



Ethics of Using Artificial Intelligence (AI) in Islamic Education: A Philosophical Inquiry into Responsibility, Academic Honesty, and Epistemic Authority

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Abstract. The rapid integration of Artificial Intelligence (AI) into education has generated ethical concerns regarding human responsibility, academic honesty, and epistemic authority. Although existing AI ethics frameworks emphasize accountability, transparency, human oversight, and academic integrity, limited attention has been given to how these concerns can be critically interpreted through Islamic educational philosophy. This study aimed to examine the ethical challenges of AI use in Islamic education and to formulate an ethical framework grounded in Islamic philosophical principles. Employing a qualitative philosophical inquiry and library research approach, the study critically analyzed primary works of Al-Ghazali and Syed Muhammad Naquib Al-Attas alongside recent scholarship on AI ethics, academic integrity, and Islamic education. The findings identified three interconnected challenges: the difficulty of maintaining human accountability for AI-generated outputs, the complexity of academic honesty in AI-assisted work, and the emerging question of AI's epistemic authority. The analysis further demonstrates that amanah, adab, šidq, and 'ilm provide complementary principles for addressing these challenges. The study contributes a conceptually grounded framework that positions AI as an educational instrument rather than an autonomous moral or epistemic authority, with implications for AI policies, academic integrity, curriculum development, and ethical educational practice in Islamic contexts.

Keywords: Academic Honesty; Artificial Intelligence; Epistemic Authority; Islamic Education; Islamic Educational Philosophy.

1. INTRODUCTION

The rapid integration of *Artificial Intelligence (AI)* into education has transformed how knowledge is accessed, produced, evaluated, and communicated. AI-supported systems increasingly assist learners and educators in information retrieval, content generation, feedback, assessment, and instructional decision-making. Although these developments offer considerable educational opportunities, they also complicate established assumptions about human agency, responsibility, and the meaning of learning. Nguyen et al. (2023) argue that the expansion of AI in education has generated ethical concerns involving learner autonomy, privacy, and the responsibilities of educational stakeholders, indicating that technological effectiveness cannot be separated from ethical considerations. Similarly, Mouta et al. (2024) demonstrate that educational AI research has frequently emphasized technological benefits while leaving important ethical dimensions insufficiently examined. These concerns become more complex in Islamic education, where education is not merely concerned with knowledge acquisition but also with moral formation, responsible action, and the cultivation of adab.

From an Islamic philosophical perspective, the ethical problem of AI cannot be reduced to whether technology is beneficial or harmful. Rather, it requires examination of what constitutes legitimate knowledge, who bears responsibility for knowledge-related actions, and how knowledge should shape human conduct. Al-Attas (1980) conceptualizes education through *ta'dib*, emphasizing the integration of knowledge, recognition of the proper place of things, and the formation of the good person. This perspective challenges instrumental views of education that prioritize efficiency or measurable outcomes without sufficiently considering moral and spiritual purposes. Khunaini and Washil (2024) similarly demonstrate that *ta'dib* encompasses cognitive, moral-spiritual, and practical dimensions, while its epistemological foundation integrates knowledge with appropriate action. Al-Ghazali (2005, 2010) likewise places ethical discipline and proper conduct at the center of the pursuit and application of knowledge. Accordingly, AI use in Islamic education requires evaluation not only according to technological capability but also according to the ethical quality of human engagement with knowledge.

The issue of responsibility becomes particularly significant when AI produces information, recommendations, or academic texts that users may accept without adequate verification. Contemporary AI ethics scholarship emphasizes accountability, transparency, autonomy, and human oversight as central conditions for responsible educational AI. Holmes et al. (2022) argue that ethical AI in education requires a community-wide framework involving students, teachers, institutions, developers, and policymakers, while Memarian and Doleck (2023) identify fairness, accountability, transparency, and ethics as recurring concerns in higher education AI research. However, these frameworks largely emerge from contemporary technological and human-rights-oriented ethical discourse. From an Islamic philosophical perspective, responsibility can be examined more deeply through the relationship between knowledge, moral agency, and *amanah*. Al-Attas (1980) positions knowledge within a normative order in which knowing and acting cannot be separated, while Al-Ghazali (2010) emphasizes disciplined conduct as integral to the proper pursuit of knowledge. Thus, AI does not eliminate human responsibility; rather, it potentially intensifies the need for responsible human judgment.

