

## Adjusting the Ideal Islamic Religious Education Curriculum to the Development Of AI-Based Technology


Sari Hernawati<sup>a, 1\*</sup>; Muhammad Hafizh<sup>b, 2</sup>; Muhammad Nurfaizi Arya Rahardja<sup>c, 3</sup>

<sup>ab</sup>Islamic Education Department, Faculty of Islamic Studies, Universitas Wahid Hasyim, Jl. Menoreh Tengah X No.22, Sampangan, Kec. Gajahmungkur, Kota Semarang, Jawa Tengah 50232, Indonesia

<sup>c</sup>Islamic Education Departmen, Faculty of Social Science Education, Universitas Pendidikan Indonesia, Jl. Setiabudhi No 229, Kota Bandung, Jawa Barat, 40154, Indonesia

<sup>1</sup>sari\_hernawati@unwahas.ac.id; <sup>2</sup>mh00.hafizh@gmail.com; <sup>3</sup>rahardja1808@upi.edu

\*Corresponding Author

Article Info	Abstract
<p><b>Article History</b></p> <p><b>Received:</b> April 3, 2024</p> <p><b>Revised:</b> April 11, 2024</p> <p><b>Accepted:</b> April 24, 2024</p> <p><b>Published:</b> April 30, 2024</p> <p><b>Keyword:</b> Ideal Curriculum Adjustment; Development of Artificial Intelligence; Islamic Religious Education Curriculum</p> <p>Copyright (c) 2024 Sari Hernawati, Muhammad Hafizh, Muhammad Nur Faizi Arya</p> 	<p>The development of technology is currently experiencing a very rapid development, one of which is the emergence of an innovation called AI (artificial intelligence). Islamic religious education indirectly gets an impact on the emergence of AI (artificial intelligence) so that it requires adjustments in the Islamic religious education curriculum so that the Islamic religious education curriculum remains ideal with the times. This research is a qualitative research using library study research method with causal descriptiva analysis. Primary sources in this research are all literature relevant to this theme, namely the Islamic religious education curriculum and AI (artificial intelligence) and secondary sources focus on other literature that is indirectly relevant to this research. Based on the results of research related to adjusting the ideal Islamic religious education curriculum based on AI (artificial intelligence), there are 3 things that are the results of this study, namely AI (artificial intelligence) has several advantages in the field of education, namely learning flexibility, increasing independence, minimizing errors, material can be accessed quickly and easily, and becoming a learning discussion partner, (2) AI (artificial intelligence) has several disadvantages in the field of education, namely strengthening laziness, (3) based on the advantages and disadvantages of AI (artificial intelligence), the adjustment that must be made is to provide material that can integrate AI (artificial intelligence) with Islamic religious education, namely understanding the concept of AI (artificial intelligence), the ethics of using AI (artificial intelligence), digital literacy skills, character education, and strengthening Islamic values.</p>

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## Introduction

Digitalisation and technology are common place on today's modern era, People regularly engage with a wide array of devices such as computers, smartphones, laptops, and televisions, and are now encountering the emergence of artificial intelligence (AI). This contemporary landscape allows for rapid access to vast amounts of information, facilitated by advancements in digitalization and technology across various industries and sectors. (Manik, 2022, hal. 5099; Viktor Deni Siregar, 2021, hal. 1573).

Islamic religious education is one of the sub of the vast educational sector also experiencing new challenges, namely artificial intelligence or AI wich at first glance can make students obsessed with using it and tends to dul the ratio because the dependence of tasks can be completed with it as an abuse of artificial intelligence (AI) (Muldiyani, 2023). Therefore, there must be adjustments to the curriculum, considering that the curriculum is very influential on the success of national education, especially Islamic religious education (Prasetyo & Hamami, 2020, hal. 43).

The curriculum has a critical and creative role in the educational sector, and Islamic religious education is no exception (Hamalik, 2008, hal. 11–12). The critical role is actually concerned with filtering and selecting every thig that can provide usefulness for students and the creative role is more directed towards adapting the curriculum to the times by maintaining existing values. More deeply, the two roles above are also based on conservative role of the curriculum, to things that do not conflict with the noble ethics (Prasetyo & Hamami, 2020; Ropidianti Sianturi et al., 2022, hal. 45).

