

Ethical Artificial Intelligence in Islamic Education and Teacher Training: Reconstructing Humanistic Pedagogy through the Perspective of Maqāṣid al-Syarī'ah

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ARTICLE INFORMATION	ABSTRACT
Keywords: Artificial Intelligence; Islamic Education; Maqāṣid al-Syarī'ah; Humanistic Pedagogy; Teacher Training	The rapid development of Artificial Intelligence (AI) in the world of education has transformed pedagogical practices, but at the same time raises complex ethical dilemmas, including algorithmic bias, vulnerability to data privacy, and threats to academic integrity. In the context of Islamic education, these challenges are very crucial because Islamic education prioritizes the formation of morals and spiritual development rather than just the acquisition of cognitive abilities. This literature research with a qualitative approach examines the role of Ethical Artificial Intelligence in Islamic education and teacher training through the perspective of Maqāṣid al-Syarī'ah, focusing on the reconstruction of humanistic pedagogy in the era of intelligent technology. Data sourced from reputable scientific journals, academic books, and contemporary literature on Maqāṣid al-Syarī'ah were analyzed using critical-interpretive content analysis techniques. The results of the study show that the framework of Ethical Artificial Intelligence in Islamic education should be based on the maintenance of reason (<i>ḥifẓ al-'aql</i>), the maintenance of religion (<i>ḥifẓ al-dīn</i>), and the maintenance of human dignity (<i>ḥifẓ al-'ird</i>). In this framework, AI functions to increase pedagogical effectiveness without ignoring the active role of human agency and spiritual orientation. Therefore, teacher training needs to transform towards strengthening ethical AI literacy by integrating values-based pedagogical competencies. This study concludes that AI integration must be directed by <i>human-centered policies</i> so that technological progress remains in line with Islamic educational values.
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INTRODUCTION

The rapid advancement of Artificial Intelligence (AI) in the era of intelligent technology has significantly transformed the global education landscape,¹ transforming pedagogical practices, instructional design, and teacher professional development. AI is a technology that allows computers and machines to simulate human capabilities, such as learning, understanding, solving problems, making decisions, and generating creativity.² Technologies such as generative AI, learning platforms that can tailor to students' needs, and automated grading systems can help the learning process be more effective. AI is considered to be able to support the application of differentiated learning by providing data that helps teachers identify needs, abilities, and characteristics³. In addition, the technology also facilitates the administrative work of educators.

With the integration of AI technology in various educational tasks, teachers can save time and effort in work administration so that they can focus more on the learning process.⁴ However, behind its advances, the massive integration of AI has actually triggered an ethical dilemma that threatens the essence of education. Academics are concerned about several negative impacts, such as algorithm bias, data privacy threats, and the fading of human values in learning interactions. It is feared that this excessive reliance on automated technology will make teaching feel rigid, reduce students' critical power, and damage academic integrity.

In the context of Islamic education and teacher training, this ethical challenge is critical and requires immediate academic intervention. Islamic pedagogy is inherently different from the purely secular educational model, it is not simply a mechanism for cognitive mastery or market-driven skill development. In contrast, Islamic education fundamentally prioritizes moral formation (morals), spiritual growth (*taẓkiyah al-nafs*), and holistic human development (*tarbiyah*). The teacher holds a sacred status, serving as a spiritual guide and moral exemplar whose ontological presence cannot be replaced by a machine.⁵ Furthermore, the entry of AI

¹ Rongkui Su et al., "Using Artificial Intelligence to Reshape Higher Education Such That It Is in Line with Sustainability: A Systematic Review of Pedagogical and Curricular Innovations," *Sustainability* 18, no. 5 (2026): 1, <https://doi.org/10.3390/su18052360>, <https://www.mdpi.com/2071-1050/18/5/2360>.

² Muhammad Sabri dan Abdul Wais, "Artificial Intelligence dalam Pengukuran dan Penilaian Pendidikan: Kajian Literatur dari Perspektif Inovasi Evaluatif," *Jurnal Evaluasi Pendidikan* 16, no. 2 (2025): 95, <https://journal.unj.ac.id/unj/index.php/jep/article/download/60738/21284/174317>.

³ Sofia et al., *Tantangan Pendidikan di Era Artificial Intelligence* (Metro: PT Insight Pustaka Nusa Utama, 2025), 2, <https://www.andihermawan.id/katalog/b.pdf>.

⁴ Nimas Ayu Prabawani et al., "Pemanfaatan Generative Artificial Intelligence (AI) untuk Inovasi Pembelajaran di SD Khadijah Wonorejo," *Sewagati: Jurnal Pengabdian Kepada Masyarakat* 9, no. 6 (2025): 1583, <https://doi.org/10.12962/j26139960.v9i6.8957>, <https://journal.its.ac.id/index.php/sewagati/article/download/8957/7659>.

