

Ethical AI in Islamic Education: ChatGPT's Disruption to the Authority of Knowledge and the Future of Children's Education in the Perspective of the Book of Idhotun Nasyi'in

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ARTICLE INFO	ABSTRACT
Keywords: Artificial Intelligence, ChatGPT, Knowledge Authority, Islamic Education, <i>Idhotun Nasyi'in</i> , Educational Ethics.	The rapid development of Artificial Intelligence (AI), particularly ChatGPT, has significantly transformed the educational landscape by changing how students access information and complete academic tasks. While AI offers various benefits, including personalized learning, improved educational efficiency, broader access to knowledge, and support for teachers in instructional planning, its increasing use has also generated concerns regarding the degradation of educational values and the shifting authority of knowledge from teachers to technology. This study aims to analyze the impact of ChatGPT on educational practices and knowledge authority from the perspective of <i>Idhotun Nasyi'in</i> by Shaykh Musthafa al-Ghalayir. Employing a qualitative library research approach, this study examines classical Islamic educational thought alongside contemporary literature on artificial intelligence, digital education, and educational ethics. The findings reveal that ChatGPT functions as a neutral technological instrument whose effects depend on the ethical orientation of its users. On the one hand, it can facilitate learning, increase efficiency, and support educational innovation. On the other hand, excessive dependence on AI may weaken critical thinking skills, academic integrity, intellectual independence, and the moral formation of students. From the perspective of <i>Idhotun Nasyi'in</i>, education is fundamentally a process of character building, moral cultivation, and spiritual development rather than merely acquiring information or achieving academic scores. The study further highlights a contemporary crisis of knowledge authority, where students increasingly rely on algorithmic systems instead of teachers as guides of knowledge and character. Therefore, AI should be positioned as a supporting educational tool (<i>wasilah</i>) rather than a substitute for teachers. Strengthening digital literacy, ethical awareness, critical verification (<i>tabayyun</i>), and the central role of educators is essential to ensure that technological advancement contributes positively to educational development while preserving moral and intellectual integrity.
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INTRODUCTION

In this digital era, technology is developing rapidly. There are so many innovations born from this digital revolution period, especially in the field of artificial intelligence or better known as *Artificial Intelligence* (AI). The presence of AI has changed the order of a person's life in various aspects of life, and education is one of them. However, is it true that the presence of AI that comes from the digital revolution has also revolutionized the way we teach the nation's children. The dynamics of education are currently experiencing a major shock, there are a lot of questions and concerns arising from the birth of artificial intelligence (Miao & Holmes, 2023).

Artificial intelligence (AI) is a technology that allows computers and machines to simulate teaching to humans, starting from problem-solving and decision-making (Institut Teknologi dan Bisnis Visi Nusantara Bogor, 2026). In modern times like this, AI is a need and trend that can help students and educators in the KBM (Teaching and Learning Activities) process. Of the 278 million population, around 80.66 percent or more than 230 million people have been connected to the internet (Ministry of Communication and Digital, 2026). This data shows how important the role of the internet is in the course of a person's life. The internet helps a person easily access various kinds of information on social media. The Minister of Communication and Information Technology (Menkominfo) of the Republic of Indonesia, Meutya Hafid, revealed that currently as many as 87 percent of students in Indonesia use artificial intelligence (AI) to do their assignments (TVRI News, 2026). AI has changed the learning culture from the traditional to the modern era.

There are so many innovations that have arisen, ChatGPT is one of the AI that can help educators in building designs, not only educators, but also students who are greatly helped by this innovation from AI. But is it true that students actually use this AI too arbitrarily. ChatGPT recorded more than 5.72 billion monthly visits by 2026, with the strongest position in the United States with an estimated 77.2 million monthly active users (Singh, 2026). The data shows that not only Indonesia but also countries around the world also use it.

