Artificial Intelligence Competence of Islamic Education Teachers: An Integrative Literature Review and Conceptual Framework

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Abstract

Generative AI is already being used in Islamic classrooms, but the guidance teachers need to use it well has not kept pace. Existing competence frameworks for teachers are written for general education and say little about religious knowledge, while research on AI in Islamic education mostly describes applications and says less about how teachers should be prepared. This integrative literature review asks how AI competence for Islamic education teachers can be defined and grounded. Following Snyder's (2019) guidelines and drawing on the reporting principles of PRISMA 2020, I analyzed 28 verified sources on teacher AI competence, AI in education, AI in religious education, Islamic ethics, and Islamic educational philosophy; three further sources informed the method. The synthesis points to four findings. Teacher competence frameworks agree on a core of five dimensions but are religion-neutral. Studies in Islamic and religious education report real pedagogical gains next to risks for the authenticity of religious knowledge and for teachers' epistemic authority. Concepts such as maslaha, amanah, niyyah, and ta'dib give Islamic education resources for judging AI use that general frameworks do not provide. And critical scholarship cautions against treating AI as a neutral tool. On this basis the article proposes the Ta'dib-Centred AI Competence (TCAC) framework, which places UNESCO's five competence dimensions on an Islamic educational foundation across three levels of progression. The framework is conceptual and untested. It is meant as a starting point for instrument development, teacher training, and policy discussion.

Keywords: artificial intelligence, islamic religious education, teacher competence, AI literacy, islamic ethics

Introduction

Generative AI reached classrooms before most teachers had been prepared for it. A language model can draft a lesson plan, answer a student's question, or explain a verse in seconds, and each of these changes what a teacher is expected to know (Kasneci et al., 2023). UNESCO describes the result as a shift from a teacher–student relationship to a teacher–AI–student one, and observes that few countries had defined what teachers need to know in that arrangement (Miao & Cukurova, 2024). The problem is practical. A teacher who cannot judge whether an AI-generated explanation is reliable cannot help students who are already using such tools on their own.

For teachers of Islamic education, the stakes are higher. Education in the Islamic tradition has never been only about passing on information. Halstead (2004) describes three dimensions: individual development, social and moral education, and the acquisition of knowledge. Al-Attas (1999) argues that *ta'dib*, the cultivation of *adab* or proper conduct, captures the meaning of Islamic education better than *tarbiyah* or *ta'lim*. If we accept even part of this view, the teacher is a moral exemplar and a guardian of authentic knowledge as well as an instructor, and AI touches all three roles.

The risk is sharpest where religious content is involved. When an algorithm offers a scriptural interpretation or a doctrinal answer, it raises the question of which theological position it conveys and whether others are acknowledged (Papakostas, 2025). A systematic review of AI in Quranic education found benefits for access, interaction, and understanding, but also concerns about authenticity, contextual appropriateness, and cultural sensitivity (Ahmad et al., 2025). Indonesian work on Islamic religious education teachers names similar worries: the validity of religious information, thinner classroom interaction, and the erosion of teachers' epistemic authority (Azizah et al., 2026).

What exists so far does not quite fit the problem. Reviews of AI in education have been criticized for paying little attention to risk and for being only loosely tied to pedagogical theory (Zawacki-Richter et al., 2019), and for holding narrow ideas about what education is for (Holmes & Tuomi, 2022). Teacher competence frameworks exist, but they are written for teachers in general. Ng et al. (2023) adapted DigCompEdu and the P21 framework to include AI, and UNESCO sets out fifteen competencies in five dimensions (Miao & Cukurova, 2024). Neither starts from a religious educational tradition. Work on Islamic ethics and AI is growing (Abdelnour, 2025; Elmahjub, 2023; Noordin & Zailan, 2025). Elmahjub points out that Western ethical theories dominate the global debate and argues for a pluralist approach that draws on Islamic sources. Yet this work is rarely written in terms a teacher training program could use.

Biesta's (2015) account of teacher judgement is worth keeping in mind here. He argues that policy pressure around accountability and evidence already narrows the room teachers have for professional judgement. If AI is promoted mainly as a way to save time, the same pressure could lead teachers to hand over decisions that belong to them. Preparing teachers to hold on to those decisions is as much an educational task as a technical one.

