

Artificial Intelligence Paradigm in Islamic Education: Epistemological Offerings to the Concept of Teacher and Student

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ABSTRACT

Artificial Intelligence (AI) has brought significant changes to the world of education, including in the realm of Islamic education. This article aims to conceptually and epistemologically examine how the presence of AI influences the structure of the relationship between teachers and students in Islamic education, and how Islamic education can respond critically and constructively to this development. This research uses a literature review method with a qualitative-philosophical approach, primarily based on Islamic epistemology and critiques of modern educational technology. The results of the study indicate that AI shifts the teacher's position from a spiritual guide to a technical facilitator, and positions students as data objects rather than relational subjects. In the context of Islamic education, this shift carries the risk of dehumanization and a reduction in the meaning of knowledge. Therefore, this article offers a framework for Islamic education that is adaptive to AI, which includes the ethics of technology use, repositioning the roles of teachers and students, and strengthening spiritual values in the learning process. The main conclusion of this article emphasizes that Islamic education must position AI as a tool (*wasīlah*) guided by the values of adab and spirituality, rather than as an epistemic authority in the educational process.

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1. Introduction

Intelligence (AI) technology has penetrated nearly every sector of human life, including the world of education. In recent years, the adoption of AI in learning systems has significantly transformed the relationship between teachers, students, and the learning process itself. Learning chatbots, automated assessment systems, *adaptive learning*, and even virtual teachers are concrete examples of AI's penetration into the world of education. This transformation is not merely technical-instrumental, but also touches on epistemological aspects, namely how knowledge is constructed, transferred, and validated in the educational process (Lubis, Naldi, Reskina, Lubis, & Nurhayati, 2023). In the context of Islamic education, the presence of AI raises several fundamental questions: Can the role of teachers as *murabbi*, *mu'allim*, and *mursyid* be replaced by algorithm-based systems? What is the epistemic status of the knowledge students acquire through interaction with AI? Can personal, spiritual, and transcendent learning still be maintained in a digital ecosystem based on data and logical calculations? These questions demand a deep theoretical response, not just a pragmatic technological stance.

Islamic education has a unique epistemological foundation, viewing knowledge not only as a cognitive product but also as a path to moral perfection and closeness to God. The concept of *the teacher* in Islam functions not only as a transmitter of information but also as a spiritual guide and character builder. Meanwhile, *students* are not merely learners who receive knowledge but also active subjects involved in the process of *tazkiyatun nafs* (self-control) and *tahdzib al-akhlaq* (morality) (Pranata, Sukarno, & Anwar, 2023). Therefore, the radical changes resulting from the presence of AI need to be examined in terms of how it alters the epistemological structure of the teacher-student relationship. Some optimistic views suggest that AI can accelerate the transformation of Islamic education by providing broad access to learning resources, analyzing learning data, and personalizing the curriculum. However, this approach often neglects the ethical, spiritual, and relational dimensions that are at the heart of Islamic education. On the other hand, an overly skeptical approach to AI tends to close off the possibility of developing an Islamic educational epistemology that is adaptive to the times (Manongga, Rahardja, Sembiring, Lutfiani, & Yadila, 2022).

Throughout its history, Islamic education has undergone various transformative dynamics, from the classical era based on halaqah (Islamic study groups) and mosque-based assemblies, to the institutionalization of madrasahs (Islamic schools), and now facing a wave of digitalization through online media and smart platforms. However, these changes in learning forms and media have always been grounded in the Islamic epistemological paradigm, which places *wisdom* and *etiquette* as the primary goals of education (Budianto & Fadholi, 2021). Therefore, when artificial intelligence offers learning models that are claimed to be faster, more efficient, and more adaptive, it is important to examine the extent to which these paradigms align with or conflict with the core values of Islamic education.

