

Harmonizing islamic values and artificial intelligence in the development of the madrasah ibtidaiyah curriculum

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Abstract

This study highlights the main aspects of the research, including its objectives, methodology, findings, and contributions to the field of education. The rapid advancement of science and technology has brought significant changes to various aspects of human life. Despite the growing development of Artificial Intelligence (AI), there remains a gap in understanding how this technology can be harmonized with Islamic values within the Madrasah Ibtidaiyah (MI) curriculum. Therefore, this study aims to explore strategies for harmonizing Islamic values and Artificial Intelligence (AI) in MI curriculum development by formulating an ethical and substantive integration model. This research employed a descriptive qualitative approach. Data were collected through literature review and document analysis involving various references related to Islamic education and educational technology. The findings reveal that harmonization is structured upon three main pillars: ontological foundation (AI as a tool/*wasilah*), axiological framework (AI ethics grounded in *akhlaqul karimah*), and pedagogical implementation in the curriculum. The study contributes to the field of education by proposing a new theoretical framework for developing a madrasah curriculum that is adaptive to technological advancements while maintaining its Islamic identity. Furthermore, the findings suggest the necessity of AI literacy training for MI teachers that is grounded in the values of religious moderation.

Keywords: Harmonization; Islamic values; Artificial intelligence; Curriculum; Madrasah ibtidaiyah

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INTRODUCTION

In the era of globalization and rapid technological advancement, the world of education in today's digital age faces significant challenges with the emergence of Artificial Intelligence (AI) technology (Rusandi et al., 2024). Artificial Intelligence (AI) is a field of computer science that systematically develops intelligent systems or machines capable of reasoning, learning, understanding, and making decisions like humans through data processing and algorithms (Islamiah, 2024; Russell & Norvig, 2020). For Islamic educational institutions, particularly Madrasah Ibtidaiyah (MI), the presence of AI is not merely a technical tool but a phenomenon that touches on philosophical and pedagogical aspects. AI brings innovations such as digital-based learning, automated assessment systems, and personalized learning support tailored to the needs of Madrasah Ibtidaiyah, which generally possess unique characteristics as elementary educational institutions that integrate general knowledge with religious values (Fauzi et al., 2025). Therefore, curriculum development in MI cannot ignore the existence of Artificial

Intelligence (AI), but neither should it adopt this technology uncritically without filtering it through Islamic values. The curriculum serves as the cornerstone of all educational programs implemented by educational institutions or the government. If such restrictions are implemented, the position or status of the curriculum will automatically become central to the entire educational process (Rahayu et al., 2023).

The integration of technology into Islamic education actually has strong historical roots, as classical scholars have always been open to scientific innovation as long as it does not conflict with the principles of tawhid and ethics. However, Artificial Intelligence (AI) introduces new complexities in the form of algorithms that can influence the way elementary-aged students think and act. The main challenges are teacher readiness, limited access to devices, and the potential for student dependency, necessitating ongoing supervision and guidance (Panjaitan et al., 2025), as well as concerns that uncontrolled use of Artificial Intelligence (AI) could erode the humanistic and spiritual values that form the essence of madrasah education. On the other hand, completely rejecting Artificial Intelligence (AI) would leave madrasah graduates behind in global competition.

Previous research has extensively discussed the use of Artificial Intelligence (AI) in education in general, but few studies have specifically examined how this integration is implemented at the elementary Islamic school (MI) curriculum level using an Islamic values-based approach. Several studies indicate that AI can enhance learning efficiency, yet the risk of moral distortion remains a real threat. This study aims to address this gap by proposing a concept of harmonization that positions Artificial Intelligence (AI) as a means (*wasilah*) to strengthen the objectives of Islamic education (*maqasid al-tarbiyah*) (Arief, 2023).

This article aims to describe a model for harmonizing Islamic values and AI technology in the MI curriculum. Improving the curriculum structure with a broader orientation. The main focus of this research is on how Islamic principles such as *al-muhafadzah 'ala al-qadim al-shalih wa al-akhdzu bi al-jadid al-ashlah* (preserving good old traditions and adopting better new innovations) are operationalized in the context of Artificial Intelligence (AI) (Amelia et al., 2025). Through a descriptive qualitative approach, this study is expected to provide guidance for madrasah curriculum developers in responding to technological disruption in a wise and dignified manner.