Three literatures therefore sit side by side without meeting: competence frameworks that ignore religion, Islamic education studies that lean toward applications, and Islamic ethics that rarely reaches the classroom. This article tries to bring them into one argument through an integrative literature review. The working proposition is that AI competence for Islamic education teachers cannot be reduced to technical or pedagogical skill and has to include an epistemic and ethical formation that fits the aims of Islamic education.

Four questions guide the review, How does the literature define AI competence for teachers? What do studies of AI in Islamic and religious education say about teacher roles, benefits, and risks? Which Islamic ethical and educational resources can ground that competence? What framework follows, and what research does it call for? The article offers a verified synthesis and a conceptual framework, the Ta'dib-Centred AI Competence (TCAC) framework, which is put forward for testing and not as a validated model.

Methods

Research Design

I conducted an integrative literature review as library research. Snyder (2019) separates systematic, semi-systematic, and integrative reviews, and the integrative type is meant for work that critiques and synthesizes a body of literature so that new frameworks can emerge. That suits this topic, which is scattered across educational technology, Islamic ethics, and the philosophy of Islamic education, and which a single-database search would capture poorly. The synthesis follows the logic of thematic analysis (Braun & Clarke, 2006). I borrowed the transparency principles of PRISMA 2020 (Page et al., 2021), meaning explicit eligibility criteria and a stated search strategy, but this is not a full PRISMA review. The search was purposive and iterative, so I report no flow diagram of record counts.

Data Sources and Search Strategy

I searched in October 2026 using web-based academic search and the platforms of publishers and open repositories. The search strings combined four groups of terms: teacher AI competence (for example, "AI literacy" with teachers, and "AI competency framework"); AI in Islamic or religious education ("artificial intelligence" with "Islamic education," "Islamic religious education," or "Quranic education"); the Islamic ethics of AI; and educational philosophy ("Islamic concept of education," "teacher judgement"). I also followed references backward from retrieved papers to find foundational works. I did not query Scopus or Web of Science directly, a limitation I return to in the Discussion.

Eligibility Criteria and Source Verification

A source was included if it was (a) a peer-reviewed article, a scholarly book, or a document from a recognized international organization; (b) mainly about one of the four strands above or about review methodology; (c) verifiable on the publisher's or a repository's page, including authors, venue, year, and DOI where one exists; and (d) in English. I made one exception for an Indonesian-language article, because it is currently the clearest treatment of teacher roles in Islamic religious education. Blog posts, news items, unsigned pages, and records I could not verify were left out. I preferred work from 2021 onward and kept older work when it was foundational.

I checked every source against its publisher or repository record before including it. Appraisal was qualitative and looked at relevance, conceptual contribution, and methodological transparency. I assigned no numerical quality score, because the corpus mixes conceptual papers, reviews, policy frameworks, and books, and one scoring instrument would not mean much across them. The final corpus has 31 sources. Twenty-eight were analyzed in substance, and three (Braun & Clarke, 2006; Page et al., 2021; Snyder, 2019) informed the method.

Data Analysis Technique

I read each source for its central claim, its evidence, and its limits, then coded passages inductively under four headings tied to the research questions: competence domains, teacher roles, benefits and risks, and ethical or educational resources. Codes were grouped into themes by comparing how different sources treated the same issue, noting where they agreed and where they did not. The last step was interpretive. I mapped UNESCO's five competence dimensions (Miao & Cukurova, 2024) onto the Islamic educational and ethical concepts that had emerged, and that mapping produced the framework. Coding was done by one person and has not been checked by a second coder.

Results

The Reviewed Corpus

Table 1 groups the 31 sources by strand. Twenty-five are journal articles, three are books, two are UNESCO publications, and one is a conference paper. Nineteen date from 2021 or later, which shows how new the topic is; the earliest source is from 1999 and the latest from 2026.

