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Artificial Intelligence in Islamic Studies Courses: Opportunities and Limitations in Islamic Higher Education from Student Perspectives

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ABSTRACT: *This study examines AI's dual impact in Islamic Studies courses at PTIs, addressing the gap in student perspectives on benefits/limitations. Amidst digital transformation and the need to align technology with Islamic values, this study examines how AI facilitates or impedes spiritually deep learning, thereby guiding ethical integration that preserves core pedagogical principles. A qualitative case study design approach was used, with data collected through semi-structured interviews with 11 active AI student users, participant observation of AI use in lectures, and analysis of AI-assisted lecture documents. Braun and Clarke's thematic data analysis model was applied, with cross-source triangulation to ensure validity. Five key benefits emerged: enhanced efficiency (e.g., rapid drafting), broader access to references, improved conceptual understanding, practical academic support, and enriched learning processes. Conversely, five limitations were identified: deficits in contextual religious knowledge (e.g., oversimplifying sacred texts), accuracy/reliability issues, inadequate referencing, academic dependency (reduced critical thinking), and technical barriers (e.g., internet instability). Findings reflect a single institution's student cohort, limiting generalizability; variability in AI tool quality among participants may also influence results. Implications include the need for AI literacy modules, specialized Islamic datasets, and offline AI solutions to address inequities in resource-limited regions. This research pioneers two frameworks of AI-Ready Islamic Pedagogy (Critical Verification, Contextual Adaptation, Balanced Integration) and Hybrid Epistemology (combining AI pattern recognition with sanad-based knowledge validation).*

Studi ini mengkaji dampak ganda AI dalam mata kuliah Studi Islam di PTIs, dengan membahas kesenjangan perspektif mahasiswa tentang manfaat/keterbatasannya. Di tengah transformasi digital dan kebutuhan untuk menyelaraskan teknologi dengan nilai-nilai Islam, studi ini mengkaji bagaimana AI memfasilitasi atau menghambat pembelajaran mendalam secara spiritual, sehingga memandu integrasi etika yang tetap

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mempertahankan prinsip-prinsip pedagogis inti. Pendekatan desain studi kasus kualitatif digunakan, dengan data dikumpulkan melalui wawancara semi-terstruktur dengan 11 mahasiswa pengguna AI aktif, observasi partisipan penggunaan AI dalam perkuliahan, dan analisis dokumen perkuliahan berbantuan AI. Model analisis data tematik Braun dan Clarke diterapkan, dengan triangulasi lintas sumber untuk memastikan validitas. Lima manfaat utama muncul: peningkatan efisiensi (misalnya, penyusunan cepat), akses referensi yang lebih luas, pemahaman konseptual yang lebih baik, dukungan akademis praktis, dan proses pembelajaran yang diperkaya. Sebaliknya, lima keterbatasan diidentifikasi: defisit dalam pengetahuan agama kontekstual (misalnya, menyederhanakan teks-teks suci secara berlebihan), masalah akurasi/keandalan, referensi yang tidak memadai, ketergantungan akademis (berkurangnya pemikiran kritis), dan hambatan teknis (misalnya, ketidakstabilan internet). Temuan mencerminkan kelompok mahasiswa satu institusi, membatasi generalisasi; variabilitas dalam kualitas alat AI di antara peserta juga dapat memengaruhi hasil. Implikasinya mencakup perlunya modul literasi AI, kumpulan data Islam khusus, dan solusi AI luring untuk mengatasi ketidakadilan di wilayah-wilayah terbatas sumber daya. Penelitian ini memelopori dua kerangka kerja Pedagogi Islam Siap AI (verifikasi kritis, adaptasi kontekstual, integrasi seimbang) dan epistemologi hibrida (menggabungkan pengenalan pola AI dengan validasi pengetahuan berbasis sanad).