In relation to the digital and technological era, AI (artificial intelligence) certain opens up new opportunities for adjusting the ideal Islamic religious education curriculum with the main goal of obtaining happiness based on worldly and *ukhrāwī* orientation (Gunawan & Lestari, 2021, hal. 109). The three roles of the curriculum must be adaptable in the current digital and technological era without eliminating the values of nobility, religiosity and adapting if it is beneficial for the continuity of Islamic religious education.

Based on above, there is an academic problematic, the existence of AI (artificial intelligence) which penetrates the world of Islamic religious education so that curriculum must be adjusted to the conditions of the digital and technological era based on and understanding of the ideal curriculum. The author details a number of problem formulations in this research, (1) How is the ideal curriculum in Islamic religious education? (2) How to adjust digital and technological developments in artificial intelligence (AI) towards the ideal curriculum of Islamic religious education? The purpose of this research is to reveal the concept of the ideal curriculum in Islamic religious education and efforts to adjust the ideal curriculum in Islamic religious education to the development of artificial intelligence (AI).

## Research Method

The researcher employs library study as a qualitative research method, employing causal descriptive analysis to delve into the subject matter. This approach categorizes the research as qualitative, with primary data sources comprising literature centered on the Islamic religious education curriculum and AI (artificial intelligence), while secondary data sources encompass literature tangentially related to the topic. This method was used to reveal the purpose of this research (Eranata, 2019, hal. 1263; Sugiyono, 2013, hal. 171; Yusuf, 2017, hal. 62).

## Result and Discussion

### A. Definition Of Ideal Curriculum

The concept of curriculum has gained prominence within formal education due to its direct correlation with the attainment of educational objectives. This makes the curriculum intrinsically intertwined with formal education, such as madrasah, schools, and colleges as the meaning of the curriculum is etymologically, namely the set of subjects taught at educational institutions (Kementerian Pendidikan dan Kebudayaan RI, 2008, hal. 783). In a deeper exploration, the curriculum is defined as a systematised system that includes all related components to support one another (Huda, 2017, hal. 54). The components are detailed by the author:

1. Components of curriculum objectives
2. Content components or teaching materials.
3. Components of methods or strategies in learning.
4. Evaluation components (Bisri, 2020, hal. 100).

The curriculum in the traditional view is very closely related to the subjects offered by the schools and learnt by its students which results in the acquisition of diplomas (Dedi Lazuardi, 2017, hal. 101; Huda, 2017). B. Harold's perspective curriculum is all activities that exist and are provided by educational institutions to their students under the auspices and responsibilities of educational institutions. Saylor, Lewis and Alexander interpret the curriculum as various academic activities that occur in schools so that all students can learn everything offered by the school both in the classroom, school yard, and outside school. This is reinforced by Suyanto's statement that the curriculum is closely related to the educational goals to be achieved, so that everything experienced by students and related to these goals is included in the curriculum (Sukariyadi, 2022, hal. 1-3).

Sukmadinata defines the curriculum with three senses. *First*, academic activities and student learning processes that have been planned in such a way with *goal oriented* which of course teaching materials, learning and teaching activities, schedules and evaluations are adjusted as well. *Second*, the curriculum as a structured system starting from the planning, procedural stages of the curriculum, implementation, evaluation, and improvement. *Third*, the curriculum related to scientific studies, so the goal is to enrich literature, subjects, and expand the material so that it can develop it even the better (Dedi Lazuardi, 2017).

The author concludes that the curriculum is essentially all activities that occur in educational institutions as curriculum organisers by adjusting the goals to be achieved in education so that the material offered also supports the achievement of these goals. The curriculum itself can also be evaluated in order to improve and refine the curriculum that has been running in educational institutions. The curriculum must essentially be carefully planned and adjusted between the objectives and material included in the curriculum content, so that its implementation must be in accordance with the planning. Of course, this is reinforced by SISDIKNAS No. 20 of 2003 related to the national education system (Sisdiknas, 2003).

The ideal curriculum is actually a curriculum that is considered the best in all its components so that it is expected to be realised in accordance with curriculum booklet (Umiarso, 2018, hal. 92). The ideal curriculum can be interpreted as the implementation

of the programme that has been planned at the initial stage of the curriculum as a booklet or guideline for educators in writing at formal educational institutions. It can be said that the curriculum is relevant between curriculum as plans and implementation. This ideal curriculum, for example in Indonesia, is the KTSP Curriculum, the 2013 Curriculum, and the Merdeka Curriculum (Nyoman Mastiningsih, 2019, hal. 114).

