



Integration of ChatGPT in Islamic Religious Education Learning in the Independent Curriculum: A Systematic Literature Review on Effectiveness, Ethics, and Implementation Challenges

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Abstract:

This study aims to synthesize research findings on the integration of Artificial Intelligence (AI), specifically ChatGPT, in Islamic Religious Education (PAI) learning by examining its effectiveness, ethical issues, and implementation challenges in the context of the Independent Curriculum. The study used a Systematic Literature Review (SLR) method based on the PRISMA 2020 guidelines for 52 Scopus-indexed articles selected through a process of identification, screening, eligibility assessment, and inclusion. Data was extracted using an extraction sheet and analyzed through thematic qualitative synthesis based on three predetermined research questions. The synthesis results indicate that ChatGPT contributes to improving the effectiveness of Islamic Religious Education (PAI) learning by simplifying material, expanding access to information, supporting differentiated learning, and fostering student discussion and argumentation. However, its use presents challenges in the areas of information accuracy, the validity of religious sources, bias, hallucinations, academic integrity, and potential user dependency. ChatGPT implementation is also influenced by teacher readiness, student AI literacy, authentic learning design, institutional policies, and clear validation mechanisms. The novelty of this study lies in synthesizing the dimensions of learning effectiveness, ethical considerations, and implementation requirements into an ethical-implementation framework for the responsible integration of ChatGPT in PAI learning within the Independent Curriculum. This framework provides a basis for aligning AI use with pedagogical objectives, religious-source validation, and responsible educational practice. This model provides a more comprehensive framework for teachers, researchers, and curriculum developers to integrate AI responsibly without neglecting the validity of Islamic sources, the role of teachers, and the goal of developing student character.

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Introduction (مقدمة)

The development of Artificial Intelligence, particularly ChatGPT, has changed the way students, educators, and educational institutions access, process, and validate knowledge. In recent literature, ChatGPT is no longer discussed merely as an information retrieval tool, but as a learning technology that influences effectiveness, academic ethics, and learning governance. Kim and Moon (Kim & Moon, 2025) showed that ChatGPT acceptance in learning is influenced by perceived usefulness, ease of use, information credibility, learning enjoyment, attitudes, and usage intentions. Zhang (Zhang, 2025) emphasized that educational technology adoption is also related to digital self-efficacy, personal innovation, content quality, and service quality. Mjahad et al. (Mjahad et al., 2025) found that academics see AI as an opportunity to improve educational efficiency, but remain concerned about academic integrity and reduced human interaction in learning. Easwaran et al. (Easwaran et al., 2026) also showed that students have positive perceptions of ChatGPT, but its use is still limited by concerns about accuracy, ethics, privacy, and weakened interaction with mentors. Alghazo et al. (Alghazo et al., 2025) and Marcinkevage and Kumar (Marcinkevage & Kumar, 2025) place policy, training, institutional readiness, data readiness, and ethical oversight as essential prerequisites for GenAI integration in education. At the level of learning practice, Mosquera-Navarro et al. (Mosquera-Navarro et al., 2026), Ramlogan et al. (Ramlogan et al., 2025), Othman et al. (Othman et al., 2025), Chandra et al. (Chandra et al., 2025), and Jesenko et al. (Jesenko et al., 2025) show that ChatGPT can help solve problems, simplify materials, increase interest, and strengthen practical skills if used in a targeted learning design and continues to be validated by educators.

A major problem arises when ChatGPT's effectiveness is separated from its accuracy, source validity, and ethical responsibility. The health and professional education literature shows that ChatGPT can produce answers that appear convincing, but are not necessarily accurate, complete, stable, or contextually relevant. Giray et al. (Giray et al., 2025), Gummadi et al. (Gummadi et al., 2025), and Han (Han, 2025) show that ChatGPT is quite helpful for general information, but risks being incorrect or too general in questions that require individual context and high sensitivity. Bischof et al. (Bischof et al., 2025) even found that ChatGPT cannot be recommended for detecting drug interactions because many important interactions were not identified and the answers were inconsistent. Escobar et al. (Escobar et al., 2026) and Yuce et al. (Yuce et al., 2025) showed that human experts are still more reliable than ChatGPT in decisions or judgments that require professional standards. In contrast, Bendella et al. (Bendella et al., 2025) and Dogan et al. (Dogan et al., 2025) show that ChatGPT can demonstrate strong performance if the task is limited, the input data is clear, and the assessment standards are available. Bommanavar and Prabhu (Bommanavar & Prabhu, 2025) emphasize the risks of hallucinations, plagiarism, bias, false references, and incorrect content in using ChatGPT for scientific writing. Schuster and Kilov (Schuster & Kilov, 2025) deepen this issue by showing that AI value alignment is not yet able to resolve reasonable moral differences in plural societies. Dolev-Cohen and Henry (Dolev-Cohen & Henry, 2025), Toneva et al. (Toneva et al., 2025), and Fu et al. (Fu et al., 2025)

show that AI can be useful for text identification, classification, and analysis, but remains highly dependent on the context, model quality, and task constraints.

In the context of Islamic Religious Education, this issue becomes even more important because Islamic Religious Education not only teaches religious information, but also shapes students' understanding, manners, spirituality, identity, and social responsibility. Ulfat (Ulfat, 2025) shows that Islamic Religious Education has theological and pedagogical foundations that must be maintained in balance. Putkonen et al. (Putkonen et al., 2025) explain that IRE becomes a space to navigate students' existential issues, not just a space for transferring religious material. Putkonen and Rissanen (Putkonen & Rissanen, 2026) found that Muslim parents view IRE as a space for identity formation, home-school relationships, and recognition of religious diversity. Aydinli and Badawia (Aydinli & Badawia, 2025) and Aydinli (Aydinli, 2025) show that trust, a sense of security, recognition, and political-social relations contribute to the acceptance of Islamic religious education in a pluralistic society. Bourlond (Bourlond, 2026) shows that Islamic education is also related to authority, state control, and the production of official religious narratives. Yağdı (Yağdı, 2025), Essabane et al. (Essabane et al., 2026), Godazgar (Godazgar, 2025), and Valencia Candalija (Valencia Candalija, 2026) emphasized that religious education is intertwined with citizenship, plurality, religious freedom, and representation of religious groups. Abdul-Jabbar (Abdul-Jabbar, 2026), Bashith et al. (2025), and Jenuri et al. (Jenuri et al., 2025) showed that Islamic Religious Education can be developed through *adab al-ikhtilaf*, religious-economic integration, and Al-Ghazali's concept of human beings which includes *nafs*, *qalb*, *ruh*, and *'aql*. Therefore, the integration of ChatGPT in Islamic Religious Education must be tested not only in terms of speed and convenience, but also from the ability of this technology to maintain the validity of the argument, depth of reflection, the etiquette of dialogue, and the spiritual goals of education.

