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Reconstruction of Policies on the Use of Artificial Intelligence in Islamic Education Based on Ethical and Prophetic Values

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ABSTRACT:
The development of Artificial Intelligence (AI) in the field of education brings complex implications for academic governance, particularly in the context of Islamic education, which is based on moral and spiritual values. On one hand, AI offers efficiency and innovation in learning; on the other hand, concerns arise regarding the degradation of academic ethics, cognitive dependency, and the loss of spiritual orientation in the scientific process. This study aims to analyze the problems associated with AI use, review policies implemented in educational institutions, and formulate a direction for reconstructing AI usage policies grounded in prophetic values. The method employed is a Systematic Literature Review (SLR) that analyzes 10 scientific articles published between 2020 and 2025 on AI and Islamic education. In the identification phase, 150 articles were collected, and the final dataset comprised the 10 most representative articles that met the methodological criteria. The research findings indicate that the policy on the use of AI in Islamic educational institutions remains reactive and control-oriented, and has yet to address ethical and academic spiritual aspects. This study recommends a value-based policy reconstruction grounded in amanah (trustworthiness), sidq (honesty), fathanah (intelligence), and tabligh (conveying knowledge) to cultivate a prophetic academic culture that positions AI as an epistemic partner in strengthening students' intellectual and moral development.

Key words: Artificial Intelligence, Islamic education, academic ethics, educational policy, prophetic values.

INTRODUCTION

The rapid development of artificial intelligence (AI) technology in recent years has brought substantive changes to educational practices, assessment, and administration. AI applications, ranging from adaptive tutoring systems and learning analytics to generative language models such as ChatGPT, offer opportunities for personalized learning, increased access, and operational efficiency.[1] However, this rapid growth also raises new ethical, academic integrity, and institutional preparedness issues related to policy. Recent research shows a significant increase in AI in Education (AIED) studies since 2022 and highlights the duality of benefits and challenges that education stakeholders need to address.[2]

[1] Shan Wang et al., "Artificial Intelligence in Eduucation: A Systematic Literature Review," *Expert Systems with Applications* 252 (October 2024): 124167, https://doi.org/10.1016/j.eswa.2024.124167.

[2] Melissa Bond et al., "A Meta Systematiic Review of Artificial Intelligence in Higher Education: A Call for Increased Ethics, Collaboration, and Rigour," *International Journal of Educational Technology in Higher Educationn* 21, no. 1 (January 19, 2024): 4, https://doi.org/10.1186/s41239-023-00436-z.

The most highlighted issue is the challenge to academic integrity. Generative AI facilitates the creation of coherent text, raising concerns about new forms of plagiarism, the erosion of writing and critical thinking skills, and the difficulty of distinguishing between human work and machine output. A review of the literature on academic integrity indicates that educational institutions often respond with repressive approaches, such as relying on detection tools or banning the use of AI.[3] The use of detection tools is less effective and even problematic due to their limitations and the potential for false positives.[4] Many students feel that they have written a work entirely based on their own ideas and thinking without using AI. However, AI detectors claim that AI applications were used. A new problem arises: to counter such claims, paraphrasing is done with less systematic language and word arrangements, thereby reducing the aesthetic quality of the language.

In addition to integrity concerns, research also reveals a significant gap in AI literacy among educators and students, exacerbating the challenges of AI use.[5] A lack of conceptual and pedagogical understanding of AI leads to defensive attitudes or misconceptions in institutional policies, such as banning AI use without providing systematic alternatives to AI literacy education. Conversely, some countries and institutions advocate policy models grounded in literacy, transparency, and pedagogical integration, rather than merely technical oversight.[6]

In international policy, multilateral organizations have begun formulating AI ethics principles relevant to the education sector. These guideline documents emphasize the importance of principles such as human-centered AI, transparency, accountability, and the protection of human rights, which should be internalized in educational policies.[7] However, translating these global principles into operational institutional policies, particularly in the context of local and religious values, remains very limited. This gap presents an opportunity for research to develop a policy framework that is adaptive to local contexts and values.

Specifically in the context of Islamic education, policy responses to AI remain relatively limited and tend to be temporary, targeting specific objectives. Many Islamic educational institutions respond with protective or normative measures and have not yet considered the

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[3] Beatriz Moya et al., "Academic Integritiy and Artificial Intelligence in Higher Education (HE) Contexts: A Rapid Scoping Review," *Canadian Perspectives on Academic Integrity* 7, no. 3 (March 31, 2024), https://doi.org/10.55016/ojs/cpai.v7i3.78123.

[4] Michael Goodier, "Revealed: Thousands of UK University Students Caught Cheating Using AI," *The Guardian*, 2025.

[5] Katarina Sperling et al., "In Search of Artificial Intelligence (AI) Literaciy in Teacher Education: A Scoping Review," *Computers and Education Open* 6 (June 2024): 100169, https://doi.org/10.1016/j.caeo.2024.100169.