Academic honesty constitutes a second major ethical challenge because generative AI can blur the boundaries between legitimate assistance, intellectual dependence, and misrepresentation of authorship. Research on academic integrity indicates that AI-assisted assessment has complicated conventional understandings of cheating and acceptable technological assistance. Gruenhagen et al. (2024), for example, show that students' use of

chatbots for assessment-related assistance raises substantial questions about how academic integrity should be understood in the generative AI era. Similarly, Ateeq et al. (2024) associate the increasing use of AI in education with challenges to academic integrity and argue for reconsideration of assessment practices. Yet, framing the issue solely through institutional rules risks reducing honesty to compliance with externally imposed regulations. Islamic educational philosophy offers a broader ethical foundation. Al-Ghazali's conception of moral conduct and Al-Attas's emphasis on *adab* position intellectual activity within a moral relationship between the learner, knowledge, and truth. Consequently, honesty in AI-assisted education should involve not merely disclosure but responsible intention, critical evaluation, and truthful representation of one's intellectual contribution.

A further unresolved issue concerns epistemic authority: whether AI should be regarded merely as an educational instrument or increasingly as an authority capable of determining what counts as knowledge. This question is particularly important within Islamic education because knowledge is embedded in an epistemological hierarchy rather than understood simply as accumulated information. Puspitasari and Yuliana (2022) show the continuing relevance of Al-Attas's conception of knowledge for Islamic education, while Khunaini and Washil (2024) emphasize that *ta'dib* rests on an Islamic worldview in which knowledge, truth, and ethical action are interconnected. Contemporary AI ethics research has identified accountability, transparency, and human oversight as important safeguards, but these principles do not fully address the philosophical question of epistemic authority (Memarian & Doleck, 2023; Nguyen et al., 2023). Therefore, an important gap remains in connecting contemporary AI ethics with Islamic philosophical conceptions of knowledge, responsibility, and *adab*. This study addresses that gap by critically examining ethical problems surrounding AI use in Islamic education and developing an Islamic philosophical framework for responsible AI use. Specifically, it addresses two questions: (1) How can the ethical problems of AI use in Islamic education be understood from the perspectives of responsibility, academic honesty, and epistemic authority? and (2) How can principles of Islamic educational philosophy be used to formulate an ethical framework for AI use in education?

2. THEORETICAL REVIEW

Artificial Intelligence (AI) in Education

Artificial Intelligence (AI) in education refers to technology that enables computer systems to perform various functions that previously required human cognitive abilities, such as processing information, providing recommendations, generating texts, conducting

evaluations, and supporting learning processes. The development of AI offers educational opportunities through personalized learning, increased efficiency in educators' work, and broader access to knowledge resources. However, its implementation cannot be evaluated solely based on technological effectiveness because it also creates ethical implications concerning privacy, autonomy, fairness, transparency, and user responsibility. Akgun and Greenhow (2022) explain that the implementation of AI in education raises several ethical issues that require attention from various stakeholders. Similarly, Nguyen et al. (2023) emphasize the importance of transparency, accountability, fairness, and human oversight in the use of AI in education. Therefore, AI should be positioned as an instrument that supports learning rather than replacing human roles in determining educational goals and values (Akgun & Greenhow, 2022).

Islamic Educational Ethics and the Concept of *Ta'dib*

Islamic educational ethics views education as a process of developing individuals who possess not only intellectual competence but also moral character and the ability to properly position and apply knowledge. The concept of *ta'dib* developed by Syed Muhammad Naquib Al-Attas places *adab* as a fundamental element of education because knowledge must be accompanied by the ability to recognize the proper place of things and apply knowledge responsibly. Al-Attas (1980) explains that Islamic education is directed toward the formation of the good person through the integration of knowledge, *adab*, and action. This perspective is consistent with Khunaini and Washil (2024), who demonstrate that *ta'dib* contains epistemological, spiritual-moral, and practical dimensions that remain relevant to contemporary education. In the context of AI, this principle is important because technological sophistication must remain within the framework of human moral development. AI should not be used merely because it is capable of producing information, but should be directed toward supporting educational objectives that possess moral and spiritual values (Al-Attas, 1980).

