

# The Urgency of Artificial Intelligence in Learning Islamic Religious Education

**Lita Mela**

Islamic Religious Education, Faculty of Tarbiyah and Teacher Training, UIN Sunan Kalijaga,  
Jl. Marsda Adisucipto No 1 Yogyakarta 55281, Indonesia. Tel. +62-274-540971, Fax. +62-274-519739.

**Corresponding author**

litamela100@gmail.com

**Abstract:** Artificial Intelligence has advantages and disadvantages in education. In Islamic religious education, there is still a lot of debate about the use of Artificial Intelligence. This makes teachers afraid to make breakthroughs because they think that breakthroughs such as Artificial Intelligence can damage students' character and so on, even though if Artificial Intelligence is used as well as possible it will have a positive impact on Islamic religious education. To study the urgency of using artificial intelligence in Islamic religious education, researchers used a qualitative literature study method sourced from national and international scientific books and articles that discuss artificial intelligence and Islamic religious education as well as the Al-Qur'an and hadith which are its basis. The research results show that it is very crucial in learning Islamic religious education to use Artificial Intelligence as a tool in the learning process which can create interesting learning products and as a means of developing students' ideas to always develop and innovate without violating the Al-Qur'an and Hadith, this is useful not only to achieve learning goals but also for the advancement of Islamic religious education itself.

**Keywords:** Urgency, Artificial Intelligence, Islamic religious education.

---

## Introduction

In 1940 Artificial intelligence was discussed by Donald Hebb who developed the Hebbian Learning theory which examines the replication of neuronal processes in the human brain artificial neural network research stopped in 1969 when Marvin Minsky and Seymour Papert argued that computers did not have adequate capabilities to handle work—required by artificial neural networks. In 2015 artificial neural networks became popular again in the form of Deep Learning when AlphaGo, a program developed by Google, artificial neural networks, and Deep Learning became the basis of the image recognition algorithm used by Facebook, the voice recognition algorithm that powers smart speakers and self-driving cars. driving. (Haenlein and Kaplan 2019) The increasingly rapid and very popular

development of Artificial Intelligence is affecting various sectors, including education.

Education must adapt to increasingly sophisticated Artificial intelligence such as OpenAI which launched ChatGPT (Generative Pre-trained Transformer), a chatbot based on Artificial intelligence, Artificial intelligence that is capable of converting Speech to text, Video Maker, and so on. The presence of Artificial intelligence in Education has a good impact, namely helping to lighten the work of teachers in administration because Artificial intelligence can input large amounts of data in a lightning-fast time so that teachers' work will feel lighter in terms of administration, not only in terms of presenting learning material, Artificial intelligence can edit and create attractive templates and can create videos in delivering material in just a matter of seconds.(Luh Putu Ary Sri Tjahyanti and Dkk 2022) Even though it has been proven to provide convenience, artificial intelligence is still a

polemic in academic circles, especially in Islamic religious education, because of its impact. The use of artificial intelligence disrupts the millennial generation to the strawberry generation where today's learning behavior is very different from previous generations, which makes students lazy to think critically. (Ramadhan et al. 2023). when everything is instant and easy to obtain only through artificial intelligence without having to read. books, in the extreme, can distance students from God. (Saihu 2021).

Apart from that, with the emergence of artificial intelligence, it is predicted that several jobs will disappear because they can be replaced by artificial intelligence, as well as the views of religious leaders who have different views regarding the use of artificial intelligence. The negative impact of the existing use of artificial intelligence has made some educators reluctant to open themselves up to using artificial intelligence. Apart from that, in the research of Sasmito and friends, many teachers and students still do not understand artificial technology, especially the application of the concept of artificial technology. (Sasmito, Apriliani, and Nishom 2021). Students in the learning process must be provided with quality facilities and teaching, especially as education develops in line with technological advances. Therefore, researchers are interested in studying more deeply the urgency of using Artificial Intelligence in Islamic religious education.

### Materials and Methods

The research used is qualitative research with the type of library research. The approach used is a descriptive approach. This approach aims to examine more deeply the urgency of using Artificial Intelligence in Islamic religious education. The data in this research is in the form of primary sources, namely articles discussing Artificial Intelligence in Islamic religious education, and secondary sources in the form of books and websites.