Artificial intelligence operates on the basis of algorithms, statistics, and *data-driven learning*, which essentially represent correlation-based learning patterns, not causality or existential meaning. This is where a fundamental difference begins to emerge: Islamic education does not merely transfer information, but transforms humans through the processes of *tahzīb al-naḥs* (soul purification), *tadrīb* (moral training), and *mujāhadah* (self-struggle) (Budianto & Fadholi, 2021). The sophistication of AI in delivering material and adapting content to student profiles cannot necessarily replace the spiritual and affective roles built through the human relationship between teacher and student. Furthermore, the teacher-student relationship in Islam has a sacred dimension. A teacher is not merely a facilitator or evaluator, but is the inheritor of the knowledge of the prophets (*al-ʿulamāʾ waratsat al-anbiyāʾ*). The knowledge transmitted is not merely cognitive, but *beneficial knowledge* (*ilm nafi*) that fosters faith, good deeds, and morals. Therefore, in this context, a profound question arises: can AI, which lacks consciousness, intention, and spiritual responsibility, be a legitimate educational entity within the framework of Islamic epistemology?

Against this backdrop, this article explores an epistemological approach to the changing roles of teachers and students in Islamic education in the era of artificial intelligence. This paper aims not only to critique the normative penetration of AI, but also to introduce an epistemologically grounded integrative model of Islamic education that departs from dominant techno-pedagogical approaches by repositioning teachers and students based on the Islamic concept of *adab*, rather than technological efficiency alone. Through a conceptual-analytical approach, this paper will examine how AI challenges or even distorts the epistemic structure of Islamic education and propose a conceptual repositioning of the roles of teachers and students. This is expected to create a new understanding that not only reflects the complexities of the times but also fosters a rooted and progressive direction for Islamic education.

2. Method

This research is a qualitative, library-based study *using* an Islamic philosophy of education and epistemology approach. This approach was chosen because the theme is conceptual and reflective, namely reexamining the paradigm of the relationship between teachers and students in Islamic education amidst the emergence of artificial intelligence (Pahkeviannur, 2022). This study does not aim to generate empirical data through surveys or field observations, but rather relies on a critical analysis of scientific ideas and discourses from various primary and secondary sources. The sources reviewed in this study primarily focus on the thoughts of al-Ghazali and Syed Muhammad Naquib al-

Attas, who are considered most relevant in formulating an Islamic education paradigm based on spiritual values and the epistemology of adab. Other figures such as Ibn Khaldun and Fazlur Rahman are used selectively as supporting sources to strengthen certain arguments.

The data obtained from this literature were analyzed using a content analysis and philosophical hermeneutics approach, by exploring the conceptual meanings contained in the text and critically dialogue between two different paradigms: Islamic education with spiritual-transcendental nuances and an AI-based education system that tends to be mechanistic and *data-driven*. Through this approach, this study seeks to formulate an epistemological proposal that not only understands the relationship between teachers and students in the contemporary context, but also maintains the fundamental values of Islamic education rooted in adab, wisdom, and moral transformation. Thus, this article is not only reflective, but also constructive in responding to the challenges of the digital age for Islamic education.

3. Results and Discussion

3.1. Redefining the Role of Teachers in the Era of Artificial Intelligence

In the Islamic educational tradition, the role of the teacher is central and multidimensional. Teachers are positioned not only as instructors (*mu'allim*) who convey scientific material, but also as moral educators (*murabbi*) and spiritual guides (*mursyid*) who shape the personality and religious orientation of students (Ali, 2022). This position is integral to the concept of *ta'dib*, as initiated by Syed Muhammad Naquib al-Attas, namely the process of instilling adab as the core of education. Teachers are guardians of the transmission of legitimate knowledge (*muṣaddiq*), guides in the process of searching for meaning (*mufassir*), and guides in the spiritual and intellectual journey of students (Naim, 2022).

Within the framework of Islamic epistemology, teachers serve not only as cognitive instructors but also as irreplaceable moral and spiritual actors. However, the emergence of artificial intelligence in education has given rise to new learning models that challenge the traditional role of teachers. AI-based learning systems are now capable of performing a number of functions previously performed exclusively by human teachers: delivering material, adapting learning to student characteristics, providing instant feedback, and even motivating students through engaging and interactive interface designs. This phenomenon creates the illusion of efficiency and sophistication, which in many cases is understood as a form of educational progress. In this context, teachers are no longer viewed as the sole source of knowledge, but rather as facilitators or even complements to digital learning systems (Taabudillah, 2023).