Keywords: *Artificial Intelligence, Islamic Studies Courses, Islamic Higher Education.*

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I. INTRODUCTION

Higher education is undergoing a massive digital transformation, driven by rapid advances in Artificial Intelligence (AI) (Benavides et al., 2023; Qian et al., 2025; Vieriu & Petrea, 2025). This technology has reshaped global paradigms of teaching, learning, research, and administration (Tang, 2024; Zawacki-Richter et al., 2019). In Indonesia, which has one of the largest networks of Islamic Higher Education Institutions (*Perguruan Tinggi Keagamaan Islam/PTKI* and *Perguruan Tinggi Agama Islam Swasta/PTAIS*), the significance of this transformation is particularly urgent. As integral components of the national higher education ecosystem, these institutions cannot overlook this wave of change and must critically explore both the potential and challenges of AI implementation (Achruh et al., 2024; Khan et al., 2025; Mudrik et al., 2024). The adoption of this technology in IHEIs carries unique dimensions related to integrating Islamic values into every aspect of pedagogy (Djazilan et al., 2024; Karim, 2025). Consequently, IHEIs must rigorously examine AI deployment to ensure alignment with Islamic educational principles.

Prior research highlights significant opportunities for AI in higher education, including personalised learning, administrative automation, enhanced feedback mechanisms, and advanced analytical tools (Chen et al., 2020; Popenici & Kerr, 2017). Nevertheless, ethical challenges remain paramount—particularly algorithmic bias, data privacy, digital inequality, and the need for improved AI literacy among educators and students

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(Holmes et al., 2022; Williamson & Eynon, 2020). Within this study's context, it is imperative to identify strategies for carefully integrating AI into value-based education at IHEIs.

Islamic Studies courses—encompassing *Tafsir* (Quranic exegesis), Hadith (Prophetic traditions), *Fiqh* (jurisprudence), *Aqidah* (theology), Islamic History, and *Akhlaq-Tasawwuf* (morality and sufism)—possess distinctive characteristics that differentiate them from other academic disciplines (Abdullah, 2017; Shah et al., 2015). Beyond cognitive mastery, learning in this field engages complex spiritual, ethical, and textual interpretive dimensions (Piercy, 2013). AI offers compelling opportunities to enhance Islamic Studies pedagogy; for instance, through advanced religious text retrieval tools, adaptive learning platforms, or more accurate classical text translation (Favirotus Siyam et al., 2024; Issa & Mustapha, 2025).

However, deploying AI in Islamic scholarship introduces unmapped challenges and concerns (Al-Momani, 2025; Zahid & Abdullah, 2025). A primary issue is AI's compatibility with Islamic values, including scholarly authority (ijtihad) and the role of ulema (Islamic scholars). Potential biases in AI-generated interpretations of sacred texts, alongside impacts on the holy teacher-student relationship (*talaqqi*), demand critical attention (Budiman et al., 2024; Campbell & Tsuria, 2021; Tarwiyyah, 2025). Equally pressing are ethical questions regarding AI-facilitated religious knowledge's authenticity and authority (Adigun & Afolaranmi, 2024; Tampubolon & Nadeak, 2024; Zhang et al., 2025).

Although studies on AI's potential in religious education are emerging, research specifically addressing AI implementation in Islamic Studies courses at IHEIs remains scarce. A Google Scholar search (7 August 2025) using all in title: Islamic studies, AI yielded only 11 results. Similarly, a Scopus query [title-abs-key ("Islamic" or "Islamic Studies" or "Islamic Law" or "Islamic Education") and ("Artificial Intelligence" or "AI")] retrieved merely 11 documents. Crucially, research exploring student perspectives on AI's benefits and limitations in this context is scarce. Given students' role as primary stakeholders, their insights are vital for successful implementation.

This research contends that understanding student perspectives is essential, as they directly engage with implemented technologies. Students' experiences, perceptions, and concerns regarding AI's use in studying authoritative religious disciplines like Islamic Studies can offer critical insights for developing value-sensitive AI education (Braun & Clarke, 2019; Fu et al., 2024). Therefore, this study aims to explore IHEI students' perceptions and experiences of using AI in Islamic Studies courses.

This study seeks to answer two central questions. *First*, what potential benefits do students at Islamic Higher Education Institutions perceive regarding AI's role in supporting Islamic Studies learning? *Second*, what limitations do students identify concerning AI's use in Islamic Studies courses? By addressing these questions, the study aims to provide a deeper understanding of both the opportunities and challenges that accompany AI integration in Islamic education.

