Jurnal Pendidikan Islam 15 (2) (2025) 135-147
DOI: 10.38073/jpi.v15i2.3091
https://ejournal.uiidalwa.ac.id/index.php/jpi

p-ISSN: 2581-0065
e-ISSN: 2654-265X

Ethical Review and Scientific Originality in the Use of Artificial Intelligence from the Perspective of Islamic Cultural History Teachers

Reza Noprial Lubis[1*], Anri Saputra[2], Safran[3], Pamonoran Siregar[4]
[1] Sekolah Tinggi Agama Islam UISU, Pematangsiantar, Indonesia
[2] Sekolah Tinggi Agama Islam Raudhatul Akmal, Deli Serdang, Indonesia
[3] Universitas Islam Negeri Sumatera Utara, Medan, Indonesia
[4] Sekolah Tinggi Ilmu Tarbiyah Al-Ittihadiyah, Medan, Indonesia
Email: lubisrezanoprial@gmail.com[1], anri.saputra2992@gmail.com[2], safranhsb@uinsu.ac.id[3], pamonoran@gmail.com[4]
*Corresponding Author

Received: 06, 2025. Revised: 07, 2025. Accepted: 08, 2025. Published: 11, 2025.

ABSTRACT
The rapid development of Artificial Intelligence (AI) has penetrated the world of education, including madrasahs; however, its use is often not accompanied by ethical awareness and scholarly originality. This study aims to analyze the ethical dimension and originality of thought in the use of AI by madrasah students, based on the perspective of Islamic Cultural History teachers at MTs Al-Ittihadiyah Medan. Using a qualitative approach with in-depth interview techniques, classroom observation, and document study, the research found that AI is used by students to complete assignments instantly, without critical thinking or spiritual reflection. This action weakens the values of academic honesty, learning responsibility, and reduces the meaning of Islamic education as a process of internalizing values. In addition, the absence of regulations and process-based assessment instruments makes it difficult for teachers to control and evaluate the authenticity of student assignments. This study contributes to the development of an Islamic digital ethics framework and emphasizes the importance of repositioning AI as an educational aid, not a substitute for the learning process. Madrasahs need to redesign policies, curriculum, and evaluation methods to maintain scholarly integrity and cultivate ethical thinking in the technological era.

Keywords: Artificial Intelligence, Academic Ethics, Originality, Islamic Education, SKI Teacher.

ABSTRAK
Pesatnya perkembangan Artificial Intelligence (AI) telah merambah dunia pendidikan, termasuk madrasah, namun penggunaannya kerap tidak diimbangi dengan kesadaran etik dan orisinalitas keilmuan. Penelitian ini bertujuan menganalisis dimensi etik dan orisinalitas pemikiran dalam penggunaan AI oleh siswa madrasah, berdasarkan perspektif guru Sejarah Kebudayaan Islam di MTs Al-Ittihadiyah Medan. Menggunakan pendekatan kualitatif dengan teknik wawancara mendalam, observasi kelas, dan studi dokumen, penelitian menemukan bahwa AI dimanfaatkan siswa untuk menyelesaikan tugas secara instan, tanpa proses berpikir kritis maupun refleksi spiritual. Tindakan ini melemahkan nilai kejujuran akademik, tanggung jawab belajar, dan mereduksi makna pendidikan Islam sebagai proses internalisasi nilai. Selain itu, belum adanya regulasi dan instrumen penilaian berbasis proses menyebabkan guru kesulitan mengontrol dan mengevaluasi keaslian tugas siswa. Penelitian ini berkontribusi dalam pengembangan kerangka etika digital Islam dan menegaskan pentingnya reposisi AI sebagai alat bantu edukatif, bukan pengganti proses belajar. Madrasah perlu mendesain ulang kebijakan, kurikulum, dan metode evaluasi untuk menjaga integritas keilmuan dan menumbuhkan akhlak berpikir di era teknologi.

Kata Kunci: Artificial Intelligence, Etika Akademik, Orisinalitas, Pendidikan Islam, Guru SKI.

INTRODUCTION

The current human civilization is witnessing a great leap marked by the presence of information technology (IT) as the determinant of the era's direction. Amidst the strong currents of globalization and the digital revolution, the way humans access, manage, and transmit knowledge has radically changed. The world of education, as the main axis of civilization formation, has also undergone significant transformation. This phenomenon certainly cannot be ignored by Islamic education, a system that carries not only an intellectual dimension but also a spiritual and moral one. One of the most influential technological transformations today is artificial intelligence (AI). AI is defined as a technological system designed to mimic human intelligence, including the ability to learn, reason, and make autonomous decisions (Russell & Norvig, 2019). In the educational context, AI encompasses various applications such as virtual tutors, automated evaluation systems, educational chatbots, and personalized learning algorithms (Holmes et al., 2022).