[6] Fengchun Miao and Wayne Holmes, *Guidance for Generative AI in Education and Research* (Paris: UNESCO, 2024), https://doi.org/10.54675/EWZM9535.

[7] UNESCO, "Recommendation on the Ethiics of Artificial Intelligence / Guidance for Generative AI in Education and Research," *UNESCO*, 2023.

pedagogical potential of AI nor the Islamic ethical foundations that could shape responsible AI usage practices.[8] In fact, academic ethical values in the Islamic tradition, such as amanah (responsibility in knowledge), sidq (honesty), ihsan (prioritizing quality and good intentions), and 'adl (justice), provide a strong normative basis for designing AI usage policies that are not merely prohibitive but also transformational.[9] The integration of these values has the potential to produce policy models that uphold academic integrity while harnessing AI's potential for learning empowerment.

Based on these empirical conditions and the latest literature, this study aims to: (1) map the issues surrounding the use of AI in education, focusing on ethical and integrity aspects; (2) examine AI usage policies that have been implemented at the national and institutional levels; and (3) reconstruct an AI usage policy model grounded in Islamic academic ethical values to be utilized by Islamic educational institutions. This research employs an analytical literature review approach to produce policy recommendations that are both normative and practical. Consequently, the contribution of this article is twofold: enriching academic discourse on AI and education from an Islamic perspective and providing a policy blueprint that stakeholders in Islamic educational institutions can adapt.

METHODS

This study employs a literature review (SLR) approach that is oriented towards exploring meaning, conducting argumentative analysis, and conceptual reconstruction of the policy on the use of Artificial Intelligence (AI) in Islamic education. This approach emphasizes an in-depth analysis of the most relevant and influential findings, rather than merely compiling research results.[10] The researcher chose the SLR approach to conduct a thorough evaluation and synthesis of the scholarly literature on three main focuses. These focuses include ethical and academic integrity issues arising from the implementation of Artificial Intelligence in education, comparisons of AI policy frameworks at national and global levels, and the potential reconstruction of AI policy based on academic ethical values from the perspective of Islamic education. The SLR approach identifies gaps in the literature, compares regulatory frameworks, and ultimately develops a conceptual AI policy model integrated with Islamic values.

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[8] Abdul Hakim and Pauli Anggraini, "Artificial Intelligence in Teaching Islamic Studies: Challenges and Opportunities," *Molang: Journal Of Islamic Education* 1, no. 02 (June 29, 2023): 57–69, https://doi.org/10.32806/6ynvg541.

[9] Fouad Larhzizer et al., "Artificiial Intelligence in Islamic Education: Ethics and Its Implications for Islamic Education," *Amorti: Jurnal Studi Islam Interdisipliner* 4, no. 4 (October 31, 2025): 161–68, https://doi.org/10.59944/amorti.v4i4.490.

[10] Hannah Snyder, "Literaturie Review as a Research Methodology: An Overview and Guidelines," *Journal of Business Research* 104 (November 2019): 333–39, https://doi.org/10.1016/j.jbusres.2019.07.039.

