Integration Of Technology In Islamic Education: Fiqh Discourse On The Use *Of Artificial Intelligence* (AI) In Religious Learning

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ABSTRAK

The development of Artificial Intelligence (AI) technology has brought significant changes in various sectors of life, including in the education sector, especially in religious learning. So it is necessary to study Islamic law in the use of this technology. This study aims to explore and analyze Islamic law studies on the use of AI in religious learning. Using a qualitative approach with a literature review method, this study analyzes the concept of Islamic law related to AI in Islamic education, as well as reviews relevant literature and regulations. The results of the study show that the law on the use of AI in religious learning is contextual, depending on the intention, purpose, method of use, and its impact on Islamic values. However, in general the use of AI is permitted, this is based on the opinions of scholars both classical and contemporary. So AI can be used in religious learning, but still within the limits of sharia. Thus this study emphasizes the importance of understanding the implications of Islamic law on AI, in order to be wise and responsible in its use in religious learning.

Key Words: *Discourse Fiqh, Artificial Intelligence, Religious Learning.*

PENDAHULUAN

The development of Artificial Intelligence (AI) technology has brought significant changes in various sectors of life, including in the education sector. AI has evolved from just an administrative task automation tool to an intelligent system capable of processing big data, analyzing student learning patterns, and providing recommendations based on individual needs (Chen et al, 2020). In Islamic education, the use of AI has the potential to make a major contribution in increasing access, effectiveness, and efficiency in the religious learning process. Further, AI offers a range of advantages, such as personalization of learning materials, automation of evaluations, and increased interaction between educators and learners. AI can help create a more adaptive and responsive learning experience to individual student needs by using machine learning algorithms to tailor content to each learner's level of understanding and learning style (Haerani et al, 2024). With AI technology, students can obtain Islamic learning materials in more depth through a system that is able to provide explanations tailored to their context and preferences.

In addition, AI has also been applied in various forms in the world of education, including in Islamic religious learning. Some examples of the implementation of AI in Islamic religious education include: (1) chatbots: AI-based chatbots are now used in various digital platforms to answer questions about Islamic teachings. This chatbot is able to provide explanations of Islamic laws, interpretation of the Qur'an, and Hadith quickly (Mufid, 2024). This technology allows Muslims to obtain religious information anytime and anywhere without having to meet in person with a religious teacher or cleric. (2) AI-based interpretation and analysis of religious texts: AI has been used in the processing of religious texts to analyze the interpretation of the Qur'an and Hadith (Hakim et al, 2024). NLP (Natural Language Processing) algorithms allow computers to understand, classify, and interpret verses of the Qur'an and Hadith of the Prophet Muhammad based on various interpretation approaches. With AI, the study of Islam can be facilitated through a system that can identify the main themes in the verses of the Qur'an and present references from various books of tafsir.

(3) teaching robots in mosques and Islamic educational institutions: Some countries have begun to develop AI-based robots that function as teachers in Islamic educational institutions (Syukur et al, 2024). This robot can recite verses of the Qur'an with tajweed, explain basic concepts in Islam, and give religious lectures. The existence of this teaching robot has the potential to expand access to Islamic education for people in remote areas or with minimal access to religious teachers. (4) automated evaluation and examination systems: AI is also used in Islamic religious learning evaluation systems (Hernawati et al, 2024). With this technology, the evaluation of students' understanding of religious materials can be carried out automatically using text analysis and voice recognition systems. AI can automatically correct students' answers, making the learning process more efficient.

Despite its various benefits, the application of AI in Islamic education also poses various challenges, especially in the aspect of Islamic law. One of the main issues is related to religious authority. In the Islamic tradition, scientific authority is owned by Islamic scholars or scholars who have studied religious science in depth (Afriansyah, 2021). The presence of AI as a tool that can provide fatwas or explanations of religion raises the problem that the existence of AI is only a tool or can function as a substitute for scholars in some aspects of religious learning. This needs to be described in order to gain a complete understanding of the role of technology in religious learning.

