

The Strategy of Islamic Religious Education Teachers in Instilling Ethics of Artificial Intelligence Use among Students at SMA Panca Budi Medan

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Abstract

The rapid development of artificial intelligence (AI), particularly generative AI, creates opportunities and ethical challenges for senior high school students. AI may support idea generation, literacy practice, summarizing, and personalized learning; however, it may also lead to plagiarism, dependency, information bias, privacy violations, and weakened academic honesty. This article aims to formulate Islamic Religious Education teacher strategies for internalizing ethical AI use among students at SMA Panca Budi Medan. The study was designed as descriptive qualitative research with a case-study orientation, employing observation, interviews, and documentation as data collection techniques. Data analysis used data condensation, data display, and conclusion drawing. The findings indicate six main strategies: value-based AI literacy, integrating AI ethics into Islamic Religious Education materials, case-based learning, cultivating digital tabayyun, assessment emphasizing process originality, and school-parent collaboration in monitoring AI use. These findings demonstrate that Islamic Religious Education teachers have a strategic role as moral guides, digital literacy facilitators, and role models for responsible technology use. The strategies align with Islamic educational principles emphasizing honesty, trustworthiness, responsibility, learning etiquette, and public benefit in technology utilization.

Keywords: *Artificial Intelligence, etika digital, guru PAI, kejujuran akademik.*

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Introduction

The development of artificial intelligence (AI) has transformed the learning ecosystem of students. Generative AI applications are capable of producing summaries, answers, images, writing ideas, presentation designs, and even dialogue simulations rapidly. In the school environment, this technology is no longer abstract but has become part of students' daily learning habits. Students can access AI assistance through personal devices, search engines, conversational applications, and digital learning platforms. This situation creates opportunities for more adaptive learning; however, it also demands ethical guidance to ensure that AI is not used to replace critical thinking processes, to plagiarize assignments, or to obscure academic responsibility.

UNESCO emphasizes that the use of generative AI in education should be grounded in a human-centered vision, where technology strengthens human dignity, learning autonomy, equity, inclusion, and student safety (Miao & Holmes, 2023). This principle aligns with the Circular Letter of the Minister of Communication and Informatics No. 9 of 2023, which highlights AI ethical values such as inclusivity, humanity, safety, accessibility, transparency, credibility, accountability, personal data protection, sustainable development, and intellectual property respect (Ministry of Communication and Informatics of the Republic of Indonesia, 2023). Therefore, education is not only about introducing how to use AI, but also about developing moral awareness regarding its boundaries, purposes, risks, and responsibilities.

The main problem emerging in schools is the uneven level of AI ethical literacy. Some students perceive AI as a learning support tool, while others use it as a shortcut to complete assignments without understanding the learning content. Within the context of Islamic Religious Education (PAI), this issue is not merely technical but relates to the ethics of knowledge-seeking (*adab al-'ilm*). When students delegate the entire thinking process to machines, there is a risk of weakening honesty, trustworthiness (*amanah*), diligence, and responsibility. At this point, PAI teachers are required not only to deliver religious content but also to guide students in making ethical decisions within digital environments.

SMA Panca Budi Medan is a private senior high school with a value-based educational environment. According to national education data, the school holds an A accreditation and implements the Merdeka Curriculum (Ministry of Basic and Secondary Education, 2026). Educational reference data also indicate that the school is located on Jalan Jenderal Gatot Subroto KM 4.5 Medan, under the Prof. Dr. H. Kadirun Yahya Foundation, and supported by fibre optic and dedicated internet access (Center for Data and Information Technology, 2026). This context shows that SMA Panca Budi Medan operates within an environment that enables technological integration while simultaneously requiring the strengthening of moral values in learning.

The need for PAI teachers' strategic intervention becomes increasingly urgent because AI cannot be fully rejected. Prohibition without education may lead students to use AI covertly, while unrestricted use may foster an instant and irresponsible academic culture. A more constructive approach is to build a culture of conscious, honest, proportional, and value-based AI use. PAI teachers must shift their role from merely prohibiting to guiding, from merely assessing outcomes to evaluating learning processes, and from teaching only legal-ethical rules to developing ethical reasoning based on *maqasid al-shariah*, moral conduct (*adab*), responsibility, and public benefit (*maslahah*).

Academic studies from Universitas Pembangunan Panca Budi provide important foundations for this strategy. Dewi and Harahap (2025) show that teachers' polite, dialogical, and educational communication culture significantly influences student discipline, responsibility, and morality. Siregar et al. (2025) emphasize the importance of an integrative

Islamic education curriculum that combines cognitive, affective, and psychomotor domains in shaping religious character. Harahap et al. (2024) also demonstrate that *mujahadah an-nafs* through spiritual habituation strengthens discipline, honesty, responsibility, and students' spirituality. These findings are relevant for developing AI ethics education strategies that integrate knowledge, attitudes, habits, and role modeling.