A person's future should basically be determined by themselves, not by others or by technology such as artificial intelligence. ChatGPT can be used as a mentor or learning assistant that helps provide additional information, corrections, and explanations to a material. With this technology, students can gain knowledge faster and easier. However,

despite having many benefits in the world of education, ChatGPT cannot replace the essential role of teachers. Teachers are not only tasked with delivering subject matter, but also guiding, motivating, and instilling moral values and character in students. This role cannot be fully performed by technology. In today's digital age, some students are starting to rely on ChatGPT to complete various tasks. Therefore, it is important for students to realize that ChatGPT is just a tool that has limitations. This technology should be used wisely as a means of supporting learning, not as a substitute for effort and personal thinking. Thus, technology can help the learning process, but the role of teachers and student awareness is still needed so that learning runs in a balanced and meaningful manner (BINUS University, 2025).

In this book *Idhotun Nasyi'in* by Sheikh Musthafa al-Ghalayini, we will dissect and explore how to respond to the presence of technological products related to artificial intelligence that have played a large role in the life of the world of education, both students and educators. Responding to this with a deeper view and critical thoughts on the social phenomenon so as to give an answer or open the door of awareness to know how to respond to the social phenomenon. Based on several previous studies, most studies have discussed the use of ChatGPT as a learning tool as well as the perception of students and teachers towards its use (Supriyono et al., 2024). However, most of the research still focuses on the use of ChatGPT as a learning tool. Studies that specifically analyze how artificial intelligence affects knowledge authority in education, especially the shift in the source of authority from teachers to technology, are still relatively limited (Djakfar Musthafa, 2024).

RESEARCH METHOD

This study employs a qualitative research design using a library research (*studi kepustakaan*) approach. This method was chosen because the object of the study is textual and conceptual in nature, namely the exploration of classical Islamic educational thought as formulated in *Kitab Idhotun Nasyi'in* by Shaykh Musthafa al-Ghalayini, and its relevance to the contemporary phenomenon of artificial intelligence disruption, particularly ChatGPT, in the field of education.

The primary data source of this research is the text of *Kitab Idhotun Nasyi'in* itself, while secondary data sources consist of national and international journal articles, institutional and government reports, official guidelines, and reputable news media that discuss the use of ChatGPT and artificial intelligence in educational contexts. Data were

collected through a documentation study technique, namely by tracing, selecting, and compiling relevant primary and secondary sources related to the themes of artificial intelligence, knowledge authority, and Islamic educational ethics.

The data analysis technique used is descriptive-analytical content analysis, in which the classical concepts found in Kitab Idhotun Nasyi'in are interpreted and juxtaposed with empirical data on the use of ChatGPT in education, so as to produce a critical and reflective analysis of the shift in knowledge authority and the ethical positioning of artificial intelligence (Ethical AI) in Islamic education.

RESULT AND DISCUSSION

Overview of AI and ChatGPT

ChatGPT (*Generative Pre-trained Transformer*) is one of the language model-based artificial intelligence products that operates through a conversational interface. This technology is designed to understand and generate text automatically based on user input, by utilizing *machine learning* approaches, especially in *transformer* architectures. *ChatGPT* was first introduced to the public in November 2022 by *OpenAI*, an artificial intelligence research organization founded in 2015 by a number of tech figures, including Elon Musk, Sam Altman, and Reid Hoffman. (Bakrie University, 2026)

Functionally, ChatGPT has a very wide role in various fields, such as professional work, education, and other exploratory needs. In the context of education, the Ministry of Education, Culture, Research, and Technology (Kemendikbudristek) emphasizes the importance of integrating technology in education without ruling out the essential role of teachers, ChatGPT can be analogized as a virtual assistant that plays a role like a teacher (BINUS University, 2025). When a student has difficulty understanding a concept, he can ask questions to the system, and ChatGPT will automatically provide responses in the form of explanations, concept elaborations, and solution recommendations in a relatively short time. At this stage, students are still in the phase of concrete thinking, so explanations that are too abstract are often difficult for them to understand. As a result, not a few students feel confused, lack confidence, and even lose interest in learning because the material is considered too complex. Therefore, teachers need the right strategies and support to simplify the material without losing its essence. The use of ChatGPT as a learning aid is also in line with the SDGs goal point 4, which is to improve the quality of inclusive and effective education. (Octavianisa, 2026) Thus, ChatGPT can be said to be a 'tool' to help teaching and

learning activities take place, not completely replacing the role of teachers as people who transfer knowledge to their students.

