



Using Artificial Intelligence in Islamic Religious Education at Madrasah Aliyah in Indonesia

Adinda Choirotullaili¹, Ainul Yaqin¹, Hajar Nurma Wachidah¹

¹Universitas Islam Majapahit, Indonesia

✉ adindacl08@gmail.com*

Abstract

Artificial Intelligence is increasingly being used in Islamic Religious Education, but its use also raises issues related to academic integrity, critical thinking skills, and the validity of religious sources. This study aims to examine the management of Artificial Intelligence use in Islamic Religious Education at madrasah aliyah and the resulting impacts. This study employs a qualitative approach using a case study design at Madrasah Aliyah 1 Mojokerto. Data were collected through interviews, observations, and documentation involving one Vice Principal, five Islamic Religious Education teachers, one Arabic language teacher, and five students. Data were analyzed through the stages of data condensation, data presentation, and the drawing and verification of conclusions. Data validity was examined through source triangulation, methodological triangulation, and negative case analysis. The results indicate that the management of artificial intelligence encompasses planning, implementation, and supervision. This management developed in a bottom-up manner, as teachers' initiatives to use artificial intelligence emerged before formal regulations were established by the madrasah. In education, Artificial Intelligence is utilized as a source of information, a medium for analytical discussion, and a tool to support task completion and foster creativity. The use of Artificial Intelligence has positive impacts, such as easier access to information, increased independence in learning, and greater work efficiency. However, its use also leads to dependency, risks to academic integrity, and doubts regarding the validity of religious tenets. Research findings indicate that the impact of using Artificial Intelligence in Islamic Religious Education depends not only on the technology itself but also on the teacher's consistency in managing and guiding its use. Many studies focus solely on the utilization and effectiveness of Artificial Intelligence.

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INTRODUCTION

Islamic Religious Education plays a vital role in education because its instruction is not only related to the transmission of religious knowledge but also to the development of students' attitudes and character. Learning outcomes in Islamic Religious Education cannot be assessed solely by the extent to which students

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understand the material but must also be measured by the emergence of moral awareness and behavior consistent with Islamic values. To achieve this, teachers need to manage the learning process in a focused and systematic manner (Eliyanti, 2016). This management includes planning, implementation, and monitoring to ensure that the Islamic values being taught are applied in practice, rather than merely understood in theory.

Learning is an interactive process designed between educators and students to achieve learning objectives. In Islamic Religious Education, this interaction has a broader scope because it does not stop at the delivery of religious material but also aims to foster values, attitudes, and behaviors consistent with Islamic teachings (Andari et al., 2023). Islamic Religious Education encompasses three main aspects: knowledge, reflected in understanding; internalization, manifested through faith; and application, evident in students' attitudes and behaviors (Karomah, 2019). In line with this, Muis et al., (2025) explain that Islamic Religious Education plays a role in shaping students' personalities and character through the process of internalizing moral, social, and spiritual values. On this basis, Islamic Religious Education can be understood not only as an academic activity but also as a process of shaping students' personalities.

The implementation of Islamic Religious Education in the classroom still faces a number of challenges, including the predominance of lecture-based methods and assessments that focus on cognitive aspects, resulting in the affective and psychomotor dimensions not being fully integrated (Andrini et al., 2025). On the other hand, students today are in an open information environment where the accuracy of information cannot always be verified; therefore, Islamic Religious Education is required to equip students with critical thinking skills to respond to the information they receive (Nata et al., 2025). This situation underscores the need for more innovative and adaptive approaches to teaching that keep pace with technological developments without neglecting the essence of Islamic values.

Conceptually, learning management refers to a teacher's efforts to organize various components of learning such as objectives, content, methods, and media so that the learning process proceeds effectively and efficiently. Gemnafle & Batlolona, (2018) states that learning management refers to management functions that include planning, implementation, assessment, and supervision. These functions form the basis for organizing the learning process so that educational objectives can be achieved in a focused manner. The concept of this study serves as the foundation for examining the management of Artificial Intelligence use in Islamic Religious Education through three aspects: planning, implementation, and supervision. This framework is crucial in Islamic Religious Education because the learning process is not only oriented toward cognitive abilities but also encompasses affective and psychomotor aspects. Therefore, instructional planning must consider the development of students' attitudes and moral character, in addition to the attainment of knowledge-based competencies (Ahmad, 2020; Akem et al., 2025; Htay et al., 2025; Kasheem et al., 2025; Widiatmika, 2025).

