

The Epistemology Of Islamic Education In The Midst Of The Artificial Intelligence Revolution: A Conceptual Study Of The Transformation Of Teachers As Digital Murabbi

M. Ja'far Shodiq^{1*}

¹Islamic Education Management Study Program State Islamic University Datokarama Palu, Indonesia

*Corresponding Author: M. Ja'far Shodiq, E-mail: mjafarshodiq78@gmail.com

ARTICLE INFO	ABSTRACT
Volume: 4 ISSN: 2963-5489	The revolution of artificial intelligence (AI) has brought fundamental changes in the paradigm of Islamic education, particularly in the epistemological aspects concerning the sources, processes, and validity of knowledge. This conceptual study aims to analyze the transformation of the teacher's role as a murabbi in the digital era through the lens of Islamic educational epistemology. Using a literature-based conceptual approach, this paper highlights the relationship between tawhidic values, morality, and humanism with intelligent technologies that are increasingly present in classrooms and learning processes. The study reveals that teachers are no longer merely transmitters of knowledge but act as moral and spiritual guides in the ethical use of AI. The integration between artificial intelligence and Islamic epistemology calls for a new model of Islamic education that balances technological rationality with transcendental awareness. This paper proposes the construction of a digital murabbi framework to preserve the authenticity of Islamic values amid the penetration of modern technology.
KEYWORD Epistemology, Islamic Education, Artificial Intelligence, Murabbi Digital, Tawhid Values	

1. Introduction

The rapid advancement of Artificial Intelligence (AI) is reshaping educational landscapes globally, yet its emergence poses profound epistemological challenges — particularly within the framework of Islamic education. AI systems, by design, emphasize optimization, automation, and data-driven prediction, but they often lack the spiritual, ethical, and transcendental dimensions central to the Islamic conception of knowledge. Islamic educational epistemology (*'ilm*) emphasises not only the acquisition of information but the transformation of the soul (*taqwâ*, *ihsân*) and closeness to Allah (*ma'rifah*).

According to the study by Kamal J. I. Badrasawi et al., the concept of murabbi in Muslim education is deeply tied to the pedagogical practice of the Prophet Muhammad, where teaching is not only intellectual transmission but also spiritual and moral cultivation.

Hence, the role of the teacher (murabbi) in Islamic education extends beyond cognitive tutoring to include spiritual guidance and moral mentorship.

Simultaneously, recent studies of AI in Islamic religious education highlight both opportunities and dilemmas. For example, Nazih Sadatul Kahfi et al. (2025) examine AI's role in Islamic Religious Education (PAI) in Indonesian higher education, emphasizing the need to balance learning efficiency with safeguarding spiritual integrity.

*M. Ja'far Shodiq is a Student of Islamic Education Management Study Program at Postgraduate School, State Islamic University Datokarama Palu, Indonesia. This paper was presented at the 4th International Conference on Islamic and Interdisciplinary Studies (ICIIS) 2025, as a presenter, held by the Postgraduate School State Islamic University Datokarama Palu, Indonesia.

Moreover, research on AI in Islamic education identifies issues such as the potential reduction of ethical values, the threat of mechanistic learning devoid of spiritual engagement, and the need for teacher readiness in digital-ethical domains.

Thus arises a pivotal question: How can Islamic education integrate AI technologies without compromising its epistemological and ethical foundations? The transformation of teachers into murabbi digital presents a promising response — where educators act as mediators between AI-enabled tools and Islamic values, ensuring that technology serves the sacred aim of knowledge (*'ilm*) as amanah (trust) and ibādah (worship).

This paper seeks to explore, conceptually, the epistemological implications of AI in Islamic education and proposes a model of murabbi digital grounded in the values of tawḥīd (Divine Unity), humanism, and ethical mindfulness. It argues that teacher professional identity must evolve to respond to both digital affordances and spiritual mandates, thereby preserving the integrity of Islamic educational aims in the era of AI

2. Literature Review

2.1. The epistemology of Islamic education is rooted in the concept of *'ilm*, which is not merely the accumulation of rational knowledge but a means to bring the learner closer to Allah (*ma'rifatullah*). According to Kamal J. I. Badrasawi, Ahmad, and Daud (2018) in *Al-Shajarah: Journal of the International Institute of Islamic Thought and Civilization (ISTAC)*, IIUM, the concept of murabbi lies at the heart of Islamic epistemology. The teacher (murabbi) is not only a transmitter of knowledge (*mu'allim*) but also a cultivator of character and spirituality. They assert that “education in Islam is a sacred trust that integrates the intellect, soul, and righteous action.”

