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Artificial Intelligence as an Epistemological Challenge in Contemporary Islamic Education

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ABSTRACT
The rapid advancement of Artificial Intelligence (AI) has significantly transformed educational practices by reshaping how knowledge is produced, mediated, and legitimized. In Islamic education, where epistemology is grounded in the integration of revelation, reason, and ethical values, AI introduces challenges that extend beyond technological adoption to the philosophical foundations of knowledge. This study aims to examine AI as an epistemological challenge and formulate a reflective framework for its ethical integration into Islamic education. Employing a qualitative library research approach, the study analyzes recent Scopus- and SINTA-indexed publications alongside primary works on Islamic educational epistemology. The findings indicate that AI may shift educational orientation from meaningful knowledge to instrumental information, weaken teachers' epistemic authority, and diminish the roles of sanad and adab in knowledge transmission. As its principal contribution, this study proposes a Reflective Epistemological Framework integrating revelation-based knowledge, ethical use of reason and AI, teacher authority, preservation of sanad and adab, and AI literacy with moral responsibility. The study concludes that AI should function as a pedagogical assistant rather than an autonomous epistemic authority, ensuring that technological innovation reinforces the philosophical, ethical, and spiritual foundations of Islamic education.

1. INTRODUCTION

The rapid advancement of Artificial Intelligence (AI) has fundamentally transformed contemporary educational practices, extending its influence beyond instructional technology to the epistemological foundations of learning. AI is no longer merely a computational tool for automating educational tasks; it increasingly functions as an epistemic infrastructure that shapes how knowledge is produced, organized, mediated, and legitimized through algorithmic recommendation systems, adaptive learning platforms, generative AI, and learning analytics (Williamson & Eynon, 2020; Zawacki-Richter, Marín, Bond, & Gouverneur, 2019; Holmes, Bialik, & Fadel, 2022). Consequently, scholarly debates have shifted from questions of technological effectiveness toward broader concerns regarding epistemic authority, knowledge validation, ethical responsibility, and the changing role of educators within AI-supported learning environments. Recent studies further demonstrate that AI is transforming the philosophical assumptions underlying education rather than simply improving instructional efficiency. Floridi (2014) argues that AI reconstructs the contemporary information ecosystem by redefining how knowledge is generated, filtered, and trusted, while Selwyn (2023) emphasizes that AI operates as a socio-technical system that reshapes educational knowledge through algorithmic governance, datafication, and computational rationality. From this perspective, AI cannot be regarded as an epistemologically neutral technology because it embeds particular assumptions concerning truth, authority, efficiency, and decision-making. These developments require educational scholars to reconsider the nature, sources, and purposes of knowledge in an increasingly AI-driven society. Within religious education, the epistemological implications of AI become even more significant because learning is inseparable from ethical formation and the transmission of values. Studies on AI integration in Islamic education consistently report its positive contribution to personalized learning, instructional efficiency, digital literacy, and access to educational resources (Zaharah et al., 2024; Hasanah, Khairunnisa, Della, & Attamimi, 2024; Nasikhin, Syukur, Junaedi, Ridwan, & Hasan, 2025; Anandal, Dartim, & Yusutria, 2024). Nevertheless, these studies predominantly examine AI from technological, pedagogical, or policy perspectives. Limited attention has been devoted to its epistemological consequences, particularly regarding how AI influences the sources, authority, validation, and ethical orientation of knowledge within Islamic education.

This limitation is particularly important because Islamic educational epistemology differs fundamentally from contemporary computational epistemology. Knowledge in Islam is not understood merely