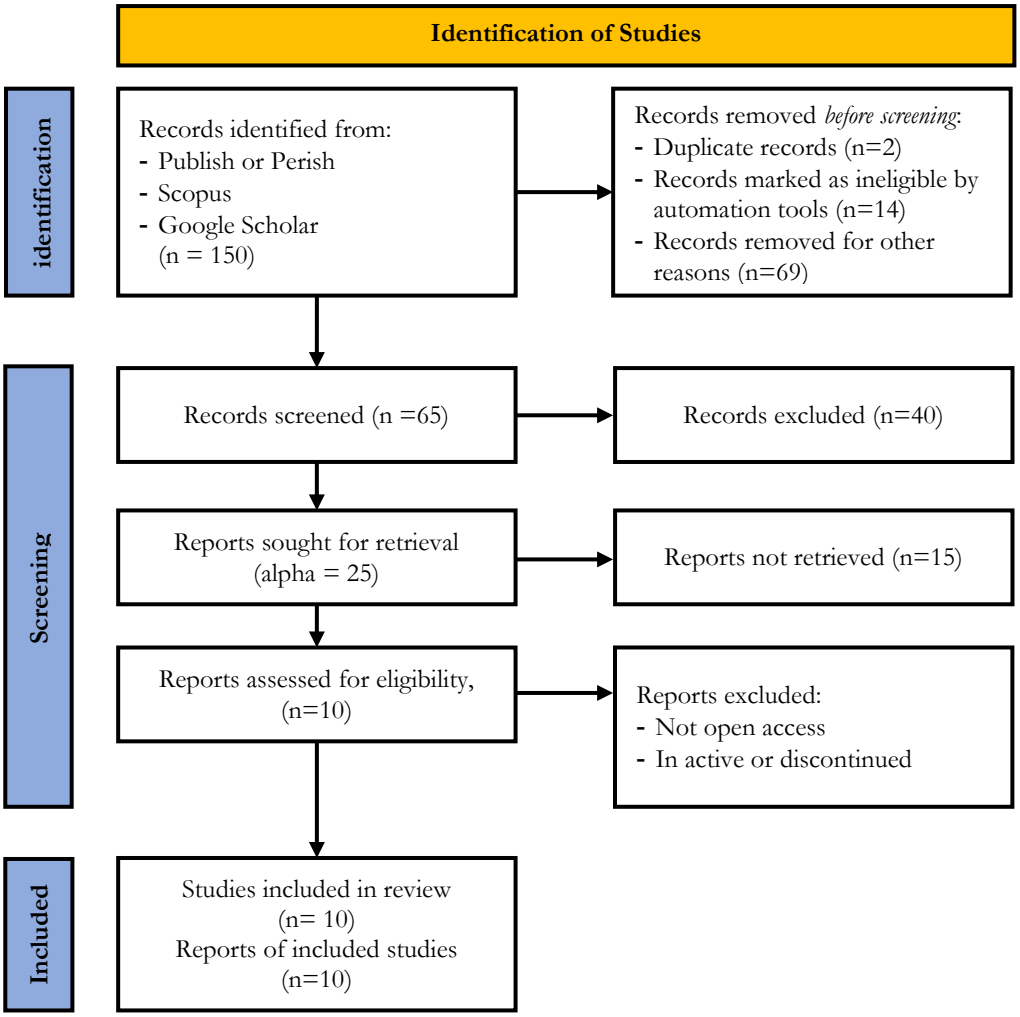

Figure 1. Data Collection through PRISMA Mapping

Figure 1 illustrates the process of identification, screening, and inclusion of studies for a Systematic Literature Review based on PRISMA guidelines. A systematic search of the scientific literature was conducted across the Publish or Perish, Scopus, and Google Scholar databases. By limiting the scope of the publication period between 2020 and 2025, the literature search employed a combination of specific keywords, namely: "Artificial Intelligence", "Education Policy", "Ethics", "AI in Education", "Islamic Education", "Academic Integrity", "AI", and "Islamic Perspective". At the identification stage, 150 articles were gathered and underwent a rigorous selection process focused on thematic relevance and substantive quality (rather than quantity). During the screening stage, 65 articles remained after selection based on title, abstract, and keywords, ensuring their relevance to Islamic education and AI usage policy.

Subsequently, an in-depth assessment of the full text was conducted. Articles that were not directly relevant to the values of Islamic academic ethics or did not contain aspects of educational policy were eliminated. This process also evaluated methodological validity and publication quality. Based on the evaluation results, 25 articles were deemed eligible. In the final stage, 10 of the most

representative main articles were selected that met the methodological criteria, namely: published in reputable journals; addressing issues of policy, ethics, or academic integrity related to AI in education; presenting empirical findings or comparative conceptual models; and having a direct connection to the context of Islamic education or the values of educational morality.

Data analysis was conducted using a thematic analysis framework and argumentative synthesis, in accordance with the methodology of Miles, Huberman, and Saldana.[11] The analysis process was structured into three main stages: first, thematic coding, which involves classifying the central ideas from ten selected articles into categories of issues, policy, and ethical values; second, conceptual synthesis, aimed at integrating and comparing findings across the literature to identify AI policy patterns, differences in regulatory frameworks, and global trends in the education sector; and third, policy reconstruction, which is the culmination stage of formulating a conceptual AI policy model explicitly aligned with Islamic academic ethical principles, encompassing the values of amanah (trustworthiness), sidq (honesty), ihsan (excellence), and adl (justice).

RESULT

Table 1. Data Extraction of Articles

No	Author/ Article Title	Methodology	Findings	Relevance
1.	Hakim & Anggraini/ Artificial Intelligence in Teaching Islamic Studies: Challenges and Opportunities[12]	Analysis Literature	AI has the potential to enhance the effectiveness of Islamic learning; however, it raises ethical dilemmas and may undermine teachers' roles.	Providing the foundational reality of the challenges in using AI in Islamic education.
2.	Raharjo&Rohmadi/ Artificial Intelligence in Indonesian Education: A Critical Review of Ethical Considerations and Implementation Challenges[13]	Critical Review	AI policies in Indonesia remain reactive; an ethical framework based on Islamic values is needed.	Strengthening the urgency for the reconstruction of Islamic education policies in relation to AI.
3.	Gunagraha dkk/ Ethics of Using Artificial Intelligence in the	Qualitative Study & Ethical	The use of AI often violates the principles of scientific trustworthiness; ethical guidelines	Serving as a basis for Islamic academic ethics as a pillar of AI policy.

[11] M.B. Miles, A.M. Huberman, and Saldana Johnyy, *Qualitative Data Analysis: A Methods Sourcebook* (Beverly Hills: Sage Publicatin, 2014).

[12] Hakim and Anggraini, "Artificial Intelligence in Teachiing Islamic Studies: Challenges and Opportunities."

