Reconstructing Islamic Religious Education Epistemology in the Age of Artificial Intelligence: Revelation, Reason, and Technology

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Abstract

Artificial Intelligence (AI) has increasingly transformed the ways knowledge is accessed, produced, and disseminated in contemporary education, including Islamic Religious Education (PAI). This transformation raises fundamental epistemological questions concerning the sources, validity, authority, and limits of knowledge in PAI. The increasing use of AI in learning environments provides students and teachers with unprecedented access to information, yet it also creates challenges related to the reliability of generated knowledge, algorithmic bias, the authority of religious sources, and the potential displacement of teachers' epistemic roles. This study aims to reconstruct the epistemological foundations of Islamic Religious Education in the era of Artificial Intelligence by examining the relationship between revelation (waḥy), reason ('aql), and technology as complementary but hierarchically distinct dimensions of knowledge. This study employs a qualitative conceptual approach through a critical literature review of Islamic educational thought, contemporary epistemological discourse, and scholarly literature on AI in education. The analysis focuses on the position of AI as a technological instrument rather than an autonomous source of religious truth, while emphasizing the role of revelation as the foundational source of Islamic values and reason as a critical instrument for interpreting and evaluating knowledge. The study argues that the integration of AI into PAI requires an epistemological reconstruction that maintains the authority of revelation, strengthens critical reasoning, and positions technology within ethical and pedagogical boundaries. Such a framework can contribute to the transformation of PAI from a knowledge-transfer paradigm toward a reflective, critical, ethical, and technologically adaptive model of Islamic education. The study ultimately proposes an epistemological orientation in which AI functions as an assistive technology while human educators remain responsible for epistemic judgment, moral guidance, and the formation of students' religious character.

Keywords: artificial intelligence, islamic religious education, epistemology, revelation, reason

Introduction

The development of *Artificial Intelligence* (AI) has transformed the educational landscape by introducing new ways of acquiring, producing, validating, and distributing knowledge(*Guidance for generative AI in education and research*, 2023a). The emergence of generative AI enables learners to access explanations instantly, develop learning materials, and interact with digital systems capable of responding to questions in context(Kasneci dkk., 2023).

However, these conveniences raise fundamental concerns when AI is used in Islamic Religious Education (IRE), particularly regarding the sources of truth, the authority of religious knowledge, and the role of technology in shaping learners' understanding and moral character(Hady dkk., 2025). In this context, the main issue is not merely how AI can be utilized to improve learning effectiveness, but also how to ensure that its use remains consistent with the epistemological foundations and educational objectives of Islam. UNESCO emphasizes the importance of a human-centered approach to the use of generative AI in education, particularly in relation to data protection, ethical responsibility, and pedagogical meaningfulness. This perspective is especially relevant to Islamic Religious Education because religious education is not solely concerned with acquiring information, but also with fostering faith, understanding values, and developing moral behavior(Hady dkk., 2025).

This issue reveals a tension between the characteristics of AI as an information-processing technology and those of Islamic knowledge, which encompasses normative, rational, and spiritual dimensions (Rodianto dkk., 2026a). AI can generate answers concerning the Qur'an, hadith, Islamic jurisprudence (fiqh), and Islamic history in convincing language; however, such outputs do not automatically guarantee the accuracy of sources, the soundness of arguments, or the validity of religious conclusions(Bouyamourn, 2023). When AI-generated answers are accepted without verification, the technology may be treated as an authority on knowledge that replaces the processes of reasoning and source examination. This situation raises epistemological questions about how Islamic knowledge should be acquired and justified within an increasingly digitalized learning environment(Abd Wahid dkk., 2026). Therefore, the integration of AI into Islamic Religious Education (IRE) requires a conceptual framework that considers not only pedagogical and technological aspects but also reinforces the relationship between revelation as the normative foundation, reason as an instrument of critical understanding, and technology as a means of supporting the development of knowledge(Rodianto dkk., 2026a).