as information or cognitive achievement but as an integrated reality derived from revelation (wahy), reason ('aql), empirical experience, and moral responsibility. The ultimate purpose of education is therefore not only intellectual development but also the cultivation of adab, justice, wisdom, and awareness of humanity's relationship with God. Consequently, evaluating AI solely in terms of technological performance or learning outcomes is insufficient, since its application must also be assessed according to the philosophical, ethical, and spiritual objectives of Islamic education. Despite the growing body of literature on AI in education, three significant research gaps remain. First, AI continues to be conceptualized primarily as an instructional technology rather than as an epistemic infrastructure capable of reshaping educational knowledge itself. Second, insufficient attention has been given to the philosophical tension between computational epistemology and the epistemological tradition of Islamic education, particularly concerning epistemic authority, sanad, adab, and the normative purposes of education. Third, existing studies have yet to formulate a comprehensive epistemological framework capable of integrating AI while preserving the ethical and spiritual foundations that distinguish Islamic educational philosophy. To address these gaps, this study adopts the epistemological thought of Syed Muhammad Naquib al-Attas as its primary analytical framework. Al-Attas' conception of knowledge emphasizes the inseparable relationship between truth, revelation, reason, justice, and adab, providing a robust philosophical basis for critically evaluating the instrumental and value-neutral tendencies often embedded in AI systems (Al-Attas, 1978, 1980, 1995). Building upon this perspective, the present study makes three principal contributions. First, it reconceptualizes AI as an epistemological challenge rather than merely an educational technology. Second, it establishes a critical dialogue between contemporary AI epistemology and the Islamic epistemological tradition articulated by Al-Attas. Third, it proposes a Reflective Epistemological Framework that integrates AI into Islamic education while preserving the central roles of revelation, adab, and teachers as epistemic authorities. Through this framework, the study seeks to contribute to the development of an ethically grounded and philosophically coherent model for AI integration that remains faithful to the fundamental objectives of Islamic education.

2. METHODS

This study employed a qualitative library research design to critically examine the epistemological implications of Artificial Intelligence (AI) in contemporary Islamic education. Rather than investigating educational practices empirically, the study analyzed philosophical concepts, reconstructed theoretical arguments, and synthesized scholarly knowledge concerning AI and Islamic educational epistemology. Library research is appropriate for developing conceptual understanding through systematic analysis and critical synthesis of existing scholarship (Snyder, 2019), while a rigorous literature review provides a transparent framework for integrating diverse academic perspectives (Xiao & Watson, 2019). The primary sources comprised Syed Muhammad Naquib al-Attas' *Islam and Secularism* (1978), *The Concept of Education in Islam* (1980), and *Prolegomena to the Metaphysics of Islam* (1995). These works were selected because they formulate a comprehensive Islamic epistemology concerning the nature of knowledge, *adab*, the hierarchy of knowledge, and the Islamization of knowledge. Al-Attas' conception of knowledge as the recognition of the proper place of things, leading to justice (*'adl*) and the formation of the *insān adabī*, served as the principal analytical framework for evaluating AI's computational epistemology (Al-Attas, 1978, 1980, 1995). Secondary sources included peer-reviewed journal articles, scholarly books, conference proceedings, and policy documents retrieved from Scopus, Web of Science, Dimensions, Google Scholar, and nationally accredited Indonesian journals (SINTA 1–2). Only publications discussing the epistemological, philosophical, ethical, or educational dimensions of AI were included, prioritizing recent international studies while retaining foundational classical references. Data collection followed four stages: identification, screening, eligibility assessment, and conceptual selection (Snyder, 2019; Xiao & Watson, 2019). Publications were identified using keywords related to AI, educational epistemology, Islamic education, *adab*, Islamization of knowledge, and Syed Muhammad Naquib al-Attas. Duplicate and conceptually irrelevant sources were excluded, while eligible literature was evaluated for scholarly authority and conceptual relevance.

Data analysis combined Qualitative Content Analysis and Conceptual-Critical Analysis. Following Krippendorff (2019), Schreier (2012), and Mayring (2021), the first stage identified recurring epistemological themes through iterative reading, open coding, categorization, and constant comparison. Five themes emerged: algorithmic bias and epistemic authority; transformation of teacher authority; commodification and datafication of knowledge; ethical neutrality and educational responsibility; and the implications of AI for *wahy*, *'aql*, *adab*, and the objectives of Islamic education. The second stage critically dialogued AI epistemology with Al-Attas' philosophy by reconstructing the epistemological characteristics of AI from Floridi (2014), Coeckelbergh (2020), Holmes et al. (2022), Knox et al. (2023), and Selwyn (2024). The comparison focused on four dimensions: the source, nature, purpose, and authority of knowledge, with particular emphasis on *adab* as the normative framework for evaluating AI's educational potential and its limitations in transmitting moral formation, spiritual discipline, and the teacher–student relationship embodied in *ta'līm* and *tarbiyah*. Analytical trustworthiness was strengthened through theoretical triangulation across philosophy of education, educational

technology, Islamic education, AI ethics, and digital epistemology until conceptual saturation and internal consistency were achieved (Miles et al., 2020).