The dynamics of Islamic Religious Education are also influenced by changes in the learning patterns of students who have grown up familiar with digital technology. Today's students are accustomed to obtaining information instantly and tend to be drawn to interactive learning; consequently, an approach that is entirely teacher-centered risks reducing students' active participation. Teachers are required to possess the adaptability to tailor their teaching strategies to the characteristics of today's students without losing sight of religious values (Haidar & Maulani, 2025). This need is becoming increasingly urgent in the Society 5.0 era, which demands the simultaneous integration of Islamic values with the strengthening of digital literacy

Wulandari et al., (2025), as religious material requires clear sources and accurate interpretation to avoid misunderstandings.

Technological advancements in the field of education have helped drive the use of Artificial Intelligence as an innovation in learning activities. In the context of education, Artificial Intelligence can be understood as a computer-based system that works by mimicking human cognitive processes through data processing and analysis. Such systems can automatically generate recommendations and feedback, but their use is intended to be supplementary and does not replace the role of teachers in the learning process. Technological advancements in the field of education have also driven the use of Artificial Intelligence as an innovation in learning activities. In the context of education, Artificial Intelligence can be understood as a computer-based system that works by mimicking human cognitive processes through data processing and analysis. These systems are capable of generating recommendations, providing information quickly, and offering automatic feedback that can aid students' learning process. The presence of Artificial Intelligence also opens up opportunities for more flexible, personalized learning that is tailored to the individual learning needs of each student. Nevertheless, the use of Artificial Intelligence is still positioned as a supportive tool that aids the learning process and does not replace the teacher's role as a facilitator, mentor, and instiller of values in teaching and learning activities (Fuad & Fakhruddin, 2025).

The presence of Artificial Intelligence also opens up the possibility of creating more personalized and adaptive learning, as its use can be tailored to the needs of each student (Hasanuddin et al., 2025). In Islamic Religious Education, Artificial Intelligence can be utilized to help students obtain additional explanations, find a wider variety of references, and support discussion activities (Rozikin & Manshur, 2025). One of the most widely used applications of Artificial Intelligence in learning is the chatbot. This technology allows students to interact with an Artificial Intelligence system through conversation and can be developed with religious values in mind, making its use relevant as an interactive learning medium in the context of Islamic Religious Education (Bariroh, 2025).

Globally, the application of large language models in education is growing rapidly and presents both opportunities and ethical challenges that educational institutions must manage carefully ranging from issues of information accuracy and bias in training data to the risk of cognitive dependence among students (Kasneci et al., 2023). These challenges are not merely technical but also touch on institutional dimensions specifically, how schools and madrasahs develop policies, training programs, and oversight mechanisms to ensure that the use of generative technology remains aligned with educational objectives. In Islamic Religious Education, this institutional dimension becomes even more critical because it involves religious scholarly authority that cannot be fully delegated to algorithmic systems; consequently, teachers' management of Artificial Intelligence becomes a far more significant determining factor than the availability of the technology itself.

Various studies have identified three key findings regarding the use of artificial intelligence in Islamic religious education: first, artificial intelligence can enhance learning motivation through personalization and expanded access to learning resources; second, its use often takes the form of chatbots, recommendation systems, and adaptive learning platforms; and third, its implementation still faces challenges related to the readiness of technological infrastructure and teacher competencies (Hastuti & Hartono, 2025; Hidayat et al., 2024). Artificial Intelligence is also considered capable of accelerating the provision of feedback and fostering more meaningful learning experiences (Nurhayati et al., 2024). However, its ability to provide instant answers has the potential to make students rely on quick results without engaging in deep thinking (Azzahra et al., 2021; Pratama & Rafiq, 2025). In

the context of Islamic Religious Education, this risk becomes more complex because the material studied involves values, ethics, and the validity of religious arguments, which still require the guidance of teachers as mentors and role models. This is because Artificial Intelligence operates based on data and algorithms, which means it has the potential to generate responses that are not fully aligned with Islamic values (Syarif & A., 2025).