## Results and Discussion

### 1. Artificial Intelligence from the perspective of Indonesian Muslims

Artificial Intelligence is increasingly popular in life, and the response of the Muslim community in Indonesia is very diverse. Present Muslim opinions can be seen from Marwantika's article which reveals that the Chair of the Central MUI Da'wah Commission, Cholil Nafis, thinks that educators must utilize Artificial Intelligence as a da'wah strategy to minimize the negative impact of Artificial Intelligence. Ismail Fahmi appealed to Muhammadiyah to look at Artificial Intelligence in da'wah activities. (Asna Istya 2023) Meanwhile, the Katib Syuriah of the Nahdlatul Ulama Executive Board, namely KH. Hasan Nuri said that Artificial Intelligence has more sophistication than humans but cannot be used as a fatwa because the element of truth is not yet guaranteed. (Rizal 2023) Of the three Islamic Institutions or Organizations in Indonesia, there is a view that the MUI requires preachers or educators to utilize Artificial Intelligence as a strategy da'wah to reduce the existing impact. Meanwhile, Muhammadiyah has just been advised to use artificial intelligence for preaching, and PBNU strictly prohibits artificial intelligence from being used as a guide to life because its truth is not yet guaranteed. So the author can conclude that it is permissible for educators and students to use artificial intelligence as long as it is not used as a guide and basis for life, but as a tool to develop creative ideas that educators and students have to minimize the negative impact of artificial intelligence itself. If an educator can guide students to create artificial intelligence that is useful for educational progress, they will receive abundant rewards, this is in line with the following hadith:

حَدَّثَنَا يَحْيَى بْنُ أَبِي قُرَيْبٍ وَتَيْبَةَ يَعْنِي ابْنَ سَعِيدٍ وَأَبْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ  
هُوَ ابْنُ جَعْفَرٍ عَنِ الْعَلَاءِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ قَالَ إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ إِلَّا مِنْ صَدَقَةٍ  
جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ. (رواه مسلم)

"We have told Yahya bin Ayyub and Qutaibah, i.e. Ibn Sa'id- Ibn Hujr, they said; has told us

Isma'il - i.e. Ibn Ja'far - from Al'Ala' and his father from Abu Hurairah, that the Messenger of Allah ﷺ said, When a human being dies, then all his deeds are cut off from him except from three things: from an almsgiving, knowledge that the benefits are taken from them and the pious children who pray for them."(Mela 2022)

The above hadith is authentic according to the consensus of the ulama, the above hadith explains that three things of practice will continue to flow after death, one of which is useful knowledge, as currently many learning applications support learning and teaching activities to increase knowledge such as the Hadith Encyclopedia application 9 faiths created for virtual-based Google Earth multimedia design on Islamic cultural history material in Islamic Religious Education learning. (Dayu, Mirdad, and Fitri 2022), Chatbot with Artificial Intelligence Markup language with a Latent Semantic Analysis approach which provides information and education about the Islamic religion (Zulrahman, Syahputra, and Medan 2023), so that the rewards are endless for those who create the application. Based on the statement above, educators should not hesitate to use artificial intelligence as a tool, not as a guide in developing education, let alone believing in the truth of artificial intelligence beyond the Koran and Hadith, thereby producing learning products that help educators and students in the educational process.

## 2. Artificial Intelligence in Islamic Religious Education

Islamic religious education aims to make students into people with independent, intellectual characters and noble morals in maintaining and preserving divine and human values that are in harmony with the holy books and hadith so that they have a sense of religion and practice it in life. (Mela 2022). In realizing the objectives of Islamic Religious Education, the things that educators must pay attention to are starting from the process of planning learning activities such as learning methods that will be applied to students so that they are more interactive, the media used can present learning materials such as learning videos,

powerpoints that will attract attention. and motivation of students in learning activities, and educators must carry out learning evaluations (Sumarni 2021).