From a technical point of view, this capability is supported by the process of training the model on large amounts of data (*pre-training*), which is then adjusted through a *fine-tuning* process to be able to produce relevant, contextual, and coherent answers. (Sari, 2026) Thus, the existence of ChatGPT not only reflects significant developments in the field of artificial intelligence, but also becomes an indicator of digital transformation that has a direct impact on the way humans access and utilize existing information.

The Degradation Of The World Of Education Over Artificial Intelligence

Improving the quality of human resources (HR) is a necessity in the face of the increasingly massive digital world development. In the context of the era of disruption triggered by the advancement of artificial intelligence, systematic efforts are needed to prepare human resources who are not only competent, but also adaptive to technological changes. Human resources who have adequate digital literacy will be able to utilize technology optimally, (Agustina et al., 2026, p. 712) thereby encouraging the creation of effectiveness and efficiency in various sectors, such as the industrial sector, economy, government, and especially the education sector. Therefore, strengthening the capacity of digital competency-based human resources is a key factor in ensuring the success of educational transformation in the era of artificial intelligence.

Furthermore, the disruption of artificial intelligence to the education sector shows a significant influence along with the increasing adoption of digital technology in the school environment. In April 2026, there are 288,000 schools that have now integrated digital-based learning systems (Ma'soem University, 2026), which indirectly encourages a paradigm shift in the teaching and learning process. Conventional learning patterns, such as face-to-face group discussions, are beginning to undergo transformation with the presence of artificial intelligence-based technologies such as ChatGPT, which are able to provide information, explanation of concepts, and alternative solutions instantly and personally. This condition has the potential to reduce students' dependence on collective learning interactions, while shifting the role of teachers from the main source of knowledge to learning facilitators.

However, the ease of access to technology also requires the readiness of human resources who are not just passive users. Critical, creative, and ethical skills are needed in utilizing technology so as not to cause excessive dependence, Based on the latest data, Indonesia is now in the top five countries with the largest number of ChatGPT users in the

world, especially in the field of education. (Amanda, 2026) Therefore, human resource development must be directed not only at the ability to use technology, but also at the capacity to develop, evaluate, and utilize it wisely and responsibly in supporting a sustainable educational process.

The impact of the development of artificial intelligence (AI) in the world of education has brought very significant changes to the learning process, both in positive and negative aspects. The presence of AI provides an opportunity to create a more personalized learning system because this technology is able to adjust the material to the needs, abilities, and level of understanding of each student. Through data analysis and student learning patterns, AI can help provide more effective learning methods so that the educational process becomes more directed. This condition is very helpful, especially in classrooms with a large number of students, when teachers have difficulty giving individual attention to each student. (University of Brawijaya Library, 2026)

Another impact of the use of AI is also seen in the increased work efficiency of educators. Various administrative activities such as assessment, data processing, and the preparation of learning tools can be carried out automatically with the help of technology. Thus, teachers have more time to focus attention on character building, moral development, and emotional assistance of students that cannot be replaced by machines. In addition, AI also expands access to education through online learning platforms and the use of virtual assistants that allow learning activities to be carried out anytime and anywhere. This technology provides more inclusive learning opportunities, especially for students in remote areas or those with physical limitations, and is even able to support the translation of materials into various languages to make them easier to understand. (University of Brawijaya Library, 2026)