In line with this, Dignum (2023) asserts that the presence of AI in education not only brings positive potential such as personalized learning and administrative efficiency but also poses serious challenges related to privacy, psychological well-being, and the need for educational system reform to be more ethically responsible. Education is no longer limited by physical classrooms but is present in a virtual format that is limitless in space and time. This brings serious implications for Islamic educational thought, both in terms of methodology, epistemology, and ontology. The question is no longer whether Islamic education will use technology, but how this technology can align with Islamic values and strengthen the essence of education itself. A similar challenge is also reflected in the study by Bucea-Manea-Ţoniş et al. (2022) in Romania and Serbia, which highlights the need for higher education reform along with AI integration. They emphasize the importance of a value-based strategy to balance technological disruption, including the strengthening of ethics, cross-disciplinary skills, and awareness of the social impact of AI in learning.

The presence of various forms of information technology such as the internet, social media, big data, and Artificial Intelligence (AI) has become a non-neutral entity. Technology contains certain values that can influence the way people think, learn, and even practice religion. Therefore, Islamic education needs to approach this phenomenon critically and proactively. As affirmed by Al-Attas, Islamic education is not just the transmission of knowledge, but also the process of instilling adab (propriety/discipline) and integrating knowledge with character (akhlak) (Al-Attas, 1993). The development of Artificial Intelligence (AI) in the world of education presents a major disruption to the way people think, learn, and even write and interact with knowledge. Generative AI such as ChatGPT, Google Gemini, and Claude AI can now compose essays, conduct discourse analysis, and even generate interpretations of religious texts in a matter of seconds. This transformation brings extraordinary efficiency but also opens up a complex ethical space, especially in the context of Islamic education which places authenticity, process, and intention as part of the value of scholarship. This phenomenon creates efficiency but at the same time poses serious challenges to two important pillars in Islamic education: the issues of academic ethics and scholarly originality. Furthermore, Labadze (2024) concludes through a systematic review that AI chatbots offer significant benefits, ranging from assignment assistance, personalized

learning experiences, to skill development, although they are still accompanied by ethical risks, especially in the context of privacy and accountability.

In addition, a review by Zhang, Zou, and Cheng (2024) asserts that chatbots in education have been proven to support learning personalization and adaptive feedback, but face limitations, especially in the context of humanities which require reflection and depth of thought. On the other hand, Gao et al. (2023) found that AI-based automatic grading systems can accelerate the evaluation of text-based assignments, but still leave concerns regarding bias, transparency, and the degradation of academic integrity if used without solid ethical guidance. In Islamic education, originality is not only understood as intellectual creativity but is closely related to the purity of the source of knowledge (al-ma'rifah al-haqqah), the values of monotheism (tawhid), and adab in seeking knowledge as taught by classical scholars such as Imam al-Ghazali and Syed Muhammad Naquib al-Attas (Al-Attas, 1993).

In the context of madrasah, especially Madrasah Tsanawiyah (MTs, or Islamic Junior High School), this challenge is increasingly relevant. MTs students are in the phase of shaping their way of thinking, character, and spiritual awareness. It is in the midst of this phase that the presence of AI has an ambiguous influence. On the one hand, AI can enrich religious learning through interactive content and quick analysis; but on the other hand, it can weaken the process of internalizing values, the perseverance of critical thinking, and the appreciation of originality (Salim & Aditya, 2025). AI used without ethical guidance has the potential to erode academic integrity through digital plagiarism, instant answer engineering, and the neglect of the reflective process in understanding Islamic teachings. In fact, this can be called an intellectual integrity threat that goes far beyond traditional plagiarism because it is able to generate original texts that are difficult to detect while simultaneously reducing the essence of critical thinking (misuse) (Shaw, 2025). Not to mention the issue of AI-based cheating, where Gray et al. (2025) reveals that AI has become a systemic challenge in higher education institutions, requiring ethical pedagogical reform and reflective evaluation in response.

This becomes even more important in the context of SKI (Islamic Cultural History) learning, where understanding the history of Islamic civilization is not enough to be absorbed only informatively, but also transformatively. Furthermore, AI does not have intention (*niyyah*), does not understand the objectives of education (*maqashid al-ta'lim*), and is unable to perform spiritual reflection. Therefore, the position of AI in Islamic education cannot be equated with the role of an educator (*murabbi*) who is also an instiller of values and *adab*.

