

AI-BASED PROPHETIC CURRICULUM IN ISLAMIC RELIGIOUS EDUCATION: INTEGRATING HUMANIZATION, LIBERATION, AND TRANSCENDENCE

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Abstrak: Penelitian ini bertujuan untuk merumuskan model ijtihad kurikulum kenabian berbasis Kecerdasan Buatan (AI) dalam Pendidikan Agama Islam (PAI) dari perspektif manajemen kurikulum. Studi ini dimotivasi oleh transformasi pendidikan yang pesat di era digital, yang ditandai dengan adopsi luas teknologi AI yang meningkatkan efisiensi dan aksesibilitas pembelajaran sekaligus menimbulkan kekhawatiran terkait etika, dehumanisasi, dan erosi nilai-nilai pendidikan. Penelitian ini menggunakan pendekatan riset pustaka kualitatif yang dikombinasikan dengan analisis konseptual normatif-manajerial. Data dikumpulkan dari artikel jurnal yang ditinjau sejawat, buku-buku ilmiah, dan laporan internasional yang diterbitkan antara tahun 2013 dan 2025, yang berfokus pada pendidikan Islam, manajemen kurikulum, teknologi pendidikan, dan kecerdasan buatan. Sumber dipilih berdasarkan relevansi, kredibilitas akademis, dan kontribusi terhadap diskusi tentang pendidikan kenabian, integrasi AI, dan pengembangan kurikulum. Temuan menunjukkan bahwa pengembangan kurikulum PAI berbasis AI membutuhkan landasan ijtihad moral sebagai kerangka etika untuk menanggapi kemajuan teknologi. Model kurikulum yang diusulkan mengintegrasikan nilai-nilai kenabian tentang humanisasi, pembebasan, dan transendensi ke dalam fungsi inti manajemen kurikulum, yaitu perencanaan, pengorganisasian, implementasi, dan evaluasi. Model ini menawarkan beberapa keunggulan dibandingkan kerangka kurikulum PAI yang ada dengan menanamkan nilai-nilai kenabian di seluruh proses kurikulum, menyediakan mekanisme terstruktur untuk integrasi AI dengan perlindungan etis, dan mengatasi tantangan kontemporer seperti literasi digital, bias algoritmik, dan ketergantungan teknologi. Dimensi-dimensi ini seringkali tidak ada dalam model kurikulum PAI konvensional. Akibatnya, kerangka kerja yang diusulkan berkontribusi pada inovasi kurikulum dan menawarkan dasar konseptual untuk mengembangkan kebijakan dan praktik pendidikan Islam yang menyeimbangkan kemajuan teknologi dengan pembentukan karakter dan perkembangan spiritual di era digital.

Kata kunci:

Ijtihad Akhlak, Kurikulum Profetik, Artificial intelligence, Pendidikan Agama Islam.

Abstract: This research aims to formulate an ijtihad model of an Artificial Intelligence (AI)-based prophetic curriculum in Islamic Religious Education (PAI) from a curriculum management perspective. The study is motivated by the rapid transformation of education in the digital era, characterized by the widespread adoption of AI technologies that enhance learning efficiency and accessibility while simultaneously raising concerns related to ethics, dehumanization, and the erosion of educational values. This research employed a qualitative library research approach combined with normative-managerial conceptual analysis. Data were collected from peer-reviewed journal articles, scholarly books, and international reports published between 2013 and 2025, focusing on Islamic education, curriculum management, educational technology, and artificial intelligence. Sources were selected based on relevance, academic credibility, and contribution to discussions on prophetic education, AI integration, and curriculum development. The findings indicate that the development of an AI-based PAI curriculum requires a foundation of moral ijtihad as an ethical framework for responding to technological advancements. The proposed curriculum model integrates the prophetic values

of humanization, liberation, and transcendence into the core functions of curriculum management, namely planning, organizing, implementation, and evaluation. The model offers several advantages over existing PAI curriculum frameworks by embedding prophetic values throughout the curriculum process, providing a structured mechanism for AI integration with ethical safeguards, and addressing contemporary challenges such as digital literacy, algorithmic bias, and technological dependency. These dimensions are often absent in conventional PAI curriculum models. Consequently, the proposed framework contributes to curriculum innovation and offers a conceptual basis for developing Islamic education policies and practices that balance technological advancement with character formation and spiritual development in the digital era.

Keywords:

Moral Ijtihad, Prophetic Curriculum, Artificial intelligence, Islamic Religious Education.

Introductions

The UNESCO report confirms that AI has the potential to revolutionize educational processes through adaptive learning systems, intelligent tutoring systems, and the enhancement of twenty-first-century competencies. Nevertheless, most existing studies primarily focus on the technical effectiveness of AI integration, digital learning innovation, and educational performance outcomes. Limited attention has been given to how AI can be integrated within Islamic Religious Education (PAI) while preserving ethical, spiritual, and humanistic dimensions. Furthermore, current curriculum frameworks rarely address the role of prophetic values as a normative foundation for guiding AI implementation in educational settings. This gap indicates the absence of a comprehensive curriculum model that systematically integrates artificial intelligence, prophetic educational values, and curriculum management principles (UNESCO, 2023).

From the perspective of education management, the presence of AI requires a transformation in curriculum management. The curriculum can no longer be understood as a static document, but as a dynamic system that must be able to adapt to technological developments. This is in line with Michael Fullan's view that changes in education in the digital era require leadership and curriculum management that is adaptive, collaborative, and innovation-based. Thus, the integration of AI in education is not enough to be done at the technical level, but must be managed through a systematic curriculum management approach, including planning, organizing, implementing, and evaluation (Fullan, 2013).