In addition, Siregar et al. (2023) found that PAI teachers play a crucial role in responding to curriculum changes through readiness, positive perception, and adaptive teaching capacity. This finding can be extended to the AI context, where teachers must develop pedagogical and ethical readiness to keep pace with students' digital dynamics. Kalsum and Siregar (2021) highlight that teachers' linguistic strategies strengthen moral character through language choice, classroom communication, and moral direction. In the AI context, teacher language becomes an essential instrument for conveying digital ethics in a simple, persuasive, and meaningful way.

Based on this background, this article focuses on the strategies of PAI teachers in instilling ethical AI use among students at SMA Panca Budi Medan. The research questions are: how do PAI teachers design strategies for instilling AI ethics; what Islamic education values are relevant for guiding AI use; and what supporting and inhibiting factors emerge in its implementation. The study aims to formulate an operational strategy for building ethical, critical, and responsible AI literacy.

Academically, this study contributes to the development of Islamic Education discourse in responding to the era of artificial intelligence. Practically, it serves as a reference for PAI teachers, homeroom teachers, school leaders, and parents in developing AI governance in schools. Thus, AI is not positioned as a threat to religious education, but as a new challenge that must be addressed through ethical, reflective, and transformative educational strategies.

Literature Review

2.1. Artificial Intelligence in the Context of Education

Artificial intelligence (AI) is a technology that enables computer systems to perform tasks that typically require human intelligence, such as understanding language, recognizing patterns, making predictions, and generating data-based responses. In education, AI can be utilized to assist teachers in designing instructional materials, creating exercises, providing formative feedback, and offering diverse learning resources. For students, AI can serve as a learning tutor, brainstorming tool, learning medium, and knowledge exploration assistant. However, these functions must be positioned as supportive tools rather than substitutes for teachers, cognitive processes, or students' personal academic responsibilities.

UNESCO's *AI Competency Framework for Teachers* emphasizes that teacher competencies in the AI era include a human-centered mindset, AI ethics, AI foundations and applications, AI pedagogy, and AI-driven professional development (UNESCO, 2024). This framework is highly relevant for Islamic Religious Education (PAI) teachers because it places ethics at the core of digital competence. PAI teachers are not only required to understand how to use AI platforms but also to comprehend issues of bias, privacy, transparency, accountability, age appropriateness, originality, and the social impact of AI usage.

In education, AI presents two dimensions. The first is opportunity, including personalized learning, expanded learning resources, idea generation support, and enhanced creativity. The second is risk, including dependency, inaccurate outputs, algorithmic bias,

data privacy misuse, plagiarism, and declining critical thinking skills. Miao and Holmes (2023) emphasize that generative AI must be governed through policy frameworks, human capacity building, and In education, AI presents two dimensions. The first is opportunity, including personalized learning, expanded learning resources, idea generation support, and enhanced creativity. The second is risk, including dependency, inaccurate outputs, algorithmic bias, data privacy misuse, plagiarism, and declining critical thinking skills. Miao and Holmes (2023) emphasize that generative AI must be governed through policy frameworks, human capacity building, and supervision to prevent the erosion of core educational values. Therefore, AI education must go hand in hand with ethics education.

At the secondary education level, AI-related risks become more significant because students are in a developmental stage of moral reasoning, identity formation, and learning autonomy. They may not yet be able to distinguish between valid and invalid information, authoritative and non-authoritative sources, or legitimate assistance and academic dishonesty. PAI teachers play a crucial role in developing students' awareness that AI use must adhere to values of honesty, responsibility, respect for intellectual property, and transparency in acknowledging technological assistance.

2.2. Ethics of AI Use from the Perspective of Islamic Education

Ethics of AI use in Islamic education can be understood as a set of moral values, etiquette (*adab*), and responsibilities that guide students to use technology for good purposes rather than manipulation. Islamic education is not opposed to technological advancement. Islam encourages the use of intellect, pursuit of knowledge, and realization of public benefit (*maslahah*). However, every use of technology must consider its purpose, method, and consequences. AI may be used as a learning tool as long as it does not undermine honesty, involve deception, violate intellectual property rights, spread misinformation, or breach privacy.

The first relevant value is *amanah* (trustworthiness). Students are entrusted with completing assignments, engaging in learning processes, and demonstrating their own abilities. When AI is used to replace the entire learning effort without acknowledgment, academic *amanah* is compromised. The second value is *shidq* (honesty), which requires students to transparently disclose whether ideas, summaries, or writing structures are assisted by AI. The third value is *tabayyun* (verification), which emphasizes the importance of verifying information before accepting or disseminating it, especially since AI may produce misleading yet linguistically convincing outputs.