However, psychologically, many students are actually driven to use ChatGPT not solely because of technical ease, but because of a strong intrinsic motivation. A study by Lai et al. (2023) shows that curiosity, personal satisfaction, and the perception that ChatGPT is beneficial for the learning process, are the main drivers of the acceptance of this technology among students. Although ease of use is not very significant, internal motivation has proven to be more dominant in shaping the intention to use AI in active learning. This finding explains why students continue to utilize AI, even in contexts that are not yet fully supportive of its ethical use normatively.

Islamic Religious Education (PAI) as a subject that aims to shape the character and spirituality of students, faces a dilemma in adopting AI technology. On the one hand, AI

offers great potential to increase the effectiveness of learning, material personalization, and knowledge accessibility. However, on the other hand, there are concerns about the ethical implications of using AI that must be harmonized with the principles of noble character (*akhlakul karimah*) in Islam (Al Kubaisi, 2024). In line with this concern, Raquib et al. (2022) highlight that the rapid development of AI in post-modern capitalist systems raises serious ethical uncertainties. In response, they propose an Islamic virtue-based ethics framework that relies on *maqāṣid al-sharī'ah* as an alternative in AI governance. This approach is considered more holistic because it is rooted in rich Islamic ontology and is capable of maintaining ethical autonomy from the pressure of market logic and the global socio-political climate. This view reinforces the urgency for Islamic education to not only be a passive user of technology but also an active agent in framing the ethics of its use.

A number of previous studies have examined artificial intelligence (AI) in education from pedagogical, ethical, to policy perspectives. Holmes et al. (2022) emphasize the importance of a community ethics framework in the development of AI in Education (AIED), covering the principles of justice, accountability, and autonomy in pedagogical decision-making. Schiff (2022) criticizes the lack of attention to AIED ethics in national policy strategies, even though AI is generally widely discussed normatively. Meanwhile, Flores-Vivar and García-Peñalvo (2023) highlight the ethical dilemma of AI in the context of the Sustainable Development Goals (SDG4), especially the potential of AI in supporting educational quality and the challenges to the role of human teachers. In the realm of Islamic studies, Elmahjub (2023) proposes an AI ethics framework based on the Islamic tradition by emphasizing the principle of *maslaha* (public interest/benefit) as a moral foundation in responding to technological progress. Ali et al. (2025) empirically demonstrate students' tendency to use AI to speed up academic writing without understanding the substance, which impacts the decline in the quality of originality. However, the majority of these studies focus more on higher education and conceptual approaches. Empirical studies examining how teachers in madrasah assess the use of AI by students, especially from the perspective of academic ethics and scholarly originality, are still very limited. Furthermore, no studies have been found that specifically explore the perceptions of Islamic Cultural History (SKI) teachers at the MTs level regarding this phenomenon.

Yet, Islamic Cultural History teachers have a unique position in the structure of Islamic education. They not only teach historical chronology but also shape students' perspectives on the Islamic intellectual tradition, key thinkers, and civilizational values. Thus, their views on the penetration of AI in the world of education are very valuable to research. Moreover, the values of Islamic history are full of stories of *ijtihad* (independent reasoning), scientific responsibility, and the struggle to seek knowledge originally. If MTs students are accustomed to simplifying the thinking process by handing over assignments to AI, then not only is academic quality threatened, but also the spirit of Islamic scholarship which is based on process, struggle, and reflection.

This research aims to examine in depth how Islamic Cultural History teachers at MTs Al-Ittihadiyah Medan view the use of AI by students in learning, particularly related to two main dimensions: academic ethics and scholarly originality. This research is important because it offers an empirical perspective from the secondary education level based on Islam,

which has been rarely the object of study in the context of educational technology. In addition, the approach used not only views AI as a tool but also as an epistemological challenge that touches the roots of values and the system of meaning in Islamic education. Thus, this research is expected to provide theoretical and practical contributions in formulating ethical guidelines for the use of AI that are consistent with the values of Islamic education in madrasah.

RESEARCH METHOD

This research uses a qualitative approach with an analytical descriptive design based on the Miles and Huberman analysis model. This approach was chosen because it allows the researcher to deeply explore the subjective views of teachers on complex and contextual social phenomena, particularly related to the use of Artificial Intelligence (AI) by madrasah students in learning. The main focus is directed towards the teachers' interpretation of two critical dimensions, namely academic ethics and scholarly originality, in the context of the presence of generative AI in the classroom. The Miles and Huberman analysis model emphasizes three main stages: data reduction, data display, and conclusion drawing/verification (Miles et al., 2014). This approach is also deemed appropriate because it is flexible, contextual, and capable of capturing the dynamics of meaning that cannot be reduced to numbers (Creswell & Poth, 2018; Yin, 2011).