METHODS

This study adopts a descriptive qualitative approach with a focus on library research to systematically analyze the harmonization of Islamic values and Artificial Intelligence (AI) in the development of the Madrasah Ibtidaiyah (MI) curriculum (Assyakurrohim et al., 2022). The choice of a qualitative method is based on the nature of the research, which aims to interpret abstract concepts, values, and integration strategies and requires a deep understanding of the phenomena under study (Nurfajriani, 2024). This approach allows the researcher to explore rich perspectives, interpretations, and contexts related to the integration of AI in Islamic education, aspects that cannot be measured quantitatively. A descriptive method was used to analyze current phenomena regarding the use of AI in the madrasah setting and how Islamic values can serve as an ethical framework guiding its implementation. This design is relevant for addressing the research questions regarding an ethical and substantive model of harmonization, as outlined in the abstract and introduction.

Data Sources and Selection Criteria

Research data were collected through documentary research and literature review (library research). Documentary research involved the search for and analysis of relevant official documents, while the literature review encompassed a comprehensive examination of published scholarly works (Suroyya et al., 2022). Primary data sources include madrasah curriculum documents, Ministry of Religious Affairs policies regarding digital transformation, and academic literature on the ethics of Artificial Intelligence (AI) from an Islamic perspective. Secondary data sources include articles and accredited journals (particularly those ranked Sinta

3 and above) that discuss the integration of science and religion, Islamic education, and the use of technology in learning. Textbooks and monographs relevant to qualitative research methodology, the philosophy of Islamic education, and the development of AI; research reports, conference proceedings, and other publications related to the topic of harmonizing Islamic values and AI in the context of elementary education. The selection of these data sources aims to ensure the comprehensiveness and depth of information necessary to build strong research arguments and findings.

Data Collection Procedures

The data collection procedure was carried out systematically through a literature review. This stage included identification and literature search, selection and evaluation, data extraction, information synthesis.

Identification and Literature Search

The researchers identified relevant keywords such as “Harmonization of Islamic Values,” “Artificial Intelligence,” “MI Curriculum,” “Islamic Education,” “AI Ethics,” “Literature Review,” and “Qualitative Research.” The search was conducted in academic databases such as Google Scholar, DOAJ, and the Sinta portal for accredited national journals ([Abrarrah & Maulana, 2025](#)).

Selection and Evaluation

The documents and literature found were selected based on their relevance to the research topic, the credibility of the sources (e.g., accredited journals, books from leading publishers), and the year of publication (priority given to the most recent publications). The evaluation process also includes an assessment of the methodologies used in previous studies to ensure data quality ([Fauzi et al., 2025](#)).

Data Extraction

Key information relevant to the harmonization of Islamic values and AI in the MI curriculum is extracted from the selected sources. This includes conceptual definitions, theories, findings from previous research, as well as arguments supporting or opposing the integration of AI in Islamic education.

Information Synthesis

The extracted data was then synthesized to identify patterns, themes, gaps, and relationships among concepts. This process helped in constructing the conceptual framework and research argumentation ([Fauzi et al., 2025](#)).

Data Analysis

Data analysis was conducted inductively through three main stages: data reduction, data presentation, and drawing conclusions. The researcher triangulated sources to ensure data validity by comparing various perspectives on the theory of interdisciplinary integration. Data analysis was conducted concurrently with the data collection process. The data were sourced from madrasah curriculum documents, government policies regarding digitization in education, as well as academic literature in the form of accredited journals or articles, and several reports related to interdisciplinary integration ([Nurluthfiana et al., 2023](#)). Furthermore, data analysis proceeds simultaneously following the interactive model proposed by Miles and Huberman:

Data Reduction

This stage involves the processes of selecting, focusing, simplifying, abstracting, and transforming raw data derived from field notes (in this context, from documents and literature). The researcher sorts the data relevant to the research focus, namely, the harmonization of Islamic values and AI in the MI curriculum, and disregards less relevant data. Data reduction

aims to refine, categorize, direct, eliminate the unnecessary, and organize the data in such a way that final conclusions can be drawn and verified ([Hidayatullah, 2023](#)).