The fourth value is *adab al-ta'allum* (ethics of seeking knowledge), which emphasizes seriousness, respect for teachers, appreciation of learning processes, and intellectual humility. AI should not lead students to believe that teachers are unnecessary or that primary sources are irrelevant. The fifth value is *maslahah* (benefit), meaning technology should be used for constructive purposes. AI becomes beneficial when it enhances understanding, enriches ideas, and supports reflection, but becomes harmful when it is used for deception, intellectual weakening, or dissemination of unethical content.

Harahap et al. (2024) show that character formation through *mujahadah al-nafs* requires self-control, spiritual habituation, and exemplary guidance. This principle is highly relevant to AI ethics, as AI usage also demands self-regulation. Students must be trained not to choose the fastest shortcut, not to directly copy answers, and not to delegate thinking entirely to machines. Therefore, AI ethics in Islamic education can be conceptualized as a form of *digital mujahadah*, namely the discipline of controlling instant gratification within technological environments.

2.3. The Strategic Role of Islamic Religious Education Teachers

PAI teachers hold a strategic position in guiding AI usage because Islamic Religious Education does not only develop religious knowledge but also shapes attitudes, character, and behavior. PAI teachers can integrate AI-related issues into Islamic studies topics such as creed (*aqidah*), morality (*akhlaq*), jurisprudence (*fiqh*), Islamic history, and Qur'anic studies. For instance, honesty can be linked to plagiarism prevention; trustworthiness to academic integrity; *tabayyun* to AI-generated information verification; and *adab* to ethical use of technology.

Dewi and Harahap (2025) emphasize that teachers' polite, dialogical, and educational communication culture effectively shapes student character. In AI ethics education, communication becomes essential because students must be engaged in dialogue rather than merely given prohibitions. Teachers can create space for discussions about students' experiences with AI, encountered risks, and collectively agreed ethical boundaries. Through dialogical communication, students are positioned as moral agents capable of ethical decision-making rather than passive subjects of school rules.

Kalsum and Siregar (2021) demonstrate that teachers' linguistic strategies significantly influence students' understanding and behavior in moral development. In the context of AI ethics, such strategies can be implemented through simple and contextual expressions such as "AI is a learning companion, not a task proxy," "use AI to understand, not to cheat," and "verify before trusting." Such expressions help students grasp digital ethics without being burdened by overly technical terminology.

Teachers also serve as role models. When teachers use AI to prepare teaching materials, they can demonstrate how to acknowledge AI assistance, verify outputs, and adapt AI-generated content to classroom needs. This modeling shows that AI can be used productively without compromising integrity. Teacher exemplification is more powerful than written instructions because students directly observe ethical digital practices in real learning situations.

2.4. Integrative Curriculum and Ethical Habituation

Siregar, Harahap, and Damanik (2025) explain that an integrative Islamic education curriculum combines cognitive, affective, and psychomotor domains through classroom instruction, religious habituation, value internalization, and school-based role modeling. This framework can be utilized to design the cultivation of AI ethics. The cognitive domain includes understanding what AI is, its benefits, risks, and rules of use. The affective domain

involves shaping attitudes of honesty, academic integrity, and digital responsibility. The psychomotor domain includes practical skills in using AI appropriately, such as designing ethical prompts, verifying AI-generated answers, compiling references, and declaring AI-assisted work.

Manshuruddin (2025) highlights the importance of local-content curriculum as a pillar of institutional distinction and excellence. In the context of SMA Panca Budi Medan, AI ethics can be integrated as part of a value-based educational distinction. The school may develop local content or a digital character-strengthening program that integrates technological literacy with religious values. This aligns with the educational identity of Panca Budi, which emphasizes faith, knowledge, achievement, productivity, and moral conduct (*adab*).

Febrian and Harahap (2025) emphasize that strengthening the *rahmatan lil 'alamin* profile can be achieved through social activities, habituation of greetings, smiles, and friendliness, as well as the integration of character values into learning processes. The *rahmatan lil 'alamin* principle provides a normative direction ensuring that AI is used for broad benefit: supporting learning, fostering empathy, producing positive content, and solving social problems. From this perspective, AI ethics is not merely a set of prohibitions but also a constructive framework for utilizing technology for public good (*maslahah*).

Ethical habituation must be operationalized in concrete practices. Students may be encouraged to write originality declarations in each assignment, specify sections assisted by AI, include Ethical habituation must be operationalized in concrete practices. Students may be encouraged to write originality declarations in each assignment, specify sections assisted by AI, include comparative sources, and provide reflective notes on what they learned after using AI. These small but consistent practices contribute to building a culture of academic integrity. Such habituation aligns with character development models that require collaboration between teachers, homeroom teachers, families, and the school environment (Syarifuddin et al., 2025).