⁵ Trisnawadi Darius, Analisis Implementasi Kompetensi Profesional Guru PAK di Era Revolusi Industri 4.0

into the Islamic education space poses unique risks, namely the dehumanization of the learning process, the commodification of knowledge, and the erosion of values-based spiritual relationships between teachers and students. Therefore, there is an urgent need to develop a strong ethical framework to reconstruct humanistic pedagogy. Through the perspective of *Maqāṣid al-Syari'ah*, especially in maintaining the intellect (*ḥifẓ al-'aql*) and preserving the soul (*ḥifẓ an-nafs*). The integration of AI in Islamic education is expected to improve the quality of the learning process without sacrificing ethical and spiritual values.⁶

Many previous studies have attempted to address the ethics of AI in education, but significant conceptual gaps remain. Contemporary researchers have analyzed AI governance broadly through secular international frameworks, with a heavy focus on data protection, transparency, and technical security. Meanwhile, emerging studies in the Islamic world are beginning to explore AI from a legalistic perspective, debating whether certain technological practices comply with Islamic law (*fiqh*) or Islamic ethics in general. However, the existing literature strongly ignores the common point between AI ethics and Islamic teacher training. There is a scarcity of research that critically addresses how the teacher education paradigm can be reconstructed to develop ethical AI literacy among educators, particularly through Islamic ontological and epistemological frameworks. Most studies stop at theoretical criticism without providing a systematic pedagogical alternative to tech-savvy classrooms.

One of the challenges of using AI is the decline in the authenticity of creativity and answers from students' own thoughts, which has the potential to cause plagiarism.⁷ The results of Qian An and his colleagues revealed that higher education institutions need to develop AI ethics guidelines for users, and integrate AI that is sustainable and has responsibilities in education.⁸ The use of AI is used to support the development of social-emotional skills and strong relationships between teachers and students.⁹ According to Zakaria and his colleagues, the use of AI requires curriculum updates to be relevant and

dalam Meningkatkan Motivasi Belajar Siswa di SMP Negeri SATAP 3 Sangalla', "MASOKAN: Jurnal Ilmu Sosial dan Pendidikan 2, no. 2 (Desember 2022): 86, <https://doi.org/10.34307/misp.v2i>, <https://masokan.iakn-toraja.ac.id/index.php/ojsdatamasokan/article/view/57>.

⁶ Femas Dwi Andhika, Suci Rahmi, and Herlini Puspika Sari, "Integrasi Artificial Intelligence (AI) dalam Pendidikan Islam: Telaah Filsafat dan Etika dalam Era Disrupsi Digital," *An-Najah* 4, no. 6 (November 2025): 95, <https://journal.nabest.id/index.php/annajah/article/download/660/415/1946>.

⁷ Asmi Astuti et al., "Etika Penggunaan AI Di Sekolah: Menyeimbangkan Inovasi Dengan Integritas Akademik," *Journal of Artificial Intelligence and Digital Business (RIGGS)* 4, no. 2 (2025): 5899.

⁸ Qin An et al., "Heliyon Decoding AI Ethics From Users' Lens in Education: A Systematic Review," *Heliyon* 10, no. 20 (2024): 11, <https://doi.org/10.1016/j.heliyon.2024.e39357>.

⁹ B Isdayani, Andi Nurlinda Thamrin, and Agus Milani, "Implementasi Etika Penggunaan Kecerdasan Buatan (AI) Dalam Sistem Pendidikan Dan Analisis Pembelajaran Di Indonesia," *Digital Transformation Technology (Digitech)* 4, no. 1 (2024): 722.

appropriate to the critical and ethical use of AI, AI literacy needs, and teacher training.¹⁰

To bridge this literature gap, the study introduces a new approach by examining ethical AI and teacher training through the lens of *Maqāṣid al-Syari'ah* (the supreme goal of Islamic law). *Maqāṣid al-Syari'ah* offers a dynamic and comprehensive framework that goes beyond rigid legalism, focusing on human well-being (*maṣlahah*) and protection from harm (*daf' al-mafسادah*). By applying its core principles, in particular the preservation of reason (*ḥifẓ al-'aql*), religion (*ḥifẓ al-dīn*), and human dignity (*ḥifẓ al-'ird*),¹¹ this research seeks to reconstruct a humanistic pedagogy that redefines the role of teachers in the digital age. This approach repositions AI not as an autonomous authority, but rather as a supporting instrument designed to strengthen pedagogical effectiveness while strengthening human agency and spiritual orientation.

Based on this background, this study addresses three fundamental research questions:

1. What are the crucial ethical dilemmas posed by the integration of AI within the framework of Islamic educational values?
2. How can *Maqāṣid al-Syari'ah* serve as an ethical and philosophical foundation for reconstructing humanistic pedagogy in the age of intelligent technology?
3. How is a paradigm shift needed in teacher training to foster ethical value-based AI literacy among educators?

The main objective of this qualitative literature research is to establish an integrated ethical framework for AI in Islamic education and outline a strategic vision for teacher training. The significance of this research lies in its potential to offer a balanced and proactive approach, avoiding technophobic rejection as well as uncritical technophilic adoption, in order to ensure that technological progress remains strictly aligned with the substantive spiritual goals of Islamic education.