The ideal curriculum as a booklet that must be upheld in its implementation is certainly related to educators and students, so educators must know at least four things in their interactions with students, namely:

1. The formulation of the objectives and competencies of the students as outputs should be clear.
2. The content and material that must be owned by students must be goal oriented.
3. Goal-oriented success efforts can be actualised through planned learning strategies.
4. Success in achieving goals and competencies must be determined by educators (Nyoman Mastiningsih, 2019).

## **B. The Current Situation Of Ai (Artificial Intelligence) Development**

AI or artificial intelligence is the work of science in the field of technology in the modern era which is closely related to the flow of information acquisition easily and quickly (Manik, 2022; Wiranto & Suwartini, 2022, hal. 65). AI or artificial intelligence was born in a world that has become familiar with digitalisation and the rapid pace of technology capable of providing convenience in various sectors of human life, no exception to the field of education (Saihu, 2022, hal. 20).

J. Mc Charty was the originator of the term artificial intelligence (AI) during the Darmouth Conferences (1955) (Saihu, 2022). AI (artificial intelligence) was originally only limited to smart machines developed by humans in the fields of science and technology, but basically AI requires external data to study data and interpret it so that all data entered can be used in learning to achieve the desired goals with adaptive and flexible properties (Saihu, 2022; Siahaan et al., 2020, hal. 2). This means that what was originally only limited to science and technology can propagate to all fields depending on what data has been entered so that it can be processed and provide answers based on the data that has been entered, for example related to economic data, of course, it can analyse economic data limited to the data that has been entered, as well as the field of education.

Starting in 1955-1970 was the introduction stage of artificial intelligence (AI) when a computerised system was able to find a way out of mathematical problems logically and fairly complex. The second stage occurred in 1980-1990 where artificial intelligence (AI) has been able to input from various knowledge, such as legal and medical so that at this stage artificial intelligence (AI) is able to provide solutions to more complex problems than the first stage which is more mathematical. The third stage occurred in 2000 when artificial intelligence (AI) was able to store *big data* and there was a learning program to learn for itself. This stage is also marked by the ability of artificial intelligence (AI) to imitate human nerves at the level of intelligence, such as the ability to analyze data, assess an object, even to predict an object through the convergence of life sciences. In this third stage, artificial intelligence (AI) has become increasingly intelligent and sophisticated which allows AI intelligence not to stagnate due to the existence of action-learning programs (Pantan, 2023, hal. 115).

Artificial intelligence (AI) as a technology product has four functions, namely: (1) thinking humanly, which is the ability to reflect on human intelligence in everyday life such as problem solving and decision making, (2) acting humanly, which is the ability of intelligence when humans operate it and are able to do something better than humans, (3) thinking rationally, the ability to coordinate various mental abilities through computing, (4) acting rationally is AI as an intelligent agent that is created very sophisticated. The sophistication of this artificial intelligence (AI) system is very useful in human daily life when maximised in a positive way (Pratikno, 2017, hal. 19). This ability similar to human intelligence allows humans to work quickly and efficiently with the use of artificial intelligence (AI).

The relationship with students in the modern era who are all literate with technological developments and access to information causes several shifts in the field of education, especially Islamic education. The reason is, they want instant and easily accessible knowledge rather than the acquisition of material from educators (Saihu, 2022). The current reality of artificial intelligence (AI), especially in the world of Islamic Religious Education, is still far from ideal in its utilisation, because in essence Islamic Religious Education speaks in two dimensions, namely physical and mental. The outer dimension still allows AI to reach it, but in the inner dimension AI does not have much effect on humans in Islamic Religious Education so that artificial intelligence (AI) accessors must be able to find a gap in how the use of the outer dimension must have an impact on the inner dimension so that the objectives of Islamic Religious Education are not neglected and still exist in modern times with all its sophistication (Gunawan & Lestari, 2021).

### **C. The Ideal Curriculum Islamic Religious Education**

In the realm of Islamic education, there is a significant longing for an ideal curriculum that aligns with contemporary advancements and evolving societal needs. This desire is particularly pronounced in today's dynamic world, characterized by ongoing development and continual innovation. Consequently, there is a pressing need for regular evaluation and refinement of the Islamic religious education curriculum to ensure its relevance and effectiveness. This ongoing evaluation process is essential to strive towards the attainment of an ideal Islamic religious education curriculum that remains responsive to the changing educational landscape and societal contexts.

