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A Constructivist–Scientific Approach to AI Integration in Islamic Education in the Society 5.0

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Abstract

This study aims to analyze the integration of Artificial Intelligence in Islamic Religious Education learning through the perspectives of constructivist theory and the scientific approach in the Society 5.0 era. Islamic Religious Education learning is expected not only to develop the spiritual dimension but also to promote active, reflective, and contextual engagement of learners. Within this framework, constructivism positions learners as active subjects in constructing knowledge, while the scientific approach emphasizes a systematic learning process through the stages of observing, questioning, experimenting, reasoning, and communicating. This study employs a qualitative research method with a content analysis approach by examining scientific literature, educational regulations, and relevant learning theories. The findings reveal a gap between ideal expectations and the actual implementation of Artificial Intelligence in Islamic Religious Education learning, which is caused by limited digital competence among teachers, the absence of well-formulated ethical guidelines for the use of Artificial Intelligence, and the lack of learning models integrated with Islamic values. This study highlights the urgency of developing an Artificial Intelligence-based Islamic Religious Education learning model that is constructivist and scientific as a conceptual contribution to addressing educational challenges in the Society 5.0 era.

INTRODUCTION

The development of digital technology, particularly Artificial Intelligence, has transformed the landscape of education worldwide. The concept of Society 5.0, initiated by Japan, emphasizes harmonious collaboration between humans and technology in order to create a society oriented toward human-centered values (Fajriati et al., 2024; Hidayatulloh et al., 2024; Muslikh, 2024). In the field of education, Artificial Intelligence offers opportunities to personalize learning, analyze students' learning needs, and provide adaptive and interactive learning resources (Alouzi et al., 2026; Baroud et al., 2025; Kassymova). The ideal condition of Islamic Religious Education learning in the current era is the realization of a teaching and

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learning process that not only transmits spiritual and moral values but also utilizes technology in a productive and creative manner. National education standards support the integration of information technology in learning to enhance the quality and competitiveness of graduates. Therefore, Islamic Religious Education is expected to integrate Artificial Intelligence as a supporting tool to enrich learning techniques, improve evaluation systems, and foster critical and responsible religious digital literacy (Al-Mughairi & Bhaskar, 2025; Shiroishi et al., 2018; Stilgoe, 2020).

From a theoretical perspective, Islamic Religious Education learning should be implemented based on constructivist theory, which positions students as the main subjects who actively construct their own knowledge (Azzahra et al., 2025; Prasasty et al., 2025). Through the application of the scientific approach, students are encouraged to observe various religious phenomena, formulate critical questions, explore sources of Islamic teachings, analyze the meanings contained within them, and communicate the understanding they have gained to others. National education standards also emphasize the importance of utilizing technology in the learning process to improve the effectiveness and quality of education. Thus, ideally, Artificial Intelligence can function as an interactive learning tool that supports the creation of dynamic, contextual Islamic Religious Education learning rooted in students' direct experiences.

However, the reality in the field indicates that Islamic Religious Education learning in various educational institutions is still dominated by conventional lecture methods and rote memorization. The use of technology, particularly Artificial Intelligence, has not been implemented optimally or systematically. Educators tend to use technology merely as a presentation aid rather than as an adaptive and responsive learning system that addresses the individual needs of students (Baroud et al., 2025; Saiddaeni & Firmansyah, 2023; Supriatna, 2025). On the other hand, students are already familiar with various digital technologies, yet their use has not been effectively directed to support religious learning in an educational manner (Abduhrohman et al., 2025; Hidayat & Khotimah, 2019; Mukarramah & Nurfahimah, 2024). This condition reflects a clear gap between the ideal technology-based learning environment and the still traditional reality.

There is a significant gap between the ideal condition of Islamic Religious Education learning, which is grounded in constructivism and the scientific approach supported by Artificial Intelligence, and the actual practices that remain conventional. Ideally, Artificial Intelligence should facilitate personalized learning and actively engage students; however, in practice, its implementation continues to face various complex challenges (Gea et al., 2025; Lutfiani et al., 2026; Rianto & Ikhwan, 2024; Satrio, 2025; Sholihah et al., 2025). If this gap is not addressed through concrete measures, Islamic Religious Education learning risks losing its relevance amid rapid technological advancement. Students may experience delays in developing religious digital literacy and become vulnerable to the spread of misleading religious information in digital spaces. Furthermore, monotonous and less varied teaching methods have the potential to reduce learning motivation and hinder the development of students' critical thinking skills.

METHODS

This study employs a qualitative research method with a content analysis approach through data collection conducted systematically and in a structured manner from various relevant written sources, including academic books discussing learning theories, particularly constructivism and the scientific approach, indexed scientific journals from reputable academic databases, educational policy documents from relevant institutions, and specialized literature on Artificial Intelligence technology and its implementation in learning contexts (Alouzi et al., 2026; Engkizar,

Jaafar, Hamzah, Syafril, Febriani, et al., 2026; Hasan et al., 2025; Kleinheksel et al., 2020; Kyngäs, 2020; Neuendorf, 2019). The search process was carried out using specific keywords such as *"Artificial Intelligence in education," "constructivism in learning,"* and *"scientific approach,"* with rigorous source selection based on criteria of relevance, author credibility, and publication quality.

