

The Ethics of ChatGPT Use in Islamic Education: The Reactualization of Adab in Ta'lim al-Muta'allim

Fauziyah Muliya Ningsih¹, Muhammad Sufiyan^{2*}

¹ Master's Program in Islamic Studies, Graduate School, Universitas Islam Negeri Sunan Ampel Surabaya, Surabaya, East Java, Indonesia.

Email: muliyarningsihfauziyah@gmail.com

² Master's Program in Islamic Studies, Graduate School, Universitas Islam Negeri Sunan Ampel Surabaya, Surabaya, East Java, Indonesia.

Email: iyansuf5@gmail.com

*Corresponding Author

Email: iyansuf5@gmail.com

Article History

Received: 07 July 2026

Revised: 04 August 2026

Accepted: 12 August 2026

Published: 26 August 2026

Abstract

The development of generative AI, particularly ChatGPT, has transformed the way students obtain information, formulate ideas, and complete academic assignments. Despite its benefits, the use of ChatGPT in Islamic education raises ethical problems, such as plagiarism, technological dependence, weak source verification, declining seriousness in learning, and shifts in scholarly authority. This article aims to reactualize the values of *Ta'lim al-Muta'allim* by Burhanuddin al-Zarnuji as an ethical framework for the use of ChatGPT in Islamic education. This study employs a library research method with a qualitative-conceptual approach. The data were analyzed through content analysis of the values of intellectual adab in *Ta'lim al-Muta'allim* and conceptual analysis to formulate their relevance to the ethical problems of generative AI. The findings indicate that the values of intention, respect for knowledge, respect for teachers, diligence, wara', honesty, and the beneficial use of knowledge can be reactualized as ethical principles for the use of ChatGPT. This article emphasizes that ChatGPT should be positioned as a learning aid that is subject to adab, rather than as a substitute for teachers, the thinking process, and scholarly responsibility. The novelty of this study lies in the development of a normative-operational matrix that connects the ethical problems of ChatGPT use, al-Zarnuji's values of adab, principles of digital ethics, and pedagogical actions. In practical terms, this framework can be used by educators and Islamic educational institutions as a basis for developing guidelines for AI use, assignment design, source verification processes, and the cultivation of students' academic integrity.

Keywords: Intellectual Adab; Ta'lim al-Muta'allim; ChatGPT; Generative AI; Islamic Education.



This work is licensed under a [Creative Commons Attribution-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-sa/4.0/)

Introduction

The development of generative artificial intelligence, such as ChatGPT, has brought significant changes to education, enabling text generation, idea formulation, and interactive learning engagement.

However, its use requires clear regulation and awareness of its limitations, biases, and potential inaccuracies in information so that it remains aligned with a human-centered vision of education. In the context of education, ChatGPT offers various opportunities. Large language models can be used to create educational content, enhance learning interaction, support personalized learning, and provide assistance to both teachers and students (Kasneci et al. 2023). In Islamic education, these opportunities are also widely available. ChatGPT can be used to help students understand Islamic concepts, summarize reading materials, formulate critical questions, identify the structure of academic writing, and expand access to sources of knowledge. However, such utilization cannot be separated from ethical questions: do students use ChatGPT as a learning aid or as a shortcut to avoid the thinking process? Does ChatGPT strengthen the scholarly tradition or instead weaken diligence, honesty, and respect for knowledge?

The ethical problems associated with the use of ChatGPT in education have been widely highlighted by various studies. The use of ChatGPT has the potential to create problems of academic integrity, particularly when students use AI to produce assignments that are subsequently claimed as their own work (Cotton et al. 2023). Several issues have also been identified in the use of ChatGPT for education, such as academic misconduct, problems concerning the truthfulness of information, privacy, misleading information, and manipulation (Tlili et al. 2023). OpenAI itself emphasizes that AI outputs are not always correct and should be treated as a starting point that needs to be re-examined by educators or users. Thus, the main challenge of ChatGPT lies not only in the sophistication of its technology, but also in how humans position the technology within the process of seeking knowledge.