Previous research on the use of Artificial Intelligence in Islamic Religious Education has generally focused more on the utilization of technology and its impact on students' motivation and learning outcomes. A number of studies indicate that Artificial Intelligence has the potential to support more interactive and flexible learning. However, its implementation still requires teacher readiness and supervision. Studies that specifically examine how teachers plan, implement, and supervise the use of Artificial Intelligence at the classroom level in Islamic Religious Education are still limited. Some studies still treat Artificial Intelligence as a technology used in learning, rather than as part of a practice that needs to be intentionally managed by teachers.

In addition to providing benefits in learning, the use of Artificial Intelligence also raises challenges related to academic integrity. A study Yaqin & Syarif, (2026), through its examination of students' moral reasoning regarding AI-based academic cheating, shows that the ease offered by generative Artificial Intelligence technology can influence students' moral considerations when completing assignments or taking assessments. These findings indicate that the use of Artificial Intelligence in learning is not only related to the benefits of the technology but also to its implications for students' attitudes and academic ethics.

Most previous studies have also positioned Artificial Intelligence as a learning tool, analyzing its effectiveness in terms of motivation and learning outcomes, while the aspect of how teachers as the primary actors in the learning process manage the use of Artificial Intelligence has not yet been studied in depth. This article takes a different approach by examining not only whether Artificial Intelligence is used or how effective its use is, but also how Artificial Intelligence is planned, implemented, and monitored in the daily practice of Islamic Religious Education, including the extent to which these managerial functions have encompassed all dimensions of learning, from the development of instructional materials to the assessment of student learning outcomes.

This research gap also presents an important opportunity for further study, particularly at the Madrasah Aliyah level, which combines the strengthening of religious competencies with the demands of digital literacy. This phenomenon is clearly evident at State Madrasah Aliyah 1 Mojokerto, a madrasah that has supported learning through digital classrooms equipped with Smart TVs, Chromebooks, and the Schola learning management platform as part of its digital transformation. Teachers and students at this madrasah have been using various generative Artificial Intelligence platforms, such as ChatGPT, Google Gemini, and Meta Artificial Intelligence, to facilitate discussions, find references, support assignment completion, and help teachers develop instructional materials and manage administrative tasks.

However, the use of artificial intelligence in this madrasah has not yet been fully integrated into a systematic teaching strategy and is not yet supported by written policies that specifically regulate its use. Teachers of each subject in Islamic Religious Education namely Fiqh, Usul al-Fiqh, Aqidah and Akhlak, the Quran and Hadith, History and Culture of Islam, and Arabic develop distinct patterns of planning, implementation, and monitoring strategies tailored to the academic nature of their respective disciplines. This situation highlights a gap between the technological advancements already present in the field and the management of learning, which remains only partially structured, while also underscoring the urgency of a study that

specifically examines these management patterns rather than merely describing their utilization.

In this article, Artificial Intelligence is understood as digital technology used to help obtain information, understand learning materials, and complete tasks. The use of Artificial Intelligence referred to here specifically refers to generative Artificial Intelligence chatbots and digital learning applications utilized by both teachers and students as learning aids, such as ChatGPT, Google Gemini, and Meta Artificial Intelligence. Meanwhile, Islamic Religious Education in this study encompasses the subjects of the Quran and Hadith, Aqidah and Ethics, Fiqh, Usul al-Fiqh, and Islamic History and Culture at the Madrasah Aliyah level. This education is not only aimed at providing an understanding of religious teachings but also at shaping students' attitudes and behaviors to align with Islamic values.

