DAAR EL-IDARAH: Journal of Islamic Education Management
E-ISSN : 3124-0445 P-ISSN: 3124-0453
Vol. 02 No. 01 (2026) : 138-152
Available online at https://jurnalstebibama.ac.id/index.php/jmpi/

Knowledge Authority and Value Degradation in the AI Era Rethinking Islamic Education

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https://doi.org/10.66931/jmpi.v2i01. 415

Keywords:
Artificial Intelligence, Knowledge Authority, Value Degradation

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ABSTRACT

The rapid advancement of Artificial Intelligence (AI) has not only transformed information access but has also shifted traditional knowledge authority toward algorithm-driven systems. Within Islamic education, this phenomenon triggers an epistemological dilemma and raises concerns regarding the degradation of moral values and academic character among learners. This study aims to analyze how AI transforms knowledge authority in Islamic education, identify the manifestations of value degradation it causes, and propose a reconstruction of the Islamic educational paradigm to integrate AI ethically and responsibly. This study employed a qualitative literature review approach, utilizing the interactive thematic analysis model of Miles, Huberman, and Saldaña. Peer-reviewed journal articles from Scopus, Web of Science, ERIC, and Google Scholar databases published between 2020 and 2026 were critically analyzed and synthesized from a philosophical-epistemological perspective. The findings indicate that AI has shifted teacher authority from an information ownership paradigm (information authority) toward an interpretive and ethical guidance paradigm (interpretive and ethical authority). Furthermore, excessive dependence on AI potentially triggers the degradation of essential educational values such as intellectual struggle *(mujāhadah)*, the ethics of seeking knowledge *(adab al-'ilm)*, truthfulness *(ṣidq)*, and responsibility *(amānah)*. To address this, this study proposes a reconstruction of the Islamic educational paradigm through a value-based AI integration framework, where teachers are repositioned as epistemic mentors and AI is utilized strictly as a supportive instrument. Theoretically, this study extends the discourse on educational technology by offering a theological-philosophical synthesis that preserves the authenticity of scholarly lineage *(sanad)* and morality in the digital era.

Article History:
Submitted: 25-04-2026, Revised :01-05-2026, Accepted: 25-06-2026

Please cite this article in APA style as:
Rhisky, M., & Baharun, H. (2026). Knowledge Authority and Value Degradation in the AI Era: Rethinking Islamic Education. DAAR EL-IDARAH: Journal of Islamic Education Management, 2(1), 138–152. https://jurnalstebibama.ac.id/index.php/jmpi/

INTRODUCTION

The rapid advancement of Artificial Intelligence (AI) has fundamentally transformed the ways in which knowledge is acquired, produced, and validated. This transformation extends beyond improving access to information; it has also shifted the locus of knowledge authority from traditional sources, such as

teachers, scholars, academics, and educational institutions, to algorithm-driven digital systems. In contemporary society, AI has increasingly become a primary source of information because it provides instant, personalized, and comprehensive responses (Anshori et al., 2025; Mohideen, 2025). While this technological development enhances learning efficiency, it simultaneously raises concerns regarding the erosion of established mechanisms for validating knowledge (Suguna et al., 2024). Users are increasingly prioritizing the speed and convenience of AI-generated information over rigorous scholarly verification. Recent developments indicate that the widespread adoption of generative AI in educational settings has significantly altered students' learning behaviors, shifting them from active knowledge construction toward passive consumption of automatically generated content (Buthelezi & Buthelezi, 2026; Harahap et al., 2024). Consequently, the central challenge facing education is no longer merely technological adaptation but the preservation of knowledge authority and academic values in an era increasingly dominated by artificial intelligence (Afandi, 2025; Mahdiyin, 2025; Riskiyah et al., 2024).

Within the educational landscape, the proliferation of AI presents challenges that extend far beyond technological innovation(Fitra et al., 2025; Indah, 2025). Traditional knowledge authority, historically grounded in scholarly expertise, scientific methodology, and pedagogical relationships between educators and learners, is gradually being replaced by what may be described as algorithmic authority (Author, 2024). AI is no longer perceived merely as a learning tool but increasingly functions as an authoritative source of knowledge that is considered faster, more objective, and often more reliable than teachers or academic literature (Uddin et al., 2024). This transformation creates an epistemological dilemma in which the legitimacy of knowledge is evaluated less by scholarly credibility than by the persuasive quality of AI-generated responses (Mohamad Nur Utomo, 2024). Simultaneously, the ease with which AI produces academic content has intensified concerns over plagiarism, diminished critical thinking, weakened academic integrity, and reduced appreciation for the intellectual process of knowledge acquisition (Riskiyah et al., 2024). These developments pose significant challenges for Islamic education, whose philosophical foundations regard knowledge as the product of an integrated process involving divine revelation, rational inquiry, empirical experience, and ethical discipline in the pursuit of truth (Mohammad Saro'i, 2025).