2.5. The TABAYYUN-AI Strategic Framework

This article proposes the TABAYYUN-AI strategy framework as a conceptual model for instilling AI ethics in Islamic Religious Education (PAI) learning. TABAYYUN-AI is an acronym representing seven steps: Uphold values, Set learning goals, Read and understand, Acknowledge AI assistance, Verify information critically, Observe legal and copyright considerations, Prioritize learning process, Intend for public benefit (*maslahah*), and Practice integrity. This framework is designed to provide students with practical guidance before, during, and after using AI.

“Uphold values” means students begin AI use with the awareness that technology must be governed by religious and moral principles. “Set learning goals” ensures that AI is used for understanding material, generating initial ideas, or checking structure, not for academic dishonesty. “Read and understand” emphasizes that students should not directly copy AI outputs but should interpret, compare, and re-express them in their own words.

“Acknowledge AI assistance” requires students to disclose AI usage when it contributes to ideas or writing.

“Verify information critically” involves cross-checking AI outputs with textbooks, teachers, the Qur’an, Hadith, and credible sources. “Observe legal and copyright considerations” ensures that AI is not used to appropriate others’ intellectual property or produce unethical content. “Prioritize learning process” highlights that teachers should assess learning documentation, drafts, reflections, and reasoning processes rather than only final products. “Intend for public benefit” directs AI usage toward positive and meaningful outcomes. Finally, “practice integrity” emphasizes that AI ethics must become a habit rather than a task-specific rule.

The TABAYYUN-AI framework integrates digital literacy, Islamic education values, and character-based learning. It also provides teachers with a simple and memorable pedagogical language for ethical AI instruction. Thus, teachers are not only delivering ethical concepts but also equipping students with a practical decision-making tool for responsible AI use.

Table 1. TABAYYUN-AI Strategy Model in PAI Learning

No	Stage	Strategy Description	Implementation in PAI Learning	Islamic Educational Values
1	Uphold Values	Instilling awareness that AI use must be guided by religious and ethical principles	Teachers begin learning with reinforcement of intention (<i>niyyah</i>) and proper learning etiquette before AI use	Trustworthiness (<i>amanah</i>), adab, religiosity
2	Set Learning Goals	Defining appropriate objectives for AI usage	Students use AI to understand concepts, not to copy answers	Intention (<i>niyyah</i>), responsibility
3	Read and Understand	Critically processing AI-generated information	Students re-read AI outputs, compare them with textbooks and teacher explanations	Critical thinking, knowledge seeking
4	Acknowledge AI Assistance	Ensuring transparency in AI usage	Students declare AI contribution in assignments or projects	Honesty (<i>shidq</i>), academic integrity
5	Verify Information	Validating AI-generated content	Students cross-check AI outputs with the Qur’an, Hadith, textbooks, or credible sources	<i>Tabayyun</i> , accuracy

No	Stage	Strategy Description	Implementation in PAI Learning	Islamic Educational Values
6	Legal & Copyright Awareness	Respecting intellectual property rights	Students avoid plagiarism and unethical use of AI-generated content	Ethical responsibility, <i>amanah</i>
7	Prioritize Learning Process	Emphasizing process over final output	Teachers assess drafts, learning notes, and reflection, not only final answers	Scientific process, diligence
8	Intend for Benefit (<i>Maslahah</i>)	Directing AI use toward positive outcomes	AI is used for learning support, creativity, and problem-solving	<i>Maslahah</i> , usefulness
9	Practice Integrity	Internalizing ethical AI use as a habit	Students consistently apply honesty and responsibility in all tasks	<i>Istiqamah</i> , moral character

Research Methodology

This study employs a qualitative descriptive approach with a case study orientation. The qualitative approach was selected because the focus of this research is not to measure statistical relationships between variables, but to understand the strategies of Islamic Religious Education (PAI) teachers in instilling ethical AI use among students. A case study design was chosen because the research is conducted within a specific context, namely SMA Panca Budi Medan, allowing the researcher to explore the phenomenon in depth according to the school's characteristics, learning culture, and PAI instructional practices.

The research site is SMA Panca Budi Medan. The selection of this site is based on the consideration that the school is a private secondary education institution with a strong religious value orientation and adequate digital facilities. National education data indicate that the school implements the Merdeka Curriculum and holds an A accreditation (Ministry of Basic and Secondary Education, 2026). This context is relevant for examining how PAI teachers respond to the development of AI within a learning framework oriented toward character building and student autonomy.

The research subjects include PAI teachers, vice principal for curriculum affairs, homeroom teachers, guidance and counseling teachers, and students. Informants are selected purposively based on their direct involvement in learning activities, academic supervision, and technology use. PAI teachers serve as the primary informants due to their direct role in integrating Islamic values with digital ethics issues. Students are key informants as they are the primary users of AI and directly experience learning dynamics influenced by AI technologies.

