, limiting the

direct transferability of their findings to Islamic schools. Moreover, the literature selection does not constitute an exhaustive systematic review, and relevant scholarship or alternative interpretations may not have been captured. The framework does not resolve differences among Islamic interpretive traditions, establish the relative importance of its components, or determine how they should be operationalized across institutional contexts. Future research should therefore examine its conceptual adequacy and practical feasibility through engagement with Islamic education scholars, teachers, and students. Context-sensitive classroom studies could investigate how its components are enacted, while longitudinal and comparative research could explore whether and under what conditions teacher-guided AI learning is associated with changes in ethical reasoning and situated moral conduct. Until such evidence is available, the framework should be understood as an analytical and pedagogical proposition rather than a validated account of how AI improves students' moral character.

Conclusion

This study concludes that the contribution of artificial intelligence (AI) to Islamic moral education cannot be assessed solely through its ability to provide religious knowledge, generate ethical explanations, or improve instructional efficiency. Although AI can support access to moral information and learning resources, character formation involves ethical judgment, value internalization, and responsible conduct that cannot be inferred from knowledge acquisition alone. The conceptual-critical analysis demonstrates the need to distinguish these dimensions and situate AI-supported learning within educational relationships that encourage students to examine moral reasons, develop ethical commitments, and engage with the demands of real-life situations. Accordingly, the central challenge is not simply how AI can communicate moral knowledge, but how its educational use can support the broader formative purposes of Islamic education.

To address this challenge, the study proposes a Teacher-Guided AI Framework for Islamic Moral Education comprising four interconnected components: ethically governed AI assistance, teacher-mediated moral interpretation, reflective ethical engagement, and situated value enactment. These components represent complementary and reciprocal functions rather than a predetermined sequence of moral development. The framework positions teachers as accountable moral and pedagogical agents responsible for evaluating religious explanations, demonstrating ethical conduct, facilitating reflective inquiry, and connecting moral understanding with opportunities for responsible action. It also recognizes students as active participants in ethical deliberation rather than passive recipients of authoritative conclusions. The study's principal contribution lies in integrating technological assistance, teachers' interpretive and exemplary responsibilities, students' ethical agency, and situated moral practice into a coherent conceptual orientation for Islamic character education.

The findings suggest that responsible AI integration in Islamic schools requires more than technological proficiency and reliable information. Educational practice should also prioritize verification of religious sources, teacher-guided ethical dialogue, and meaningful opportunities for students to reflect on and enact moral values within their everyday relationships and responsibilities. Nevertheless, the proposed framework is derived from conceptual-critical analysis and thematic synthesis of selected literature, not empirical validation. Future research should examine its feasibility in diverse Islamic educational

settings and investigate whether and under what conditions its application contributes to ethical reasoning, value internalization, and responsible conduct. Ultimately, AI's educational significance in Islamic moral formation depends not on replacing human judgment, but on how responsibly technological assistance is integrated into pedagogical relationships that cultivate students' capacity for ethical understanding and action.

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