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Students' Reliance on Artificial Intelligence in Completing Islamic Religious Education Assignments

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Abstract
This study aims to synthesize the patterns of use, levels of reliance, ethical issues, and pedagogical implications of student reliance on AI in completing Islamic Religious Education (PAI) assignments, and to formulate practical implications for curriculum development, pedagogy, and educational policy in Islamic education in the digital era. This study uses the Systematic Literature Review (SLR) method, analyzing 37 empirical and conceptual articles published in 2021-2026. Articles were selected from a collection discussing AI in education, with a focus on the Islamic context. The synthesis process was conducted thematically to identify patterns of use, levels of reliance, ethical issues, and pedagogical implications. Two usage patterns were found: AI as a technical tool and as a source of religious content. The level of reliance varied from critical-instrumental to excessive. Ethical issues included violations of academic integrity, erosion of scholarly authority, threats to spiritual development, as well as algorithmic bias and data privacy. Pedagogical implications emphasized assessment transformation, the integration of critical AI literacy based on Islamic values, and strengthening the teacher's role as a moral guide. This study provides the first systematic map of AI reliance dynamics in PAI, where technical, cognitive, and spiritual dimensions intersect. The findings establish an evidence base for creating Islamic ethical guidelines, designing AI-resistant assessments, and strengthening the teacher's role as a moral guide and knowledge curator. It proposes integrating principles like ḥifẓ al-'aql (intellect preservation), al-amanah al-'ilmiyyah (knowledge trust), and maṣlaḥah (public benefit) as an essential normative framework to balance technological innovation with educational integrity.

Keyword: Artificial Intelligence (AI), Islamic Religious Education, Student Reliance, Assigment

Introduction

The use of Artificial Intelligence (AI) in the higher education ecosystem is indeed inevitable, marked by the influx of tools like ChatGPT, Gemini, Grammarly AI, and specialist chatbots into student academic routines. In the context of Islamic Religious Education (PAI) a discipline inherently tied to the process of interpreting sacred texts (Quran), reasoning about worship (fiqh), and spiritual development (*tazkiyatun nafs*) this phenomenon not only offers efficiency but also brings profound changes to learning epistemology and methodology. Students can now access explanations of Quranic verses, hadith analysis, or summaries of Islamic civilization history in seconds, without undergoing the lengthy process of dialogue with teachers, discussion in study circles (*halaqah*), or searching through classical texts (Hakim et al., 2024; Salim & Aditya, 2025). This shift alters the academic landscape of PAI, where traditional knowledge authority (teachers/*ustadz*, scholars, classical texts) now must contend with an impersonal, fast, yet often non transparent "algorithmic authority."

Beyond the offered convenience, this phenomenon harbors fundamental concerns. The high rate of AI adoption is inversely proportional to the depth of regulation and pedagogical readiness. The reviewed collection of articles consistently shows reports of significant AI usage figures among PAI students. For example, one study found 78.3% of students relied on AI for assignments, with 32.5% of them admitting to complete reliance (Al Kaabi, 2025). In another context, 70% of students used AI for exam purposes, primarily to obtain answers (Adiyono et al., 2025). Qualitative data indicates a tendency for students to use AI as an initial source of assistance or primary information source when facing essay writing tasks or understanding complex concepts (Santoso, 2025; Sholeh et al., 2024). However, this surge in usage is not balanced by adequate ethical frameworks and operational guidelines at the institutional level. The policy vacuum creates an academic "gray area" prone to misuse (Eleftheriou et al., 2025).