Data collection techniques include observation, interviews, and documentation. Observation is used to examine PAI learning processes, teacher explanations of assignments,

and student responses when AI-related issues are discussed in class. Interviews are conducted to explore teachers' understanding of AI, classroom policies, supervision practices, student experiences using AI, and the school's perspectives on digital ethics. Documentation analysis is used to examine teaching materials, assessment rubrics, school regulations, assignment instructions, and institutional documents related to digital learning practices.

The research instruments consist of observation guidelines, interview protocols, and documentation sheets. The observation guide includes indicators such as teacher explanations of AI, integration of Islamic values, assignment design, and reinforcement of academic integrity. The teacher interview guide includes questions related to AI understanding, opportunities and risks, teaching strategies, challenges, and professional development needs. The student interview guide explores AI usage experiences, reasons for use, understanding of ethical boundaries, and responses to teacher guidance.

Data analysis follows an interactive model consisting of data condensation, data display, and conclusion drawing. Data condensation involves selecting, focusing, simplifying, and organizing data related to PAI teachers' strategies. Data display is conducted through thematic narration and strategy matrices. Conclusion drawing is based on identifying patterns of relationships among Islamic values, teaching practices, and student behavior in AI usage. This model aligns with qualitative analysis practices used in character education research by Dewi and Harahap (2025), particularly through data condensation and triangulation.

Data validity is ensured through source triangulation, technique triangulation, and member checking. Source triangulation compares data from PAI teachers, students, homeroom teachers, and school documents. Technique triangulation compares findings from observation, interviews, and documentation. Member checking is conducted by confirming summarized findings with key informants to ensure that the researcher's interpretation does not deviate from the intended meaning of the informants.

A methodological note is that this manuscript is prepared as an academic article draft. The research findings section should be adjusted and enriched with actual field data before publication. Therefore, the researcher is required to replace or strengthen the findings with interview excerpts, observational notes, and authentic documentary evidence from SMA Panca Budi Medan.

Results

4.1. AI Literacy Based on Islamic Education Values

The first finding indicates that the initial strategy that should be implemented by Islamic Religious Education (PAI) teachers is building AI literacy grounded in Islamic educational values. AI literacy is not merely the ability to operate applications, but also the ability to understand how AI works in general, including its benefits, limitations, risks, and user responsibilities. PAI teachers can begin instruction by explaining that AI operates based on data and language patterns, not revelation (*wahy*), not a teacher, and not an absolute source of truth. This clarification is important to prevent students from assuming that AI-generated responses are always correct.

AI literacy based on values can be developed through classroom discussions guided by simple questions: when does AI support learning, when does AI become academic dishonesty, and how does Islam view honesty in the pursuit of knowledge. Such discussions help students realize that AI-related issues are not simply about permissibility, but also about intention, process, and consequences of use. Teachers can emphasize that technology is merely a tool; its moral value depends on its purpose, process, and impact.

This strategy aligns with Siregar et al. (2023), who highlight that PAI teachers must demonstrate readiness and positive perception in responding to educational changes. AI represents a new transformation that requires teacher preparedness. Teachers who understand AI proportionally are more capable of guiding students compared to those who merely prohibit its use without providing understanding. Value-based literacy also aligns with UNESCO (2024), which positions AI ethics as a core competency for teachers in the era of artificial intelligence.

At the practical level, teachers can establish classroom agreements on AI usage. These agreements may include allowing AI to be used for generating initial ideas, formulating questions, providing examples, or checking grammar; while prohibiting its use for copying full answers, completing assignments without understanding, falsifying references, or producing harmful content. Such classroom agreements are more effective when co-constructed with students, as this fosters a sense of shared responsibility.

4.2. Integration of AI Ethics into PAI Content

The second strategy is the integration of AI ethics into Islamic Religious Education (PAI) content. Teachers do not need to create a new subject to discuss AI. Instead, AI ethics can be embedded within existing PAI topics. In moral education (*akhlaq*), teachers can discuss academic honesty and digital responsibility. In the topic of faith in Allah (*iman kepada Allah*), teachers can emphasize that humans remain morally accountable for their choices even when assisted by technology. In Qur'an and Hadith studies, the concept of *tabayyun* can be linked to digital information verification. In Islamic jurisprudence (*fiqh muamalah*), teachers can address copyright issues, intellectual property, and the prohibition of violating others' rights.

This integration allows students to perceive that religion is not separate from digital life. PAI becomes a space for interpreting students' new experiences in the digital era. When students use AI to create summaries or answer questions, teachers can invite them to evaluate whether such use is honest, beneficial, harmful, or deceptive. In this way, Islamic Religious Education (PAI) becomes contextual and relevant to students' real-life digital experiences.

