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The Utilization of Artificial Intelligence in Islamic Religious Education: A Comparative Case Study of Two Secondary Schools in Pamekasan Indonesia

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Abstract

This study analyzes the use of Artificial Intelligence (AI) in Islamic Religious Education (PAI) learning at MAN 2 Pamekasan and SMAN 1 Pademawu with a focus on the opportunities, challenges, and roles of teachers. The research uses a qualitative approach with a multisite-comparative case study design. Data were obtained through semi-structured interviews with PAI teachers and analyzed thematically. The results of the study show that AI helps accelerate the exploration of religious information, material development, and differentiated learning, but also raises issues of information accuracy, verification needs, AI literacy, and shifting knowledge authority. The findings of MAN 2 Pamekasan emphasize the epistemological dimension of AI, especially accuracy, verification, and authority of religious knowledge, while SMAN 1 Pademawu emphasizes the ontological-humanistic dimension, especially the limitations of AI in empathy, exemplarity, and moral formation. Despite their differences in emphasis, the two schools affirm that AI is a supporting instrument, while teachers continue to play the role of moral guides, knowledge validators, and murabbi.

Keywords: *Artificial Intelligence, Islamic Religious Education, knowledge authority, morals, murabbi.*

Abstrak

Studi ini menganalisis penggunaan Kecerdasan Buatan (AI) dalam pembelajaran Pendidikan Agama Islam (PAI) di MAN 2 Pamekasan dan SMAN 1 Pademawu dengan fokus pada peluang, tantangan, dan peran guru. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus komparatif multisite. Data diperoleh melalui wawancara semi-terstruktur dengan guru PAI dan dianalisis secara tematik. Hasil studi menunjukkan bahwa AI membantu mempercepat eksplorasi informasi agama, pengembangan material, dan pembelajaran terdiferensiasi, tetapi juga menimbulkan isu akurasi informasi, kebutuhan verifikasi, literasi AI, dan pergeseran otoritas pengetahuan. Temuan MAN 2 Pamekasan menekankan dimensi epistemologis AI, terutama akurasi, verifikasi, dan otoritas pengetahuan agama, sementara SMAN 1 Pademawu menekankan dimensi ontologis-humanistik, terutama keterbatasan AI dalam empati, teladan, dan pembentukan moral. Meskipun berbeda penekanan, kedua sekolah menegaskan bahwa AI adalah instrumen pendukung, sementara guru terus berperan sebagai pembimbing moral, validator pengetahuan, dan murabbi.

Kata kunci: Kecerdasan Buatan, Pendidikan Agama Islam, otoritas pengetahuan, moral, murabbi.

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A. Introduction

The development of Artificial Intelligence (AI) has brought changes in various areas of life, including education. AI-based technology is present to facilitate the process of finding information, creating subject matter, compiling assessments, and providing a learning experience that is more in line with the needs of students faster and more flexibly. In the context of learning, AI is not only seen as a technology to automate work, but also as a tool that can support teachers in designing learning according to the needs of students. These changes show that the use of AI is starting to affect the way teachers acquire, process, and convey knowledge in the educational process [1].

In Islamic religious learning, the use of man-made technology (AI) provides both opportunities and difficulties. AI can help teachers find religious materials, create learning materials, compile questions, design learning aids, and provide explanations tailored to the needs and characteristics of students. These abilities support efficiency and differentiated learning. Based on the results of the interviews, PAI MAN 2 Pamekasan teachers consider AI as a tool that accelerates the learning process and facilitates the exploration of religious materials and the development of learning methods. This finding is in accordance with the research of Hoeruman et al. which shows that the use of AI can encourage the creation of innovations in PAI learning. However, its use still needs to check the truth of information and its compatibility with trusted religious sources. Therefore, AI must be used as an aid, while teachers still determine learning objectives, ensure the correctness of information, direct the use of technology, and ensure that Islamic teachings remain the basis of the learning process. Therefore, AI efficiency needs to be balanced with the AI literacy possessed by teachers so that its use remains critical, ethical, and supports PAI learning [2].