However, recent studies have shown that the increasing use of AI in education is accompanied by several pedagogical and ethical concerns. Research indicates that excessive reliance on AI-assisted learning may reduce meaningful teacher-student interaction, encourage passive learning behaviors, and raise concerns regarding critical thinking, moral reasoning, and learner autonomy. While these challenges have been widely discussed in general educational settings, their implications for Islamic Religious Education (PAI) remain underexplored. This issue is particularly important because PAI is not limited to cognitive knowledge transmission but also aims to cultivate moral character, spirituality, and social responsibility. Consequently, the integration of AI into PAI requires a framework capable of balancing technological innovation with ethical and spiritual educational objectives (Nasr, 1996).

PAI learning often continues to emphasize the memorization of religious concepts without adequately integrating digital literacy, technological ethics, and critical thinking skills. Meanwhile, students increasingly live within a digital ecosystem characterized by information overload, misinformation, hate speech, and AI-generated content that challenges the reliability of knowledge. As a result, Islamic Religious Education faces the dual responsibility of strengthening religious understanding while cultivating ethical digital citizenship. However, existing PAI curriculum frameworks provide limited guidance on how AI-related competencies can be integrated without undermining the moral and spiritual objectives of Islamic education. This limitation reveals the need for a new curriculum framework that combines technological innovation with prophetic educational values. Accordingly, this study seeks to formulate an AI-based prophetic curriculum model grounded in curriculum management principles to address these emerging challenges (Faizuddin & Wasehudin, 2024).

The weakness of this policy is also seen in the aspect of curriculum management. Many educational institutions do not have clear guidelines regarding the use of AI in PAI learning, both in terms of ethics, limitations of use, and integration in the learning process. This shows that there is a gap between technological development and the readiness of the education system. The World Economic Forum (2024) emphasizes that AI-based education

must remain oriented towards human values, justice, and social responsibility. Without a clear management framework, the use of AI has the potential to reinforce inequality, algorithmic bias, and intellectual dependence of students (World Economic Forum, 2024).

On the other hand, the literature on Islamic education suggests that curriculum reform should be approached through *ijtihad*, understood as a creative and contextual effort to respond to contemporary challenges while remaining grounded in the fundamental principles of Islam. *Ijtihad* emphasized the importance of dynamically reinterpreting Islamic teachings to ensure their continued relevance within changing social realities (Rahman, 1982). In educational contexts, *ijtihad* extends beyond legal reasoning and encompasses moral, pedagogical, and managerial considerations. In this study, curriculum *ijtihad* refers to a systematic process of reinterpreting Islamic educational values and translating them into curriculum planning, implementation, and evaluation in response to emerging technological developments. Unlike conventional curriculum development, which primarily focuses on improving educational content and learning strategies, curriculum *ijtihad* places ethical, spiritual, and normative considerations at the center of curriculum transformation. Therefore, the integration of AI in PAI requires a curriculum *ijtihad* capable of bridging Islamic values and technological innovation while preserving the moral objectives of Islamic education.

One of the relevant approaches in this context is the concept of prophetic social science developed by Kuntowijoyo, which emphasizes three main pillars, namely humanization, liberation, and transcendence (Kuntowijoyo, 1991). Humanization aims to glorify human dignity, liberation is oriented towards liberation from injustice and backwardness, while transcendence affirms the importance of the divine dimension in human life. These three pillars provide a strong normative foundation for formulating a PAI curriculum that is not only adaptive to technology, but also rooted in Islamic values.

However, existing studies tend to examine these issues separately. Research on AI in education generally focuses on technological adoption, personalized learning, and instructional effectiveness, while studies on Islamic Religious Education primarily emphasize moral formation, character development, and religious values. Other studies have discussed prophetic education as a philosophical foundation for Islamic learning, yet they rarely address the managerial implications of integrating emerging technologies into curriculum design and implementation. As a result, limited attention has been given to developing a comprehensive curriculum management framework that systematically integrates artificial intelligence with the prophetic values of humanization, liberation, and transcendence. This gap provides the basis for the present study, which seeks to formulate an AI-based prophetic curriculum model for PAI from a curriculum management perspective.

The absence of such a model has an impact on educational practices that tend to be partial and undirected. On the one hand, there are efforts to digitize learning without a strong value foundation; On the other hand, there are normative approaches that are less responsive to technological developments. As a result, Islamic education risks being left behind in the face of the digital revolution, or even losing its identity when it follows the flow of technology too much without ethical filters.

Based on the foregoing discussion, there is a need for a curriculum management framework capable of systematically integrating artificial intelligence with prophetic values in Islamic Religious Education. The proposed framework is built upon three core prophetic principles – humanization, liberation, and transcendence – which are embedded within the key functions of curriculum management, namely planning, organizing, implementation, and evaluation. In addition, the framework incorporates AI literacy, technological ethics, and digital competency development as essential components of the learning process. Through this integration, the framework functions not only as a conceptual guide but also as an operational model for managing curriculum innovation while ensuring that technological advancement remains aligned with the moral and spiritual objectives of Islamic education. Consequently, Islamic Religious Education can remain relevant in the digital era without losing its ethical and transcendental foundations.