So teachers do not just deliver material and give assignments to students, but teachers must carry out administrative tasks which have become an obligation and teachers are also involved in developing the school curriculum. At a time when educators have many responsibilities, there are still many educators who carry out all tasks manually without technological assistance, for example taking student attendance manually (Malah, Sumual, and Rianto 2022) and other data are still input manually, this will of course take much longer than using technology such as artificial intelligence. Artificial Intelligence is increasingly sophisticated, it comes with various capabilities that will make the work of educators and students easier. So, students not only use educators as a source of learning activities but also educators as facilitators who will help students.

In education, four types of Artificial Intelligence are often used. First, Virtual Mentor, such as integrated eLearning which combines Learning by Asking (LBA) which includes a web server and video streaming server. Keduda is an artificial intelligence Voice Assistant designed to help humans through voice detection sent to the voice assistant. Third, Smart Content. An application that offers users the latest reading and reference materials, such as the fourth cope.ai is called Presentation Translator, and is used to display or explain material written in various languages (Mustofa et al. 2023). Of the four types of Artificial Intelligence used in education that have been described, we will specify the learning process carried out by educators, namely:

### a. Prepare a Learning Implementation Plan (RPP).

In this process, educators can use Learning by Asking on the ChatGPT web server which can be used in lesson planning. Through ChatGPT, in making lesson plans, teachers can ask ChatGPT about various approaches that suit students' needs, so that ChatGPT answers can be an additional reference for determining relevant learning approaches, models, strategies, methods, and techniques to achieve

learning objectives. (Serdianus and Saputra 2023)

b. *Development of innovative teaching modules*

Teachers can use, Smart Content. An application that allows users to produce interesting teaching materials and materials through Canva, Classpoint, etc. And produce a draft of an innovative teaching module using ChatGPT. (Sujana et al. 2023)

c. *Carrying out Learning Assessments.*

Teachers can carry out diagnostic and formative assessments using Artificial Intelligence (AI), namely game-based instruction such as Quizzizz. Apart from that, it can also be used to design questions such as time-limited research questions, and designing assessment instruments. Through the use of ChatGPT teachers can design assessment instruments using prompts (Serdianus and Saputra 2023)

From the explanation above, we know that Artificial Intelligence is very crucial for use in Islamic religious education, which functions to help administration become more effective and efficient, in assessing student assignments with an algorithmic system that will automatically provide feedback on student assignments.(Manongga et al. 2022) Learning activities that use artificial intelligence can produce programs, present material, and develop modules and teaching techniques that utilize advanced applications such as Canva, and ChatGPT, and evaluation activities can be carried out using Artificial Intelligence. Educators must be able to use and utilize Artificial Intelligence-based technology as a means in the learning process that can create interesting learning products and as a means of developing students' ideas to always develop and innovate without violating the Al-Qur'an and Hadith. Learning using artificial intelligence will make it easier for students to understand the material presented, of course by carrying out diagnostic assessments based on artificial intelligence, educators can identify all students' needs in the learning process, educators can help students solve complex problems using artificial intelligence, Educators can obtain results from high-level computing processes, which are accurate, and obtain decisions

resulting from the performance of artificial intelligence, this decision can be taken into consideration. (Hamdani et al. 2023)

Artificial intelligence can be used in various disciplines such as machine learning, natural language processing, or image processing to help students in the creative process of creating creative works that are innovative and have good value for society. Artificial Intelligence is used by students to innovate and develop creativity. Artificial Intelligence creates software or applications that produce educational content that is interesting and enjoyable for students so that it can be used as a learning experience for students.(Tejawiani, Sucahyo, and Sopian 2023) However, unfortunately, artificial intelligence not only has a good impact, but artificial intelligence also has a bad effect, the bad impacts, if the use of artificial intelligence is not appropriate, are as follows:

- a. Privacy and Security: although it is capable of inputting large amounts of data quickly, there is a risk that personal data can be misused. (Masrichah 2023)
- b. Invalid information: AI algorithms can learn patterns from the data given to them. If the data used tends to be biased, it can produce inaccurate information.
- c. Blunting of Intelligence: if AI is used as a basis for decision-making, it will make human skills even duller and distance humans from God.
- d. Social Isolation: Algorithms can reinforce existing views, where individuals are only presented with the information they like, making it difficult to accept what others like.
- e. Individualism: relying on AI may reduce human social communication skills, and the ability to empathize and understand human emotional expressions may be degraded.