This opportunity is also seen in the research of Yunita, Hamid, and Syaifuddin who found that the integration of AI in PAI learning in madrassas can improve students' digital literacy, especially in the ability to access, understand, and use technology critically, ethically, and responsibly. AI can also increase learning enthusiasm and engagement by providing materials that are appropriate to needs and interactive. However, the study found problems in the form of reduced emotional closeness between teachers and students as well as the potential for weakening of manners and religious awareness. These findings show that the power of AI in

[1] Anindita Cahyani and Rangga Firdaus, "Pedagogi Abad Ke-21: Analisis Integrasi Teori Belajar, Teknologi, Dan Kecerdasan Buatan Untuk Desain Pembelajaran Efektif," *DWIJA CENDEKIA: Jurnal Riset Pedagogik* 10, no. 1 (April 24, 2026): 115–25, https://doi.org/10.20961/JDC.V10I1.112544.

[2] Moh Restu Hoeruman et al., "Transformasi Pendidikan Agama Islam Menuju Era Digital Dan Artificial Intelligence," *Muaddib: Islamic Education Journal* 7, no. 2 (2024): 72–83, https://jurnal.radenfatah.ac.id/index.php/muaddib/article/view/28200.

PAI learning is not only seen from how fast or efficient the technology is, but also how it affects the teacher-student relationship and the formation of students' personal traits [3].

Another problem arises in the aspect of accuracy and authority of religious knowledge. AI can produce answers quickly, but this speed does not always guarantee the correctness of the information provided, especially when it comes to Qur'anic verses, hadiths, Islamic law, and religious issues that require scientific context and authority [4]. Therefore, PAI teachers are obliged to check the information generated by AI before using it in the teaching and learning process. In this context, AI literacy is not only understood as the ability to use AI applications, but also includes the ability to provide appropriate instructions, read AI outputs critically, recognize possible errors, and compare them with credible religious sources [5].

This problem is increasingly important because the use of AI has the potential to affect the position of teachers as a source and director of knowledge. Students can now obtain religious information directly through technology without always having to wait for the teacher's explanation. This condition can result in a shift in the authority of religious knowledge, namely from a learning pattern that was previously very teacher-centered to a more distributed pattern through digital technology. Research by Maskur and Othman in Nadwa: Journal of Islamic Education shows that AI has limitations in capturing spiritual aspects such as intention, sincerity, and piety, so that there is a gap between the efficiency of technology and the moral value of Islamic education[6].

In addition to epistemological issues, there are also limitations of AI in carrying out the humanitarian function of teachers. PAI education not only aims to provide religious knowledge, but also to shape the morals, religious attitudes, examples, and social relationships of students. AI can help provide information and learning activities, but it does not have human experience, empathy, exemplary, and spiritual relationships like a teacher has. Thus, the use of AI in PAI needs to place teachers not just as technology users, but as validators of knowledge, moral guides, and murabbi who ensure that the use of technology remains oriented towards the formation of knowledgeable and moral human beings. Previous research has generally

[3] Ita Yunita, Abdulloh Hamid, and Syaifuddin Syaifuddin, "AI Integration in Islamic Religious Education Learning in Madrasahs: Impact Analysis on Digital Literacy and the Formation of Students' Spiritual Character," *Intiqad: Jurnal Agama Dan Pendidikan Islam* 18, no. 1 (June 1, 2026): 29–38, https://doi.org/10.30596/INTIQAD.V17I2.27349.

[4] Eva Siti Faridah et al., "Digital Transformation of Islamic Religious Education in the AI Era: Strategies, Governance, and a Multi-Level Framework," *Jurnal Pendidikan Islam* 15, no. 1 (September 2, 2026): 185–94, https://doi.org/10.14421/JPI.2026.151.185-194.

[5] Al Ibtida et al., "Bridging Artificial Intelligence Literacy and Technology Acceptance Among Elementary School Teachers: Evidence from a Structural Equation Model," *Al Ibtida: Jurnal Pendidikan Guru MI* 12, no. 1 (June 29, 2025): 14–31, https://doi.org/10.24235/AL.IBTIDA.SNJ.V12I1.20259.

[6] Said Maskur and Hasyamuddin bin Othman, "Artificial Intelligence and Islamic Perspective in Student Character Assessment," *Nadwa: Jurnal Pendidikan Islam* 19, no. 1 (September 12, 2025): 109–22, https://doi.org/10.21580/NW.2025.19.1.26153.

discussed AI in PAI in terms of technology utilization opportunities, learning effectiveness, digital literacy, ethical challenges, and character building. Hoeruman et al. discussed the opportunities and challenges of AI integration in Islamic religious education, while Yunita et al. examined the impact of AI integration on digital literacy and spiritual character in madrasas. Meanwhile, Maskur and Othman highlighted the limitations of AI in understanding the spiritual dimension in assessing students' character. However, research that specifically compares the use of AI in PAI learning in aliyah madrasah and public high school environments, and covers aspects of opportunities, challenges, and shifts in knowledge authority, and the ethical role of teachers, is still relatively limited.