State-of-the-art research indicates that technology-based learning innovations need to be linked to pedagogical design and implementation readiness. Gandini and Morselli (Gandini & Morselli, 2026) demonstrated that challenge-based learning supports problem-solving, collaboration, guided discovery, and competency-based learning. Schutte et al. (Schutte et al., 2025) asserted that challenge-based learning can connect students to real-world problems, but its implementation is often hampered by dense curricula, rigid learning outcomes, and barriers to collaboration. Hagen and Rydland (Hagen & Rydland, 2026), Afek et al. (Afek et al., 2026), Balumbi et al. (Balumbi et al., 2025), and Colton et al. (Colton et al., 2025) all demonstrated that new learning programs must align with learner age, cultural context, teacher readiness, program structure, and community needs. Lu et al. (Lu et al., 2026) demonstrated that effective educational programs require standardization, method variation, evaluation instruments, and follow-up. Chávez-Valenzuela et al. (Chávez-Valenzuela et al., 2025), Almater et al. (Almater et al., 2025), and Fellner et al. (Fellner et al., 2025) show that the implementation of innovative education programs is often hampered by logistics, educator training, coordination, and weak institutional support. Petrinska Labudovikj et al. (Petrinska Labudovikj et al., 2026), Chitiyo et al. (Chitiyo et al., 2026), Liao et al. (Liao et al., 2026), and Krawczyk (Krawczyk, 2025) emphasize that educational modernization fails if policies, curricula, resources, digital competencies, and classroom practices do not move in harmony. Thus, research on ChatGPT in Islamic Religious Education needs to be placed within the framework of the Independent Curriculum, which emphasizes contextual, reflective, differentiated, and character-oriented learning. The question is

not simply whether ChatGPT can be used, but how this technology is used ethically, purposefully, and in accordance with Islamic Religious Education goals.

Based on this description, this research is important because there is a gap in studies that systematically connect ChatGPT, the effectiveness of Islamic Religious Education (PAI) learning, the ethics of validating religious sources, and the challenges of implementing the Independent Curriculum (Kurikulum Merdeka). Literature on ChatGPT has extensively discussed technology acceptance, learning efficiency, information accuracy, and ethical risks in higher education, health, pharmacy, engineering, and professional services. Literature on Islamic Religious Education (PAI) and Islamic Religious Education (ISE) has extensively addressed identity, spirituality, plurality, citizenship, religious authority, and social trust. Literature on the implementation of innovative education has also emphasized teacher readiness, learning design, institutional policies, resource support, and alignment between policy and practice. However, these three streams of literature still tend to operate separately. Few studies have specifically synthesized how ChatGPT can impact the effectiveness of Islamic Religious Education (PAI), what ethical issues arise in validating AI religious responses, and what challenges need to be anticipated when this technology is connected to the principles of the Independent Curriculum. This research aims to provide a systematic synthesis of the integration of ChatGPT in Islamic Religious Education (PAI) learning, focusing on effectiveness, ethics, and implementation. This objective also positions this research as an effort to build an ethical-implementative framework, one that views ChatGPT not merely as a technical tool but as a technology that must be guided by pedagogical objectives, Islamic scientific validity, and the teacher's responsibility as a validator. This positioning makes the research academically relevant because it brings together the literature on educational AI, Islamic Religious Education (PAI), and curriculum implementation in a more focused synthesis. This research is also practically relevant because Islamic Religious Education (PAI) teachers and schools need academic guidance to prevent the use of ChatGPT from becoming a learning shortcut, plagiarism, or the dissemination of shallow religious understanding.

The research problem formulation is designed to systematically address these gaps. First, how does the integration of Artificial Intelligence, specifically ChatGPT, affect the effectiveness of Islamic Religious Education learning based on previous literature findings. This question is crucial because effectiveness in Islamic Religious Education (PAI) is not solely measured by the speed of information access; it must also be seen in terms of conceptual understanding, value reflection, critical thinking skills, and the relevance of learning to students' lives. Second, what ethical issues arise in the use of ChatGPT in Islamic Religious Education learning, particularly regarding information accuracy, the validity of religious sources, academic integrity, bias, and the role of teachers as validators. This question is crucial because ChatGPT answers may appear correct, but may not necessarily have a sound basis for argument, an adequate interpretive context, or sensitivity to differences in schools of thought and plurality. Third, how are the challenges of implementing ChatGPT in Islamic Religious Education learning related to teacher readiness, student AI literacy, learning design, institutional policies, and the principles of the Independent Curriculum? This question is crucial because good technology can fail if teachers are unprepared, schools lack guidelines, and assessments are still easily completed through instant AI answers. With these three research questions in mind, this research aims to produce a synthesis that addresses not only the opportunities for ChatGPT but also its ethical limitations

and implementation strategies. This research confirms that ChatGPT can be a learning tool for Islamic Religious Education (PAI), but it cannot serve as a religious authority, a substitute for teachers, or the sole source for understanding Islamic teachings. Therefore, the integration of ChatGPT into PAI requires a structured learning design, based on source verification, maintaining good manners, and aligning with the objectives of the Independent Curriculum.



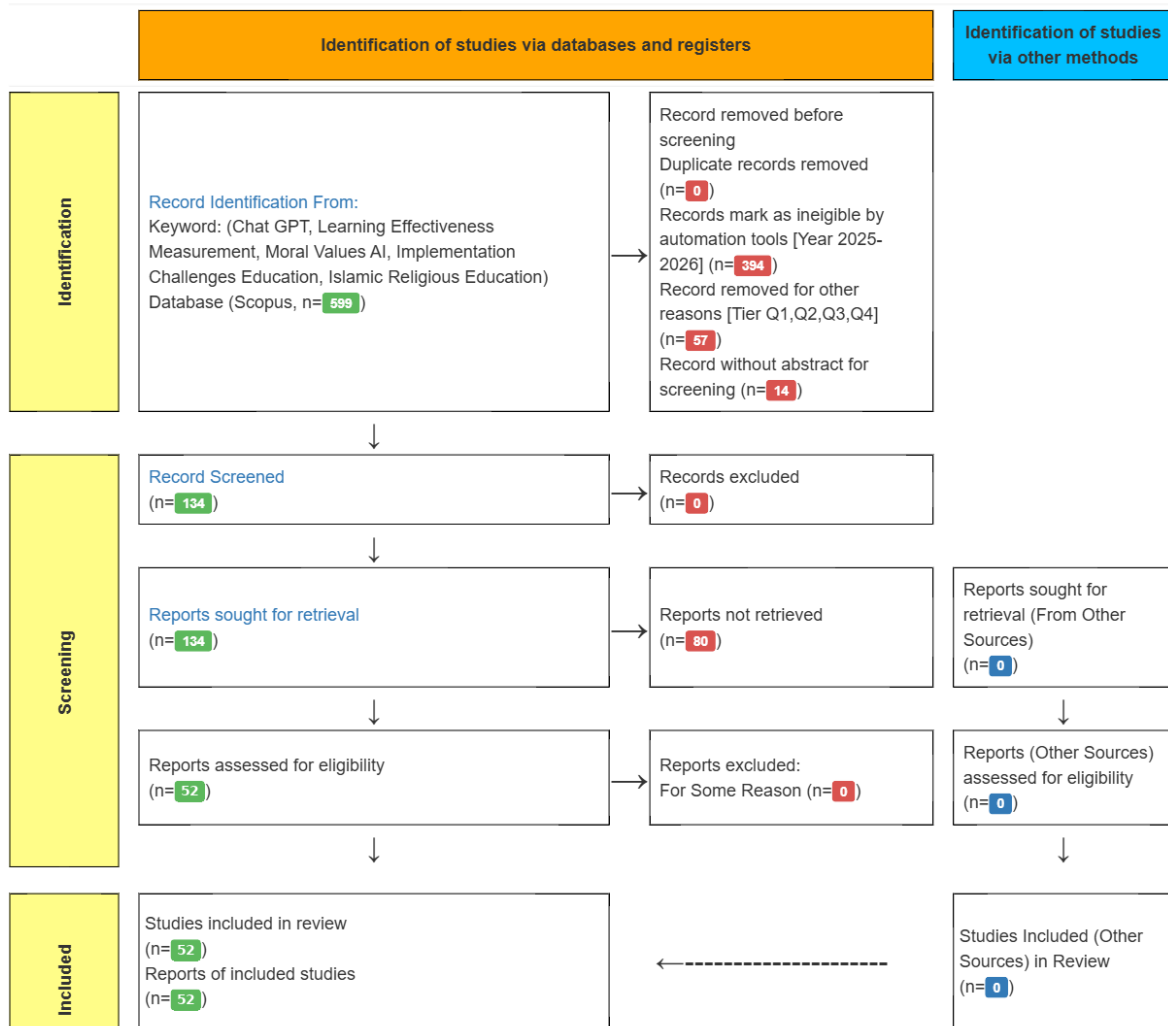
Method (منهج)