[13] Riris Setyaningrum Raharjo and Samsul Huda Rohmadi, "Artificial Intelligence in Indonesian Education: A Critical Review of Ethical Considerations, Implementation Challenges, and Educational Management Perspectives," *At-Tarbawi: Jurnal Kajian Kependidikan Islam* 10, no. 1 (2025): 50–68, https://doi.org/https://doi.org/10.22515/attarbawi.v10i1.12141.

	World of Islamic Education[14]		grounded in Islam are necessary.	
4.	Djazilan, Rulyansah & Rihlah/ Why AI is Essential for the Future of Islamic Education: A Call for Ethical and Effective Implementation[15]	Analysis Literature	AI must be integrated through literacy and ethical policies to ensure it does not contravene Islamic values.	Providing direction for policy development based on AI literacy and ethics.
5.	Kahfi, et al / Artificial Intelligence in Islamic Religious Education: Balancing Learning Efficiency and Safeguarding Spiritual Integrity[16]	Mixed Method	AI can improve learning efficiency, but it can erode spiritual integrity if used without ethical guidance.	Demonstrating the necessity of policies that balance efficiency and spiritual values.
6.	Sain, Aziz & Lawal / Ethics of AI Integration in Higher Education: Exploring Moral Dimensions[17]	Analysis Literature	Emphasizing moral responsibility and transparency in the use of AI at Islamic universities is crucial.	Strengthening the ethical framework for AI use in higher education institutions.
7.	Boangmanalu & Dahlan / Islamic Education Students' Perceptions of AI in Learning Islamic History[18]	Study Quantitative	Students perceive AI as a supplementary tool, not a replacement for teachers; ethical literacy remains low.	Depicting the state of AI literacy among Islamic education students.
8.	Salim& Habibi / AI ChatGPT-Based Islamic Religious Education to Enhance	Experimental Study	ChatGPT can strengthen critical thinking and moral reasoning capabilities if used under teacher guidance.	Highlighting the potential of AI in enhancing morality and critical thinking toward positive policy directions.

[14] S. Gunagraha, S. Chayati, and B Baidi, "Ethics of Using Artiificial Intelligence in the World of Islamic Education," *JENTRE* 6, no. 1 (2025): 41–53, https://doi.org/https://doi.org/10.38075/jen.v6i1.541.

[15] M. Sukron Djazilan, Afib Rulyansah, and Jauharotur Riihlah, "Why AI Is Essential for the Future of Islamic Education: A Call for Ethical and Effective Implementation," *EDUKASIA Jurnal Pendidikan Dan Pembelajaran* 5, no. 1 (2024): 201–16, https://doi.org/https://doi.org/10.62775/edukasia.v5i2.1373.

[16] Nazih Sadatul Kahfi et al., "Artificial Intelligence in Islamic Religious Education: Balancing Learning Efficiency And Safeguarding Spiritual Integrity In Indonesian Hiigher Education," *INJECT (Interdisciplinary Journal of Communication)* 10, no. 1 (June 28, 2025): 643–60, https://doi.org/10.18326/inject.v10i1.4325.

[17] Zohaib Hassan Sain, Aulia Luqman Aziz, and Uthman Shehu Lawal, "Ethics of AI Integration in Higher Education: Exploring Moral Dimensions," *Journal of Asian Islamiic Educational Management (JAIEM)* 2, no. 1 (January 31, 2024): 1–10, https://doi.org/10.53889/jaiem.v2i1.431.

[18] Adi Zulkifli Boangmanalu and Zaini Dahlan, "Islamiic Education Students' Perceptions of AI in Learning Islamic History," *Journal of English Language and Education* 10, no. 4 (2025): 956–66.

	Critical Thinking and Moral Reasoning[19]			
9.	Yan et al / Practical and Ethical Challenges of Large Language Models in Education: A Systematic Scoping Review[20]	Systematic Review	Significant challenges include algorithmic bias, privacy, and academic fairness.	Offering global insights into the issues of AI education policy.
10.	Ghimire & Edwards / From Guidelines to Governance: A Study of AI Policies in Education[21]	Studi Literatur	There is a gap between guidelines and AI governance in educational institutions..	Providing an analytical model for AI policy that can be adapted to the context of Islamic education.

In general, the synthesis results indicate four main patterns of findings: 1) An increasing utilization of AI in Islamic education for learning personalization, content creation, and academic management. 2) The emergence of academic ethical issues such as digital plagiarism, cognitive dependence, and the erosion of original thinking. 3) The absence of specific institutional policies regarding AI usage in Islamic educational institutions, resulting in technology implementation without value control. 4) The urgency of integrating Islamic values and ethical literacy in AI usage to not only enhance efficiency but also to cultivate scientific morality.