Therefore, this article aims to formulate an AI-based prophetic curriculum *ijtihad* model in the perspective of Islamic Religious Education curriculum management. The main focus of this study is to develop a conceptual framework that integrates the principles of humanization, liberation, and transcendence into an AI-based curriculum management system. It is hoped that the results of this study can make a theoretical and practical contribution to the development of adaptive, ethical, and transformative Islamic education in the digital era.

Method

This research uses a qualitative approach with a type of library *research* combined with conceptual analysis based on a curriculum management perspective (Hamzah; , 2020). This approach was chosen because the research aims to formulate an *ijtihad* model of a prophetic curriculum based on *Artificial Intelligence* (AI) in Islamic Religious

Education (PAI), so that it emphasizes more on the construction of theoretical frameworks than empirical testing. In this context, conceptual research serves as the basis for the development of a systematic, logical, and applicative model in the management of the Islamic education curriculum in the digital era.

Methodologically, this study integrates normative and managerial approaches. The normative approach is used to examine the basic principles of Islamic education sourced from the Qur'an, hadith, and the thoughts of Muslim scholars such as Fazlur Rahman and Seyyed Hossein Nasr, especially related to the concepts of *ijtihad*, morals, and educational goals. Meanwhile, a managerial approach is used to analyze how these values can be operationalized in a curriculum management system that includes planning, organizing, implementing, and evaluating functions. This approach is in line with Michael Fullan's thinking which emphasizes the importance of integration between values, systems, and leadership in educational transformation.

The data sources in this study are secondary, obtained from various relevant literature, including classical and contemporary Islamic works, books and journals on education management and curriculum, as well as publications on educational technology and AI ethics. In addition, the study also refers to global reports such as those published by UNESCO (2023) and the World Economic Forum (2024) to strengthen perspectives on the integration of AI in education. As a foundation of values, this research also uses the prophetic social science concept of *Kuntowijoyo* which emphasizes humanization, liberation, and transcendence.

Data collection is carried out through documentation study techniques by searching, reading, and studying various written sources systematically. This process includes the identification of key literature, thematic classification of sources into normative, pedagogical, technological, and managerial dimensions, and the application of thematic analysis to identify recurring patterns, key arguments, and conceptual relationships across the literature. The identified themes were subsequently synthesized through a conceptual synthesis approach by comparing, integrating, and reconciling relevant concepts from Islamic education, prophetic values, artificial intelligence, and curriculum management. This process served as the basis for developing the proposed integrative framework. This technique allows researchers to gain a comprehensive understanding as well as the basis for formulating an integrative framework between prophetic values and AI technology in the PAI curriculum.

Data analysis is carried out qualitatively through three stages, namely descriptive, comparative, and synthesis. The descriptive stage is used to systematically present the main concepts. The comparative stage examines the contribution of each disciplinary perspective to the development of the proposed framework. Islamic theological perspectives provide the normative foundation through the prophetic values of humanization, liberation, and transcendence; social science perspectives contribute insights into the social, cultural, and ethical challenges emerging from digital transformation; while educational technology perspectives inform the analysis of AI capabilities, digital literacy, and technology integration in learning processes. These perspectives are then compared and integrated to identify areas of complementarity and convergence. The synthesis stage is the main stage, which is to formulate an AI-based prophetic curriculum management model that includes the functions of planning, organizing, implementing, and supervising as a form of integration between prophetic values and modern management principles.

To maintain the validity of the data, this study uses source triangulation, logical consistency, and the selection of credible academic references. Although conceptual and does not involve empirical data, the validity of the research lies in the strength of the argument and the depth of the analysis. The limitation of this research is that there is no direct testing in the field, so the resulting model still requires empirical verification through further research. However, the framework offered is expected to be an initial contribution to the development of adaptive, ethical, and prophetic values-based PAI curriculum management in the AI era.

Findings and Discussion

The Urgency Of Moral Ijtihad In The Transformation Of The Pai Curriculum In The Era Of Artificial Intelligence

The development of *Artificial Intelligence* (AI) has significantly changed the educational landscape globally, not only in the technical aspects of learning, but also in the epistemological and ethical dimensions. AI enables learning personalization, learning behavior analysis, and automation of academic evaluations, which directly improves educational efficiency and accessibility. However, recent empirical studies have identified several challenges associated with intensive AI use in educational settings. Research on generative AI and AI-assisted learning has shown that excessive dependence on automated systems may reduce students' engagement in higher-order thinking processes, weaken independent problem-solving skills, and encourage passive learning behaviors. These concerns have been reported particularly in contexts where learners rely heavily on AI-generated responses

rather than engaging in critical reflection and knowledge construction. Such findings are highly relevant to Islamic Religious Education (PAI), which aims not only to transmit religious knowledge but also to cultivate moral reasoning, reflective thinking, and personal responsibility. Recent studies in the field of *AI in Education (AIED)* show that uncontrolled use of AI can reduce critical thinking capacity and weaken *learner agency*, as learners tend to rely on automated systems in acquiring knowledge (UNESCO, 2025). This marks a paradigm shift from reflective learning to instant learning that has the potential to erode intellectual depth.