The research subjects are the Islamic Cultural History (SKI) teachers at MTs Al-Ittihadiyah Medan. The selection of informants was done purposively, with the criteria: (1) teachers actively teaching Islamic Cultural History for a minimum of the last two years, (2) having experience interacting with students in the academic assignment process, and (3) having a basic understanding of students' use of AI, either through direct experience or observation. Data collection techniques were carried out through in-depth interviews with a semi-structured guide, which allows for the open exploration of teachers' ethical views, teaching experiences, and reflections. Interviews were conducted face-to-face and recorded using a voice recorder, with the consent of the informants.

In addition to interviews, data was also obtained through indirect observation of patterns of AI use by students in Islamic Cultural History learning, as well as documentation of student assignments suspected of using AI assistance. This observation and documentation aim to strengthen the context and validity of the interviews conducted. The researcher also collected madrasah policy documents related to academic integrity, as well as Islamic Cultural History teaching materials, to analyze the extent to which ethical and originality dimensions are included in the curriculum and learning. Data analysis in this research was carried out by referring to the interactive model of Miles and Huberman, which includes three main stages: data reduction, data display, and conclusion drawing. Interview data was transcribed, read repeatedly, and grouped into main themes according to the research focus, namely: perceptions of AI use ethics, perceptions of scholarly originality, and teachers' strategies and attitudes toward this phenomenon. Data validity was maintained through the techniques of source triangulation and member checking, which involves confirming the interpretation results with the informants to ensure consistency of meaning.

With this approach, the research does not aim to generalize the findings to all MTs, but to provide a deep contextual understanding of how Islamic Cultural History teachers at MTs Al-Ittihadiyah Medan interpret the use of AI by students within the framework of Islamic ethics and scholarly originality. The results of this research are expected to contribute to the development of balanced policies and learning strategies between technology utilization and the strengthening of Islamic scholarly values.

RESULTS AND DISCUSSION

Ethical Dimension

The ethics of AI use must be built upon the principles of *al-adl* (justice), *rahmah* (compassion), and *hikmah* (wisdom), which form the basis of Islamic ethics in interacting with technology. Islam teaches us about resource management and the responsibility to exercise moral judgment and agency in decision-making processes. As we navigate the complexities of AI, human intervention serves as a safeguard against the unintended consequences of technological advancement (Khan, 2024). The use of AI in Islamic education learning raises several practical ethical issues. The problem of plagiarism and the authenticity of academic work becomes more complex when students can use AI to generate essays, text analysis, or even interpretations of Qur'anic verses. This challenges the concept of academic honesty (*amanah*) which is a fundamental value in Islam. In addition, there is concern about the loss of human interaction in the learning process, which is a crucial aspect of the Islamic educational tradition that emphasizes the teacher-student relationship. Overly dominant AI can reduce the spiritual and emotional dimension in religious learning, which heavily relies on role models and personal guidance (Fauziyati, 2023).

Despite presenting challenges, AI also brings positive potential in enhancing the effectiveness of Islamic education. Findings suggest that AI improves Qur'an learning, ethical discussions, and academic proficiency by providing adaptive feedback, interactive learning tools, and automated assessment. AI technology can assist in learning personalization, where each student can receive materials and learning methods tailored to their learning style and level of understanding. This aligns with Islamic principles that recognize individual differences in learning capacity and comprehension. Paradoxically, while AI may reduce originality, this technology can also be used to enhance students' critical thinking skills. The existence of Artificial Intelligence (AI) technology has also reduced the human role. Therefore, human critical thinking must be enhanced by utilizing AI technology. Educators can use AI as a tool to train students in analyzing, evaluating, and synthesizing religious information more systematically. AI can provide various perspectives of interpretation that can then be critically discussed and evaluated by students. Islam teaches the principle of precaution (*ihtiyat*) in dealing with new things that potentially carry negative impacts.

The future of Islamic education in the AI era will largely depend on wisdom and prudence in its implementation, as well as a commitment to maintaining a balance between technological advancement and the authenticity of Islamic values that have been tested throughout history. Thus, the appropriate approach in Islamic educational thought is to make AI an educational partner, not a human replacement. The role of educators, scholars, and intellectuals remains crucial in guiding the use of technology critically and ethically. In the

perspective of Islamic transformative pedagogy, AI must be directed to strengthen the quality of the educational process, not reduce the substance of education to merely automatic and mechanical processes. The findings on the ethical dimension stem from a fundamental question: What is the view of the Islamic Cultural History teachers and the madrasah leadership regarding the use of Artificial Intelligence (AI) by students in relation to the values of honesty, responsibility, and academic trust (*amanah*)? To answer this, the researcher interviewed two key informants: the Islamic Cultural History Subject Teacher and the Deputy Head of Madrasah for Student Affairs. This process was supported by observations of student learning behavior and analysis of policy and assignment documents.