The impact of using AI also encourages the birth of innovations in learning methods. The use of technology such as gamification, digital simulation, as well as *virtual reality* and *augmented reality* makes the learning process more interactive, interesting, and relevant to the times. On the other hand, AI allows the evaluation process to be carried out faster and more accurately because student progress can be monitored in *real-time* through learning activity data. This information helps teachers and educational institutions in determining learning strategies and education policies that are more targeted. (University of Brawijaya Library, 2026)

However, the use of AI in education also raises various problems that can cause

degradation in the world of education. One of the main concerns is the potential for a reduced role of teachers due to increasing automation in the teaching and learning process. Although AI is able to deliver material and conduct assessments, this technology cannot replace human values such as empathy, *interpersonal* communication, and the formation of students' character and morals. Education is essentially not only a process of knowledge transfer, but also a process of personality formation that requires direct human contact. (University of Brawijaya Library, 2026)

Another negative impact is the emergence of inequality in access to technology among students and educational institutions. Not all schools have adequate facilities, such as digital devices, stable internet networks, and the ability of human resources to utilize technology. This condition has the potential to widen the education gap between groups that have access to technology and those that do not. In addition, the use of AI also raises issues related to data privacy and security because this system requires the collection of large amounts of student data. If the management is not carried out properly, the data is at risk of being misused or leaked that can harm students. (University of Brawijaya Library, 2026)

The impact of dependence on AI technology is also a serious concern in the world of education. The excessive use of AI can decrease students' critical thinking skills and creativity because they tend to rely on technology to solve various tasks and problems. In addition, system errors or algorithmic biases in AI can lead to inaccurate information delivery, affecting the quality of learning. This problem is further strengthened by the lack of regulations and ethical guidelines related to the use of AI in education, especially in developing countries. Without clear supervision and rules, the application of AI has the potential to cause social impacts such as algorithm discrimination, data misuse, and commercialization of education that can reduce the essential value of the educational process itself. (University of Brawijaya Library, 2026)

The impact of the lack of validation and the loss of manners leads to the birth of an instant generation with character defects. They may have official school diplomas and high cognitive intelligence thanks to the help of technology, but lose their self-esteem, honesty, and concern for the common good. Shaykh Musthafa al-Ghalayini in his book has formulated a strict law of causality regarding the future of a nation. If children grow up with good morals and useful knowledge, they will become a solid foundation for the resurrection of the ummah, as KH has explained. Hasyim Asyari in *Muqaddimah al-Qanun al-Asasi li Jam'iyat Nahdlatul Ulama* (Asy'ari, 2025, p. 15). On the other hand, if they are used to

pragmatic behavior, legalize all means, and are reluctant to study seriously because they depend on AI jockeys, they will turn into disasters for the people and the troublemakers of the state.

Children's Education Knowledge Authority

In the process of children's education, knowledge sources play an important role in shaping their way of thinking and understanding the world. As the times progress, the authority of knowledge no longer only comes from teachers and parents, but also begins to shift to technology, despite this, the role of parents remains the main foundation in children's education. From birth, children first learn through the family environment. Parents as the first educators have a great influence in shaping children's character, behavior, and basic knowledge, ranging from the ability to speak, walk, to understand life values. Therefore, the role of parents is an inseparable part of building children's knowledge authority. (SMK Negeri 1 Merangin, 2026) As they get older, when children begin to enter the world of formal education, the role of teachers is present as a new source of authority of knowledge. Teachers not only deliver learning materials, but also deepen children's understanding of knowledge that has been acquired at home and that they have never learned. Intense interactions in schools make teachers an important figure in children's intellectual development.