From the perspective of educational ethics, recent studies have confirmed that AI is inseparable from the issue of moral values and responsibilities. Nguyen et al. (2023) in the journal *Education and Information Technologies* emphasized that the implementation of AI in education must be based on ethical principles such as transparency, accountability, fairness, and protection of student data (Nguyen et al., 2023). Without a clear ethical framework, AI has the potential to reinforce algorithmic bias, threaten privacy, and create inequities in educational access. For example, recent empirical studies on the use of generative AI in higher education found that excessive dependence on AI-assisted tools can reduce students' engagement in critical reflection and independent knowledge construction, as learners tend to accept AI-generated responses without sufficient evaluation. These findings are particularly relevant to Islamic Religious Education (PAI), which aims not only to transmit religious knowledge but also to cultivate reflective thinking (*tafakkur*), moral reasoning, and personal responsibility. In such contexts, uncritical reliance on AI may weaken the educational processes that support character formation and ethical decision-making. In fact, recent systematic studies show that AI ethics education still faces challenges in integrating curriculum, evaluation methods, and strengthening human values in learning practices (Wiese, 2025a). Through a systematic review of studies on AI ethics education, concluded that the field remains dominated by theoretical discussions, while empirical evaluation of its impact on students' moral development and ethical reasoning is still limited. Thus, the main problem is not just the adoption of technology, but how the technology is managed ethically in the education system.

In the context of Islamic Religious Education (PAI), these challenges become more complex because PAI is not only oriented towards knowledge transfer, but also the formation of morals, spirituality, and social awareness. AI, if not balanced with a strong value framework, has the potential to reduce religious teachings to mere superficial and instant digital information (Jannah et al., 2025). Recent research shows that the use of AI in religious education without a contextual and ethical approach can shift scientific authority and obscure the validity of knowledge sources (Hasanah, 2025). This is a serious problem in the Islamic tradition that emphasizes scientific *sanad*, the authority of scholars, and the depth of understanding of religious texts.

In addition, the development of AI also poses structural challenges in education, especially related to the digital divide and access justice. A recent report from UNESCO confirms that the digitalization of AI-based education has the potential to widen the gap between groups that have access to technology and those that do not, as well as pose a risk of social exclusion in the education system (UNESCO, 2025). From a global ethical perspective, this is related to the principles of justice and inclusivity that must be the basis for the development of educational technology. In fact, recent policy studies show that issues such as algorithmic bias, data transparency, and human autonomy are major concerns in the development of AI in the education sector (Mochizuki, 2025).

Not only that, the fundamental problem of the integration of AI in education is the potential for dehumanization in the learning process. AI tends to replace direct interaction between teachers and learners with algorithm-based systems, thereby reducing the relational and moral dimensions in education. In fact, recent research confirms that education remains a social process that cannot be completely replaced by technology, as it involves dimensions of human emotions, values, and experiences (Cabero-Almenara & Barroso-Osuna, 2025). However, the issue does not lie in the use of AI itself, but rather in how AI is positioned within the educational process. Recent studies have shown that AI can function as a supportive tool that enhances learning personalization, feedback mechanisms, and instructional effectiveness while maintaining the central role of teachers as facilitators, mentors, and moral guides. The risk of dehumanization emerges when AI is employed as a substitute for pedagogical interaction rather than as a complement to human-centered learning. Therefore, the key challenge is not to reject technological innovation but to develop educational frameworks that ensure AI supports, rather than replaces, the relational, ethical, and character-building dimensions of education. In the context of Islamic Religious Education, this challenge becomes particularly important because teachers play a crucial role not only in knowledge transmission but also in moral exemplification (*uswah*), spiritual guidance, and character formation.

In this case, moral *ijtihad* became very urgent in response to the transformation of education in the AI era. Moral *ijtihad* is not only understood as a reinterpretation of moral norms, but also as a systematic effort to build an ethical framework that is able to direct the use of technology in education. In the context of curriculum management, moral *ijtihad* serves as a foundation in formulating goals, content, strategies, and evaluation of value-

oriented learning. This is in line with the *human-centered approach to AI* that places humans at the center of all technological processes (Irsyad & Zakir, 2023).

Thus, the urgency of moral *ijtihad* in transforming the PAI curriculum is not only normative, but also strategic in responding to the challenges of contemporary education. Without a strong ethical framework, AI integration has the potential to lead to a value crisis, dehumanization, and social inequality. On the other hand, with a systematic approach to moral *ijtihad*, AI can be used as an instrument to strengthen the quality of Islamic education, both in intellectual, moral, and spiritual aspects. Therefore, the transformation of the PAI curriculum in the AI era must be based on the integration between technology, ethics, and Islamic values, so as to be able to produce students who are not only intellectually intelligent, but also morally and spiritually mature.

Artificial Intelligence-Based Prophetic Curriculum Model in the Perspective of Islamic Education Management

The transformation of education in the *era of Artificial Intelligence* (AI) requires a curriculum reconstruction that is not only adaptive to technology, but also has a strong foundation of values. In the context of Islamic Religious Education (PAI), curriculum reconstruction cannot be limited to revising learning content alone. Existing PAI curriculum practices still tend to emphasize the transmission of religious knowledge and mastery of doctrinal content, while providing limited attention to digital literacy, technological ethics, critical thinking, and the responsible use of AI. Furthermore, curriculum planning, implementation, and evaluation mechanisms have not been systematically designed to address emerging challenges such as algorithmic bias, misinformation, AI-generated content, and ethical decision-making in digital environments. As a result, conventional curriculum approaches are often insufficient to prepare learners for the complexities of the AI era. Therefore, curriculum reconstruction must extend to the managerial dimensions of curriculum development and governance. The curriculum is no longer understood as a static document, but as a dynamic system that includes the planning, organization, implementation, and evaluation of learning. Recent research in the field of education management shows that the success of technology integration in education is highly dependent on systematic curriculum design and adaptive leadership (Selwyn, 2021). Therefore, the development of an AI-based prophetic curriculum must be placed within the framework of integrative Islamic education management.