In addition, there are also issues related to the validity of religious teaching carried out by AI. In Islam, the delivery of religious knowledge is carried out orally and directly by a teacher to his students, which is known as the concept of *sanad* or a chain of knowledge (Mustaghfirin & Muhammad, 2021). With AI, the aspect of direct interaction between students and teachers can be reduced, so that it can raise concerns about the loss of aspects of barokah or blessings in the process of teaching and learning the Islamic religion. Meanwhile, the consideration of *maqashid sharia* (the main purpose of Islamic sharia) also needs to be studied in the use of AI in Islamic education. One of the main goals in Islamic education is to maintain the purity of religious teachings and ensure that the knowledge taught does not deviate from authentic sources. Therefore, it is important to examine how AI can be integrated in Islamic education without diminishing the essence of existing Islamic values.Then, research in Ibrahim et.al, AI tools that assist students in research and academic writing also play a role in minimizing procrastination by facilitating information retrieval, improving writing quality, and automating citation management (Ibrahim et al., 2024; 2025)

Several studies have discussed the ethical and regulatory aspects of AI in Islam. For example, research conducted by Nawi, et al shows that there is an urgent need to establish Islamic guidelines and ethics in AI development to remain in line with sharia values (Nawi et al, 2021). This study highlights the importance of establishing policies that can accommodate the use of AI in the context of Islamic education, including in aspects of tafsir, fiqh, and hadith. This research also emphasizes that AI must be developed by considering the sensitivity of Islamic teachings and the authority of scholars in establishing fatwas and religious guidelines. In addition, another study conducted by Elmahjub discusses a pluralistic approach to AI ethics that considers Islamic perspectives in the development of AI technology in the religious field (Elmahjub, 2023). This study highlights how AI can be used as a tool to help disseminate religious knowledge without replacing the role of established Islamic scholars and institutions. Some of the aspects of major concern in this study include religious authority in AI, the validity of religious teaching by AI, and ethics and privacy in the use of AI.

However, studies that specifically discuss the implications of Islamic law on AI in religious education are still limited. Therefore, further research is needed to explore how AI can be utilized in Islamic education without violating established sharia principles. Thus, the study of Islamic law in the use of AI in religious learning is very important to do. The purpose of this research is to explore and analyze the study of Islamic law on the use of AI in religious learning. This research can make a significant contribution to the development of policies and guidelines for the use of AI in Islamic education. With a clear understanding of the implications of Islamic law, AI technology can be optimally utilized in religious teaching without neglecting the basic principles of Islam.

METODE PENELITIAN

This study uses a qualitative approach with a literature review method. A qualitative approach is a research approach that emphasizes an in-depth understanding of social or cultural phenomena through descriptive and interpretive analysis, without the use of structured quantitative data (Creswell & Creswell, 2017). The literature review method is a research method that is carried out by studying, analyzing, and synthesizing various written sources, both in the form of books, journals, official documents, and other academic literature, to gain a broader and deeper understanding of a problem (Zed, 2008). The qualitative approach was chosen because this research focuses on exploring the concept of Islamic law related to technology in Islamic education, as well as examining relevant literature and regulations. The literature review method was chosen because it allows research to explore various scientific perspectives in the fields of Islamic law,

education, and technology, as well as providing a strong theoretical foundation in formulating legal arguments and analysis related to the use of AI in religious learning. The data sources used in this study are primary data and secondary data. The primary data from Islamic sources includes: the Qur'an and Hadith.