From the statement above it can be concluded that even though Artificial Intelligence is so sophisticated it will still make a bad contribution to its users, in this case, the world of education, if there is a misuse of Artificial Intelligence it will cause the intelligence of students and educators to become increasingly dull, social isolation, individualism, and the information obtained inaccurately and allows data leaks that concern

user privacy and security. Therefore, the use of artificial intelligence must be in line with the Islamic religion and must pay attention to ethical and moral principles in the development and application of artificial intelligence. Avoiding artificial intelligence that harms humans and violates Sharia principles. (Khoirunisa et al. 2023) The use of artificial intelligence cannot replace the role of educators because educators provide an emotional bond between an educator and students (Anggreini and Priyojadmiko 2022) when interacting in class, educators must be able to instill noble morals and good role models, educators stimulate students to always think critically, and provide collaborative learning methods so that individualism and social isolation do not create, in Islamic religious education educators must be able to provide material by the teachings of the Koran and Hadith thus preventing students' dependence on Artificial Intelligence which can distance humans from God if used excessively.

### 3. Efforts to apply Artificial Intelligence in Education

The importance of Artificial Intelligence in Education is that many teachers and students do not understand how to implement Artificial Intelligence in Education and some teachers are reluctant to implement Artificial Intelligence in Education because there are negative impacts resulting from the misuse of Artificial Intelligence, namely by trying to:

#### a. *Participate in socialization and training*

Teachers must have insight into artificial intelligence by participating in socialization and receiving training regarding artificial intelligence conceptually and contextually so that it can help teachers' work, provide innovation in teaching activities in the classroom, and equip students with an understanding of artificial intelligence.

#### b. *Instilling digital literacy understanding in students*

In Islamic religious education learning, educators must instill an understanding of digital literacy in students, provide motivation, and encourage students to seek information through various reference sources (Saputras 2021), but educators must still guide and control

students so that they do not misuse it. artificial technology.

#### c. *Evaluation*

##### 1) *Educator Evaluation*

After attending seminars and training, an evaluation should be carried out at the final stage to measure the final abilities of educators by indicators of success in artificial intelligence technology training. Evaluation includes theory and practical testing. The test results obtained showed differences in the participants' understanding of Artificial Intelligence before and after the training. (Yusnar, Yunus, and Amra 2022)

##### 2) *Student evaluation*

After receiving material about artificial intelligence from the teacher and teaching it practically, students should be able to use artificial intelligence to support the learning process, such as looking for reference sources and making assignments creatively and innovatively.

From this explanation, we can see that to instill insight into artificial intelligence in Islamic religious education, educators should be given training and attend socializations that discuss artificial intelligence, so that the knowledge received about artificial intelligence can be put into practice in carrying out administrative tasks, supporting the teaching process in the classroom and as a provision in providing students with an understanding of artificial intelligence in Islamic religious education so that students can obtain reference sources other than teachers and can become more creative and innovative, however, a teacher must still guide and supervise students to prevent misuse of artificial intelligence.

### Conclusions

It is crucial in learning Islamic religious education to use Artificial Intelligence because it can be used as a tool in the learning process which can create interesting learning products and as a means of developing students' ideas to always develop and innovate without violating the Al-Qur'an and

Hadith, as well as helping teachers in the administrative process, learning and evaluation process, artificial intelligence is not only for achieving learning objectives but also for the advancement of Islamic religious education itself, according to the opinion of the MUI and Islamic community organizations. namely Muhammadiyah and Nahdlatul Ulama that artificial intelligence may be used by educators and students as long as artificial intelligence is not used as a guide and basis for life, but rather as a facility for developing creative ideas owned by educators and students and not misused. In an effort to instill insights about artificial intelligence in Islamic religious education, educators should be given training and participate in outreach that discusses artificial intelligence, so that the knowledge gained about artificial intelligence can be put into practice in carrying out administrative tasks, supporting the teaching process in the classroom. and as a provision in providing an understanding of artificial intelligence to students so that students can obtain reference sources other than teachers and can become more creative and innovative, then carry out evaluations and supervision of students to prevent misuse of artificial intelligence such as dependence on artificial intelligence which is able to distance humans from God if used excessively.