Based on these differences, this study was conducted at MAN 2 Pamekasan and SMAN 1 Pademawu to analyze how AI is used in PAI learning in the two educational institutions. different education. This study specifically examines how AI is used as a learning opportunity, the challenges that arise in the aspects of information accuracy and AI literacy, and how teachers maintain their pedagogical, ethical, and spiritual roles amid the increasing use of AI technology. The comparison of the two schools is expected to show that the problem of AI in PAI is not only a problem of the ability to use technology, but also related to the authority of religious knowledge, the formation of morals, the relationship between teachers and students, and the sustainability of the teacher's role as murabbi.

B. Research Method

This study uses a qualitative approach with a multi-site and comparative case study design at MAN 2 Pamekasan and SMAN 1 Pademawu. The research focuses on opportunities, challenges, information accuracy, religious knowledge authority, and the role of teachers in the use of Artificial Intelligence (AI) in PAI learning. Informants were selected purposively, namely PAI teachers who have used AI in learning. Data was collected through semi-structured interviews and analyzed thematically through the stages of reduction, coding, theme grouping, data presentation, and conclusion drawn. The themes of the analysis included AI opportunities, accuracy and literacy challenges, shifts in knowledge authority, moral formation, teacher-student relationships, and the ethical role of teachers. Furthermore, the findings of the two schools were compared to identify similarities and differences, with the validity of the data carried out through re-checking the interview results and the suitability of interpretation with the informant's statement [7].

[7] Zahida Solusia Khoirunnisa and Aman Aman, "Value-Based Organizational Culture in Islamic Schools: A Comparative Study of Prescriptive and Adaptive Models," *Itqan: Jurnal Ilmu-Ilmu Kependidikan* 17, no. 1 (June 22, 2026): 1–13, https://doi.org/10.47766/ITQAN.V17I1.7724.

In this case, there are two informants who act as the main sources of information. The first informant is Mr. Mohammad Imam Syamroni Latif, who explained his abilities as an Islamic Religious Education (PAI) teacher at SMAN 1 Pademawu. Furthermore, to enrich the perspective and strengthen the reliability of the data, an interview was also conducted with the second informant, namely Mrs. Aminatuz Zahra, who is also a PAI teacher at MAN 2 Pamekasan on the same day. The two educational practitioners were chosen intentionally to be able to collect reliable and in-depth data regarding the implementation of PAI learning at the high school level.

C. Discussion

1. The Essence of Artificial Intelligence (AI)

Artificial intelligence is an integral component of computer science that specifically enhances the ability of machines to process and analyze information more effectively Artificial Intelligence or Artificial Intelligence[8]. Artificial Intelligence (AI) is a technology that is created so that computer systems can perform tasks that are usually done by humans, such as understanding information, recognizing patterns, solving problems, learning from data, and making decisions or providing responses. In a broader sense, AI works by using algorithms and ways of processing data to make actions or results according to certain goals. Russell and Norvig describe AI as a field of science that studies systems that are able to recognize the surrounding environment, understand information, and take actions to achieve certain goals. The book Artificial Intelligence: A Modern Approach is one of the main sources that discusses the concept and how to apply artificial intelligence[9].

As technology develops, AI is not only used to do tasks automatically, but can also understand language, create text, analyze data, recognize patterns, and provide answers according to what users input. This development creates various types of generative AI that can help humans create content and complete information-based tasks. In the world of education, this ability provides opportunities to help various learning activities, ranging from finding information, creating learning materials, preparing assessments, to learning processes that are more suitable for each student's needs. Research conducted by Cahyani and Firdaus shows that combining AI with teaching methods can help make learning more

[8] Nandika Rizki Fitrian Ramadhani et al., "Reconstructing Ijtihad Fiqh in Responding to the Challenges of Artificial Intelligence," *AN NUR: Jurnal Studi Islam* 18, no. 01 (June 16, 2026): 131–52, https://doi.org/10.37252/ANNUR.V18I01.2498.