Meanwhile, secondary data comes from books, journal articles with national and international reputation, and other scientific sources relevant to the research theme. The data collection techniques in this study were collected through literature review by examining various relevant academic and Islamic sources. The data collection technique is carried out by: First, the study of religious texts, namely studying verses of the Qur'an, hadith, and expert opinions on technology in Islamic education. Second: literature analysis, which is to examine previous studies that discuss AI in Islamic religious learning. Third: the study of fatwa, namely by examining fatwas from Islamic institutions regarding the use of AI in Islamic education. The data analysis technique uses the content analysis method. Through several stages, namely: first, identification of research problems: analysis of Islamic law. Second, data classification: by grouping data based on themes through literature studies. Third, drawing conclusions: presenting the findings from the exposure of data from the research.

HASIL DAN PEMBAHASAN

The advancement of AI technology in the world of education has given rise to a new discourse in Islamic law. In religious teaching, AI has been used to realize a learning activity. However, the use of this technology raises various legal issues related to religious authority, the validity of the knowledge taught, and the limitations of sharia in utilizing technological innovation. Therefore, it is necessary to conduct an analysis of Islamic law that includes fiqh discourses related to the use of modern technology in Islamic education, the perspective of scholars on the use of modern technology in Islamic education.

1. Fiqh Discourse on the Use of Modern Technology in Islamic Education

In Islam, every new phenomenon that emerges in society, including the development of modern technology such as AI, must be studied in depth through the approach of Islamic law (*fiqh*) so that its use does not deviate from sharia principles. Islamic religious education, which is one of the vital aspects of the lives of Muslims, is also inseparable from the influence of digital technology developments. Therefore, it is necessary to conduct a study on the use of technology in Islamic education based on the rules of fiqhiyyah that have been established by ushul fiqh scholars. There are at least five ushul fiqh rules that are relevant in discussing this issue, namely *"Mā lā yatimm al-wājibu illā bihi fa huwa wajib", "Mā lā yatimmu al-masnunu illā bihi fa huwa masnun", "Al-Ashlu fi al-Asyyai al-Ibahah", "Al-Wasilah ila al-Makruh Makruh",* and *"Al-Wasilah ila al-Haram Haram".* The five rules are derived from the verses of the following rules:

<div dir="rtl">

وَسَائِلُ الْأُمُورِ كَالْمَقَاصِدِ وَاحْكُمْ بِهَذَا الْحُكْمِ لِلزَّوَائِدِ

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Translation: "Will a thing be the same as its purpose, then judge by this law" (As-Sa'di, 2007). It means that the will or means is the same as the purpose. Therefore, each of the above rules has its own implications in assessing the status of Islamic law including (mandatory, mandub, mubah, makruh and haram) in the use of modern AI technology in religious learning. Here is a review of the five rules below:

a. *Ma lā yatimm al-wājibu illā bihi fa huwa wājib*

The rule of jurisprudence "*Mā lā, yatimm al-wājib, illā bihi fa huwa wājib*" (مَا لَا يَتِمُّ الْوَاجِبُ إِلاَّ بِهِ فَهُوَ وَاجِبٌ) is an important principle in Islamic law that is used to establish the legal status of a means that supports the exercise of obligations. This rule literally means: "That which cannot complete the obligation except by it, it becomes obligatory". In other words, if an obligation cannot be carried out perfectly except by using certain means, then the use of these means is also punished as mandatory. In Islamic religious education, conveying religious knowledge to the ummah is an obligation that has a strong foundation in the Qur'an. Allah SWT says:

<div dir="rtl">

وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى ٱلْخَيْرِ وَيَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِّ وَأُوْلَٰئِكَ هُمُ ٱلْمُفْلِحُونَ

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Translation: "And there should be among you a group of people who call for goodness, who enjoin (do) the righteous, and who prevent from doing evil. They are the lucky ones". (QS. Ali 'Imran [3]: 104).

