INTIQAD: JURNAL AGAMA DAN PENDIDIKAN ISLAM
ISSN 1979-9950 (print) || ISSN 2598-0033 (online), http://jurnal.umsu.ac.id/index.php/intiqad
DOI: 10.30596/26200
Vol. 18, No. 1 (June 2026)

From Ta'līm to Ta'dīb: Reorienting Scientific Authority in Islamic Education in the Era of Artificial Intelligence

Hani Hilyati Ubaidah[1*], Abdul Haris[2]

Universitas Islam Negeri Syarif Hidayatullah, Jakarta*[1, 2]
[1]email: hani.hilyati@uinjkt.ac.id
[2]email: abd.haris@uinjkt.ac.id

Abstract

The rapid development of Artificial Intelligence (AI) presents both opportunities and challenges for Islamic education. This article analyzes the shift in scientific authority resulting from the integration of AI into learning and proposes a solution for reorienting the concept of ta'līm (teaching knowledge) toward ta'dīb (cultivating manners) within the framework of contemporary Islamic education. The research was conducted using qualitative methods through a literature review of classical and contemporary sources (2020–2025), supplemented by a limited survey of Islamic Religious Education (PAI) educators and students. The study results indicate that AI can support ta'līm through the provision of information and adaptive digital tutors, but threatens to undermine teachers' authority as knowledge authorities. Identified risks include increased student dependence on AI, decreased civilized interactions, and the potential for misinformation without teacher guidance. Empirical findings indicate that 89% of students use AI for schoolwork, while 90% feel that AI improves their classroom participation, a paradox that requires caution. The proposed solution is a reorientation toward ta'dīb (religious guidance): teachers return to their role as moral guides (murabbi) who instill ethical values and scientific ethics, while utilizing AI as a pedagogical partner aligned with Islamic values. This reorientation is expected to maintain the spiritual and moral essence of Islamic education amidst the onslaught of AI technology.

Keywords: Ta'līm, Ta'dīb; Scientific Authority; Islamic Education; Artificial Intelligence; Manners; Teachers; Scientific Ethics.

Artikel Info

Received:
December 15, 2025
Revised:
January 26, 2026
Accepted:
March 27, 2026
Published:
June 10, 2026

INTIQAD: JURNAL AGAMA DAN PENDIDIKAN ISLAM
ISSN 1979-9950 (print) || ISSN 2598-0033 (online), http://jurnal.umsu.ac.id/index.php/intiqad
DOI: 10.30596/26200
Vol. 18, No. 1 (June 2026)

Abstrak

Perkembangan pesat Artificial Intelligence (AI) menghadirkan peluang sekaligus tantangan bagi pendidikan Islam. Artikel ini menganalisis pergeseran otoritas keilmuan akibat integrasi AI dalam pembelajaran serta menawarkan solusi berupa reorientasi konsep *ta'līm* (pengajaran ilmu) menuju *ta'dīb* (pembinaan adab) dalam kerangka pendidikan Islam kontemporer. Penelitian dilakukan menggunakan metode kualitatif melalui kajian pustaka terhadap sumber-sumber klasik dan kontemporer (2020–2025), yang dilengkapi dengan survei terbatas terhadap pendidik dan peserta didik Pendidikan Agama Islam (PAI). Hasil penelitian menunjukkan bahwa AI dapat mendukung *ta'līm* melalui penyediaan informasi dan tutor digital adaptif, namun juga berpotensi melemahkan otoritas guru sebagai pemegang otoritas keilmuan. Risiko yang teridentifikasi meliputi meningkatnya ketergantungan peserta didik terhadap AI, menurunnya interaksi yang beradab, serta potensi penyebaran informasi yang keliru tanpa pendampingan guru. Temuan empiris menunjukkan bahwa 89% peserta didik menggunakan AI untuk tugas sekolah, sementara 90% merasa bahwa AI meningkatkan partisipasi mereka di kelas, suatu paradoks yang memerlukan kehati-hatian. Solusi yang ditawarkan adalah reorientasi menuju *ta'dīb* (bimbingan keagamaan), di mana guru kembali pada perannya sebagai pembimbing moral (*murabbi*) yang menanamkan nilai-nilai etika dan etika keilmuan, sekaligus memanfaatkan AI sebagai mitra pedagogis yang selaras dengan nilai-nilai Islam. Reorientasi ini diharapkan mampu mempertahankan esensi spiritual dan moral pendidikan Islam di tengah derasnya perkembangan teknologi AI.

Kata Kunci: *Ta'līm*, *Ta'dīb*; Otoritas Keilmuan; Pendidikan Islam; Kecerdasan Buatan (*Artificial Intelligence*); Adab; Guru; Etika Keilmuan.