[9] Stuart Russell and Peter Norvig, "Artificial Intelligence: A Modern Approach (Pearson Series in Artifical Intelligence) Fourth Edition," *Pearson Education*, 2020, 1–1136.

in line with individual needs and improve the learning experience[10]. In the field of education, AI can be interpreted as a technology that assists teachers and students in the process of collecting, processing, and utilizing knowledge. AI can help make learning more efficient, but how to use it must still be directed with the right pedagogy and considered humanely[11]. Suharyo, Subyantoro, and Pristiwati found that the use of AI can help the teaching and learning process, but still experience technical obstacles, teacher skills, and ethical issues.

2. Utilization of Artificial Intelligence (AI)

The use of Artificial Intelligence (AI) in Islamic Religious Education (PAI) learning at MAN 2 Pamekasan and SMAN 1 Pademawu shows that the presence of AI has changed the way teachers and student access, improve and use information in the learning process. Based on the results of interviews with PAI teachers in both schools, AI is considered to have the possibility to expand access to learning resources, accelerate the process of searching for information, and assist in the development of materials, as well as provide alternatives in adapting learning to the needs of students. However, its use also presents a number of challenges, especially related to the accuracy of religious information, teachers' ability to use AI, students' dependence on instant answers, and the need to verify AI outputs. These findings are in line with the study of Hoeruman et al. which shows that AI has the opportunity to create more personalized and adaptive PAI learning, but its integration still faces the problem of educator competence, infrastructure, and ethics in the use of technology[12].

Research shows that the use of AI in PAI cannot be separated from the role and responsibility of teachers as educators. as a conveyor of information, but also as a guide, validator of religious information, and role models in the formation of students' character and morals. This is important because the information generated by AI is not always in accordance with the context of the material, learning needs, and the accuracy of religious sources. This shows that AI can help students access religious information and references quickly, but excessive use can cause dependence, reduce the independent thinking process, and cause problems of academic integrity, requiring active guidance and

[10] Cahyani and Firdaus, "Pedagogi Abad Ke-21: Analisis Integrasi Teori Belajar, Teknologi, Dan Kecerdasan Buatan Untuk Desain Pembelajaran Efektif."

[11] Suharyo Suharyo, Subyantoro Subyantoro, and Rahayu Pristiwati, "Kecerdasan Buatan Dalam Konteks Kurikulum Merdeka Pada Jenjang Pendidikan Dasar Dan Menengah: Membangun Keterampilan Menuju Indonesia Emas 2045," *HUMANIKA* 30, no. 2 (January 10, 2024): 208–17, https://doi.org/10.14710/HUMANIKA.V30I2.60563.

[12] Moh Restu Hoeruman et al., "Transformasi Pendidikan Agama Islam Menuju Era Digital Dan Artificial Intelligence," *Muaddib: Islamic Education Journal* 7, no. 2 (2024): 72–83, https://doi.org/10.19109/MUADDIB.V7I2.28200.

supervision from teachers[13]. Thus, the results of the research on MAN 2 Pamekasan and SMAN 1 Pademawu were analyzed through three main aspects, namely opportunities, challenges, and teacher ethics in the use of AI in PAI learning. The opportunity aspect focuses on how AI helps teachers in creating materials and lessons, while the challenge aspect discusses technical problems, ways of thinking, and teaching methods that arise when using AI, while the ethical aspect examines how teachers maintain the validity of knowledge, academic integrity, interpersonal relationships, and human values in PAI learning. This division is in line with the research of Fauzi et al. which shows that the integration of AI in PAI can improve the efficiency and personalization of learning, but still face the problems of digital literacy, infrastructure, ethics, and data privacy[14].

The findings in the two schools also show a difference in emphasis. MAN 2 Pamekasan shows more dimensions of the utilization and epistemological challenges of AI, especially in expanding information sources, adapting materials to student needs, and ensuring the accuracy of AI outputs. Meanwhile, according to the interview results[15]: SMAN 1 Pademawu emphasizes more on the humanistic and ethical dimensions, especially the limitations of AI in presenting spirit, soul, example, empathy, and friendship between teachers and students. These differences show that the integration of AI in PAI learning is not only a matter of technology use, but also related to how technology is placed in pedagogical relations and educational values in Islam. The same results were found in a study on the use of AI in PAI learning in secondary schools which showed that AI can accelerate the preparation of materials and add reference sources, but teachers still play an important role as knowledge matchers and gatekeepers so that the use of AI remains in accordance with Islamic values[16].