This study uses a Systematic Literature Review (SLR) design with a thematic qualitative synthesis approach to map the integration of Artificial Intelligence, specifically ChatGPT, in Islamic Religious Education learning based on three main focuses, namely effectiveness, ethics, and challenges in implementing the Independent Curriculum. The SLR design was chosen because this study does not collect field data from teachers or students, but rather examines, compares, and synthesizes findings from scientific articles that have been provided as a literature corpus. The review procedure follows the logic of systematic reporting as used in several reference articles that display the stages of selection, extraction, and synthesis of literature, such as Gandini and Morselli (Gandini & Morselli, 2026), Lu et al. (2026), Almater et al. (Almater et al., 2025), and Chávez-Valenzuela et al. (Chávez-Valenzuela et al., 2025). The research sample consists of scientific article documents with a total of 52 articles that can be analyzed. The unit of analysis in this study is not the individual, but rather the content of the article, including the title, author, year, research context, theory, method, results, limitations, and its relevance to the integration of ChatGPT in Islamic Religious Education. Inclusion criteria included articles that were available in PDF format, readable, and directly or indirectly relevant to AI/ChatGPT, Islamic Religious Education, technology ethics, learning effectiveness, or the implementation of educational innovation. Exclusion criteria included files that were unavailable, unreadable, or lacked sufficient bibliographic information and substance for extraction. Articles with weak relevance were retained as supporting context, as the goal of this study was to compile a broad synthesis of all the references provided, rather than filtering only the core articles.

The research instrument consisted of a literature data extraction sheet arranged in a review matrix. The matrix contains the following columns: research title, research location, author's name, year of publication, main insights, theory used, research method, research results, research limitations, and correlation with this study. This extraction format allows other researchers to replicate the review process by copying the same matrix structure and then filling in the data based on reading each article. The data collection procedure was carried out in five stages. The first stage was an inventory of all PDF files and document numbering according to the order of upload. The second stage was an initial reading of the title, abstract, introduction, methods, results, and conclusion to determine the relevance of the articles. The third stage was a consistent data extraction into the review matrix. The fourth stage was thematic grouping based on three research questions: the effectiveness of ChatGPT in Islamic Religious Education (PAI) learning, ethical issues in using ChatGPT, and challenges in implementing ChatGPT in the Independent Curriculum. The fifth stage was narrative synthesis, connecting findings between articles to establish the state of the art, research gaps, novelty, and formulation of research arguments. Data analysis was conducted using thematic synthesis, which involved reading recurring patterns of findings, comparing conceptual relationships between articles, and then grouping the findings into broad categories. The effectiveness category included technology

acceptance, increased understanding, material simplification, problem-solving support, and learning engagement. The ethics category included information accuracy, source validity, bias, hallucinations, academic integrity, student protection, and the teacher's role as validator. The implementation category included teacher readiness, student AI literacy, learning design, institutional policies, resource support, and alignment with the principles of the Independent Curriculum. The validity of the synthesis was maintained through content triangulation between articles, comparing findings from educational AI literature, PAI/IRE literature, AI ethics literature, and educational innovation implementation literature, so that results were not dependent on a single type of article.

Prisma Reporting: Integrasi Artificial Intelligence Dalam Pembelajaran Pai Terhadap Efektivitas, Etika, Dan Tantangan Implementasi Kurikulum Merdeka



Generate From Watase Uake Tools, based on Prisma 2020 Reporting

Figure 1. Prism Table

The synthesis results were compiled based on an analysis of 52 articles that met the inclusion criteria and passed the final selection stage. All articles were sourced from the Scopus database with a publication period of 2025–2026. The units of analysis in this study were scientific articles discussing the use of ChatGPT and *Generative Artificial Intelligence* in educational contexts,

specifically those related to learning, the ethics of AI use, religious education, and the implementation of learning innovations. Information extracted from each article included research characteristics, methodological approach, focus of the study, main findings, research limitations, and its relevance to the integration of ChatGPT in Islamic Religious Education (PAI) learning.

The characteristics of the articles demonstrate a diversity of research approaches, including quantitative, qualitative, *mixed methods*, evaluative studies, conceptual studies, *systematic literature reviews*, and *scoping reviews*. This methodological variation provides diverse perspectives in describing the development of ChatGPT utilization in education. In the research context, the articles analyzed came from various regions, including Asia, the Middle East, Europe, America, and Africa, as well as several cross-national studies. This diversity of contexts enriches the synthesis process so that the findings are not limited to educational practices in a particular region.

Based on the thematic clustering results, the 52 articles analyzed were divided into four main themes. The first theme was the effectiveness and acceptance of ChatGPT, which appeared in 14 articles. This theme contained data on technology acceptance, perceived usefulness, ease of use, digital self-efficacy, material simplification, problem-solving support, and learning engagement. The second theme was AI accuracy, validation, and ethics, which appeared in 17 articles. This theme contained data on the reliability of AI responses, information hallucinations, algorithmic bias, plagiarism, false references, unstable accuracy, and the need for human validation. The third theme was Islamic Religious Education (PAI), IRE, identity, and spirituality, which appeared in 14 articles. This theme contained data on religious education, etiquette, Muslim identity, spirituality, plurality, citizenship, religious authority, and character building. The fourth theme was innovation and curriculum implementation, which appeared in 17 articles and contained data on teacher readiness, institutional policies, training, resources, learning design, assessment, and alignment with the curriculum.

The synthesis of research results is structured around three research questions (RQs) that are the focus of the study. First, the discussion on the effectiveness of ChatGPT in Islamic Religious Education (ISE) learning examines the contribution of AI to the learning process, student engagement, personalized learning, and its support for achieving learning objectives. Second, the discussion on ethical issues in the use of ChatGPT in Islamic Religious Education (ISE) learning examines aspects of information accuracy, academic integrity, the validity of religious sources, algorithmic bias, and the teacher's role in validating AI output. Third, the discussion on the implementation of ChatGPT in the Independent Curriculum focuses on teacher preparedness, AI literacy competency, school policy support, learning design, assessment, and the relationship between AI utilization and the principles of differentiated learning and learning outcomes in the Independent Curriculum.

1. The Effectiveness of ChatGPT in Islamic Religious Education Learning

The discussion in RQ1 focuses on the effectiveness of ChatGPT in supporting Islamic Religious Education (PAI) learning. The literature analyzed shows that ChatGPT's effectiveness is not only related to its ability to generate information quickly, but also to its ability to create a more adaptive, personalized, and interactive learning experience. Kim and Moon (Kim & Moon, 2025) and Zhang (Zhang, 2025) link acceptance of ChatGPT

with perceptions of usefulness, ease of use, information credibility, digital self-efficacy, and user experience in utilizing AI-based technology. These similar findings indicate that the success of ChatGPT utilization is determined more by user readiness than by the system's technical capabilities alone.