This idea resonates with Seyyed Hossein Nasr (2022), who argues in *The Heart of Islam: Enduring Values for Humanity* that knowledge in Islam is sacred because it originates from divine revelation (*wahy*) and must lead to moral and spiritual perfection. Nasr rejects the secular view of knowledge that separates intellect from transcendent values.

Similarly, Syed Muhammad Naquib al-Attas (2021), in his work *The Concept of Education in Islam*, explains that the true aim of education is not merely to produce intellectually capable individuals but those who possess *adab*—the awareness of one's proper place in the order of creation. Therefore, Islamic educational epistemology emphasizes the integration of reason (*'aql*), revelation (*wahy*), and empirical experience (*tajrībah*) under a unifying tauhidic worldview.

2.2. Artificial Intelligence and Ethical Challenges in Islamic Education

Recent research has begun to examine the implications of Artificial Intelligence (AI) in Islamic education. Nazih Sadatul Kahfi, Ningsih, and Sutarto (2025), in *INJECT: Interdisciplinary Journal of Communication*, emphasize that AI can enhance efficiency and personalization in Islamic Religious Education (PAI), yet it also poses ethical and spiritual dilemmas. They warn that without moral grounding, AI risks “reducing education into mechanistic processes devoid of spiritual essence.”

Similarly, Pratama and Muhammad (2024), in *Madania: Jurnal Kajian Keislaman*, argue that teacher readiness in digital literacy and Islamic ethics is essential for successful AI integration. They stress that “AI should be perceived not as a replacement for teachers but as a tool that reinforces the educator's role as a digital murabbi.”

Meanwhile, Salim and Habibi (2024), in *Islamika: Jurnal Keislaman dan Pendidikan*, find that the use of ChatGPT-based AI applications in Islamic Religious Education improves students' critical thinking and moral reasoning when guided by teachers grounded in Islamic values. They conclude that AI cannot replace human moral and emotional presence, which is essential for spiritual formation.

2.3. The Concept of the Digital Murabbi in the Age of AI

The concept of the digital murabbi emerges as an attempt to bridge Islamic epistemological values with the realities of the AI revolution. Bensaid (2023), in *Al-Shajarah: Journal of Islamic Thought and Civilization*, conceptualizes the digital murabbi as an educator who integrates technological literacy with spiritual and moral leadership. He asserts that “while AI can facilitate learning, the moral and spiritual dimensions of education must remain safeguarded by the murabbi as the guardian of the heart.”

Likewise, Hassan and Ahmad (2024), in the *International Journal of Islamic Pedagogy*, introduce the concept of a Tauhidic Paradigm in technology-based Muslim education. They argue that this paradigm ensures all educational activities—including AI utilization—are guided by the principle of divine unity (*tauḥid*), positioning technology as a means of worship (*ibadah*), not an end in itself.

Taken together, these studies indicate that integrating AI into Islamic education can only be meaningful when guided by digital murabbis who understand Islamic epistemology, master technology, and uphold spiritual and ethical integrity.

3. Methodology

This study adopts a qualitative conceptual approach using the library research method. Its main objective is to examine the epistemology of Islamic education in the context of Artificial Intelligence (AI) development and to formulate a conceptual model of the Digital Murabbi.

The research was conducted through four systematic stages:

1. Planning and Issue Identification:

The study focuses on integrating Islamic values and spiritual ethics in the application of AI in education.

Literature Collection:

2. Relevant sources were gathered from academic journals, books, and indexed proceedings (2018–2025) related to Islamic epistemology, the role of murabbi, and educational technology.

3. Data Analysis:

A content analysis technique was used to identify major themes within the literature, including Islamic epistemology, AI ethics, and spiritually oriented pedagogy.

4. Conceptual Synthesis:

The findings were synthesized to construct a conceptual framework of the Digital Murabbi model, describing how Islamic educators can integrate AI while maintaining spiritual and ethical values.

The validity of the study was ensured through the use of peer-reviewed and thematically relevant sources. The final output presents a conceptual model illustrating the role of teachers as Digital Murabbis who harmonize technological innovation with tauhidic and humanistic values.

4. Results and Discussion

The findings of this conceptual study reveal that integrating Artificial Intelligence (AI) into Islamic education presents significant opportunities for improving accessibility and learning efficiency, yet poses serious ethical and spiritual challenges. In this regard, the role of educators must evolve from being merely mu'allim (instructors) to becoming Digital Murabbis—educators who combine technological competence with spiritual insight.