Several previous studies have examined the development of AI in education from pedagogical, ethical, and institutional perspectives. Through a systematic mapping review of 407 publications, Yusuf et al. identified the dominant themes in generative AI research, including its potential pedagogical applications, ethical implications, user experiences, and technology adoption(Yusuf dkk., 2024). The review also highlighted the need for further research on primary and secondary education contexts, as well as the cultural dimensions of AI use. Meanwhile, Wang et al. mapped the development of research on artificial intelligence in education and demonstrated the broad range of its applications and the diversity of issues accompanying its integration(Wang dkk., 2024). These two studies provide a foundation for understanding AI as a multidimensional educational phenomenon. However, their general research focus does not, in itself, explain how the relationship between sources of knowledge and epistemic authority should be conceptualized in religious education, which has distinct normative and spiritual characteristics.

In the context of Islamic Religious Education (IRE), research has increasingly focused on the epistemological and ethical implications of AI use. Hidayatullah, Zuhdi, and Mukti (2025) examined the challenges of integrating AI into IRE through a literature review, with particular attention to pedagogical, epistemological, and ethical aspects. Mustopa, Basri, and Suhartini (2026) specifically investigated changes in religious authority associated with the use of ChatGPT from the perspective of Islamic epistemology and proposed a conceptual framework

for understanding the status of AI-generated knowledge. Meanwhile, Waluyo, Khomsin, and Khoiri expanded the discussion of the relationship between AI literacy and the philosophy of science in the context of religious education through an integrative conceptual model(Waluyo dkk., 2025a). These studies demonstrate that the issue of AI in IRE cannot be reduced to the use of applications alone; rather, it concerns the philosophical foundations that determine how information is understood, evaluated, and utilized(Waluyo dkk., 2025b).

Nevertheless, there remains room for conceptual development in formulating the relationship between revelation, reason, and technology as an epistemological framework directly oriented toward transforming Islamic Religious Education (IRE) learning(Syafaq dkk., 2023). Some studies emphasize the challenges of integrating AI, while others focus on the authority of religious knowledge or the development of technological literacy and ethics models (Waluyo dkk., 2025b). This article takes the position of bringing these issues together within a single framework for epistemological reconstruction. The proposed novelty does not lie in claiming that the relationship between revelation and reason has never been discussed in the Islamic intellectual tradition. Rather, it lies in the effort to operationalize the relationship between revelation, reason, and technology as a conceptual principle for assessing the validity of information, guiding pedagogical practices, and preserving the goal of moral character formation in IRE learning in the AI era. This claim of novelty is presented as a conceptual contribution that requires continued examination through dialogue with the relevant literature.

Based on these issues, this study focuses on two main research questions. First, how does the development of AI challenge the epistemological foundations of Islamic Religious Education (IRE), particularly in terms of the relationship between revelation, reason, and the authority of religious knowledge? Second, how can the reconstruction of the relationship between revelation, reason, and technology be formulated into a conceptual framework that supports the transformation of IRE learning in a critical, ethical, and moral character-oriented manner? Limiting the study to these two questions is intended to keep the discussion focused on philosophical and pedagogical dimensions, without expanding it into a technical evaluation of all types of AI or an empirical measurement of the effectiveness of specific platforms.

This study employs a literature review approach with philosophical-conceptual analysis of literature on Islamic epistemology, the philosophy of Islamic education, and AI in education. This approach enables a critical examination of key concepts and the development of a theoretical synthesis regarding the respective roles of revelation, reason, and technology. The limitation of this study lies in its conceptual nature; therefore, the resulting framework is not intended to provide empirical evidence of AI's impact on learning outcomes or student behavior. The implementation and effectiveness of this framework still require testing in the contexts of schools, madrasahs, and higher education institutions, taking into account differences in curricula, educators' competencies, and social and cultural conditions.