According to the Big Indonesian Dictionary (KBBI), ideal means something that is satisfying because it is in accordance with what is aspired to and envisioned (Nasional, 2008, p, 538). According to this perspective, the ideal curriculum is one that reflects the contemporary context and aligns with the desired educational objectives (goals). It should be effectively implemented within learning activities to ensure its relevance and efficacy (Nyoman Mastiningsih, 2019; Syam, 2019).

The ideal Islamic religious education curriculum is a curriculum that is in accordance with the objectives of Islamic education. The objectives of Islamic education basically have similarities with the vision and mission of Islam itself, namely as *rahmatan lil ālamīn* (Husaini, 2021). In addition, Islamic religious education has the aim of forming students into human beings with Muslim personalities, namely by maintaining, developing, and instilling Islamic values originating from the Qur'an and Hadith (Arifin, 2003; Aslan et al., 2019; Budiyanto, 2010; Hifza et al., 2020; Hutagaluh et al., 2020).

Moreover, the primary aim of Islamic religious education is to instill Islamic values in students and provide them with comprehensive guidance for practical application. This encompasses nurturing students to develop a deep-rooted faith, embodying piety, and embodying the teachings of Islam in a manner that is relevant to contemporary circumstances (Arifin, 2003).

Derived from the objectives of Islamic religious education, it can be inferred that the optimal curriculum should effectively internalize the values embedded within Islamic teachings, characterized by compassion and mercy towards all creation, while also demonstrating adaptability to contemporary contexts. This curriculum aims to cultivate students into individuals embodying the essence of Islamic principles, fostering a Muslim identity that is not only deeply rooted but also responsive to societal developments.

As a cornerstone for Islamic learning endeavors, the Islamic religious education curriculum is mandated to evolve and accommodate the evolving needs, circumstances, and requisites of contemporary society. Hence, continuous evaluation and refinement of the curriculum are imperative to ensure its perpetual relevance to the prevailing conditions and demands of the era (Utomo & Ifadah, 2020).

In the endeavor to adapt the Islamic religious education curriculum, there exist fundamental principles of curriculum development that necessitate consideration. These principles can be categorized into two main categories: specific principles, which pertain directly to the unique aspects of Islamic education, and general principles, which encompass broader educational principles applicable across diverse contexts. (Syam, 2019). The special principles of educational curriculum development are divided into 5 principles, namely the principle of relevance, the principle of continuity, the principle of efficiency, and practical principles. Abdullah Syukri Zarkasyi categorizes the general principles of developing the Islamic religious education curriculum into four principles (Zarkasyi, 2005), comprising the objectives of Islamic religious education, learning materials, instructional methods or educational methods, and assessment techniques or evaluation.

#### **D. Analysis Of Adjusting The Ideal Curriculum Of Islamic Religious Education Towards Artificial Intelligence (AI)**

The Islamic education curriculum stands as the cornerstone of ongoing learning and teaching endeavors within schools and Islamic institutions. It bears the crucial responsibility of evolving with the times, ensuring that learning remains pertinent and responsive to contemporary contexts. Adaptation to changing societal landscapes is imperative for the curriculum to sustain its relevance and effectiveness in shaping educational experiences aligned with the needs of the present era.

As artificial intelligence (AI) becomes increasingly integrated into various facets of human activities, including education, there arises a pressing need to refine and tailor the Islamic education curriculum to align with this technological advancement. This adaptation is crucial for crafting an Islamic religious education curriculum that remains pertinent and responsive to contemporary demands. The utilization of artificial intelligence represents a significant stride forward, instilling optimism and fostering advancements within the realm of education. Its integration has fundamentally transformed the landscape of learning and teaching methodologies within both conventional schools and Islamic educational institutions. The incorporation of artificial

intelligence into the continuum of Islamic education yields numerous advantages, including:

1. Flexible Learning

The integration of artificial intelligence (AI) into Islamic education fosters a flexible learning environment where students can access educational materials at their convenience. Through artificial intelligence (AI) powered platforms, learners can engage in self-paced study sessions, accommodating varying schedules and preferences. This flexibility empowers students to tailor their learning experiences to suit their individual needs, promoting a more personalized and effective approach to education.