The term "pattern" in this article is used to describe recurring and recognizable tendencies in the behavior of teachers and students regarding the management of Artificial Intelligence use. These patterns are observed during the planning, implementation, and monitoring stages, as well as in the ways students use Artificial Intelligence when completing assignments and participating in discussion activities. Identifying these patterns is necessary to understand emerging trends in the use of Artificial Intelligence in learning. The findings can serve as a basis for developing a more targeted approach to managing Artificial Intelligence in the future, while still allowing teachers the flexibility to adapt its use to technological advancements.

Based on the above discussion, this article was written to reveal the patterns of managing Artificial Intelligence-assisted Islamic Religious Education in Madrasah Aliyah and the associated impacts, highlighting the finding that such management developed through a bottom-up approach that is, individual teachers planned, implemented, and supervised the use of Artificial Intelligence prior to the introduction of formal regulations by the madrasah. The findings regarding this pattern constitute the primary novelty that distinguishes this article from previous studies, which have largely focused solely on the utilization and effectiveness of Artificial Intelligence.

METHODS

This study employs a qualitative field research approach using a case study design conducted at Madrasah Aliyah Negeri 1 Mojokerto. A case study was chosen because the research aims to gain an in-depth understanding of a specific case involving two related units of analysis: teachers, who manage the use of Artificial Intelligence, and students, who experience the impact of its use (Akem et al., 2025; Creswell & Creswell, 2023; Engkizar et al., 2025; 2026; Putra et al., 2020). The specific focus of this case lies in how teachers utilize Artificial Intelligence as a learning support tool while still taking into account the accuracy of religious principles. This means that the form of supervision over the use of Artificial Intelligence is not standardized but is tailored to the characteristics of each Islamic Religious Education subject.

The research informants included the Deputy Principal for Curriculum, an Arabic teacher, five Islamic Religious Education teachers who teach the subjects of Islamic Cultural History, Fiqh, Usul al-Fiqh, Aqidah and Ethics, and the Quran and Hadith, as well as five students in grades 11 and 12. The primary research data were collected through in-depth interviews. Supporting data were obtained from non-participant observations of the madrasah environment and documentation that included teaching modules, screenshots of Artificial Intelligence usage, and archives of teacher training activities (Efendi et al., 2026; Engkizar et al., 2026; Hamid et al., 2026; Sugiyono, 2019).

The data analysis process consists of three stages: data condensation, data presentation, and drawing conclusions and verification. During the condensation stage, the researcher selects and summarizes data relevant to the research focus. The selected data is then presented in the form of a narrative description to identify patterns emerging from the research findings. Conclusions are formulated gradually and continuously re-examined throughout the data collection process (Sugiyono, 2023). Data validity is tested through source triangulation by cross-checking information from teachers and students as well as through methodological triangulation by comparing interview data with documentation. The researcher also employed negative case analysis by examining information that did not align with general patterns. This step was taken to ensure that the research findings not only describe general trends but also reflect the variations in conditions observed in the field.

RESULT AND DISCUSSION

This study found that the management of Artificial Intelligence-assisted Islamic Religious Education at Madrasah Aliyah Negeri 1 Mojokerto takes place through three interrelated stages: planning, implementation, and supervision. Interestingly, these three stages have evolved without the support of written policies specifically regulating the use of Artificial Intelligence in madrasahs. This situation indicates that AI management practices are largely shaped by individual teachers' initiatives and experiences in responding to learning needs. Consequently, the resulting management pattern tends to be bottom-up, where classroom-level practices develop before formal regulations are established by the institution. This pattern is illustrated in figure 1.