Siregar, Harahap, and Damanik (2025) emphasize that an integrative Islamic education curriculum should combine cognitive, affective, and psychomotor domains. The integration of AI ethics into PAI follows this pattern. The cognitive domain is reflected in students' understanding of AI concepts and digital ethics. The affective domain is reflected in the development of responsibility and a sense of shame in committing academic dishonesty. The psychomotor domain is reflected in students' skills in using AI transparently, citing sources, and verifying information.

An example of learning activity is when the teacher provides two types of assignments: one fully generated by AI and another developed by students using AI only as an idea-generating tool. Students are then asked to compare both tasks in terms of honesty, comprehension quality, and responsibility. This activity encourages critical evaluation rather than passive reception of explanations. Such case-based learning aligns with the dialogical approach emphasized by Dewi and Harahap (2025).

4.3. Digital Tabayyun Habituation

The third strategy is the habituation of digital *tabayyun*. In the context of AI, *tabayyun* refers to the process of checking, comparing, and verifying information before using it. AI may produce answers that appear convincing but are not always accurate. Therefore, students must be trained not to immediately trust AI-generated outputs. PAI teachers can instill a

“three-source verification habit,” namely comparing AI responses with textbooks, scientific sources, and teacher explanations.

Digital *tabayyun* can be integrated into assignments. For example, students are asked to use AI to explain an Islamic ethical concept and then required to compare it with Qur’anic verses, Hadith, Islamic textbooks, or scholarly articles. Students then identify which parts are accurate, partially correct, or need revision. Through this process, AI becomes an object of critical inquiry rather than a sole authority. Students learn that linguistic fluency does not necessarily indicate conceptual truth.

The practice of digital *tabayyun* also helps prevent the spread of religious misinformation. AI may generate fabricated Hadith references, unclear interpretations, or invalid citations if users fail to verify information. PAI teachers must emphasize that disseminating unverified religious information is both academically and morally risky. This attitude aligns with the principles of credibility and accountability stated in the Circular Letter of the Ministry of Communication and Informatics No. 9 of 2023 (Ministry of Communication and Informatics of the Republic of Indonesia, 2023).

The habituation of digital *tabayyun* can be strengthened through simple worksheets. These worksheets include columns for AI prompts, AI responses, comparison sources, verification results, and student conclusions. Such instruments enable teachers to assess students’ reasoning processes. Consequently, AI use is not left unmonitored but is transformed into structured information literacy practice.

4.4. Process-Based Assessment and Originality

The fourth strategy is to transform assessment practices so that they do not focus solely on final products. Since AI can generate final answers rapidly, assessment that only emphasizes written outcomes becomes vulnerable to misuse. PAI teachers need to assess thinking processes, learning notes, drafts, oral presentations, reflections, and students’ ability to respond to follow-up questions. In this way, students are not merely required to submit well-structured written assignments, but must also be able to explain their content, reasoning, sources, and the process of their work. Process-based assessment can be implemented through learning journals. Each student is required to document the assignment process, including what they read, which parts were assisted by AI, what revisions were made, and what they understood after completing the task. Teachers may also conduct short presentations or individual oral questioning sessions. If students truly understand their work, they will be able to explain ideas in their own words. Conversely, if they merely copy from AI, their lack of understanding will become evident during dialogue.

This principle aligns with character education practices that emphasize habituation, supervision, and collaboration. Syarifuddin et al. (2025) show that the development of *akhlaqul karimah* requires collaboration between subject teachers, homeroom teachers, and the school environment. In the context of AI, the development of academic integrity cannot be the sole responsibility of Islamic Religious Education teachers. Process-based assessment must become a school culture so that students are encouraged to practice honesty not only in PAI subjects but across all disciplines.

PAI teachers can develop an assessment rubric consisting of four key aspects: conceptual understanding, process honesty, verification ability, and value reflection. Conceptual understanding evaluates the alignment of content with PAI materials. Process honesty assesses students’ transparency in declaring AI usage. Verification ability evaluates students’ capacity to compare AI outputs with credible sources. Value reflection assesses students’ awareness of trustworthiness (*amanah*), responsibility, and ethical conduct (*adab*).

4.5. Teacher Role Modeling and Dialogical Communication Culture

The fifth strategy is teacher role modeling and the establishment of a dialogical communication culture. Students require concrete examples of how to use AI ethically. PAI teachers can demonstrate the process of using AI as a limited learning tool. For instance, teachers may show that AI-generated outputs must be reviewed, edited, adjusted to learning objectives, and must not be accepted uncritically. Teachers may also emphasize that AI does not replace teachers' scholarly role but only supports efficiency at certain stages.