3. The Utilization of AI as an Opportunity in PAI Learning

The results of interviews in the field revealed that the use of Artificial Intelligence (AI) in PAI learning at MAN 2 Pamekasan creates opportunities to expand teachers' access to knowledge sources and help develop learning materials. Teachers view AI as

[13] Muhammad Viky Jailani et al., "Artificial Intelligence Utilization in Islamic Religious Education Learning: Challenges to Cognitive Competence and Academic Integrity," *Muaddib: Islamic Education Journal* 9, no. 1 (June 1, 2026): 1–9, https://doi.org/10.19109/MUADDIB.V9I1.35611.

[14] Muhammad Rizqi Fauzi et al., "Peluang Dan Tantangan Integrasi Artificial Intelligence Dalam Evaluasi Pembelajaran Pendidikan Agama Islam," *EDUCASIA: Jurnal Pendidikan, Pengajaran, Dan Pembelajaran* 10, no. 2 (July 28, 2025): 217–27, https://doi.org/10.21462/EDUCASIA.V10I2.345.

[15] Mohammad Imam Syamroni Latif (Guru PAI), *Wawancara Langsung*, SMAN 1 Pademawu, 28 September 2026, pkl. 11.26 WIB.

[16] Muhammad Farih Alfaaza and Didit Darmawan, "PENGARUH MOTIVASI BELAJAR, KREATIVITAS BELAJAR, DAN KOMPETENSI GURU TERHADAP PRESTASI BELAJAR AKIDAH AKHLAK SISWA," *Atta'dib Jurnal Pendidikan Agama Islam* 6, no. 2 (September 29, 2025): 166–86, https://doi.org/10.30863/ATTADIB.V6I2.10310.

an instrument that can accelerate the process of searching for religious information and help develop materials according to the needs of students. This was conveyed by a PAI teacher[17] at MAN 2 Pamekasan who argued that "AI acts as a driver that helps the efficiency of searching for religious literature and the application of differentiated learning in madrasas" (interview with PAI MAN 2 Pamekasan teachers, [28-September-2026]). This statement shows that AI is not only seen as a source of information, but also as a tool that can accelerate the way of searching for knowledge and help teachers tailor teaching to the needs of students. In this case, the use of AI has the potential to support differentiated instruction through the provision of a variety of explanations, examples, questions, and learning materials. This utilization shows pedagogical flexibility because teachers can use AI to develop material from simple forms to more contextual and in-depth explanations. This finding is in line with research by Jailani et al. who found that AI can help students obtain information quickly, understand the material, and search for religious references more efficiently[18].

In the context of MAN 2 Pamekasan, these opportunities are not only related to the efficiency of information search, but also to the ability of teachers to adjust learning based on the characteristics of students. AI can be used to produce different variations of explanations, examples, questions, and learning media according to the level of student understanding. Therefore, AI can help implement different teaching approaches in PAI learning. However, the use of AI still requires the active involvement of teachers because AI outputs are not automatically in accordance with learning objectives and characteristics of students. Therefore, AI should be used as a tool in the PAI learning process, not as a substitute for decisions made by teachers professionally.

4. The Challenges of Information Accuracy and AI Literacy for Teachers

Although it provides an opportunity, the results of the interview at MAN 2 Pamekasan also show that there is a technical problem in the form of a mismatch between the instructions (prompts) given and the responses generated by AI. This condition shows that the success of AI does not only depend on the existence or absence of technology, but also on the ability of users to compile commands, assess results, and verify the information provided. According to what the interview conveyed: The PAI MAN 2 Pamekasan teacher explained that "technical obstacles arise due to errors in natural language processing by AI and the user's lack of understanding of syntax, so it requires

[17] Aminatuz Zahra (Guru PAI), *Wawancara Langsung*, MAN 2 Pamekasan, 28 September 2026, pkl. 09.17 WIB.

[18] Jailani et al., "Artificial Intelligence Utilization in Islamic Religious Education Learning: Challenges to Cognitive Competence and Academic Integrity."

verification based on the way we understand knowledge". strict on the validity of religious data"[19].

The statement shows that the problem of AI in PAI learning is not only about the ability to use technology, but also about the ability of users to understand how AI systems work and limits. In the context of PAI, this issue becomes more complicated because the results of AI can be related to Qur'anic verses, hadiths, jurisprudence, or Islamic historical information that needs to be verified based on reliable sources. Therefore, AI literacy for teachers must include the ability to create prompts, check the output results, and check the correctness of religious information. In PAI learning, this issue is more important because the information generated by AI can be related to Qur'anic verses, hadiths, jurisprudence, Islamic history, or various religious issues that require the accuracy of the source and context. Therefore, PAI teachers need to have an understanding of AI that does not only stop at the ability to use applications, but also includes the ability to assess whether the information generated by AI is valid, relevant, and accurate.