3. RESULTS AND DISCUSSION

3.1. Artificial Intelligence as a New Epistemological Infrastructure in Education

The content analysis reveals that Artificial Intelligence (AI) has evolved beyond a technological tool into an epistemological infrastructure that reshapes how knowledge is produced, accessed, validated, and disseminated in education. Five recurring themes emerged across the literature: (1) algorithmic authority in knowledge production, (2) datafication of educational processes, (3) transformation of teacher authority, (4) AI-driven personalized learning, and (5) increasing dependence on algorithmically mediated knowledge. These findings indicate that AI is no longer merely an instructional aid but an active epistemic actor influencing educational decision-making and knowledge construction. Unlike conventional educational technologies that primarily facilitate access to information, generative AI actively produces explanations, synthesizes academic materials, recommends learning pathways, and generates new textual outputs. Consequently, learners increasingly engage with algorithmically generated representations of knowledge rather than directly consulting primary sources. This transformation reflects Floridi's (2014) concept of the *infosphere*, in which digital technologies mediate human understanding and redefine the relationship between information, knowledge, and decision-making. As computational systems increasingly shape educational interactions, epistemic authority gradually shifts from human expertise toward algorithmic processes capable of producing knowledge at unprecedented speed and scale. A central finding of this study is that AI reconstructs educational epistemology through datafication, whereby learning activities, student performance, and educational interactions are transformed into digital data for algorithmic analysis and prediction. According to Selwyn (2024), contemporary educational technologies do not merely support teaching but actively shape educational realities by determining which knowledge is prioritized, how learning is assessed, and which forms of intelligence become institutionally valued. AI therefore functions not as a neutral technology but as an actor that participates in constructing educational norms and epistemic priorities. The analysis further demonstrates the growing influence of algorithmic authority. AI-generated responses are frequently perceived as objective and reliable because they are produced through large-scale computational processes. Although AI substantially improves the efficiency of retrieving and synthesizing information, it also raises important questions regarding transparency, accountability, and the neutrality of machine-generated knowledge. Floridi (2014) argues that computational systems process information without intentionality or moral judgment, while Coeckelbergh (2020) emphasizes that algorithms inevitably embody the assumptions, priorities, and biases embedded within their training data and design. Consequently, AI-generated knowledge should be understood as computationally mediated rather than inherently objective.

AI also transforms the pedagogical role of teachers. Systems capable of explaining concepts, generating learning materials, providing formative feedback, and supporting adaptive instruction increasingly perform tasks traditionally undertaken by educators (Holmes et al., 2022). Rather than replacing teachers, however, AI shifts their role toward facilitators, mentors, ethical guides, and critical interpreters of knowledge. Simultaneously, adaptive learning technologies promote personalized instruction by adjusting content, learning pace, and assessment according to learners' needs, thereby improving accessibility and flexibility (Holmes et al., 2022; UNESCO, 2023). Nevertheless, excessive dependence on algorithmically curated knowledge may narrow learners' exposure to diverse perspectives and weaken intellectual autonomy through epistemic fragmentation. Overall, these findings demonstrate that AI should be understood as a new epistemological infrastructure rather than merely an educational technology. By mediating how knowledge is selected, interpreted, and legitimized, AI reshapes the relationships among learners, teachers, and knowledge itself while redefining epistemic authority in education. These transformations become particularly significant within Islamic education, where knowledge is inseparable from revelation, ethical responsibility, and spiritual formation. The following section therefore examines the epistemological tensions between the computational logic of AI and the Islamic conception of knowledge grounded in the philosophy of Syed Muhammad Naquib al-Attas.

3.2. The Tension Between the Epistemology of Artificial Intelligence and the Epistemology of Islam

The findings indicate that Artificial Intelligence (AI) has introduced a profound epistemological shift concerning the source, authority, and purpose of knowledge. Beyond serving as a technological innovation, AI represents a distinct epistemic paradigm grounded in computational reasoning, probabilistic prediction, and algorithmic learning. Through large-scale data processing and statistical inference, AI increasingly mediates educational knowledge by determining what information is considered relevant, credible, and useful (Floridi, 2014; Selwyn, 2024). While these capabilities enhance personalized learning, adaptive instruction, and rapid access to information (Holmes et al., 2022; UNESCO, 2023), they also raise a fundamental question: are the epistemological assumptions embedded in AI compatible with the Islamic conception of knowledge? The first tension concerns the source of knowledge. AI derives knowledge from computational analysis of vast digital

