# Ethics of Artificial Intelligence Use in Islamic Education: Al-Ghazali's Perspective

Yunita Nindya Susanti
Universitas Islam Negeri K.H. Abdurrahman Wahid Pekalongan, Indonesia
Email: yunitanindya24@gmail.com

## Abstract

Contemporary society has witnessed technological advancement at an unprecedented pace. The development of Artificial Intelligence (AI), in particular, has brought significant changes to education, including Islamic education. AI can assist educators in the learning process and support students in developing their creativity. At the same time, its use raises ethical concerns, including plagiarism, academic dishonesty, technological dependence, reduced intellectual independence due to a preference for instant solutions, and the potential dissemination of inaccurate religious information. An ethical foundation is therefore required to guide the use of AI so that it remains aligned with the objectives of Islamic education. Al-Ghazali's thought on akhlak, knowledge, intention, adab, and the aims of education provides a relevant perspective for formulating an ethical framework for AI use in Islamic education.

This study employed a qualitative approach using library research. Data were drawn from Al-Ghazali's works, particularly his ideas concerning educational aims, knowledge, akhlak, the adab of students and educators, as well as scholarly sources discussing AI and the ethics of its use in education. Data were analyzed descriptively and analytically through processes of identification, categorization, and interpretation using Al-Ghazali's ethical concepts that are relevant to AI use in education.

The findings indicate that AI in Islamic education should function as a supporting educational tool rather than an educational end in itself. From Al-Ghazali's perspective, AI use should be grounded in proper intention, the beneficial purpose of knowledge, honesty, responsibility, adab, and efforts to preserve the intellectual and moral development of students. AI can support learning and broaden access to knowledge, yet its use should not replace the thinking process, the educator's role, or students' character formation.

Accordingly, the ethics of AI use in Islamic education encompasses user responsibility, academic honesty, information verification, control of technological dependence, and an orientation toward maslahah. Al-Ghazali's perspective can therefore provide an ethical foundation for directing AI use so that it supports Islamic Religious Education learning objectives while preserving the broader orientation of Islamic education toward the formation of knowledgeable, civilized, and morally upright human beings.

**Keywords:** artificial intelligence, ethics, islamic education, al-ghazali, akhlak, technology use

## Introduction

Artificial Intelligence (AI) has evolved from technology once limited to computational and analytical functions into generative systems capable of producing text, images, audio, summaries, recommendations, and even simulations of reasoning within a very short time. This development has rapidly entered educational settings because AI can be used for lesson planning, material development, information retrieval, feedback, translation, preliminary assessment, and learning assistance. In Islamic education, particularly Islamic Religious Education (IRE), AI is also increasingly used to support the exploration of Qur'anic verses, hadith, Islamic history, fiqh, akhlak, and the development of instructional media. Recent studies show that the digital transformation of IRE is increasingly influenced by AI, while its success depends on pedagogical design, educator competence, student literacy, institutional support, and clear ethical governance (Faridah et al., 2026).

These potentials make AI attractive to both educators and students. AI can accelerate routine work, provide a variety of examples, help students obtain alternative explanations, and offer more personalized learning support. In Islamic higher education, user perceptions indicate that AI is understood as part of learning innovation that can expand access to knowledge and improve learning efficiency (Safwandi et al., 2025). At the school level, AI integration has also been associated with learner autonomy, although its effects depend greatly on how students use the technology (Panjaitan et al., 2025). The central educational issue concerns how AI is used, for what purposes, within what limits, and with what forms of responsibility.

Ethical problems arise when the convenience of AI separates learning outcomes from the intellectual processes that students are expected to undergo. Assignments can be completed through short prompts without reading sources, comparing arguments, developing reasoning, or evaluating the truth of information. In academic contexts, this condition is associated with plagiarism, blurred authorship, fabricated references, and the use of AI-generated output without disclosure. In IRE, the issue is more complex because AI output may contain erroneous religious evidence, conflated fiqh opinions, inaccurate hadith quotations, or religious explanations lacking accountable scholarly authority. Because AI models generate responses based on data patterns, outputs that appear convincing must still be checked against authoritative sources and appropriate scholarly contexts (UNESCO, 2023). Similar concerns appear in studies of academic integrity, particularly regarding authorship, plagiarism, transparency in AI use, and assessment design (Yusuf et al., 2024).