RESEARCH METHOD

This study adopts a *qualitative library research design* to investigate the ethical integration of Artificial Intelligence (AI) in Islamic education and teacher training. As a non-empirical

¹⁰ Zakaria Efendi, Meysella Al Firdha Hanim, and Adi Santoso, "Kecerdasan Buatan (AI) Dalam Pendidikan: Tinjauan Literatur Sistematis Tentang Peluang, Masalah, Etika, Dan Implikasi Pedagogis," *Jurnal Pendidikan, Kebudayaan, Dan Keislaman* 4, no. 3 (2025): 147.

¹¹ Suhaimi, Muhamad Rezi, and Maman Rahman Hakim, "Al-Maqāṣid al-Syari'ah; Teori dan Implementasi," *Sahaja: Journal Syariah and Humanities* 2, no. 1 (2023): 162, <https://ejournal.darunnajah.ac.id/index.php/sahaja/article/download/13/72>.

study, the study relies entirely on the systematic collection, evaluation, and synthesis of documentary evidence and textual data, rather than field observation or statistical testing. This approach is particularly appropriate for this study because it allows for rigorous philosophical and conceptual cross-testing between contemporary intelligent technology and the basic principles of *Maqāṣid al-Syarī'ah*.¹²

The data sources in this study are divided into primary sources and secondary sources. The primary source is in the form of literature that directly discusses the main focus of research, namely the role of teachers in Islamic education, teacher professional development, Artificial Intelligence (AI) literacy, AI ethics, and the concept of *Maqāṣid al-Syarī'ah* as a framework for analysis. The literature includes scientific articles, academic books, and scientific papers that are used to uncover and analyze the main role of teachers in building ethical AI literacy. Secondary sources include previous research results, seminar proceedings, policy documents, institutional reports, and various other supporting references that are used to strengthen theoretical foundations, provide context, and support analysis of the implementation of AI in Islamic education.

Data collection in this study was carried out through library research. Researchers collect data by reading, studying, and analyzing various literature, such as journals, books, previous research articles, and other literature sources relevant to the research topic. To strengthen the analysis and writing process, this study also utilizes other supporting sources, such as photo documentation and related electronic documents.¹³

The data analysis in this library research-based qualitative research applies the *critical-interpretative content analysis* method developed by Klaus Krippendorff. This method is used to draw conclusions from a text validly and reliably by paying attention to the expressions and context in them. This approach does not merely make a descriptive summary, but rather delineates, contextualises, and interprets the profound meaning of the collected literature in order to bridge the principles of classical Islamic ethics with the realities of contemporary technology.

The application of content analysis according to Klaus Krippendorff in this study is

¹² Achsani Taqwm Zidni, Abdul Hafizh Syaichu, and Adi Nurma Putranto, "Rekonstruksi Filosofi Pendidikan Islam di Era Kecerdasan Artifisial: Analisis Pendekatan Sistem Maqāṣid Al-Sharī'ah Jasser Auda," *Jurnal Indonesia Kajian Pendidikan Islam* 2, no. 1 (2026): 50, <https://doi.org/10.64420/jikpi.v2i1.472>, <https://ojs.aeducia.org/index.php/jikpi/article/view/472>.

¹³ Nyoman Kutha Ratna, , *Metodologi Penelitian: Kajian Budaya dan Ilmu Sosial Humaniora pada Umumnya* (Yogyakarta: Pustaka Pelajar, 2010), 30, <https://media.neliti.com/media/publications/457634-none-7cc6dfb5.pdf>.

carried out through six systematic stages, namely:

1. Unitisasi (*unitizing*)

Determine the unit or part of the data to be analyzed.

2. Sampling

Choose documents or texts that are relevant to the focus of the study.

3. Recording/Coding

Record and classify data into specific categories.

4. Data Reduction (*reducing*)

Simplify and condense data for more focus.

5. Inferring

Connect data with context to generate findings.

6. Narrating/Validating

Present the results of the analysis as well as test the validity of the conclusions obtained.¹⁴

RESULT AND DISCUSSION

The Critical Ethical Dilemmas of AI Integration in Islamic Education

The use of Artificial Intelligence (AI) in the world of education today has been proven to make the teaching and learning process much more efficient.¹⁵ However, research shows that there is a strong clash between the way AI works and Islamic educational values. The main problem lies in the honesty and correctness of the information that AI generates. From an Islamic perspective, science (*'ilm*) must be followed by honesty (*sidq*) and moral responsibility (*amanah*). Meanwhile, negative impacts, such as data misuse, privacy, and violations of individual rights,¹⁶ AI works using prediction systems that often generate false information (hallucinations) or cultural bias. If we rely on AI without being critical, this can damage the authenticity and purity of the knowledge taught.