The findings are supported by research on the integration of AI in PAI subjects which shows that the use of AI can cause the risk of distortion or error in understanding religious texts, as well as dependence. on technology, data security, and reduced human interaction in learning[20]. Therefore, the prompt engineering process must be understood as one of the technical skills, while religious verification is an essential skill that cannot be separated from the professionalism of PAI teachers. In this context, teachers function as human-in-the-loop, i.e. the party that controls, examines, and determines whether the information provided by AI is suitable for use in learning. Another important finding in MAN 2 Pamekasan is the tendency of students to use AI as one of the main sources to obtain answers to religious problems. This phenomenon shows a change in the pattern of access to religious knowledge. Previously, teachers and textbooks were the main references in acquiring PAI knowledge, while the development of AI allowed students to get answers instantly through digital technology. As stated in the interview: PAI MAN 2 Pamekasan teacher added that "the presence of AI triggers a shift in the way people learn; the biggest challenge for teachers is to maintain their authority." spiritual and spiritual-facilitative role (ta'dīb) so as not to be degraded by digital automation"[21].

[19] Aminatuz Zahra (Guru PAI), *Wawancara Langsung*, MAN 2 Pamekasan, 28 September 2026, pkl. 09.17 WIB.

[20] Sinta Masitha et al., "Integrasi Teknologi, Spiritualitas, Dan Humanisme Dalam Desain Pendidikan Agama Islam Di Era Society 5.0," *Jurnal Basicedu* 10, no. 2 (May 17, 2026): 681–93, https://doi.org/10.31004/BASICEDU.V10I2.11613.

[21] Aminatuz Zahra (Guru PAI), *Wawancara Langsung*, MAN 2 Pamekasan, 28 September 2026, pkl. 09.17 WIB.

The statement suggests that the presence of AI not only changes the way learners obtain information, but also has the potential to change the position of teachers in the structure of religious knowledge. AI allows students to find answers efficiently without having to constantly ask the teacher. However, such changes in access to information do not mean that the teacher's authority becomes irrelevant. Instead, PAI teachers are required to play the role of epistemic and spiritual mediators who help students assess the validity of information, understand the religious context, and connect knowledge to Islamic values. The change can be understood as a shift in the authority of religious knowledge, as information sources are no longer completely centered on teachers or formal learning resources. However, the shift in access to information does not necessarily mean that teachers' pedagogical authority must be reduced. In fact, the easier it is for students to get information thanks to AI, the more important the role of teachers as examiners, guides, and providers of religious context. AI in PAI also finds the problem of religious power crises and the danger of declining religious understanding in students. obtaining information without paying attention to the scientific chain and the validity of sources[22]. Thus, PAI teachers must change their role from only providing information to helping students distinguish between what is true, what is not right, what is not true, or what is not true and what cannot be accounted for.

5. The Ontological Limitations of AI in Moral Formation

In contrast to MAN 2 Pamekasan which focuses more on how to use and the accuracy of AI, PAI teachers at SMAN 1 Pademawu emphasize the limitations of AI in the humanitarian aspect of education. This can be seen from the explanation of Mohammad Imam Syamroni Latif as a resource person who emphasized in a live excerpt of the interview: "The existence of AI is not completely dependent on AI, because basically teachers have a spirit and soul while AI does not morals that teachers form to students in real terms but AI is not capable"[23]. This statement shows that teachers view AI as having limitations in carrying out educational functions that require human nature. The term "spirit and soul" in the speaker's speech not only shows the difference between humans and technology physically, but also shows the view that PAI education requires the presence of humans who are able to provide examples, empathy, advice, and moral

[22] Syaiful Hadi, Camila Fatah Suroyya, and Sekolah Tinggi Islam Kendal, "Tantangan Dan Strategi Pendidikan Agama Islam Dalam Merespons Perkembangan Artificial Intelligence," *Pendas : Jurnal Ilmiah Pendidikan Dasar* 11, no. 02 (April 6, 2026): 278–92, https://doi.org/10.23969/JP.V11I02.44335.