## References

- Anggreini, Dewi, and Eko Priyojadmiko. 2022. "Peran Guru Dalam Menghadapi Tantangan Implementasi Merdeka Belajar Untuk Meningkatkan Pembelajaran Matematika Pada Era Omricon Dan Era Society 5.0." *Prosiding Seminar Nasional Pendidikan Guru Sekolah Dasar 2022* 1 (1): 75–87.
- Asna Istya, Marwantika. 2023. "DAKWAH DI ERA ARTIFICIAL INTELLIGENCE: Proses Adopsi Inovasi, Limitasi Dan Resistensi." *Proceeding of The 3rd FUAD's International Conference on Strengthening Islamic Studies (FICOSIS)* 3: 228–45.
- Dayu, Refni, Jamal Mirdad, and Nidya Fitri. 2022. "Pengembangan Multimedia Google Earth Berbasis Virtual Mata Pelajaran Ski Di Madrasah Tsanawiyah (MTs)." *Ideas: Jurnal Pendidikan, Sosial, Dan Budaya* 8 (3): 1179. <https://doi.org/10.32884/ideas.v8i3.902>.
- Haenlein, Michael, and Andreas Kaplan. 2019. "A Brief History of Artificial Intelligence: On the Past, Present, and Future of Artificial Intelligence." *California Management Review* 61 (4): 5–14. <https://doi.org/10.1177/0008125619864925>.
- Hamdani, Ibnu Mansyur, Syamsuri Syamsuri, Hasria Alang, and Nurul Fuady Adhali. 2023. "Edukasi Mengenai Pentingnya Data Science Untuk Masa Depan." *Jurnal Abdimas Bina Bangsa* 4 (1): 34–40. <https://jabb.lppmbinabangsa.id/index.php/jabb/article/view/313>.
- Khoirunisa, Ana, Fathur Rohman, Hilda Aulya Azizah, Devi Ardianti, Arinta Lailatul Maghfiroh, and Aditya Muhammad Noor. 2023. "Islam amid AI (Artificial Intelligence) Struggles: Between Opportunities and Threats." *Suhuf* 35 (1): 45–52. <https://doi.org/10.23917/suhuf.v35i1.22365>.
- Luh Putu Ary Sri Tjahyanti, and Dkk. 2022. "Peran Artificial Intelligence (Ai) Untuk Mendukung Pembelajaran Di Masa Pandemi Covid-19." *Jurnal Komputer dan Teknologi Sains (KOMTEKS)* 1 (1): 1–7.
- Malah, Ihcwan, Herry Sumual, and Indra Rianto. 2022. "Perancangan Sistem Absensi, Tracking Guru Dan Siswa Di Sekolah Menengah Kejuruan." *Eduetik: Jurnal Pendidikan Teknologi Informasi Dan Komunikasi* 2 (2): 159–71. <https://doi.org/10.53682/eduetik.v2i2.4431>.
- Manongga, Danny, Untung Rahardja, Irwan Sembiring, Ninda Lutfiani, and Ahmad Bayu Yadila. 2022. "Dampak Kecerdasan Buatan Bagi Pendidikan." *ADI Bisnis Digital Interdisiplin Jurnal* 3 (2): 41–55. <https://doi.org/10.34306/abdi.v3i2.792>.
- Masrichah, Siti. 2023. "Ancaman Dan Peluang Artificial Intelligence (AI)." *Khatulistiwa: Jurnal Pendidikan Dan Sosial Humaniora* 3 (3): 83–101. <https://journal.amikveteran.ac.id/index.php/Khatulistiwa/article/view/1860>.
- Mela, Lita. 2022. "Transformasi Sosial Dalam Pendidikan Islam Perspektif Hadis." *AL QUDS: Jurnal Studi Alquran Dan Hadis* 6 (3): 1181–98. <https://doi.org/10.29240/alquds.v6i3.4471>.
- Mustofa, Zamzam, Iain Ponorogo, Aulia Arifatu Zahro, Arni Nazira, Ruslina Dwi, Wahyuni Staimas Wonogiri, Amir Muminin, and Staimas Wonogiri. 2023. "The Influence of the Application of Artificial Intelligence on People's Lives in Indonesia." *Lisyabab Jurnal Studi Islam Dan Sosial* 4 (c): 2722–8096. <https://doi.org/10.58326/jurnallisyabab.v4i1.184>.
- Ramadhan, Fikri Kurnia, Muhammad Irfan Faris, Ikhsan Wahyudi, and Mia Kamayani Sulaeman. 2023. "Pemanfaatan Chat Gpt Dalam Dunia Pendidikan." *Jurnal Ilmiah Flash* 9 (1): 25. <https://doi.org/10.32511/flash.v9i1.1069>.
- Saihu, Made. 2021. "Al-Qur'an and The Need for Islamic Education to Artificial Intelligence." *Mumtaz: Jurnal Studi Al-Qur'an Dan Keislaman* 5 (02): 18–31.