2. Increase Learning Independence

Artificial intelligence (AI) empowers students to take control of their learning journey by providing access to a wealth of educational resources and tools. With artificial intelligence (AI) driven platforms, learners can explore topics of interest autonomously, cultivating a sense of independence and self-directed learning. This increased autonomy encourages students to take ownership of their education, fostering critical thinking skills and intellectual curiosity. Through the help of artificial intelligence (AI), education has become student-centred as echoed by the ministry of education and culture in the establishment of an independent learning curriculum so that educators only focus on assisting students to explore their learning widely.

3. Minimize errors

Artificial intelligence (AI) algorithms are adept at detecting and correcting errors, offering students valuable feedback to enhance their understanding and proficiency. By leveraging artificial intelligence (AI)-powered assessment tools, educators can identify misconceptions and areas of weakness more efficiently, allowing for targeted interventions and personalized support. This proactive approach helps minimize errors and misconceptions, facilitating a more accurate and comprehensive learning experience for students.

4. Material can be accessed quickly and easily

Artificial intelligence (AI) streamlines access to educational materials, allowing students to retrieve relevant resources quickly and effortlessly. Through artificial intelligence (AI)-enabled platforms and digital libraries, learners can access a vast array of content spanning various subjects and topics with just a few clicks. This seamless accessibility ensures that students have instant access to the resources they need to support their learning objectives, facilitating uninterrupted learning experiences.

5. Become a learning discussion friend

Artificial intelligence (AI)-driven chatbots and virtual assistants serve as invaluable learning companions, engaging students in meaningful discussions and providing personalized support. These artificial intelligence (AI)-powered interfaces can simulate real-time conversations, answering questions, providing explanations, and offering guidance tailored to individual learning needs. By fostering interactive dialogue and collaboration, artificial intelligence (AI)-enabled learning companions become invaluable allies in the educational journey, enriching the learning experience and promoting deeper engagement with course material.

Apart from its advantages, the use of artificial intelligence in the continuity of Islamic religious education still has some disadvantages that must be considered. The following are the shortcomings of using artificial intelligence in the field of Islamic religious education:

1. Strengthening Laziness

The integration of artificial intelligence (AI) in Islamic education may inadvertently reinforce a culture of laziness among students. With artificial intelligence (AI)-driven platforms providing instant access to information and automated learning processes, there is a risk that students may become overly reliant on technology, passively consuming content without actively engaging in the learning process. This dependence on AI for knowledge acquisition could discourage self-initiated learning efforts and diminish students' motivation to exert cognitive effort, potentially hindering their academic growth and intellectual development.

2. Lowering the Creative, Critical, and Innovative Nature of Learners

Artificial intelligence (AI)-driven educational tools may prioritize rote memorization and standardized learning outcomes over the development of creative, critical, and innovative thinking skills among students. By emphasizing algorithmically-generated solutions and predetermined learning paths, artificial intelligence (AI)-powered platforms may stifle opportunities for students to explore diverse perspectives, think critically about complex issues, and engage in creative problem-solving. This narrowing of educational focus could impede students' ability to adapt to novel challenges, innovate, and contribute meaningfully to society.

3. Technology Dependency

The widespread adoption of artificial intelligence (AI) in Islamic education could exacerbate students' dependency on technology, leading to potential disengagement from traditional modes of learning and communication. As students become increasingly reliant on artificial intelligence (AI)-driven tools for information retrieval, communication, and academic support, there is a risk of diminishing their ability to interact effectively in face-to-face settings, develop interpersonal skills, and navigate real-world situations without technological assistance. This overreliance on technology may undermine students' resilience and adaptability in diverse learning environments.

4. Difficult Material Validation

Validating the accuracy and authenticity of educational materials generated or curated by artificial intelligence (AI) poses significant challenges in the context of Islamic education. AI algorithms may struggle to discern between reliable sources of Islamic knowledge and misinformation, leading to the propagation of inaccurate or misleading content within educational platforms. Ensuring the integrity of Islamic teachings and doctrines in AI-generated materials requires rigorous oversight, expert guidance, and ongoing quality assurance measures to safeguard against the dissemination of erroneous information and uphold the integrity of Islamic education.