Human Responsibility in the Use of AI

Responsibility represents one of the fundamental principles in the use of AI because technology cannot completely replace humans as the parties who make decisions and bear the consequences of its use. In educational environments, the issue of responsibility emerges when students or educators use AI-generated outputs without examining the accuracy, relevance, and potential consequences of the information produced. Holmes et al. (2022) emphasize that AI ethics in education requires a responsibility framework involving students, educators, institutions, technology developers, and policymakers. Memarian and Doleck (2023) likewise identify accountability, transparency, fairness, and ethics as important principles in the

implementation of AI in higher education. This perspective can be further examined through the Islamic concept of *amanah*, which refers to the human obligation to use knowledge and capabilities responsibly. Therefore, the use of AI does not eliminate human responsibility; rather, it requires greater caution, verification, and moral consideration in every academic process (Holmes et al., 2022).

Academic Honesty in the Use of AI

Academic honesty is an essential principle in education because academic activities require originality, transparency, and responsibility for the knowledge presented. The emergence of *generative AI* has created new challenges because students can use technology to generate answers, writings, ideas, or solutions to academic assignments and subsequently present them as their own intellectual work. Gruenhagen et al. (2024) demonstrate that students' use of *chatbots* to assist with academic assessments raises significant questions concerning the boundary between legitimate technological assistance and academic integrity violations. Ateeq et al. (2024) similarly explain that the development of AI requires changes in assessment approaches to preserve academic integrity. From an Islamic perspective, honesty is not merely related to compliance with institutional regulations but is also connected to *ṣidq*, namely truthfulness in words and actions. Therefore, ethical AI use requires transparency regarding technological assistance, careful verification of information, and honest acknowledgment of the contributions of both humans and technology in producing academic work (Ateeq et al., 2024).

Epistemic Authority and the Position of AI in Knowledge

Epistemic authority concerns the question of who or what possesses legitimacy in determining, producing, and validating knowledge. In the use of AI, this issue emerges when users automatically accept AI-generated information without examining its sources, accuracy, context, or compatibility with established scholarly principles. In Islamic education, this issue becomes particularly important because knowledge is not understood merely as a collection of information but is closely related to truth, values, *adab*, and the purpose of human formation. Puspitasari and Yuliana (2022) demonstrate that Al-Attas's conception of the Islamization of knowledge remains relevant for understanding the relationship between knowledge and the Islamic worldview. Meanwhile, Zainudin et al. (2026) emphasize the importance of the relationship between reason and revelation in Islamic educational thought. Therefore, AI should not be positioned as an autonomous epistemic authority but as an instrument whose outputs must be examined through human reasoning, reliable scholarly sources, and Islamic ethical principles (Puspitasari & Yuliana, 2022).

3. METHOD

Research Design

This study employed a qualitative research design using a philosophical inquiry approach and library research to critically examine the ethical use of *Artificial Intelligence (AI)* in Islamic education. A qualitative philosophical approach was considered appropriate because the study focused on interpreting concepts, examining underlying assumptions, and developing ethical arguments rather than measuring variables or testing causal relationships. The study specifically investigated three interconnected ethical dimensions: responsibility, academic honesty, and epistemic authority. These dimensions were examined through a critical dialogue between contemporary AI ethics literature and Islamic educational philosophy. The methodological orientation was informed by previous philosophical studies of Islamic education, such as Khunaini and Washil (2024), which employed qualitative library research to examine the epistemological foundations of Al-Attas's concept of *ta'dib*. Rather than merely describing existing perspectives, this study critically interpreted and synthesized them to develop an ethical framework for AI use in education.

Data Sources and Selection

The data consisted of primary and secondary textual sources selected according to their relevance to the research questions. Primary sources included major works by Syed Muhammad Naquib al-Attas, particularly *Aims and Objectives of Islamic Education* (1979) and *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education* (1980), as well as selected works of Al-Ghazali concerning knowledge, moral conduct, and the proper use of knowledge (Al-Ghazali, 2005, 2010). These texts were treated as philosophical sources for examining concepts such as *ta'dib*, *adab*, knowledge, moral responsibility, and the purpose of education. Secondary sources comprised peer-reviewed studies published primarily during 2021–2026 concerning AI in education, AI ethics, academic integrity, Islamic educational philosophy, and Islamic epistemology. Relevant institutional documents, particularly UNESCO's guidance and competency frameworks concerning AI in education, were also included to provide contemporary ethical and educational perspectives. Sources were selected based on conceptual relevance, scholarly credibility, and their contribution to addressing the two research questions.

Data Collection and Analytical Procedure

Data were collected through systematic documentation and close reading of the selected literature. The process involved four stages. First, relevant sources were identified through academic databases, journal platforms, scholarly books, and official institutional publications.