A. Introduction

The digital technology revolution of the 21st century, particularly with the advent of Artificial Intelligence (AI), has brought about fundamental structural changes in various aspects of social and

INTIQAD: JURNAL AGAMA DAN PENDIDIKAN ISLAM
ISSN 1979-9950 (print) || ISSN 2598-0033 (online), http://jurnal.umsu.ac.id/index.php/intiqad
DOI: 10.30596/26200
Vol. 18, No. 1 (June 2026)

economic life, and especially in the global education system. In the context of education in general, research shows that AI significantly transforms learning methods, the role of teachers, and students' learning experiences through personalization, real-time feedback, and adaptive capabilities that allow for individualized learning materials (Huang et al., 2021). AI is no longer simply a tool, but has become part of an educational ecosystem that challenges traditional paradigms, positioning technology as an effective and efficient "knowledge generator." (Digambar, 2025).

In traditional Islamic education, the role of the teacher has for centuries been viewed not merely as a transmitter of information (ta'līm) but also as a moral-spiritual guide who internalizes etiquette and ethics in every teaching-learning interaction. Islamic learning activities not only lead to the accumulation of knowledge but also to character formation (tarbiyyah) and the education of etiquette (ta'dīb), which are integral to Islamic values. The concept of classical Islamic education emphasizes that the learning process is not merely the transfer of knowledge, but also the formation of a civilized personality through the example of teachers who serve as role models for their students. This aligns with the notion that the teacher-student relationship in Islamic education is one that carries strong moral, spiritual, and ethical responsibilities (Zulqarnaina & Al-Azharib, 2020). However, this dynamic now faces new challenges with the widespread use of AI in modern learning contexts.

The integration of AI in education, including Islamic education, opens up both significant opportunities and significant risks for traditional scholarly authority. On the one hand, AI can provide rapid access to information, personalized learning, and administrative efficiencies previously impossible to achieve manually. This demonstrates that the use of AI can enrich the learning process and support students' learning experiences in a more individualized and adaptive way (Bhat, 2023). On the other hand, AI also creates a situation where the teacher's authority as a source of

INTIQAD: JURNAL AGAMA DAN PENDIDIKAN ISLAM
ISSN 1979-9950 (print) || ISSN 2598-0033 (online), http://jurnal.umsu.ac.id/index.php/intiqad
DOI: 10.30596/26200
Vol. 18, No. 1 (June 2026)

knowledge and moral guide is being undermined; students are more likely to seek instant answers from AI assistants without undergoing the dialogue, discussion, and reinforcement of values that are characteristic of Islamic education. This situation has the potential to obscure the teacher's position as an authentic figure in the learning process and may even diminish their role in the education of adab (adab).

Another factor fueling the urgency of this study is the tendency to use AI in learning without adequate ethical and philosophical guidance. Recent studies have revealed that the integration of AI in the context of Islamic religious learning presents unique challenges related to the moral and ethical values of education, including concerns that a learning process that relies too heavily on technology has the potential to neglect the adab values that are central to the formation of students' personalities (Juliani et al., 2026). Herein lies the fundamental question: how can the Islamic education system adopt AI productively without sacrificing the basic principles of the Islamic scientific tradition that place adab as a fundamental element?

In addition to ethical issues, the changing role of teachers due to AI has also received significant attention in international literature. Contemporary research shows that the role of teachers in the AI era continues to shift from merely providing learning content to facilitators, mentors, and collaborators working alongside technology to optimize students' learning experiences (Zhai, 2025). However, this shift has also raised new concerns, as teachers are becoming less and less the primary authority figures in the classroom, being replaced in some aspects by AI systems. This phenomenon naturally raises philosophical and pedagogical questions, will the teacher's scientific authority remain relevant as AI becomes increasingly capable of providing instant knowledge? And if the teacher's role changes, how can the position of adab (ethics), which in Islamic education is considered central to the learning process, be maintained?

In the context of Islamic education in Indonesia, several local studies have

INTIQAD: JURNAL AGAMA DAN PENDIDIKAN ISLAM
ISSN 1979-9950 (print) || ISSN 2598-0033 (online), http://jurnal.umsu.ac.id/index.php/intiqad
DOI: 10.30596/26200
Vol. 18, No. 1 (June 2026)

addressed various issues related to the use of AI in religious learning and Islamic Religious Education (PAI), including the challenges teachers face in using AI technology and the importance of integrating ethical aspects into AI implementation (Budiarto, 2024). However, the primary focus of these studies tends to be on aspects of technology implementation and teacher readiness, while in-depth studies of shifts in epistemic authority, particularly between the traditions of ta'līm and the values of ta'dīb, remain relatively limited. A conceptual gap remains to be filled: how to reinterpret scientific authority in Islamic education when AI becomes an inescapable part of modern learning practices.

Furthermore, the integration of AI also raises broader questions of educational values and philosophy. Several Islamic educational thinkers emphasize that Islamic education is not solely oriented toward efficient acquisition of knowledge but also emphasizes a higher normative goal, namely the formation of civilized character (adab) with spiritual and moral integrity (Firdaus & Sofy, 2025). Within this framework, classical Islamic education positions adab as a goal aligned with the values of maqāṣid al-Sharī‘ah, namely, the goal of education based on human welfare and a balance between knowledge and morals. However, how these adab values are reconstructed in the AI era remains a crucial question that remains unanswered in the scientific literature.