Research on AI and Islamic education over the past two years has shown increasing attention to ethical dimensions. Syamsudduha, Suwandi, and Tabrani ZA (2026) developed the concept of Islamic AI literacy through the dimensions of awareness, usage, evaluation, and ethics, grounded in the values of adab, amanah, 'adl, maslahah, and tabayyun. Mustari, Nurhayati, and Syarifuddin (2026) demonstrate that honesty education in Islamic school environments continues to require pedagogical design, formative monitoring, and teacher involvement as AI use intensifies. Setiyawan (2026) identifies pedagogical, technological, ethical, social, and institutional factors as important components in the development of AI-based media in Islamic education. These findings confirm that AI literacy in Islamic educational institutions requires a value foundation that connects technical competence with character formation. A recent systematic review also identifies fairness, privacy, security, transparency, agency, and accountability as essential elements of responsible AI in education.

It is at this point that Al-Ghazali's thought becomes relevant. Al-Ghazali situates education within an integrated relationship among knowledge, action, purification of the soul, formation of akhlak, and the ultimate orientation of human life. Knowledge has value when it directs human beings toward goodness and is manifested in action. Learning is also connected with intention, adab, responsibility, and self-control. In Ihya' 'Ulum al-Din, discussions of the virtues of knowledge, the duties of educators, the duties of learners, and the dangers of knowledge that loses its moral orientation indicate that education has epistemic as well as ethical-spiritual dimensions (Al-Ghazali, 2018). In Ayyuha al-Walad, Al-Ghazali strongly connects knowledge with action and rejects knowledge that remains merely an accumulation of information without self-transformation (Al-Ghazali, 2024).

This body of thought provides a strong theoretical basis for examining AI-related problems. AI primarily operates in the domains of information processing and the production of symbolic outputs. Islamic education seeks to form human beings who are able to know, judge, choose, take responsibility, and develop moral habits. The use of AI therefore needs to be evaluated in terms of its influence on the quality of intention, the process of acquiring knowledge, honesty, intellectual development, the adab of learning, teacher-student relationships, and educational aims. Al-Ghazali's framework enables AI to be positioned as a tool within a value-guided educational order rather than as a source of moral authority.

A number of contemporary studies of Al-Ghazali show that his thought remains relevant to modern education. Hidayat et al. (2026) emphasize the integrative character of Al-Ghazali's educational epistemology, linking reason, the heart, and conduct, together with its orientation toward the perfection of akhlak. Intania et al. (2025) show that Ayyuha al-Walad integrates reason, revelation, and tazkiyah al-nafs in the educational process. Mukaddam and Hudaya (2025) highlight students' adab toward teachers as an element of educational ethics that can be contextualized within contemporary educational systems. Saomi and Muzfirah (2026) show that Al-Ghazali's concept of the educator emphasizes exemplary conduct, sincerity, moral responsibility, and the appropriateness of methods to students' conditions. Taken together, these ideas provide a conceptual basis for formulating an ethics of AI use that extends beyond procedural compliance.

Although studies of AI in Islamic education and studies of Al-Ghazali's educational thought are both developing, the relationship between them still requires a more systematic formulation. Many AI-IRE studies map opportunities, challenges, readiness, and ethical literacy. Studies of Al-Ghazali generally discuss educational aims, akhlak, adab, educators, or tazkiyah al-nafs. An important analytical space remains in translating Al-Ghazali's concepts into operational principles for evaluating AI use in learning activities. This article addresses that space by formulating an ethical framework that educators and students can use to determine forms of AI use that are aligned with the aims of Islamic education.

Based on this background, the article addresses three questions. First, what ethical problems arise from the use of AI in Islamic education? Second, which of Al-Ghazali's educational and ethical concepts are relevant for examining these problems? Third, how can ethical principles for the use of AI in Islamic education be formulated from Al-Ghazali's perspective? The study aims to analyze ethical problems associated with AI, construct categories of Al-Ghazali's educational ethics, and formulate practical ethical principles for AI use in IRE learning and Islamic education more broadly.

## Methods

### Research Design

This study employed a qualitative approach using library research. This method was selected because the research problem focuses on the analysis of concepts, values, and ethical arguments rather than on the empirical measurement of AI-user behavior. Library research enables the researcher to examine Al-Ghazali's ideas through primary sources, connect them with contemporary scholarship on AI in education, and construct a conceptual synthesis relevant to Islamic education.