Data Presentation

After the data has been reduced, the next step is to present the data in an organized and condensed form. Data presentation may take the form of narratives, charts, matrices, or tables. In this study, data presentation is carried out in the form of a systematic descriptive narrative, outlining findings related to curriculum design, ethical frameworks, and the pedagogical implementation of AI in MI, as seen in the Results and Discussion sections. This presentation aims to facilitate understanding and further analysis ([Zamista et al., 2022](#)).

Drawing Conclusions/Verification

Conclusions were drawn in stages from the beginning of data collection. Preliminary, tentative conclusions were continuously verified and refined as more data became available and the researchers' understanding deepened. The verification process involved triangulating sources to ensure the validity of the data ([Fajrin et al., 2024](#)). The researcher compares information obtained from various primary and secondary data sources (curriculum documents, policies, academic literature, journals, books, research reports) to examine the consistency and reliability of the findings. This triangulation of sources aims to minimize bias and enhance the credibility of the research results by examining the phenomenon from various perspectives of the theory of scientific integration ([Wulan et al., 2023](#)).

Ethical Considerations

Because this study involved desk research without human participants, institutional IRB approval was not required. Ethical compliance was maintained through rigorous literature sourcing, accurate citation practices using APA 7th edition standards, and the exclusion of unverified secondary literature.

RESULTS AND DISCUSSION

Results

Based on the data analysis, it was found that the harmonization of Islamic values and AI in the MI curriculum can be categorized into three main pillars: (1) Ontological Foundation, (2) Axiological Framework, and (3) Pedagogical Implementation.

Ontological Foundation: AI as a Being and a Tool

From an Islamic perspective, Artificial Intelligence (AI) is viewed as a human creation (a creature) endowed with reason by Allah SWT. Because Artificial Intelligence (AI) is a secondary creation resulting from human engineering, it falls within the realm of ontological limitations. By understanding this structure of creation, intelligent technology can be placed in its proper context, as a tool that expands human capacity, not as an entity that replaces human will, values, or moral autonomy. Therefore, Artificial Intelligence (AI) does not possess the authority of absolute truth ([Nasution, 2025](#)). Meanwhile, advancements in information technology are driving pedagogical innovation, thereby transforming how knowledge is conveyed to students. The Islamic education curriculum is shifting from mere knowledge transmission toward reflective, technology-based learning. In this context, Artificial Intelligence (AI) serves not only as a tool but also as a catalyst for change in the curriculum, teaching methods, and student competencies ([Hakiki et al., 2026](#)). Within the MI curriculum, this understanding is crucial for instilling the notion that technology is a means (*wasilah*) to facilitate human endeavors, not an end in itself.

Axiological Framework: AI Ethics Based on Akhlakul Karimah

Harmonization at the value level is achieved by filtering the use of Artificial Intelligence (AI)

through the principles of Islamic ethics. According to Law No. 20 of 2003 on the National Education System, the purpose of education is to create a learning environment and learning process in which students actively develop their potential to possess spiritual strength, self-control, character, intelligence, ethics, and the skills required by themselves, society, the nation, and the state. From an Islamic perspective, character is always linked to ethics. Character is the universal human personality, whether in relation to Allah SWT, to oneself, to fellow human beings, or to one's environment, which manifests in attitudes, thoughts, feelings, words, and actions based on religious norms, ethics, law, culture, and customs. Character is also often associated with personality. A person with good character possesses a comprehensive set of values, including morals, disposition, ethics, and other psychological traits (Ersi et al., 2024). The following table summarizes the ethical principles of Artificial Intelligence (AI) that have been integrated into the MI curriculum.