The issue becomes increasingly complex due to the nature of PAI, which is not merely about transferring information (knowledge), but also about shaping belief (*iman*), character (*khuluq*), and an Islamic worldview. The learning process in PAI ideally involves the internalization of values and deep spiritual reflection. When students replace this process

with passive consumption of AI output which may contain interpretative distortions, cultural biases, or shallowness of meaning—the holistic goals of Islamic education are threatened with reduction to mere technical information transfer (Sadatul Kahfi et al., 2025; Wiwin Rif'atul Fauziyati, 2023). This risk is exacerbated by the tendency of Large Language Models (LLMs) to generate "hallucinations" or information that appears convincing but is false, a phenomenon that is highly dangerous in the context of religious teachings (Zhai et al., 2025).

Existing literature has begun to address these concerns, but discussions remain fragmented. Some studies focus on the potential benefits of AI for personalized learning (Priyanto et al., 2025; Wasehudin et al., 2024), others highlight threats to academic integrity (Ali et al., 2023; Lubis et al., 2025), and yet others discuss the need for an Islamic ethical framework (Mohammad & Al Zuraib, 2025; Nawi et al., 2021). The research gap intended to be filled by this systematic review is the absence of an integrated synthesis that clearly maps the causal relationship between patterns of AI use, levels of student reliance, and their specific implications for achieving PAI learning objectives. In other words, how exactly does reliance on AI change the way and meaning of learning Islamic religion in higher education. Based on this gap, this research is formulated with the main objective of systematically analyzing empirical and conceptual evidence from recent literature to answer the following research questions: How are the patterns of AI use in completing PAI assignments, what forms of reliance emerge, and what ethical and pedagogical challenges arise from this dynamic.

Methodology

This study uses a Systematic Literature Review (SLR) approach, designed to systematically, transparently, and replicably identify, evaluate, and synthesize findings from related studies.

Data Sources and Search Strategy: The literature search was conducted across various scientific databases and open-access publishing platforms, including Scopus, Springer, Elsevier, Sinta (Science and Technology Index), as well as national and international journals in the fields of Islamic Religious Education and general education. The search strategy used a combination of Boolean keywords: ("artificial intelligence" AND "religious education") OR ("AI" AND "Islamic education" AND "assignments") OR ("student reliance" AND "artificial intelligence") OR ("academic integrity" AND "AI tools"). This initial search identified 50 (fifty) potentially relevant articles.

Inclusion and Exclusion Criteria: From the search results, an initial pool of 50 articles was formed. The selection process was conducted rigorously based on the following criteria:

- Inclusion: (1) Discusses the use of AI by students in the context of learning or completing assignments; (2) Has substantive relevance to Islamic Religious Education or Islamic values; (3) Published between 2021–2026; (4) Available in full text form; (5) Empirical or conceptual in nature.
- Exclusion: (1) Purely technical focus without pedagogical or behavioral analysis; (2) Does not discuss aspects of student reliance or patterns of use; (3) Educational context completely unrelated to values or religion.

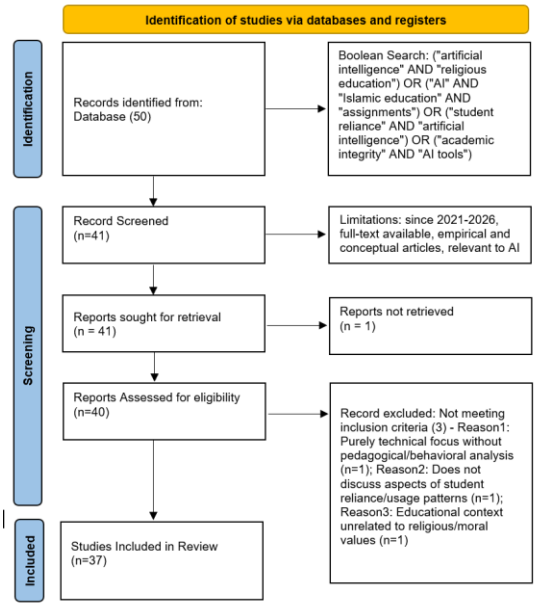

Figure 1. PRISMA Diagram of Article Selection Flow in a Systematic Literature Review