The above verse shows the importance of da'wah and education as a collective obligation (*fardhu kifayah*) that if no one carries it out, then all the ummah are sinful. Along with the times, the delivery of religious knowledge is no longer

enough only through conventional methods such as face-to-face or lectures in mosques. In an all-digital world, especially in the post-pandemic era and in the midst of geographical limitations and educators, technologies such as AI offer efficient solutions and wide reach. AI can be used to provide a chatbot-based religious learning platform or digital tutors. Assisting in the processing of big data for the evaluation of religious education learning. Develop applications that adapt religious materials according to the user's level of understanding. Reaching remote areas or minority Islamic communities that are physically difficult for religious educators to reach (Permana & Hasanah, 2024).

Thus, if under certain conditions AI is the only way or the most effective way to convey religious knowledge evenly and on target, then based on the above rules, the use of technology is not only allowed, but can be mandatory. This indicates that the means can take the law from the destination, if the two have a close relationship and need each other. For example, a religious teacher is assigned to teach in an area that does not have access to permanent teachers, but has an internet network. In this case, developing or using an AI-based digital learning system to teach religion is the only alternative. So, according to these rules, the use of this technology moves from mubah (allowed) to mandatory, because without it, the obligation to convey religious knowledge cannot be fulfilled.

b. *Mā lā yatimmu al-masnunu illā bihi fa huwa masnun*

The rule of jurisprudence "*Mā lā yatimmu al-masnunu illā bihi fa huwa masnun*" (مَا لَا يَتِمُّ المَسْنُوْنُ إلاَّ بِهِ فَهُوَ مَسْنُوْنٌ). Meaning: "What cannot perfect the deeds that are recommended (sunnah), then it also becomes sunnah". This rule is an analogy of the first rule, but in the context of sunnah charity. Thus, if an act of sunnah requires certain means in order to be carried out properly, then this means also obtain the sunnah law. At the level of Islamic education, many activities are included in the sunnah category but are highly recommended, such as: studying religious knowledge continuously outside of formal lesson hours, memorizing the Qur'an, participating in taklim assemblies or Islamic studies, and preaching through social media and digital platforms and so on (Abrori & Ikhwan, 2024). When Muslims want to carry out these activities, but are faced with barriers of time, place, or access, the use of technology such as AI can be a very important complementary tool. In this case, technology is not just a tool, but also a means of obtaining sunnah value because it is an intermediary for the implementation of sunnah charity. Examples:

1) Students when they want to deepen their knowledge of interpretation, but do not have access to religious teachers or scholars directly. He then used an AI-based application that provided explanations of interpretation from classical mufassir.
2) Students use an AI chatbot that can explain the laws of fiqh based on classical books with the guidance of scholars.
3) Dai or preacher when you want to preach to the younger generation through digital content on interactive AI-based social media.

All forms of the use of technology in the example above, if they are carried out to support the implementation of sunnah deeds such as seeking knowledge, memorizing the Qur'an, or preaching, then the use of technology is also punished by sunnah based on these rules. The supporting evidence from the Sunnah is the words of the Prophet Muhammad:

مَنْ دَلَّ عَلَى خَيْرٍ فَلَهُ مِثْلَ أَجْر فَاعِلِهِ

"Whoever shows goodness, he will be rewarded like the one who does it." (HR. Muslim No. 1893).

The above hadith shows how important it is to contribute to goodness in order to obtain benefits both for oneself and others. The use of technology in supporting religious activities, even though it is not part of worship itself, is still of positive value because it is a *wasilah* (means) that strengthens the implementation of sunnah charity. With these rules, technological innovations used to support recommended religious activities, such as da'wah, online recital, or digital yellow book learning, can be considered as part of the Sunnah charity itself. This shows the flexibility and adaptability of Islamic fiqh to the development of the times without letting go of sharia principles.

c. *Al-Ashlu fii al-Ashyaai al-Ibahah*

The rule of jurisprudence "*Al-ashlu fii al-Ashyaai Al-ibahah*" (الأَ صْلُ فِي الأَشْيَاءِ الإِبَاحَةُ) is one of the rules of fiqh held by many scholars, including the Shafi'iyyah, the meaning of the rule is, "The law of origin of everything is mubah