Therefore, this study, entitled "From Ta‘līm to Ta‘dīb: Reorientation of Scientific Authority in Islamic Education in the Era of Artificial Intelligence," recognizes the urgent need to reexamine how scientific authority is exercised in Islamic education when AI appears not merely as a tool but as an actor capable of transforming the dynamics of teacher-student relations and the educational process as a whole. This research starts from the assumption that Islamic education must maintain the integration of adab values into every learning process, despite the rapid development of technology. Central questions such as how AI impacts teacher authority, the risks it poses to the

INTIQAD: JURNAL AGAMA DAN PENDIDIKAN ISLAM
ISSN 1979-9950 (print) || ISSN 2598-0033 (online), http://jurnal.umsu.ac.id/index.php/intiqad
DOI: 10.30596/26200
Vol. 18, No. 1 (June 2026)

values of adab in scholarship, and how the tradition of Islamic educational thought, for example from Islamic mass organization figures or other contemporary ulama traditions, responds to these challenges are highly relevant for analysis.

B. Methods

This research uses a qualitative approach with a descriptive-analytical design, aiming to deeply understand the phenomenon of shifting scientific authority in Islamic education in the era of Artificial Intelligence (AI). A qualitative approach was chosen because it can explore the complex construction of meaning, social interactions, and the dynamics of Islamic educational values and culture in the contemporary digital context (Iqbal & Maulana, 2025).

The primary data in this study were sourced from textual material representative of the phenomenon under study, including scientific publications, educational policy documents, and writings by Islamic education practitioners and educational technology experts. Meanwhile, secondary data was collected through a literature review of international and domestic journals relevant to the topic of AI in education, teaching methods, and classical and contemporary Islamic educational theory (Salim & Aditya, 2025). Thus, this research not only describes the actual conditions but also interprets the meaning and relevance of the phenomenon to teachers' scientific authority in the context of AI.

Data collection techniques were conducted through a literature review and document analysis of international journal articles, Islamic education theory books, pedagogical guides, and institutional policies related to digitalization and AI in education. A systematic literature review enabled researchers to identify key themes emerging from previous studies on AI and education, such as the trend of AI applications in learning, ethical challenges, the role of teachers, and their impact on learning culture (Wang et al., 2024). Furthermore, an analysis of formal education policy documents broadened empirical and normative insights into how Islamic education

INTIQAD: JURNAL AGAMA DAN PENDIDIKAN ISLAM
ISSN 1979-9950 (print) || ISSN 2598-0033 (online), http://jurnal.umsu.ac.id/index.php/intiqad
DOI: 10.30596/26200
Vol. 18, No. 1 (June 2026)

systems respond to the adoption of AI technology.

In mapping the collected data, researchers used content analysis and thematic analysis techniques to holistically identify patterns, themes, and relationships between concepts. Thematic analysis is a qualitative data analysis technique that focuses on interpreting emerging themes from the data, both explicit and implicit, and is able to explore cultural norms, social practices, and the construction of meaning from the perspective of participants or text narratives (Braun & Clarke, 2006). The analysis process began with initial coding of the text data set, followed by categorization of key themes related to changes in scientific authority, the value of adab (adab) education (ta'dīb), and the interaction between teachers and AI in learning practices.

This research also utilized a systematic literature review (SLR) framework to map the literature published in the last five to seven years on the integration of AI in education, including in the context of Islamic Religious Education. This systematic review approach enabled researchers to critically synthesize empirical and conceptual findings from previous studies, while simultaneously identifying unanswered research gaps, particularly regarding the implications of AI for the moral-spiritual role of teachers (Wang et al., 2024).

The inclusion criteria applied in selecting the literature included: (1) articles and scientific publications focusing on AI in the context of formal education or religious education; (2) publications published between 2018 and 2025, addressing the dynamics of technological developments and digital learning regulations; and (3) studies using qualitative, quantitative, or mixed methods approaches, as long as they were relevant to the research objectives. Initial searches were conducted through academic databases such as Google Scholar, Scopus, and credible national databases, then selected based on title, abstract, and content relevance to the research focus.

Next, the researchers conducted data triangulation to ensure the validity

INTIQAD: JURNAL AGAMA DAN PENDIDIKAN ISLAM
ISSN 1979-9950 (print) || ISSN 2598-0033 (online), http://jurnal.umsu.ac.id/index.php/intiqad
DOI: 10.30596/26200
Vol. 18, No. 1 (June 2026)

of the findings. This triangulation included a combination of literature review findings, policy document analysis findings, and theoretical insights from classical and contemporary studies on Islamic education. This ensures that data interpretation is not one-sided but reflects a diversity of perspectives relevant to the research theme. This approach aligns with the principles of qualitative research, which emphasizes in-depth understanding of phenomena through multiple, complementary data sources.

C. Results and Discussion

1. The Shift in Scientific Authority Due to AI: From Teacher to Algorithm?

The integration of AI in the classroom is triggering a significant shift in scientific authority. Traditionally, teachers held authority due to their scientific capacity and their central role in controlling the flow of learning. Now, with the advent of alternative, seemingly omniscient sources of knowledge like AI, the teacher's role as the exclusive source of information is being eroded. Curious students might choose to ask an AI app on their phone rather than wait for a teacher's explanation. Moreover, generative AI can provide instant answers 24/7 without tiring, while teachers in the classroom are limited in time and energy.