datasets, treating knowledge primarily as information that can be collected, processed, and reproduced algorithmically. In contrast, Islamic epistemology conceives *'ilm* as originating from an integrated hierarchy of revelation (*wahy*), Prophetic tradition (*sunnah*), reason (*'aql*), empirical observation, and disciplined intellectual reflection under the guidance of revelation (Al-Attas, 1995). Whereas AI relies predominantly on empirical-computational processes, Islamic epistemology integrates empirical inquiry with ethical, metaphysical, and spiritual dimensions, emphasizing that authentic knowledge cannot be separated from divine guidance. The second tension concerns the nature and purpose of knowledge. AI primarily understands knowledge as information optimized for efficiency, prediction, and decision-making, reflecting the instrumental logic of digital technologies (Coeckelbergh, 2020). By contrast, Al-Attas (1978, 1980) defines knowledge as recognizing the proper place of all things within the order of creation, leading to justice (*'adl*), wisdom (*hikmah*), and ultimately the recognition of God. Accordingly, knowledge possesses moral and spiritual purposes beyond practical utility. Although AI enhances access to information and analytical capacity, it cannot determine the ethical meaning or ultimate purpose of knowledge.

The third tension relates to epistemic authority. Within AI-mediated education, authority increasingly derives from algorithmic efficiency, predictive accuracy, and computational performance. Islamic educational epistemology, however, attributes authority not only to intellectual competence but also to moral integrity, scholarly credibility, and authentic chains of knowledge transmission. As Al-Attas (1995) argues, the legitimacy of knowledge depends on the integration of truth, justice, and *adab*, rather than informational accuracy alone. Consequently, epistemic authority in Islam remains relational, ethical, and value-oriented, whereas AI constructs authority primarily through computational capability. The fourth tension concerns the value neutrality of knowledge. AI systems are often perceived as objective because they operate through mathematical models and automated computation. Nevertheless, algorithms inevitably reflect assumptions, priorities, and biases embedded within their training data and design (Floridi, 2014; Selwyn, 2024). Islamic epistemology likewise rejects value-free knowledge, but on normative grounds: all knowledge should contribute to ethical refinement, social justice, and spiritual development. Knowledge detached from these purposes risks producing intellectual advancement without corresponding moral responsibility. Therefore, debates surrounding AI should extend beyond algorithmic bias to consider whether AI contributes to the holistic formation of human beings. Despite these tensions, the relationship between AI and Islamic epistemology should not be viewed as one of absolute opposition. Rather, the analysis reveals a constructive epistemological dialogue. AI offers substantial opportunities to expand access to knowledge, strengthen analytical reasoning, and enrich learning, yet it cannot function as an autonomous epistemic authority because it lacks the metaphysical, ethical, and spiritual dimensions that constitute the foundation of Islamic educational thought. AI should therefore remain a wasilah that supports, rather than replaces, human learning and the philosophical foundations of Islamic knowledge. This dialogical perspective reinforces Al-Attas' view that the contemporary educational crisis is fundamentally an epistemological crisis arising from confusion between information, knowledge, and wisdom. By expanding access to information while blurring this distinction, AI intensifies the need for an epistemological reconstruction that preserves the unity of revelation, reason, ethics, and spirituality. Such reconstruction provides the philosophical basis for reconsidering the roles of teachers, *adab*, and the tradition of *sanad* within AI-mediated Islamic education.

Table 1. Comparative Epistemological Characteristics of Artificial Intelligence and Islamic Education

Dimension	AI Epistemology	Islamic Epistemology (Al-Attas)
Source of knowledge	Data, algorithms, machine learning	Revelation, reason, empirical observation
Nature of knowledge	Information, prediction, efficiency	Truth, wisdom, justice, adab
Epistemic authority	Algorithmic accuracy	Moral integrity, sanad, scholarly authority
Orientation	Instrumental and computational	Ethical and spiritual
Educational goal	Efficient knowledge production	Formation of *insān adabī*

Overall, the comparison confirms that AI complements, rather than replaces, the epistemological foundations of Islamic education.