[23] Mohammad Imam Syamroni Latif (Guru PAI), *Wawancara Langsung*, SMAN 1 Pademawu, 28 September 2026, pkl. 11.26 WIB.

guidance directly. So, AI can help provide information and support learning, but it cannot replace the role of teachers in shaping student morals through direct interaction.

From the perspective of Islamic education, the findings strengthen the position of teachers as murabbi, mu'allim, and mu'addib. Teachers not only teach knowledge, but also help the moral and manners development of students through examples and interpersonal relationships. Therefore, the use of AI in PAI learning needs to be placed as a supporting instrument, while the process of forming character, morals, and spiritual values still requires the direct involvement of teachers[24]. In contrast to MAN 2 Pamekasan which is more striking in the use and accuracy of AI, PAI teachers at SMAN 1 Pademawu emphasize more on the limitations of AI in the humanities side of education. The resource person said that AI does not have a "spirit and soul" like humans. The statement shows that teachers understand PAI education not only as a process of knowledge transfer, but also as a process of forming students' attitudes, morals, spirituality, and personality. In this context, AI can produce information or help create subject matter, but it does not have a human experience that allows for direct example, empathy, attention, and moral guidance.

These findings show the ontological limitations of AI in religious education. The ability of AI lies in how to process information and make answers based on data, while forming a good mood and attitude requires human relationships and the process of imitating good behavior. In Islamic education, teachers have functions as murabbi, mu'allim, and mu'addib who not only teach knowledge, but also guide the moral development and manners of students. Therefore, the existence of AI actually reaffirms how important the role of humans is in PAI learning. Recent research on AI in Islamic education also confirms that AI needs to be placed as a support for learning, while the process of independent thinking, teacher supervision, and integrity formation still requires human involvement[25].

In addition to thinking skills and ways of knowing the world, the aspect of human relationships is also important in using AI to learn PAI. The results of interviews at SMAN 1 Pademawu show that the relationship between teachers and students is considered an important part of the PAI learning process. The informant emphasized the importance of close relationships, warmth, and face-to-face meetings between teachers

[24] Ahmad Choirun Najib, Ahmad Choirun Najib, and Darnoto, "Tantangan Guru Pendidikan Agama Islam Di Era Modern Dalam Penggunaan Artificial Intelligence (AI): Challenges for Islamic Religious Education Teachers in the Modern Era in the Use of Artificial Intelligence (AI)," *TA'LIMUNA: Jurnal Pendidikan Islam* 13, no. 2 (September 16, 2024): 146–51, https://doi.org/10.32478/w4t8ae76.

[25] Jailani et al., "Artificial Intelligence Utilization in Islamic Religious Education Learning: Challenges to Cognitive Competence and Academic Integrity."

and students. These relationships have benefits in learning because they help teachers understand students' situations more deeply, give advice, be good examples, and strengthen trust. In contrast, students' relationships with AI are usually in the form of functional and temporary interactions, where students ask questions and receive answers based on how the system's algorithms work.

The results of interviews at SMAN 1 Pademawu also show that the interpersonal relationship between teachers and students is seen as an important part of PAI learning. Informants emphasized the value of friendship, closeness, and direct interaction between teachers and students. These relationships have a pedagogical function because they allow teachers to understand students' conditions more contextually, provide advice, set examples, and build trust. In contrast, students' relationships with AI are usually in the form of functional and temporary interactions, where students ask questions and get answers based on algorithmic systems. In the context of PAI education, this relationship has broader consequences because the purpose of learning is not only directed at the mastery of knowledge, but also the formation of moral character. Therefore, the use of AI needs to be placed in the framework of human-centered education, namely technology is used to strengthen the educational process without eliminating the human relationship between teachers and students. This view is in line with the study of the transformation of PAI in the AI era which emphasizes the importance of maintaining a balance between technological innovation and the substance of Islamic values.

6. Comparison of the Findings of MAN 2 Pamekasan and SMAN 1 Pademawu.

Research shows that MAN 2 Pamekasan and SMAN 1 Pademawu have the same view regarding Artificial Intelligence (AI) as a learning support instrument for PAI, not as a substitute for teachers. In both schools, AI is seen as providing ease of obtaining information and supporting the learning process. Teachers still have the responsibility to determine learning goals, direct the use of technology, and ensure that the information obtained by students is in accordance with learning needs and Islamic educational values. Despite the similarities, the way of emphasis in understanding the use of AI remains different. At MAN 2 Pamekasan, the use of AI is more pronounced in terms of thinking skills and how to acquire knowledge. AI is considered a factor that encourages the development of research on religion, helps create learning materials, and supports the learning process that is tailored to the needs of each student. However, the use of AI also brings several problems, such as the accuracy of the information generated, the ability of users to give clear commands, and the need to check the results of AI with reliable

religious sources. Therefore, teachers are considered to have an important role as. knowledge validators as well as directers of the use of AI in PAI learning.