Furthermore, the excessive use of automated grading systems and AI-based learning applications can eliminate the human side of schools. In the Islamic tradition, education is not just the transfer of data, but the process of forming character (*morals*) and purifying the soul (*tazkiyah al-nafs*). This holistic growth requires the real presence of a teacher (*murabbi*),

¹⁴ Klaus Krippendorff, *An Introduction to Its Methodology* (Amerika Serikat: Sage Publications, 2004), 79.

¹⁵ Revalya Nadya, Ika Amalia, and Ichsan Fauzi Rachman, "Analisis Potensi dan Tantangan dalam Penggunaan AI di Bidang Pendidikan," *Semantik: Jurnal Riset Ilmu Pendidikan, Bahasa dan Budaya* 3, no. 2 (Mei 2025): 295, <https://doi.org/10.61132/semantik.v3i2.1705>, <https://journal.aspirasi.or.id/index.php/Semantik/article/download/1705/1921/8501>.

¹⁶ Fatimah Yanti Sinaga, "Etika Penggunaan Kecerdasan Buatan Dalam Perspektif Islam: Mitigasi Risiko Dan Optimalisasi Manfaat," *Jurnal Tarbiyah Bil Qalam* 9, no. 1 (Juni 2025): 4, <https://ejurnal.stita.ac.id/index.php/TBQ/article/download/305/254>.

whose role extends far beyond just delivering data, but as a moral example and spiritual guide. Artificial intelligence should be positioned as a tool that strengthens the learning process, not to replace the role of humans. The biggest challenge in this AI era is maintaining a balance between technological innovation and human values, as well as between the efficiency of the system and the depth of the meaning of learning itself. Through the right response, the world of education can use AI as a means to produce a generation that is not only intellectually intelligent, but also ethical, empathetic, and responsible in facing an increasingly complex future.¹⁷ Challenges related to the use of AI in education can be privacy and security concerns, lack of trust, cost.¹⁸ Challenges such as the dominant reliance on AI, decreased critical thinking, risky data privacy, and academic fraud.¹⁹ Based on Aniella and Gabriel's research, AI challenges such as over-reliance on AI, decreased critical thinking skills, data privacy risks, and academic cheating.²⁰

These concerns are not just normative, but are supported by empirical findings. Systematic studies show that over-reliance on AI systems occurs when users accept AI-generated recommendations without questioning them, leading to a decrease in independent decision-making ability.²¹ Various studies show that the use of AI in education is growing rapidly, but it is followed by various ethical issues. Zhai, Wibowo, and Li's study found that over-reliance on AI led to a decline in independent thinking skills because learners were more likely to accept AI answers without conducting critical evaluations.²² In line with that, Al-Zahrani (2024) through a systematic review found that uncontrolled AI integration raises serious concerns in the form of loss of human connections, reduced critical thinking skills, and weakened students' creativity.²³ Michelle and her colleagues revealed that most educational institutions do not have clear AI ethics guidelines.²⁴ In the context of Islamic

¹⁷ Sukriadi, *Mendidik Generasi AI: Strategi Pembelajaran Humanis di Era Digital* (CV. Alinea Edumedia, 2026), 15, <https://media.neliti.com/media/publications/702145-mendidik-generasi-ai-strategi-pembelajar-3f2073a1.pdf>.

¹⁸ Alexandara Harry and Sayudin, "Role of AI in Education," *Injurnty: Interdisciplinary Journal and Humanity* 2, no. 3 (2023): 260–68.

¹⁹ Aniella Mihaela Vieriu and Gabriel Petrea, "The Impact of Artificial Intelligence (AI) on Students' Academic Development," *Education Sciences* 15, no. 3 (2025): 1.

²⁰ Vieriu and Petrea, 343.

²¹ Chunpeng Zhai, Santoso Wibowo, dan Lily D. Li, "The Effects of Over-Reliance on AI Dialogue Systems on Students' Cognitive Abilities: A Systematic Review," *Smart Learning Environments* 11, no. 28 (2024): 1, 16, <https://doi.org/10.1186/s40561-024-00316-7>.

²² Chunpeng Zhai, Santoso Wibowo, and Lily D Li, "The Effects of Over-Reliance on AI Dialogue Systems on Students' Cognitive Abilities: A Systematic Review," *Smart Learning Environments*, 2024, 1, <https://doi.org/10.1186/s40561-024-00316-7>.

²³ Márton Benedek dan Balázs R. Sziklai, "Impact of AI Tools on Learning Outcomes: Decreasing Knowledge and Over-Reliance," arXiv preprint arXiv:2510.16019 (2025), 2, <https://arxiv.org/abs/2510.16019>.

²⁴ Michelle Smit, Reinhard F Wagner, and Taryn Jane Bond-barnard, "Ambiguous Regulations for Dealing With AI in Higher Education Can Lead to Moral Hazards Among Students," *Project Leadership and Society* 6 (2025): 1,

education, the risk of dehumanization in learning is one of the most critical ethical concerns, so AI designs that are sensitive to Islamic values and complementary to the role of human educators are needed, not replaced.²⁵ As a result, the uncontrolled adoption of intelligent technology risks eroding the bonds of value-based humanity that are the foundation of Islamic education.