These concerns have become increasingly evident in educational practices worldwide (Asyibli et al., 2025; Solikhin et al., 2025). Generative AI is now extensively employed to produce essays, summarize literature, translate texts, solve academic problems, and complete assignments with minimal human intervention (Musthofa et al., 2026; Nwadiokwu, 2025). Although these technologies contribute to greater efficiency and productivity, an expanding body of literature also suggests that excessive dependence on AI may reduce learners' capacity for reflective, analytical, argumentative, and creative thinking by outsourcing essential cognitive processes to intelligent systems. From the perspective of Islamic education, this phenomenon extends beyond questions of instructional effectiveness and encompasses broader issues related to the

cultivation of scholarly character *(adab al-'ilm),* academic honesty, moral responsibility, and respect for the transmission of authentic knowledge (Kaya, 2025). Consequently, AI presents a paradox for education. On one hand, it democratizes access to knowledge and expands educational opportunities; on the other, it risks accelerating value degradation while undermining the legitimacy of traditional knowledge authorities that have historically constituted the intellectual foundation of Islamic education (Al Muhaysin & Hassan, 2025).

Research on AI in education has expanded rapidly over the past few years (Zahriyanto et al., 2026). Most existing studies emphasize AI's potential to enhance learning effectiveness through personalized instruction, adaptive learning systems, automated assessment, and data-driven educational decision-making (Wang & Watson, 2026). Other scholars highlight AI's ability to improve access to educational resources, facilitate instructional material development, and optimize learning management (Iswandi et al., 2026). More recently, researchers have begun examining ethical concerns surrounding AI, including algorithmic bias, transparency, privacy protection, and accountability (Ma'ruf et al., 2026). Within the field of Islamic education, several studies have explored AI-assisted Qur'anic learning, digital Islamic pedagogy, and technology-enhanced instructional models aimed at improving educational quality. Collectively, these studies provide valuable insights into AI's pedagogical benefits and technological capabilities (Al-Chaer, 2026). However, the majority remain primarily focused on technological implementation and instructional innovation, paying comparatively limited attention to the broader transformation of knowledge authority and its implications for the epistemological foundations of Islamic education (Ma'ruf et al., 2026).

Meanwhile, an emerging body of scholarship has critically examined AI's influence on intellectual capacity, academic integrity, and knowledge production (Al-Chaer, 2026). Several studies argue that excessive reliance on AI may weaken critical reasoning, reduce creativity, and foster intellectual dependency on automated systems (Sain, 2025). Others demonstrate that AI increasingly shapes how individuals evaluate information credibility, thereby challenging the legitimacy of conventional academic authorities (Taslim et al., 2025). Nevertheless, these discussions are predominantly situated within the contexts of general education, digital ethics, or philosophy of technology, with limited engagement with Islamic epistemology (Dzulfian Syafrian, 2025). Conversely, research in Islamic education has largely concentrated on digital transformation, technological integration, and digital literacy, while relatively few studies explicitly investigate the interconnected issues of AI, knowledge authority, value degradation, and the epistemological paradigm of Islamic education. This imbalance reveals a significant research gap, indicating the need for a more comprehensive conceptual synthesis capable of integrating these interrelated dimensions within the framework of Islamic educational thought.

Responding to this gap, the present article offers a novel perspective by integrating three interconnected dimensions—knowledge authority, value degradation, and the epistemology of Islamic education—into a unified conceptual framework. Unlike previous studies that primarily examine AI as a

pedagogical tool or discuss its ethical implications in general educational contexts, this review conceptualizes AI as an epistemological phenomenon capable of reshaping both the structure of knowledge authority and the value system underpinning Islamic education. The novelty of this study lies in its effort to reconstruct the relationship between technological innovation, scholarly authority, ethical conduct *(adab)*, and the pursuit of knowledge from the philosophical perspective of Islamic education. Accordingly, this article not only identifies the educational challenges generated by AI but also proposes a conceptual framework that enables Islamic education to adapt to technological advancements while preserving its epistemological integrity and moral foundations.