## 5. Data Privacy and Security

The use of artificial intelligence (AI) in Islamic education necessitates the collection, storage, and analysis of vast amounts of student data, raising concerns about privacy and security. Inadequate safeguards and insufficient data protection measures may expose sensitive student information to unauthorized access, data breaches, or misuse, compromising individuals' privacy rights and confidentiality. Safeguarding data privacy and security in artificial intelligence (AI)-driven educational systems requires robust encryption protocols, stringent access controls, and transparent data governance practices to mitigate the risks of unauthorized data access, manipulation, or exploitation.

Based on the advantages and disadvantages of using artificial intelligence in the continuity of Islamic religious education. It is necessary to make adjustments to the Islamic religious education curriculum in order to remain relevant to the development of artificial intelligence. Here are some things that must be done in order to integrate the use of artificial intelligence in the Islamic religious education curriculum:

### 1. Understanding the Concept of Technology and AI (artificial intelligence)

The development of technology has had a huge impact on life in the world, and Islamic education is no exception. However, the development of technology not only has a good influence on the sustainability of Islamic education, but there are also bad influences that accompany it (Bimantoro et al., 2021; Jamun, 2018; Maritsa et al., 2021).

Muhammad Nurfaizi Arya Rahardja, et al (2024) in his research stated that moral degradation is one of the biggest challenges faced along with the development of the times towards the 5.0 era. This is because information is very easily accessible to all people who are basically not able to accept this information due to the absence of independent filtering capabilities in that person (2021). This statement is corroborated by research by Pereira, et al (2020) which states that the rapid development of technology is feared to erode individual morals and moral character. Therefore, it is necessary to provide an understanding related to the use of technology properly and wisely, including an understanding related to the concept and use of AI (artificial intelligence).

In order to answer the challenges that come with the emergence of AI (artificial intelligence), there are several adjustments that must be made by Islamic religious education, namely by providing basic knowledge related to basic concepts, ethics of use, and the good and bad effects of using technology and AI (artificial intelligence) in life. The purpose of providing knowledge about the basic concepts, ethics of use, and the influence of technology and AI (artificial intelligence) is so that students are able to use technology and AI (artificial intelligence) properly and can avoid things that are not in accordance with basic Islamic values.

To be able to answer all the challenges and problems of AI (artificial intelligence), the Islamic religious education curriculum must be updated by paying attention to what is the need and demand in society. In this case, AI (artificial intelligence) must be incorporated into various aspects of the Islamic religious education curriculum with the aim that the Islamic religious education curriculum can be relevant to the needs of society and become an ideal curriculum.

Therefore, the basic concepts, history, ethics of use, and the impact of AI (artificial intelligence) must be included in the learning materials compiled in the Islamic religious education curriculum so that students are not only spiritually mature, but also able to use AI (artificial intelligence) properly and wisely.

In addition to being included in learning materials, learning strategies and methods must also pay attention to AI (artificial intelligence) as one of the aspects used in delivering learning materials. This is with the aim that students are accustomed to seeing, feeling, and using AI (artificial intelligence) as part of the learning carried out at school. Therefore, an educator is required to be able to master and understand the basic concepts of AI (artificial intelligence) and have qualified skills and abilities in using AI (artificial intelligence) in daily life, especially in learning and teaching. But in reality, this is a challenge for educators, because there are still many educators who have not been able to master and are skilled in using technology.

The lack of ability and skills of educators in using and utilizing AI (artificial intelligence) and various technologies that are developing in this era is a challenge in itself in an effort to provide understanding related to basic concepts, good and bad influences, and the ethics of using AI (artificial intelligence). So to overcome this challenge, it is necessary to first provide training and upgrading to educators with the aim that educators can understand, utilize, and be skilled in using AI (artificial intelligence), especially in terms of education. With the ability of educators to understand and use AI (artificial intelligence), it is hoped that they can provide an understanding of the basic concepts, benefits, and ethics of using AI (artificial intelligence) to students through learning materials and learning methods based on AI (artificial intelligence).

## 2. Ethical Use of AI (artificial intelligence)

Artificial intelligence has been a great and remarkable innovation during the development of technology. AI (artificial intelligence) can do whatever the user wants just by entering a command and AI (artificial intelligence) will process it according to the user's wishes.