The interview with the SKI Teacher revealed several interesting points. When asked if he was aware that students were using AI for assignments, he stated:

> "*I didn't initially understand much, but when reading assignments that were too good, with a structure and language inconsistent with their usual style, I began to suspect. When I asked, they admitted to using ChatGPT*."

When asked further whether he considered this an ethical violation, the SKI Teacher answered:

> "*Actually, I wasn't immediately angry, but I was disappointed. Because I know they could quote from books or learn from videos, but this was direct copy-paste from AI without comprehension. In my eyes, that is not learning. It is deceiving oneself*."

This statement was reinforced through observation of the assignments submitted by students in the Islamic Cultural History learning chapter "The Development of Islamic Civilization during the Abbasid Dynasty." The researcher noted several assignments that were almost identical in structure, despite coming from different students. The sentences were long, the language formal, and the explanations very systematic, but they did not touch upon the aspects of Islamic historical values like *i'tibar* (taking wisdom) or spiritual meaning. When asked to re-explain the content of their assignments in class, some students became confused and were unable to answer. This strengthened the suspicion that they were merely copying the results from AI.

In a separate interview, the Deputy Head of Madrasah stated that structurally, the madrasah does not yet have a specific regulation governing the use of AI. When asked about the school's stance on this phenomenon, he explained:

> "*We see technology as something unavoidable, including AI. But we have not yet drafted specific guidelines. So far, we have only emphasized honesty and responsibility, especially during exams and assignments*."

When asked if the madrasah had ever found cases of misuse of technology by students, he added:

> "*None have been officially reported. But teachers have started conveying to us that many assignments are likely AI-generated. We will start discussing this in the teachers' meeting*."

The documentation data analyzed consisted of the academic guide book of MTs Al-Ittihadiyah Medan, the Islamic Cultural History learning syllabus, and examples of student assignment formats. In the guide book, there is a section on *akhlak* (character) values in student attitude assessment, but it does not explicitly mention prohibitions against AI-based plagiarism or technology manipulation. In the Islamic Cultural History syllabus, the emphasis on honesty and responsibility values is implicit, only reflected in general attitude competencies. Meanwhile, the assignment format does not require students to write references or include notes on the information searching method, which can open a loophole for uncontrolled AI use.

When linked to the principles of Islamic ethics, these findings show a gap between the values taught and the practices that occur. The principle of *al-amanah al-'ilmiyyah* (scholarly trust), which is the core of academic honesty, has been eroded by the ease of technology access. In the context of Islamic education, the ethics of learning is not just limited to the prohibition of cheating, but also includes responsibility in the process of seeking true and meaningful knowledge. The concept of ethics in Islam, based on *niyyah* (intention), *ikhlas* (purity), and *muraqabah* (awareness that Allah is always watching), becomes a strong foundation for viewing academic actions as an act of worship (*ibadah*), not merely an administrative obligation. In global literature, the ethical dilemma posed by AI has received widespread attention. Research by Chan et al. (2023) mentions that the presence of AI in education has created a new category of academic misconduct, namely AI-assisted plagiarism, which is difficult to detect with conventional detection tools. On the other hand, some researchers like Marín et al. (2024) suggest the importance of shifting the focus from prohibition to ethical education, namely guiding students to use AI as an aid that still maintains their thinking process.

In the context of MTs Al-Ittihadiyah Medan, this educational approach has not been optimally implemented. The Islamic Cultural History teacher feels the ethical burden is on his shoulders, while the school system has not provided support in the form of training, written policies, or grading rubrics that anticipate the use of AI. This result indicates the need for a holistic approach involving curriculum, institutional policies, and character building in facing the AI era. From this data, it can be concluded that at the practical level, there is a regulatory vacuum that makes the assessment of student actions heavily dependent on the teacher's personal perception. Meanwhile, pedagogically and theologically, the uncritical use of AI has blurred the main goal of Islamic education: to form individuals who are thoughtful, ethical, and responsible for the process of seeking knowledge.

Dimension of Scholarly Originality

In the context of Islamic education, the originality of thought is highly important because it is related to the process of *ijtihad* (independent reasoning) and the development of contextual Islamic understanding. Artificial Intelligence in Islamic education raises ethical issues related to integrity, originality, professionalism, teamwork, autonomy, lifelong learning, and adaptability (Ziaee, 2012). Excessive reliance on AI can reduce students' ability to develop independent and critical thinking in understanding Islamic teachings. One major challenge is the potential erosion of scholarly originality due to reliance on AI in the process of academic writing. In the academic world, there is a tendency to use AI as an aid in drafting

articles, summarizing books, or even in creating analyses of religious texts. While this is efficient, it risks reducing the critical thinking process, the appreciation of meaning, and the spiritual depth that should be central to Islamic education.