Redefining the role of teachers in this context is inevitable. In AI-based learning systems, human teachers are forced to compete with machines in terms of speed, accuracy, and personalization. However, what is often overlooked are the substantial dimensions of the educational process that cannot be automated: moral modeling, character development, and spiritual-emotional interactions that can only occur in authentic human relationships. No algorithm can instill the values of patience, sincerity, compassion, or blessings in learning. These values lie not in procedural efficiency, but in the existential presence of the teacher as a living figure in the students' experiences (Mulianingsih, Anwar, Shintasiwi, & Rahma, 2020).

The role of the teacher in Islam is also related to scientific authority, which is not merely academic but also *spiritual*. In the process of *talaqqī*, for example, knowledge is acquired through direct encounters between teacher and student, where the transmission of knowledge is not only in words, but also *in nur* or inner light obtained through the blessings of interaction and the chain of knowledge (Istiqomah, 2022). Within this framework, AI simply does not have the epistemological position to be a "teacher," because it lacks experience, awareness, intention, or moral responsibility for the truth and impact of teaching. The tendency to hand over most educational functions to AI systems can actually shallow the meaning of education itself. When the role of the teacher is reduced to merely a technology operator or implementer of a digital curriculum, the educational process will lose its direction, values, and spirit (Amalia, Asbarin, & Aisyah, 2024). Therefore, redefining the role of teachers in the era of artificial intelligence does not mean replacing or reducing the value of the teacher's role, but rather strengthening and expanding their role in a more strategic direction: becoming

guardians of values, moral guides, and directors of meaning in an increasingly technologically complex educational ecosystem.

Within this framework, teachers are not only required to be technologically literate but also to possess epistemological and spiritual resilience to guide the use of technology within the framework of Islamic values. AI can be used as a tool (*wasīlah*), but it cannot be a source of authority or arbiter of scientific truth. It is precisely in this era that the teacher's role as guardian of meaning becomes increasingly crucial. As emphasized by al-Ghazali in *Ihyā' 'Ulūm al-Dīn* , knowledge without the guidance and etiquette of a teacher will lose its direction and can even become a tool of misguidance (Faza, 2021) . Therefore, redefining the role of teachers in the era of artificial intelligence must be directed toward a strategic, values-based repositioning. Teachers remain the primary actors in Islamic education, irreplaceable by technology, as they carry divine and human dimensions that cannot be programmed by machines. In fact, with the presence of AI, the role of teachers needs to be emphasized even more as educators who guide students not only to "know," but also to "become" spiritually, intellectually, and morally complete human beings.

3.2. Students as Relational Subjects vs. Data Objects: Epistemological Implications

In Islamic educational epistemology, students are never viewed as passive objects merely receiving information, but rather as active subjects with a central role in the process of seeking, appreciating, and practicing knowledge. The term *muta' allim* (literally "student") used in Islamic scholarship is not merely a "student" in the technical sense, but rather a seeker of truth (*ṭālib al-ḥaqq*) who is fully engaged intellectually, spiritually, and morally in the process of self-transformation. In this process, the relationship between teacher and student is built on trust, openness, compassion, and an orientation toward divine values. Education is not data transmission, but human transformation (Raharja & Nurachadija, 2023) . However, the advent of artificial intelligence (AI)-based educational systems has brought about a fundamental shift in how students are positioned and understood. Students tend to be reduced to data objects, where all their activities (from the speed of answering questions and interest in certain materials to clicking patterns and time delays) are analyzed to form quantitative and predictive learning profiles. This system operates on *data-driven logic* , automatically and personally calculating students' learning needs. As a result, the epistemic relationship between students and knowledge is no longer bridged by reflection, experience, or intuition, but rather by statistical correlations governed by algorithms (Manongga et al., 2022) .