Learning efficiency is one of the most consistently reported benefits in various studies on the use of ChatGPT in education. This advantage relates not only to the speed of information acquisition but also to its ability to provide immediate explanations tailored to user needs. Time previously spent searching for references can be utilized for learning activities that emphasize analysis, discussion, and problem-solving. Mjahad et al. (Mjahad et al., 2025) explain that ChatGPT helps students acquire academic information more quickly, freeing up learning time for activities that require analysis and discussion. Easwaran et al. (Easwaran et al., 2026) reinforce these findings by explaining that the instant availability of AI responses makes it easier for students to obtain additional explanations when they encounter difficulties understanding the material. Despite the advantages of efficiency, both studies emphasize that the quality of learning outcomes still depends on the user's ability to formulate appropriate *prompts* and verify the resulting information. This pattern demonstrates that digital literacy is no longer a supplementary competency but has become a primary prerequisite for utilizing AI in learning.

ChatGPT's ability to support learning is not limited to providing information quickly, but also includes presenting material that is easier to understand according to students' needs. This characteristic is one of the reasons for the increasing use of ChatGPT in education, especially for abstract or complex material. The simpler presentation of material allows students to gradually grasp concepts without losing the main meaning of the material being studied. Chandra et al. (Chandra et al., 2025) explained that ChatGPT is able to transform complex explanations into simpler language without reducing the substance of the discussion. These findings align with Othman et al. (Othman et al., 2025) who highlighted ChatGPT's ability to create more contextual illustrations, examples, and learning scenarios so that students more easily connect the concepts learned with real-life situations. The similarity of the results of both studies shows that ChatGPT functions not only as a source of information but also as a medium that helps teachers package learning materials to be more communicative and easy to understand.

This utilization has strong relevance in Islamic Religious Education (IS) teaching. Topics such as creed, jurisprudence, morals, and Islamic cultural history often contain concepts that require step-by-step explanations for easy comprehension by students. ChatGPT's ability to present a variety of alternative explanations allows teachers to choose a delivery format that suits their students' cognitive developmental level. Teachers can also utilize AI to create illustrations related to everyday life, so that Islamic concepts are not limited to theoretical aspects but are more easily understood and connected to students' real-life experiences. This approach has the potential to increase student engagement during the learning process while helping them develop a deeper understanding of Islamic values.

The same trend is also seen in research discussing the development of higher-order thinking skills. Mosquera-Navarro et al. (Mosquera-Navarro et al., 2026) explain

that ChatGPT is able to generate various alternative solutions to a problem, encouraging students to compare, evaluate, and choose the most appropriate solution. Jesenko et al. (Jesenko et al., 2025) add that AI functions as a *thinking partner* that encourages the exploration of ideas during the learning process. These characteristics have strong relevance to Islamic Religious Education learning because students are not only required to master Islamic concepts but also to be able to relate them to social issues through arguments based on the Quran, Hadith, and the opinions of scholars. Using ChatGPT as a discussion stimulus has the potential to strengthen critical thinking skills while expanding students' reflection space on the application of Islamic values in everyday life.

The relationship between ChatGPT and differentiated learning has also been explored in several studies. Kim and Moon (Kim & Moon, 2025) along with Chandra et al. (Chandra et al., 2025) explain that AI responses can be tailored to the characteristics of the questions and the learning needs of the user. This flexibility provides teachers with the opportunity to develop a variety of materials, exercises, and feedback that take into account students' learning readiness, interests, and abilities. For Islamic Religious Education teachers, ChatGPT can be used to develop teaching materials with varying levels of complexity without changing learning outcomes, so that each student receives a learning experience more tailored to their needs.

These various benefits do not change the teacher's position as the primary actor in the learning process. Ramlogan et al. (Ramlogan et al., 2025) found that ChatGPT was capable of producing answers of good academic quality, but its accuracy was not yet fully consistent, requiring a verification process. Othman et al. (Othman et al., 2025) also emphasized that the accuracy of information is greatly influenced by the quality of the training data and the formulation of user-provided *prompts*. These two findings demonstrate that AI is more appropriately positioned as a learning support tool rather than a teacher replacement. In Islamic Religious Education (PAI) subjects, teachers remain responsible for verifying the material's conformity to the Quran, Hadith, and authoritative Islamic sources, while also guiding students to utilize technology critically, ethically, and responsibly.

2. Ethical Issues in Using ChatGPT in Islamic Religious Education Learning

The second research question aims to examine various ethical issues arising from the use of ChatGPT in Islamic Religious Education (ISE) learning. A synthesis of the analyzed articles shows that the development of *Generative Artificial Intelligence* not only presents opportunities to support the learning process but also raises challenges related to information accuracy, academic integrity, algorithmic bias, and the validity of knowledge sources. These issues are of primary concern because AI output does not always represent accurate and accountable information, particularly when used in fields with a normative dimension such as ISE Giray et al. (Giray et al., 2025); Gummadi et al. (Gummadi et al., 2025); Han (Han, 2025).

Several studies have shown that ChatGPT is capable of producing correct answers in certain contexts, but it can also produce partial, overly general information, even contradicting credible scientific references. Bischof et al. (Bischof et al., 2025), Escobar et al. (Escobar et al., 2026), Bendella et al. (Bendella et al., 2025), Dogan et al. (Dogan et al.,

2025), and Yuce et al. (Yüce et al., 2025) show that the reliability of AI answers is influenced by the quality of *the prompt*, the scope of the question, and the data used in the model training process. These findings suggest that ChatGPT output cannot be positioned as a primary source without going through a user-verified process.

In the context of Islamic Religious Education, the need for validation becomes even more crucial because learning materials are not only oriented towards conceptual mastery but also relate to faith, jurisprudence, morals, and the interpretation of Islamic sources. The accuracy of the pronunciation of Quranic verses, hadith, and the opinions of scholars are aspects that must be checked before being used in learning. Literature synthesis shows that teachers still have a central role as validators who ensure the conformity of information with authoritative religious sources Othman et al. (Othman et al., 2025); Bendella et al. (Bendella et al., 2025); Chandra et al. (Chandra et al., 2025).

Besides accuracy issues, academic integrity is also a frequently encountered theme in the literature. Bommanavar and Prabhu (Bommanavar & Prabhu, 2025), Mjahad et al. (Mjahad et al., 2025), Alghazo et al. (Alghazo et al., 2025), and Easwaran et al. (Easwaran et al., 2026) identified risks such as plagiarism, hallucinated references, dependence on AI, and reduced critical thinking skills when students use ChatGPT without supervision. These findings indicate that the use of AI in learning needs to be accompanied by academic policies that encourage students to continue analyzing, reflecting, and developing arguments based on verifiable scientific sources.

The ethical dimension of Islamic Religious Education (PAI) learning encompasses a broader scope than academic issues. Research synthesis shows that the use of ChatGPT is related to the development of morals, responsibility in seeking knowledge, academic honesty, and students' ability to address differences in religious views. Schuster and Kilov (Schuster & Kilov, 2025) explain that AI is not yet fully capable of accommodating the complexity of moral values developing in society. Dolev-Cohen and Henry (Dolev-Cohen & Henry, 2025) also found that the quality of AI responses can change according to the development of the model used. This situation indicates that AI cannot be used as a moral authority, but rather as a tool that requires teacher guidance in the learning process.