DISCUSSION

Implementation of AI Usage Policies in Educational Institutions

Based on the literature previously analyzed, AI usage policies in educational institutions remain reactive (merely using AI) rather than anticipatory (endeavoring to understand potential negative impacts and regulatory measures).[22] Policies that are widely applied tend to focus on prohibitive aspects, such as the use of AI detectors to assess the originality of written works. However, such an approach has been criticized as a form of punitive policy that does not address the root issues of literacy and ethics. Research by Kahfi et al. found that some universities in

[19] M Agus Salim and Fajri Habibi, "AI ChatGPT Based Islamic Religious Education to Enhance Students' Critical Thinking and Moral Reasoniing," *ISLAMIKA* 7, no. 4 (October 1, 2025): 716–29, https://doi.org/10.36088/islamika.v7i4.5915.

[20] Lixiang Yan et al., "Practical and Ethical Challenges of Large Language Models in Education: A Systematic Scoping Review," *Britiish Journal of Educational Technology* 55, no. 1 (January 6, 2024): 90–112, https://doi.org/10.1111/bjet.13370.

[21] Aashish Ghimire and John Edwards, "From Guidelines to Governance: A Study of AI Policies iin Education," *Computers and Society*, 2024, https://doi.org/https://doi.org/10.48550/arXiv.2403.15601.

[22] Ghimire and Edwards, "From Guideliines to Governance: A Study of AI Policies in Education."

Indonesia enforce policies explicitly prohibiting the use of ChatGPT in writing final assignments.[23] Meanwhile, other universities encourage the integration of AI in learning with clearly defined ethical boundaries. This diversity of policies indicates that there is still no national standard or normative guideline grounded in Islamic values for the use of AI in education.

Furthermore, in their research, Ghimire & Edwards attempted to analyze a broader context through a survey of 102 individuals, consisting of school principals and university rectors, showing that AI policies in Western countries are beginning to shift from a prohibition paradigm to ethical enablement, in other words, opening up opportunities for AI use guided by ethics.[24] Such an approach is relevant to be adapted or even adopted in the context of Islamic education by adding a spiritual dimension, such as the values of public benefit (maqasid al-shari'ah), trustworthiness (amanah), and honesty (sidiq).

The main synthesis of findings from several previous studies indicates that repressive policies regarding the use of AI detectors, when not accompanied by ethical considerations, will obscure their effectiveness in fostering academic honesty. On the other hand, policies that emphasize AI literacy, such as training in AI use and efforts to integrate Islamic values and ethics into policy, have proven more constructive. Therefore, AI policies in Islamic educational institutions need to be formulated by shifting from a 'monitoring' to a 'mentoring' and 'value-strengthening' paradigm.

The Challenges of Using Artificial Intelligence in Islamic Education

A review of the literature shows that the challenges of using Artificial Intelligence (AI) in Islamic education mainly focus on the technological gap. However, in reality, life faces fundamental epistemological challenges, ethical issues, and spiritual understanding. Research by Hakim & Anggraini and Raharjo & Rohmadi highlights the growing dependence of students and teachers on AI technology to complete specific academic tasks.[25] Yet, the majority still lack an adequate understanding of its limitations and ethical implications.[26] This situation gives rise to what is termed epistemic laziness, a tendency to surrender the thinking process to machines, ultimately resulting in dependence.

From an Islamic education perspective, this issue becomes more complex because it touches on values and moral responsibility in the pursuit of knowledge (scientific trustworthiness).

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[23] Sadatul Kahfi et al., "Artificial Intelligence in Islamic Religious Education: Balancing Learning Efficiency And Safeguarding Spiritual Integrity In Indonesian Higher Education.", 655

[24] Ghimire and Edwards, "From Guidelines to Governance: A Study of AI Policies in Education."

[25] Raharjo and Rohmadi, "Artificial Intelligence in Indonesian Education: A Critical Review of Ethical Considerations, Implementation Challenges, and Educational Management Perspectives."

[26] Gunagraha, Chayati, and Baidi, "Ethics of Using Artificiial Intelligence in the World o, f Islamic Education.", 50.

The phenomenon of dependence on AI usage creates the potential for a decline in the quality of scientific ijtihad, the ability to reason independently based on texts concerning the reality that already exists.[27] When AI is used passively, merely to generate text, without incorporating elements of critical evaluation and deep ethical and spiritual reflection, the learning process will lose the essence of tafaqquh fi al-din (the deepening of knowledge that constitutes meaningful worship).

The research conducted by Boangmanalu and Salim aims to identify the factors contributing to educators' low digital and ethical literacy.[28] Their findings reveal that some teachers perceive AI as a threat to academic integrity, while others use it excessively without ethical consideration.[29] This disparity in understanding indicates the absence of an AI literacy framework aligned with Islamic educational values. Specifically, the primary issues in this context include: 1) the crisis of academic ethics in AI usage; 2) epistemic dependence on technology; and 3) the lack of ethical policy guidelines within Islamic educational institutions regarding AI use. This underscores that the problem of AI in Islamic education constitutes a crisis of moral reasoning. Therefore, an approach through value-based, prophetic-informed policies in a holistic manner is necessary.