### Data Sources

The data sources were divided into primary and secondary sources. Primary sources included Al-Ghazali's works addressing knowledge, intention, action, akhlak, adab, educators, learners, and educational aims, particularly Ihya' 'Ulum al-Din and Ayyuha al-Walad. Contemporary translations and reissued editions of Al-Ghazali's works were also used to support contextualization. Secondary sources consisted of books on Islamic education, relevant national and international journal articles, and policy documents concerning AI and education. Recent literature published between 2024 and 2026 was prioritized so that the analysis reflected current developments in the educational use of AI.

### Research Procedure

The research procedure consisted of five stages. First, the study established its focus on ethical problems arising from AI use in Islamic education. Second, it identified and selected Al-Ghazali's primary works and relevant scholarly literature. Third, it identified concepts within Al-Ghazali's educational ethics. Fourth, it connected these concepts with ethical problems associated with AI use. Fifth, it synthesized the findings to formulate ethical principles for the use of AI in Islamic education.

### Data Collection Technique

Data were collected through a literature search using keywords that combined the themes of artificial intelligence, Islamic education, Islamic Religious Education, academic integrity, AI literacy, Al-Ghazali, akhlak, adab, intention, knowledge, and educational aims. The literature was selected according to four criteria: direct relevance to the research focus, clear publication identity, connection with education or ethics, and contribution to the development of the analytical framework. Articles concerned only with technical aspects of AI without a connection to learning or ethics were not used as primary analytical sources.

### Data Analysis Technique

Data analysis was conducted descriptively and analytically in four stages. First, ethical problems concerning AI in education were identified from recent literature. Second, Al-Ghazali's educational concepts directly related to these problems were categorized. Third, relationships among the concepts were interpreted through a contextual reading of AI's functions in the learning process. Fourth, a normative synthesis was conducted to generate ethical principles for AI use. The validity of the argument was strengthened through source triangulation by comparing Al-Ghazali's primary works with contemporary academic studies and the literature on AI in education. This study does not claim that Al-Ghazali directly

discussed AI. The ethical framework was developed by contextualizing his educational principles in relation to new problems created by generative technologies.

## Results

### Result 1: Mapping Ethical Issues in the Use of AI in Islamic Education

AI in Islamic education can be understood as a set of technologies that assist information processing, content production, data analysis, learning interaction, and the provision of learning support. In practice, students use generative AI to answer questions, summarize readings, develop writing outlines, translate texts, generate ideas, or seek explanations of IRE content. Educators use it to develop lesson plans, create questions, prepare variations of case studies, design media, and obtain alternative explanations. These uses demonstrate AI's function as a cognitive tool that can extend human working capacity when employed consciously and purposefully.

Studies in Islamic education show that AI has entered learning environments in diverse forms. Safwandi et al. (2025) found that lecturers and students at Islamic Religious Higher Education Institutions (PTKI) perceive AI as beneficial for learning innovation while also recognizing ethical and user-readiness issues. Wasehudin et al. (2024) show that AI can support improvements in the quality of IRE learning at the secondary-school level. Adiyono et al. (2025) likewise demonstrate the potential of AI-optimized technology to support IRE learning outcomes. These findings indicate that ethical discussion should begin from the reality that AI is already being used, making concrete guidance necessary to direct such practices. This finding is consistent with national studies showing that AI integration in IRE is developing in the areas of learning support, instructional-media development, and educational innovation, while the validity of religious information and user literacy remain important issues (Hoeruman et al., 2025; Pratama & Muhammad, 2025).

The literature review identified six major categories of ethical issues. These are summarized in Table 1 to show systematically the relationship between forms of risk and their educational consequences.