(permissible)". That is, if something does not have a clear explanation in the *Shari'ah* about its halal-haram, then it is mubah of the law (Az-Zuhaili, 2006). Among the postulates is the words of Allah SWT:

هُوَ ٱلَّذِي خَلَقَ لَكُم مَّا فِي ٱلْأَرْضِ جَمِيعًا ثُمَّ ٱسْتَوَىٰ إِلَى ٱلسَّمَآءِ فَسَوَّىٰهُنَّ سَبْعَ سَمَٰوَٰتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

Translation: "It is He (Allah) who created all that is on the earth for you, then He went to the heavens, and He perfected it into the seven heavens. and He is All-Knowing". (QS. Al-Baqarah [2]: 29).

The above verse shows that everything in this world can basically be used by humans. In modern technology, including AI, this rule provides the basis that technology can be used in religious learning. In addition, the Prophet Muhammad said:

الْحَلَالُ مَا أَحَلَّ اللَّهُ فِي كِتَابِهِ وَالْحَرَامُ مَا حَرَّمَ اللَّهُ فِي كِتَابِهِ وَمَا سَكَتَ عَنْهُ فَهُوَ مِمَّا عَفَا عَنْكُمْ

Translation: "What is lawful is what Allah has made lawful in His book, what is unlawful is what Allah has forbidden in His book, and whatever Allah has kept silent is what is forgiven from you". (HR. At Tirmidhi No. 1726, Ibn Majah No. 3367, Ath Thabarani No. 6124).

The above hadith shows that the silence of the Shari'ah on a matter is a sign that the case is permissible, as long as there is no evidence that explicitly prohibits it. Thus, the use of AI that is not specifically mentioned in the Qur'an or Hadith can be included in the area of mubah, as long as it does not contain elements that are contrary to the principles of Islamic law. Furthermore, the use of technology in Islamic education needs to be assessed from the aspect of the benefits it brings. Al-Syatibi in *Muwafaqat fi Ushul al-Syari'ah* said that all forms of things that can bring good and do not cause harm, are included in the category of *maslahah mursalah* (Al-Syatibi, 2003). In this case, technologies such as AI, which functions to expand access to learning, simplify the delivery of Islamic materials, and help personalize religious learning according to students' abilities, is a concrete example of contemporary benefits that support the goals of sharia (*maqashid sharia*).

Therefore, the fiqh approach to technological innovation must be based on *sharia maqashid*. If AI in Islamic education can help the ummah in understanding religious science more easily and broadly, then this can be categorized as a form of *hifz al-din* (maintaining religion) (Taufik, 2020). However, if AI is used to fully replace the role of the ulama or issue fatwas without safe supervision, then this can violate the principles of sharia. In addition to *hifz al-din* (safeguarding religion), the use of AI in Islamic education can also be associated with other *principles of sharia maqashid,* such as *hifz al-aql* (safeguarding reason) and *hifz al-mal* (safeguarding property) (Suliswanto et al, 2025). AI used wisely in religious learning can help improve people's understanding of Islamic teachings, prevent the spread of misinformation, and provide wider access to people who need religious guidance. In addition, the use of this technology can also save on education costs and facilitate more effective and efficient learning methods, so that it is in line with the principles of *hifz al-mal*.