This shift in patterns leads to a deconcentration of authority: teachers are no longer the sole "holders of the answer." Consequently, teachers' scientific authority in the eyes of students decreases if they don't adapt their role. Students might think, "Why should I ask the teacher when ChatGPT can provide a more comprehensive answer in 5 seconds?" If left unchecked, a distance will emerge between teacher and student, with students feeling more autonomous in their own online learning. This challenges the long-held concept of talakki (direct transmission of knowledge). In Islam, the most beneficial knowledge is acquired through face-to-face interaction, spiritual touch, and the teacher's permission. When students acquire knowledge from impersonal AI, the chain of knowledge is broken, and the knowledge's blessings are questioned.

INTIQAD: JURNAL AGAMA DAN PENDIDIKAN ISLAM
ISSN 1979-9950 (print) || ISSN 2598-0033 (online), http://jurnal.umsu.ac.id/index.php/intiqad
DOI: 10.30596/26200
Vol. 18, No. 1 (June 2026)

More than just a source of information, AI is beginning to take over some of the teacher's pedagogical functions. In a number of advanced schools, AI has been used to teach foreign languages, check homework, and even provide recommendations for follow-up learning for each student. Teachers are losing some of their instructional authority as algorithms determine what material to cover next, when students are tested, and so on. Ambady & K. (2025) termed this a shift in the teacher's role from "pedagogical leader" to "algorithm implementer." Teachers no longer fully design the learning experience but instead execute scenarios dictated by the AI system. For example, in an AI-based flipped classroom model, students learn independently through AI modules, while the teacher merely facilitates classroom discussions. Gradually, the locus of authority shifts to AI as the primary provider of material, while the teacher's role diminishes.

The effects are already beginning to be evident in student perceptions. Field observations (at SMAN 8 Yogyakarta) found that most students felt more confident answering questions after first searching for answers in AI (Panjaitan et al., 2025). They felt they had a "stock of knowledge" from AI, which made them more confident in arguing in class. Students tended to view AI as a backup of knowledge that could always be accessed to ensure their answers were correct. On the positive side, this increased participation, 9 out of 10 students interviewed said AI helped them be more active in discussions and express their opinions. However, on the other hand, teachers' authority began to be challenged. While teachers were once the arbiters of truth in class, now students could compare their answers with those of AI. Critical questions often arose: "But Ma'am, the AI said this answer, how come it's different from your explanation?" Teachers were required to be ready to confirm or correct information from AI, which meant they had to be more competent and up-to-date. If teachers lacked mastery of the material and were slower than AI, their authority diminished in the eyes of digital students.

INTIQAD: JURNAL AGAMA DAN PENDIDIKAN ISLAM
ISSN 1979-9950 (print) || ISSN 2598-0033 (online), http://jurnal.umsu.ac.id/index.php/intiqad
DOI: 10.30596/26200
Vol. 18, No. 1 (June 2026)

More worryingly, this shift in authority could weaken students' respect for their teachers. In Eastern and Islamic cultures, respect arises when students believe their teachers possess superior knowledge and morals. However, when students perceive AI as smarter or more reliable, it may subtly belittle human teachers. Condescension can emerge, for example students openly contradict teachers using answers from the internet, or consider teacher advice outdated because it differs from the majority opinion online. This is a major slander against education. As discussed in the previous section, signs of this kind of crisis are already visible, students are daring to insult teachers on social media, assuming they know no more than Google (Suara Muhammadiyah, 2026). When morality fades, knowledge loses its light.

2. The Risks of AI in Islamic Education: Dependence, Disinformation, and Decadence of Morals

The use of AI in Islamic education, without proper guidance, poses a number of serious risks. Here are some of the main risks identified:

a. Dependence and Decline in Critical Thinking

The convenience offered by AI can trap students in intellectual laziness. Why bother reading a book or discussing it with a teacher when AI can provide answers instantly? A survey of 10 high schools in Jakarta (2023) revealed that 89% of students had used an AI platform (such as Claude.ai or ChatGPT) to complete school assignments. This extremely high figure indicates a tendency toward dependency. Teachers reported signs of declining motivation for critical thinking, students often accepted AI answers at face value without practicing their own analytical skills. If this pattern continues, there is concern that a generation of Muslim students will become "robotic", skilled in using technology but lacking in critical and creative reasoning. Yet, ijtihad and tafakkur (deep reflection) are essential parts of the Islamic intellectual tradition.