The literature on Islamic Religious Education positions learning as a character-building process that is not only oriented towards mastering knowledge, but also strengthening spiritual values, etiquette, and social responsibility. Abdul-Jabbar (Abdul-Jabbar, 2026), Jenuri et al. (Jenuri et al., 2025), Yağdı (Yağdı, 2025), and Essabane et al. (Essabane et al., 2026) emphasize that the use of technology in Islamic religious education must remain oriented towards the primary goal of Islamic Religious Education, namely to shape students with noble morals and be able to internalize Islamic values in everyday life. In this context, ChatGPT functions as a supporting medium for learning, while the process of instilling values still requires pedagogical interaction between teachers and students.

3. Implementation of ChatGPT in Islamic Religious Education Learning in the Independent Curriculum

The third research question examines the implementation of ChatGPT in Islamic Religious Education (PAI) learning and its relationship to the principles of the

Independent Curriculum. A synthesis of the analyzed articles shows that the success of ChatGPT implementation is determined not only by the availability of technology, but also by teacher readiness, artificial intelligence literacy (*AI literacy*), school policies, and the ability to integrate technology into learning strategies. Various studies place teachers as the primary actors determining whether ChatGPT is used as a learning medium that enriches the learning experience or simply as a tool for obtaining instant answers Marcinkevage & Kumar (Marcinkevage & Kumar, 2025); Alghazo et al. (Alghazo et al., 2025); Chitiyo et al. (Chitiyo et al., 2026).

Research findings show that the implementation of ChatGPT is strongly linked to the learning paradigm of the Independent Curriculum. This curriculum positions students as active subjects who construct knowledge through exploration, reflection, and problem-solving, while teachers act as facilitators who guide the learning experience. These characteristics align with ChatGPT's ability to provide adaptive responses, generate various alternative problem-solving options, and provide rapid feedback tailored to student needs. This integration allows for more flexible learning without diminishing teachers' responsibilities in managing learning objectives, materials, and evaluation.

One of the main characteristics of the Independent Curriculum is differentiated learning, which takes into account students' readiness to learn, interests, and profiles. Literature synthesis shows that ChatGPT can support the implementation of differentiated learning by developing materials with varying levels of complexity, providing contextual examples, and providing individualized feedback Kim & Moon (Kim & Moon, 2025); Liao et al. (Liao et al., 2026). In Islamic Religious Education (PAI) learning, teachers can utilize ChatGPT to develop varied explanations of Islamic faith, jurisprudence, morals, and Islamic cultural history according to students' characteristics. This utilization helps teachers accommodate diverse learning abilities without changing the learning outcomes set out in the Independent Curriculum.

The implementation of ChatGPT is also relevant to strengthening diagnostic and formative assessments, which are essential components of the Independent Curriculum learning cycle. Teachers can use AI to generate a variety of questions, case studies, and learning scenarios that illustrate everyday life issues, encouraging students to analyze, argue, and connect Islamic concepts to social reality. This utilization allows teachers to gain an initial understanding of students' level of understanding and to develop follow-up learning strategies that are more tailored to their needs Alghazo et al. (Alghazo et al., 2025); Krawczy (Krawczyk, 2025). All AI-generated materials still require a verification process to avoid errors in conveying Quranic verses, hadith, or the opinions of scholars used as learning references.

Another aspect that emerged from the synthesis is ChatGPT's potential to support Project-Based Learning (PjBL), a widely used approach in the implementation of the Independent Curriculum. Various studies have shown that AI can be utilized as a thinking partner *in* the process of exploring ideas, developing project designs, and developing alternative solutions to various problems faced by students Marcinkevage & Kumar (Marcinkevage & Kumar, 2025); Chitiyo et al. (Chitiyo et al., 2026). In the context of Islamic Religious Education (PAI), teachers can direct students to utilize ChatGPT when developing projects on religious moderation, digital media ethics, Islamic

philanthropy, environmental preservation from an Islamic perspective, or character building through the values of the Qur'an and Hadith. These activities do not stop at information seeking but develop into processes of analysis, reflection, and collaboration that encourage students to produce concrete work in line with learning objectives.

The synthesis also shows that the implementation of ChatGPT in Islamic Religious Education (PAI) cannot be separated from the character development of students. The main goal of Islamic Religious Education (PAI) learning is not only to improve mastery of Islamic concepts, but also to instill the values of faith, piety, noble character, responsibility, and the ability to make decisions based on Islamic teachings. In this context, ChatGPT functions as a supporting medium to expand access to information and enrich learning resources, while the process of internalizing values continues through dialogue, role models, habituation, and reflection facilitated by teachers Jenuri et al. (Jenuri et al., 2025); Abdul-Jabbar (Abdul-Jabbar, 2026). The teacher's pedagogical role remains a key element because character development requires human interaction that cannot be replaced by artificial intelligence.

The synthesis results indicate that ChatGPT implementation will provide optimal benefits if supported by the development of AI literacy competencies for teachers, ethical guidelines for AI use in schools, and policies governing the responsible use of technology. These three aspects are essential foundations for ChatGPT's continued support for the goals of the Independent Curriculum, namely creating student-centered learning that is adaptive to technological developments, while simultaneously strengthening character and the Pancasila Student Profile. In Islamic Religious Education (IS) learning, this integration provides an opportunity to deliver a more contextual, reflective, and relevant learning experience to the challenges of a digital society without compromising the Islamic values that are the primary goal of learning.

Research Question	Synthesis Theme	Key Findings	Implementation of Islamic Education Learning	Research Gap
RQ1 Effectiveness of ChatGPT	Learning effectiveness	ChatGPT enhances learning personalization, provides rapid feedback, aids in material development, and supports increased student engagement. Effectiveness is influenced by	ChatGPT can be used as a supporting medium for Islamic Religious Education learning to compile materials, exercises, case studies, and religious reflections that	Most research still focuses on general education, while empirical studies on the effectiveness of ChatGPT in Islamic Religious Education learning are still limited.

		the digital literacy of teachers and students as well as the quality of <i>the prompts</i> .	are more adaptive to the characteristics of students.	
RQ2 Ethical Issues	Ethics of AI use	Key challenges include information accuracy, algorithm bias, plagiarism, invalid references, and learners' reliance on AI.	Islamic Religious Education teachers need to validate all religious information generated by AI and build a culture of digital literacy and academic integrity in the learning process.	There has not been much research discussing the ethical framework for the use of AI based on the perspective of Islamic values in Islamic Religious Education learning.
RQ3 Implementation	Implementation of the Independent Curriculum	ChatGPT implementation requires teacher readiness, AI literacy, school policy support, and integration into differentiated learning, diagnostic assessment, formative assessment, and Project Based Learning.	ChatGPT has the potential to support the implementation of the Independent Curriculum through more adaptive learning, problem-based project development, and strengthening student character without diminishing the teacher's role as a facilitator.	Studies on the implementation of ChatGPT in Islamic Religious Education learning in the context of the Independent Curriculum are still very limited, thus requiring further research at various levels of education.