Table 1. Ethical Principles of Artificial Intelligence (AI) Integrated into The MI Curriculum

No	Principles of AI Ethics	Related Islamic Values	Implementation in the Curriculum
1.	Transparency	Honesty (<i>Siddiq</i>)	Students are taught to be honest when using AI assistance.
2.	Accountability	Responsibility (<i>Amanah</i>)	Teachers and students are responsible for the output generated by AI.
3.	Justice	Justice (<i>'Adl</i>)	Ensuring equal access to technology for all students.
4.	Humanity	<i>Maslahah Mursalah</i>	AI is used for the common good, not to corrupt character.

Implementation: AI in Elementary School Curriculum

The implementation of Artificial Intelligence (AI) in elementary education in Indonesia is still in its early stages and has not yet been fully integrated into the learning system. Its use is primarily as a tool for developing instructional media and materials, with a trend toward personalized learning and the strengthening of literacy and STEM, but it has not yet evolved into an adaptive learning system (Ubm et al., 2026). Beyond serving as instructional media, structural curriculum implementation requires embedding AI ethics directly into core curriculum components, including Learning Outcomes, syllabus organization, and authentic assessment frameworks. Implementation in the MI curriculum is carried out through integration into Islamic Religious Education (PAI) and general subjects. AI is used as an adaptive learning tool that helps personalize content according to students' learning pace (*tamyiz*). Generative AI in educational practice improves teacher efficiency and significantly impacts instructional planning and learning quality (Fajar et al., 2026).

Discussion

Education is the lifelong learning process about human values and dignity. Education will continue to evolve and undergo significant transformations, particularly to keep pace with the changing times. Therefore, the educational system or curriculum must be designed to adapt to these changes. Otherwise, the educational system will constantly fall behind the times (Amelia et al., 2025). According to Al-Ghazali's perspective in *Ihya' 'Ulumuddin*, the goal of education is to shape the *insan kamil*, a well-rounded individual who is balanced in knowledge, character, and deeds (Nahdiyah et al., 2024). This harmony goes beyond merely combining two distinct entities; rather, it creates a synergy in which Islamic values serve as the guiding spirit for the application of Artificial Intelligence (AI). This is in line with the concept of the integration of knowledge developed by Amin Abdullah, in which religion and science must engage in dialogue (Abdullah, 2006).

This approach is important, but we must still ensure that the use of Artificial Intelligence (AI) remains within permissible limits, upholding justice, transparency, and accountability. The initial argument underlying this research is that Islam teaches us not to close the door to knowledge, but rather encourages believers to develop knowledge for the benefit of humanity. This is in accordance with Allah's words in the Qur'an, Surah Taha:114, "And say: 'O my Lord, increase my knowledge'" (Ministry of Religious Affairs, 2019). Therefore, it is important to evaluate the positive

and negative impacts of AI using the principles of *maslahat* (benefit) and *mafsadat* (harm) within the framework of Sharia (Muji & Khairunnisa, 2024).

Ethical Integration: Building a Moral Filter

From an Islamic educational perspective, ethics is not merely a set of rules, but a guide to life that directs human behavior toward goodness and a higher civilization (Rosalini et al., 2025). At the Madrasah Ibtidaiyah level (ages 7–12), students' cognitive development is in the concrete operational stage. Introducing AI without structural filters carries cognitive risks, such as over-reliance on automated answers and reduced critical thinking. The use of AI must be accompanied by the reinforcement of *muraqabah* (awareness of being watched by Allah SWT). The MI curriculum must include character-based digital literacy competencies, ensuring students possess a strong moral foundation alongside technological proficiency.