In the data analysis process, this study applies systematic stages of content analysis consisting of data reduction through the selection and focusing of relevant information, categorization based on specific themes to group data according to similarities in concepts or phenomena, and critical interpretation to analyze the relationships between various theories and actual phenomena in the context of Islamic Religious Education learning in the digital era by considering the historical, social, and technological contexts surrounding the research topic (Adel et al., 2016; Engkizar et al., 2023, 2025; Engkizar et al., 2026; Parry et al., 2014).

This content analysis approach within qualitative research offers several advantages, including time and cost efficiency, the ability to access a wide and diverse range of sources, and the opportunity to conduct comparative analysis across various theoretical perspectives (Akyuni et al., 2025; Markhmadova et al., 2025; Muthatahirin et al., 2025). However, this approach also has limitations, such as dependence on the availability and quality of existing sources and the potential for bias in the selection and interpretation of literature (Darminto et al., 2025; Kyngäs, 2020; Saefullah, 2024).

RESULT AND DISCUSSION

The findings of this study reveal that Artificial Intelligence has significant potential to support Islamic Religious Education learning grounded in constructivist theory. Artificial Intelligence technology enables the personalization of learning materials according to the characteristics and learning needs of each student, allowing the process of knowledge construction to occur more optimally. In the context of the scientific approach, Artificial Intelligence can be utilized to provide various digital learning resources, interactive simulations, and automated evaluation systems that assist students, particularly in the stages of observation and analysis (Fauziah et al., 2025; Qushwa & Onia, 2024; Rahmadhani et al., 2025; Sabariah et al., 2024). Through machine learning technology, learning systems are able to analyze students' learning patterns and automatically recommend appropriate learning materials. This can enhance the effectiveness of the learning process and assist teachers in monitoring students' competency development in a more structured manner (Engkizar, Muslim, et al., 2025; Ummah et al., 2025).

Nevertheless, several challenges arise in this implementation, including ethical concerns, the validity of religious sources used, and the risk of excessive dependence on technology. Therefore, the integration of Artificial Intelligence in Islamic Religious Education learning must remain grounded in Islamic values and maintain the role of teachers as facilitators and moral guides for students. The implementation of Artificial Intelligence aligned with constructivist principles and the scientific approach has the potential to create Islamic Religious Education learning that is active, innovative, and meaningful for students in the Society 5.0 era (Hidayati & Yudiantoro, 2025; Oktavianus et al., 2023; Rahman, 2025).

In addition, the application of Artificial Intelligence also supports a more efficient and accurate learning evaluation process. Automated assessment systems can accelerate the grading of assignments, quizzes, and formative assessments, allowing teachers to have more time to guide and support the spiritual development of students (Akem et al., 2025). The presence of Artificial Intelligence-based educational chatbots also introduces a new dimension of interaction, enabling students to receive immediate responses to fundamental questions related to Islamic Religious Education materials. In this context, Artificial Intelligence functions as a

digital assistant that enriches the learning experience (Mahani et al., 2025; Riyadi et al., 2025).

However, the integration of Artificial Intelligence in Islamic Religious Education learning is not without challenges. Ethical issues remain a primary concern, particularly regarding the authenticity of religious sources accessed through Artificial Intelligence-based systems (Kassymova, Talgatov, et al., 2025). Unverified religious information may lead to misunderstandings. In addition, the risk of technology misuse, such as plagiarism and excessive reliance on automated systems, may reduce students' critical thinking abilities. Another challenge lies in the readiness of human resources, particularly Islamic Religious Education teachers, many of whom still lack sufficient digital literacy to manage technology effectively and responsibly. Within the framework of Society 5.0, which positions humans at the center of innovation, technology should function as a tool that strengthens the role of educators rather than replaces them. Teachers continue to play a central role as moral guides, value transmitters, and role models in character development (Anggraini et al., 2025). Therefore, the use of Artificial Intelligence must be carried out within the boundaries of Islamic values that uphold ethical principles, responsibility, and public benefit.

CONCLUSION

The utilization of Artificial Intelligence in Islamic Religious Education learning from the perspective of constructivist theory and the scientific approach represents a strategic step in addressing the challenges of the Society 5.0 era, which is characterized by digital transformation and changes in the learning patterns of the present generation. The integration of Artificial Intelligence is not merely a form of technical modernization, but also an adaptation of religious education to the needs of students who live in the midst of complex and not always verified information flows.

Although there is a gap between ideal conditions and actual practices in the field, the opportunities for implementing Artificial Intelligence remain widely open, provided that they are accompanied by the improvement of teachers' digital competencies, the formulation of regulations and ethical guidelines based on Islamic values, and the development of systematic learning models that are integrated into the Islamic Religious Education curriculum. Artificial Intelligence is not intended to replace the role of teachers, but rather to function as a supporting instrument that enhances the quality of learning so that it becomes more relevant, contextual, and meaningful. The role of teachers as moral guides and role models remains irreplaceable. Therefore, the success of integrating Artificial Intelligence largely depends on maintaining a balance between technological innovation and the preservation of humanistic and spiritual values in Islamic education.

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