Originality in Islamic education is not merely a matter of novelty or intellectual creativity; it is closely linked to the purity of the source of knowledge (*al-ma'rifah al-haqqah*) and its connection to revelation. Within the framework of Islamic epistemology, true knowledge is knowledge that originates from Allah through revelation, reason, and human experience that is subjected to the values of monotheism (*tawhid*). The presence of AI as an entity capable of producing and modifying information independently raises an important question: is the result of AI work considered original knowledge in the Islamic view? Or, is it merely a mechanistic reconstruction of human reason without a spiritual soul?

As explained by Syed Naquib al-Attas, knowledge in Islam must contain a dimension of value, not be neutral as in the Western positivist view (al-Attas, 1993). Thus, the product of AI, which lacks ethical awareness and spiritual purpose, must be positioned merely as an aid, not as a source or subject of knowledge itself. The issue of originality in the context of Artificial Intelligence (AI) use at MTs Al-Ittihadiyah Medan emerges as a serious problem that touches the epistemological foundation of Islamic education. Originality in the Islamic view is not just about the novelty of ideas, but the meaningful connection between reason, revelation, and human experience. Therefore, this research explores teachers' perceptions of students' thought originality in using AI, through data triangulation: in-depth interviews, observation of student assignments, and analysis of learning documents.

The Islamic Cultural History teacher expressed deep concern regarding the decline in the quality of students' independent thinking since the rampant use of AI in completing assignments. When asked about the change in students' learning behavior after getting to know ChatGPT, he stated:

> "*Before, they used to ask a lot: 'Ma'am/Sir, what does this mean?' Now, it almost never happens. I give an assignment, and the next week it's immediately neat, the language is good, but it's dry. There's no depth. I know, it's not from them.*"

Furthermore, when asked to explain the indicators that an assignment is not intellectually original, he explained that:

> "*It can be seen from the language. For example, there are academic terms they rarely use in class. Then when I ask them to present, they are confused. Some even don't know what they wrote*."

The Deputy Head of Madrasah for Student Affairs confirmed the tendency of students' dependence on AI. In the interview, he said that:

> "*When teachers started conveying that student assignments were becoming increasingly similar, I tried to take a few examples. They were good, but the language style was too mature. We are finally convinced that they are heavily assisted by AI. But we don't have a rule yet to judge whether it is right or wrong.*"

The Deputy Head of Madrasah also added that originality in Islamic education is not just about the uniqueness of the writing, but the thinking process that grows from within the student:

> "*Originality in Islam is not just about being different from others, but growing from understanding, from tafakur (contemplation). If everything comes from AI, how can they hone their minds and hearts?*"

The researcher observed the implementation of learning assignments on the topics of "Islamic Civilization during the Abbasid Period" and "Biography of Imam Shafi'i and His Thought." Of the five student assignments examined, three showed a systematic essay structure, using an opening paragraph, idea development, and conclusion with academic language that is unusual for MTs level students. One essay even mentioned references from Western literature that had never been discussed in class. When informal clarification was carried out with the students in class, some students could not explain the source of their thoughts. They merely answered, "*We made it on the phone, using AI assistance*." In addition, there was no stepwise process in assignment completion, such as an outline, mind map, or initial draft that is usually requested in process-based assignments. This reinforces that the use of AI has severed the connection between the process and the product of learning, making it difficult for the teacher to assess students' cognitive development.

The Islamic Cultural History syllabus at MTs Al-Ittihadiyah Medan lists core competencies such as "analyzing the values of Islamic history and their relevance to current life" and "developing critical and independent thinking attitudes." However, there are no assessment instruments that explicitly assess the students' thinking process, such as written reflections, daily learning logs, or argumentative discussions. The analyzed assignment format document only contains general instructions, such as: "Write an essay about the thought of Imam Shafi'i." There are no requirements to include sources, writing methodology, or to include the logic of thought. In this condition, students have a large loophole to complete assignments instantly using AI, without going through a deep and reflective thinking process. These findings indicate a shift in learning practice from a reflective and processual approach to one based on instant and "ready-made" results. Pedagogically, this poses a serious threat to the process of building *akhlak al-fikr* (ethics of thought) in Islamic education. Al-Attas (al-Attas, 1993) asserts that knowledge is not just information transferred, but meaning-making that cultivates *adab* and spiritual responsibility. In this context, AI has the potential to blur the boundaries between understanding and generating, between thinking and adopting a result. The research by Marín et al. (2024) shows that students accustomed to using AI without ethical guidance experience a degradation in critical thinking ability and a tendency to accept text as absolute authority. This parallels the field data at MTs Al-Ittihadiyah, where students no longer interpret the role of Islamic history as a lesson in values, but as technical information that can be generated by a machine.