The article selection process was carried out in stages following the Systematic Literature Review (SLR) protocol. The first stage, identification, yielded 50 (fifty) potential articles from searches across various databases. In the screening stage based on title and abstract, 41 (forty one) articles were deemed relevant to the broad theme of AI utilization in education and proceeded to the next stage. Subsequently, from the 41 articles for which full texts were required, 1 (one) article could not be accessed, so 40 (forty) articles entered the eligibility assessment stage. Eligibility assessment was conducted by evaluating the entire content of the articles based on the specific research focus, namely student reliance on AI in completing Islamic Religious Education assignments. This assessment resulted in the exclusion of 3 (three) articles for the following reasons: (1) one article had a purely technical focus without pedagogical or behavioral analysis (Bakhaya et al., 2026); (2) one article did not discuss student reliance patterns or use (Morales García et al., 2024); and (3) one article had an educational context (environmental science) unrelated to values or religion (Elshall & Badir, 2025). Thus, a total of 37 articles met the inclusion criteria and were further analyzed. The synthesis process was conducted thematically to identify patterns of use, levels of reliance, dominant ethical issues, and pedagogical implications. As is common in thematic synthesis, the analysis integrated findings from all 37 articles. The citations presented in the body of the text are illustrative and representative to support the emerging patterns of findings, so not all articles are cited individually in the results narrative.

Data Extraction and Analysis: Data from the 37 articles were extracted into a systematic matrix covering: article identity, objectives, methods, findings on AI usage patterns, manifestations of reliance, ethical issues, and educational implications. Thematic analysis was then applied to group, compare, and synthesize findings to build coherent key themes, namely (1) Usage Patterns, (2) Levels of Reliance, (3) Ethical Issues, and (4) Pedagogical Implications.

Results

Table 1. Summary of Selected Studies (n = 8 of 37)

Articles and Authors	Study Purpose	Methodology	Key Findings	Themes
Artificial Intelligence (AI) dan Dampaknya Dalam Distorsi Pendidikan Islam (Hakim et al., 2024)	To explore the negative impact of AI on curriculum purity, religious values, and teacher-student interaction.	Descriptive qualitative using literature study; data collection via documentation and content analysis techniques.	AI risks distorting religious values, reducing creativity, and eliminating personal experience in learning.	Ethical Issues, Pedagogical Implications, Levels of Reliance.
Balancing ethics and support: Peer tutors' experiences with AI tools in student writing (Eleftheriou et al., 2025)	To identify tutors' challenges in facing student AI use and to develop writing guidelines.	Qualitative using Focus Group Discussions (FGD); analysis with Atlas.ti software.	Tutors face ethical dilemmas related to covert AI use and emphasize the need for academic transparency.	Patterns of Use, Ethical Issues, Pedagogical Implications.
Challenges and Opportunities of AI Adoption in Islamic Higher Education in Indonesia (Achruh et al., 2024)	To assess the opportunities and challenges of AI integration in enriching learning experiences without neglecting Islamic values.	Qualitative phenomenological through in-depth interviews and thematic analysis.	AI offers learning personalization but is hindered by data privacy issues, algorithmic bias, and the digital divide.	Patterns of Use, Ethical Issues, Pedagogical Implications, Levels of Reliance.
Ethical Review and Scientific Originality in the Use of Artificial Intelligence from the Perspective of Islamic Cultural History Teachers (Lubis et al., 2025)	To analyze the ethical dimensions and originality of student thought when using AI in historical writing.	Descriptive qualitative through interviews, observation, and document study using Miles & Huberman's analysis model.	Unreflective AI use damages academic integrity and decreases students' critical thinking ability.	Ethical Issues, Pedagogical Implications, Levels of Reliance.
Impact of Artificial Intelligence on Student Reliance for Exam Answers: A Case Study in IRCT Indonesia (Adiyonoet al., 2025)	To analyze student reliance on AI in exams and its impact on learning outcomes and integrity.	Mixed methods through quantitative surveys and qualitative case studies.	70% of students often use AI for efficiency; a correlation exists between AI use and academic results.	Patterns of Use, Levels of Reliance, Ethical Issues, Pedagogical Implications.
Integration of Artificial Intelligence in Islamic Education: Trends, Methods, and Challenges in the Digital Era (Salim & Aditya, 2025)	To identify publication trends, analysis methods, and implementation barriers of AI in Islamic education.	Descriptive qualitative using a literature review method on 28 scholarly articles.	AI use trends have surged since 2018 for personalized learning, but are constrained by infrastructure and ethics.	Patterns of Use, Ethical Issues, Pedagogical Implications.
Reliance on AI and its Effects on Critical Thinking and Graduate Readiness: Evidence from UAE Higher Education (Al Kaabi, 2025)	To assess the prevalence of AI reliance in the UAE and its impact on graduate employability and critical thinking.	Descriptive quantitative cross-sectional using questionnaires and statistical analysis (SPSS & JASP).	78.3% of students rely on AI; 94.5% report negative impacts on critical thinking and language skills.	Patterns of Use, Levels of Reliance, Ethical Issues, Pedagogical Implications.
Students' Perception in Writing Essays by Using Chat GPT, Students of the Islamic Education Department, IAI Al-Khairat, Pamekasan (Santoso, 2025)	To explore the experiences of PAI students in using ChatGPT as an essay writing aid.	Qualitative phenomenological through in-depth interviews and observation of usage patterns.	Students use AI as an idea-generation tool but remain aware of plagiarism risks and lack of content depth.	Patterns of Use, Ethical Issues, Pedagogical Implications, Levels of Reliance.