- <https://www.jurnalptiq.com/index.php/mumtaz/article/view/274>.
- Saputras, Indra. 2021. "Penanaman Paham Literasi Digital Dalam Pembelajaran Pendidikan Agama Islam." *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 12 (2): 360–65. <http://ejournal.radenintan.ac.id/index.php/tadzkiyyah/article/view/11269>.
- Sasmito, Ginanjar Wiro, Dyah Apriliani, and M. Nishom. 2021. "Studi Pengenalan Teknologi Artificial Intelligence Bagi Guru Dan Siswa SMK Nurul Islam Larangan." *JATI EMAS (Jurnal Aplikasi Teknik Dan Pengabdian Masyarakat)* 6 (1): 1. <https://doi.org/10.36339/je.v6i1.508>.
- Serdianus, Serdianus, and Tjendanawangi Saputra. 2023. "Peran Artificial Intelligence Chatgpt Dalam Perencanaan Pembelajaran Di Era Revolusi Industri 4.0." *Masokan: Ilmu Sosial Dan Pendidikan* 3 (1): 1–18. <https://doi.org/10.34307/misp.v3i1.100>.
- Sujana, I Made, Agus Saputra, Bonista Z Melani, La Ode, Alfin H Munandar, and A Andra. 2023. "Pengembangan Modul Ajar Inovatif Bahasa Inggris SMP Dengan Menggunakan Artificial Intelligence ( AI ) Dan Game-Based Instructions ( GBI )."
- Sumarni, Sri. 2021. "Peran Kepala Sekolah Dalam Meningkatkan Prestasi Kerja Guru Melalui Pembuatan RPP Daring Menggunakan Metode Cooperative Script Di SD Negeri Kemijen 02 Kota Semarang." *Jurnal Inovasi Pembelajaran Di Sekolah* 2 (1): 52–63. <https://doi.org/10.51874/jips.v2i1.13>.
- Tejawiani, Ida, Nur Suchahyo, and Adi Sopian. 2023. "Peran Artificial Intelligence Terhadap Peningkatan Kreativitas Siswa Dengan Menerapkan Proyek Penguatan Profil Pelajar Pancasila." *JMM (Jurnal Masyarakat Mandiri)* 7 (4): 3578–92.
- Yusnar, Cut, Yuhanis Yunus, and Siti Amra. 2022. "Penerapan Deteksi Wajah Sebagai Implementasi Artificial Intelligence (AI) Pada Guru Sekolah Muhammadiyah Kota Lhokseumawe." *Proceeding Seminar Nasional Politeknik Negeri Lhokseumawe* 6 (1): 64–69.
- Zulrahman, Muhammad Febrilian, Hermawan Syahputra, and Universitas Negeri Medan. 2023. "Pemanfaatan Artificial Intelligence Markup Language (AIML) Dan Latent Semantic Analysis (LSA) Dalam Pengembangan Chatbot E-Education" 6.

**THIS PAGE INTENTIONALLY LEFT BLANK**