This transformation has serious epistemological implications. In the Islamic educational paradigm, knowledge is a valuable entity that requires not only the mind but also the heart (*qalb*) and spirit. Knowledge is not merely information, but *ma'rifah* (knowledge of truth), values, and God. Therefore, the process of acquiring knowledge requires sincere intentions, good manners toward teachers and knowledge, and an awareness that learning is an act of worship. When students are treated as mere data units in an automated learning system, these values become obscured. Knowledge is viewed as neutral and mechanistic, rather than sacred and responsible. The following comparison summarizes how students' epistemological positions are understood within the framework of Islamic education versus within an artificial intelligence-based learning system:

Table 1. Comparison of Student Positions in Islamic Educational Epistemology and AI-Based Systems

Aspect	Comparison	
	Epistemology of Islamic Education	AI-Based System
Student Position	Active relational subject (<i>ṭālib al-ḥaqq</i>)	Data objects that are analyzed by the algorithm
Learning Objectives	Seeking knowledge and self-transformation	Optimizing performance and efficiency of learning outcomes
Dimensions of Science	Knowledge as a trust and path to God	Neutral information that can be statistically processed
Teacher-Student Relationship	Personal, spiritual, dialogical, full of manners	Minimal personal interaction, relationships are replaced by systems
Learning methods	Talaqqi, tafaquh, tazkiyah and reflection	Behavior-based automated personalization system
Impact on Students	Improve manners, spirituality and freedom of thought	Potential for dehumanization and behavioral determinism

Aspect	Comparison	
	Epistemology of Islamic Education	AI-Based System
Student Autonomy	Have moral awareness and initiative	Formed based on historical data and system predictions

AI systems in education tend to create closed, static, and deterministic learning experiences. While *personalized systems* in AI may seem to facilitate students, they can also limit their intellectual exploration by presenting material tailored to their preferences and prior learning history. This can create what's known as *an intellectual echo chamber*, a learning space that only reflects what students want to know, rather than fostering growth through intellectual challenge. In Islamic tradition, the processes of *tafaqquh* (reflection), *tafakkur* (contemplation), and *tadabbur* (reflection) develop through confrontation with new things, dialogue with others, and guidance from more experienced teachers (Harahap, 2020). Another important impact to consider is the subtle process of *dehumanization*. Students who are constantly monitored, recorded, and assessed by the system no longer grow as free individuals learning driven by curiosity and a love of knowledge, but as subjects shaped by the logic of control and efficiency. In the long term, this can undermine students' *agency* as autonomous and ethically responsible learners. In this context, education loses its soul, and students lose their spiritual dimension (Muhibbin & Mahfud, 2018).

Islamic epistemology holds that true knowledge must produce *civilized human beings*, not merely *knowledgeable ones*. Therefore, students are entities that cannot be reduced to statistical performance or algorithmic scores. They are individuals endowed with reason, free will (*ikhtiyār*), and transcendent potential that must be developed through a vibrant relationship with teachers, community, and spiritual values. Therefore, it is important to emphasize that AI systems, no matter how sophisticated, cannot replace these roles. Technology should only be *a tool* (*wasīlah*), not *the goal* or *authority* in education.

Thus, in facing the penetration of artificial intelligence into Islamic education, it is important to emphasize that students must remain positioned as integral relational subjects. Islamic education needs to design epistemological strategies that safeguard students' spiritual autonomy and facilitate human interactions that shape morals and awareness. AI can be used critically and selectively, but it must not replace the process of self-formation that is at the heart of Islamic education. Human integrity as a seeker of meaning cannot be programmed by algorithms, and the formation of morals cannot be derived from big data.

3.3. Epistemology of Islamic Education vs Epistemology of AI: Conflicts and Meeting Points

From its inception, Islamic education has been built on an epistemological framework that concerns not only the process of acquiring knowledge but also the essence of truth (*al-haqq*), the means of attaining it, and the ultimate goal of knowledge itself. Epistemology in the Islamic tradition emphasizes the integration of reason and revelation, between rational inquiry and spiritual experience. Knowledge is not viewed as a neutral entity separate from values and ethics, but rather as a trust that must be undertaken with sincere intentions and aimed at drawing closer to God. In this paradigm, the learning process is part of devotion (*ibādah*) and the pursuit of meaning in life. In contrast, learning systems built through artificial intelligence (AI), in the modern technological sense, are based on a very different epistemology. This epistemology tends to be materialistic, utilitarian, and instrumental. Knowledge in this context is understood as the result of data accumulation and pattern recognition processed through computational systems. The process of truth-seeking is replaced by validation through efficiency, accuracy, and prediction. Truth values tend to be pragmatic: something is considered "true" to the extent that it successfully solves a problem or produces the expected output in a technical system (Fina, 2022).