Theoretically, this study is expected to contribute to the development of Islamic Religious Education (IRE) epistemology through an integrative framework that positions revelation as the normative orientation, reason as an instrument of reasoning and verification, and technology as a means of knowledge mediation whose use requires ethical accountability. Practically, this framework is expected to serve as a foundation for educators in designing AI-based learning that emphasizes source verification, reflective dialogue, academic integrity, and the strengthening of teachers' roles as intellectual and moral guides. Thus, this study argues that transforming IRE learning cannot be achieved through technology adoption alone; rather, it

requires epistemological reconstruction to ensure that technological advances continue to support the goals of Islamic education in shaping individuals who are knowledgeable, faithful, and morally upright.

Methods

This study employs a qualitative approach using a conceptual-critical literature review design (*library research*). This design was selected because the focus of the study is not to measure the effectiveness of artificial intelligence (AI) applications in a particular classroom, but rather to reconstruct the epistemological foundations of Islamic Religious Education (IRE) through a dialogue between revelation, reason, and technology. A literature review enables researchers to compare ideas, evaluate the underlying assumptions, and systematically develop a conceptual synthesis(Snyder, 2019). Document analysis is used to examine texts as data sources that must be selected, interpreted, and assessed within their contexts(Bowen, 2009).

The analytical framework integrates Islamic epistemology—particularly the relationship between revelation, reason, and experience or observation—with the principles of human-centered education, AI ethics, and learning pedagogy(*Guidance for generative AI in education and research*, 2023b). Revelation is understood as the normative orientation and source of values; reason as the capacity to reason, interpret, and evaluate arguments; and technology as a pedagogical tool that supports the learning process rather than an independent source of religious authority(Waluyo dkk., 2025b). This framework is used to assess how AI can support understanding, dialogue, personalization, and access to learning resources without replacing teachers' responsibilities, learners' reasoning, or the verification of religious evidence and knowledge.

This study does not specify a geographical location or a particular school as its research site because its unit of analysis consists of texts, concepts, and arguments rather than the behavior of school community members. The analytical focus is limited to the transformation of Islamic Religious Education (IRE) learning in the AI era, particularly the status of knowledge sources, the roles of teachers and learners, the validity of religious information, and ethical dimensions such as bias, privacy, transparency, and accountability. This delimitation keeps the study focused on epistemological and pedagogical issues that are relevant across different contexts, without claiming to represent the empirical experiences of any particular institution.

The research data consist of primary and secondary sources. Primary sources include Qur'anic verses and relevant Islamic texts concerning knowledge, reason, education, and moral responsibility; works by Islamic education or epistemology thinkers selected in accordance with the research focus; and policy documents and guidelines on AI in education, including UNESCO's guidance(*Guidance for generative AI in education and research*, 2023b). Secondary sources include scientific journal articles, academic books, and previous studies on Islamic epistemology, IRE pedagogy, AI literacy, and technology ethics. The literature is selected purposively based on its relevance to the research questions, the credibility of the publisher, its conceptual or empirical contribution, and the traceability of its references (Snyder, 2019). Sources that are purely promotional, have unclear origins, or are not directly related to the research focus are excluded(Bowen, 2009).

Data collection was conducted through targeted searches of academic databases and repositories, such as Google Scholar, Scopus, ERIC, DOAJ, and Garuda, using Indonesian and English keywords: "Islamic epistemology," "Islamic Religious Education," "artificial

intelligence in education," "generative AI," "Islamic education," and "AI ethics." The researcher recorded the metadata, objectives, main concepts, methods, and arguments of each source in a literature matrix. The analysis was conducted using a thematic-comparative approach through the stages of critical reading, issue coding, theme categorization, perspective comparison, and argumentative synthesis(Snyder, 2019). The main themes included knowledge authority, the relationship between revelation, reason, and technology, the pedagogical role of AI, and governance risks and principles. The validity of the analysis was maintained by comparing sources from different types, tracing original references, and explicitly distinguishing between religious normative foundations, findings from previous studies, and the author's interpretations(Bowen, 2009). The final output is a conceptual model that positions AI as a critical and ethical support tool in Islamic Religious Education (IRE) learning.