However, it should be noted that AI should not be used as the only source of religious knowledge without the control and supervision of competent scholars. In Islam, knowledge is not only textual, but also contextual, which requires wisdom, experience, and clear scientific sanad. Therefore, AI should be used as a tool in Islamic education, not as a substitute for scientific authority that has been passed down from generation to generation. The integration of AI in Islamic education must remain based on the principle of prudence (*ihtiyat*) so as not to cause deviations in understanding Islamic teachings and remain within the framework of *sharia maqashid.* So that the authenticity of religious teachings is maintained despite the development of significant technological innovations that can be integrated in religious learning.

d. *Al-Wasilah ila al-Makruh Makruh*

The rule of jurisprudence "*Al-wasīlah ilā al-makrūh makrūhah*" (الوسيلة إلى المكروه مكروهة), which means: "The means or intermediaries that lead to makruh, then the means are also punished by makruh". In the proposal of fiqh, wasīlah (means) plays an important role in determining the law of an act. If the means are the way to something whose law is makruh (displeasing to Allah, but not sinful if it is done), then the means are also subject to the law of makruh as a form of prevention. This rule is preventive, to avoid being close to deeds that are not pleasing to Allah, even though it has not reached the level of haram. In the world of technology-based education, including the use of AI, there are several things that can be intermediaries towards makruh, such as:

1) The use of AI for learning that makes students become excessively passive and abandon the manners of learning directly (face-to-face) with teachers. This has the potential to reduce the value of moral and discipline development, which is one of the main goals of Islamic education.
2) The application of religious teaching systems through AI games or animations that are too excessive or close to empty entertainment. If the element of entertainment dominates and the religious message becomes vague, then the technology can be categorized as an intermediary to prosperity.
3) Dependence on machines to replace the process of tadabbur or tazakkur in understanding the verses of the Qur'an. If AI only facilitates textual understanding without encouraging spiritual contemplation, then its use can be considered makruh.

In the approach of maqashid sharia, actions that lead to neglect of *hifz al-dīn* (safeguarding religion), even if they do not violate sharia blatantly, must still be avoided. Therefore, the means to such negligence, even though legally mubah, can shift to makruh. This rule emphasizes that in choosing technology for Islamic education, it is necessary to weigh the impact, including indirect, so as not to become a will towards the degradation of religious education values. Therefore, the emphasis on ethics is very important in Islamic education. So, not only the materials and methods are considered, but also the manners of their use. Technology that makes students lazy, disrespectful, or disrespectful to teachers, even if not haram, can be classified as makruh, and therefore not recommended.

Thus, the above rules require caution in utilizing technology in religious education. Not only the content is examined, but also the side effects and habits that may arise from its use. If the effect leads to something makruh, then the technology also gets the makruh label. This is where ethics, intention, and control are important in any Islamic-based educational technology innovation.

e. *Al-Wasilah ila al-Haram Haram*

The rule of jurisprudence "*Al-Wasīlah ilā al-Harām Harām*" (الوسيلة إلى الحرام حرام). Meaning: "Means that lead to haram acts, then these means are also punished as haram". This rule is part of the principle *of sad al-dzari'ah* (closing the path to evil). In Islamic law, preventing harm takes precedence over taking advantage (*dar' al-mafāsid muqaddam 'alā jalb al-mashālih*). Therefore, if a means has great potential to be a door to haram acts, then the Shari'ah stipulates that the means themselves are also prohibited, even though they are basically mubah. In modern technology-based religious education, including AI, several forms of means to haram that must be watched out for include:

1) Distortion of Islamic Teachings

One of the main concerns in the use of AI in Islamic education is the possibility of distortions in religious teachings. If AI is used to interpret the Qur'an or Hadith without the supervision of scholars, then there is a risk of deviations in religious understanding. AI technology, although sophisticated, still works based on the data that has been provided and does not have the ability to understand the deeper contextual dimension as done by scholars who have clear expertise and scientific sanad.

Furthermore, Septiana et al (2025) in their research emphasized that AI should not be used as an authority in issuing fatwas due to its limitations in understanding the sharia context. Fatwas are not just legal answers based on texts, but also consider *sharia maqashid*, social realities, and the wisdom behind the law. If AI automatically generates fatwas without considering these aspects, then there is a great risk of the emergence of a rigid understanding of religion that is not contextual, or even contrary to the true teachings of Islam. Therefore, AI must be used with great caution in the study of Islam and must not replace the role of scholars in establishing sharia law.