This research provides valuable contributions in theoretical, practical, and policy domains. Theoretically, it advances the understanding of AI adoption in religious studies, develops technology acceptance models for Islamic higher education institutions (IHEIs), and enriches the discourse on the interface between Islamic tradition and digitalization. Practically, it informs the ethical design of AI integration

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into Islamic Studies curricula, supports the development of value-sensitive educational technology solutions, and enhances student AI literacy. On the policy front, it offers insights into ethical AI guidelines for IHEIs and supports the formulation of sustainable digital transformation strategies for Islamic universities. In sum, this study significantly contributes to guiding technology integration that aligns with Islamic principles and meets the needs of Indonesia's Islamic higher education sector.

II. METHOD

This study employed a qualitative approach with a case study design to explore students' lived experiences with Artificial Intelligence (AI) in Islamic Studies courses at Institut Agama Islam Hamzanwadi NW Lombok Timur. Primary data were collected through three key techniques: semi-structured in-depth interviews with 11 active AI-user students who had completed Islamic studies courses including *Akhlaq wa Tasawwuf* (Ethics and Mysticism), *Tauhid wa Ilm al-Kalam* (Theology and Scholasticism), and *Fiqh* (Jurisprudence), limited participant observation of hands-on AI implementation during lectures, and document analysis of coursework produced with AI assistance. Data were analysed thematically using Braun and Clarke's iterative six-phase model, which included data familiarisation, initial code generation, theme identification, theme review, theme definition, and report production (Braun & Clarke, 2019). To ensure rigor, source triangulation was applied by cross-verifying findings from interviews, observations, and documents, and collaborative thematic auditing was conducted to enhance reliability and robustness. This methodological approach provided a comprehensive understanding of students' AI integration practices, perceived benefits, and challenges in an increasingly technologized academic environment, significantly contributing to the comprehension of AI's impact in Islamic higher education contexts.

III. RESULT AND DISCUSSION

Benefits of AI in Islamic Studies Courses from the Students' Perspective

This study employed a triangulated qualitative approach to explore the benefits of AI adoption in Islamic Studies courses. Data were collected through in-depth interviews with 11 students (coded P1–P11), participatory observation of AI usage during lectures and academic tasks, and document analysis of AI-assisted coursework, including essays and presentations. The participants predominantly utilised AI tools such as ChatGPT, Meta AI (WhatsApp), Gemini, and Perplexity. Thematic analysis of the data revealed five recurring benefit patterns, which are summarised in Table 1, with observational and documentary data enriching the insights gained from the interviews. Additionally, a mind map illustrating the benefits of AI in Islamic studies courses, from the students' perspective in higher education, is provided to highlight their experiences (refer to Figure 1).

Table 1. Data summary of AI adoption in Islamic Studies Courses from the students' perspective

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Category	Informant Code	Quote Evidence
Efficiency and Speed	P1	Completing tasks faster
	P2	When we type a question, the answer appears immediately... very helpful when facing tight deadlines
	P3	Working swiftly... saving time and energy
	P4	It's extremely instant, no prolonged thinking required
Access to Information and References	P5	Helps find relevant references for specific topics such as tawhid or ilm al-kalam
	P6	Finds rare materials that are hard to obtain in physical books
	P7	Presents additional sources such as journals and up-to-date articles not available in the campus library
	P8	Provides a list of references (though sometimes incomplete) for further development
Conceptual Understanding	P9	Explains difficult concepts such as *maqasid* shariah or philosophical *tasawuf* in simple language
	P10	Opens up new perspectives on *ilm al-kalam* that are not covered in class
	P11	Resolves understanding blocks when reading complex Arabic texts through contextual translation
Practical Assistance	P1	Creates initial drafts for papers, particularly for structure and conceptual frameworks
	P3	A lifesaver when tasks pile up and deadlines approach
	P4	Accessible via WhatsApp or mobile apps, flexible according to busy schedules
	P6	Facilitates the creation of presentations by summarising key points
Support for Learning Processes	P2	A supplementary tool for cross-checking understanding, not a replacement for independent learning
	P5	Makes it easier to understand complex materials with analogies and concrete examples provided by AI
	P9	Stimulates productive discussions when AI outputs are compared with the lecturer's explanations
	P10	Saves energy to focus on critical analysis, rather than just searching for basic definitions