Results

Changes in Knowledge Authority in Islamic Religious Education (PAI) in the Artificial Intelligence Era

The findings of the literature review indicate that the development of *artificial intelligence* (AI), particularly generative AI, has brought about fundamental changes in how knowledge is acquired, produced, and validated in Islamic Religious Education (IRE) learning. Before the widespread adoption of AI, learners generally relied on teachers, textbooks, Islamic scholarly texts, and digital learning resources to obtain information. The emergence of AI enables learners to access explanations, summaries, and answers quickly through language-based interactions. This change expands access to learning while simultaneously raising concerns about the authority and validity of religious knowledge.

The conceptual findings indicate that the ease of generating answers does not necessarily correspond to the depth of understanding. AI can provide explanations of Qur'anic verses, hadith, Islamic jurisprudence (fiqh), and Islamic history in a systematic manner, but its outputs still require verification against authoritative sources. AI systems can generate inaccurate, incomplete, or contextually inappropriate information, even when it is presented in a convincing style. Therefore, the quality of knowledge cannot be determined solely by the fluency of an answer or the speed with which technology delivers information.

These findings are consistent with Rodianto et al., who explain that AI has the potential to shift the orientation of Islamic education from meaningful knowledge toward instrumental information, while also posing challenges to teachers' authority, the sanad tradition, and adab in the transmission of knowledge (Rodianto dkk., 2026b). In the context of Arabic language education, Niam's study also positions AI as a data-driven epistemic instrument that lacks human intentionality(Niam, 2024). Thus, this study emphasizes that AI should be understood as a mediator of knowledge rather than an independent holder of epistemological authority.

In the context of Islamic Religious Education (IRE), this issue is particularly important because religious learning aims to achieve more than simply producing textually correct answers. IRE also seeks to foster religious understanding, moral responsibility, spiritual awareness, and behavior that reflects Islamic values. The use of AI solely to complete assignments risks making the learning process mechanical. Conversely, when used reflectively, AI can serve as a means of enriching the pursuit of knowledge without diminishing learners' intellectual and spiritual responsibility.

Reconstructing the Relationship Between Revelation, Reason, and Technology

The findings indicate that reconstructing the epistemology of Islamic Religious Education (IRE) requires establishing a proportionate relationship among revelation, reason, and technology. Each has a distinct position and function; therefore, it is inappropriate to treat them as entirely equivalent sources of knowledge.

Revelation serves as the normative foundation and value orientation of Islamic education. The Qur'an and Hadith provide the basis for understanding educational objectives, human responsibility, the importance of knowledge, and the moral principles that guide the learning process. In the context of AI, revelation provides an ethical framework for assessing whether the use of technology promotes honesty, justice, trustworthiness, and the public good. However, using Qur'anic verses or Hadith to evaluate specific technological issues still requires responsible interpretation and an understanding of the relevant context.

Reason functions as an instrument of reasoning, interpretation, evaluation, and knowledge development. Learners need to use reason to compare AI outputs with reference sources, identify inconsistencies in arguments, and connect religious knowledge with real-life issues. The position of reason does not conflict with revelation; rather, reason plays a role in understanding and applying religious values critically and contextually.

Meanwhile, AI technology functions as a means of expanding access to information, assisting in the preparation of learning materials, providing varied explanations, and supporting independent practice. Technology possesses computational capabilities for processing patterns in data, but these capabilities do not, in themselves, confer moral authority or religious authority. AI can help formulate alternative explanations, but decisions concerning the validity of religious evidence, the accuracy of interpretations, and moral implications still require the judgment of competent human beings.

These findings are consistent with Alimudin (2016), who developed an integrative perspective on revelation, reason, and technology in Islamic education(Alimuddin dkk., 2026). This alignment reinforces the argument that technological integration should not eliminate the normative foundations of Islamic education. The contribution of this study lies in translating this relationship into an IRE learning framework that distinguishes among the functions of value orientation, critical reasoning, and technological support.