Table 1. Table of SOT

The synthesis of 52 articles revealed three main data sets that align with the research questions. First, ChatGPT and educational AI emerged in the literature as technologies related to learning effectiveness when their use is guided by task design, learning objectives, material context, and source validation. Second, the use of AI generated data on moral and ethical values, such as answer accuracy, plagiarism, algorithmic bias, false references, dependency, the validity of religious sources, and the role of teachers as validators. Third, the implementation of ChatGPT in Islamic Religious Education (PAI) was related to data on teachers' digital competency readiness, students' AI literacy, school infrastructure, institutional policies, assessment design, and the alignment of learning activities with the learning outcomes of the Independent Curriculum. The literature also showed that Islamic Religious Education (PAI) has unique characteristics because it relates to morality, spirituality, identity, the etiquette of dialogue, and social responsibility. Findings from AI articles revealed patterns regarding technical effectiveness, accuracy, acceptance, and risks of use. Findings from implementation articles revealed patterns regarding training, structure, policies, resources, and practice gaps. The findings from the PAI and IRE articles contain patterns regarding identity, spirituality, citizenship, plurality, and the authority of religious education. This results section only presents the primary data from the literature as a basis for discussion in the following sections.



Discussion (مناقشة)

The main findings of this study indicate that the integration of ChatGPT in Islamic Religious Education (PAI) learning cannot be understood solely as a technological issue. ChatGPT does offer efficiency, support for initial understanding, simplification of materials, and rapid access to information. However, the literature analyzed shows that these benefits are always accompanied by risks related to accuracy, bias, source validity, academic integrity, and implementation readiness. This means that the research results reject the overly optimistic view that ChatGPT automatically improves the quality of learning. They also reject the overly defensive view that ChatGPT should be completely rejected in Islamic Religious Education. The position that emerges from the literature synthesis is a critical middle ground: ChatGPT can be used as a pedagogical tool if it is controlled by the teacher, limited by learning objectives, and validated through legitimate religious sources. This finding aligns with the technology acceptance literature, which indicates that ChatGPT use is influenced by perceptions of usefulness, ease of use, enjoyment, information credibility, and user readiness. This finding also aligns with the implementation literature, which emphasizes that educational innovation is only successful if supported by policies, training, coordination, resources, and alignment with prevailing pedagogical values. This research discussion needs to read ChatGPT in PAI through three main nodes, namely the effectiveness of learning, the ethics of validating religious knowledge, and the challenges of implementation within the Merdeka Curriculum framework.

In answering the first *research question* regarding the integration of ChatGPT and the effectiveness of Islamic Religious Education learning, this study found that increased learning effectiveness emerged when ChatGPT was used as a pedagogical tool directed through clear learning objectives, reflective activities, source validation, and teacher supervision as a controller of the learning process. The literature shows that ChatGPT can support learning by simplifying material, providing early feedback, assisting with problem solving, and increasing student

interest. Mosquera-Navarro et al. (Mosquera-Navarro et al., 2026) showed that ChatGPT can help students understand ergonomics and occupational safety through assignments linked to real-world problems. Ramlogan et al. (Ramlogan et al., 2025) and Othman et al. (Othman et al., 2025) showed that ChatGPT is capable of producing strong academic answers in certain contexts, especially when questions have a clear structure. Chandra et al. (Chandra et al., 2025) showed that ChatGPT can reduce the difficulty level of reading material so that material is easier to understand. Jesenko et al. (Jesenko et al., 2025) added that AI can support learning tasks, but success still depends on students' basic understanding. In the context of Islamic Religious Education (PAI), this pattern suggests that ChatGPT can help students understand religious terminology, formulate questions, compare opinions, and access initial explanations on difficult topics. However, this effectiveness should not be equated with a deeper understanding of religion, as PAI demands reflection, etiquette, validation of propositions, and the connection between knowledge, values, and behavior. Therefore, the results of this study indicate that ChatGPT is effective as a learning tool, not as a substitute for teacher-led pedagogical processes.

The effectiveness of ChatGPT in Islamic Religious Education (PAI) must also be measured through the objectives of religious education, not just through technical achievements. The literature on Islamic Religious Education shows that religious education aims not only to transfer information, but also to shape identity, spirituality, moral reasoning, and the ability to live in a pluralistic society. Ulfat (Ulfat, 2025) points out that IRE has a theological and pedagogical basis, so religious education needs to maintain a balance between the substance of Islam and the educational approach. Putkonen et al. (Putkonen et al., 2025) show that IRE becomes a space for navigating existential issues, not just a space for transmitting material. Putkonen and Rissanen (Putkonen & Rissanen, 2026) show that Muslim parents view IRE as a space for identity formation and recognition of religious diversity. Jenuri et al. (Jenuri et al., 2025) show that integrating Al-Ghazali's concept of human being into Islamic Religious Education can improve students' spiritual understanding. Abdul-Jabbar (Abdul-Jabbar, 2026) suggests that religious education needs to build *adab al-ikhtilaf* (constitutive character) so that students are able to manage differences ethically. Bashith et al. (Bashith et al., 2025) also demonstrated that Islamic education can be contextualized with real-life contexts, including economics and entrepreneurship. Based on this literature, the results of this study confirm that the effectiveness of ChatGPT in Islamic Religious Education (PAI) should be seen in terms of its ability to foster understanding, reflection, and dialogue, not just its ability to generate quick answers.

The results of this study also indicate that ChatGPT is more effective when combined with active learning models aligned with the principles of the Independent Curriculum. Gandini and Morselli (Gandini & Morselli, 2026) demonstrated that challenge-based learning supports problem-solving, collaboration, guided discovery, and competency-based learning. Schutte et al. (Schutte et al., 2025) demonstrated that challenge-based learning helps students address real-world challenges, even though teachers face constraints of a dense curriculum and cross-subject coordination. Hagen and Rydland (Hagen & Rydland, 2026) demonstrated that learning interventions must maintain a balance between structure and teacher autonomy. Afek et al. (Afek et al., 2026) demonstrated that learning models are successful when they adapt educational principles to local and community contexts. Lu et al. (Lu et al., 2026) demonstrated that educational programs require standardization, a variety of methods, evaluation instruments, and follow-up. In Islamic Religious Education (PAI), these data suggest that ChatGPT should not be

used for memorization or simple summarization tasks. ChatGPT is more appropriate for use in case studies, ethical discussions, problem-based learning, analysis of disagreements, and reflective projects. ChatGPT can be a thought-provoking tool, not a machine that provides instant answers that stifle the learning process. This finding is important because the Independent Curriculum demands contextual, differentiated, reflective, and learner-centered learning.

In the second focus *research question*, this study found that ethical issues in the use of ChatGPT in Islamic Religious Education learning do not stop at the risk of misuse of the technology, but extend to the validity of religious sources, academic honesty, algorithmic bias, and the need for teachers to maintain Islamic pedagogical and scientific authority. The health and professional education literature provides strong evidence that ChatGPT can produce answers that appear convincing, but are not always accurate, complete, consistent, or meet expert standards. Giray et al. (Giray et al., 2025) found that ChatGPT performed reasonably well for general information, but was weaker for information requiring high clinical precision. Gummadi et al. (Gummadi et al., 2025) showed that some ChatGPT-4 responses about cancer were still partial or erroneous. Han (Han, 2025) showed that ChatGPT's overly general answers can lead to misperceptions on sensitive issues. Bischof et al. showed that ChatGPT failed to detect many important drug interactions and produced inconsistent answers. Escobar et al. (Escobar et al., 2026) and Yuce et al. (Yüce et al., 2025) showed that human experts are still more reliable in certain professional judgments. For Islamic Religious Education (PAI), these findings are important because ChatGPT errors can impact the understanding of Islamic teachings (dalil), religious laws, interpretations, morals, or attitudes toward other groups. Therefore, this research demonstrates that the use of ChatGPT in Islamic Religious Education (PAI) requires a validation process, not just technical use.