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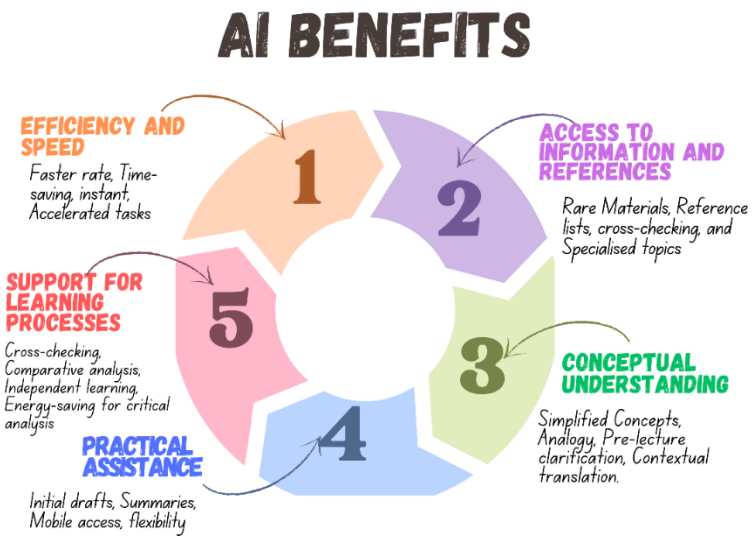

Figure 1. *Key themes and keywords of AI benefit*

1. *Efficiency and Speed*

Observational data indicated that students frequently used AI tools to draft theological responses during sessions, completing tasks at a significantly faster rate compared to manual methods. Document analysis further corroborated this, showing that AI-assisted submissions consistently demonstrated accelerated completion times. The efficiency gained through AI tools was highlighted by participants, with P3 (ChatGPT) stating, "I completed tasks in no time... saving both time and effort," and P4 (Meta AI) noting, "It's extremely instant, there is no need to think for long."

2. *Access to Information and References*

Document analysis revealed that many student papers incorporated references from AI on specialised topics, such as contemporary *fiqh* debates, although the need for verification of these sources was often evident. Observational notes also showed that students routinely cross-checked AI-generated citations with academic databases to ensure their reliability. Participants recognised the value of AI in providing access to rare materials, with P6 (ChatGPT) mentioning, "Rare materials that are difficult to find in physical books," and P8 (ChatGPT) stating, "It provides reference lists, though sometimes incomplete."

3. *Conceptual Understanding*

The use of AI enhanced students' conceptual understanding by simplifying complex topics. For example, student notes frequently featured AI-generated analogies, such as "*Maqasid* as the GPS of Islamic law," which helped clarify abstract concepts. Instructors observed an increase in student engagement when AI was used for pre-lecture clarification of complex ideas. However, some students discarded AI outputs, particularly on topics such as *tasawuf falsafi*, due to perceived oversimplification. As P9 (Perplexity) noted, "It explains difficult concepts in simple language," and P11 (ChatGPT) stated, "It resolves understanding blocks…. with contextual translation."

4. *Practical Assistance*

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AI provided substantial practical assistance in academic work. AI-generated summaries were commonly used in presentations, typically supplemented with student-authored critical commentary. Observational data revealed that mobile access to AI tools, such as WhatsApp, allowed students to engage in academic tasks during transit periods. As P1 (ChatGPT) remarked, "It creates initial drafts for papers," and P4 (Meta AI) highlighted, "It can be accessed via WhatsApp... very flexible."

5. Support for Learning Processes

AI supported the learning process by offering supplementary tools for cross-checking and refining students' understanding. Document evidence showed that papers utilising AI for cross-referencing consistently demonstrated more in-depth comparative analysis than those relying solely on AI-generated drafts. Observational notes indicated that students self-regulated their use of AI by consulting lecturers when AI outputs conflicted with Islamic principles. As P2 (Meta AI) emphasised, "A supplementary tool for cross-checking understanding, not a replacement for independent learning," and P10 (Gemini) noted, "It saves energy to focus on critical analysis."