Table 1 Composition of the Reviewed Corpus by Conceptual Strand

Conceptual strand	n	Sources	Analytic use
Teacher AI competence and AI literacy	8	Casal-Otero et al. (2023); Celik (2023); Long & Magerko (2020); Miao & Cukurova (2024); Miao & Holmes (2023); Ng et al. (2021, 2023); Park (2025)	Competence dimensions and levels (RQ1)
AI in education: general and critical	6	Chan (2023); Holmes & Tuomi (2022); Kasneci et al. (2023); Kohnke et al. (2023); Selwyn (2022); Zawacki-Richter et al. (2019)	Benefits, cautions, policy (RQ1, RQ2)
General AI ethics	2	Floridi & Cowls (2019); Jobin et al. (2019)	Shared ethical principles (RQ3)
AI, Islamic ethics, and theology	3	Abdelnour (2025); Elmahjub (2023); Noordin & Zailan (2025)	Islamic normative resources (RQ3)
AI in Islamic and religious education	3	Ahmad et al. (2025); Azizah et al. (2026); Papakostas (2025)	Teacher roles, benefits, risks (RQ2)
Educational philosophy and teacher knowledge	6	Al-Attas (1999); Biesta (2015); Halstead (2004); Luckin et al. (2016); Mishra & Koehler (2006); Selwyn (2019)	Aims of education, teacher knowledge (RQ3, RQ4)
Review methodology	3	Braun & Clarke (2006); Page et al. (2021); Snyder (2019)	Method and reporting

Only one source, Azizah et al. (2026), is directly about Islamic religious education teachers. Ahmad et al. (2025) deal with Quranic education and Papakostas (2025) with religious education generally, and the rest of the Islamic sources work at the level of ethics and theology. Within this corpus, then, the place where teacher competence meets Islamic education is thinly covered.

Teacher AI Competence: Converging but Religion-Neutral Frameworks

The competence literature agrees more than one might expect given its scattered origins. Ng et al. (2021) reviewed 30 peer-reviewed articles and arrived at four aspects of AI literacy: knowing and understanding, using and applying, evaluating and creating, and ethical issues. Long and Magerko (2020) define it as a set of competencies that let people evaluate AI critically, work with it, and use it as a tool. For teachers, Ng et al. (2023) noted that few frameworks said what AI competence required and adapted existing digital and twenty-first-century frameworks to fill the gap. Celik (2023) took the TPACK tradition (Mishra & Koehler, 2006) a step further with an Intelligent-TPACK that adds an ethical dimension. UNESCO's framework gathers much of this into five dimensions: a human-centred mindset, ethics of AI, AI foundations and applications, AI pedagogy, and AI for professional learning, each at several levels (Miao & Cukurova, 2024).

Two things stand out. Ethics is a distinct element in every major framework I examined, so Islamic ethical resources have an obvious way in. And the frameworks are religion-neutral by design. UNESCO builds on inclusivity, human agency, non-discrimination, and respect for linguistic and cultural diversity (Miao & Cukurova, 2024). That fits Islamic education, but it says nothing about whether religious knowledge is authentic or what the Islamic teacher is for. School-level reviews of AI literacy (Casal-Otero et al., 2023; Park, 2025) belong to the same general strand. A teacher of Islamic education starts from a shared base and needs something more.

AI in Islamic and Religious Education

Studies that deal with religious content describe benefits and risks almost in one breath. Ahmad et al. (2025) reviewed 28 articles from Scopus and Web of Science and sorted them into three themes: AI and semantic technologies for analyzing Quranic text; AI for recitation, memorization, and pronunciation; and AI in Quranic pedagogy, translation, and wider Islamic discourse. The recitation studies use voice recognition and intelligent feedback to improve performance and tajweed accuracy. The review concludes that AI can improve access, interaction, and understanding, but that its use in Quranic education is still low and that authenticity, contextual appropriateness, and cultural sensitivity remain open concerns.

Papakostas (2025) reaches a similar balance for religious education in general. Personalization and administrative efficiency sit on one side; theological distortion, overreliance, and epistemic conformity on the other. Research on language teaching has likewise treated ChatGPT as a resource for teachers and learners (Kohnke et al., 2023), so the benefits are not peculiar to Islamic education. The content at risk is.

Azizah et al. (2026) bring all this down to the teacher. Their library research suggests that the role of the Islamic religious education teacher is moving toward learning facilitator, knowledge curator, digital ethics guide, and mentor of character and spirituality. They argue that moral exemplification, spiritual guidance, and interpersonal interaction cannot be replicated by AI, and they tie AI use to concerns about the validity of religious information and the erosion of teachers' epistemic authority. Their recommendations (stronger digital competence, critical thinking, responsible integration of AI, and reinforcement of Islamic values) amount to a list of competence domains that nobody has yet organized into a framework. Azizah et al. rely on library research, and the corpus as a whole contains no empirical test of teacher competence in Islamic education.