Second, the selected texts were read closely to identify statements, arguments, and conceptual formulations related to AI ethics and Islamic educational philosophy. Third, relevant textual evidence was organized into analytical categories corresponding to the research questions, namely responsibility, academic honesty, epistemic authority, *adab*, knowledge, and ethical educational practice. Fourth, relationships among these concepts were examined through comparative and interpretive reading. The analysis did not treat textual sources as isolated descriptions; instead, contemporary AI ethics frameworks were placed in dialogue with Islamic philosophical perspectives. This procedure enabled the study to identify both points of convergence and conceptual tensions between contemporary approaches to responsible AI and Islamic conceptions of knowledge and ethical educational practice.

Philosophical and Conceptual Analysis

The data were analyzed using conceptual analysis and philosophical hermeneutic interpretation. Conceptual analysis was used to clarify the meanings and relationships among central concepts, including responsibility, academic honesty, epistemic authority, *ta'dib*, *adab*, and knowledge. Philosophical interpretation was then applied to examine these concepts within their intellectual and historical contexts while avoiding the reduction of Islamic philosophical ideas to contemporary technological categories. The analysis proceeded through three interconnected stages. First, the study reconstructed the meaning and philosophical foundations of relevant concepts in the primary texts. Second, these concepts were critically compared with contemporary principles of AI ethics, particularly accountability, transparency, human oversight, autonomy, and academic integrity (Holmes et al., 2022; Memarian & Doleck, 2023; Nguyen et al., 2023). Third, the study examined how Islamic philosophical principles could respond to ethical challenges associated with AI use. Following the analytical orientation demonstrated by Khunaini and Washil (2024), particular attention was given to conceptual structures, epistemological assumptions, and their implications for educational practice.

Trustworthiness and Framework Development

The trustworthiness of the analysis was strengthened through source triangulation, conceptual consistency, and reflexive interpretation. Source triangulation was achieved by comparing arguments across primary philosophical works, recent peer-reviewed research, and authoritative institutional documents rather than relying on a single intellectual tradition. Conceptual consistency was maintained by examining whether interpretations of Islamic philosophical concepts remained grounded in the selected primary texts while being critically related to contemporary AI ethics literature. Reflexivity was also incorporated throughout the analytical process by acknowledging that philosophical interpretation involves the researcher's

engagement with particular intellectual assumptions and contemporary concerns. Finally, the findings from the conceptual and comparative analyses were synthesized into an ethical framework for AI use in Islamic education. The framework was organized around the central principles emerging from the analysis, particularly human responsibility, academic honesty, *adab* toward knowledge, and the appropriate positioning of AI within the hierarchy of epistemic authority. Thus, the methodological process moved from textual interpretation to critical comparison and ultimately to conceptual framework development.

4. FINDINGS AND DISCUSSION

This section presents and critically discusses the findings in relation to the two research questions concerning the ethical use of *Artificial Intelligence (AI)* in Islamic education. Rather than treating AI ethics as a purely technological or regulatory issue, the analysis positions the ethical challenges of AI within broader questions concerning human responsibility, academic honesty, knowledge, and the purposes of education. The findings are derived from a critical examination of contemporary AI ethics literature and Islamic philosophical sources, particularly the educational thought of Al-Ghazali and Syed Muhammad Naquib Al-Attas. The discussion is organized into two interconnected parts. The first examines the major ethical challenges associated with AI use, focusing on human responsibility, academic honesty, and epistemic authority. The second subsequently interprets these challenges through Islamic philosophical principles and considers how *amanah*, *adab*, *sidq*, and *'ilm* can contribute to an ethical framework for AI use in education.

Ethical Challenges of AI Use in Islamic Education

The analysis indicates that the ethical challenges associated with AI in education extend beyond concerns about technological accuracy or inappropriate use. Three interconnected issues emerge as particularly significant: human responsibility, academic honesty, and epistemic authority. These issues are closely related because the increasing capacity of AI to generate, transform, and organize knowledge may alter how learners and educators understand their own roles in educational processes. Contemporary research has addressed these concerns through concepts such as accountability, transparency, academic integrity, human oversight, and learner agency (Holmes et al., 2022; Memarian & Doleck, 2023; Nguyen et al., 2023). However, these concepts require further philosophical examination when considered within Islamic education, where knowledge is closely connected to moral responsibility and the formation of the person. Accordingly, this section critically examines the three ethical

challenges and subsequently considers their implications from the perspective of Islamic educational philosophy.