AI as a Means of Strengthening Religious Literacy

According to Islamic tradition, education is not merely about imparting knowledge (*ta'lim*), but also about shaping character, manners, and spirituality through a *tarbiyah* relationship based on setting a good example (*uswah*). Artificial Intelligence (AI) can be used to modernize the way students learn, whether in the study of the Qur'an, Hadith, or other spiritual disciplines. For example, the use of AI-based applications for tajwid correction or interactive searches for references on the Prophet's biography (*Sirah Nabawiyah*) (Widat & Kurniawan, 2023). However, a critical epistemological risk of AI in religious education is algorithmic hallucination, where generative AI models synthesize incorrect religious citations, weak hadiths, or unverified fatwas. To mitigate this risk, the MI curriculum operationalizes the Islamic epistemological filter of *Tabayyun* (rigorous verification of information, Surah Al-Hujurat: 6) (Ministry of Religious Affairs, 2019). Students are taught to cross-check AI outputs against authentic, verified Islamic literature and scholarly sources, thereby preserving the authentic chain of religious knowledge transmission (*sanad*). Crucially, AI must not replace the teacher's role as a *murabbi* (spiritual educator). The teacher remains the primary positive role model (*uswah hasanah*), while technology serves strictly as a cognitive accelerator (Andrini et al., 2025).

Implementation Challenges and Solutions

The main challenges at Madrasah Ibtidaiyah (MI) are limitations in infrastructure and teacher literacy. Providing comprehensive facilities demonstrates that schools not only develop curriculum plans but also genuinely prepare all necessary resources to ensure learning activities proceed in accordance with established standards (Nisa, 2025). Additionally, teachers need to develop a personal sense of empathy regarding the importance of literacy to enhance their professional knowledge, which continues to evolve to this day. In response to challenges related to infrastructure, one solution is to implement a flexible curriculum development model (adaptive curriculum) that enables madrasahs in remote areas to continue integrating the ethical values of technology even with limited access to devices. This should be accompanied by the gradual digital training of educators, as this harmonization also requires a paradigm shift among teachers, from being mere conveyors of information to becoming facilitators and filters of values.

Study Limitations

This research is subject to two primary limitations. First, as an integrative literature review, this study synthesizes existing theoretical and policy literature. It does not incorporate empirical classroom observational data or longitudinal trial outcomes across diverse madrasah settings. Second, findings are tailored primarily to the institutional and regulatory framework of Indonesian Madrasah Ibtidaiyah. Application to international Islamic basic education systems may require adaptation to local educational policies and infrastructural capacities.

CONCLUSION

This study successfully identified a model for harmonizing Islamic values and Artificial Intelligence (AI) technology in the development of the Madrasah Ibtidaiyah (MI) curriculum through a descriptive qualitative approach. This harmonization is manifested in three main pillars: an ontological foundation, which positions Artificial Intelligence (AI) as a human-made entity that functions as a tool (*wasilah*) for the common good, not as an end in itself or a substitute for human moral autonomy; an axiological framework, which guides the use of Artificial Intelligence (AI) based on Islamic ethical principles such as honesty (*Siddiq*), accountability (*Amanah*), justice (*'Adl*), and the common good (*Maslahah Mursalah*); and a pedagogical implementation, which integrates Artificial Intelligence (AI) as an adaptive learning medium in both Islamic Education (PAI) and general subjects, while maintaining the central role of the teacher as a spiritual educator (*murabbi*).

These findings confirm that the integration of technology into Islamic education does not mean blind adoption, but rather involves a rigorous process of value screening. The concept of the integration of knowledge, in which religion and science engage in an interconnected dialogue, serves as a crucial foundation for ensuring that the development of the MI curriculum remains adaptable to the times without sacrificing Islamic identity. The importance of instilling moral filters in elementary-aged students through the reinforcement of *muraqabah* values and character-based digital literacy is crucial. Although Artificial Intelligence (AI) can enhance the efficiency and personalization of learning, the teacher's role as the primary role model in the internalization of values cannot be replaced. Furthermore, challenges related to infrastructure gaps and teacher literacy in MI require serious attention to ensure the effective implementation of this harmonization.

The implications of this study are the need to develop an MI curriculum that explicitly includes ethical guidelines for the use of Artificial Intelligence (AI), as well as ongoing training programs for teachers to improve their AI literacy grounded in the values of religious moderation. Future research could explore the effectiveness of this harmonization model through case studies in madrasahs, as well as develop evaluation instruments to measure the impact of AI integration on students' spiritual character development (Sutrisno et al., 2025)

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