The findings show that the main problem with the use of AI in education is not only related to technical aspects, but also concerns changes in the way learners acquire, process, and validate knowledge. Various studies show that the use of generative AI without teacher supervision encourages *cognitive offloading*, which is the tendency of students to hand over the process of thinking, analysis, and problem solving to the AI system. This condition has the potential to reduce the ability to think critically, reflect, and learn independence if used continuously without the right pedagogical strategy. Thus, the main challenge of AI integration does not lie in the existence of the technology, but in how the technology affects the cognitive processes of students. These empirical findings are the basis for the analysis to assess the use of AI through the perspective of *Maqāṣid al-Syari'ah*, especially the principle of *ḥifẓ al-'aql* which emphasizes the importance of maintaining, developing, and optimizing human intellectual capabilities.

Furthermore, the integration of AI raises a dilemma regarding the dehumanization of education. AI lacks the capacity for humanistic aspects, which are related to emotional development and the cultivation of students' values.²⁶ One of the main characteristics of Islamic education is the personal relationship between teachers and students that is built through example, emotional interaction, and moral development. AI can help convey information and provide feedback automatically, but it cannot replace the teacher's function as a *murabbi* who guides the moral and spiritual development of students. When the educational process is too dependent on technology, there is a risk that human interaction becomes less and education becomes a mechanistic process. In fact, the success of Islamic education is not only measured by cognitive achievement, but also by the success in forming morals, manners, and spiritual awareness. Therefore, the use of AI should be placed as a

<https://doi.org/10.1016/j.plas.2025.100187>.

²⁵ Agus Suryana, Ismail Mustaqim, dan Ajun Rois, "AI-Driven Innovation in Islamic Schools: Impacts, Opportunities and Ethical Challenges," *Al-Absar: Journal of Islamic Education Management* 4, no. 1 (2025): 76, <https://doi.org/10.58223/al-absar.v4i1.467>

²⁶ Mengzhu Li and Lu Gao, "Navigating the Challenges of AI Integration in Education : Strategies for Equitable and Effective Implementation," *International Journal of Research and Innovation in Social Science (IJRISS)* IX, no. IIIS (2025): 6111, <https://doi.org/10.47772/IJRISS>.

supporting tool, not a substitute for the role of educators. The use of AI without an ethical framework has the risk of reducing the role of teachers, namely being technology operators and instrumentalizing learning.²⁷

Reconstructing Humanistic Pedagogy through Maqāṣid al-Syarī'ah

Various studies show that the use of Artificial Intelligence (AI) in education provides benefits in the form of personalization of learning, administrative efficiency, and increased access to learning resources. However, various studies have also identified a number of problems, such as the increasing dependence of students on AI, declining critical thinking skills, the emergence of algorithmic bias, privacy violations, and reduced human interaction in the learning process. These findings show that the implementation of AI presents not only technical issues, but also ethical issues that require an analytical framework to assess the direction of its use in education. Therefore, this study uses the perspective of *Maqāṣid al-Syarī'ah* as an analytical tool to read these phenomena and assess the extent to which the use of AI still supports the goal of Islamic education that is oriented towards human benefit. Analysis through the perspective of *Maqāṣid al-Syarī'ah* shows that the principles of justice (*al-'adl*) and trust must be the foundation in the development and use of AI so that the technology produced is not discriminatory, does not cause harm, and still respects human dignity.²⁸

These findings show that various ethical issues of AI cannot be solved through strengthening technical competence alone. Therefore, a reconstruction of the relationship between AI and moral values in education is needed. The integration of AI regulations based on Islamic values is needed to uphold justice, responsibility, honesty and human monitoring on the use of AI in the field of education.²⁹ AI based on the values of maqāṣid al-sharī'ah forms a view consisting of the human side and the spiritual side with AI playing a role in encouraging and empowering, not replacing humans, and can encourage students in strengthening moral values.³⁰ To address this technological crisis, this research establishes a

²⁷ Dwi Noviani and Khozinul Alim, "Critical Integration of Artificial Intelligence in Islamic Education in ASEAN: A Theoretical Critical Analysis," *Diniyyah International Conference* 2, no. 1 (2026): 38.

²⁸ Mahdi, *Generasi Berakhlak Karimah: Peran Strategis Guru PAI Dalam Pendidikan Masa Depan* (Sukabumi: Nauren Digital Education, 2026), 44.

²⁹ Rusdiana and Ani Cahyadi, "The Role of Artificial Intelligence (AI) in Islamic Religious Education : An Analysis of Opportunities , Risks , and Ethical Regulations," *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam* 6, no. 3 (2026): 961.