The conflict between these two epistemological frameworks becomes apparent when we examine their fundamental orientations and structures. Islamic epistemology begins with the transcendent awareness that knowledge originates from Allah, the All-Knowing, and that humans, in acquiring knowledge, must undergo a process of *tazkiyatun nafs* (self-purification), *adab* (ethics), and a search for meaning that transcends mere rationality. Therefore, the educational process in Islam aims not only to make humans intelligent, but also *to make them wise, moral, and civilized*. In classical Islamic tradition, learning is not merely about absorbing information but also part of a spiritual journey (*suluk*

), where knowledge is absorbed with the presence of the soul and moral awareness. On the other hand, the epistemology of artificial intelligence systems is not built on ethical responsibility or spirituality (Zahrani, Dhobith, & Rubini, 2022). Machines lack consciousness, intention, or understanding. They operate based on representations of the world in the form of measurable data. Therefore, even if such systems are able to mimic human thought patterns or learning behavior, they cannot understand the deeper values behind the act of learning. The knowledge within these systems tends to be fragmented and disconnected from universal or transcendent values. In other words, AI can inform, but it cannot *inspire* or *educate* in the true Islamic sense.

This epistemological conflict does not have to lead to an absolute rejection of technology and artificial intelligence in Islamic education. Rather, it is from these differences that we can find common ground and a space for epistemological dialogue. This common ground lies in the understanding that technology, including AI, is a tool or *wasilah* (*means of a means*) that can be used to support the achievement of educational goals, as long as it remains within the framework of Islamic values and ethics. Islamic epistemology is adaptable because it is integral, combining reason, revelation, and human experience. Therefore, modern technology can be incorporated into the Islamic education system as long as it is used to strengthen the learning process while still respecting humanity, spirituality, and good manners.

At this intersection, Islamic education can utilize AI-based learning systems as a complement, not a replacement. For example, AI can play a role in assisting in the process of identifying student learning needs, streamlining technical teaching time, or serving as a medium for interactive training. However, key aspects such as spiritual guidance, instilling values, strengthening etiquette, and character building remain the domain of teachers and Islamic educational institutions. Thus, the epistemology of Islamic education is not abandoned but rather emphasized to guide the use of technology in a meaningful and valuable direction. Ultimately, the intersection between Islamic epistemology and artificial intelligence lies not in the substance of values, but in the possibility of systemic integration guided by values. As long as AI is positioned as a servant of knowledge, rather than a source or authority of knowledge, its presence can be part of *tajdid* (renewal) in Islamic education, not a threat to its purity. It is important to emphasize that the priority of education lies not in the technology, but in the human beings who educate and are educated with a sense of responsibility to God and others.

3.4. An Adaptive Islamic Education Framework Offering to AI

In the face of the era of digital disruption marked by the massive development of artificial intelligence (AI), Islamic education cannot afford to be apathetic or merely reactionary. The presence of AI has fundamentally changed the educational landscape, from the methods of material delivery, the way students learn, to the relationship between humans and knowledge. In this context, Islamic education is required to be proactive by formulating a conceptual and practical framework capable of critically integrating technology while remaining faithful to fundamental Islamic values (M, 2020). Therefore, what is needed is not a rejection of AI, but rather an adaptive and ethical Islamic educational framework that can address the presence of AI as both a challenge and an opportunity for renewing educational practices.