2) Over-Reliance on Technology

Islam strongly emphasizes the importance of learning directly from teachers or scholars who have a clear scientific sanad. In the Islamic scientific tradition, *the talim* (direct teaching) and *talaqqi* (face-to-face learning from teachers) methods have a very important role in maintaining the authenticity of knowledge. If Muslims start relying more on AI in understanding religion than learning from teachers who have scientific authority, then this can reduce the important value of the Islamic education process based on sanad and the connection of knowledge.

Hasmiza (2025) highlighted in his research that the use of AI in Islamic education must be combined with traditional methods so as not to replace the role of humans in the transfer of religious knowledge. Religious learning

is not only about obtaining information, but also about shaping character, spirituality, and manners. This is difficult to achieve if one only learns from the AI system without direct guidance from scholars or teachers. Therefore, technology must remain positioned as a tool that supports learning, not as a substitute for Islamic scientific authority.

3) Algorithmic Bias and Invalid Information

Mespkipun AI offers transformative opportunities for Islamic education by increasing learning engagement, accessibility, and interactivity (Muslim, 2024). But keep in mind that, AI works based on the data programmed into it (Maola et al, 2024). If AI is designed with data that is not credible or contains certain biases, then there is a risk of spreading misinformation in Islamic education. AI algorithms can be easily influenced by the patterns of the data provided, and if the data comes from an invalid source or has a certain bias, then AI can generate answers that deviate from the true teachings of Islam.

Furthermore, based on this rule, if the use of technology, although technically useful, leads to violations of sharia, then its use becomes haram. The law of means follows the law of purpose. Therefore, even though AI as a technology is not haram, its use becomes haram if it leads to something that is prohibited by sharia. In addition, this rule provides a framework of caution (*tahdzir*) to Islamic educational institutions so that:

a) Not making AI the only reference in religious teaching.
b) Involving scholars or sharia experts in the development of educational technology.
c) Filtering and controlling content to keep it in accordance with Islamic aqidah and adab.

Thus, this rule emphasizes that good intentions in using technology are not enough if the means or means used actually lead to badness or violations of Islamic values. Therefore, all innovations in religious education must be maintained in their direction and purpose, and supervised by religious authorities to ensure that there are no means that fall into haram.

2. Scholars' Perspectives on the Use of Modern Technology in Islamic Education

In the study of Islamic law, classical scholars such as Imam Hanafi, Maliki, Shafi'i and Hambali tend to use *the method of qiyas* (analogy) in dealing with new phenomena that are not explicitly explained in the Qur'an and Hadith. The main principle in this approach is that everything is basically mubah (permissible) as long as there is no evidence that explicitly prohibits it and does not bring harm (Hallaq, 1984). This approach allows classical scholars to assess modern technologies, including AI in Islamic education, with reference to pre-existing Islamic legal principles. In the discussion of AI, classical scholars will tend to see its use based on the impact it causes. If this technology can help in spreading religious knowledge without eliminating the essence of the authority of the ulama, then the law can be considered mubah.

On the contrary, contemporary scholars examine the phenomenon of AI in Islamic education through a more contextual approach and based *on maqashid sharia* (Islamic legal goals) (Auda, 2008). This approach emphasizes that Islamic law must consider *the benefits* for the ummah and adapt to the times. From the perspective of *maqashid shariah*, the use of AI in Islamic education is acceptable if it provides greater benefits than harms, especially for *Hifz al-Din* and *Hifz al-Nafs* (Hakim & Shamsuddin, 2024). Some contemporary scholars, such as Yusuf Qaradawi, emphasize the importance of looking at technological advances in the perspective of the benefit of the ummah (Al-Qaradawi, 2006). This shows that as long as AI does not completely replace the role of humans in religious learning and ensures that AI is not only innovative but also morally and religiously acceptable and remains controlled by religious authorities, then technological progress must be maintained and allowed in its use (Gorian & Osman, 2024).