Islamic Ethical and Educational Resources

Four sets of resources came out of the corpus. The first concerns what education is for. Halstead (2004) describes three dimensions of education in Islam, and Al-Attas (1999) puts *ta'dib* at the center. Together with the roles Azizah et al. (2026) describe, they suggest that the teacher's task includes forming character, which is the part AI systems are least able to supply and most likely to be assumed to supply.

The second is normative reasoning about technology. Elmahjub (2023) argues for an Islamic ethical framework in which *maslaha*, the notion of the good, guides the evaluation of AI, and he stresses that both textual and non-textual sources are needed when ethical questions are unsettled. He also notes that Islamic jurisprudence holds heterogeneous views of what maslaha requires, so the concept guides judgment without settling it. Abdelnour (2025) adds a different angle. Muslim responses to AI, he says, have focused on the human mind, and he

proposes turning attention to the heart as a cognitive, moral, and spiritual center. Drawing on *ijtihad*, *maslahah mursalah*, and *sadd al-dhara'i* (blocking the means to harm), he favors a bottom-up approach that shapes who people become in the AI age and rests on intention (*niyyah*), moral clarity, and individual and collective responsibility.

Third, Noordin and Zailan (2025) draw on the Qur'an, classical tafsir, and contemporary scholarship to argue that justice, accountability, remembrance (*dhikr*), reflection (*fikr*), and gratitude (*shukr*) can guide how AI is built and used, and they propose a framework linking AI ethics to Islamic epistemology. Fourth, there is the general AI ethics literature that Islamic work engages. Floridi and Cowls (2019) distilled several sets of principles into beneficence, non-maleficence, autonomy, and justice, with explicability added. Jobin et al. (2019) mapped 84 ethics guidelines and found convergence around a small group of principles but wide divergence in how they are interpreted and applied.

The Islamic sources engage these principles without rejecting them. Elmahjub (2023) describes the aim as pluralist benchmarking, where Islamic ethics contributes to a shared global discussion and does not compete with it.

Critical Cautions from AI-in-Education Scholarship

Critical scholarship tempers the enthusiasm found elsewhere in the corpus. Zawacki-Richter et al. (2019) identified 2,656 publications from 2007 to 2018, synthesized 146, and concluded that research pays little critical attention to challenges and risks and connects weakly to pedagogical theory; the subtitle of their review asks where the educators are. Holmes and Tuomi (2022) show that expectations of AI in education often rest on misunderstandings of what the technology can currently do and on narrow views of what education does for society. Selwyn (2022) goes further: AI is not a neutral tool, claims about it are value-driven, and its use in education is better understood as a political action. He also stresses its limits in modeling social contexts and in simulating human intelligence, autonomy, and emotions. His book (Selwyn, 2019) affirms the continuing value of human teachers, while Luckin et al. (2016) make the case for AI in education from the more optimistic side. Both positions are in the corpus.

Institutions have started to turn caution into governance. The AI policy education framework Chan (2023) proposed for university teaching and learning covers pedagogical, governance, and operational dimensions, and UNESCO's guidance on generative AI in education and research (Miao & Holmes, 2023) does similar work at the international level.

Gaps and the Proposed TCAC Framework

Four gaps follow from these results (Table 2). Each is stated for the verified corpus and is not a claim about every study that exists.

Table 2 Gaps Identified in the Reviewed Corpus and Their Implications

Gap	Evidence in the corpus	Implication
Competence frameworks are religion-neutral	Miao & Cukurova (2024); Ng et al. (2023); Celik (2023) specify general competencies without reference to religious knowledge or formative aims	Add a tradition-specific layer addressing authenticity of knowledge and the teacher's formative role
Islamic education studies stress roles and applications more than competence models	Ahmad et al. (2025); Papakostas (2025); Azizah et al. (2026) describe benefits, risks, and roles; none tests teacher competence empirically	Translate roles and risks into assessable competence statements and test them