Limitations of AI Usage in Islamic Studies Courses from the Students' Perspective

Thematic analysis of the data revealed five recurring limitations in the use of AI in Islamic studies courses, summarised in Table 2. These limitations were further explored with observational and documentary data, enriching the insights gained from the interviews. Additionally, a mind map illustrating the limitations of AI in Islamic studies courses, from the students' perspective in higher education, is provided to highlight their experiences (refer to Figure 2). This visual representation emphasises the key challenges students face when using AI in Islamic studies courses.

Table 2. Data summary of limitations patterns in the use of AI

Category	Informant Code	Quote Evidence
Depth of Religious Understanding	P1	Lacks understanding of symbolic and historical meanings in religious texts
	P3	Presentation of material is incomplete for complex topics
Accuracy and Reliability	P4	The historical dates of Islamic civilisation in AI differ from book references
	P5	Answer does not match the question for specific topics
Inadequate References	P6	Does not show complete references... only a general bibliography
	P8	Difficult to trace sources for footnotes
Dependency and Negative Impact on Learning	P8	Makes students lazy in thinking
	P9	Decreases interest in reading books
Technical Limitations	P10	Cannot be used without a data quota
	P11	Cannot ask via voice message
	P5	Slow and frequently errors

1. Depth of Religious Understanding

AI's failure to comprehend the depth and complexity of religious texts emerged as a significant limitation in the study. Participants highlighted that AI struggles to interpret symbolic meanings, particularly in sacred texts like the Qur'an and hadith, which

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require an understanding of historical and contextual nuances. As P1 noted, "AI cannot understand the symbolic and historical meanings in religious texts," indicating a critical gap in the AI's comprehension of the broader socio-historical context of Islamic teachings. This limitation becomes evident in topics such as *uṣūl fiqh* and the history of Islamic civilisation, where AI often presents fragmented material that fails to address the holistic nature of these subjects. As P3 observed, “The presentation of material is incomplete,” leading to a distorted understanding of these complex topics due to the AI's failure to integrate the necessary historical and contextual depth.

2. Accuracy and Reliability

The issue of AI’s accuracy and reliability, particularly in the context of Islamic studies, was raised by many participants. Errors in the presentation of Islamic history, transliteration of verses, and misrepresentation of various Islamic schools of thought were frequently cited. P4 mentioned, “The dates of Islamic civilisation history in ChatGPT differ from textbook references,” highlighting AI’s inability to provide consistent and reliable historical data. AI also displayed a tendency to generate speculative responses to specific queries, a phenomenon known as hallucination. As P7 explained, this issue stems from “the limited knowledge of traditional Islamic resources” in the AI’s database, which ultimately compromises the integrity of the information it provides. These limitations indicate a serious risk of misinformation, particularly in academic contexts where the accuracy of religious data is crucial.

3. Inadequate References

Participants also expressed concerns about the lack of proper referencing and citation mechanisms in AI-generated content. AI was often found to rely on secondary sources, such as modern journals, instead of citing primary Islamic texts or valid chains of transmission (*sanad*). P6 remarked, “It does not show complete references... just a general bibliography,” while P8 noted, “It’s difficult to trace the sources for footnotes.” This lack of authentic references creates an epistemological challenge for students, who find it hard to differentiate between AI-generated content and the scholarly authority of traditional Islamic scholars. The absence of verified sources diminishes the credibility of AI as a reliable academic resource, particularly when it comes to critical subjects that require authoritative sources, such as *tafsir* and *fiqh*.

4. Dependency and Negative Impact on Learning

AI’s potential to foster academic dependency and its adverse effects on students' learning were widely noted by participants. Many observed that students began to rely on AI for quick answers, thereby diminishing their critical thinking and analytical skills. P8 commented, “It makes students lazy to think,” and P9 emphasised the reduction in reading habits, saying, “It decreases the interest in reading books.” These observations suggest that students were becoming passive recipients of information, which hindered their engagement in independent learning and reflective thinking. Furthermore, AI’s ability to provide instant solutions discouraged the contemplative process (*tadabbur*), which is integral to the development of ethical and religious understanding in Islam. This over-reliance on AI for problem-solving has the potential to weaken students' ability to think critically and internalise Islamic values.