Table 1. Mapping Ethical Issues in the Use of AI in Islamic Education

| No. | Ethical issue | Main indicator | Educational implication |
|---|---|---|---|
| **1** | Academic honesty | Use of AI output without disclosure; outsourcing intellectual work | Originality of work and assessment validity |
| **2** | Intellectual independence | Dependence on instant answers and minimal cognitive effort | Analytical, argumentative, and reflective abilities |
| **3** | Validity of religious information | Errors in religious evidence, hadith, references, or conflation of opinions | Accuracy of religious knowledge and source authority |
| **4** | Pedagogical relationships | AI is treated as a substitute for educational guidance | Adab, role modelling, and moral development |
| **5** | Technological dependence | Difficulty completing tasks without AI assistance | Cognitive endurance and learning discipline |
| **6** | Bias, privacy, and responsibility | Biased output, use of personal data, and unclear accountability | Security, fairness, and accountability |

*Source: Authors' synthesis based on the literature on AI in education and Islamic education used in this study (2023-2026).*

### Result 2: Constructing Al-Ghazali's Concepts of Educational Ethics

Al-Ghazali's educational thought begins from the view that knowledge, akhlak, and the purpose of life are integrally connected. Education is directed toward human improvement

through knowledge that guides action and forms the soul. In Ihya' 'Ulum al-Din, the discussion of knowledge is inseparable from its virtues, dangers, responsibilities, and the adab of both learners and educators (Al-Ghazali, 2018). This structure is important because the ethics of AI use likewise requires evaluation of educational aims, processes, and outcomes.

Analysis of Al-Ghazali's works and contemporary studies produced seven concepts that are particularly relevant for evaluating AI use in education.

First, intention (niyyah). In Al-Ghazali's ethical tradition, the value of an activity is strongly determined by the inner orientation that motivates it. Learning becomes valuable when it is directed toward the pursuit of truth, self-improvement, devotion to Allah, and benefit.

Second, the relationship between knowledge and action. Ayyuha al-Walad emphasizes that knowledge not embodied in action loses its educational meaning (Al-Ghazali, 2024). Knowledge is assessed not merely by the quantity of information mastered, but by its influence on action and self-formation.

Third, the beneficial value of knowledge. Al-Ghazali distinguishes knowledge according to its status and benefit for human life. This orientation can be translated into the principle that educational technology should support the attainment of beneficial knowledge.

Fourth, akhlak as a disposition formed through practice. Al-Ghazali understands akhlak as a state of the soul from which actions arise with relative ease and consistency. The formation of akhlak is therefore closely related to habituation.

Fifth, the adab of learning. Al-Ghazali gives considerable attention to students' adab, including diligence, humility, respect for teachers, orderly learning, and readiness to receive guidance. Mukaddam and Hudaya (2025) show that students' adab toward teachers remains strongly relevant to contemporary education.

Sixth, safeguarding the intellect through education. Al-Ghazali recognizes the role of reason and situates it in relation to revelation, cultivation of the soul, and moral aims (Intania et al., 2025).

Seventh, the position of the educator. Al-Ghazali regards the educator as bearing scholarly and moral responsibility. Teachers transmit knowledge, provide exemplary conduct, understand students' capacities, and guide them toward goodness.

For clarity, the categorization produced seven main concepts as summarized in Table 2.

**Table 2. Construction of Al-Ghazali's Concepts of Educational Ethics**

| No. | Concept | Ethical focus in education | Primary source |
|---|---|---|---|
| **1** | Intention (niyyah) | Orientation and purpose of learning activities | Ihya' 'Ulum al-Din |
| **2** | Knowledge and action | Connection between knowledge and its practice | Ayyuha al-Walad |
| **3** | Beneficial knowledge | Value and usefulness of knowledge for human good | Ihya' 'Ulum al-Din |
| **4** | Akhlak | Formation of dispositions through habituation | Ihya' 'Ulum al-Din |
| **5** | Adab of learning | Learners' relationship with knowledge and educators | Ihya' 'Ulum al-Din; studies of Al-Ghazali's adab |
| **6** | Safeguarding the intellect | Development of the capacity to understand and judge | Studies of Al-Ghazali's educational thought |
| **7** | Educator responsibility | Scholarly guidance, role modelling, and moral development | Ihya' 'Ulum al-Din; studies of Al-Ghazali's concept of the educator |

*Source: Authors' synthesis of Al-Ghazali (2018, 2024) and studies of Al-Ghazali's educational thought used in this research.*

### Result 3: Formulation of Ethical Principles for AI Use

In accordance with the third and fourth stages of analysis, the six categories of AI-related ethical issues were brought into dialogue with the seven concepts of Al-Ghazali's educational ethics. The processes of categorization and normative synthesis generated seven ethical principles for AI use. The operational formulation of each principle is presented in Table 3.