Human Responsibility in AI-Assisted Education

The first ethical challenge concerns the allocation of responsibility when *Artificial Intelligence (AI)* participates in educational processes. Contemporary AI ethics research consistently emphasizes accountability and human oversight as essential conditions for responsible AI deployment. Holmes et al. (2022), for example, identify accountability, transparency, autonomy, agency, and unintended consequences as central ethical concerns in AI-supported education, while Nguyen et al. (2023) argue that ethical AI requires clearly defined responsibilities among students, teachers, developers, policymakers, and institutions. These perspectives establish an important principle: AI may participate in educational decision-making, but responsibility cannot simply be transferred to the technological system. However, such frameworks tend to conceptualize accountability primarily through institutional, procedural, or governance mechanisms. The deeper question is therefore whether accountability alone adequately captures the moral responsibility of human beings who choose, interpret, and act upon AI-generated outputs.

From an Islamic educational perspective, responsibility is more fundamentally connected to the moral status of the human being as a knowledgeable and accountable agent. Al-Attas (1980) conceptualizes education through *ta'dib*, in which knowledge is inseparable from recognition of the proper place of things and appropriate action. This conception challenges the assumption that technological assistance can relieve learners or educators of responsibility for the consequences of their intellectual actions. Khunaini and Washil (2024) similarly demonstrate that *ta'dib* integrates cognitive, moral-spiritual, and practical dimensions, meaning that knowledge acquires educational value through its proper enactment rather than through possession alone. From this perspective, AI should therefore be understood as an instrument that mediates educational activity, not as an autonomous moral agent. The ethical problem emerges when students or teachers attribute errors, inappropriate decisions, or misleading information to AI itself, thereby weakening human accountability for how technological outputs are evaluated and used.

Academic Honesty and the Ethical Use of AI

The second ethical challenge involves academic honesty, particularly as generative AI makes it increasingly difficult to distinguish between legitimate technological assistance and the substitution of human intellectual effort. Recent studies indicate that AI has complicated conventional understandings of academic integrity. Gruenhagen et al. (2024), for instance,

examined students' use of chatbots for assessment-related assistance and demonstrated that generative AI has created new challenges for interpreting acceptable and unacceptable academic practices. Similarly, Ateeq et al. (2024) identify academic integrity as a significant concern in the expanding use of AI in higher education and argue that assessment practices need to respond to the changing technological environment. Cotton et al. (2024) likewise highlight the difficulty of maintaining academic integrity when students can use ChatGPT to generate or substantially transform academic work. These studies demonstrate that AI-assisted academic misconduct cannot be reduced to conventional plagiarism because the central problem increasingly concerns authorship, disclosure, intellectual contribution, and the authenticity of learning.

From an Islamic philosophical perspective, however, academic honesty extends beyond compliance with institutional regulations. The ethical significance of academic work concerns the relationship between the learner, knowledge, and truth. Al-Ghazali's educational thought places moral discipline and proper conduct alongside the acquisition of knowledge, while Al-Attas (1980) conceptualizes *ta'dib* as an educational process in which knowledge should lead to appropriate action. Alimin (2023) similarly demonstrates the close relationship between knowledge, moral development, and character formation in the educational thought of Al-Ghazali and Ibn Miskawayh. Thus, the ethical problem of undisclosed AI use is not simply that a student may violate an academic rule; it is that the student may misrepresent the origin of intellectual work and weaken the moral relationship with knowledge. In this sense, academic honesty can be interpreted through the interconnected principles of *ṣidq* (truthfulness), *amanah* (trustworthiness), and *adab* toward knowledge. AI use becomes ethically problematic when technological convenience replaces intellectual responsibility and truthful representation of one's contribution.

AI and the Problem of Epistemic Authority

The third and more fundamentally philosophical challenge concerns the epistemic authority increasingly attributed to AI. Unlike conventional educational technologies, generative AI can produce apparently coherent explanations, arguments, references, and interpretations in response to complex questions. This capability creates a potential shift from using technology as a tool for accessing information toward treating AI as an authority that determines what information is accepted as knowledge. Contemporary AI ethics scholarship recognizes the importance of transparency, human agency, and oversight, but these principles do not completely resolve the epistemological question of whether an AI system should be trusted as a source of knowledge. Holmes et al. (2022) emphasize that ethical AIED requires

attention to human cognition, agency, and pedagogical choices, while Nguyen et al. (2023) stress the need for ethical and trustworthy AI deployment involving human stakeholders. The unresolved issue is therefore not merely whether AI produces accurate information, but whether producing information is sufficient to establish epistemic authority.