The issue of source validity is crucial because Islamic Religious Education (PAI) has a distinct scientific structure from general knowledge. ChatGPT can construct well-formed answers, but it doesn't always explain the reference sources, the context of the argument, the differences in schools of thought, or the limits of interpretation. Bendella et al. (Bendella et al., 2025) showed that ChatGPT-4 performed better when its tasks were constrained by a clear list of protocols and options. Dogan et al. (Dogan et al., 2025) showed that ChatGPT had high agreement with expert judgment in cases that followed standard guidelines, but weakened when cases required individual consideration. This suggests that AI is safer when the task domain, answer criteria, and validation standards are well-defined. In Islamic Religious Education (PAI), the same principle means teachers must define the limits of ChatGPT's use, the sources that may be cited, the level of depth of the material, and the learning context. Bourlond (Bourlond, 2026) points out that Islamic education is concerned with religious authority and the production of official narratives, so the question of who is authorized to provide religious answers cannot be ignored. Ulfat (Ulfat, 2025) also points out that IRE has theological and pedagogical foundations that must be maintained. Therefore, this study emphasizes that religious validity should not be left to AI that lacks Islamic scholarly authority. ChatGPT can help organize information, but the teacher remains the one who checks the validity, context, and appropriateness of answers.

The next ethical issue concerns academic integrity and the risk of bias. Bommanavar and Prabhu (Bommanavar & Prabhu, 2025) demonstrated that the use of ChatGPT in scientific writing carries risks of hallucinations, plagiarism, bias, incorrect content, and false references. Mjahad et al. (Mjahad et al., 2025) demonstrated that academics are concerned that AI could compromise

academic integrity. Alghazo et al. (Alghazo et al., 2025) identified ethical misuse and overreliance as key challenges to GenAI integration. Easwaran et al. (Easwaran et al., 2026) demonstrated that students are also aware of the risks of misleading information, ethical issues, similarity index, and reduced interaction with mentors. Schuster and Kilov (Schuster & Kilov, 2025) demonstrated that the AI alignment approach has not been able to address the problem of reasonable moral differences in a pluralistic society. Dolev-Cohen and Henry (Dolev-Cohen & Henry, 2025) demonstrated that the ethical quality of AI can differ between versions, as GPT-4 was better at recognizing online sexual violence, while GPT-3.5 still exhibited victim-blaming. In Islamic Religious Education (PAI), this risk of bias can arise in answers about gender, interfaith relations, Islamic schools of thought, morals, and social issues. Therefore, this study emphasizes that ChatGPT-assisted Islamic Religious Education (PAI) learning must teach verification literacy, not just usage literacy. Students need to be trained to question, compare, critique, and verify AI answers with valid sources and teacher guidance.

The results of this study also indicate that the ethical issues of ChatGPT in Islamic Religious Education are related to students' identity, plurality, and sense of security. Aydinli and Badawia (Aydinli & Badawia, 2025) demonstrated that trust is an important social resource in the institutionalization of IRE in public schools. Aydinli (Aydinli, 2025) demonstrated that the political situation can influence Muslims' sense of security, belonging, and willingness to talk about Islamic education. Putkonen et al. (Putkonen et al., 2025) demonstrated that IRE serves as a space for students to navigate Muslim existence in a pluralistic society. Putkonen and Rissanen (Putkonen & Rissanen, 2026) demonstrated that Muslim parents expect IRE to strengthen identity and home-school relationships. Yağdı (Yağdı, 2025) demonstrated that IRE teachers view religious education as a space for integration, participation, and identity formation. Essabane et al. (Essabane et al., 2026) demonstrated that IRE can contribute to citizenship education, but does not always optimize critical reflection and participation. Godazgar (Godazgar, 2025) demonstrated that religious education can acknowledge diversity to a limited extent without achieving substantive pluralism. Valencia Candalija (Valencia Candalija, 2026) points out that education can be an arena of tension between religious freedom and neutrality. In this context, ChatGPT needs to be used cautiously, as AI responses can reinforce simplification of identity, group bias, or the erasure of diversity. The significance of these findings lies in the need to make ethics central to ChatGPT integration in Islamic Religious Education, not simply an afterthought.

Regarding the third *research question*, this study found that the successful implementation of ChatGPT in Islamic Religious Education learning depends on the readiness of the learning ecosystem, which includes teacher competency, student AI literacy, task design, institutional policies, infrastructure, and alignment with the direction of the Independent Curriculum. Zhang (Zhang, 2025) showed that acceptance of digital education systems is influenced by computer self-efficacy and personal innovation. Kim and Moon (Kim & Moon, 2025) showed that usability and ease of use influence attitudes and intentions to use ChatGPT. Easwaran et al. (Easwaran et al., 2026) showed that AI experience and training are associated with better ChatGPT usage practices. Alghazo et al. (Alghazo et al., 2025) showed that GenAI integration strategies need to include clear policies, training, and gradual adoption. Marcinkevage and Kumar (Marcinkevage & Kumar, 2025) showed that data readiness, leadership, ethics, and implementation strategies influence the success of GenAI in higher education. This means that Islamic Religious Education teachers are not enough to simply be able to open and use ChatGPT. Teachers need to understand

how to design prompts, check answers, identify bias, and adapt the use of AI to Islamic Religious Education goals. Without teacher preparedness, ChatGPT can turn into a copy-paste tool or a source of instant answers that weakens students' critical thinking.

Implementation challenges are also evident in learning design and assessment. The literature on learning innovation shows that new programs fail if not systematically prepared. Chávez-Valenzuela et al. (Chávez-Valenzuela et al., 2025) showed that the implementation of simulation-based interprofessional education faced obstacles in logistics, faculty training, role understanding, and program coordination. Almater et al. (Almater et al., 2025) showed that IPE in Saudi Arabia received a positive response, but still needed more structured implementation. Fellner et al. (Fellner et al., 2025) showed that campus-community partnerships are often considered beneficial, but are not supported by strong institutional structures and formal processes. Petrinska Labudovikj et al. (Petrinska Labudovikj et al., 2026) showed that leadership support and implementation knowledge are important factors in implementing Lean in higher education. Chitiyo et al. (Chitiyo et al., 2026) showed that inclusive education faces constraints in resources, teacher training, and curriculum differentiation. Liao et al. (Liao et al., 2026) showed that the implementation of education policies can be hampered by the gap between national policies, institutional policies, attitudes, management, and classroom practices. Krawczyk (Krawczyk, 2025) points out that modernizing education requires structuring digital competencies and restructuring the curriculum. In Islamic Education (PAI), this data suggests that the use of ChatGPT requires school guidelines, teacher training, authentic assessments, limits on AI use, and source validation mechanisms.