**Table 3. Ethical Principles for AI Use in Islamic Education from Al-Ghazali's Perspective**

| No. | Principle | Operational formulation |
|---|---|---|
| **1** | Intention and educational aims | AI is used to support clear and accountable learning objectives. |
| **2** | Beneficial knowledge | AI use is evaluated according to its contribution to understanding, appropriate action, and maslahah. |
| **3** | Academic honesty | AI assistance is disclosed transparently; users remain responsible for submitted content. |
| **4** | Tabayyun and verification | AI output is checked against authoritative sources, especially for religious content. |
| **5** | Safeguarding the intellect and intellectual independence | AI does not take over the core processes of reading, reasoning, judging, and constructing arguments. |
| **6** | Adab and responsibility | AI use respects sources, privacy, academic rules, and impacts on others. |
| **7** | Pedagogical authority of educators | Teachers continue to lead learning design, knowledge correction, and akhlak development. |

*Source: Authors' formulation based on the synthesis of AI-related ethical problems and Al-Ghazali's educational ethics.*

## Discussion

### Interpretation of Findings and the Relevance of Al-Ghazali's Ethics

The landscape of these issues indicates that AI ethics in Islamic education requires a framework integrating aims, processes, user character, knowledge validity, and educational relationships. A procedural framework focused solely on plagiarism rules cannot adequately address dependence, the quality of intention, intellectual formation, and adab. Al-Ghazali's thought provides ethical categories that connect the use of technology with students' personal formation. This framework is also consistent with the AI-in-education literature, which places human oversight, transparency, privacy, fairness, and agency among the elements of responsible governance (Fu & Weng, 2024; Ifenthaler et al., 2024).

This ethical architecture shows that Al-Ghazali's thought offers a sufficiently rich structure for evaluating AI: intention provides initial orientation; the beneficial value of knowledge provides criteria of value; the relationship between knowledge and action demands internalization; akhlak and adab regulate habituation; safeguarding the intellect regulates cognitive processes; and educators ensure guidance and correction. These elements provide the basis for formulating ethical principles for AI use.

AI use should begin with clarity of purpose. Students may use AI to help understand concepts, obtain examples, formulate questions, test understanding, or improve the quality of expression. Educators may use AI to enrich learning design rather than merely accelerate content production. From Al-Ghazali's perspective, inner orientation affects the value of an action; therefore, AI use intended to avoid responsibility for learning is ethically problematic even when it produces technically correct answers (Al-Ghazali, 2018). Operationally, the principle of intention can be applied through learning agreements. Teachers can explain which forms of AI use are permitted, the purposes for which AI may be used, and the expected forms

of disclosure. Students can be asked to state briefly how AI was used and which parts of the work they completed independently. Such reflective practice makes the purpose of AI use explicit. In formative assessment, teachers may also ask students to explain why they used AI and what they learned from it.

Al-Ghazali places benefit among the important criteria of knowledge. In the context of AI, technology should be assessed by its contribution to the quality of understanding, the capacity for appropriate action, and educational maslahah. AI used to clarify terminology, provide examples, offer preliminary feedback, or improve accessibility has strong instrumental value. Uses that produce errors in religious knowledge, facilitate assignment manipulation, or weaken learning capacity should be restricted. The principle of benefit requires educators to evaluate each AI-based activity through pedagogical questions: what competence is being developed, what thinking process is taking place, what values are being cultivated, and what risks may arise? Faridah et al. (2026) show that successful AI integration in IRE is closely related to pedagogical design and governance. Decisions to use AI should therefore be grounded in educational function. In IRE, benefit is also connected with the relationship between knowledge and action.

Honesty is central to user responsibility in AI-supported learning. Students should not claim AI-generated output as independent work when the assistance provided by AI is substantial. AI use should be disclosed in accordance with assignment requirements. In academic writing, students remain responsible for the accuracy of data, citations, argumentative structure, and originality of analysis. AI cannot be treated as an author because it does not bear legal or moral responsibility for the content produced. This principle is consistent with Al-Ghazali's orientation toward akhlak, which requires coherence between inner disposition and outward action. Academic dishonesty undermines education because the resulting grades do not represent students' actual abilities. In the AI era, honesty should also be understood as transparency of process. Mustari et al. (2026) show that strengthening honesty in the AI era requires a learning ecosystem that integrates monitoring, habituation, and moral reasoning. Educators can therefore require an AI-use statement for each assignment.