Islamic educational philosophy provides a substantially different basis for examining this problem. Al-Attas (1980) situates knowledge within an Islamic worldview in which education concerns not simply the accumulation of information but the recognition of truth, proper order, and the formation of the good human being. The distinction is particularly important because *'ilm* cannot be equated automatically with the quantity of information generated by a technological system. Puspitasari and Yuliana (2022) demonstrate the continuing relevance of Al-Attas's conception of knowledge for Islamic education, particularly his concern with the epistemological foundations through which knowledge is understood and organized. Khunaini and Washil (2024) further show that *ta'dib* is grounded in an epistemological structure involving knowledge, worldview, and the proper relationship between knowing and acting. From this perspective, AI may function as a mediator of information without becoming an autonomous authority of knowledge. The distinction is crucial: AI can assist humans in accessing, organizing, and evaluating information, but epistemic judgment remains a human responsibility grounded in appropriate intellectual and ethical criteria.

Islamic Philosophical Principles for Ethical AI Use

The preceding analysis demonstrates that the ethical challenges of AI in Islamic education cannot be adequately addressed through technological governance or institutional regulations alone. Questions of accountability, academic honesty, and epistemic authority ultimately concern how human beings understand their relationship with knowledge and how that knowledge should be translated into responsible action. Islamic educational philosophy offers a normative foundation for addressing these concerns by situating knowledge within a broader moral and spiritual framework. Al-Attas (1979, 1980), particularly through the concept of *ta'dib*, rejects an understanding of education that is limited to the transmission or acquisition of information. Instead, education involves the cultivation of a person who recognizes the proper place of knowledge, acts appropriately upon it, and develops intellectual and moral discipline. Khunaini and Washil (2024) similarly demonstrate that *ta'dib* integrates cognitive, moral-spiritual, and practical dimensions. Therefore, the ethical use of AI should be evaluated not only according to what AI can accomplish, but also according to whether its use preserves

human responsibility, appropriate conduct toward knowledge, and the moral purposes of education.

Amanah as the Foundation of Human Responsibility

The concept of *amanah* provides a significant philosophical basis for reconceptualizing accountability in AI-assisted education. Contemporary AI ethics generally emphasizes accountability through mechanisms of human oversight, transparency, governance, and clearly assigned responsibilities (Holmes et al., 2022; Nguyen et al., 2023). Such approaches are essential because AI systems cannot independently bear institutional responsibility for the consequences of their outputs. Nevertheless, accountability framed primarily as a procedural or organizational requirement may not fully capture the moral dimension of responsibility involved in educational decision-making. Within Islamic thought, *amanah* implies that knowledge, capacity, and authority entail obligations concerning how they are exercised. Al-Ghazali (2005, 2010) connects the pursuit of knowledge with moral discipline and appropriate conduct, while Al-Attas (1980) situates knowledge within a normative order in which knowing cannot be separated from acting rightly. Accordingly, the use of AI creates not an opportunity to delegate responsibility, but a greater obligation for users to exercise judgment over technological assistance.

From this perspective, the central ethical principle is that AI assistance does not transfer moral responsibility from the human user to the technological system. Students and educators remain responsible for evaluating the accuracy, appropriateness, and consequences of AI-generated content before incorporating it into educational work. This principle extends the contemporary notion of accountability from an institutional obligation toward a more comprehensive moral responsibility. A student who submits AI-generated work, for example, cannot ethically justify the submission by claiming that the content was produced by an AI system, because the decision to accept, modify, or submit that content remains a human decision. Likewise, teachers cannot regard AI-generated recommendations as inherently authoritative simply because they are technologically produced. The concept of *amanah* therefore establishes human agency as the moral center of AI-assisted education. AI may perform computational or linguistic functions, but it cannot assume the moral responsibility attached to the educational choices of its human users.

Adab as an Ethical Orientation toward Knowledge

The concept of *adab* provides a deeper philosophical foundation for understanding how AI should be used in relation to knowledge. Al-Attas (1980) places *ta'dib* at the center of Islamic education, conceptualizing education as the cultivation of appropriate recognition and

action rather than merely the accumulation of information. This position is particularly significant in the context of AI because generative systems can provide rapid access to vast quantities of information without necessarily cultivating the intellectual and moral capacities required to evaluate or use that information appropriately. Khunaini and Washil (2024) similarly demonstrate that *ta'dib* encompasses cognitive, moral-spiritual, and practical dimensions, thereby linking knowledge with ethical conduct and educational purpose. From this perspective, the educational value of AI cannot be determined by efficiency, accuracy, or convenience alone. The critical question is whether AI-supported learning contributes to the formation of learners who understand the appropriate place of knowledge and demonstrate responsible conduct toward it.