Building upon these considerations, this literature review addresses three central research questions: (1) How does Artificial Intelligence transform knowledge authority within Islamic education? (2) In what ways does AI contribute to value degradation in educational processes? (3) How should the paradigm of Islamic education be reconstructed to preserve knowledge authority while integrating AI ethically and responsibly? To answer these questions, this study employs a qualitative literature review approach to synthesize empirical and conceptual scholarship on AI, knowledge authority, value degradation, and the philosophy of Islamic education. Theoretically, this article contributes to the expanding discourse on Islamic educational epistemology in the age of artificial intelligence by arguing that AI should function as an instrument that supports knowledge development rather than replacing scholarly authority established through rigorous academic traditions, intellectual integrity, and ethical cultivation. Ultimately, the study provides a conceptual foundation for developing educational policies and practices that enable Islamic education to remain intellectually authentic, ethically grounded, and responsive to the challenges of the AI era.

METHOD

This This study employed a qualitative literature review to critically examine the transformation of knowledge authority and value degradation in the era of Artificial Intelligence (AI) within the context of Islamic education. This approach was chosen because it enables a comprehensive synthesis of theoretical perspectives, empirical evidence, and philosophical arguments to develop an integrated conceptual understanding of the phenomenon. The review followed four systematic stages: literature identification, literature selection, critical appraisal, and thematic synthesis. Relevant publications were retrieved from reputable academic databases, including Scopus, Web of Science, ERIC, SpringerLink, ScienceDirect, Taylor & Francis, Wiley Online Library, and Google Scholar, using keywords such as Artificial Intelligence, AI in Education, Knowledge Authority, Value Degradation, Epistemology, Academic Integrity, Islamic Education, Islamic Epistemology, Digital Ethics, and Educational Philosophy. The review primarily included peer-reviewed journal articles published between 2020 and 2026, supplemented by seminal works relevant to Islamic educational philosophy and epistemology. The selected literature was

analyzed using thematic analysis based on the interactive qualitative framework of Miles, Huberman, and Saldaña (2014), involving data condensation, data display, and conclusion drawing and verification. Through an iterative coding process, the findings were organized into four major themes: the transformation of knowledge authority, manifestations of value degradation, epistemological challenges, and the reconstruction of Islamic education in the AI era. To enhance the credibility and rigor of the review, source triangulation was conducted by comparing evidence across multidisciplinary studies in educational technology, philosophy of education, Islamic studies, ethics, and digital society, enabling the development of a comprehensive conceptual framework that explains how Islamic education can preserve epistemological integrity and moral values while constructively engaging with the advancement of Artificial Intelligence.

RESULT AND DISCUSSION

Result

Artificial Intelligence Transforms Knowledge Authority within Islamic Education

The transformation of knowledge authority within Islamic education refers to changes in the sources, mechanisms, and actors that possess legitimacy in producing, disseminating, and validating knowledge. Historically, Islamic education has positioned scholars (ulama), teachers (mu'allim), kiai, and educational institutions such as pesantren as the central authorities of knowledge through processes of knowledge transmission based on pedagogical relationships, exemplary conduct, and scholarly chains (sanad). However, the emergence of Artificial Intelligence (AI) introduces a new paradigm in which knowledge can now be accessed through digital systems capable of generating, summarizing, and distributing information rapidly without the direct involvement of teachers or experts.

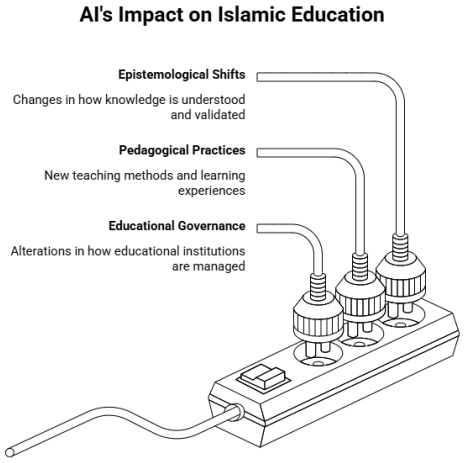

Figure 1. Impact on Islamic Education

Within Islamic education, AI is not merely a learning-support tool but has begun to influence how students perceive sources of knowledge, determine the credibility of information, and construct their relationship with epistemic authority. Recent studies indicate that the integration of AI into Islamic education has stimulated transformations in epistemological perspectives, pedagogical practices, and educational governance.