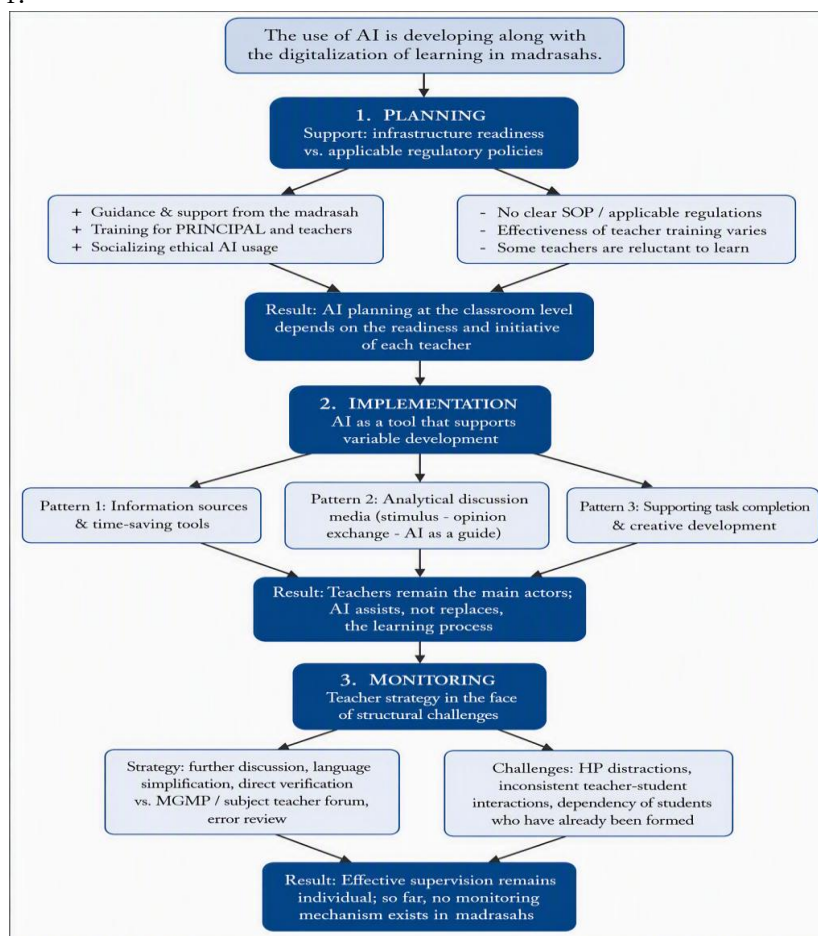


Fig 1. Workflow for the Management of Artificial Intelligence-Assisted Islamic Religious Education

Figure 1 shows that institutional support in the form of a digital madrasah culture and training serves as the entry point for planning. However, the absence of written guidelines leads teachers to implement the use of Artificial Intelligence differently during the implementation and monitoring phases. These differences subsequently give rise to both positive and negative impacts on Islamic Religious Education, as described in the following section. Figure 1 shows that the management of Artificial Intelligence in Islamic Religious Education begins with institutional support in the form of a digital madrasah culture and various training programs that encourage teachers to start utilizing Artificial Intelligence in the classroom. However, because there are no written guidelines regulating its use, the implementation and supervision of Artificial Intelligence have evolved based on the initiatives and experiences of individual teachers. This situation has resulted in variations in Artificial Intelligence utilization practices in the classroom, which ultimately produce various impacts both positive and negative on Islamic Religious Education.

When analyzed using the concept of learning management (Gemnafle & Batlolona, 2018), which encompasses four functions namely, planning, implementation, assessment, and supervision the practices at Madrasah Aliyah Negeri 1 Mojokerto align with the first three functions, while the assessment function has not yet been integrated with the use of Artificial Intelligence. Teachers utilize Artificial Intelligence to assist in the development of test questions, but decisions regarding the assessment of assignments and students' learning outcomes remain entirely at the teacher's discretion. The findings of this study indicate that Utomo's theory of learning management can still be applied to examine the management of Artificial Intelligence use in Islamic Religious Education. In practice, the functions of evaluation and character assessment remain the responsibility of teachers and are not fully delegated to technology.

A Model for Managing Islamic Religious Education with the Aid of Artificial Intelligence

During the planning stage, the madrasah supports the use of Artificial Intelligence through recommendations that have not yet been formalized in written guidelines. This was conveyed by the Deputy Principal for Curriculum: *"Well, basically we're encouraged to use Artificial Intelligence after all, this is a digital madrasah... we create teaching modules using AI as well, and we modify them"* (interview with the Deputy Principal for Curriculum). This support is also manifested through two training channels: online training via the Ministry of Religious Affairs' PINTAR platform, organized by the Ministry of Religious Affairs, and in-person training held at State Senior High School 1 Mojokerto. These efforts demonstrate the madrasah's commitment to introducing and promoting the use of Artificial Intelligence in learning activities.