Islamic education has a strong ontological and epistemological basis for building an educational model that is adaptive to the times, without losing its fundamental principles. The root values of Islamic education rest on the concept of *tawhid*, which integrates the spiritual, moral, and intellectual aspects of humankind. Within this framework, learning is not merely aimed at mastering knowledge, but at developing a complete human being (*insān kāmil*), civilized, and responsible towards God, others, and the universe (Amirul Huda, 2021). Therefore, adaptation to technologies such as AI must be carried out consciously, selectively, and critically, not merely as a response to the pressures of modernity, but as part of scientific and civilizational responsibility. The framework of Islamic education adaptive to AI can be formulated in three main pillars, as follows (Alamin & Missouri, 2023):

a. Ethics of Technology Utilization

Islam does not reject technology, but always places it within an ethical framework. In the context of AI, Islamic education must have a strong normative foundation so that the use of technology does not neglect the humanity of students. Principles such as *trustworthiness*, *justice*, *wisdom*, and

maslahah (benefit for the benefit of others) must serve as guidelines in selecting, developing, and using educational technology. Technology should not be used as a total substitute for human function, especially in matters concerning moral and spiritual development. This ethic also encompasses the principles of transparency, human oversight, and protection of students' rights, including data protection and freedom of thought.

b. Reconstruction of the Roles of Teachers and Students

Within an adaptive framework, teachers are no longer merely sources of information, but transform into value facilitators and guides to meaning. Technology can take over the mechanical functions of teaching, but it cannot replace the teacher's role as a role model and character builder. Therefore, Islamic education must prepare teachers with dual competencies: mastery of technology as a tool and a deepening of Islamic values as the foundation of education. Meanwhile, students remain positioned as active, critical, and responsible learners. AI can assist in the personalized learning process, but students' intellectual and spiritual autonomy must be maintained and encouraged.

c. Strengthening Spiritual Values in the Learning System

One of the major concerns about the use of technology in education is the marginalization of the spiritual and affective dimensions. Therefore, Islamic education must ensure that the use of AI does not reduce the learning experience to mere information consumption. Learning must remain grounded in good manners, righteous intentions, and the search for meaning. This is where the importance of incorporating spirituality into curriculum design, learning interactions, and the evaluation of learning success lies. Education that adapts to technology must also maintain the essential goal of Islamic education, namely to bring humanity closer to the truth and to the Creator.

As a concrete approach, an Islamic education curriculum can be designed by integrating digital literacy and technological ethics into Islamic studies, developing values-based teaching methods using online platforms, and providing critical discussion spaces that integrate contemporary knowledge with Islamic principles. Islamic schools and universities can also encourage the development of Islamic value-based technology, whether in the form of applications, learning media, or intelligent algorithms that support character and spirituality formation. This adaptive framework aims to ensure that Islamic education is not left behind by technological advances, while maintaining a solid direction and principles. Adapting to AI does not mean handing over control of education to machines, but rather making machines part of a broader strategy to produce knowledgeable, faithful, and morally upright individuals (Ilham, 2020). Thus, artificial intelligence is no longer positioned as a substitute for humans, but rather as a complement to the greater mission of Islamic education in building civilization.

4. Conclusion

This article emphasizes that the presence of artificial intelligence in education carries epistemological implications that cannot be ignored, particularly in the context of Islamic education, which places the teacher-student relationship at the heart of spiritual and intellectual transformation. The role of the teacher cannot be reduced to that of a digital instructor, as Islamic education positions them as moral educators and value guides. Similarly, students cannot be positioned as data objects in a system driven entirely by algorithms, as Islamic education views them as truth-seeking subjects with reason, heart, and moral responsibility.

Artificial intelligence can be utilized in Islamic education as long as it is ethically positioned as a tool, not a substitute for human authority. Therefore, an adaptive Islamic educational framework is needed that remains rooted in the values of *monotheism*, *adab*, and spiritual responsibility. This framework encompasses the ethical use of technology, the reconstruction of the roles of teachers and students, and the strengthening of the spiritual dimension within the learning system. Thus, Islamic education will not only be able to address the challenges of the digital age but will also shape a knowledgeable generation that maintains morals and a divine orientation. For further research, it is important to conduct empirical studies on the perceptions of teachers and students in Islamic educational institutions regarding the use of AI technology in learning. Furthermore, developing an Islamic values-based curriculum model compatible with intelligent digital platforms could also be the focus of further studies that are practically and theoretically relevant.

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