This role modeling is essential because students often learn more from practice than from rules. If teachers prohibit AI without understanding its mechanisms, students may perceive such rules as irrelevant. If teachers use AI in secrecy, students do not gain examples of transparency. Conversely, when teachers use AI openly, critically, and responsibly, students learn that digital integrity is practically achievable.

Dewi and Harahap (2025) emphasize that teachers' polite, dialogical, and educational communication plays a significant role in shaping student character. In instilling AI ethics, dialogue is essential because students may have different experiences with AI usage. Some may use AI for assignments, others for entertainment, while some may not yet understand ethical boundaries. Teachers can facilitate open discussions without immediate judgment and guide students toward correct ethical principles.

Dialogical communication also enables teachers to understand the reasons behind students' misuse of AI. Some students use AI due to laziness, while others do so because of lack of confidence, difficulty in understanding materials, or academic pressure. By understanding these factors, teachers can provide appropriate interventions such as motivational support, learning assistance, simplified instructions, or more balanced task design.

4.6. School and Parent Collaboration

The sixth strategy is strengthening collaboration between schools and parents. AI usage does not only occur in classrooms but also at home. Students can access AI through personal devices outside teacher supervision. Therefore, AI ethics must be a shared responsibility. Schools can develop simple guidelines on ethical AI usage and disseminate them to parents. These guidelines do not need to be overly technical but should explain benefits, risks, limitations, and parental roles in supervision.

Parents need to understand that AI usage is not inherently negative. Total prohibition without understanding may lead students to use AI secretly. However, unrestricted use without supervision is also risky. Parents can be encouraged to ask about their children's learning processes: whether assignments are completed independently, whether AI is used, whether students understand the content, and whether sources have been verified. Such questions foster moral awareness at home.

School-parent collaboration aligns with character education concepts that emphasize environmental involvement. Syarifuddin et al. (2025) indicate that limited family support and environmental influence may hinder character development. In the context of AI, the family environment can function either as a supporting or inhibiting factor. If families only emphasize grades without valuing learning processes, students are more likely to seek shortcuts. Conversely, if families value honesty, responsibility, and process, ethical AI use becomes easier to develop.

Schools may implement AI literacy programs for both teachers and parents in the form of workshops, written guidelines, posters on AI ethics, and experience-sharing sessions. PAI

teachers may serve as value educators, while ICT teachers support technical aspects. Such cross-functional collaboration helps establish AI ethics as a school culture rather than a temporary classroom message.

4.7. Supporting and Inhibiting Factors

Supporting factors for implementing AI ethics strategies at SMA Panca Budi Medan include a value-based school environment, the implementation of the Merdeka Curriculum, digital infrastructure access, and institutional identity emphasizing faith, knowledge, achievement, productivity, and moral conduct (*adab*). The Merdeka Curriculum provides space for contextual learning, project-based activities, reflection, and strengthening of student character profiles. This space can be utilized by PAI teachers to integrate AI-related issues into digital character education.

Another supporting factor is the strong tradition of Islamic education values that emphasize *adab*, honesty, trustworthiness (*amanah*), and responsibility. These values do not need to be newly constructed but rather contextualized into digital practices. For example, *amanah* is translated as not delegating assignments entirely to AI; *shidq* as transparency in AI usage; *tabayyun* as verification of AI outputs; and *maslahah* as using AI for beneficial purposes.

The first inhibiting factor is the gap in AI literacy between teachers and students. Students are often faster in adopting new applications, while teachers may lack adequate training. This gap can make it difficult for teachers to detect AI misuse or design adaptive assignments. Therefore, teacher professional development becomes an urgent need. UNESCO (2024) positions AI for professional learning as a key dimension of teacher competence; thus, training should not only focus on technical usage but also ethics and pedagogy.

The second inhibiting factor is the absence of clear classroom or school policies. Without clear regulations, students may be confused about what constitutes acceptable or prohibited AI use. Some teachers may fully prohibit AI, while others may allow unrestricted use. This inconsistency can create ambiguity in ethical boundaries and weaken the effectiveness of AI ethics education.

This inconsistency has the potential to create unfairness in learning practices. Therefore, schools need to establish a minimum policy that includes the definition of AI assistance, usage boundaries, mandatory disclosure requirements, consequences of violations, and examples of appropriate AI use.

The third inhibiting factor is the culture of instant learning. AI can reinforce students' tendency to seek quick answers without engaging in deep learning processes. This instant learning culture is not solely caused by technology, but also by assessment systems that tend to prioritize final outcomes over learning processes. Therefore, PAI teachers need to strengthen process-based assessment and reflective learning practices. Harahap et al. (2024) demonstrate that character formation requires self-control training. In the context of AI usage, self-control refers to the ability to resist copying instant answers and instead choose honest learning processes.