Several studies demonstrate that AI provides significant opportunities for expanding access to Islamic knowledge resources. AI-based technologies, such as chatbots, adaptive learning systems, and generative AI platforms, enable students to obtain explanations of religious concepts in a rapid, personalized, and interactive manner. Systematic studies on AI implementation in Islamic education reveal that these technologies can enhance learning experiences through personalized content delivery, increased learning motivation, and broader access to Islamic knowledge sources. In this context, AI functions as a new mediator between learners and knowledge, meaning that the process of acquiring knowledge is no longer entirely dependent on conventional classroom environments or direct interaction with teachers.

Furthermore, research on the transformation of Islamic education in the digital era indicates that AI has shifted the relationship between educators and learners. Teachers are no longer positioned as the sole sources of information but are increasingly transforming into facilitators, knowledge curators, and guides in the process of interpreting information. This transformation reflects a shift from an authority model based on information ownership toward an authority model based on the ability to provide meaning, context, and values to available information. Within Islamic education, this transformation has significant implications because religious knowledge does not merely require information transfer *(ta'līm),* but also the cultivation of character, ethics *(adab),* and wisdom *(ta'dīb).*

Although AI provides efficiency in accessing knowledge, several studies highlight epistemological concerns regarding the validity and legitimacy of machine-generated knowledge. AI operates through data patterns and algorithms rather than spiritual experience, scholarly traditions, or verification processes through sanad, which characterize classical Islamic educational traditions. Consequently, AI-generated responses may have limitations in understanding historical contexts, differences among Islamic schools of thought, and ethical dimensions of religious interpretation. Research on AI utilization in Islamic education also emphasizes challenges related to information accuracy, ethical concerns, data privacy, and the changing position of teachers within learning processes. From the perspective of Islamic epistemology, this phenomenon demonstrates that AI does not replace human knowledge authority but rather transforms its form and function. The authority of teachers and scholars is no longer determined solely by their ability to transmit information but by their capacity to interpret knowledge *(tafsīr),* provide moral guidance, and integrate spiritual dimensions into educational processes. Therefore, AI creates a

new condition in which knowledge authority shifts from an information authority paradigm toward an interpretive and ethical authority paradigm. Teachers equipped with digital literacy and epistemological competence will maintain stronger positions in guiding the critical and responsible use of AI.

Based on the literature review, the transformation of knowledge authority caused by AI development represents a fundamental shift within the ecosystem of Islamic education. The primary challenge does not lie in the existence of AI as a technological innovation, but rather in how Islamic education redefines the concept of knowledge authority within digital environments. If knowledge authority was previously centered on those who possessed access to classical texts, teachers, and scholarly institutions, the AI era shifts authority toward those capable of validating, interpreting, and internalizing values from available information. Therefore, Islamic education requires a new paradigm that integrates technological advancement with Islamic epistemological principles, ensuring that AI functions as an instrument for strengthening knowledge rather than replacing humans as the holders of moral and spiritual responsibility.

Although research on AI in Islamic education continues to develop, most existing studies remain focused on technological implementation, learning effectiveness, and general challenges associated with AI adoption. Studies specifically examining the transformation of Islamic knowledge authority due to AI remain relatively limited. Existing literature has not sufficiently explored how AI influences the concept of teachers as sources of knowledge legitimacy, how it transforms the teacher–student–knowledge relationship, and how Islamic education can preserve sanad, adab, and moral authority within algorithm-driven learning environments. Therefore, further research is required to examine the reconstruction of Islamic knowledge authority in the AI era through philosophical, epistemological, and pedagogical approaches to ensure that digital transformation does not result in value degradation but instead produces an adaptive Islamic educational model rooted in Islamic scholarly traditions.