Another challenge relates to the principles of the Independent Curriculum, which emphasize differentiation, contextuality, independent learning, and character building. Balumbi et al. (Balumbi et al., 2025) suggest that sensitive material needs to be delivered using age-appropriate language, family involvement, and cultural-religious sensitivity. Colton et al. (Colton et al., 2025) suggest that new educational programs need to be mapped pre-implementation through individual, organizational, and systemic factors. Hagen and Rydland (Hagen & Rydland, 2026) suggest that learning interventions must align with local pedagogical values and should not be overly rigid. Afek et al. (Hagen & Rydland, 2026) demonstrate that innovative education succeeds when connected to the community and direct experiences. In Islamic Religious Education (PAI), ChatGPT can facilitate differentiation by providing simple explanations, case studies, and varied questions. However, the use of ChatGPT can also create inequalities between students who are proficient in using AI and those who lack access or literacy. Teachers need to ensure that ChatGPT does not replace classroom interactions, religious discussions, and character building through role models. Therefore, the implementation of ChatGPT within the Independent Curriculum must maintain a balance between independent learning and the teacher's responsibility as a mentor. This finding is important because the Independent Curriculum is not simply about the freedom to use tools, but rather about learning freedom that remains focused on character and competency development.

Significance, Contribution, Implications, and Limitations of the Research

The significance of this research lies in establishing a conceptual relationship between ChatGPT, Islamic Religious Education (PAI), ethics, and the Independent Curriculum (Kurikulum Merdeka). Some literature positions ChatGPT as an efficient learning tool, while

others emphasize ethical risks and reliability. The Islamic Religious Education (PAI) and IRE literature positions religious education as a space for the formation of identity, spirituality, manners, and citizenship. The implementation literature indicates that educational innovation requires teacher readiness, policies, training, and system support. This research connects all these pathways into a more specific synthesis for Islamic Religious Education (PAI) learning. The theoretical contribution of this research is to formulate that the effectiveness of ChatGPT in Islamic Religious Education (PAI) cannot be separated from the validity of religious sources and implementation design. The practical contribution is to provide a basis for Islamic Religious Education (PAI) teachers to use ChatGPT in a limited, targeted, and validation-based manner. The methodological contribution is to demonstrate that SLR can be used to construct a conceptual map of AI technology in religious education. This research expands Islamic Religious Education (PAI) studies from traditional discussions of materials and methods to new discussions about the authority of religious knowledge in the AI era.

The implications of this research can be divided into pedagogical, ethical, and institutional ones. Pedagogically, Islamic Religious Education teachers need to design assignments that not only require answers but also require verification, reflection, and source-based argumentation. Islamic Religious Education assignments can be directed at comparing ChatGPT answers with textbooks, propositions, teacher opinions, and student reflections. Ethically, schools need to set limits on the use of ChatGPT, including prohibiting copying answers without attribution, requiring source verification, and prohibiting the use of AI as the sole authority on religious matters. Institutionally, schools need to provide training for Islamic Religious Education teachers on AI literacy, prompt design, authentic assessment, and bias identification. The implication for the Independent Curriculum is that ChatGPT can be used to support differentiated and contextual learning, but must still be directed at character development, morality, and critical reasoning. The implication for students is the need for AI literacy that emphasizes the ability to ask questions, check, compare, and account for answers. The implications for the development of Islamic Religious Education (PAI) scholarship include the need for new studies on the jurisprudence of AI use, the ethics of digital knowledge, and the pedagogy of validating religious sources. Therefore, this research is relevant not only to Islamic Religious Education (PAI) teachers but also to curriculum developers, Islamic education researchers, and school policymakers.

Unlike previous research that tends to discuss the effectiveness, ethics, or implementation of ChatGPT separately, this study produces an integrative conceptual model that demonstrates the relationship between learning effectiveness, ethical aspects, and ChatGPT implementation in Islamic Religious Education learning based on the Independent Curriculum. This model positions teachers as the primary controllers of AI use, ensuring that ChatGPT's use remains oriented toward the validity of Islamic sources, character building, and the achievement of learning objectives.

The limitations of this study need to be emphasized so that the results can be read fairly. First, this study is based on a Systematic Literature Review, so it does not produce direct empirical data from Islamic Religious Education teachers, students, principals, or classrooms. Second, some of the references used come from the fields of health, engineering, pharmacy, radiology, and educational management, so their relevance to Islamic Religious Education is conceptual and analogical, rather than direct. Third, many articles on Islamic Religious Education and IRE originate from international contexts, so their application to the Independent Curriculum

requires caution. Fourth, this study has not tested the effectiveness of ChatGPT in Islamic Religious Education classes experimentally or qualitatively in the field. Fifth, further research is needed to test this ethical-implementative model through classroom observations, teacher interviews, student task analysis, or ChatGPT-assisted learning experiments. These limitations do not weaken the study's contribution, but rather emphasize its position as an initial conceptual synthesis that can serve as a basis for subsequent empirical research.



Conclusion (خاتمة)

This study concludes that the integration of ChatGPT in Islamic Religious Education (PAI) learning has strong potential, but cannot be treated as a one-size-fits-all solution. Key findings indicate that ChatGPT can support learning effectiveness by simplifying material, expanding access to information, stimulating discussion, assisting with argumentation, and supporting differentiated learning. However, this effectiveness only emerges if its use is within a clear learning design, based on PAI objectives, and controlled by the teacher as validator. ChatGPT is not safe enough to be used as a sole source for understanding Islamic teachings, as literature indicates the risk of inaccurate, biased, overly general, inconsistent answers, and the potential to ignore the context of evidence or differing views. In PAI learning, these risks are more serious because the material studied relates to faith, worship, morals, interpretation, spirituality, identity, and social etiquette. Therefore, ChatGPT's most appropriate position is as a pedagogical tool, not a substitute for teachers, not a religious authority, and not the final arbiter of the truth of religious material.

The contribution of this research lies in the development of a synthetic framework that connects three main issues: learning effectiveness, the ethics of knowledge validation, and the challenges of implementing the Independent Curriculum. This research demonstrates that discussions of ChatGPT in Islamic Religious Education (PAI) should not stop at the question of whether this technology is useful or not. A more important issue is how ChatGPT is used correctly, purposefully, ethically, and in accordance with the goals of religious education. Academically, this research expands Islamic Religious Education (PAI) studies by incorporating dimensions of AI, digital literacy, source validation, academic integrity, and technology-based learning design. This research provides a basis for Islamic Religious Education (PAI) teachers to design learning that not only requires students to generate answers but also asks them to verify, compare, critique, and reflect on ChatGPT answers. This research contributes to the development of a technology-responsive Islamic Religious Education (PAI) learning model that maintains students' spiritual depth, scientific etiquette, and moral responsibility. These findings are also relevant for schools and policymakers because the integration of ChatGPT requires guidelines, teacher training, AI use policies, and more authentic assessments.

Further research is recommended to test these findings through direct empirical studies in Islamic Religious Education (PAI) classrooms. Researchers can conduct learning experiments to compare the learning outcomes of students using ChatGPT with those learning through conventional methods. Qualitative research is also needed to explore the experiences of Islamic Religious Education (PAI) teachers in managing AI response validation, guiding ethical discussions, and preventing misuse of ChatGPT in student assignments. Furthermore, future research should develop AI literacy instruments specifically for PAI, particularly those that measure students' ability to check sources, recognize bias, understand the limits of AI responses,

and maintain academic integrity. Another important study is the development of ethical guidelines for the use of ChatGPT in Islamic Religious Education (PAI) learning based on the Independent Curriculum. These guidelines should include limits on AI use, how to incorporate AI assistance, procedures for verifying arguments, and assessment strategies that cannot be easily completed by copying and pasting from ChatGPT. Further research should also involve teachers, students, principals, curriculum developers, and PAI experts to ensure the resulting ChatGPT integration model is more robust, contextual, and can be implemented effectively in schools.

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