Entering the *era of Society 5.0*, technology has also played a role in expanding the source of knowledge. The presence of technology is not to replace the role of parents and teachers, but as a complement that helps children understand the material, complete tasks, and access information more quickly and widely. However, this development also poses challenges. The position of teachers as the main source of knowledge began to decline due to the difference in the speed of information dissemination between schools and digital platforms. If textbooks take a long time to update, digital media is able to present information instantly. Children who grow up as a digital generation tend to expect interactive and engaging learning. When those expectations aren't met, they turn to other sources such as social media or influencers who are considered more relevant. This condition has the potential to cause distortions in children's understanding, where they have difficulty distinguishing between facts and opinions that are attractively packaged. Therefore, teachers are required to adapt and re-strengthen their role as a supervisor who is able to direct students to think critically and logically. This challenge is an important concern, because it is related to the quality of the way of thinking of the young generation in the future. (Supardi, 2026)

Examining this phenomenon, the Book *of Idbotun Nasyi'in* by Sheikh Musthafa al-Ghalayini gives a loud alarm to the crisis of spirituality in Islamic education triggered by the shift of authority from human teachers to algorithmic code lines. When students consider ChatGPT as an "omniscient" entity in matters of religion, philosophy, and science, they are actually undermining the Islamic epistemological order that emphasizes the importance of the physical presence of a teacher as a moral guide and holder of scientific sanad. This phenomenon is in line with the famous maqolah of Shaykh Abu Yazid Al-Bustami: "مَنْ لَمْ يَكُنْ لَهُ شَيْخٌ فَشَيْخُهُ الشَّيْطَانُ" (Whoever does not have a teacher, then his teacher is Satan). (Al-Qusyairi, n.d., p. 181) In the context of digital transformation, "demons" manifest as artificial intelligence algorithms that work without spirit, manners, conscience, and divine values. Making AI the sole teacher means leaving the child's future to a spiritually empty mechanical entity. Therefore, the perspective of Kitab *Idbotun Nasyi'in* urges that ChatGPT be strictly positioned only as a complementary instrument, while human teachers must be restored to their position as the highest authority in shaping the moral, manners, and spiritual aspects of children in order to save the future of the nation from the threat of moral destruction in the digital era.

In facing these challenges, the role of the government is very important in maintaining and improving the quality of the way of thinking of the younger generation. This effort is realized through policies that focus on child protection in the digital space, considering that technology has now become part of the knowledge authority in children's education. One of the concrete steps taken is the issuance of Government Regulation Number 17 of 2025 concerning the Governance of the Implementation of Electronic Systems in Child Protection (PP TUNAS). The regulation, which was stipulated on March 28, 2025 and came into effect on April 1, 2025, is a strong legal foundation for the state in creating a safe, healthy, and equitable digital space for children. These regulations are designed to address various negative impacts of the use of technology, such as exposure to inappropriate content, digital addiction, and the risk of child data exploitation. PP TUNAS is also a form of implementing the mandate of Law Number 1 of 2024 as an amendment to Law Number 11 of 2008 concerning Electronic Information and Transactions, which emphasizes the importance of child-friendly electronic system governance. In particular, this regulation requires every Electronic System Operator (PSE) to screen content that has the potential to harm children, provide an easily accessible reporting mechanism, and ensure a fast and transparent handling process. Thus, the digital space is not only a source of

information, but also a safe learning environment that supports children's cognitive development. (Ministry of Communication and Digital, 2025, pp. 5, 8)

This government's commitment is also affirmed through President Prabowo Subianto's statement stating that the state is present to ensure that every Indonesian child can grow up in a safe and healthy digital environment. (Ministry of Communication and Digital, 2025, p. 5) This policy is a tangible manifestation of protecting children from various digital threats, while ensuring that they continue to benefit positively from technological developments. With this policy, the role of the government complements the role of parents, teachers, and technology in forming children's education knowledge authorities. The synergy between the three parties is expected to be able to maintain the quality of the young generation's way of thinking so that it remains critical, logical, and based on the right values in the midst of an increasingly rapid flow of information.