Based on this synthesis, the relationship among the three can be formulated as follows: revelation provides normative orientation; reason facilitates reasoning and evaluation; and technology offers instrumental support. Empirical experience and source verification are used to assess factual claims in accordance with the nature of the knowledge concerned. Within this framework, AI is not positioned as a replacement for revelation or reason, but rather as a tool whose use is guided and evaluated by humans on the basis of relevant values, reasoning, and evidence.

Opportunities and Challenges of AI in the Transformation of Islamic Religious Education (PAI)

This study identifies four main opportunities for using AI in Islamic Religious Education (IRE). First, AI can support personalized learning by providing explanations at varying levels of complexity according to learners' needs. Second, AI can assist teachers in developing teaching materials, case studies, reflective questions, and discussion activities. Third, AI can support critical-thinking exercises by facilitating comparisons among different arguments and

identifying weaknesses in an explanation. Fourth, AI can expand access to learning support beyond classroom activities.

Nevertheless, these benefits depend on pedagogical design and users' competencies. AI used solely to generate final answers may reduce learners' opportunities to engage in independent reasoning. Conversely, AI used to compare explanations, test assumptions, and identify sources that require verification can strengthen learners' intellectual engagement.

Another challenge concerns the validity of religious information. Not all answers generated by AI are supported by verifiable references. This risk becomes significant when learners accept explanations of Islamic law or interpretations of Qur'anic verses without examining the relevant context, sources, and differences of scholarly opinion. Therefore, IRE requires clear verification procedures, including examining source texts, identifying references, and consulting competent teachers or experts when an issue requires specialized knowledge.

Other dimensions identified in this study include academic integrity, privacy, bias, and technological dependence. Learners may use AI to produce assignments without understanding their content or disclosing the assistance they have received. The use of AI services may also pose risks when personal data or sensitive information is entered into systems without adequate security considerations. These findings demonstrate that AI literacy in IRE must encompass both technical skills and ethical awareness.

An Epistemological Reconstruction Model for Islamic Religious Education (PAI) Learning

Based on the overall findings of the analysis, this study proposes a model for reconstructing the epistemology of Islamic Religious Education (IRE) through three interrelated dimensions.

Dimension	Primary Function	Implementation in Islamic Religious Education (IRE) Learning
Revelation and islamic values	Providing normative and moral guidance	Examining islamic evidence and values in the context of contemporary issues
Reason and critical reflection	Reasoning, interpreting, and evaluating claims	Comparing ai-generated answers, examining arguments, and independently articulating reasoning
Ai technology	Supporting access to information and pedagogical activities	Developing teaching materials, providing exercises, and facilitating the exploration of ideas
Verification and human responsibility	Connecting sources, evidence, and ethical decisions	Checking references, disclosing ai use, and taking responsibility for learning outcomes

This model positions Islamic Religious Education (IRE) as a learning process that involves knowledge, reasoning, and character development. AI is used during the exploration and idea-development stages, while validity verification and ethical evaluation are carried out through the active involvement of teachers and learners. Thus, the success of AI integration should not be measured solely by time efficiency or the quality of assignment outputs, but also by learners' ability to explain their reasoning, verify the accuracy of information, and take responsibility for the knowledge they use.

Discussion

AI as an Epistemological Challenge, Not Merely a Technological Innovation

The findings of this study broaden the discussion of AI integration in education from the practical use of tools to the epistemological question of how knowledge acquires legitimacy. In Islamic Religious Education (IRE), the central issue is not merely whether AI can provide answers, but rather how those answers are evaluated, verified, and accounted for.

This perspective is consistent with Rodianto et al. (2026), who highlight the risks of shifting knowledge orientations and weakening the roles of teachers, the sanad tradition, and adab when AI is treated as an independent authority (Rodianto dkk., 2026b). This alignment indicates that digital transformation requires attention to the relationship between information and meaningful knowledge. The rapid availability of information does not automatically lead to understanding, particularly when religious knowledge involves interpretive contexts, scholarly traditions, and moral considerations.