Ways Does AI Contribute to Value Degradation in Educational Processes

Value degradation in educational processes refers to the weakening of ethical, moral, humanistic, and character dimensions that constitute the fundamental foundations of education due to changes in paradigms, practices, or technologies that are not accompanied by sufficient reinforcement of values. Within Islamic education, educational values are not limited to knowledge transmission but also involve the formation of the insān adabī (a civilized human being) through the integration of knowledge, morality, spirituality, and social responsibility. The emergence of Artificial Intelligence (AI) in education has significantly transformed the ways individuals learn, teach, and access information. Although AI provides benefits in terms of efficiency, learning personalization, and expanded access to knowledge, several studies indicate that uncontrolled AI utilization without ethical frameworks may contribute to the weakening of fundamental educational values, including academic integrity,

intellectual independence, humanistic teacher–student relationships, and appreciation for the process of seeking knowledge. Therefore, the central issue is not AI technology itself, but rather how this technology is implemented within value-oriented educational ecosystems.

Previous literature indicates that one form of value degradation caused by AI occurs through increasing student dependence on technology in acquiring knowledge. The presence of generative AI, such as algorithm-based conversational systems, enables students to obtain instant answers without engaging in processes of reading, analyzing, discussing, and conducting deep intellectual reflection. Several studies identify that easy access to AI-generated information may weaken critical thinking skills, creativity, and academic perseverance because students tend to prioritize immediate solutions rather than experiencing complex epistemic processes. From the perspective of Islamic education, such conditions may reduce the value of mujāhadah (intellectual struggle and perseverance in seeking knowledge), which has historically represented a fundamental characteristic of Islamic scholarly traditions.

Furthermore, excessive reliance on AI may transform the orientation of education from a process of human development into merely an achievement-oriented academic activity. When AI is used to generate assignments, produce academic writing, or solve intellectual problems without genuine student engagement, education risks experiencing a reduction of meaning. Educational processes that should cultivate patience, responsibility, honesty, and intellectual maturity may shift toward activities primarily focused on efficiency and productivity. Studies on AI ethics in education emphasize that technology should function as a learning-support instrument rather than replacing the human processes involved in character formation and meaningful educational experiences.

Another dimension of value degradation widely discussed in the literature concerns increasing challenges to academic integrity. The ability of AI to automatically generate texts, summaries, analyses, and even academic works creates opportunities for academic dishonesty, including plagiarism, manipulation of scholarly outputs, and misrepresentation of intellectual contributions. Several studies indicate that generative AI technologies have complicated the distinction between legitimate technological assistance and unethical academic practices. Within Islamic education, this issue carries deeper implications because honesty (ṣidq), trustworthiness (amānah), and moral responsibility are fundamental principles in the pursuit of knowledge.

Moreover, AI may also transform pedagogical relationships between teachers and students. Islamic education traditionally positions teachers not merely as information providers but as role models (uswah hasanah) who transmit values, character, and wisdom. When students interact more frequently with AI systems than with educators, there is a risk of diminishing affective and spiritual dimensions of learning. Educational interactions that were previously based on exemplary behavior, dialogue, and emotional relationships may be

replaced by instrumental relationships between humans and machines.

Based on the synthesis of existing literature, AI contributes to value degradation when its implementation is primarily driven by technological efficiency without consideration of the philosophical dimensions of education. Education is not merely an activity of transferring information but a process of developing individuals with intellectual abilities, moral character, and spiritual awareness. Within Islamic education, the dominance of AI without value reinforcement may create a phenomenon of technological reductionism, referring to the tendency to perceive education merely as an information-processing activity that can be performed by machines. Nevertheless, value degradation is not an inevitable consequence of AI adoption. Instead, this phenomenon highlights the need for reconstructing Islamic educational paradigms in responding to artificial intelligence. AI should be positioned within the framework of value-based technology, where technological development and utilization are guided by ethical principles, responsibility, and humanistic educational objectives. The role of teachers must transform from being merely information providers into guardians of values, epistemic mentors, and moral guides in the responsible use of technology. Although research on AI in education has expanded rapidly, most studies remain focused on learning effectiveness, pedagogical innovation, and technology acceptance. Research specifically investigating how AI contributes to value degradation within educational processes, particularly from an Islamic education perspective, remains limited. Existing literature has not sufficiently examined the relationship between AI, changes in learning behavior, weakening teacher authority, academic integrity crises, and challenges to values such as adab, amānah, and spirituality in Islamic education. Therefore, further investigation is needed to explore how Islamic education can develop mitigation strategies ensuring that digital transformation through AI remains aligned with its fundamental objective: producing knowledgeable, ethical, and morally responsible human beings.