This conceptualization challenges an instrumental approach in which AI is valued primarily because it can produce answers faster or reduce students' cognitive effort. If education is understood as *ta'dib*, excessive dependence on AI may become problematic when technological convenience displaces the learner's intellectual engagement, critical judgment, and ethical relationship with knowledge. The issue, therefore, is not whether students should use AI, but how AI use affects the formation of *adab* toward knowledge. Responsible use would involve questioning AI-generated claims, verifying sources, recognizing limitations, and treating technological output as material for intellectual evaluation rather than unquestionable truth. In this sense, *adab* functions as an ethical orientation that determines the manner in which AI should be incorporated into educational practice. AI can support learning when it strengthens reflection, inquiry, and responsible knowledge engagement; conversely, it becomes educationally problematic when it encourages passive dependence, intellectual shortcuts, or the perception that knowledge is merely information that can be instantaneously generated.

Şidq and the Ethical Foundation of Academic Honesty

The principle of *şidq*, understood as truthfulness and sincerity, provides a further philosophical basis for addressing the problem of academic honesty in AI-assisted education. Contemporary discussions of academic integrity commonly focus on plagiarism, unauthorized assistance, authorship, disclosure, and the appropriate boundaries of generative AI use (Ateeq et al., 2024; Cotton et al., 2024; Gruenhagen et al., 2024). These regulatory approaches are necessary for maintaining institutional standards, but they can become overly focused on identifying violations after they occur. An Islamic philosophical perspective allows academic honesty to be understood more fundamentally as an ethical disposition toward truth. Al-Ghazali's educational thought emphasizes that the pursuit of knowledge must be accompanied by moral discipline, while Al-Attas (1980) conceptualizes education as the cultivation of

appropriate conduct in relation to knowledge. Thus, *ṣidq* shifts the discussion from the question of whether a particular use of AI violates a rule toward a broader question: Does the learner represent truthfully the nature and extent of their intellectual contribution?

This distinction is important because not every use of AI is necessarily dishonest, while not every apparently compliant use is necessarily educationally ethical. A student may disclose AI use formally but still allow AI to perform most of the intellectual work required by an assignment. Conversely, a student may use AI for language refinement while retaining intellectual responsibility for the argument, evidence, and interpretation. The principle of *ṣidq* therefore requires transparency not merely about whether AI was used, but about the substantive role it played in producing academic work. When combined with *amanah* and *adab*, *ṣidq* supports a conception of academic honesty based on truthful representation, intellectual responsibility, and respect for the educational process. This perspective extends existing academic integrity frameworks by connecting observable academic behavior with the formation of moral character. Consequently, ethical AI use should be understood as part of the learner's broader responsibility to preserve truthfulness in the production, attribution, and communication of knowledge.

'Ilm, Human Agency, and Epistemic Authority

The principle of *'ilm* provides the most direct basis for addressing the question of epistemic authority raised in RQ1. The ability of AI systems to generate fluent and apparently knowledgeable responses creates a risk of conflating information production with knowledge itself. Islamic epistemology offers a different conceptual distinction by situating knowledge within an intellectual and normative framework. Al-Attas (1980) emphasizes that knowledge must be understood in relation to an Islamic worldview, while Puspitasari and Yuliana (2022) demonstrate the continuing relevance of his epistemological perspective for Islamic education. Khunaini and Washil (2024) further explain that the concept of *ta'dib* connects knowledge with worldview, proper recognition, and appropriate action. These perspectives suggest that the production of information alone cannot establish epistemic authority. AI may retrieve, reorganize, predict, and generate information, but these technical capacities do not by themselves establish its authority to determine what should be accepted as true, meaningful, or educationally valuable.

The implication is that AI should function as a mediator of information rather than an autonomous epistemic authority in Islamic education. Human learners and educators must retain the responsibility to evaluate AI-generated information against credible sources, disciplinary knowledge, reasoned judgment, and the ethical purposes of education. This

position also prevents a false binary between rejecting AI and accepting AI uncritically. Islamic educational philosophy instead supports a more discerning relationship in which technological tools can be utilized without displacing human intellectual agency. Al-Ghazali's concern with the validity and proper pursuit of knowledge reinforces the importance of critical discernment rather than passive acceptance of information (Al-Ghazali, 2005). Accordingly, the ethical question is not whether AI can produce knowledge-like outputs, but whether humans maintain sufficient epistemic and moral agency to judge those outputs. In this framework, the legitimacy of AI in education depends on its subordination to human judgment, ethical purpose, and an epistemic conception of education grounded in *'ilm*, *adab*, and responsible action.