³⁰ Elisa Nur Maharani Husna and Sugiyar, "Reimagining Islamic Education in Artificial Intelligence Era : Integrating Technological , Humanistic , and Spiritual Dimensions," *International Conference on Islam, Law, and Society (INCOILS) Conference Proceedings* 5, no. 1 (2026).

values-based philosophical framework rooted in *Maqāṣid al-Syarī'ah* (the highest goal of Islamic law). An analysis of contemporary *Maqāṣid* literature shows that technological progress must continue to serve the benefit of human beings (*maṣlaḥah*) and the prevention of harm (*daf' al-maṣṣadah*). By projecting the main principles of *Maqāṣid* into the digital learning environment, humanistic pedagogy can be dynamically reconstructed to protect human agency from technological determinism.

Findings regarding the increasing dependence on AI, the tendency to *cognitive offloading*, and the decline in critical thinking skills show the potential for weakening of students' intellectual function if AI is used without adequate pedagogical assistance. The phenomenon is then analyzed through the perspective of *Maqāṣid al-Syarī'ah*, especially the principle of *ḥifẓ al-'aql*. In this framework, the maintenance of reason is not only interpreted as a protection of human thinking ability, but also as an effort to develop reasoning, reflection, creativity, and responsible decision-making. Islamic education needs to emphasize the use of AI as a *tool of tathqif* (strengthening of intellect and insight).³¹ Therefore, AI should be used as a means to strengthen students' thinking processes, not replace their intellectual activities.³²

The use of generative AI in religious learning is able to expand access to Islamic resources, accelerate the search for information, and support a more personalized learning process. However, a number of studies also reveal that AI still has the potential to generate religious information that is inaccurate, biased, or lost context when used without a verification process. This condition shows that the use of AI in Islamic education requires a validation mechanism so that the information received by students remains in accordance with the values of Islamic teachings. This phenomenon is then analyzed through the perspective of *ḥifẓ al-dīn* as a framework to assess the extent to which the use of AI is able to support the preservation of religious values in the educational process. The implementation of *ḥifẓ al-dīn* requires synergy between scholars, educators, and institutions that implement the Islamic digital curriculum that uses AI.³³

Various studies also show that AI can improve learning efficiency through adaptive

³¹ Iit Supriatin et al., "Formulasi Etika Kecerdasan Buatan (AI) Dalam Pendidikan Islam : Pendekatan Maqāṣid Al-Sharī'ah Dan Tafsir Tematik Al- Qur 'An," *Halaqa Research: Journal of Islamic Education* 1, no. 2 (2025): 132.

³² Muhamad Rosyid Ridho, "Transformasi Digital Dalam Pembelajaran PAI: Analisis Pustaka Perspektif Maqashid Syariah," *Biannual Conference on Islamic Education*, n.d., 379.

³³ Supriatin et al., "Formulasi Etika Kecerdasan Buatan (AI) Dalam Pendidikan Islam : Pendekatan Maqāṣid Al-Sharī'ah Dan Tafsir Tematik Al- Qur 'An," 131.

and personalized systems. On the other hand, uncontrolled use of AI has the potential to cause ethical issues, such as reduced social interaction between teachers and students, increased psychological pressure due to digital supervision, and the emergence of the risk of privacy violations. The findings suggest that the implementation of AI should consider aspects of human well-being, not just the effectiveness of the technology. Therefore, this phenomenon is analyzed through the perspective *of hijz al-nafs* to assess how AI can support the protection of the safety, dignity, and well-being of learners.

Third, the maintenance of religion (*hijz al-din*) implies that educational technology must be calibrated to respect and promote the limits of Islamic ethics, ensuring that algorithmic logic does not distort sacred texts or religious values. Maqāṣid through the principle *of hijz al-nafs* emphasizes that education must maintain the life and welfare of human beings as a whole. This includes physical safety, mental health, confidence, respecting human dignity, and creating a learning environment that is open to all. This aspect encourages the creation of policies on *screen time management*, the use of AI in learning as a support rather than a substitute for teachers, the existence of early protection of the negative impact of technology use, maintaining that the spiritual aspect still has space and is not excluded by the dominance of the digital world.³⁴

Research on the use of AI in education shows that easy access to digital technology brings opportunities as well as challenges for the formation of the character of the younger generation. On the one hand, AI can expand learning opportunities and improve digital literacy. However, on the other hand, the use of AI without teacher assistance has the potential to increase exposure to content that is not in accordance with moral values, misuse of technology, and reduce the quality of social interaction. Based on these findings, *the hijz al-nasl* perspective is used as an analytical tool to assess how the use of AI still supports character formation and the sustainability of a moral generation. In this perspective, education is not only oriented to the mastery of science, but also to the formation of character, morals, and social responsibility. Therefore, teachers have an important role in guiding students to be able to use AI wisely, critically, and in accordance with Islamic values so that technology becomes a means of forming a generation with integrity.