The concept of the prophetic curriculum refers to Kuntowijoyo's idea which emphasizes three main pillars, namely humanization, liberation, and transcendence. In this context, humanization means glorifying human dignity in the educational process, liberation is oriented towards liberation from backwardness and injustice, while transcendence affirms the connection of human beings with divine values. These three pillars are the normative foundation in formulating a curriculum that is not only oriented to academic achievements, but also to the formation of character and spiritual awareness (Kuntowijoyo, 1991). A recent study by Sulaiman and Saefuddin (2023) found that the integration of prophetic values into Islamic education strengthened students' ethical awareness, social responsibility, and critical engagement with contemporary societal issues. The study further demonstrated that the principles of humanization, liberation, and transcendence provided a framework for balancing technological advancement with moral and spiritual development, thereby enhancing the relevance of Islamic education in responding to the challenges of digitalization and educational modernization. These findings suggest that prophetic values can function not only as philosophical principles but also as practical guidelines for curriculum development in the digital era (Sulaiman & Saefuddin, 2023).

From a curriculum management perspective, the integration of prophetic values with AI technology requires systematic design through four main management functions, namely *planning*, *organizing*, *actuating*, and *controlling*. At the *planning* stage, the curriculum must be designed by integrating the values of humanization, liberation, and transcendence into learning outcomes, material structure, and pedagogical strategies. AI at this stage functions as a tool to map students' learning needs through data analysis, thus enabling the preparation of a more adaptive and personalized curriculum. Research in *Computers & Education* shows that the use of AI in learning planning can improve the effectiveness of curriculum design based on the individual needs of learners (Holmes et al., 2022).

The organizing stage emphasizes the management of educational resources, both human and technological. In this context, the role of teachers is not replaced by AI, but has undergone a transformation into an ethical facilitator and mentor in the use of technology. Teachers function as *murabbi* who not only convey knowledge, but also guide the formation of morals and moral awareness of students. Meanwhile, educational institutions must provide adequate digital infrastructure as well as clear policies regarding the use of AI in learning. Recent research shows that the success of AI implementation in education is greatly influenced by the readiness of institutions and teachers' competence in managing technology pedagogically and ethically (Zawacki-Richter et al., 2023a).

At the implementation stage (*actuating*), the AI-based prophetic curriculum is implemented through a

learning strategy that integrates technology with Islamic values. Learning is not only oriented towards knowledge transfer, but also on the development of critical thinking skills, digital literacy, and ethical reflection. AI can be used to support *adaptive learning*, provide quick feedback, and enrich learning resources. However, the use of AI must remain within the framework of prophetic values, so as not to eliminate the spiritual and moral dimensions in the learning process. Studies in *Educational Technology Research and Development* confirm that the integration of technology in learning must always be balanced with a humanistic approach to maintain the quality of pedagogical interaction (Bond et al., 2024).

The controlling stage is an important aspect in ensuring that the use of AI in the PAI curriculum remains in accordance with ethical principles and Islamic values. Evaluation is not only carried out on the learning outcomes of students, but also on the process of using technology, including aspects of academic honesty, data privacy, and potential algorithmic bias. In this context, clear ethical guidelines as well as effective control mechanisms are needed to prevent the misuse of AI in education. Research in the *Journal of Education Policy* shows that regulation and oversight are key factors in ensuring that AI is used responsibly in the education system (Bond et al., 2024).

In this case, the AI-based prophetic curriculum model in the perspective of Islamic education management can be understood as an integrative system that combines prophetic values with modern management principles. This model not only serves as a conceptual framework, but also as an operational guide in the management of the PAI curriculum in the digital era. The integration of humanization, liberation, and transcendence with the function of curriculum management allows for the creation of an adaptive, ethical, and transformative education. In this context, AI is not seen as a threat, but rather as an opportunity to strengthen the quality of Islamic education, as long as it is managed within a clear framework of values and ethics.

Implementation of AI-Based Prophetic Curriculum Management in Islamic Religious Education

The implementation of the Artificial Intelligence (AI)-based *prophetic curriculum* in Islamic Religious Education (PAI) is an important stage that determines the success of curriculum transformation from conceptual to educational practice. From the perspective of Islamic education management, implementation is not only understood as the technical implementation of learning, but as a systematic process involving actors, structures, organizational culture, and institutional policies (Arifin, 2025). Research in *Educational Management Administration & Leadership* shows that the successful implementation of curriculum innovation is highly dependent on educational leadership, organizational readiness, and teachers' adaptive capacity to technological change. In the proposed AI-based prophetic curriculum model, educational leadership functions as a strategic driver in formulating policies, allocating resources, and ensuring that AI integration remains aligned with prophetic values. Organizational readiness influences the availability of digital infrastructure, institutional support systems, and collaborative learning environments necessary for curriculum implementation. Meanwhile, teachers' adaptive capacity determines the effectiveness of translating curriculum objectives into classroom practices, including the integration of AI, digital literacy, and ethical learning experiences. These factors also play a crucial role in curriculum evaluation and long-term sustainability, as continuous monitoring, professional development, and institutional commitment are required to ensure that curriculum innovation remains responsive to technological developments while preserving the moral and spiritual goals of Islamic education (Leithwood & Seashore Louis, 2012). Therefore, the implementation of an AI-based prophetic curriculum must be comprehensively designed with pedagogical, managerial, and ethical dimensions in mind.