Nevertheless, teachers' understanding of the training material is not yet uniform. Arabic teachers, for example, have taught themselves how to use several artificial intelligence platforms, such as ChatGPT, Gemini, Adobe Firefly, and FlowWise. Meanwhile, an Akidah Akhlak teacher admitted to having difficulty keeping up with the fast-paced delivery of the material: *"The training did cover Artificial Intelligence, but when the trainer was speaking during the session, it was just... so fast set, set, set... so even when I tried to answer the questions, I still didn't understand"* (interview with an Akidah Akhlak teacher). These differing experiences indicate that the training provided has not resulted in the same level of readiness among all teachers. This situation subsequently affects variations in the implementation and supervision of Artificial Intelligence use in Islamic Religious Education instruction. This finding aligns with the view expressed by Widiatmika, (2025) that lesson plans must be developed systematically, taking into account learning objectives, strategies, methods, and student characteristics to ensure effective learning.

During the implementation phase, the use of Artificial Intelligence demonstrated that this technology has become an integral part of learning activities. The application of Artificial Intelligence is tailored to learning needs, the characteristics of the material, and teachers’ strategies; consequently, it varies across subjects as well as in terms of the objectives of its use and student engagement. Although there are variations in its practical application, the research findings indicate relatively similar patterns among teachers. This study identifies three dominant patterns of AI use, as summarized in Table 1.

Table 1. Patterns of Artificial Intelligence Use in Islamic Religious Education

Pattern	Characteristics	Examples of Practices in the Field
Information Source & Translation	Artificial Intelligence supplements the limitations of textbooks/Scholar supports more contextually appropriate translation.	Islamic Cultural History teachers use Artificial Intelligence to provide supplementary explanations, while Arabic language teachers use Artificial Intelligence to produce more accurate translations compared with Google Translate.
Analytical Discussion Medium	Artificial Intelligence is used after students have expressed their own views, serving as a comparative reference rather than the primary source of answers.	Fiqh teachers encourage students to formulate questions before using Artificial Intelligence, while Usul al-Fiqh teachers verify Artificial Intelligence-generated answers through <i>Bahtsul Masail</i> and authoritative Islamic texts (<i>kitab mu'tabar</i>).
Support for Assignments & Creativity	Artificial Intelligence assists students in generating ideas, developing frameworks, and presenting assignments, while teachers provide guidance to prevent students from merely copying AI-generated content.	Usul al-Fiqh teachers integrate simulations and Artificial Intelligence into lessons on marriage contracts (<i>'aqd al-nikah</i>). Students demonstrate varying approaches, ranging from reflective engagement to simply comparing their answers with AI-generated responses.

These three patterns confirm that Artificial Intelligence is positioned as a tool that complements rather than replaces the role of teachers and primary learning resources, in line with findings that the integration of Artificial Intelligence enables a more personalized and adaptive approach to students’ needs (Hasanuddin et al., 2025). Nevertheless, variations in patterns at the student level show that without explicit guidance, the use of Artificial Intelligence is largely determined by individual learning styles. Undergraduate students, for example, demonstrated reflective awareness: “If I just copy and paste, I won’t know the answer when the teacher asks me. So I read it, understand it, and then rewrite it” (interview with an informant), whereas other students were observed taking photos of multiple-choice questions and asking AI to answer them without any reprocessing.

This analytical discussion format aligns with constructivist learning principles, which position students as active builders of their own knowledge through learning experiences, rather than merely receiving ready-made answers from an Artificial

Intelligence system (Nurhayati et al., 2024). In Ushul Fiqh instruction, for example, *Bahtsul Masail* material typically discussed in forums of the Indonesian Ulama Council is introduced in the classroom as discussion material, with Artificial Intelligence serving as an initial reference that is still verified through authoritative texts such as *Fathul Qorib* and *Kifayatul Akhyar*, ensuring that classical scholarly authority remains the final reference, not instant answers from a machine. This pattern demonstrates that the effectiveness of using Artificial Intelligence in Islamic Religious Education is determined more by the teacher's ability to manage and guide its use pedagogically than by the sophistication of the technology itself (Pratama & Rafiq, 2025).