Islamic Education in the Perspective of the Book of Idhotun Nasyi'in

In response to the massive use of ChatGPT among students, the Book of Idhotun Nasyi'in by Sheikh Musthafa al-Ghalayini is present by providing a very radical philosophical foundation regarding the essence of education. In today's modern era, education is experiencing a very worrying degradation of orientation. School institutions are often reduced to just a place to hunt for report cards, formal diplomas, and the fulfillment of administrative requirements to find a job or enter the dream campus. As a result of this pragmatism, students are trapped in unhealthy competition, where they will compete with each other to pursue cognitive scores, even legalizing all means, including committing academic cheating in the form of instant plagiarism using ChatGPT. Sheikh Musthafa al-Ghalayini indirectly strongly criticized the phenomenon of pure orientation. In his book, he emphasized that education is an effort to instill commendable morals in the souls of children, which must then be continuously watered with guidance and advice, so that it becomes a disposition or trait inherent in the soul. They may get satisfaction, because of that high score, but without realizing it they will only get high marks on their report cards, they do not get the pure value of education. Imam Al-Ghazali said in the book Idhotun Nasyi'in that children are a mandate of Allah to their parents, their hearts are pure and clean from all kinds of paintings and drawings, like precious jewels (Al-Ghulayini, n.d., p. 180). When children use ChatGPT to manipulate tasks for the sake of cognitive value, they are carving out the sacred gem with strokes of instant mentality, lies, and loss of fighting power. This phenomenon

cannot be allowed to continue, because this has an impact on a child's future. Therefore, the ethics of using AI (*Ethical AI*) in the perspective of this book requires a reconstruction of the intention to learn. Technology should not be used as a tool to escape from the process of the struggle to seek knowledge, but only as a supporting will or a supporting tool that does not hurt moral values and honesty.

One of the most incisive contributions of thought in *Muqaddimah* Books *Idhotun Nasyi'in* is a psychological emphasis on the importance of fortifying the developmental phase of the younger generation. Shaykh Musthafa al-Ghulayini wrote that the series of advice in this book is likened to a "glittering pearl" neatly arranged in a beautiful order. This analogy of a glittering pearl that serves as a guideline for life and a fortress of salvation is particularly relevant for dissecting the future of learners under the care of artificial intelligence technology (*Artificial Intelligence*) like ChatGPT. The basic nature of this technology is to provide an instant, final answer without demanding an analytical thought process. When students get used to the instant services of the technology, they will develop bad habits in the form of intellectual dependency by relying on ChatGPT for their academic tasks. As a result, instead of their souls being adorned with the radiance of knowledge like "glittering pearls", their mental character is instead engraved with a debilitating disposition of digital dependence. (Al-Ghulayini, n.d., p. 3) Shaykh Musthafa al-Ghulayini gave an example of the reality in his time, where parents often scared their children with ghosts, such as gendruwo and wewe gombel to keep their children quiet. As a result, the image of the ghost is recorded automatically and the child grows timid. (Al-Ghulayini, n.d., p. 181) If contextualized with the current era, the new danger that threatens children is dictated by the ChatGPT algorithm. If children are accustomed to escaping academic difficulties through the help of machines, without feeling the process of solving these difficulties, then their subconscious memory will record that everything in this world can be obtained without hard work. As a result, noble dispositions such as patience, sincerity in charity, and *Iradah* (strong will) required by the Book of *Idhotun Nasyi'in* will never be formed in their souls.

This condition is what Al-Ghulayini warned about in his preface. He emphasized that youth need strong advice to "*to defend oneself against the onslaught of forces that cause weakness and regression and to resist the dangers of social ills and the negative influences of the times.*" (Al-Ghulayini, n.d., p. 4) If this reliance on instant algorithms is left unchecked, then the noble character emphasized in the book *Idhotun Nasyi'in*, such as patience, sincerity in charity, and *Iradah* (the strong will to move forward), will never form in their souls due to the fragility of their digital

mental defenses.