Various studies have also shown that the implementation of AI in the education sector is able to improve administrative efficiency, support resource management, and

³⁴ Ahmad Muqaffi, Bahrani, and Sudadi, "Maqashid Syariah Sebagai Framework Manajemen Pendidikan Islam Di Era Disrupsi Digital," *Didaktik : Jurnal Ilmiah PGSD FKIP Universitas Mandiri* 12, no. 2 (2026): 286.

accelerate data-driven decision-making. However, the same study also identified various challenges, such as inequality of access to technology, the risk of data misuse, privacy rights violations, and the increasing cost of implementing AI in educational institutions. The phenomenon is then analyzed through the perspective of *hifẓ al-māl*, which emphasizes the importance of managing resources in a fair, transparent, and responsible manner. In this context, the use of AI must be directed to provide the greatest benefits without causing losses to individuals or educational institutions. In addition, the protection of students' personal data is part of the ethical responsibility in maintaining human dignity in the digital era. In line with the principle of *al-aṣl fī al-aṣḥā' al-ibāḥ* (the law of origin of all things is permissible), the use of AI in education is permissible as long as it does not conflict with the principles of sharia and remains oriented towards the achievement of the goals of *Maqāṣid al-Syarī'ah*. Thus, AI is positioned not as a pedagogical authority that replaces teachers, but as an instrument that supports the learning process to realize the benefits and goals of Islamic education.

From a social point of view, a humanistic educational approach based on *maqāṣid* can be a solution to the growing problem of individualism in modern society. Education is not only seen as a way to improve the social status of individuals, but also as a tool to build a just, inclusive, and sustainable society. With the principles of *hifẓ al-nasl* and *hifẓ al-māl*, education must be able to prepare future generations to maintain the sustainability of social, economic, and environmental life. Therefore, the development of 21st-century skills such as collaboration, communication, creativity, and digital literacy must be focused on creating broader social values. Students are encouraged to use their abilities in solving humanitarian problems, reducing social inequality, and building a more just life. They are expected to be part of the solution, not just the recipients of education.

The reconstruction of humanistic education through *Maqāṣid al-Syarī'ah* is not only a matter of adapting the concept of modern humanism with Islamic values. It's about building a more comprehensive educational paradigm. This paradigm combines freedom and responsibility, individual rights and social interests, intellectual intelligence and spiritual awareness, and self-development and the common good. With this approach, education not only creates competent and adaptive human beings to the changing times. More than that, education can produce human beings who have moral integrity, care about social problems, and have a strong spiritual orientation. This is the essence of humanistic education based on *maqāṣid*, which is education that not only humanizes humans, but also directs them to

become agents of positive change for life and civilization. Maqāṣid al-Syarī'ah can be used as a guide for teachers to encourage students to think deeply and find ethical solutions that are Islamic to contemporary problems.³⁵

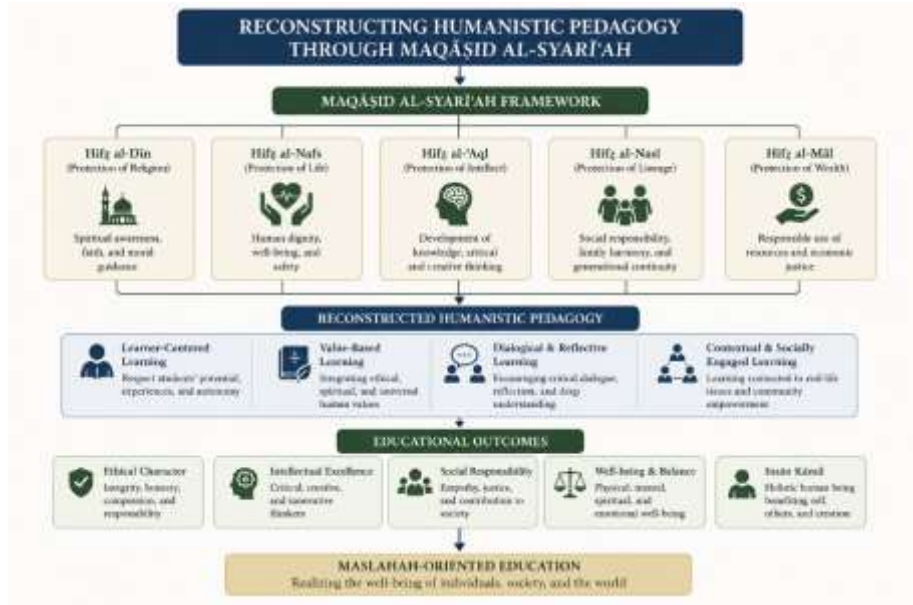


Figure 1. Artificial Intelligence in the Perspective of Maqāṣid al-Syarī'ah

Paradigm Shifts in Teacher Training for Ethical AI Literacy : Paradigm Shifts in Teacher Training for Ethical Artificial Intelligence Literacy

The final component of the analysis outlines the critical institutional responses required in teacher training programs to operationalize this reconstructed pedagogy. The findings suggest that standard technical literacy is no longer sufficient for educators facing the age of smart technology. Teacher professional development must undergo a structural paradigm shift, transitioning from basic digital competencies to integrated, value-based ethical AI literacy. This new training paradigm must foster dual competencies: a high level of technical mastery of AI operations combined with a strong capacity for philosophical and ethical evaluation based on Islamic moral principles.