Discussion

The emergence of Artificial Intelligence (AI) represents a fundamental epistemological shift in the landscape of Islamic education. The findings of this study indicate that AI does not merely function as a technological innovation that facilitates access to information but also transforms the structure of knowledge authority within educational processes. Historically, Islamic education has constructed knowledge authority through a relational and ethical framework involving teachers *(mu'allim),* scholars *(ulama),* kiai, and educational institutions. Knowledge legitimacy was not solely determined by mastery of information but also by scholarly lineage *(sanad),* moral integrity, spiritual experience, and the ability to transmit knowledge through exemplary conduct *(uswah)*. However, AI introduces a new form of epistemic authority in which information production and dissemination can occur through algorithmic systems. This transformation

challenges Islamic education to redefine the meaning of authority in an era where knowledge is increasingly decentralized and mediated by technology.

The transformation of knowledge authority caused by AI reflects a transition from authority based on knowledge ownership toward authority based on interpretation, validation, and ethical guidance. In traditional educational systems, teachers occupied a dominant position because they served as the primary gatekeepers of knowledge. However, AI has disrupted this structure by enabling students to independently access explanations, interpretations, and learning resources. This phenomenon does not necessarily indicate the elimination of teacher authority but rather its reconstruction. In the context of Islamic education, the role of educators should move beyond information transmission toward becoming epistemic mentors who assist learners in evaluating, contextualizing, and ethically applying knowledge. Therefore, the future authority of Islamic educators will depend less on their ability to provide information and more on their capacity to cultivate wisdom *(ḥikmah),* critical reasoning, and moral consciousness.

This transformation also reveals an important distinction between information intelligence and wisdom intelligence. AI demonstrates high capability in processing, organizing, and generating information; however, it lacks spiritual awareness, moral responsibility, and contextual understanding derived from human experience. Islamic epistemology emphasizes that knowledge *('ilm)* is not merely a collection of data but a transformative process that shapes human character and relationship with God, society, and the environment. Consequently, AI-generated knowledge requires human interpretation and ethical supervision to prevent the reduction of knowledge into mere computational outputs. The authority of teachers and scholars remains essential because they provide dimensions of meaning, values, and ethical judgment that cannot be fully replicated by artificial systems.

Furthermore, the findings reveal that AI has the potential to contribute to value degradation when technological adoption is separated from the philosophical aims of education. The increasing dependence on AI-generated answers may encourage passive learning behaviors, weaken intellectual struggle *(mujāhadah),* and reduce students' engagement with deep reflection. In Islamic educational traditions, the process of seeking knowledge is inseparable from discipline, patience, humility, and intellectual effort. Therefore, an educational environment dominated by instant knowledge production may challenge the traditional values associated with learning as a transformative journey. The issue is not the availability of AI tools but the possibility that learners may prioritize efficiency over intellectual formation.

Another critical issue concerns academic integrity and moral responsibility. Generative AI has created new complexities regarding originality, authorship, and honesty in academic practices. While AI can support writing, research, and problem-solving, its misuse may encourage academic dependency and intellectual dishonesty. From an Islamic ethical perspective, such practices

contradict fundamental values of knowledge acquisition, including ṣidq *(truthfulness)*, amānah *(responsibility)*, and sincerity *(ikhlāṣ)* in seeking knowledge. Therefore, Islamic education must develop ethical guidelines for AI usage that emphasize responsible engagement rather than technological rejection. Students should be educated not only on how to use AI but also on how to evaluate, question, and ethically utilize AI-generated information.

The discussion also highlights the changing nature of teacher–student relationships in the AI era. Traditional Islamic education emphasizes direct interaction between teacher and learner as a medium for transferring knowledge, values, and character. The teacher is not merely a source of information but a moral model whose behavior influences students' personal development. Excessive dependence on AI may weaken this human dimension by replacing dialogical learning experiences with machine-mediated interactions. Thus, Islamic education faces the challenge of maintaining human-centered pedagogy while integrating technological innovation. AI should complement, rather than replace, the relational aspects of education that involve empathy, mentorship, and spiritual guidance.