Meanwhile, SMAN 1 Pademawu emphasizes the ontological and humanistic dimensions of the use of AI. AI is seen as having limitations in presenting the human element inherent in teachers, such as empathy, attention, example, emotional connection, and real moral formation. According to the informant, teachers not only provide knowledge, but also provide guidance and become an example through how to interact directly with students. Thus, the shortcomings of AI lie not only in its technological capabilities, but also in its inability to carry out humanitarian and spiritual functions that are an important part of Islamic education. The comparison of the two places shows that MAN 2 Pamekasan faces more problems regarding "how AI generates and influences knowledge", while SMAN 1 Pademawu focuses more on the problem of "what AI cannot do as a non-human entity".

These differences show two complementary aspects in understanding AI in PAI learning, namely the epistemological aspect and the ontological-humanistic aspect. In the epistemological dimension, teachers are required to be able to check the truth and relevance of the information produced by AI, while in the ontological-humanistic dimension, teachers are still needed to build relationships, set a good example, guide behavior, and instill spiritual values. Based on this comparison, the two schools have similarities in viewing AI as a tool in the learning process that cannot completely replace the role of teachers. However, there are differences in how to understand the impact of its use. the use of AI. MAN 2 Pamekasan emphasizes epistemological issues, especially related to the efficiency of knowledge exploration, information accuracy, verification, and changes in the authority of religious knowledge. Meanwhile, SMAN 1 Pademawu emphasizes the ontological-humanistic dimension of AI, especially its limitations in presenting empathy, example, moral formation, and spiritual relationships with students. This difference shows that the use of AI in PAI learning not only poses technical problems, but also affects the role and duties of teachers in the educational process. AI expands the ability of teachers and students to acquire and process information, but teachers are still needed to provide validation, context, exemplarity, moral guidance, and character building. Thus, the results from both schools show that AI plays a role as a tool, while teachers continue to serve as mentors.

Based on the overall results of the research, it can be concluded that the relationship between AI and Islamic Religious Education teachers should be developed in the pattern of "AI as a tool, teacher as a guide and guide". AI plays a role in technical and cognitive

areas, such as information exploration, material preparation, media development, question variation, and providing alternative explanations. Meanwhile, teachers still have authority in determining learning objectives, verifying the truth of religious information, building educational interactions, instilling values, and providing examples. This pattern allows technology to be used optimally without eliminating the humanistic dimension of Islamic Religious Education. Therefore, the use of AI in PAI should focus on improving teachers' ability to provide learning that suits students' needs, think critically, ethically, and form good character.

D. Conclusion

The The use of Artificial Intelligence (AI) in Islamic Religious Education (PAI) learning at MAN 2 Pamekasan and SMAN 1 Pademawu presents both opportunities and challenges. This research emphasizes the importance of teachers' understanding of AI, including technical, critical, ethical, and religious aspects, so that AI can be used wisely in learning. AI accelerates information retrieval, assists in the creation of subject matter, designs lesson plans, and supports more flexible learning. However, the use of AI has also changed people's views of the authority of religious knowledge. However, its use can pose problems, such as inaccuracies in AI results, user understanding, testing of religious information, and potential reliance on technology. In the context of PAI, this issue is more complicated because religious knowledge requires the authenticity of the source, scientific background, moral values, and spiritual direction. MAN 2 Pamekasan focuses on the epistemological aspects of AI for efficiency, accuracy of information, and verification. On the contrary, SMAN 1 Pademawu emphasizes human values, especially the limitations of AI in showing empathy, setting examples, building emotional relationships, and shaping students' morals and spiritual character. Despite their different focuses, the two schools agree that AI cannot completely replace the role of teachers. The use of AI in Islamic religious learning should be considered as a means of help, with the role of teachers as assessors, guides, and moral guides. The success of AI integration in PAI depends not only on the technology itself, but also on the ability of teachers to balance digital innovation, the truth of religious science, and Islamic values. Of course! Please provide the text you'd like me to shorten.

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