Consequently, teacher training curriculum should include specialized modules that train educators on how to critically audit AI tools from algorithmic bias, epistemic reliability, and alignment with morality-centered learning objectives. Educators must be trained to design learning environments where AI serves as a *scaffolding* for personalized cognitive development, while teachers retain a central role in facilitating spiritual, social, and emotional

³⁵ Mahdi, *Generasi Berakhlak Karimah: Peran Strategis Guru PAI Dalam Pendidikan Masa Depan*, 44.

growth. This proactive approach ensures that future teachers do not become uncritically technophobic or technophilic, but are empowered as *ethical gatekeepers* who can successfully navigate technological advances without sacrificing the substantive spiritual goals of Islamic education.

The transformation of teacher training goals moves from just acceptance of *technology adoption* to *ethical AI integration*. In previous professional development programs, the main concern was how teachers can effectively adopt technology in the learning process. However, the rise in the use of AI presents new ethical issues ranging from algorithmic bias, privacy violations, and the spread of misinformation, to a lack of transparency of the system and threats to academic integrity. Therefore, the training paradigm now demands teachers to be more than just technology users; they need to be ethical assessors who are able to weigh the benefits and risks of AI implementation. This competency is crucial because teachers' decisions in utilizing AI will have a direct impact on students' learning experiences and the overall quality of education. In short, the success of AI integration is no longer measured by how often the technology is used, but rather by the extent to which its use is responsible and aligned with educational values.

Teacher training needs to combine aspects of technology, pedagogy, ethics, and human values at the same time. Future teachers must come across as professionals who not only understand technology well, but also have ethical sensitivity, the ability to do deep reflection, and a dedication to human development as a whole. Therefore, *Paradigm Shifts In Teacher Training For Ethical AI Literacy* is not only a change in the teacher training curriculum, but a major change in the way teachers are viewed in the era of artificial intelligence. The success of these changes will determine whether AI can become a tool that supports more humane education, or even weakens the human values that are at the core of education itself. The training on the use of AI provided by teachers has a positive impact. This is evidenced by teachers being able to design interactive, adaptive AI-based teaching materials.³⁶ The AI tools that are available such as ChatGPT, Canva AI can be used to support creative innovation in the development of learning ideas. The training carried out with the introduction of AI to teachers has given good results by providing education about the function and potential of Teachy AI as a tool to support the creation of innovative learning planning.³⁷

³⁶ Fadilah Neyarasm, Rahmi Mardatillah, and Devi Apyunita, "Implementasi Program Pelatihan Pemanfaatan Artificial Intelligence (AI) Bagi Guru Sekolah Dasar Inpres Samata Untuk Mendorong Inovasi Dan Kreativitas Dalam Pembelajaran," *Jurnal Abdimas Indonesia* 5, no. 4 (2025): 2527.

³⁷ Melda Agarina et al., "Pelatihan Teachy AI Untuk Peningkatan Kompetensi Guru SMA Se-Provinsi

CONCLUSION

This study provides a comprehensive conceptual synthesis of the urgent need for an ethical framework to govern the integration of Artificial Intelligence (AI) in Islamic education and teacher training paradigms. By critically evaluating contemporary intelligent technologies through the macro-philosophical lens of *Maqāṣid al-Syarī'ah*, this article draws a general conclusion that technological advances in the educational space cannot be left value-free or solely market-driven. The overall scope of this study successfully establishes that maintaining the ontological and spiritual integrity of Islamic pedagogy requires going further than just superficial technical adjustments. Rather, it demands a systemic recentralization of human agency, where AI is strictly positioned as a tool to enhance human intellect (*ḥifẓ al-'aql*), protect religious principles (*ḥifẓ al-dīn*), and respect human dignity (*ḥifẓ al-'ird*). Ultimately, the maintenance of a value-based sacred relationship between educators and learners remains non-negotiable in the digital age.

Although it has significant theoretical contributions, this study has certain limitations that need to be acknowledged. Because this study is entirely based on qualitative literature research methodologies, the ethical framework and strategic teacher training model formulated are still conceptual and philosophical. This study does not have empirical data on how this *Maqāṣid-based* framework works when applied practically in actual Islamic digital classrooms or in the curriculum of existing teacher training colleges. In addition, given the very rapid evolution of generative AI tools, some of the specific technology dilemmas examined in this study may shift as software capabilities advance.

Based on these limitations, several important recommendations are put forward for future academic studies. Researchers are then expected to design empirical and operational investigations, such as case studies or classroom action research, to test the practical implementation of this *Maqāṣid-based* ethical framework in Islamic schools. There is also a critical need for *developmental research* to develop, validate, and test specific instructional modules and assessment rubrics for ethical AI literacy in teacher training institutions. Finally, future cross-disciplinary collaborations between Islamic legal experts, educational theorists, and software engineers are highly recommended to develop local AI-based educational platforms that have been programmed internally with the constraints of Islamic ethics.

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