From the perspective of Islamic epistemology, this raises a big question: Can the output of AI be called knowledge (*ilmu*)? According to al-Ghazali, beneficial knowledge (*'ilmun nafi'*) is that which transforms a person, not just what can be memorized or written. AI can indeed compose text, but it lacks *niyyah*, *maqashid*, and *tasawwur*; therefore, its product

is information, not *ilmu* in the Islamic sense (Al-Ghazali, 2005). International literature also highlights this. Khalil and Erkan (2023) mention that AI is capable of generating content that is statistically original, but not philosophically or personally original. In value-based education like Islam, the authenticity of thought is more important than the linguistic packaging. Therefore, Islamic education needs to redefine the concept of originality to be not just about novelty, but about spiritual depth and intellectual independence. In the madrasah context, process-based evaluation is needed: assessing the thinking process, not just the final result. This can be done with methods like written reflection, presentation, portfolio, and open debate, which cannot be executed by AI. In this way, originality can be maintained without hindering the utilization of AI as a tool, not a replacement.

The results of this study indicate that the use of AI by students has led to a decline in critical thinking and original ability, especially in completing assignments that should reflect contextual and spiritual understanding. Findings from interviews, observation, and document study consistently show that students tend to rely on generative text, without undergoing a reflective learning process. The implication of these findings is the need for a redefinition of the concept of originality in Islamic education and the redesign of learning and assessment strategies to be able to safeguard the spirit of scholarship. Teachers and madrasah must take a strategic role in guiding students to use AI ethically and productively, without sacrificing the core values of Islamic scholarship, such as honesty, depth, and connection with Divine values.

CONCLUSION

This research indicates that the use of Artificial Intelligence (AI) by students at MTs Al-Ittihadiyah Medan gives rise to two main issues: academic ethics and scholarly originality. From the ethical side, AI is utilized without critical understanding, thus blurring the values of honesty and responsibility in the learning process. Meanwhile, from the originality side, the assignments produced by students tend to be instant and lack personal reflection, indicating the erosion of critical and independent thinking skills. This condition demands the presence of ethical guidance and educational policies capable of directing the responsible utilization of AI within the framework of Islamic educational values.

BIBLIOGRAPHY

Al Kubaisi, A. A. S. H. (2024). Ethics of Artificial Intelligence a Purposeful and Foundational Study in Light of the Sunnah of Prophet Muhammad. *Religions*, *15*(11), 1300. https://doi.org/10.3390/rel15111300

Al-Attas, S. M. N. (1993). *Islam and Secularism*. ISTAC.

al-Attas, S. M. N. (1993). *Islam and Secularism*. ISTAC.

Al-Ghazali, I. (2005). *Ihya 'Ulumudin (Terjemahan)*. Pustaka.

Ali, N., Hayati, M., Faiza, R., & Khaerah, A. (2025). Artificial Intelligence (AI) dalam pendidikan Islam: trends, persepsi, dan potensi pelanggaran akademik di kalangan mahasiswa. *Indonesian Journal of Islamic Religious Education*, *1*(1), 51–66. https://doi.org/10.63243/1sgbam44

Bucea-Manea-Ţoniş, R., Kuleto, V., Gudei, S. C. D., Lianu, C., Lianu, C., Ilić, M. P., & Păun, D. (2022). Artificial Intelligence Potential in Higher Education Institutions Enhanced Learning Environment in Romania and Serbia. *Sustainability*, *14*(10), 5842. https://doi.org/10.3390/su14105842

Chan, A., Keene, R., Mirza, T., & Long, M. (2023). AI-Generated Content in Academia: Ethics, Detection, and Pedagogy. *AI & Society*, *39*(1), 112–130.

Creswell, J. W., & Poth, C. N. (2018). *Qualitative Inquiry and Research Design: Choosing Among Five Approaches (4th ed.)*. SAGE Publications.