The literature synthesis results show four main findings related to student reliance on AI in the context of PAI: (1) usage patterns, (2) levels of reliance, (3) the landscape of ethical issues, and (4) pedagogical implications. These findings are explained in detail in the following subsections:

1. Patterns of AI Use

Analysis of the reviewed materials revealed two major patterns of AI use by PAI students, which often overlap in practice.

- Pattern 1: AI as a Productivity Tool. In this pattern, AI is treated as a tool to facilitate and expedite technical task completion. Its primary uses include: (a) Generating and developing ideas for essays or papers; (b) Drafting and paraphrasing text; (c) Checking grammar and writing style; (d) Translating foreign language sources; and (e) Summarizing lengthy materials (Aliyatzuz Zulfa et al., 2025; Santoso, 2025; Zhang & Zhao et al., 2024). ChatGPT and Grammarly are the most frequently mentioned platforms. This pattern is driven by motivations of time efficiency and simplification of cognitive load deemed routine.
- Pattern 2: AI as a Source of Religious Content. More unique and crucial in the context of PAI is the pattern where students interact directly with AI to understand religious materials. They ask chatbots questions about the meaning of Quranic verses, explanations of hadith, fiqh concepts, or narratives of Islamic history (Hakim et al., 2024; Mahmudulhassan et al., 2024). AI is also used in more specialized applications such as Quranic recitation with automatic correction, virtual reality simulations for Islamic stories, and interactive quizzes on creed (aqidah) and ethics (akhlak) (Priyanto et al., 2025; Salim & Aditya, 2025). This pattern transforms AI from merely an assistive tool into a primary knowledge source or virtual study partner that replaces, at least partially, the role of consulting teachers or studying primary literature.