3.3 Pedagogical Implications of Artificial Intelligence in Islamic Education

The epistemological tensions discussed in the previous section inevitably extend to the pedagogical domain. As AI increasingly mediates how knowledge is accessed, generated, and validated, it also reshapes the relationship between teachers, learners, and the educational process. Consequently, the central issue is no longer whether AI should be adopted in Islamic education, but how it can be integrated without undermining the philosophical foundations of Islamic pedagogy. From an Islamic perspective, education is not merely the acquisition of cognitive knowledge but a holistic process of cultivating intellectual competence, moral character, and spiritual consciousness. The findings indicate that AI offers substantial pedagogical benefits by improving instructional efficiency, supporting personalized learning, and expanding access to educational resources. Generative AI enables learners to obtain explanations, summarize complex materials, and receive

immediate feedback, thereby fostering more flexible and independent learning environments (Holmes et al., 2022; UNESCO, 2023). Nevertheless, these advantages should not obscure a fundamental distinction: AI primarily facilitates the transmission of information, whereas Islamic education aims to cultivate wisdom, virtue, and spiritual maturity. Educational success, therefore, cannot be measured solely by cognitive achievement or technological efficiency but must also include ethical formation through the cultivation of *adab*. This perspective is consistent with Syed Muhammad Naquib al-Attas' conception of education, which defines its ultimate objective as the formation of the *insān adabī* through the instillation of *adab* (Al-Attas, 1978, 1980). Knowledge is regarded as an *amānah* that guides human beings toward justice (*'adl*), wisdom (*ḥikmah*), and recognition of the proper order of creation. Consequently, education is inseparable from ethical responsibility, spiritual discipline, and the exemplary role of teachers. Although AI can facilitate access to knowledge, it cannot independently cultivate these moral and spiritual dimensions because they arise through authentic educational relationships rather than computational interaction. A distinctive feature of Islamic pedagogy is the concept of sanad, which extends beyond ensuring the authenticity of textual transmission. Sanad represents a living educational relationship through which *adab*, moral integrity, spiritual discipline, and *barakah* are transmitted directly from teacher to student (Al-Attas, 1980; Wan Daud, 2013; Azami, 1992). In this sense, learning is not simply the transfer of information but the transmission of values, character, and ethical responsibility that shape the learner's intellectual and spiritual identity. This tradition reinforces the integration of *ta'līm*, *tarbiyah*, and *ta'dīb* as inseparable dimensions of Islamic education: *ta'līm* transmits knowledge, *tarbiyah* nurtures intellectual and spiritual development, and *ta'dīb* cultivates proper *adab*. These dimensions depend upon sustained interpersonal interaction, moral exemplification, and spiritual mentorship, making them fundamentally different from algorithmic communication.

From this perspective, AI demonstrates clear epistemological limitations. Although generative AI can retrieve, synthesize, and generate information with remarkable speed and accuracy, it operates through statistical prediction rather than moral intentionality or spiritual consciousness. Floridi (2014) argues that AI processes information without ethical agency, while Selwyn (2024) notes that algorithmic systems increasingly mediate educational knowledge without participating in the relational and moral dimensions of learning. Consequently, AI may effectively support *ta'līm* in its informational function, yet it cannot replace the formative processes of *tarbiyah* and *ta'dīb*, nor can it transmit *barakah*, exemplary conduct, or the ethical commitment embodied in the tradition of *sanad*. These findings reaffirm that teachers remain epistemologically indispensable despite rapid technological advancement. AI should therefore be integrated within a human-centered model of Islamic education, functioning as an instructional assistant that enhances learning efficiency, while teachers remain the primary agents responsible for transmitting knowledge, cultivating *adab*, nurturing character, and preserving the continuity of *sanad*. Such an approach enables Islamic educational institutions to embrace technological innovation while safeguarding their philosophical identity and normative objectives. Ultimately, the challenge posed by AI is not merely technological but pedagogical and epistemological: ensuring that educational modernization strengthens rather than severs the living tradition through which knowledge, ethics, and spirituality are transmitted across generations.