Nevertheless, these findings do not support the rejection of technology. Rather, epistemological reconstruction is necessary to ensure that AI can be utilized without altering the fundamental objectives of Islamic education. Technology can expand learning opportunities as long as it does not replace reasoning processes, pedagogical guidance, and responsible evaluation. Thus, the fundamental issue lies in defining the role of technology within the knowledge system, rather than simply accepting or rejecting it.

Strengthening the Relationship Between Revelation and Reason in the Digital Ecosystem

The proposed reconstruction is also related to debates concerning the integration of revelation and reason in Islamic education. The integration of the two should not be understood as eliminating their distinct functions, but rather as establishing a complementary relationship. Revelation provides the normative foundation, while reason enables the understanding, reasoning, and application of values in various life contexts.

In the digital ecosystem, this relationship becomes increasingly important because AI generates answers based on computational patterns that are not identical to human moral reasoning. AI can provide several alternative interpretations, but learners must be able to understand the reasoning behind a particular viewpoint and assess its consistency with reliable and accountable sources. Therefore, IRE learning needs to develop epistemic abilities, including asking questions, examining evidence, comparing arguments, and reflecting on ethical consequences.

These findings are consistent with Zulpianto (2026), who emphasizes the importance of integrating reason, revelation, and technology in Islamic education(Zulpianto dkk., 2026). However, this study highlights the need for concrete pedagogical procedures to ensure that conceptual integration does not remain merely at the level of discourse. Teachers can ask learners to identify sources supporting AI-generated answers, compare explanations with course materials, and write reflections explaining their reasons for accepting or rejecting a claim.

AI Literacy and Islamic Ethics as a Unified Pedagogical Framework

The findings regarding the opportunities and risks of AI indicate that AI literacy should not be limited to the skills of providing instructions to systems or generating high-quality answers. Learners need to understand the limitations of AI outputs, assess source credibility,

protect personal data, and honestly disclose their use of technology. From the perspective of Islamic education, the principle of tabayyun is relevant to emphasizing information verification, while ṣidq and amānah provide a normative foundation for academic integrity and responsible technology use.

The study by Ibrohim et al. (2026) supports this argument through findings from interviews with IRE teachers, which emphasize information verification, role modeling, and the reinforcement of Islamic digital ethics(Ibrohim dkk., 2026). The added value of this study lies in positioning these principles within a broader epistemological framework: ethics not only governs behavior when using AI but also influences how learners receive, evaluate, and communicate knowledge.

Pedagogy that integrates AI literacy and Islamic ethics can be implemented through assignments that emphasize the thinking process rather than merely the final answer. For example, students may be asked to compare an AI-generated explanation of a religious concept with the reference sources used in the learning process, explain the differences identified, and evaluate the limitations of the response. Assessment is then directed toward the quality of argumentation, the accuracy of references, critical reflection, and responsibility in the use of technology.

This approach is also consistent with UNESCO's guidance on generative AI in education, which emphasizes a human-centered approach, privacy protection, the validation of technology use, and responsible pedagogical design. UNESCO's AI Competency Framework for Students also encompasses a human-centered mindset, AI ethics, AI techniques and applications, and AI system design(*Guidance for generative AI in education and research*, 2023a). This alignment demonstrates that Islamic ethics and AI literacy can be brought together around a shared goal: developing technology users who are critical, responsible, and respectful of human dignity.

Reconstructing the Role of Teachers and the Assessment of Islamic Religious Education (PAI) Learning

Epistemological reconstruction also requires reaffirming the role of teachers. When AI provides answers quickly, the position of teachers should not be understood primarily as that of information providers. Teachers continue to play an essential role in guiding the learning process, helping students understand context, developing reasoning skills, and fostering character. In Islamic Religious Education (PAI), this role is associated with moral and spiritual guidance that cannot be reduced to text generation or the automated provision of information.

These changes have implications for assessment. Evaluations that focus solely on written output may be inadequate when AI is used to generate part of an assignment. Alternatively, teachers can combine product-based assessment with oral explanations, process documentation, individual reflections, and source verification. Students need to demonstrate an understanding of the ideas presented while also explaining how technology was used throughout the assignment preparation process.