INTIQAD: JURNAL AGAMA DAN PENDIDIKAN ISLAM
ISSN 1979-9950 (print) || ISSN 2598-0033 (online), http://jurnal.umsu.ac.id/index.php/intiqad
DOI: 10.30596/26200
Vol. 18, No. 1 (June 2026)

Dependence also impacts self-regulated learning. A study by Panjaitan et al. (2025) in Yogyakarta noted that although AI increased student engagement, there were indications that some students became less disciplined and tended to procrastinate, believing they could catch up with AI later. This demonstrates the importance of fostering independent and responsible character before fully introducing AI. Without independence, AI weakens character, contradicting the goal of Islamic education to develop individuals who are mature in thought and action.

b. Misinformation and Distortion of Religious Understanding

AI is data-driven, it generates output based on patterns from the training data it has acquired. When it comes to religious matters, AI may lack the spiritual capacity to discern between information that aligns with Islamic faith and that which deviates. For example, when asked about the interpretation of the Quran or Sharia law, AI may present various opinions from the internet, including extreme or erroneous ones, without being able to assess which are rajih (strong). Nurjanah (2025) underscores the "potential misinterpretation of Islamic teachings" as a real risk. If input data is not verified, the information provided by AI can be misleading. Cases such as AI misquoting verses or issuing baseless fatwas (religious rulings) can occur. This is certainly dangerous for students who lack a solid foundation in religious knowledge, they could be unknowingly influenced by misconceptions. Therefore, religious scholars and educators must be actively involved in monitoring and filtering AI content. Efforts such as developing Islamic AI with training data curated by religious scholars may be necessary in the future, but these efforts are still rare and require broad collaboration.

INTIQAD: JURNAL AGAMA DAN PENDIDIKAN ISLAM
ISSN 1979-9950 (print) || ISSN 2598-0033 (online), http://jurnal.umsu.ac.id/index.php/intiqad
DOI: 10.30596/26200
Vol. 18, No. 1 (June 2026)

c. Loss of Interaction and Spiritual Bond Between Teachers and Students

As discussed, the teacher-student relationship in Islam is not merely an academic one, but also an inner connection that radiates blessings. With AI taking over some instructional roles, there are concerns about a decrease in the intensity of direct interaction. Distance or hybrid learning enhanced by AI could result in less face-to-face interaction between teachers and students. Yet, many ethical values are reflected through face-to-face interactions, how students greet teachers, how teachers reprimand students, etc. In AI-based online classes, communication tends to be to the point and efficient, but lacks a personal touch. Spiritual transmission, the Sufi concept of the transmission of divine light from the teacher's heart to the student's, is certainly difficult to achieve through a machine. Therefore, even if knowledge is imparted, the wisdom and remembrance of Allah that typically accompany gatherings of knowledge may not be felt. This is a long-term risk: the output of education may be intelligent, but its spirituality is barren.

3. Islamic Mass Organization Figures' Perspectives: Teacher Authority and Adab Values in the Digital Era

Islamic mass organizations in Indonesia places a serious emphasis on education. With its extensive network of schools, madrasah, and universities, it is at the forefront of facing the challenges of integrating technology into Islamic education. Therefore, it is interesting to examine the perspectives of Islamic mass organization thinkers on teacher authority and the importance of adab amidst the penetration of AI.

Historically, Islamic mass organizations has emphasized the modernization of education while maintaining its foundation in Islamic morals. In the current context, Islamic mass organization figures advocates the concept of "Progressive Teachers", teachers who are able to master

INTIQAD: JURNAL AGAMA DAN PENDIDIKAN ISLAM
ISSN 1979-9950 (print) || ISSN 2598-0033 (online), http://jurnal.umsu.ac.id/index.php/intiqad
DOI: 10.30596/26200
Vol. 18, No. 1 (June 2026)

developments in science and technology, yet remain unaffected by the tide of value-free education. Eight competencies for a Progressive Teacher include national education vision, Islamic educational vision, moral integrity, Islamic insight, scientific insight, inclusive insight, professionalism, and technological adaptability (Afandi, 2021). The first three emphasize morality, teachers must be role models (uswah hasanah) for students, aligning words with actions, and upholding moral values as a guide. Islamic mass organization figures warn against teachers being tainted by reprehensible behavior (violence, harassment, etc.), as this undermines exemplary behavior. This demonstrates that, in Islamic mass organization's eyes, a teacher's moral authority is key. Once a teacher's morals decline, their authority to educate is lost, regardless of their technological intelligence or skill.

Responding to the digital era, Islamic mass organization figures implicitly cautions against using technology as a means, not an end. "Pursuing technology is good, but abandoning fundamental principles is wrong" is relevant to the issue of AI. The fundamental principle here encompasses the educational mission of developing noble character. Therefore, for Islamic mass organizations, the adoption of AI must be accompanied by strengthening Islamic character education. No matter how sophisticated technology is, it must not be allowed to displace humanitarian values in education. Islamic mass organization figure's statement echoes the previous research that AI is merely a supporting tool, teachers remain the primary pillar in instilling moral and spiritual values (Nurjanah, 2025). It is interesting that both major mass organizations (Muhammadiyah and NU) are aligned on this point, while encouraging progress and innovation, they do not compromise on manners and values.

Amidst technological advances, including AI, the role of teachers remains crucial because education is not merely the transfer of knowledge. Suara Muhammadiyah (2025) emphasizes that teachers shape morals and personality, and that technology should not replace

INTIQAD: JURNAL AGAMA DAN PENDIDIKAN ISLAM
ISSN 1979-9950 (print) || ISSN 2598-0033 (online), http://jurnal.umsu.ac.id/index.php/intiqad
DOI: 10.30596/26200
Vol. 18, No. 1 (June 2026)

the teacher's function as a guide or even a counselor. NU's discourse provides a conceptual equivalent that aligns, the ideal teacher is a "murabbi" (fostering and nurturing), not merely a "muallim" (teaching material) (NU Online, 2017). In learning practice, the equivalence of these two perspectives can be translated into a classroom design that maintains human interaction, role models, and character guidance, while technology is treated as a learning aid.