The monitoring phase is the most complex aspect because there is no centralized mechanism within the madrasah; thus, each teacher develops strategies tailored to the nature of their respective subjects. Teachers of Islamic Cultural History implement monitoring through in-depth discussions and challenging students' answers. Arabic language teachers identify indications of Artificial Intelligence use based on language patterns and translation quality that do not align with students' basic proficiency levels. Fiqh teachers directly challenge answers suspected of originating from Artificial Intelligence, while Ushul Fiqh teachers verify the accuracy of religious information through Bahtsul Masail forums and subject-specific teacher consultations. Meanwhile, Aqidah Akhlak teachers have switched to oral exams because they believe written assessments are becoming increasingly easy to complete with the help of Artificial Intelligence.

Although the strategies employed vary, all teachers face relatively similar challenges: distractions from smartphone use, inconsistencies in supervision among teachers, and the emergence of students' dependence on artificial intelligence. This situation is reflected in Fikih Teacher's statement: *"The students' independence is weakening. I tell them to hand in their phones, but when it's time for a test, they panic. That's the real danger"* (interview with Fikih Teacher). This finding indicates that supervision of Artificial Intelligence use in Islamic Religious Education instruction remains heavily dependent on the initiative and competence of individual teachers. Consequently, this bottom-up management approach highlights the need for more targeted policy evaluation and reinforcement so that the use of Artificial Intelligence can proceed in a more consistent and sustainable manner (Sari et al., 2025).

The Impact of Using Artificial Intelligence in Islamic Religious Education

The use of Artificial Intelligence in Islamic Religious Education at Madrasah Aliyah 1 Mojokerto has yielded three notable positive impacts. First, Artificial Intelligence aids in understanding the material by providing more detailed supplementary explanations when the textbook is deemed insufficient as noted by undergraduate student: *"In my opinion, it really helps broaden our horizons. Sometimes the explanations in the book are brief, but AI can explain them in more detail. But as I said, we shouldn't become too dependent on it"* (student interview). This benefit is also evident in the achievement of learning objectives for Arabic grammar (nominative case), which, according to the Arabic teacher's evaluation, resulted in students' translations far surpassing those of Google Translate. However, these benefits are not felt equally; doctoral students, in fact, reported feeling increasingly confused due to the diverse information provided by Artificial Intelligence, underscoring that the benefits of Artificial Intelligence heavily depend on each student's digital literacy in line with the observation that Artificial Intelligence personalization is only effective when balanced by the ability to filter information (Hidayat et al., 2024).

Second, Artificial Intelligence promotes independent learning and expands access to learning resources outside of class hours, such as the use of Artificial Intelligence by Arabic teachers for cross-cultural enrichment assignments and by master's students as a tool for self-directed learning that they proactively access. This is based on the theory proposed by Gunawan et al. According to Gunawan et al.

(2023), Artificial Intelligence serves as a learning medium to enhance students' learning experiences, efficiency, and satisfaction. When linked to research findings, the use of Artificial Intelligence in the field has been shown to have a positive impact in the form of easier access to information and greater learning efficiency.

Third, Artificial Intelligence improves the efficiency of developing instructional materials (Learning Process Plans, teaching modules, and test blueprints) for some teachers. Research findings indicate that Artificial Intelligence enhances efficiency in Islamic Religious Education, both in the development of instructional materials by teachers and in students' ability to search for information and complete assignments. This efficiency is primarily evident in time savings and the ease of completing tasks; however, the speed at which answers are obtained does not always indicate an understanding of the material. Therefore, the use of Artificial Intelligence must still be guided so that the efficiency gained does not undermine students' thinking processes and understanding.