Basically, AI (artificial intelligence) was created to help and facilitate humans in doing something. However, it cannot be denied that the emergence of AI (artificial intelligence) can also have a negative impact on its use, and can even become a criminal behavior if AI (artificial intelligence) is not used wisely (Maritsa et al., 2021).

To minimize the negative impact of using AI (artificial intelligence), educators should provide students with an understanding of the ethics of using technology and AI (artificial intelligence) and the impact when AI (artificial intelligence) is misused, considering that currently digital crimes have begun to be committed by irresponsible people.

The provision of technology material that emphasizes the importance of ethics and wisdom in using AI (artificial intelligence) aims to enable students to use and utilize technology and AI (artificial intelligence) properly, wisely, and be responsible for what they do. With that, learners are expected to be able to use AI (artificial intelligence) and be able to take responsibility for everything they do.

### 3. Digital Literacy Skill

The presence of AI (artificial intelligence) has a very significant impact on the sustainability of education. With the presence of AI (artificial intelligence), educators and students can search for various materials they want quickly and easily by just giving the keywords of the desired material.

However, the ease of information related to learning materials does not only have a positive impact on students, the convenience provided by AI (artificial intelligence) can also have a negative impact, namely information overload (Jamun, 2018; Maritsa et al., 2021). Misinformation related to educational materials obtained by learners through the use of AI (artificial intelligence) cannot be avoided. So, the educators should provide an understanding to students regarding how to find and identify correct educational information to minimize it. In addition, educators should always validate and evaluate what information students have obtained within a certain period of time. This is done to provide validation related to the information obtained by students and provide understanding if there is information that is not appropriate.

### 4. Character Education

The rapid development of technology can cause the erosion of moral values and human character (Pereira et al., 2020; Rahardja et al., 2024; Santoso, 2022) So to avoid this, in every material, educators should provide moral education, morals and good character so that students can face ethical and social developments caused by technological developments.

The cultivation of morals, morals, and character to students can be done in various ways, it can be by using teaching materials that contain material about morals, learning strategies and methods that emphasize the importance of good morals, and also role models given by educators to students. The attitude, actions, and words of educators are things that are very likely to be imitated by students, therefore an educator must maintain his attitude, actions, and words in order to be a good role model for his students (Rahardja et al., 2023).

Strengthening and forming good character, morals, and morals is also very important in efforts to develop an AI-based curriculum (artificial intelligence), because with good character, morals, and morals, students will indirectly be able to filter out inappropriate actions, so that it will automatically make students able to use AI (artificial intelligence) wisely and responsibly, because a sense of responsibility comes from the heart not just theory.

### 5. Strengthening Islamic Values

According to Arifin, the main goal in Islamic religious education is to internalise Islamic values in students and guide them optimally in practice, so that students have the maturity of faith, piety, and experience of Islamic teachings in accordance with the times (Arifin, 2003).

The learning materials delivered by educators should be in line with the objectives of Islamic religious education can release the ideal curriculum in Islamic religious education,. In addition, in order for the ideal curriculum to be realised, it is necessary to adjust the curriculum to the current times and technology. In

this regard, educators are required to be able to collaborate education related to technology and AI (artificial intelligence) and basic Islamic values. It is hoped that Islamic values can be absorbed in the hearts of students and students are able to adapt to the technology that is currently developing.

In addition to making students able to adjust to the developing technology, the cultivation of Islamic values also aims to provide limitations to students regarding things that are good to do and things that are bad to do. With that, it is hoped that students will be able to filter independently regarding everything they do because they have embedded faith in their hearts which is tasked with protecting them from various things that are not good.

### **Conclusion**

Based on the research that the author conducted related to the adjustment of the ideal Islamic religious education curriculum to AI (artificial intelligence), it can be concluded that (1) AI (artificial intelligence) has several advantages in the field of education, namely learning flexibility, increasing independence, minimising errors, material can be accessed quickly and easily, and becoming a learning discussion partner, (2) AI (artificial intelligence) has several disadvantages in the field of education, namely strengthening laziness, reducing students' creativity, critical and innovative, technology dependence, difficult material validation, and data privacy and security, and (3) based on the advantages and disadvantages of AI (artificial intelligence), the adjustment that must be made is to provide material that can integrate AI (artificial intelligence) with Islamic religious education, namely understanding the concept of AI (artificial intelligence), ethical use of AI (artificial intelligence), digital literacy skills, character education, and strengthening Islamic values.

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