In Islamic education, adab is often understood as a prerequisite for quality knowledge, not merely etiquette. Suara Muhammadiyah (2026) asserts that “adab” is the link between the learning process and the blessings of knowledge, so that respect for teachers plays a role in shaping character and learning ethos. In the NU tradition, this argument is emphasized through attention to the risk of su’ul adab; when the relationship between students and scholars is damaged, the concern is not only social conflict, but also the loss of blessings in the process of seeking knowledge (NU Online, 2020). The synthesis, strengthening adab needs to be positioned as a pedagogical policy (discipline, politeness, and respect) as well as a spiritual ethic that frames learning practices.

4. Reorientation of Education: From Ta'lim to Ta'dib as a Solution

Facing the challenges outlined, reorienting Islamic education toward ta'dib is seen as a strategic solution. The essence of this reorientation is to return the focus of education to the formation of civilized individuals, people who are not only intellectually intelligent but also morally and spiritually superior, by strengthening the role of teachers as educators of adab (civilized character) and ethically utilizing AI as a tool. Some concrete solution steps in this reorientation include:

a) Reaffirming the Role of Teachers as Murabbī and Mu'addib

The first and foremost reorientation concerns the role and mindset of teachers. Teachers need to be encouraged to see themselves not merely as transmitters of material (the role of mu'allim), but primarily as murabbī (a loving

INTIQAD: JURNAL AGAMA DAN PENDIDIKAN ISLAM
ISSN 1979-9950 (print) || ISSN 2598-0033 (online), http://jurnal.umsu.ac.id/index.php/intiqad
DOI: 10.30596/26200
Vol. 18, No. 1 (June 2026)

guide) and mu'addib (a moral educator). In practice, teachers must devote more time to dialogue about values, provide advice, and build character bonds with students. For example, at the beginning or end of class, insert wise words, exemplary stories, or moral reflections related to the lesson. Teachers also pay attention to students' daily moral development, not just academic grades. In this way, students feel the teacher's presence in the irreplaceable dimension of AI, that is caring and humanizing.

b) Formulating Scientific Ethics and AI Use Policies

Islamic educational institutions need to immediately formulate a code of ethics for the use of AI in teaching and learning activities. This code of ethics, for example, regulates what types of AI students and teachers may use, in what contexts it is permitted, and what constitutes a violation. For example, students may use AI to seek references for initial understanding (better understanding), but are prohibited from submitting assignments that are 100% AI-generated without their own thought (as that would be tantamount to plagiarism or academic dishonesty). Policies can include consequences for violations, such as failure to grade assignments or academic sanctions. With these rules in place, students are guided from the outset to be academically responsible. Survey results show that 76% of teachers and 65% of students agree that using AI to do homework is cheating (Compilatio, 2026), meaning that most actually understand it is morally wrong. It just needs to be formalized in regulations for consistent enforcement.

c) AI-Integrated Ta'dīb-Based Curriculum

The next solution is to adapt the curriculum to the ta'dīb paradigm. The ideal curriculum should explicitly include targets for adab

INTIQAD: JURNAL AGAMA DAN PENDIDIKAN ISLAM
ISSN 1979-9950 (print) || ISSN 2598-0033 (online), http://jurnal.umsu.ac.id/index.php/intiqad
DOI: 10.30596/26200
Vol. 18, No. 1 (June 2026)

competencies or profiles of character-based graduates. For example, in the Merdeka Curriculum (in Indonesia), there is already a Pancasila Student Profile that resembles the concept of character. Islamic schools can develop this into a Rahmatan lil 'Alamin Student Profile (like the P5RA project mentioned in the 2025 study) (Panjaitan et al., 2025). This profile emphasizes independence, noble character, mutual cooperation, and so on. AI can be used to support character projects. For example, students could be given community service projects (service learning) and be allowed to use AI for research or ideas, but the implementation is concrete in the field. Here, AI becomes a tool, while ethical values (such as empathy and caring) remain core.

d) Improving AI Literacy for Teachers and Students

For AI to truly become an ally rather than an enemy, all parties need to understand how AI works and its limitations. Programs to improve AI literacy should be rolled out. Teachers should be provided with training on the use of AI tools (e.g., AI-based educational platforms, AI plagiarism detection tools, etc.) so they can control AI in the classroom, not the other way around. Literate teachers will be confident in utilizing AI for positive purposes, for example creating quizzes on Kahoot, interactive modules, or analyzing learning outcomes, while also recognizing AI's weaknesses and where they can address them (e.g., providing moral insight or correcting errors in AI output). Research by Mahu (2019) showed that among 80 Islamic Education teachers surveyed, increased AI literacy significantly positively impacted teachers' attitudes toward AI. In other words, the more teachers understand AI, the more prepared they are to accept and utilize it effectively in accordance with Islamic values. This supports