2. Levels of Reliance

Student reliance on AI is not black and white but exists on a continuum with two main tendencies:

- First, critical instrumental reliance: In this pattern, students use AI as an assistive tool or academic assistant whose output is still critically examined. AI is utilized to generate initial ideas or structure outlines, which are then verified through authoritative sources like classical texts, journals, and lecturer explanations. Students also still integrate personal thought and Islamic values into the resulting assignments (Santoso, 2025). This pattern is generally associated with high self confidence in academic ability, where AI functions as a support, not a replacement for student thinking skills (Sari et al., 2025; Pitts et al., 2025).
- Second, excessive reliance: In this pattern, AI acts as a problematic cognitive crutch. Its forms include completely surrendering the assignment process to AI with minimal modification (Lubis et al., 2025), short-circuiting thinking processes like reading and reflection leading to shallow understanding (Zhai et al., 2025), and uncritically accepting AI output without considering its accuracy, bias, and conformity with creedal principles (aqidah) (Hakim et al., 2024). Several studies indicate this pattern is quite dominant, marked by low levels of editing AI output and its correlation with academic stress and low student self-confidence in academic ability (Al Kaabi, 2025; Zhang et al., 2025).

3. Ethical Issues

The integration of AI into Islamic Religious Education triggers complex ethical intricacies that can be grouped as follows:

- Academic Integrity and Authenticity: This is the most frequently discussed issue. The use of AI creates severe ambiguity in the definition of "original work." Practices such as submitting entirely AI-generated text (digital plagiarism), asking AI to engineer answers, or concealing AI use (ghostwriting) are considered damaging to the foundation of academic honesty (Ali et al., 2023; Eleftheriou et al., 2025). More profoundly, this undermines al-amanah al-‘ilmiyyah (the trust of knowledge) where students no longer bear the intellectual burden of understanding and conveying knowledge with responsibility (Lubis et al., 2025).
- Impaired Cognitive and Spiritual Development: Many studies highlight that excessive reliance hinders the development of higher order cognitive skills such as critical, analytical, and creative thinking (Al Kaabi, 2025; Zhai et al., 2025). In the context of PAI, the impact is more severe: impoverishment of spiritual experience. Religious learning requires tafakkur (contemplation), tadabbur (reflection), and value internalization that occur through slow, reflective personal processes. AI, with its instant answers, potentially desiccates this transformative process into mere information transfer (Sadatul Kahfi et al., 2025).
- Knowledge Authority and Semantic Distortion: AI challenges the traditional, hierarchical structure of Islamic knowledge authority (from teacher to student). Language models are trained on internet data that may contain

deviant interpretations, secular biases, or non representative minority perspectives. Without guidance, students can be exposed to inaccurate or misleading "interpretations" (tafsir) (Hakim et al., 2024). Teachers/lecturers feel their role as providers of contextual explanation and moral guides is being eroded by cold algorithms (Achruh et al., 2024).

- Fairness, Privacy, and Bias: These issues also emerged, albeit with slightly less frequency. Algorithmic bias can cause unfairness in automated assessment or reproduce certain stereotypes about Islam (Achruh et al., 2024). Data privacy becomes a concern when students share personal or religious questions with commercial AI platforms (Hayati, N., & Ushalli, E., 2024). The digital divide between students with full access to premium AI and those without also potentially creates new inequalities (Nawi et al., 2021).

4. Implications for Islamic Religious Education

The findings of this study indicate several important implications for PAI practice and policy:

- Adjustment of Assessment Models: The need to shift from output-based assessment models (essays, reports) that are easily AI generated, towards models that assess process, personal reflection, and dialogical abilities. Examples include: presentations and debates, learning portfolios, spiritual reflection journals, or projects requiring field verification and interviews with experts (Teo & Xiang, 2025).
- Strengthening AI Literacy Based on Islamic Ethics: The PAI curriculum needs to incorporate AI literacy modules that not only teach how to use tools but, more importantly, how to critically evaluate them through the lens of Islamic values. Students must be trained to ask: "Is this AI answer aligned with the principles of *maqasid al-shariah*? Are the sources used by AI trustworthy? Where is the boundary of use that does not damage the trust of knowledge (*amanah al-'ilmiyyah*)?" (Adiyono et al., 2025).
- Strengthening the Role of PAI Educators: The role of PAI teachers/lecturers must be elevated from "knowledge transmitter" to "learning curator and moral coach." They need to become experts in critiquing AI output, guiding students in filtering information, and facilitating in-depth discussions that cannot be replaced by machines (Hakim et al., 2024; Zaharah et al., 2024).
- Development of Contextual and Clear Policies: Islamic educational institutions must promptly formulate specific ethical guidelines for AI use. These guidelines should transparently regulate what is permissible and what is not, emphasize the obligation of disclosure regarding AI use, and provide clear sanctions for violations (Amilusholihah & Ramadhan, 2025).