AI should not be positioned as an authority of truth. AI output should be treated as preliminary information that requires verification. In Islamic education, this principle has a strong foundation in the traditions of tabayyun and source verification. Students should compare AI responses with the Qur'an, authentic hadith, recognized classical or academic texts, credible institutional fatwas, and teachers' explanations. Syamsudduha et al. (2026) position evaluation and ethics as central dimensions of Islamic AI literacy. Verification is particularly important for fiqh, 'aqidah, and hadith. AI may produce a systematic-looking answer while conflating different madhhab positions or citing an inaccurate hadith. AI-based assignments should therefore require at least two verified sources. Students can be asked to mark sections of an AI response as correct, questionable, or incorrect, and then explain the basis of their corrections. This activity turns AI into an object of critique and a tool for practicing religious literacy. The principle of tabayyun also applies to educators when preparing instructional materials and assessment content.

The use of AI should preserve intellectual exercise. This principle requires learning designs that retain core cognitive activities for students. AI can be introduced after students have attempted to answer a question, read sources, or developed an initial argument. In this arrangement, technology functions as a source of feedback and expanded perspective. Using

AI at the outset without cognitive effort can reduce opportunities for learning. Educators may implement a before-AI, with-AI, and after-AI strategy. In the before-AI stage, students formulate their own answers or hypotheses. In the with-AI stage, they request feedback, alternatives, or criticism from AI. In the after-AI stage, they evaluate the AI output, improve their arguments, and formulate personal conclusions. This strategy supports the principle that technology should strengthen human thinking capacity. Safeguarding the intellect also requires learning spaces without AI. Oral examinations, face-to-face discussions, guided memorization, case-based reasoning, and time-limited writing remain relevant for assessing and developing students' own capacities.

Adab regulates how human beings relate to knowledge, teachers, others, and learning tools. In AI use, adab is reflected in respect for others' work, appropriate language, protection of personal data, compliance with classroom rules, and willingness to accept correction. Users remain responsible for decisions to use, modify, and disseminate AI-generated output. Responsibility also requires understanding the limitations of the technology. Students need to know that AI has no consciousness, intention, or moral responsibility. Its answers may be rhetorically convincing without any guarantee of truth. This awareness prevents the excessive elevation of technology. From Al-Ghazali's perspective, the adab of learning and the cultivation of the soul require discipline, seriousness, and an ethical relationship with both educators and knowledge (Al-Ghazali, 2018; Mukaddam & Hudaya, 2025). At the institutional level, adab and responsibility can be translated into clear guidelines governing the use of AI in assignments, assessments, and research.

AI does not assume the teacher's position as educator. Within Al-Ghazali's framework, teachers are responsible for students' scholarly and moral development. Teachers interpret students' conditions, provide examples, select methods, correct misunderstanding, and build educational relationships. These functions cannot be reduced to the provision of answers. Saomi and Muzfirah (2026) emphasize that educators in Al-Ghazali's thought perform the functions of cultivating the heart, providing moral example, and offering ethical guidance. Pedagogical authority in the AI era does not require teachers to master all information faster than machines. It lies in their capacity to evaluate sources, provide context, direct questions, distinguish important information, cultivate learning ethics, and assess students' development. Teachers should also model transparent and critical AI use. When teachers use AI to develop instructional materials, they can demonstrate the processes of verification and revision so that students observe responsible practice.

This formulation is supported by international studies on policy and academic integrity. Chan (2023) identifies pedagogical, governance, and operational dimensions as elements of AI policy in higher education; Wang et al. (2024) show that universities tend to adopt open yet cautious policies, particularly in relation to ethics, accuracy, privacy, and assessment design.

**Theoretical Meaning of the Seven Principles of AI Ethics**

The seven principles can be condensed into a three-layer operational model: orientation, process, and accountability. The orientation layer encompasses intention, educational aims, and the beneficial value of knowledge. Before using AI, users define their purpose and ensure that the technology supports the competencies being learned. The process layer includes safeguarding the intellect, adab, verification, and honesty. At this layer, users conduct learning activities while maintaining cognitive effort, checking information, and disclosing AI

assistance. The accountability layer concerns responsibility for outputs and educator guidance. Work produced with AI assistance remains a human responsibility.