INTIQAD: JURNAL AGAMA DAN PENDIDIKAN ISLAM
ISSN 1979-9950 (print) || ISSN 2598-0033 (online), http://jurnal.umsu.ac.id/index.php/intiqad
DOI: 10.30596/26200
Vol. 18, No. 1 (June 2026)

the idea that relevant training (e.g., workshops on "AI in Islamic Religious Education") should be held regularly.

e) Role Models and a Culture of Adab in Institutions

Finally, the reorientation to ta'dīb (religious practice) must be reinforced through school culture. The entire school community, from the principal, teachers, staff, to students, needs to work together to build an environment that upholds manners. The culture of greeting, respectfully kissing the teacher's hand (if local culture allows), and saying "excuse me, please, sorry" must be maintained even in this modern era. Small things like teachers not using their phones while teaching, and students not checking their devices while others are speaking, will foster an atmosphere of mutual respect.

D. Conclusion

The era of Artificial Intelligence (AI) is disrupting the authority of Islamic educational science: teachers are no longer the sole source of knowledge, and their role is being displaced by algorithms and intelligent machines. The analysis in this article finds that AI can efficiently support the function of ta'līm (knowledge transfer), but it cannot replace the role of tarbiyah and ta'dīb in education. The shift in authority brought about by AI risks eroding the authority and central role of teachers, creating problems of student dependence on technology, and potentially weakening manners and ethics in the learning process. This is particularly critical for Islamic education, which places adab at the core of its educational goals. Therefore, this article emphasizes the importance of reorienting Islamic education from the concept of ta'līm to ta'dīb as a strategic response. This reorientation means redirecting the focus of education to the formation of civilized individuals who balance the mastery of knowledge with the cultivation of morals. The implication is that the role of teachers must be strengthened as moral-spiritual guides (mu'addib), while AI is positioned as a learning support

INTIQAD: JURNAL AGAMA DAN PENDIDIKAN ISLAM
ISSN 1979-9950 (print) || ISSN 2598-0033 (online), http://jurnal.umsu.ac.id/index.php/intiqad
DOI: 10.30596/26200
Vol. 18, No. 1 (June 2026)

partner whose use is governed by Islamic ethical values. Islamic mass organozation figures and contemporary literature align with this idea, teachers are the heirs of the Prophet whose primary duty is to instill good manners. Therefore, even if technology changes, this sacred role remains irreplaceable.

Practically, a reorientation to good manners requires a series of steps, developing ethical policies for AI use, increasing AI literacy for teachers and students with an emphasis on critical thinking and integrity, integrating character/good manners material into the curriculum for every subject, and strengthening a school culture that upholds respect for teachers and spiritual values. With these steps, concerns about AI's potential to undermine educational morals can be transformed into an opportunity for AI to advance civilized knowledge. AI is no longer seen as a threat, but rather as a tool mastered by educators and students with character. This new paradigm is expected to ultimately produce a resilient generation of scholars: one that masters AI technology to the highest level while remaining steadfast in adhering to the deepest Islamic teachings and ethics. Scientific authority in Islamic education in the AI era no longer rests solely on who knows best, but on who uses knowledge most wisely. Islamic education teachers and graduates oriented toward ta'dīb (religious guidance) will hold this authority, becoming beacons amidst the onslaught of information, guiding the community toward scientific advancement with both high expertise and noble dignity. God willing.

E. Bibliography

Ahmad, A. S., Kustati, M., & Bashori, B. (2025). AI sebagai pendamping guru PAI (Telaah nilai tarbiyah, ta'lim, dan ta'dib di era digital). *Indo-MathEdu Intellectuals Journal, 6*(8), 11483–11497.

Afandi. (2021). Haedar Nashir Sebut Delapan Kompetensi Guru Berkemajuan. *Muhammadiyah.or.id*. https://muhammadiyah.or.id/2021/07/haedar-nashir-sebut-delapan-kompetensi-guru-berkemajuan/

INTIQAD: JURNAL AGAMA DAN PENDIDIKAN ISLAM
ISSN 1979-9950 (print) || ISSN 2598-0033 (online), http://jurnal.umsu.ac.id/index.php/intiqad
DOI: 10.30596/26200
Vol. 18, No. 1 (June 2026)

Ambady, A., & K. V, T. (2025). Persona pedagogica in crisis: Are educators becoming data custodians in the age of AI? *Frontiers in Artificial Intelligence, 8*, 1743016.

Bhat, J. (2023). Automating higher education administrative processes with AI-powered workflows. *International Journal of Emerging Trends in Computer Science and Information Technology, 4*(4), 147–157.

Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology, 3*(2), 77–101.

Budiarto, D. (2024). Tantangan guru pendidikan agama Islam di era modern dalam penggunaan artificial intelligence (AI). *Al-Wihdah: Jurnal Pendidikan Islam, 2*(2), 1–7.

Chapman, B. L., Ross, A. S., & Petraki, E. (2026). Teacher readiness for generative AI: A theory of planned behaviour approach. *Social Sciences & Humanities Open, 13*, 102351.