5. Technical Limitations

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The technical limitations of AI, particularly in the Indonesian context, were another significant concern. Participants pointed out that AI's reliance on stable internet connections posed challenges for students in areas with poor infrastructure or limited access to data. P10 mentioned, "It cannot be used without a data quota," and P7 noted, "The connection is unstable," highlighting the barriers faced by students in remote or underserved regions. Additionally, AI's lack of interactive features, such as voice input, was noted by P11, who said, "It cannot accept voice queries," further limiting usability for learners who prefer verbal communication. Performance issues, such as slow response times and frequent system errors, were also cited, with P5 remarking, "It lags and often errors out." These findings resonate with broader discussions in digital divide scholarship, where unequal access to infrastructure and digital literacy exacerbate disparities in educational opportunities (UNESCO, 2021). In the Indonesian context, studies on ICT in education similarly stress that connectivity challenges and uneven technological adoption hinder equitable learning outcomes. Thus, the operational constraints faced by students are not merely technical complaints but structural barriers that reinforce existing educational inequalities, ultimately limiting the transformative potential of AI in Islamic Higher Education.

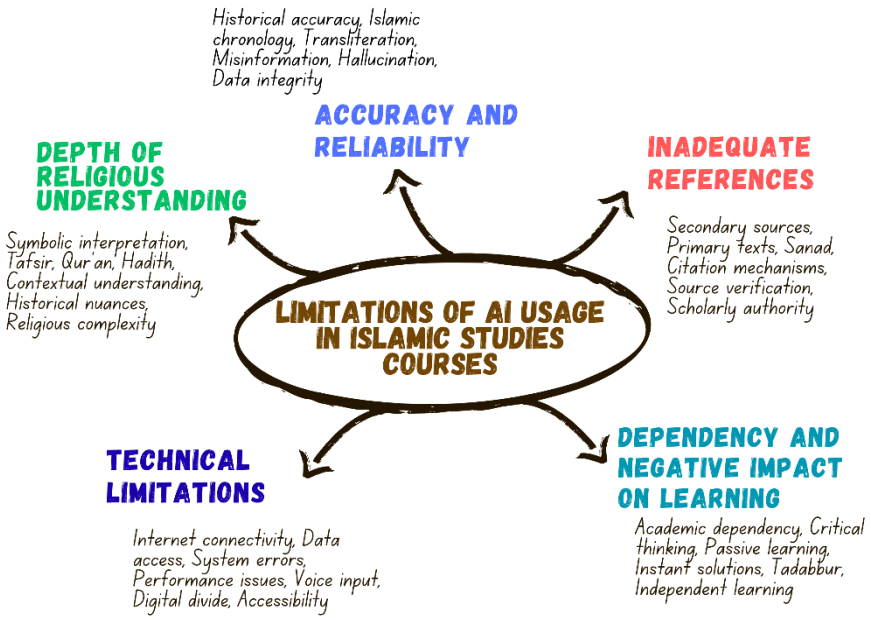

Figure 2. *Key themes and keywords of AI limitations*

Opportunities and Limitations in Islamic Higher Education from Student Perspectives

The principal findings of this study indicate that the adoption of artificial intelligence (AI) in Islamic studies yields conflicting implications. On one hand, AI affords five significant benefits: efficiency and speed, access to information and references, conceptual understanding, practical assistance, and support for learning processes. The efficiency delivered by AI in education aligns with research asserting that automation of academic tasks through AI accelerates administrative processes and data handling, thereby liberating time for educational content development (Fu et al., 2024; Zawacki-Richter et al., 2019). Moreover, AI-facilitated information accessibility substantiates its role as a "literature bridge", easing access to diverse references and pedagogical

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materials previously inaccessible—particularly for students in remote regions (Hanum et al., 2025).