These findings contribute to broader debates on educational technology by proposing that AI adoption should be framed within a value-based technological paradigm. Existing discussions on AI in education often emphasize efficiency, accessibility, personalization, and learning outcomes. However, within Islamic education, technological advancement must also be evaluated based on its ability to preserve ethical, spiritual, and humanistic dimensions. The central question is therefore not whether AI should be accepted or rejected, but how AI can be integrated into an educational philosophy that maintains the balance between technological capability and human dignity.

Based on this discussion, the study proposes the need for a reconstruction of Islamic education in the AI era through three strategic directions. First, Islamic educational institutions need to strengthen AI literacy integrated with Islamic epistemology, enabling students and teachers to understand both technological capabilities and ethical limitations. Second, educators must be repositioned as guardians of knowledge values who guide learners in interpreting and applying information responsibly. Third, educational policies should establish ethical frameworks for AI utilization that protect academic integrity, human interaction, and the spiritual objectives of education. Through these approaches, AI can function as a transformative instrument that strengthens Islamic education rather than becoming a factor contributing to the degradation of knowledge authority and educational values.

Ultimately, the relationship between AI and Islamic education should not be understood as a conflict between technology and tradition, but as a process of negotiation between technological innovation and enduring educational values. AI may transform the mechanisms through which knowledge is accessed and produced, but the ultimate purpose of Islamic education remains unchanged: the formation of human beings who possess knowledge, ethical awareness, and

moral responsibility. Therefore, the challenge for Islamic education in the AI era is not merely technological adaptation but the reconstruction of knowledge authority and educational values to ensure that digital transformation remains aligned with the fundamental mission of Islamic education.

CONCLUSION

This study concludes that the emergence of Artificial Intelligence (AI) has brought significant transformations to the structure of knowledge authority and value systems within Islamic education. AI has changed the traditional configuration of knowledge production, dissemination, and validation by introducing algorithmic systems capable of providing rapid and extensive access to information. This transformation does not necessarily eliminate the authority of teachers, scholars, and Islamic educational institutions; rather, it reconstructs their roles from being the primary sources of information into interpreters, ethical guides, and facilitators of meaningful knowledge formation. In the AI era, the legitimacy of knowledge authority is no longer determined merely by the possession of information but by the ability to validate, contextualize, interpret, and integrate knowledge with ethical and spiritual values.

The findings also demonstrate that AI contributes to potential value degradation in educational processes when its utilization is dominated by technological efficiency without being guided by educational philosophy and ethical considerations. Excessive dependence on AI may weaken students' intellectual independence, critical thinking, academic integrity, and appreciation of the learning process. Furthermore, the increasing interaction between learners and AI systems may reduce the humanistic and spiritual dimensions of education, particularly the role of teachers as moral exemplars (uswah hasanah) in shaping character and transmitting values. Therefore, the challenge of AI in Islamic education is not primarily technological but epistemological and ethical, concerning how technology can be aligned with the fundamental purposes of education.

This study emphasizes that Islamic education requires a paradigm shift from rejecting or fully accepting AI toward developing a value-based AI integration framework. Such a framework positions AI as a supportive instrument that enhances learning capacity while maintaining the centrality of human responsibility, ethical reasoning, and spiritual development. Teachers must be repositioned as guardians of knowledge values, epistemic mentors, and moral guides who ensure that AI-generated information is critically evaluated and ethically applied. Similarly, students must be equipped with both digital competence and Islamic epistemological awareness to engage with AI responsibly.

Theoretically, this study contributes to the discourse on AI and education by extending the discussion beyond technological effectiveness toward questions of knowledge authority, epistemology, and educational values. It highlights that the future of Islamic education depends not only on technological adaptation but

also on the ability to preserve core principles such as adab, amanah, sanad, and moral responsibility within digitally mediated learning environments. Practically, Islamic educational institutions need to develop ethical guidelines, AI literacy programs, and pedagogical strategies that integrate technological innovation with Islamic educational philosophy.

Nevertheless, this study is limited by its qualitative literature-based approach, which primarily examines conceptual and theoretical dimensions rather than empirical experiences from educational institutions. Future research should explore how AI implementation affects teachers, students, and Islamic educational institutions through empirical studies, including case studies, ethnographic approaches, and the development of AI-based Islamic education models. Such investigations are essential to ensure that the advancement of AI does not lead to the erosion of knowledge authority and educational values but instead contributes to the emergence of an adaptive, ethical, and spiritually grounded Islamic education system in the digital era.

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