This strategy is not intended merely to detect AI use but to ensure that students remain actively engaged in thinking. Transparency in AI use must be accompanied by clear, proportionate classroom policies that align with learning objectives. Teachers also require institutional support in the form of competency development, ethical guidelines, and access to credible learning resources.

Therefore, the transformation of PAI learning cannot be measured solely by the number of applications used. Substantive transformation occurs when AI supports learning that is more reflective, dialogical, and responsible, while teachers continue to uphold the educational commitment to developing knowledge and character.

Theoretical Contributions and Research Limitations

The theoretical contribution of this study is a model for the epistemological reconstruction of Islamic Religious Education (PAI) that positions revelation as the normative orientation, reason as the capacity for interpretation and evaluation, and technology as an instrument supporting learning. This model emphasizes that the relationship among these three elements must be translated into learning activities that integrate source verification, critical reasoning, ethical reflection, and human responsibility.

Compared with previous studies, this research connects philosophical discussions concerning the sources and authority of knowledge with the pedagogical implications for PAI learning. Its contribution does not lie in claiming that AI can automatically be aligned with Islamic values, but rather in arguing that such alignment requires instructional design, teacher competencies, verification procedures, and clear accountability.

This study has limitations because it employs a literature review and does not collect primary interview data. Therefore, the resulting model represents a conceptual synthesis rather than empirical evidence of its effectiveness in specific schools. The interview evidence discussed is drawn from previous studies and used for comparison, rather than as part of the primary data of this research. Future studies could test the model through case studies in schools or madrasahs, interviews with teachers and students, classroom observations, and analyses of assignments involving AI.

Overall, the findings and discussion emphasize that the epistemological reconstruction of PAI in the AI era should focus on strengthening the relationship between truth, reasoning, and moral responsibility. Technology becomes meaningful when it supports the learning process without taking over the human obligation to understand, verify, and take responsibility for knowledge. Thus, the relationship among revelation, reason, and technology can serve as a foundation for transforming PAI learning in ways that adapt to contemporary developments while remaining oriented toward Islamic values.

Conclusion

This study concludes that the development of artificial intelligence (AI) necessitates an epistemological reconstruction of Islamic Religious Education (PAI) that focuses not only on the utilization of technology but also on reaffirming the foundations of knowledge, values, and moral responsibility. Through a literature review employing a conceptual-critical approach, this study formulates an integrative relationship among revelation, reason, and technology. Revelation serves as the normative foundation and orientation for Islamic values, reason plays a role in understanding, interpreting, and critically evaluating knowledge, while AI functions as a supporting instrument for accessing information and enhancing learning experiences. These three elements serve distinct functions and cannot replace one another. The primary contribution of this study lies in developing an epistemological framework that connects the authority of Islamic knowledge with AI literacy, information verification, academic integrity, and human responsibility. Within this framework, the transformation of PAI learning is directed

not merely toward improving efficiency but also toward developing students who are critical, ethical, reflective, and grounded in Islamic character.

In practical terms, this framework encourages PAI teachers to integrate AI into learning activities that emphasize source verification, argument comparison, value reflection, and accountability for learning outcomes. Students need to be guided not to accept AI-generated outputs uncritically but to verify them against the Qur'an, hadith, credible Islamic literature, and teachers' explanations appropriate to the context of the discussion. Schools and madrasahs also need to develop AI usage guidelines that address academic honesty, privacy, data security, and alignment with Islamic educational objectives. Nevertheless, this study has limitations because it relies entirely on a literature review and does not test the proposed framework through primary data collection. Therefore, its findings constitute a conceptual framework that still requires empirical validation. Future research could employ case study approaches, interviews with teachers and students, and classroom observations to assess the implementation of this framework across diverse school and madrasah contexts. Further research should also evaluate the effects of AI integration on students' critical thinking skills, religious literacy, and character development. Thus, AI can be developed as a means of supporting the transformation of PAI in ways that adapt to technological advancements while remaining consistent with Islamic values and educational objectives.

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