3.4 Toward a Reflective Epistemological Framework for AI Integration in Islamic Education

The preceding discussion demonstrates that Artificial Intelligence (AI) is not merely a technological innovation but an epistemological transformation affecting the production, validation, and transmission of knowledge. Rather than rejecting AI, Islamic education requires a reflective epistemological framework that harmonizes technological innovation with the normative principles of Islamic knowledge. This study proposes five interconnected principles. First, the primacy of revelation-based knowledge. Islamic epistemology recognizes *wahy* as the highest source of truth guiding reason, empirical inquiry, and technological development (Al-Attas, 1995). Accordingly, AI-generated knowledge should be evaluated within the Islamic worldview rather than accepted solely on the basis of computational efficiency. AI therefore functions as a *wasilah*, while revelation remains the ultimate epistemic reference. Second, the integration of reason and technology through ethical reflection. AI should be viewed as an extension of human intellectual capability, not a substitute for human reasoning. Islamic educational philosophy encourages technological advancement while insisting that educational decisions remain guided by ethical responsibility and human wisdom (Floridi, 2014; Coeckelbergh, 2020). Third, the reaffirmation of teachers as epistemic and moral authorities. Although AI supports information retrieval, personalized learning, and academic assistance, educators remain responsible for interpreting knowledge, cultivating critical judgment, and developing ethical character. In Islamic education, teacher authority derives from intellectual competence, exemplary conduct, and commitment to *adab*. Fourth, the preservation of *sanad* and authentic educational relationships. Knowledge transmission in Islam encompasses not only information but also *adab*, moral discipline, spiritual guidance, and *barakah*. Because these dimensions depend upon direct interaction and sustained mentorship, they cannot be replicated through computational systems. AI should therefore complement rather than replace the teacher–student relationship.

Fifth, the integration of AI literacy with *adab*-centered education. Digital competence should develop alongside ethical awareness, intellectual humility, critical reasoning, and social responsibility. As Al-Attas (1980) emphasizes, educational excellence is measured not only by intellectual achievement but by recognizing the proper relationship between knowledge, humanity, and God. Based on these principles, this study argues that the future of Islamic education should not be framed as a dichotomy between technological modernization and religious tradition. Instead, AI should be integrated through a reflective epistemological approach that preserves the ontological, ethical, and spiritual foundations of Islamic knowledge. By introducing *sanad*, *adab*, and relational knowledge transmission as essential epistemological categories, this study extends current AI scholarship beyond technological adoption and digital ethics toward an epistemological reconstruction grounded in the philosophy of Syed Muhammad Naquib al-Attas. The proposed framework also provides practical guidance for curriculum development, teacher professional learning, and educational policy by positioning AI as a pedagogical assistant rather than an autonomous epistemic authority. The five principles discussed above are synthesized into the reflective epistemological framework presented in Figure 1.

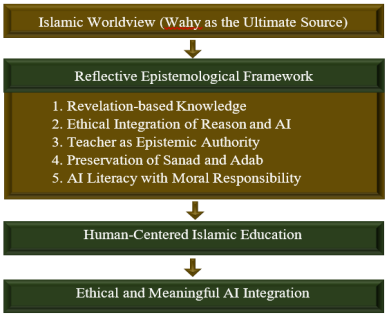

Figure 1. Reflective Epistemological Framework for AI Integration in Islamic Education

4. CONCLUSION

The rapid development of Artificial Intelligence (AI) has fundamentally transformed the epistemological landscape of contemporary education by reshaping the processes through which knowledge is produced, accessed, validated, and disseminated. Within the context of Islamic education, this transformation extends beyond technological innovation to challenge the philosophical foundations of knowledge that have traditionally been grounded in the harmonious integration of *wahy* (revelation), reason, empirical inquiry, and moral formation. This study demonstrates that AI offers significant opportunities to enhance learning effectiveness, improve access to knowledge, and support personalized educational experiences. Nevertheless, its uncritical adoption may shift educational orientation from meaningful, value-based knowledge toward instrumental information, diminish teachers' epistemic authority, and weaken the central roles of *sanad*, *adab*, and relational knowledge transmission that constitute the distinctive identity of Islamic education. Consequently, AI should not be regarded as an autonomous source of epistemic authority but rather as a pedagogical instrument whose application remains subject to the ethical, philosophical, and spiritual principles of Islamic educational thought. This study contributes to the current discourse by proposing a Reflective Epistemological Framework that positions AI within a human-centered and value-oriented paradigm of Islamic education. The framework is constructed upon five interconnected principles: the primacy of revelation-based knowledge, the ethical integration of reason and AI, the reaffirmation of teachers as epistemic and moral authorities, the preservation of *sanad* and *adab* in educational relationships, and the development of AI literacy grounded in moral responsibility. These principles offer a conceptual foundation for curriculum development, teacher professional learning, and educational policy that seeks to integrate technological innovation without compromising the ontological, ethical, and spiritual objectives of Islamic education. Future studies are recommended to empirically validate this framework across different educational contexts and educational levels, thereby strengthening its applicability in responding to the evolving challenges of AI while preserving the integrity of Islamic educational philosophy.

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