This model can be implemented through a five-step cycle: intend, use, verify, reflect, and account. The intend stage defines pedagogical purposes and boundaries of use. The use stage positions AI according to the function already established. The verify stage checks facts, religious evidence, references, and logic. The reflect stage asks users to assess what they learned, what errors they identified, and how AI assistance affected their thinking. The account stage includes disclosure of AI use and willingness to explain the content of the work.

In IRE learning, this cycle can be integrated into assignments. For example, students may be asked to analyze an ethical issue in social media use. They first write an initial opinion based on akhlak content and then ask AI to provide two additional perspectives. Next, they verify the religious evidence mentioned by AI using trusted sources, identify errors, and write their own conclusion. At the end of the assignment, students include a brief note describing their AI use. This task structure preserves intellectual engagement while simultaneously strengthening AI literacy.

In higher education, the operational model can be applied to academic writing. Students may use AI for brainstorming, language editing, or argument mapping, provided that references are verified and the core analysis is completed independently. Lecturers can require a brief appendix explaining AI's role in the writing process. Students should also be able to defend their arguments through discussion or presentation. Assessment can thereby capture actual ability rather than merely the quality of the final text.

This framework is connected with contemporary developments in Islamic AI literacy. Syamsudduha et al. (2026) emphasize awareness, usage, evaluation, and ethics. Al-Ghazali's perspective adds depth to the moral and pedagogical orientation through intention, the relationship between knowledge and action, akhlak formation, and the position of the educator. This combination strengthens the idea that AI literacy in Islamic educational institutions should include both the ability to use technology and the ability to evaluate its effects on the self, knowledge, and character.

These principles can also serve as a basis for institutional policy. AI guidelines in Islamic schools or universities may include categories of permitted use, uses that must be disclosed, uses prohibited in particular assessments, standards for verifying religious information, data protection, and evaluation mechanisms. Policies will be more effective when accompanied by training for teachers and students. Faridah et al. (2026) show that governance and institutional support are important factors in the transformation of IRE in the AI era. The need for explicit institutional policies is also demonstrated by Chan (2023) and Wang et al. (2024), particularly regarding disclosure of AI use, data protection, and alignment between technology and learning objectives.

Theoretically, the main contribution of this article lies in transforming Al-Ghazali's classical concepts into evaluative criteria for educational technology. Intention functions as a criterion of orientation, the beneficial value of knowledge as a criterion of value, the relationship between knowledge and action as a criterion of internalization, honesty and adab as behavioral criteria, safeguarding the intellect as a pedagogical criterion, tabayyun as an epistemic criterion, and the teacher's role as a governance criterion. This structure makes Al-Ghazali's perspective usable for evaluating AI practices in a more systematic manner.

This framework also reveals the limits of a normative approach. The article produces a conceptual formulation that requires empirical testing. Future research can develop an AI ethics instrument based on Al-Ghazali's principles, test its application in IRE classrooms, or compare teacher and student perceptions. Classroom action research may also examine whether the intend-use-verify-reflect-account cycle can improve intellectual independence and academic honesty.

**Operational Model and Implications for IRE Learning**

The first implication concerns task design. IRE assignments should be designed so that students' thinking processes are visible. Teachers can request process notes, arguments, sources used, reflections, or oral presentations. Assignments that ask only for definitions or summaries are easily delegated to AI. Case-based tasks, evaluation of reasons, source comparison, and contextual reflection provide greater space for students' intellectual activity. AI can be deliberately incorporated as a tool whose output is subsequently criticized.

The second implication concerns assessment. Assessment in the AI era requires a combination of product and process. The quality of written work remains important, while teachers also assess understanding through questioning, demonstration, discussion, and revision. This approach supports the aims of safeguarding the intellect and preserving honesty. Teachers can distinguish among AI-free, AI-limited, and AI-open assessments. In AI-open assessment, rubrics should evaluate students' ability to verify, improve, and justify their use of AI.

The third implication concerns literacy in religious sources. Every use of AI for Islamic content should be accompanied by practice in source checking. Students can learn to use digital Qur'ans, hadith databases, tafsir works, IRE textbooks, journals, and official sources from religious institutions. The objective is to cultivate the habit of tabayyun. Teachers should also explain that AI responses do not replace scholarly authority and that differences in fiqh opinions need to be understood within their methodological contexts.