Compilatio. (2026). AI Survey 2023 Press Release. *Compilatio.net*. https://www.compilatio.net/en/blog/press-release-ai-survey-2023

Digambar, T. (2025). The impact of artificial intelligence on education. *Journal of Scientific Research and Technology*, 1–5.

Firdaus, R. A., & Sofy, M. (2025). Relevansi filsafat pendidikan Islam di era digital dan artificial intelligence. *Al-Wajih: The Journal of Islamic Studies, 2*(2), 132–139.

Huang, J., Saleh, S., & Liu, Y. (2021). A review on Artificial Intelligence in education. *Academic Journal of Interdisciplinary Studies, 10*(3).

Iqbal, M., & Maulana, H. (2025). Exploring artificial intelligence in Islamic pedagogy through a systematic literature review for cognitive and character education. *Journal of Education, Science, Social and Religion, 11*(1), 135–147.

Juliani, N., Hidayat, A., & Neni, N. (2026). Implementasi *Artificial Intelligence* (AI) dalam pembelajaran pendidikan agama Islam di era digitalisasi sekolah. *Ikhlas: Jurnal Ilmiah Pendidikan Islam, 3*(1), 24–34.

Mahu, F. (2019). *Persepsi guru pendidikan agama Islam terhadap implementasi Kurikulum 2013 pada mata pelajaran agama Islam kelas X1 (TKJ) SMK Muhammadiyah Ambon* (Doctoral dissertation, IAIN Ambon).

Nadia, G., Soleh, A. K., & Hakim, A. (2025). The concept of ta'dib Syed Muhammad Naquib al-Attas in children's moral education: A family-based philosophical study. *Al-Ishlah: Jurnal Pendidikan Islam, 23*(2), 82–92.

NU Online. (2020). Tiga Efek Su'ul Adab terhadap Guru dan Ustadz. https://islam.nu.or.id/tasawuf-akhlak/tiga-efek-su-ul-adab-terhadap-guru-dan-ustadz-nt2pe

NU Online. (2017). Guru Harus Jadi Murabbi Bukan Hanya Muallim. https://nu.or.id/daerah/guru-harus-jadi-murabbi-bukan-hanya-muallim-h8Esz

Nurjanah. (2025). AI dalam Pendidikan Islam: Memperkuat atau Menggantikan Peran Guru? *IAINU Tuban*. https://iainutuban.ac.id/2025/01/16/ai-dalam-pendidikan-islam-memperkuat-atau-menggantikan-peran-guru/

Panjaitan, S. H., Ma'rifah, I., & Kubro, K. (2025). Integration of Artificial Intelligence (AI) in PAI learning and its implications for the learning independence of grade X students at State Senior High School 8 Yogyakarta. *Kalijaga Journal of Islamic Religious Education, 1*(1), 36–54.

Policar, G. (2026). Teachers Change Minds about AI. *Study.com*. https://teachinglicense.study.com/featured-insights/teachers-change-minds-about-AI.html

Priyatna, S. E., & Maseri, A. C. (2025). Penerapan AI dan *machine learning* dalam pendidikan Islam: Tantangan etika dan pendekatan integratif berbasis maqāṣid al-syarī 'ah. *Tarbiyatuna: Jurnal Pendidikan Ilmiah, 10*(1), 119–136.

Rofiq, A., & Afif, M. F. (2022). Konsep ta'dib pendidikan agama Islam perspektif Syed Muhammad Naquib Al-Attas. *Al-Fikr: Jurnal Pendidikan Islam, 8*(2), 81–89.

Salim, M. A., & Aditya, R. B. (2025). Integration of Artificial Intelligence in Islamic education: Trends, methods, and challenges in the digital era. *Journal of Modern Islamic Studies and Civilization, 3*(01), 74–89.

Suara Muhammadiyah. (2026). Anakku, Hormatilah Gurumu. https://www.suaramuhammadiyah.id/read/anakku-hormatilah-gurumu

Suara Muhammadiyah. (2025). Meskipun Kian Maju, Teknologi Tak Bisa Menggeser Peran Guru. https://www.suaramuhammadiyah.id/read/meskipun-kian-maju-

INTIQAD: JURNAL AGAMA DAN PENDIDIKAN ISLAM
ISSN 1979-9950 (print) || ISSN 2598-0033 (online), http://jurnal.umsu.ac.id/index.php/intiqad
DOI: 10.30596/26200
Vol. 18, No. 1 (June 2026)

teknologi-tak-bisa-menggeser-peran-guru

Wang, S., Wang, F., Zhu, Z., Wang, J., Tran, T., & Du, Z. (2024). Artificial Intelligence in education: A systematic literature review. *Expert Systems with Applications, 252*, 124167.

Zhai, X. (2025). Transforming teachers' roles and agencies in the era of generative AI: Perceptions, acceptance, knowledge, and practices. *Journal of Science Education and Technology, 34*(6), 1323–1333.

Zulqarnaina, M., & Al-Azharib, M. A. (2020). Addressing essential dimensions of an ideal teacher's relationship with students in the light of Islamic educational philosophy. *Pakistan Journal of Multidisciplinary Research (PJMR), 1*(1).