Direction of Reconstructing AI Usage Policy Based on Islamic Academic Ethics

The synthesis of the literature shows the importance of fundamentally formulating or constructing policies regarding AI usage in Islamic education. The primary goal is to align ethical values with the learning process in an Islamic academic context. Gunagraha and Salim, in their research, emphasize that prophetic values (amanah, fathanah, sidq, and tabligh) can serve as a moral foundation for formulating AI usage guidelines.[30] These values reflect the prophetic character, characterized by integrity in academic truth and spiritual responsibility towards knowledge.[31] Conceptually, the direction of an ideal policy reconstruction encompasses three main aspects:

1. Normative Layer (Value-Based Policy): Integrate the principles of maqasid al-shari'ah into AI usage regulations, such as preserving intellect (hifz al-'aql) through critical learning and preserving religion (hifz al-din) through responsible use of knowledge.

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[27] Sain, Aziz, and Lawal, "Ethics of AI Integratiion in Higher Education: Exploring Moral Dimensions.", 8.

[28] Boangmanalu and Dahlan, "Islamiic Education Students' Perceptions of AI in Learning Islamic History.", 960

[29] Salim and Habibi, "AI ChatGPT Based Islamic Religious Education to Enhance Students' Critical Thinking and Moral Reasoning.", 720.

[30] Gunagraha, Chayati, and Baidi, "Ethics of Using Artificial Intelligence in the World of Islamic Education.", 50.

[31] Zahrotunnisa Siswahyuningsih et al., "Leading with Prophetic Integrity: Strengthening Islamic Education through Shiddiq, Amanah, and Fathanah," *Managere: Indonesian Journal of Educational Management* 7, no. 2 (August 16, 2025): 224–35, https://doi.org/10.52627/managere.v7i2.868.

2. Structural Layer (Institutional Policy): Islamic educational institutions need to establish an AI Ethics Committee tasked with formulating ethical guidelines for AI usage in academic settings, as well as providing AI literacy training based on Islamic values.
3. Pedagogical Layer (Learning Practice Policy): Encourage teachers and lecturers to use AI as a learning partner, not a learning replacer. AI should be positioned as a tool to aid critical thinking and scholarly reflection, not as a substitute for human reasoning.

Within such a paradigm, the direction of AI policy can be reconceptualized to define the boundaries of use and build an ecosystem of ethical learning that integrates artificial intelligence with moral intelligence. This approach aligns with the concept of prophetic leadership in Islamic leadership theory, which emphasizes moral, spiritual, and intellectual dimensions in a holistic (*kaffah*) manner.

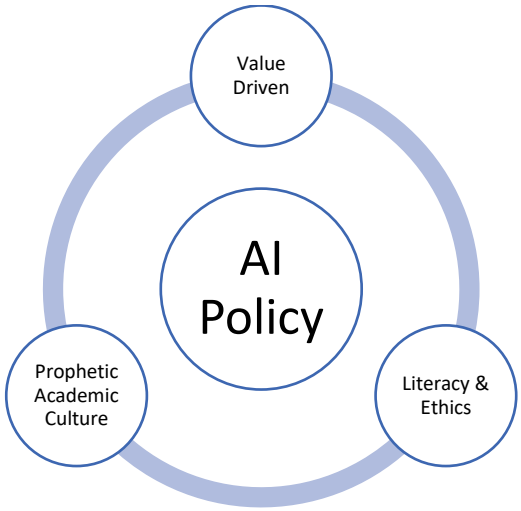

Figure 2. Opportunities for Policy Reconstruction in AI Utilization

The reconstruction opportunities in the image above illustrate the holistic unity of a new ethical policy paradigm for AI use. Moreover, if integrated with several literature review findings, the direction of AI policy reconstruction in Islamic education encompasses:

1. Value-Driven

   AI usage policies in Islamic education will shift from a control paradigm toward a value paradigm. Policies that previously focused solely on supervision, prohibition, or plagiarism detection reflect a compliance-based logic rather than a conscience-based one. This contradicts the perspective of Islamic education, which holds that scientific morality cannot be built solely through formal rules but rather through the internalization of prophetic values such as amanah (trustworthiness), sidq (truthfulness), and adl (justice). Therefore, value-based AI policies aim to be practical in fostering ethical awareness among learners. Islamic values serve as a normative

foundation to ensure that AI use is directed toward public benefit (*maslahah*); its new direction is to strengthen human intellect and morality, not to replace them entirely. Through this approach, AI policy becomes both a tool for moral education and a strategy for sustainable, academically quality-based learning management.