Implications of the Research

Based on the synthesis of findings from the 37 articles in this systematic review, this research has several important implications that can be considered for the development of Islamic Religious Education (PAI) in the digital age. These implications are not only practical but also touch on pedagogical, ethical, and policy aspects.

First, pedagogically, the findings regarding student reliance patterns on AI—both as a productivity tool and a source of religious content—indicate the need to reposition the educator's role. PAI teachers and lecturers must shift from knowledge transmitters to moral guides and knowledge curators. They need to be trained to critique AI output, guide students in filtering information, and facilitate reflective discussions that enrich spiritual understanding (Hakim et al., 2024; Lubis et al., 2025). Findings from Eleftheriou et al. (2025) also show that educators often face ethical dilemmas when students use AI covertly, making their ability to guide transparent AI use crucial.

Second, curricular implications emphasize the importance of integrating critical AI literacy based on Islamic values into the PAI curriculum. This literacy should not only include technical skills but also the ability to evaluate AI content through principles like *ḥifẓ al-'aql* (preservation of intellect) and *al-amanah al-'ilmiyyah* (trust of knowledge) (Adiyono et al., 2025; Nawi et al., 2021). Students need to be trained to question the alignment of AI output with *maqasid al-shariah* and understand the ethical boundaries of its use. The study by Al Kaabi (2025) confirms that excessive reliance on AI correlates with a decline in critical thinking skills, so the curriculum must be designed to mitigate this risk.

Third, at the policy level, Islamic educational institutions need to immediately formulate contextual and operational ethical guidelines for AI use. These guidelines should include disclosure mechanisms (acknowledgment of AI use), limits on use in religious assignments, and sanctions for academic integrity violations (Amilusholihah & Ramadhan, 2025; Al Kaabi, 2025). This policy should be developed through participatory dialogue between educators, technology

experts, and scholars, as proposed in the study by Achruh et al. (2024), which highlights the importance of aligning AI with Islamic values.

Fourth, assessment implications signal the need for reform of the evaluation system to be more resistant to AI enabled cheating. Assessments should no longer rely on written outputs easily generated by AI but shift to models that assess the learning process, personal reflection, and dialogical abilities, such as spiritual journals, learning portfolios, or collaborative projects involving direct interaction with sources (Teo & Xiang, 2025). Findings from Adiyono et al. (2025) show that 70% of students use AI for exams, making the design of more authentic assessments urgent.

Fifth, in socio spiritual and theoretical terms, this research reminds us that AI must be positioned as a *wasilah* (means), not a replacement for meaningful learning processes. There is a need to develop an AI ethics framework based on Islamic values that integrates principles such as *maṣlaḥah* and *dar' al-mafasid* (warding off harm) as guides for technology development and use, while maintaining a balance between technical efficiency and character formation (*akhlak*) (Sadatul Kahfi et al., 2025; Mohammad & Al Zuraib, 2025). By considering the above implications, it is hoped that PAI can wisely respond to the dynamics of the digital age, utilizing AI critically and ethically without losing its spiritual essence and holistic Islamic educational goals.

Discussion

The results of this synthesis show that the presence of AI in Islamic Religious Education (PAI) is not merely a development of learning tools but also brings fundamental changes in how the process of learning religion is understood in the digital age. Student reliance on AI, especially of an excessive nature, reflects the paradox of modern technology, where technology that is supposed to support learning potentially weakens the cognitive and spiritual aspects that are the core of religious education.