At the institutional level, the implementation of an AI-based curriculum requires clear and structured institutional policies. Educational institutions need to formulate guidelines for the use of AI that include ethical aspects, limitations on use, and integration in the learning process. This policy is important to prevent misuse of technology, such as plagiarism, information manipulation, and over-reliance on AI systems. Recent research in *the Journal of Educational Administration* confirms that educational institutions that have strong digital regulations tend to be more successful in integrating technology in a sustainable manner (Hallinger, 2021).

Here, the role of educators in the implementation of an AI-based prophetic curriculum undergoes a significant transformation, as evidenced by recent studies on AI-supported learning environments which show that teachers increasingly function as learning facilitators, technology mediators, and ethical mentors rather than merely transmitters of knowledge. Research on AI integration in educational settings indicates that while AI can assist with content delivery, personalized feedback, and learning analytics, teachers remain essential in fostering critical thinking, ethical judgment, and meaningful learning interactions. Teachers no longer function as the sole source of knowledge, but as facilitators, mediators, and ethical guides in the learning process. In the tradition of Islamic education, this transformation does not diminish the role of teachers as *murabbi*. Rather, the concept of *murabbi* complements modern pedagogical roles by positioning teachers as facilitators who support learning, mediators

who guide students in navigating digital knowledge, and moral educators who cultivate character, spirituality, and ethical responsibility. Thus, the role of murabbi extends beyond knowledge transmission to ensuring that technological engagement remains aligned with Islamic values and educational objectives. Therefore, teachers' competencies must include not only pedagogical and digital skills, but also technological ethical literacy. A study in *Teaching and Teacher Education* shows that the success of AI integration in learning is greatly influenced by teachers' readiness to manage technology in a reflective and critical manner (Tondeur et al., 2021). Thus, the teacher training program is an important part of the implementation of this curriculum.

At the learning level, the implementation of an AI-based prophetic curriculum can be carried out through various integrative pedagogical strategies. One relevant approach is *blended learning*, which combines face-to-face learning with the use of digital technology. In this approach, AI is used to support personalization of learning, provide quick feedback, and enrich learning resources. However, learning must still be designed to encourage social interaction, critical dialogue, and ethical reflection. Research in *Computers & Education* shows that the combination of technology and human interaction results in more optimal learning outcomes than fully technology-based learning (Luckin et al., 2022).

In addition, the implementation of this curriculum can also be developed through a *project-based learning* approach that is oriented towards prophetic values. Students can be involved in projects related to digital issues, such as digital literacy campaigns, social media-based da'wah content creation, or ethical analysis of the use of AI. This approach not only improves technical skills, but also forms moral awareness and social responsibility. A study in the *Journal of Educational Technology & Society* reported that project-based learning contributes to higher levels of student engagement, critical thinking, collaborative problem-solving, and digital communication skills in technology-rich learning environments (Kokotsaki et al., 2021). Furthermore, by engaging students in authentic social and ethical issues, project-based learning encourages reflective decision-making, civic responsibility, and ethical awareness. In the context of Islamic Religious Education, these outcomes support the internalization of prophetic values by enabling learners to apply religious principles to real-world digital challenges rather than merely understanding them at a theoretical level.

In terms of infrastructure, the implementation of an AI-based curriculum requires adequate technological support, including internet access, digital devices, and AI-based learning platforms. However, the availability of technology alone is not enough; Effective resource management is also needed to ensure that technology is used optimally and sustainably. Research in *the International Journal of Educational Technology in Higher Education* shows that the successful implementation of educational technology is greatly influenced by the integration between infrastructure, policies, and user competencies (Zawacki-Richter et al., 2023). In this context, Islamic educational institutions need to develop strategies that are adaptive to local conditions, including overcoming limited resources.

The implementation of an AI-based prophetic curriculum must also pay attention to the cultural aspects of the organization in educational institutions. A culture that supports innovation, collaboration, and ethical reflection is an important factor in the success of curriculum transformation. Without strong cultural support, technological innovations tend to experience resistance or even fail to be implemented. Research in *the Educational Review* shows that successful curriculum change is always supported by an organizational culture that is open to change and has a clear vision (Hargreaves & Fullan, 2020). In the context of Islamic education, this culture must be rooted in Islamic values that encourage learning as a process of worship and community service.

Thus, the implementation of AI-based prophetic curriculum management in PAI is a multidimensional process involving institutional policies, the role of teachers, learning strategies, technological infrastructure, and organizational culture. The success of implementation is not only determined by the sophistication of technology, but also by the ability of educational institutions to integrate technology with prophetic values consistently. Operationally, these dimensions are interrelated and mutually reinforcing. Institutional policies provide strategic direction, ethical guidelines, and resource allocation for AI integration. Technological infrastructure supports the implementation of digital learning activities and access to AI-based educational tools. Teachers translate curriculum objectives into pedagogical practices by integrating AI with prophetic values through appropriate learning strategies, such as project-based and reflective learning. These strategies enable students to develop digital competencies while strengthening moral and spiritual awareness. Furthermore, organizational culture functions as a sustaining mechanism that encourages collaboration, continuous professional development, ethical reflection, and ongoing curriculum evaluation. Through the interaction of these dimensions, AI integration becomes not merely a technological initiative but a comprehensive educational transformation aligned with the objectives of Islamic Religious Education. In this perspective, AI is not just a tool, but part of the education system that must be managed ethically, strategically, and oriented towards the formation of people who have faith, morals, and responsibility in the digital era.