Although it offers various benefits, the use of Artificial Intelligence in learning also has a number of negative effects. First, it fosters a mindset of instant gratification and dependency. This is evident when students panic when their cell phones are collected before a test because they have become accustomed to relying on Artificial Intelligence to complete assignments. Quran and Hadith teachers have also observed students who are unable to explain the assignments they have turned in because the work was largely done by Artificial Intelligence. However, findings among master's students who combined Artificial Intelligence results with their own thinking indicate that dependence does not necessarily arise in every Artificial Intelligence user. These findings suggest that this impact is influenced more by how students utilize Artificial Intelligence than by the technology itself.

Second, the impact on character and academic integrity, such as the tendency of some students to underestimate teachers' authority because they feel they have a better grasp of the information: *"Well, because of how smart Artificial Intelligence is, sometimes the students end up feeling they know more than those old-fashioned teachers. So sometimes they end up taking them lightly"* (interview with an Ushul Fiqh teacher), as well as cases of secretly using artificial intelligence during assessments via Google Forms. These findings reinforce concerns that the ease of generative technology may undermine students' moral judgment in the context of academic dishonesty (Yaqin & Syarif, 2026), although not all students exhibit such behavior; S3, for example, admitted to remaining honest because he believes teachers can distinguish between work produced by AI and independent work.

Third, and most distinctive in the context of Islamic Religious Education, is skepticism regarding the validity of religious arguments generated by Artificial Intelligence. A professor of Ushul al-Fiqh emphasized, *"Our Bahtsul Masail can be resolved through Artificial Intelligence. But Artificial Intelligence was created by non-Muslims, right? So not everything can be used as a 100% reliable guide for fatwas"* (interview with an Ushul Fiqh teacher). This finding indicates that religious information generated by Artificial Intelligence cannot yet be used as a direct reference but still requires verification through credible sources and guidance from teachers to ensure it aligns with the principles of Islamic scholarship.

These various positive and negative impacts indicate that the use of Artificial Intelligence in Islamic Religious Education cannot be separated from how teachers manage it. The benefits of Artificial Intelligence can be realized when its use is directed toward supporting the learning process, whereas various risks arise when its use is not accompanied by adequate guidance and supervision. Therefore, the quality of the impact of Artificial Intelligence is determined more by the management carried out by teachers through the planning, implementation, and supervision stages than by the technology itself. This finding also underscores that the novelty of this study

lies in examining the process of managing Artificial Intelligence in Islamic Religious Education, rather than merely focusing on the effectiveness of Artificial Intelligence use, as has been extensively discussed in previous research (Muchlis, 2025; Rochyati, 2025; Wulandari et al., 2025).

CONCLUSION

This study shows that the management of Artificial Intelligence-assisted Islamic Religious Education at Madrasah Aliyah 1 Mojokerto involves planning, implementation, and supervision, but is not yet supported by uniform written policies at the madrasah level. Its management has developed in a bottom-up manner, as support from the digital culture and training has given teachers the freedom to determine for themselves how to utilize Artificial Intelligence in accordance with the nature of the subject and their individual digital capabilities. In practice, Artificial Intelligence is used as a source of information and translation, to support analytical discussions, and to assist with task completion and creativity. Supervision is carried out through various strategies developed by teachers, although it is not yet implemented uniformly and still faces issues such as device distractions and variations in the intensity of supervision.

The use of Artificial Intelligence has positive impacts, such as ease of accessing information, support for independent learning, and efficiency in completing tasks for both teachers and students. However, unguided use can also lead to dependency, a tendency toward instant thinking, the risk of academic dishonesty, and doubts about the validity of religious information generated by Artificial Intelligence. These findings indicate that the impact of Artificial Intelligence on Islamic Religious Education is determined not only by the technology itself but also by how teachers manage its use. Therefore, madrasahs need to develop guidelines for the use of Artificial Intelligence and strengthen teacher training, while teachers need to treat Artificial Intelligence as a tool that is always accompanied by discussion, verification, and supervision. Future research could examine the management of Artificial Intelligence in madrasahs that already have formal policies in place to identify differences in management patterns and their impact on student learning outcomes.

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