Gap	Evidence in the corpus	Implication
Islamic ethical resources are rarely operationalized for classrooms	Abdelnour (2025); Elmahjub (2023); Noordin & Zailan (2025) argue at the level of principle and theology	Convert concepts such as maslaha, niyyah, and amanah into teacher-level decision questions
Critical reflection on the neutrality of AI is limited	Zawacki-Richter et al. (2019); Holmes & Tuomi (2022); Selwyn (2022) report little attention to risk, values, and politics	Include critical AI literacy and value awareness in teacher training

The synthesis points to a framework with three layers and a set of enabling conditions (Figure 1). At the base is an Islamic educational and epistemic-ethical foundation with four components: *ta'dib* as the formative aim of teaching (Al-Attas, 1999; Halstead, 2004); responsibility and accountability, which Islamic discourse frames as *amanah* (Noordin & Zailan, 2025); *maslaha* and related principles as guides for judging AI use (Abdelnour, 2025; Elmahjub, 2023); and the authenticity of religious knowledge, including reliable sources and scholarly authority (Ahmad et al., 2025; Azizah et al., 2026). The last echoes the role that chains of transmission (*sanad*) have long played in Islamic scholarship, although none of the sources uses that term.

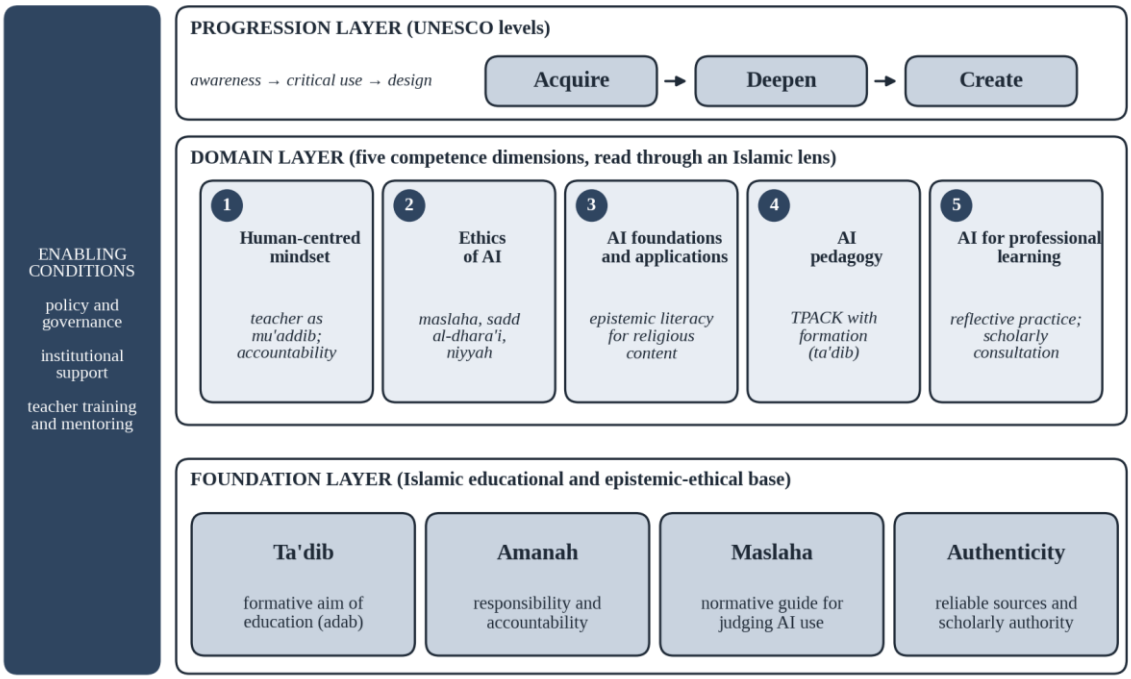


Figure 1 Ta'dib-Centred AI Competence (TCAC) Framework for Islamic Education Teachers

The domain layer rests on this foundation and keeps UNESCO's five dimensions (Miao & Cukurova, 2024), each read through an Islamic lens (Table 3). I kept UNESCO's structure so that international readers recognize it, and used the lens to state what each dimension means for an Islamic education teacher. The progression layer follows UNESCO's three levels, acquire, deepen, and create: teachers move from basic awareness, to critical use in their own practice, to designing learning experiences and guiding colleagues. Competence is also not only an individual achievement. Policy, institutional support, and training decide whether it can develop, as the UNESCO framework and Chan (2023) both indicate.