Taken together, the four principles indicate that Islamic educational philosophy provides a complementary ethical orientation to contemporary AI governance. *Amanah* transforms accountability from a primarily institutional requirement into a moral obligation borne by the human user. *Adab* shifts attention from the efficiency of AI toward the quality of the learner's relationship with knowledge. *Sidq* extends academic integrity beyond rule compliance toward truthful representation of intellectual contribution. Finally, *'ilm* establishes a distinction between information generation and legitimate epistemic authority. These principles should not be interpreted as rejecting technological innovation; rather, they establish normative conditions under which AI can be educationally legitimate. This is consistent with the broader conception of *ta'dib*, in which education integrates knowledge, moral-spiritual formation, and appropriate action. The contribution of Islamic philosophy, therefore, lies not in providing a simple prohibition or permission regarding AI, but in redefining the ethical relationship between humans, technology, and knowledge.

5. CONCLUSION

This study aimed to critically examine the ethical challenges surrounding the use of *Artificial Intelligence (AI)* in Islamic education and to explore how principles of Islamic educational philosophy can contribute to an ethical framework for its responsible use. Through a qualitative philosophical inquiry based on primary and secondary literature, the study brought contemporary AI ethics into dialogue with the educational thought of Al-Ghazali and Syed Muhammad Naquib Al-Attas. The findings demonstrate that the ethical implications of AI extend beyond technological effectiveness and require deeper consideration of human responsibility, academic honesty, and epistemic authority. In this respect, AI use in education should be evaluated according to its relationship with the moral and intellectual purposes of

education rather than merely its capacity to increase efficiency or facilitate access to information.

The study identified three interconnected ethical challenges. First, human responsibility remains central because AI cannot assume moral responsibility for the consequences of its outputs. The concept of *amanah* therefore extends contemporary notions of accountability by emphasizing the moral responsibility of human users. Second, academic honesty has become more complex because AI can substantially contribute to the production and transformation of academic work. From an Islamic perspective, *ṣidq* and *amanah* require users to represent their intellectual contributions truthfully rather than merely comply with institutional regulations. Third, the increasing capacity of AI to generate information raises concerns about epistemic authority. The study argues that the ability of AI to produce information does not automatically establish it as an authority of knowledge. Rather, AI should remain a mediator of information subject to human judgment, critical evaluation, and appropriate epistemic standards.

The study contributes theoretically by bringing contemporary AI ethics into dialogue with Islamic educational philosophy through four interconnected principles: *amanah*, *adab*, *ṣidq*, and *'ilm*. *Amanah* establishes human accountability, *adab* provides an ethical orientation toward knowledge, *ṣidq* strengthens academic honesty, and *'ilm* reinforces the distinction between information generation and legitimate epistemic authority. Collectively, these principles support a human-centered and morally grounded approach to AI use in Islamic education. The findings suggest that educational institutions should move beyond approaches focused exclusively on restricting or detecting AI and instead promote transparent use, human oversight, critical verification, intellectual responsibility, and ethical engagement with knowledge. In practice, this framework can inform institutional AI policies, academic integrity guidelines, curriculum development, assessment practices, and teacher education.

Nevertheless, this study is limited by its qualitative philosophical and library-based design, which does not provide empirical evidence regarding how students, teachers, or institutions actually negotiate AI-related ethical dilemmas. The analysis also focused primarily on Al-Ghazali and Al-Attas, leaving other Islamic philosophical traditions relatively unexplored. Furthermore, the proposed ethical framework remains conceptual and has not yet been empirically validated across different educational contexts. Future research should therefore investigate how *amanah*, *adab*, *ṣidq*, and *'ilm* are understood and practiced by students and educators when using AI, particularly in Islamic higher education, madrasah, pesantren, and teacher education. Empirical and comparative studies could also examine the applicability of the proposed framework across different institutional and cultural contexts.

Such research would help transform the philosophical principles identified in this study into practical and evidence-based guidelines for responsible AI integration while preserving the intellectual, ethical, and spiritual purposes of Islamic education.

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