Analysis/discussion

Artificial intelligence disruption in the world of education can be seen through various real phenomena that occur in the learning environment. The presence of ChatGPT as a representation of generative artificial intelligence (AI) has brought radical changes in the modern academic landscape, and the Islamic education ecosystem is no exception. If examined through the lens of the book *Idbotun Nasyi'in* by Shaykh Musthafa al-Ghalayain, this technological disruption touches on the most fundamental aspect of Islam, namely the authority of knowledge. Therefore, in this section, several case studies will be presented to be analyzed based on the concepts that have been discussed in the discussion above.

The first event came from the United States of America, precisely in *South Carolina*. A college professor caught his students using a *ChatGPT bot* to work on an essay assignment from his philosophy class. Reported by the *New York Post*, it all started in early December 2022, *Darren Hick* gave homework to the students in his class, in the form of writing a 500-word essay about the 18th-century philosopher *David Hume* and the paradox of horror. However, the student's actions could not deceive the professor, the professor found a writing pattern that was considered unusual and too neat, raising suspicions that the assignment was made using artificial intelligence. After further examination using an AI detection device, the student finally admitted that he did use ChatGPT to complete his task. As a result of this action, the student was declared a failure in the course he took and his case was reported to the campus academics. (Prasasti, 2026)

This specific case reflects the global phenomenon that is now mushrooming among students and students, including in Indonesia. Many of them use ChatGPT not only for daily tasks, but up to the stage of scientific papers and thesis. This phenomenon has received attention from the Deputy Minister of Higher Education, Science, and Technology of the Republic of Indonesia, Prof. Stella Christie, who reminded that AI such as ChatGPT summarizes data that is not always accurate. Policies and user criticality are needed, as many learners simply ask simple questions and then trust the AI answers without verification. This condition indicates a serious challenge in the form of the degradation of the role of teachers. ChatGPT is no longer positioned as a "learning friend", but instead switches functions to become a "digital teacher". As a result, knowledge authorities have undergone a shift in which technology is made the main source. If this excessive use of AI continues to be left without

a deep understanding, students' critical thinking, creativity, and academic responsibility will continue to decline. In fact, the essential goal of education is not just to produce the right answers, but to shape the analytical skills, ethics, and character of students. (Fadhila, 2026)

Another incident related to the use of artificial intelligence occurred to a 16-year-old teenager in the United States. The teenager is named Adam Raine, he died by suicide after months of communicating intensely with the AI chatbot ChatGPT, he often talks about the emotional problems he experienced with ChatGPT. Narrating every problem he experiences to an intangible artificial intelligence system. Raine is said to have discussed suicide methods with ChatGPT on several occasions. However, from the Tech Crunch report reported by Antara regarding OpenAI's response documents stated that they did not deserve to be blamed for the incident, because the company claimed that during about nine months of use, ChatGPT more than 100 times advised Adam to consult more professionally about what he was experiencing. For this tragic incident, Raine's family sued OpenAI and its CEO Sam Altman, in their filing in a San Francisco court. (Validnews.id, 2026)

The case shows that the presence of artificial intelligence not only affects children's learning patterns and knowledge authority, but also affects the social interaction patterns of users. The excessive use of AI can cause children to rely more on technology than the surrounding social environment. Therefore, assistance from parents, teachers, and good digital literacy is needed so that technology is still used wisely and balanced (University of Brawijaya Library, 2026).

In the Book of Idhotun Nasyi'in chapter *Al-Akblaq* and *Adab*, the essence of seeking knowledge is not just an activity of collecting data, but a spiritual process that involves character transformation. ChatGPT, which produces instant text without spirit and sanad, has the potential to create a commodification of information that erodes the sacredness of science itself. When artificial intelligence is taken as the main reference without ethical filters, the position of scholars and educators as the main axis of scientific truth begins to shift. The subsequent impact is the emergence of an academic truth crisis due to the phenomenon of AI-produced information hallucinations. This is clearly contrary to the principle of honesty emphasized in Idhotun Nasyi'in, where the destruction of a generation often begins with the collapse of moral integrity in the treatment of science (Al-Ghulayini, n.d.).