Table 3 Domains of the TCAC Framework, Islamic Lens, and Illustrative Competence

UNESCO dimension	Islamic lens	Illustrative competence (acquire, deepen, create)
Human-centred mindset	Teacher as *mu'addib* and exemplar; AI serves *ta'dib* and does not replace it; accountability (*amanah*) for tool choice	Acquire: explain why AI cannot replace moral exemplification. Deepen: set classroom norms that keep human interaction central. Create: help schools agree on role boundaries.
Ethics of AI	*Maslaha* and *sadd al-dhara'i* as tests of benefit and harm; *niyyah* and moral clarity; general principles (Floridi & Cowls, 2019)	Acquire: identify privacy, bias, and integrity risks. Deepen: appraise tools through benefit-and-harm reasoning. Create: draft ethical-use guidelines with institutional input.
AI foundations and applications	Epistemic literacy for religious content: why fluent output can be wrong, and why scriptural and juridical claims need verification	Acquire: recognize the limits and errors of AI output. Deepen: verify religious content against authoritative sources. Create: assemble vetted resource sets for students.
AI pedagogy	Integration with the content knowledge of the Islamic sciences while protecting formation; tasks that preserve student reasoning	Acquire: use AI for planning with teacher review. Deepen: design tasks in which students evaluate AI answers. Create: develop activities that join AI use with *adab*.
AI for professional learning	Reflective and lifelong learning (*talab al-ilm*); consultation with scholars on contested content	Acquire: use AI for one's own learning with caution. Deepen: join communities of practice. Create: mentor colleagues and contribute to local guidance.

In TPACK terms (Mishra & Koehler, 2006), the framework keeps the triad of technology, pedagogy, and content and adds an epistemic-ethical component. Celik (2023) made a comparable move by adding an ethical dimension to teachers' professional knowledge. TCAC can be seen as a tradition-specific version of it, in which Islamic education fills in the ethical dimension and adds a concern for the authenticity of knowledge.

Discussion

The review began from a proposition: that teacher AI competence in Islamic education is more than a local application of general frameworks. The evidence supports a qualified version of it. General frameworks provide most of what is needed, namely awareness of how AI works, ethical sensitivity, pedagogical integration, and a commitment to professional learning (Miao & Cukurova, 2024; Ng et al., 2021, 2023). What they leave open is the risk tied to religious content and the formative purpose of Islamic education. No single source says this in so many words, yet Ahmad et al. (2025), Papakostas (2025), and Azizah et al. (2026) each point to threats to authenticity, theological balance, or epistemic authority, and the general frameworks have no place for any of them.

The framework fits earlier theory in two ways. It extends the TPACK line (Mishra & Koehler, 2006) and its ethical extension in Intelligent-TPACK (Celik, 2023), and it does so by specifying where a religious tradition enters those models, not by replacing them. It also invites a comparison between Biesta's (2015) three purposes of education and the three dimensions Halstead (2004) finds in Islamic education. Qualification corresponds roughly to the acquisition

of knowledge, socialisation to social and moral education, and subjectification to individual development. Islamic thought would put all three under *ta'dib* and not treat them separately, so the parallel is only an aid to thinking. It does help explain why the Islamic teacher's work is hard to automate.

Three readings go beyond what any single source says and should be taken as my own synthesis. The first concerns Papakostas's (2025) worry about epistemic conformity, which I read as a worry about pluralism: a student who gets one fluent answer to a contested question may never learn that the tradition holds several, and a teacher who accepts the output uncritically passes the flattening on. The second is that, on Biesta's (2015) account, AI tools look strongest at qualification-type tasks such as explanation, practice, and feedback, and it is much less clear what they offer for socialisation and subjectification. The third is practical. The Islamic sources suggest a few questions a teacher can ask of any AI-supported activity. Does it serve the learner's benefit and avoid harm (*maslaha*)? Is the intention behind it sound, and who is accountable for the outcome (*niyyah* and *amanah*)? Can the religious content it produces be traced to reliable sources and recognized scholarly authority?

On one point the sources agree: AI should support teachers, not replace them. Azizah et al. (2026) and Selwyn (2019) get there from different directions, one from the roles of the Islamic teacher and the other from a critical sociology of technology. They differ in mood. Luckin et al. (2016) are optimistic about AI in education, while Selwyn (2022) insists it is value-laden and political. A framework for Islamic education teachers has to keep both in view. It cannot assume that AI is harmless, and it cannot treat refusal as the only responsible answer.