The fourth implication concerns educator competence. IRE teachers require AI literacy that includes basic technical skills, output evaluation, ethics, privacy, prompt design, and assessment design. These competencies need to be integrated with pedagogical and religious expertise. Setiyawan (2026) shows that the development of AI media in Islamic education is shaped by pedagogical, technological, ethical, social, and institutional factors. Teacher training therefore needs to include ethical judgment and instructional design in addition to application use. The fifth implication concerns school culture. Islamic schools need consistent norms governing AI use. Students should know when AI may be used, how its use should be acknowledged, what types of data should not be entered, and how information should be verified. Educators should model these practices. Such a culture strengthens akhlak formation because AI ethics becomes a shared and habitual practice.

The sixth implication concerns educational orientation. Technological transformation should not reduce IRE to the consumption of religious information. The aims of IRE include understanding, internalization, habituation, and action. Al-Ghazali's thought reminds us that knowledge acquires value when it is connected with action and the formation of the soul. AI should therefore help students move from information to understanding, from understanding to judgment, and from judgment to responsible action.

**Research Limitations and Directions for Future Research**

The main limitation of this study derives from its character as library research. The findings are determined by the scope of the selected sources, the availability of recent publications, and the researcher's interpretation when connecting Al-Ghazali's concepts with contemporary AI issues. The risk of literature-selection bias remains because this study did not employ a systematic-review protocol that exhaustively accounted for all relevant articles. Triangulation among Al-Ghazali's primary works, studies of his educational thought, the literature on AI in education, and policy documents was used to strengthen argumentative consistency, but it cannot eliminate all forms of interpretive bias.

The generalizability of the findings should also be understood as conceptual transferability rather than statistical generalization. The seven-principle framework has not yet been tested with particular students, teachers, schools, or universities. Its effectiveness in relation to academic honesty, intellectual independence, AI literacy, and akhlak formation therefore cannot yet be stated empirically. Future research can develop instruments based on the seven principles, conduct expert validation, test their application in IRE learning, and compare the experiences of teachers and students across different educational levels. Such empirical testing is required if this conceptual formulation is to develop into a validated pedagogical model.

Overall, the significance of the findings lies in providing an ethical framework that connects AI governance with the orientation of Islamic education. The framework provides a basis for using AI capabilities while keeping the acquisition of knowledge connected with intention, verification, intellectual exercise, adab, responsibility, and educator guidance.

## Conclusion

This study addresses three research questions. First, the use of Artificial Intelligence in Islamic education generates six categories of ethical issues: academic honesty, intellectual independence, validity of religious information, pedagogical relationships, technological dependence, and issues of bias, privacy, and responsibility. These findings show that AI-related problems in Islamic education concern the quality of the process of acquiring knowledge, the validity of knowledge, character formation, and user accountability.

Second, the analysis of Al-Ghazali's thought produced seven relevant ethical concepts: intention, the relationship between knowledge and action, the beneficial value of knowledge, akhlak, the adab of learning, safeguarding the intellect, and educator responsibility. Third, the synthesis of AI-related problems with these concepts generated seven ethical principles for AI use: intention and educational aims, the beneficial value of knowledge, academic honesty, tabayyun and information verification, safeguarding the intellect and intellectual independence, adab and responsibility, and the pedagogical authority of educators. These principles are operationalized through the cycle of intend, use, verify, reflect, and account.

Theoretically, the contribution of this study lies in contextualizing Al-Ghazali's educational ethics as evaluative criteria for contemporary educational technology through the integration of moral-spiritual, epistemic, and pedagogical dimensions. Practically, the framework can serve as a basis for developing AI-use guidelines, task and assessment design, literacy in religious sources, and the development of IRE teacher competence. The use of AI acquires educational value when it strengthens understanding, preserves the thinking process, ensures information verification, and supports the formation of students' akhlak and responsibility.

This study is limited to library research and has not tested the proposed framework in a specific learning practice. The findings therefore have conceptual transferability and cannot yet be statistically generalized. Future research should develop AI-ethics instruments based on Al-Ghazali's seven principles, conduct validation and empirical testing in IRE learning, and examine their effects on academic honesty, intellectual independence, AI literacy, and students' akhlak formation.

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**Conflict of Interest**

The author declares that there is no conflict of interest related to the research, writing, or publication of this article.

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