Evaluation and Ethical Control of the Artificial Intelligence-Based PAI Curriculum

Evaluation and *control* is the most important stage in curriculum management, especially in the context of the integration of *Artificial Intelligence* (AI) in Islamic Religious Education (PAI). This stage not only serves to assess the success of curriculum implementation, but also ensures that the entire educational process remains within the corridor of Islamic educational values, ethics, and goals. From the perspective of modern educational management, the evaluation of a technology-based curriculum should encompass not only learning effectiveness but also the extent to which Islamic educational values are realized in practice. In the proposed AI-based prophetic curriculum model, evaluation is conducted through measurable indicators derived from the principles of humanization, liberation, and transcendence. Humanization can be assessed through indicators such as student engagement, collaborative learning, empathy, and the quality of teacher-student interaction. Liberation may be evaluated through critical thinking skills, digital literacy, and students' ability to identify misinformation, algorithmic bias, and unethical uses of technology. Transcendence is reflected in indicators related to moral responsibility, ethical decision-making, spiritual awareness, and the use of AI in accordance with Islamic values. In addition, ethical accountability can be measured through compliance with data privacy standards, transparency in AI use, and academic integrity in learning activities. Research in *the Journal of Education Policy* confirms that the use of AI in education requires an evaluation system that focuses not only on academic outcomes, but also on the social, moral, and policy impacts it has on (Williamson & Eynon, 2023).

In the context of PAI, curriculum evaluation cannot be separated from the main goal of Islamic education, which is the formation of people of faith and noble character. Therefore, evaluation is not only carried out on the cognitive aspect, but also on the affective and moral dimensions of students. The integration of AI in learning requires new evaluation indicators, such as digital literacy skills, ethics in the use of technology, the ability to conduct *tabayyun* on digital information, and integrity in the use of AI. A study in *Computers & Education: Artificial Intelligence* shows that evaluation in AI-based learning should include aspects of algorithm transparency, system fairness, and impact on learners' learning behavior (Wiese, 2025). This suggests that evaluation is no longer purely academic, but also ethical and social.

Ethical control is an integral aspect of AI-based curriculum evaluation. The use of AI in education carries risks such as plagiarism, content manipulation, algorithmic bias, as well as data privacy violations. Without a clear control mechanism, technology can be misused and actually undermine educational goals. Research in *Education and Information Technologies* confirms that educational institutions should establish AI ethical guidelines based on the principles of transparency, fairness, accountability, and data protection (Nguyen et al., 2023). In the context of Islamic Religious Education (PAI), these risks may emerge in several forms. Students may rely excessively on AI-generated responses when completing religious assignments, reducing opportunities for critical reflection and personal understanding of Islamic teachings. Algorithmic bias may also influence the presentation of religious information, potentially producing interpretations that lack contextual sensitivity or do not reflect authoritative Islamic sources. Furthermore, the use of AI in assessment processes can create challenges in verifying academic integrity and distinguishing between students' original reasoning and machine-generated content. Data privacy concerns are equally significant, particularly when digital platforms collect sensitive information related to students' learning activities and religious engagement. Therefore, ethical control mechanisms should not only regulate the technical use of AI but also ensure that curriculum evaluation remains consistent with the objectives of character formation, moral responsibility, and spiritual development in Islamic education (Nguyen et al., 2023). In the context of Islamic education, these principles are in line with the values of honesty (*sidq*), trust, and moral responsibility that are the basis for the formation of morals.

In addition, the evaluation of AI-based curriculum must also consider aspects of fairness and inclusivity. AI has the potential to reinforce inequality if not designed fairly, for example through data bias or limited access to technology. The UNESCO report (2023) emphasizes that AI-based education systems must ensure equitable and non-discriminatory access to certain groups. From an Islamic perspective, this is related to the principles of justice (*'adl*) and benefit (*maslahah*), which require that every educational innovation provide equal benefits for all students. Therefore, curriculum evaluation should include an analysis of the distribution of technological benefits as well as their impact on educational disparities.

Curriculum control also requires the active role of educational institutions in building a sustainable regulatory and monitoring system. Educational institutions need to develop internal policies that govern the use of AI, including restrictions on use, verification mechanisms, and sanctions for ethical violations. Research in *Educational Technology Research and Development* shows that the successful implementation of educational technology is greatly influenced by the existence of an effective and sustainable monitoring system (Bond et al.,

2024). In operational terms, educational institutions should establish clear standards for ethical AI use within learning and assessment activities. Minor violations may include the failure to disclose AI assistance in academic work, while moderate violations involve excessive reliance on AI-generated content without critical reflection or personal contribution. More serious violations include presenting AI-generated assignments as entirely original work, manipulating academic evidence, or using AI to create misleading religious content. To address these issues, institutions should implement verification procedures such as disclosure requirements, reflective learning reports, plagiarism and AI-detection reviews, and teacher validation of students' understanding. Enforcement mechanisms may range from educational interventions and ethics counseling for minor violations to academic sanctions for repeated or serious misconduct. Through such procedures, curriculum control functions not merely as a punitive mechanism but as a means of fostering ethical awareness, academic integrity, and responsible technology use in accordance with the objectives of Islamic Religious Education. In this context, control is not only repressive, but also educational, that is, building students' awareness of the importance of ethics in the use of technology.