2. Empowering Educators and Learners through the Enhancement of Literacy and Ethical Capacity

   Policies that are formulated and intended to be implemented effectively should primarily focus on empowering educational actors. Low AI literacy often leads to two extreme outcomes: outright rejection of technology or blind dependence on algorithms. Therefore, empowering policies should be oriented toward improving AI literacy combined with ethical literacy. Teachers and lecturers need to understand the functions, potential, and risks of AI critically, while students need guidance to use AI creatively yet responsibly. In the context of Islamic education management, such empowerment represents a concrete manifestation of the principle of ta'dib (the cultivation of intellectual manners). By implementing policies that strengthen ethical capacity, AI can serve as a tool for reflective learning, enriching an individual's cognitive processes.

3. Fostering a Prophetic Academic Culture

   The reconstruction of AI policies should also target the formation of a prophetic academic culture. This intellectual culture integrates artificial intelligence with spiritual and moral awareness. In such a culture, AI is positioned as a medium for scholarly da'wah that helps humans achieve depth of thought and spiritual maturity. Prophetic values such as fathanah (intelligence), amanah (responsibility), and tabligh (transparency) serve as guides for humans in their interactions with technology. Thus, AI can become a facility for developing knowledge oriented toward the human soul and reinforcing moral values. An academic culture based on inclusive prophetic values will enable Islamic educational institutions to become spaces where technology and divine values meet harmoniously within the framework of *rahmatan lil 'alamin.*

Based on the analysis of ten selected articles and the synthesis of the discussion conducted, it is evident that the challenges of utilizing Artificial Intelligence (AI) in Islamic education stem from three main issues: weak ethical and digital literacy, disparities in understanding the function of AI, and the absence of normative policies rooted in Islamic values. Although some educational institutions have attempted to formulate guidelines for AI usage, the approaches taken are generally still reactive and supervision-oriented rather than empowerment-focused. This situation

indicates a policy vacuum, where existing regulations have not substantively addressed aspects of value and academic morality. Therefore, a policy reconstruction is necessary, one that not only organizes technical regulations but also establishes an ethico-spiritual framework for AI governance in Islamic education.

This research enriches the discourse on digital transformation, examining how technological advancements provide easier access while also posing moral challenges. In this context, it studies explicitly the use of Artificial Intelligence, which remains a subject of debate. The findings of this research contribute to efforts in establishing regulations or ethical policies regarding the use of AI in education. The conducted literature review remains limited to a synthesis of previous research; further studies are needed to develop a paradigm for constructing AI usage policies in this research, to measure the effectiveness of such regulations on academic values and ethics.

Guidelines for Use of AI in Islamic Educational Institutions

Within the framework outlined above, the new direction for AI use based on Islamic values (more specifically, prophetic values) remains limited to conceptual frameworks. To ensure that the policy framework for the use of AI based on prophetic values is implemented concretely in Islamic educational institutions, it is necessary to operationalize the policy through performance indicators, agreed-upon standard operating procedures (SOPs), and implementation mechanisms. This approach operationalizes prophetic values (amanah, fathanah, sidq, and tabligh) into technical instruments that are applicable and measurable.

Operational indicators are intended as minimum standards for measuring success in policy implementation. To that end, we have endeavored to compile the following indicators for the policy on the use of AI based on prophetic values in Islamic educational institutions:

Table 1. Prophetic Value-Based AI Usage Indicators

Profetik Value	Indicator	
	Student	**Teacher/Lecture**
Amanah	- Honestly declare the use of AI in every academic work/assignment. - Do not submit AI results without your own thought process.	- Provide assessments based on students' intellectual honesty. - Do not allow AI-based cheating practices to occur.
Fathanah	- Being able to explain how the AI works and its limitations. - Using AI for exploration, not copying.	- Demonstrating AI literacy in learning and research. - Understanding the pedagogical potential and risks of AI use.
Sidq	- Not fabricating citations or references from AI results.	- Deliver material and evaluation based on data and facts.

	- Ensuring the originality and honesty of the content of assignments/work.	- Be honest about the potential and limitations of AI in the classroom.
Tabligh	- Be transparent in citing sources and types of AI used. - Be willing to discuss the process of creating work.	- Clearly communicate guidelines for ethical AI use. - Be open in communicating institutional policies related to AI.

Table 1 outlines operational indicators for the use of AI based on prophetic values, offering concrete recommendations for implementation in Islamic educational institutions. The value of Amanah is a form of honesty that must be internalized in every individual. Integrity (amanah) in the use of technology is an absolute prerequisite for maintaining scientific Authenticity, especially when AI can generate text automatically.[32] Teachers and lecturers can also embody Amanah through sincerity in assessing the learning process, rather than focusing solely on final results, as well as in monitoring the misuse of AI in the classroom. Thus, moral responsibility in education must not be compromised by technological efficiency.[33]

Fathanah value lies in providing a framework for developing a critical understanding of technology. For students, this means that AI should not only be viewed as a tool, but also understood how it works and its ethical limitations. The value of fathanah can encourage students to use technology wisely. In addition, honesty (Siddiq) must be a key indicator in the use of AI, mainly to prevent plagiarism or content fabrication in an academic context. This aligns with the concept of scientific honesty, which underpins academic integrity.[34]

Finally, the value of Tabligh lies in helping students understand how to build open communication between users and AI policymakers. Students need to be transparent about the AI tools they use and explain the processes they use. By strengthening these indicators of prophetic value, Islamic educational institutions can develop ethical education models across elementary, secondary, and higher education. Technology must be understood as a functional tool with a high level of moral awareness. Therefore, this approach is essential for responding effectively to the challenges posed by AI.