Two tensions remain. The first is pluralism inside Islamic ethics. Elmahjub (2023) notes that jurists differ on what *maslaha* requires, and Abdelnour (2025) describes Muslim responses to AI as running from critical caution to exploratory optimism, with a third path between them. Applied to AI, these concepts will give different answers in different institutions, which is why TCAC specifies reasoning skills and decision questions and prescribes no fixed rulings. The second is the relation between Islamic and liberal ideas of education. Halstead (2004) ends by pointing to differences between the two and to the possibility of dialogue with Western philosophies. A framework that draws on both UNESCO and Islamic sources has to carry on that dialogue honestly and not present one side as decoration for the other.

For practice, the three levels can be used to sequence training. Teachers first learn what AI can and cannot do and how to spot errors in religious content. They then practice checking AI output against authoritative sources and designing tasks in which students evaluate AI answers. At the highest level they help write local guidelines and mentor colleagues. Institutions should treat verification routines for religious content, clear norms about the limits of AI use, and access to scholarly consultation as conditions of responsible adoption, not extras. National and institutional bodies can adapt existing international guidance (Miao & Holmes, 2023; Miao & Cukurova, 2024) as a starting point. The framework may also interest other traditions. Papakostas (2025) writes about religious education in general, and other communities could rebuild the foundation layer from their own sources and keep the other two.

The study has limits. I did not query Scopus or Web of Science directly and relied on web search, publisher platforms, and repositories, so relevant work may have been missed and I make no claim of exhaustiveness. The corpus is small and mostly in English. Several regional-language and proceedings studies on Islamic religious education teachers turned up during the search, but I could not verify their records to the standard set in the Methods and left them out;

an update should include them. Coding was done by one person, so the reliability of the themes is untested. Much of the Islamic literature is conceptual, which means its claims about teacher roles and risks have not been tested empirically. The framework is a conceptual synthesis and has not been validated. And because the literature on generative AI is moving fast, findings from 2025 and 2026 may soon be revised.

These limits suggest where to go next. TCAC should be tested through a Delphi study with Islamic education scholars, teacher educators, and teachers to refine its domains and indicators. An instrument for measuring teacher AI competence in Islamic education is needed, and the statements in Table 3 could serve as an item pool. Design-based research could show whether training built on the acquire, deepen, and create levels changes practice. Studies that evaluate how accurately large language models handle Quranic, hadith, and jurisprudential content would give teachers an evidence base for the verification routines the framework recommends. Comparative work across madrasah, pesantren, and Islamic higher education would show how far the framework travels.

Conclusion

This review asked how AI competence for Islamic education teachers can be defined and grounded. The literature on teacher competence settles on five dimensions: a human-centred mindset, ethics, AI foundations and applications, AI pedagogy, and AI for professional learning (Miao & Cukurova, 2024), with similar structures in earlier work (Celik, 2023; Ng et al., 2021, 2023). Studies of Islamic and religious education report real gains in access, personalization, and practice, but also risks to the authenticity of religious knowledge, to theological balance, and to teachers' epistemic authority (Ahmad et al., 2025; Azizah et al., 2026; Papakostas, 2025). Islamic educational and ethical concepts such as *ta'dib*, *maslaha*, *amanah*, and *niyyah*, offer ways to judge AI use and to define the teacher's formative role (Abdelnour, 2025; Al-Attas, 1999; Elmahjub, 2023; Halstead, 2004; Noordin & Zailan, 2025). From these strands comes the TCAC framework, which keeps UNESCO's domains and levels and sets them on an explicit Islamic foundation.

The contribution is a verified, openly reported synthesis of a scattered literature, and a framework that turns descriptive concerns into competence statements that can be taught and assessed. It also shows where a religious tradition enters established models of teacher knowledge. For training providers and institutions, it gives a structure for preparing teachers to use AI with discernment and explains why checking religious content and protecting the teacher's formative role belong in that preparation.

The framework is conceptual, the corpus is limited, and nothing here claims to be exhaustive. Empirical validation, instrument development, and intervention studies come next. If they go well, the question for Islamic education will shift from whether teachers should use AI to how they can use it without losing the purposes the tradition sets for education.

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