The role of teachers in the evaluation and control process is also very strategic. Teachers not only function as evaluators of learning outcomes, but also as moral guides who direct students in using AI responsibly. In the Islamic education tradition, teachers have a role as role models (*uswah hasanah*) who shape the character of students through example and guidance. Therefore, teachers must have competence in evaluating the use of AI as well as the ability to integrate ethical values in the learning process. Studies in *Teaching and Teacher Education* show that teachers' digital ethical competencies are a key factor in ensuring the responsible use of technology in education (Tondeur et al., 2021).

Evaluation of an AI-based prophetic curriculum must also integrate spiritual reflection as part of the learning process. Evaluation should be conducted through a multidimensional assessment system that systematically connects academic achievement, technological awareness, faith, and social responsibility. Academic aspects may be measured through learning outcomes, problem-solving abilities, and mastery of Islamic Religious Education content. Technological awareness can be evaluated through students' digital literacy, critical assessment of AI-generated information, and their ability to use technology responsibly. The dimension of faith may be assessed through reflective journals, self-assessment instruments, and learning portfolios that demonstrate students' understanding of the relationship between technology and Islamic values. Meanwhile, social responsibility can be evaluated through project-based activities, collaborative learning, and students' participation in digital citizenship initiatives that promote ethical and constructive engagement in online environments. By integrating these assessment mechanisms, evaluation becomes a comprehensive process that not only measures what students know but also how they apply Islamic values in responding to technological and social challenges. This approach is in line with the concept of transcendence in the prophetic curriculum, which places divine values as the primary orientation of education. Thus, evaluation is a means to strengthen the integration between science, technology, and spiritual values in the lives of students.

Thus, the evaluation and ethical control of the AI-based PAI curriculum is a multidimensional process that includes academic, ethical, social, and spiritual aspects. The evaluation not only aims to measure learning outcomes, but also ensures that the use of technology is in line with Islamic values and humanitarian principles. Ethical control is an important instrument in preventing the misuse of technology and maintaining the integrity of the education system. From the perspective of Islamic education management, the success of an AI-based curriculum should be assessed through measurable indicators across multiple dimensions. Academic success may be reflected in students' mastery of learning outcomes, critical thinking abilities, and digital literacy competencies. Ethical success can be evaluated through academic integrity, responsible use of AI, transparency in technology-assisted learning, and adherence to data privacy principles. Social outcomes may be assessed through collaborative engagement, participation in digital citizenship activities, and contributions to community-oriented projects. Meanwhile, spiritual development can be evaluated through reflective learning portfolios, ethical decision-making, value internalization, and students' demonstrated awareness of the relationship between technology, faith, and social responsibility. Through these indicators, curriculum evaluation becomes a systematic mechanism for assessing whether AI integration contributes not only to educational effectiveness but also to the formation of morally responsible and spiritually grounded learners.

Congclusions

The transformation of Islamic Religious Education (PAI) in the *era of Artificial Intelligence* (AI) demands a curriculum reconstruction that is not only adaptive to technological developments, but also firmly rooted in prophetic values. Ijtihad akhlak is the main foundation in responding to these dynamics, especially in maintaining a balance between technological innovation and the goals of Islamic education. Through a curriculum management

approach, the integration of AI in PAI can be systematically operationalized through planning, organizing, implementation, and evaluation functions guided by the principles of humanization, liberation, and transcendence. Humanization is reflected in the design of learning experiences that use AI to support personalized learning while preserving meaningful teacher–student interaction and respect for human dignity. Liberation is translated into curriculum strategies that strengthen critical thinking, digital literacy, and students’ ability to recognize misinformation, algorithmic bias, and other challenges of the digital environment. Meanwhile, transcendence is realized through the integration of ethical reflection, spiritual awareness, and Islamic moral values in the use of AI, ensuring that technological engagement remains aligned with the broader objectives of Islamic education. These principles collectively guide curriculum planning, classroom implementation, and evaluation processes, thereby transforming AI from a mere technological tool into a medium for character formation and holistic educational development. Thus, the AI-based prophetic curriculum functions as an instrument of educational transformation that emphasizes the formation of morals, critical awareness, and spirituality of students.

The success of the implementation of this curriculum depends on the synergy between institutional policies, teacher competence, infrastructure readiness, and a sustainable ethical evaluation and control system. The effectiveness of the proposed AI-based prophetic curriculum can be assessed through four interconnected dimensions. Academic effectiveness is reflected in students’ mastery of learning outcomes, critical thinking abilities, and digital literacy competencies. Ethical effectiveness is demonstrated through responsible AI use, academic integrity, transparency, and adherence to ethical guidelines in technology-assisted learning. Social effectiveness can be measured through collaborative engagement, digital citizenship, and students’ contributions to community-oriented activities. Spiritual effectiveness is reflected in moral responsibility, value internalization, reflective awareness, and the ability to relate technological practices to Islamic teachings and ethical principles. AI therefore needs to be positioned as a tool that enhances learning quality while remaining subject to these academic, ethical, social, and spiritual benchmarks, rather than functioning as a substitute for educators or as the primary source of authority on knowledge. Islamic education in the digital age needs to develop a curriculum management framework that not only emphasizes efficiency and innovation, but also ensures moral integrity and social responsibility. This approach allows PAI to produce a generation that is intellectually capable, characterful, faithful, and able to deal with the complexities of the digital world ethically and wisely.

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