Dignum, V. (2023). *Responsible Artificial Intelligence: Recommendations and Lessons Learned* (pp. 195–214). https://doi.org/10.1007/978-3-031-08215-3_9

Elmahjub, E. (2023). Artificial Intelligence (AI) in Islamic Ethics: Towards Pluralist Ethical Benchmarking for AI. *Philosophy & Technology*, *36*(4), 73. https://doi.org/10.1007/s13347-023-00668-x

Fauziyati, W. R. (2023). Dampak Penggunaan Artificial Intelligence (AI) Dalam Pembelajaran Pendidikan Agama Islam. *Jurnal Review Pendidikan Dan Pengajaran*, *6*(4), 2180–2187. https://journal.universitaspahlawan.ac.id/index.php/jrpp/article/view/21623

Flores-Vivar, J.-M., & García-Peñalvo, F.-J. (2023). Reflections on the ethics, potential, and challenges of artificial intelligence in the framework of quality education (SDG4). *Comunicar*, *31*(74), 37–47. https://doi.org/10.3916/C74-2023-03

Gao, R., E, H., Merzdorf, Anwar, S., Hipwell, M. C., & Srinivasa, A. (2023). Automatic assessment of text-based responses in post-secondary education: A systematic review. *Computers and Society*, *6*. https://doi.org/10.48550/arXiv.2308.16151

Holmes, W., Porayska-Pomsta, K., Holstein, K., Sutherland, E., Baker, T., Shum, S. B., Santos, O. C., Rodrigo, M. T., Cukurova, M., Bittencourt, I. I., & Koedinger, K. R. (2022). Ethics of AI in Education: Towards a Community-Wide Framework. *International Journal of Artificial Intelligence in Education*, *32*(3), 504–526. https://doi.org/10.1007/s40593-021-00239-1

Khalil, M., & Er, E. (2023). *Will ChatGPT Get You Caught? Rethinking of Plagiarism Detection* (pp. 475–487). https://doi.org/10.1007/978-3-031-34411-4_32

Khan, T. (2024, February 15). *Navigating the Ethical Horizons of Artificial Intelligence: An Islamic Perspective on Justice, Compassion, and Accountability*. The Barrister Group. https://thebarristergroup.co.uk/blog/navigating-the-ethical-horizons-of-artificial-intelligence-an-islamic-perspective-on-justice-compassion-and-accountability

Labadze, L., Grigolia, M., & Machaidze, L. (2024). Correction: Role of AI chatbots in education: systematic literature review. *International Journal of Educational Technology in Higher Education*, *21*(1), 28. https://doi.org/10.1186/s41239-024-00461-6

Lai, C. Y., Cheung, K. Y., & Chan, C. S. (2023). Exploring the role of intrinsic motivation in ChatGPT adoption to support active learning: An extension of the technology acceptance model. *Computers and Education: Artificial Intelligence*, *5*, 100178. https://doi.org/10.1016/j.caeai.2023.100178

Leaton Gray, S., Edsall, D., & Parapadakis, D. (2025). AI-Based Digital Cheating At University, and the Case for New Ethical Pedagogies. *Journal of Academic Ethics*. https://doi.org/10.1007/s10805-025-09642-y

Marín, V., Tur, P., & González, M. (2024). AI in Education: From Detection to Ethical Integration. *Computers & Education: Artificial Intelligence*, *5*(1).

Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative Data Analysis: A Methods Sourcebook (3rd ed.)*. SAGE Publications.

Raquib, A., Channa, B., Zubair, T., & Qadir, J. (2022). Islamic virtue-based ethics for artificial intelligence. *Discover Artificial Intelligence*, *2*(1), 11. https://doi.org/10.1007/s44163-022-00028-2

Russell, S., & Norvig, P. (2019). *Artificial intelligence: A Modern Approach*. Pearson Higher Education. https://doi.org/10.1109/MSP.2017.2765202

Salim, M. A., & Aditya, R. B. (2025). Integration of Artificial Intelligence in Islamic Education: Trends, Methods, and Challenges in the Digital Era. *Journal of Modern Islamic Studies and Civilization*, *3*(01), 74–89. https://doi.org/10.59653/jmisc.v3i01.1368

Schiff, D. (2022). Education for AI, not AI for Education: The Role of Education and Ethics in National AI Policy Strategies. *International Journal of Artificial Intelligence in Education*, *32*(3), 527–563. https://doi.org/10.1007/s40593-021-00270-2

Shaw, D. (2025). The digital erosion of intellectual integrity: why misuse of generative AI is worse than plagiarism. *AI & SOCIETY*. https://doi.org/10.1007/s00146-025-02362-2

Yin, R. K. (2011). *Qualitative Research from Start to Finish*. The Guilford Press.

Zhang, R., Zou, D., & Cheng, G. (2024). A review of chatbot-assisted learning: pedagogical approaches, implementations, factors leading to effectiveness, theories, and future directions. *Interactive Learning Environments*, *32*(8), 4529–4557. https://doi.org/10.1080/10494820.2023.2202704

Ziaee, A. A. (2012). A Philosophical Approach to Artificial Intelligence and Islamic Values. *IIUM Engineering Journal*, *12*(6). https://doi.org/10.31436/iiumej.v12i6.191