The use of AI as both a technical tool and an interpretive reference indicates that AI has influenced the entire PAI learning process, both in technical and substantive aspects. This confirms that the main issue is not the presence or absence of AI use, but the manner and awareness in using it. The shift from use that assists to use that replaces the role of thinking marks a critical point. When students prefer to ask AI rather than educators, what occurs is not merely a change in information source but also a weakening of the pedagogical relationship laden with moral and spiritual values. In the tradition of Islamic education, the teacher student relationship contains a transfer of values and moral responsibility that cannot be fully replaced by technology.

The emerging ethical consequences, such as plagiarism and the weakening of scholarly authority, are interrelated and culminate in a threat to the fundamental goals of Islamic Religious Education. If the goal of PAI is to form an *insan kamil* (complete human being) who is not only knowledgeable (*faqih*) but also of noble character (*akhlak*) and devout, then reliance on AI that eliminates the process of *jihad al-nafs* (self-struggle) in studying, contemplating, and writing is counterproductive. The results produced by AI cannot replace the deep thinking process and personal internalization required to build an authentic understanding of religion.

In this context, general secular ethical frameworks are not entirely adequate. PAI requires an ethical foundation sourced from Islamic values. The principle of *ḥifẓ al-'aql* (preservation of intellect) demands that AI not be used to the point of damaging critical and independent thinking abilities. The principle of *al-amanah al-'ilmiyyah* (trust of knowledge) obligates honesty in the attribution of knowledge. The principle of *dar' al-mafāsid* (warding off harm) prioritizes preventing negative impacts such as distortion of creed (*aqidah*). And the principle of *maṣlaḥah* (public benefit) ensures that the use of AI must bring tangible benefit to learning, not merely illusory convenience. Integrating these principles into guidelines and pedagogy is a necessity.

Practically, the repositioning of teachers is key. They must become "gatekeepers" and "sense makers" amidst the flood of AI information. The curriculum must be boldly changed to accommodate new 21st century skills: "critical AI literacy for religious studies." And most importantly, there needs to be collective awareness that technology is a *wasilah* (means), not a *ghayah* (goal). The utilization of AI in PAI must always be returned to the fundamental question: Does this help students become closer to God and better understand their religion, or does it actually distance them from the essence of true learning

Conclusion

This systematic review has successfully comprehensively mapped the research landscape related to student reliance on AI in completing Islamic Religious Education assignments. The main findings confirm that AI has been widely adopted with two dominant patterns: as a productivity tool and as a source of religious content. The spectrum of reliance, ranging from instrumental to problematic, shows that this technology brings significant benefits as well as risks. These risks have given rise to deep ethical complexities, including the erosion of academic integrity, impediments to cognitive spiritual development, challenges to Islamic scholarly authority, and technical issues such as bias and privacy.

This article concludes that the integration of AI in PAI is at a critical crossroads. Without clear guidance and a transformative pedagogical approach, excessive reliance has the potential to erode the holistic goals of Islamic education. The future of PAI in the digital age lies not in rejecting AI but in its intelligent, critical, and ethical utilization. This requires collaborative efforts to: (1) Formulate ethical guidelines based on Islamic values; (2) Innovate in assessment methods; (3) Strengthen teacher capacity as moral guides in the digital world; and (4) Build critical AI literacy among students.

Suggestions for Future Research: Future research is strongly recommended to: (1) Conduct longitudinal research to measure the long term impact of AI reliance on students' religious understanding and internalization; (2) Develop and test hybrid pedagogical models that effectively integrate AI while preserving the essence of PAI learning; (3) Conduct experimental studies on the effectiveness of various forms of alternative "AI resistant" assessments; and (4) Explore more deeply the perspectives of scholars and Islamic education experts regarding the regulation and utilization of AI in religious education.

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