However, the presence of ChatGPT should not be viewed from the negative side alone. In other parts of the world, this technology is actually positively adopted as a driving force. In the official guide on the Utilization of Artificial Intelligence for Teachers from the

Ministry of Education and Culture, AI is directed to function as an assistant that helps teachers prepare lesson plans, formulate evaluation questions, and simplify complex materials to suit the age of students. For students, ChatGPT can also act as an interactive 24-hour personal tutor. Instead of being used to cheat, students can use this *platform* to dissect difficult theories, find simple analogies, or even practice critical thinking skills through text-based debate simulations. (Ministry of Education, Culture, Research, and Technology, 2024)

These two contrasting realities show that ChatGPT is essentially a neutral tool. The impact produced by ChatGPT depends on its users, whether it will degrade intellect or increase learning efficiency, this is entirely dependent on the regulations of educational institutions and the digital maturity of its users. As an integrative solution, the application of *Idhotun Nasyi'in values* can be formulated into three pillars of ethical guidance (*Ethical AI*) in Islamic education. The first is the principle of Tauhid, where the use of ChatGPT must be based on noble intentions to facilitate literacy for the benefit of the people, not to deceive the learning process. The second is the Tabayun principle, which requires that any text output or information from AI be re-verified for validity using reliable sources, such as teachers. The third is the Amanah principle, which requires academic transparency from students to include the use of AI as a form of intellectual honesty. By taking care of these three ethical pillars, technological disruption will not damage the future of children's character, but will become a new stepping stone for the progress of Islamic civilization in the digital era.

CONCLUSION

Based on the data exposure and discussion above, it can be concluded that the presence of artificial intelligence, especially ChatGPT, has triggered fundamental disruptions in the modern education ecosystem. This disruption is marked by a real shift in knowledge authority, where digital technology is beginning to shift the conventional role of teachers as the only source of academic truth for students. With the high adoption rate of AI among Indonesian students, ChatGPT has the potential to degrade the essence of education, such as critical thinking skills, ethics, and independence if it is only used as an instant tool to complete tasks without a verification process and deep reasoning from its users. This view is in line with the concerns of Shaykh Musthafa al-Ghalayain in the book *Idhotun Nasyi'in*, who affirms that the collapse of critical reason (*al-ijtihad*) and the loss of moral commitment (*al-akhlaq*) from a young age will bring great setbacks to the civilization of a nation. The phenomenon of absorbing raw information from AI without guidance also finds its crucial

relevance in the famous maqolah of Sheikh Abu Yazid Al-Bustami who stated, " مَنْ لَمْ يَكُنْ لَهُ " شَيْخٌ فَشَيْخُهُ الشَّيْطَانُ " (Whoever does not have a teacher, then his teacher is a devil). The maqolah warns that gaining knowledge without the guidance of an authoritative teacher will trap students in misinformation, intellectual ego, and manipulation of the truth which in the modern context is manifested through bias and hallucinations of artificial intelligence data.

However, the future of children's education does not have to be threatened by the presence of this technology. ChatGPT is essentially a neutral instrument. This tool can be transformed into a positive catalyst that can improve learning efficiency, act as an adaptive assistant for teachers in developing innovative learning, and become a personal tutor for students. Referring to the principle of At-Tarbiyah in Idhotun Nasyi'in, technology must be appropriately positioned as a *wasilah* (supporting means) to expand horizons, not as a *ghayah* (final goal) that replaces the substance of the search for knowledge. The key to the success of this digital transformation does not lie in the rejection of technology, but in strengthening digital literacy, user wisdom, and reaffirming that the role of teachers in shaping the morals, character, and ethics of the nation's children is absolute. The spiritual touch in guiding the soul, as well as the transfer of noble values from a human educator is the main pillar that forever remains sacred and can never be replaced by any powerful artificial intelligence.

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