Conversely, five critical challenges warrant attention: depth of religious understanding, accuracy and reliability, inadequate references, dependency and negative impact on learning, and technical limitations. These findings corroborate studies demonstrating AI's capacity to enhance efficiency and literature access in humanities education (Haßler et al., 2024; Mustafa et al., 2024), yet contradict claims concerning AI's potential bias in addressing Islamic inquiries due to the complexity of Islamic textual studies (Al-Badani & Alsubari, 2024; El Ganadi et al., 2025). The necessity for meticulous development to ensure accuracy and fairness (Al-Badani & Alsubari, 2024; Sulistio et al., 2024), alongside robust methodologies to preclude the dissemination of errors or biases—particularly given Islam's interpretative diversity and high-stakes jurisprudential nature (El Ganadi et al., 2025). This discrepancy may plausibly stem from Islamic studies' contextual demands, requiring historical and symbolic comprehension inadequately accommodated by general-purpose AI design.

This research further challenges Technological Determinism in religious education by demonstrating AI's pedagogical value is contingent upon: 1) Users' capacity to verify AI-generated content (e.g., cross-referencing outputs), 2) Alignment of AI outputs with Islamic scholarly principles (e.g., rejecting oversimplification of complex subjects), 3) Technical and socioeconomic factors, including internet access disparities impeding optimal utilisation—especially in Indonesia's remote regions.

Issues concerning AI-generated reference quality reinforce scholarship on the "authority crisis" in digital knowledge, wherein AI may yield information lacking authenticity or adequacy, potentially undermining scholarly credibility in Islamic studies (Abdelnour, 2025; El Ganadi et al., 2025). Academic dependency concerns, reflected in diminished contemplative practices (*tadabbur*), align with Risko & Gilbert (2016) Cognitive Offloading theory, wherein technology-assisted cognitive tasks may attenuate essential critical skills.

This study proposes an AI-Ready Islamic Pedagogy framework, integrating three key principles: 1) Critical Verification, which involves embedding AI reference-validation training in curricula to ensure informational accuracy; 2) Contextual Adaptation, which establishes ethical guidelines grounded in *maqasid al-sharia* to align technology with Islamic tenets; and 3) Balanced Integration, which leverages AI for administrative tasks, such as preliminary drafting, while preserving *tadabbur* (contemplative analysis) as a pedagogical cornerstone (Figure 3).

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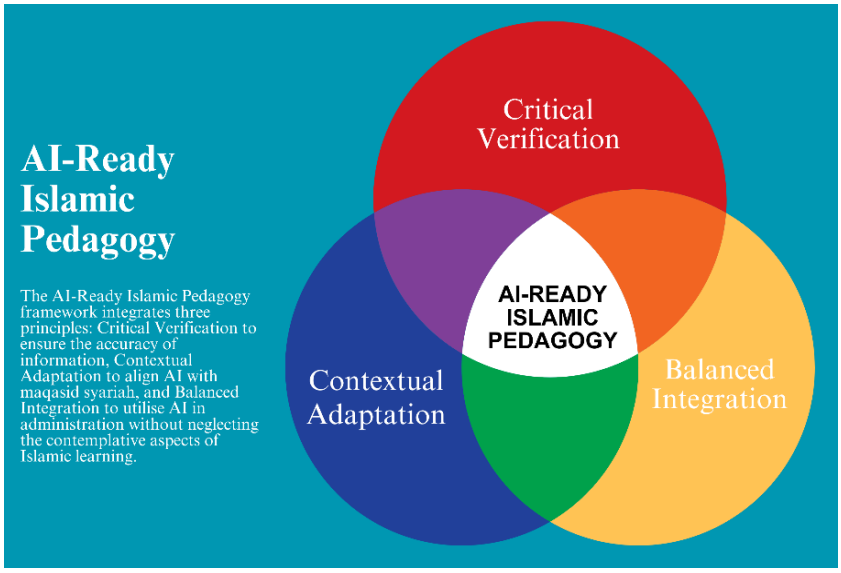

Figure 3. *AI-Ready Islamic Pedagogy framework*

Additionally, we introduce Hybrid Epistemology—a collaborative solution to reference authority crises—merging AI's pattern-recognition capabilities with Islam's *sanad*-based knowledge tradition. This integration employs the *sanad* (authentication chain) to safeguard referential authenticity, ensuring outputs remain epistemologically valid within Islamic scholarship (Figure 4). Crucially, *sanad* functions not merely as a verification mechanism but as a foundation for preserving intellectual credibility, enabling cautious AI integration that respects religious depth and historical context.