In a study published in the *Journal of Research in Instructional*, it was explained that AI has the potential to support Islamic education, strengthen spiritual and moral values while creating an education system that is relevant to contemporary developments (Hastuty et al, 2025). Therefore, AI must be controlled by Islamic ethics and sharia values. AI technology can be used in various aspects of religious learning, such as AI-based interpretation of the Qur'an, Islamic chatbots, and teaching robots that are able to provide religious materials interactively. However, there are certain limitations that need to be considered, such as ensuring that the content delivered by AI still adheres to authoritative Islamic sources and does not mislead the ummah.

One of the main issues of concern in the difference of views between classical and contemporary scholars is the issue of religious authority. Classical scholars emphasize that the delivery of religious knowledge must be carried out by

humans who have scientific capacity and a deep understanding of Islamic law. In Islam, the validity of fatwas or religious teachings is highly dependent on credibility and scientific sanad (Ahmad & Amri, 2019). Therefore, if AI is used to provide fatwas or tafsir without the supervision of scholars, then this can become a serious problem in Islamic law. On the other hand, contemporary scholars see that AI is just a tool that can speed up and facilitate access to religious knowledge. However, they still emphasize that AI should not completely replace the authority of the clergy. For example, the Indonesian Ulema Council in several fatwas as reported from the kompasiana.com page has acknowledged the role of technology in digital da'wah, but still requires verification by competent scholars before religious information is disseminated to the public.

In addition, in the study of Rahman et al (2024), it was shown that although AI is capable of providing fast and big data-based answers, it lacks contextual understanding and *ijtihad* which are important aspects of Islamic law. Therefore, AI can only be used as a means of education and not as a substitute for scholars in issuing fatwas or Islamic legal decisions. Based on the perspective of classical and contemporary scholars above, it can be seen that classical scholars and contemporary scholars have differences in their views on AI in Islamic education. Classical scholars tend to be cautious in accepting technological innovations in religious learning, while contemporary scholars are more open, as long as their use remains within the limits of sharia. As for the determination of the law on AI, classical and contemporary scholars have harmony in establishing Islamic law that AI can be used in religious learning, as long as it does not contradict sharia principles.

SIMPULAN

Based on the above explanation, it can be concluded that the fiqh discourse related to the use of Artificial Intelligence (AI) in religious learning, it can be known that the use of modern technology, including AI, in Islamic education is basically permissible, even under certain conditions it can be mandatory or encouraged, as long as it is used in the sharia corridor. If technology is the only way or the best way to fulfill the obligation to convey religious knowledge, then its use becomes mandatory. If technology is needed to support the implementation of sunnah charity, then its use has sunnah value. In general, the law of origin of everything is mubah unless there is a postulate that prohibits it. However, this technology must be avoided from being used that leads to makruh or haram. If technology leads to violations of sharia, deviation of teachings, or the dissemination of invalid information, then its use can turn into makruh or even haram. Thus, legal decisions on the use of technology in Islamic education are contextual, depending on the intention, purpose, manner of use, and impact on Islamic values. Therefore, the supervision of scholars, prudence, and understanding of *sharia maqashid* are very important so that technology really becomes a tool of benefit in religious education, not vice versa as a means of evil or deviation. In addition, in the view of classical and contemporary scholars, there are differences in viewing AI in religious learning. Classical scholars tend to be more cautious in accepting technological innovations, emphasizing that religious authority should remain in the hands of humans who have clear scientific and sanad capacity. Meanwhile, contemporary scholars are more open to the use of technology as long as AI only serves as a tool in disseminating religious knowledge and does not replace the role of scholars in full. On the other hand, in the determination of the law, classical and contemporary scholars allow the use of technology such as AI in religious learning. Thus, Islamic law allows the use of AI in religious education on the condition that this technology is used as a means of support that remains within the limits of sharia.

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