The findings of this study indicate that strategies for instilling AI ethics in Islamic Religious Education (PAI) cannot be implemented through a single method. An effective approach must integrate literacy, content integration, habituation, assessment, role modeling, and collaboration. This finding reinforces the view that character education is not the result of a single lecture or short-term intervention, but a continuous process involving knowledge, awareness, practice, and cultural internalization. AI merely serves as a new contextual

setting, while the core of education remains the formation of honest, responsible, and ethical human beings.

PAI teachers need to position AI as a new domain of moral education. In earlier educational contexts, morality was primarily discussed in direct human-to-human interactions. In the digital era, morality also emerges in human interactions with machines, data systems, platforms, and digital networks. Students must understand that actions in digital spaces also carry moral consequences. Copying AI-generated answers without acknowledgment is an issue of honesty; generating false information relates to trustworthiness (*amanah*); using others' personal data concerns rights and privacy; and distributing harmful content reflects social responsibility.

From the perspective of Islamic education, AI ethics strategies can be framed within three fundamental pillars: intention (*niyyah*), process, and impact. Intention requires students to use AI for learning and beneficial purposes, not for academic dishonesty. The process requires students to read, understand, verify, and critically process AI-generated outputs. The impact requires students to ensure that AI usage does not harm themselves, teachers, peers, schools, or society. These three pillars are simple, practical, and can serve as a foundation for school policy development.

The proposed TABAYYUN-AI model in this article is an extension of the Islamic principle of *tabayyun* (verification) and contemporary AI ethics frameworks. It integrates values of honesty, trustworthiness (*amanah*), information verification, respect for intellectual property, and orientation toward *maslahah* (public benefit). Its main advantage lies in its simplicity and operational applicability. Teachers may use it as classroom posters, assignment rubrics, or reflective guidelines, while students may use it as a checklist before submitting AI-assisted tasks.

Research conducted by scholars from Universitas Pembangunan Panca Budi strengthens the theoretical foundation of this model. Dialogical teacher communication culture supports value internalization (Dewi & Harahap, 2025). An integrative curriculum provides a framework for unifying knowledge, attitudes, and practice (Siregar et al., 2025). *Mujahadah al-nafs* offers a basis for self-control in facing instant gratification (Harahap et al., 2024). Linguistic strategies in PAI teaching facilitate the delivery of moral values in an accessible manner (Kalsum & Siregar, 2021). Character education also requires collaboration between schools and families (Syarifuddin et al., 2025). Thus, AI ethics education can be constructed through an established tradition of Islamic character education.

Practically, PAI teachers are encouraged to implement four main steps. First, establish classroom agreements regarding AI use. Second, integrate AI-related issues into moral (*akhlaq*), etiquette (*adab*), and *tabayyun* materials. Third, redesign assessments to emphasize learning processes, reflection, and presentation. Fourth, build communication with parents and other teachers. These steps can be implemented gradually without waiting for formal institutional policies. The key requirement is consistency and exemplary conduct.

Theoretically, Islamic education studies need to expand the concept of digital morality. Digital morality is not limited to social media ethics, but also includes ethics of interacting with artificial intelligence. This new domain covers academic integrity, transparency in machine-assisted work, algorithmic information verification, data protection, and respect for intellectual property. In this way, Islamic Religious Education remains relevant in the face of technological transformation, as Islamic values provide guidance across all dimensions of human life.

Conclusion

Based on the discussion above, it can be concluded that the strategies of Islamic Religious Education (PAI) teachers in instilling ethical AI use among students at SMA Panca Budi Medan must be implemented in an integrative manner. These strategies include AI literacy based on Islamic educational values, integration of AI ethics into learning materials, habituation of digital *tabayyun*, process-based and originality-oriented assessment, teacher role modeling, dialogical communication, and collaboration between schools and parents. These strategies position AI not as an enemy of education, but as a tool that must be guided by values, ethical conduct (*adab*), and responsibility.

The most relevant Islamic educational values in guiding AI usage are *amanah* (trustworthiness), *shidq* (honesty), *tabayyun* (verification), *adab al-ta'allum* (ethics of seeking knowledge), responsibility, and *maslahah* (public benefit). These values can be translated into practical rules such as not directly copying AI-generated outputs, acknowledging AI assistance, verifying information, respecting copyright, protecting personal data, and using AI for beneficial purposes. Thus, AI ethics is understood by students not merely as technical rules, but as an integral part of Islamic moral character in learning.

Supporting factors for the implementation of these strategies include a value-based school environment, the implementation of the Merdeka Curriculum, access to digital technology, and the tradition of Islamic education that emphasizes character formation. Meanwhile, inhibiting factors include gaps in AI literacy between teachers and students, the absence of standardized school policies, a culture of instant learning, and limited parental guidance. Therefore, schools need to develop ethical AI usage guidelines, provide teacher training, and actively involve parents in supporting digital learning supervision.

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