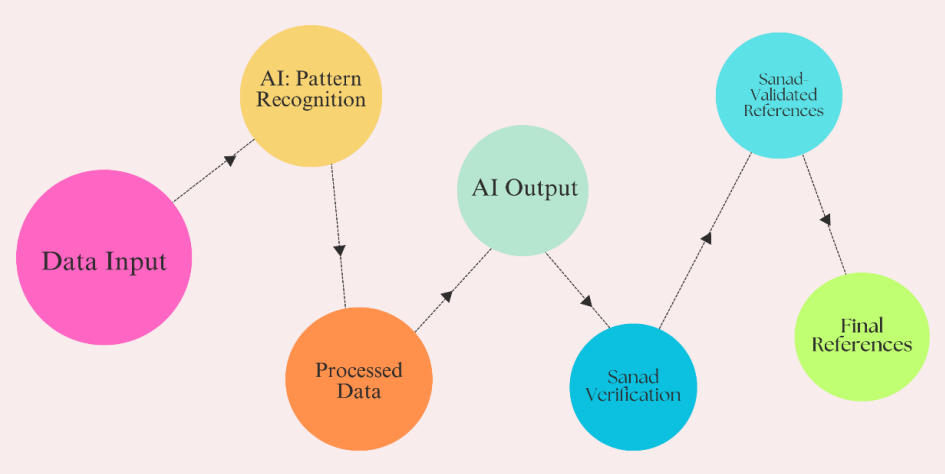

Figure 4. *Hybrid Epistemology flowchart*

This concept holistically addresses digital "authority crisis" concerns (Al-Badani & Alsubari, 2024; El Ganadi et al., 2025), positioning AI as a tool reinforcing—not replacing—traditional pedagogy whilst upholding scholarly authority. Through Hybrid Epistemology, AI not only serves as a tool but also becomes part of a broader system to uphold scientific authority in Islamic studies, in line with previous theoretical findings that highlight the importance of verification and context in the application of technology in religious education.

We recommend developing AI literacy modules for Islamic studies students, focusing on validating primary references, such as *mu'tabarah* texts (Authentic Islamic books),

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identifying AI hallucination phenomena, and mitigating algorithmic biases. Additionally, we suggest collaboration with AI developers to create specialised datasets, including *sanad*-authenticated tafsir corpora, multidimensional *fiqh* literature, Islamic theology, and Sufism literature. These datasets would enable AI to process interconnected Islamic conceptual networks, such as theological-spiritual linkages, and yield contextually coherent outputs. Furthermore, we propose offline AI optimisation, such as the use of Local LLMs, using scholar-validated datasets to ensure interpretative consistency.

This study is limited by its exclusive focus on student perspectives, which may affect the transferability of findings to other institutions or educator viewpoints. Additionally, variations in AI tool quality, such as between ChatGPT and limited-feature alternatives, among participants warrant consideration. Future research should: 1) Explore Hybrid Epistemology systems for authentic reference retrieval, 2) Test *mu'tabarah*-based verification protocols in classroom settings, and 3) Investigate AI's long-term impact on Islamic worldview formation in (Tang, 2024; Zawacki-Richter et al., 2019). Islamic Higher Education Institutions (IHEIs).

IV. CONCLUSION

In conclusion, this study highlights that while AI adoption in Islamic Higher Education Institutions offers significant benefits—such as efficiency, broader access to knowledge, and enhanced learning support—it also carries limitations in terms of accuracy, reliability, and depth of religious understanding. The findings affirm that AI must be positioned as a supplementary tool rather than a substitute for core Islamic pedagogical traditions like *tadabbur* and *talaqqi*. Theoretically, the study introduces two frameworks—AI-Ready Islamic Pedagogy and Hybrid Epistemology—that provide pathways for integrating technology without undermining scholarly authority or spiritual depth. Practically, the research underscores the need for AI literacy programs focused on verification of *mu'tabarah* references, collaborations with developers to build *sanad*-authenticated datasets, and the deployment of local AI models to support equitable access. By strategically balancing technological innovation with Islamic educational values, IHEIs can harness AI's potential while preserving the integrity of Islamic pedagogy and scholarship.

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