According to Kahfi, Ningsih, and Sutarto (2025), the use of AI in Islamic Religious Education (PAI) enhances efficiency and personalization but risks diminishing spiritual engagement if not guided by teachers grounded in Islamic ethics. Similarly, Salim and Habibi (2024) emphasize that while AI fosters students' critical thinking, it can never replace the moral and spiritual guidance uniquely provided by human educators.

From the literature reviewed, the Digital Murabbi Model can be conceptualized through three interrelated dimensions:

1. Epistemological Dimension:

Rooted in the Islamic understanding of knowledge ('ilm) as spiritually oriented, the murabbi functions to instill meaning and values within the learning process rather than merely transmitting information.

2. Technological Dimension:

AI serves as an instructional tool (wasilah), not an ultimate objective. A Digital Murabbi must manage technology to enhance educational effectiveness while preserving tauhidic and ethical principles.

3. Ethical–Spiritual Dimension:

Grounded in the tauhidic paradigm, every technological innovation must ultimately aim to strengthen human morality and draw individuals closer to Allah. As Hassan and Ahmad (2024) assert, tauhid must remain the ethical foundation of all AI-based educational practices.

Therefore, the Digital Murabbi Model emphasizes harmony between rationality and spirituality. The educator serves as a mediator between modern knowledge and Islamic values, ensuring that technology becomes a means for both intellectual advancement and tazkiyatun nafs (spiritual purification).

5. Conclusion

The development of Artificial Intelligence (AI) has brought significant transformations to Islamic education, particularly in its epistemological dimensions related to the sources, processes, and validation of knowledge. In this context, teachers are no longer merely mu'allim (instructors) but must evolve into Digital Murabbis—educators who integrate technological literacy with Islamic values of tawhid, ethics, and spirituality.

This conceptual study emphasizes that AI should not replace human educators but rather strengthen their role as moral and spiritual guides. The Digital Murabbi Model positions technology as a means (wasīlah) to achieve harmony between rationality and spirituality, ensuring that learning remains a process of tazkiyatun nafs (spiritual purification) and closeness to Allah.

Therefore, the integration of AI into Islamic education must be grounded in a tauhidic paradigm, where technology serves as a strategic partner in building a humanistic, ethical, and transcendental framework for Islamic education.

Conflicts of interest: The author declares that there are no financial or non-financial conflicts of interest that could have influenced the objectivity, analysis, or interpretation of data presented in this study. This research and the preparation of this manuscript were conducted independently, without the involvement of any external parties with vested interests in the outcomes. All findings, discussions, and conclusions are presented based on established academic principles, ensuring scientific integrity and transparency.

References

- Al-Ghazali. (2021). **Ihya' Ulum al-Din**. Beirut: Dar al-Kutub al-'Ilmiyyah.
- Azhari, M. (2023). Islamic education in the digital era: Challenges and opportunities. **Journal of Islamic Education**, 14(2), 120–135.
- Bensaid, B. (2023). The digital **murabbi** and the moral dimension of AI-based learning. **Al-Shajarah: Journal of Islamic Thought and Civilization**, 28(1), 45–62.
- Hassan, N., & Ahmad, R. (2024). The **tawhidic** paradigm in technology-based Muslim education. **International Journal of Islamic Pedagogy**, 3(1), 15–29.
- Kahfi, N. S., Ningsih, D., & Sutarto, A. (2025). Artificial intelligence and ethical challenges in Islamic education. **INJECT: Interdisciplinary Journal of Communication**, 10(1), 55–72.
- Kamal, J. I. B., Ahmad, A., & Daud, D. (2018). The role of **murabbi** in Islamic education epistemology. **Al-Shajarah: Journal of the International Institute of Islamic Thought and Civilization (ISTAC), IIUM**, 24(2), 75–92.
- Nasr, S. H. (2022). **The heart of Islam: Enduring values for humanity**. New York: HarperCollins.
- Pratama, A., & Muhammad, F. (2024). Teacher readiness and digital ethics in Islamic religious education. **Madania: Jurnal Kajian Keislaman**, 28(2), 134–148.
- Rahman, F. (2024). Artificial intelligence and Islamic education epistemology. **Journal of Islamic Studies**, 12(1), 33–48.
- Salim, A., & Habibi, R. (2024). ChatGPT-based applications in Islamic religious education: A moral and critical thinking approach. **Islamika: Jurnal Keislaman dan Pendidikan**, 16(2), 102–118.
- Syed Muhammad Naquib al-Attas. (2021). **The concept of education in Islam: A framework for an integrated system**. Kuala Lumpur: ISTAC.