The author operationalizes prophetic values (amanah, fathanah, sidq, tabligh) into measurable behavioral indicators for students and educators (e.g., declaration of AI use, understanding how AI works, honesty in citations, and source transparency). These indicators imply four conditions for institutional readiness: (1) AI literacy among staff and students; (2) supportive digital infrastructure and academic systems; (3) written policies and SOPs for

[32] Ariyanti Mustapha, Zuraidah Senik, and Sueraya Che Haron, "An Overview of Artificial Intelligence (AI) Issues From the Perspective of Islamic Jurisprudence," *Online Journal of Research in Islamic Studies* 12, no. 1 (2025): 95–114, https://doi.org/https://doi.org/10.22452/ris.vol12no1.6.

[33] Melanie C. Brooks and Agus Mutohar, "Islamic School Leadership: A Conceptual Framework," *Journal of Educational Administration and History* 50, no. 2 (April 2018): 54–68, https://doi.org/10.1080/00220620.2018.1426558.

[34] Selin Akgun and Christine Greenhow, "Artificial Intelligence in Education: Addressing Ethical Challenges in K-12 Settings," *AI and Ethics* 2, no. 3 (August 2022): 431–40, https://doi.org/10.1007/s43681-021-00096-7.

assessment and accountability; and (4) an academic culture that promotes transparency and integrity. State Islamic Higher Education Institutions (PTKIN) demonstrate the highest readiness to implement these guidelines. Survey studies and case evaluations at Islamic higher education institutions indicate the adoption of integrated academic information systems, digitization initiatives, and faculty literacy improvement that support the integration of AI in research and teaching. Research examining the adoption of digital resources and AI among PTKIN lecturers reports early awareness and use of technology, as well as relatively more established written academic policy readiness compared to other institutions.[35] This positions PTKIN as the most capable of translating prophetic indicators into academic SOPs and evaluation mechanisms.

Normatively, madrasas have instilled values of trustworthiness and honesty relevant to prophetic indicators, but their technical capacity and formal policy structures are often inadequate. The literature on the integration of digital curriculum in madrasas shows efforts at adaptation (such as digital literacy programs and e-learning projects); however, infrastructure, teacher training, and internal policies governing AI use still vary across madrasas and remain generally limited. Therefore, madrasas have the potential to implement guidelines, provided that capacity-building interventions and policy support from education administrators are in place. Studies on the digitalization of pesantrens highlight two essential characteristics: (1) the strong culture of tradition, the authority of the kiai, and informal moral control; (2) the heterogeneity of access to infrastructure and digital literacy.[36] Many Islamic boarding schools are selective about technology, prioritizing manners and exemplary behavior, so implementing technical SOPs and formal transparency mechanisms requires a gradual, culturally sensitive approach.

CONCLUSION

Based on a systematic literature review, the use of Artificial Intelligence (AI) in Islamic education presents opportunities for learning innovation and academic efficiency, while simultaneously raising ethical, epistemological, and policy issues. The main problems identified include low AI literacy, misuse of technology in educational practices, and the absence of normative guidelines that integrate Islamic values. Existing policies tend to be reactive and repressive, focusing on detecting violations rather than fostering awareness of academic ethics. Based on a synthesis of 10 selected articles, this study emphasizes the need to reconstruct AI use

[35] Suwendi Suwendi et al., "Adoption of Artificial Intelligence and Digital Resources among Academicians of Islamic Higher Education Institutions in Indonesia," *Jurnal Online Informatika* 10, no. 1 (April 1, 2025): 42–52, https://doi.org/10.15575/join.v10i1.1549.

[36] Ahmad Subhan Yazid, "Artificial Intelligence (AI)Adoption in Pesantren: Challenges and Readiness," in *Proceeding International Conference on Religion, Science and Education 3*, 2024, 855–60, https://sunankalijaga.org/prosiding/index.php/icrse/article/view/1234/1097.

policies grounded in prophetic values (amanah, sidq, fathanah, and tabligh) as the foundation of academic ethics. This reconstruction requires a paradigm shift from viewing AI as a threat to seeing it as a means to strengthen integrity, intelligence, and scholarly responsibility. The findings also indicate that the implementation of AI guidelines is contextual and varies across institutions: PTKIN (State Islamic Higher Education Institutions) have the highest readiness in terms of structure and policy, and madrasahs are at an intermediate level of preparedness. At the same time, pesantrens require an adaptive approach based on values and culture. Therefore, Islamic education does not reject AI, but instead directs it through ethics and the spirituality of knowledge to align with its objectives.

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