The problem of AI use in education does not end with students' technical ability to operate the technology. Although most students were already aware of the issue of digital plagiarism, some students still copied AI-generated outputs without paraphrasing or citation, assumed that AI-generated texts were free to use, and experienced difficulties in answering critical questions without AI assistance (Ilmudinulloh et al. 2026). These findings indicate a gap between ethical awareness and academic behavior, suggesting that the use of ChatGPT requires an ethical framework that is not merely technical, but also addresses moral orientation and adab in acquiring knowledge.

In Islamic education, this problem needs to be examined more deeply as an issue of intellectual adab. Islamic education does not view knowledge merely as an accumulation of information, but as a path toward the formation of human beings who are faithful, civilized, responsible, and beneficial. Knowledge is not produced solely to respond to pragmatic needs, but must also be directed toward public benefit, honesty, submission to Allah, and character formation. Therefore, the use of ChatGPT in Islamic education cannot be regulated solely through technical policies such as prohibitions against plagiarism or citation rules, but must also be framed within a scholarly ethic derived from the Islamic tradition. This is where the concept of adab becomes important. Adab is not merely outward politeness, but a system of values that directs the relationship between human beings and knowledge, teachers, sources of knowledge, the learning process, and moral responsibility in the use of knowledge.

One of the most important classical books in the Islamic tradition of learning ethics is *Ta'lim al-Muta'allim Thariq al-Ta'allum* by Burhanuddin al-Zarnuji (al-Hanafi 1981). This book has long been used in the Islamic educational tradition, particularly in pesantren, madrasahs, and Islamic educational institutions, as a reference for the ethics of seeking knowledge. It contains discussions on the nature of knowledge, learning intentions, selecting knowledge, selecting teachers, selecting companions, respecting knowledge and scholars, diligence, perseverance, reliance on Allah, wara', and factors that strengthen and weaken memory. *Ta'lim al-Muta'allim* contains ethical aspects of learning, such as intention, diligence,

respect, and reliance on Allah; these values demonstrate that the pursuit of knowledge in Islam is inseparable from character formation (Tumin and Faizuddin 2017). Thus, *Ta'lim al-Muta'allim* remains relevant for reinterpretation in the context of changing learning cultures in the era of generative AI.

Studies on *Ta'lim al-Muta'allim* show that this book is not only important as a classical legacy, but also possesses contextual relevance for modern education. The concept of *ta'zim* in *Ta'lim al-Muta'allim* represents an ethical principle that encompasses respect for knowledge, teachers, and fellow students (Huda, 2021). *Ta'lim al-Muta'allim* is also used as a reference for learning ethics in pesantren, although its implementation requires contextual interpretation so that it does not remain limited to textual understanding (Maslani et al. 2018). Al-Zarnuji's concept of character remains relevant to the strengthening of character education because both place noble morality at the core of human formation (Hulawa 2019). Contemporary studies of Islamic Religious Education indicate that religious learning should not be reduced merely to cognitive achievement. Islamic Religious Education contributes to the development of students' adab and learning culture and is even capable of shifting students' paradigms toward placing adab above knowledge (Pratiwi et al. 2026). This finding strengthens the argument that Islamic education needs to preserve the dimension of adab in every learning process, including when digital technology and generative AI begin to be used as learning tools.

However, discussions on ChatGPT and Islamic education still tend to proceed along two paths that have not yet fully converged. The first path consists of studies on AI or ChatGPT in education that highlight pedagogical opportunities, ethical risks, academic integrity, information bias, and the need for regulation. The second path consists of studies on *Ta'lim al-Muta'allim* that emphasize learning adab, character education, teacher-student relationships, and the moral values of seekers of knowledge. AI is viewed as an important tool for the modernization of Islamic education, while at the same time raising concerns regarding the position of traditional teachers, Islamic cultural values, and bias in religious information (Syukur et al. 2024). ChatGPT is also used by students for academic activities, but the absence of a clear ethical framework has become an important issue in its utilization (Mulianah et al. 2025). Therefore, studies on ChatGPT require a stronger and more contextually grounded ethical foundation within the Islamic educational tradition.

Previous studies have continued to position ChatGPT ethics and learning adab within two relatively separate fields of study. Studies on ChatGPT mostly explain academic integrity, information bias, AI literacy, and the need for regulation, while studies on *Ta'lim al-Muta'allim* focus on learning intentions, respect for knowledge and teachers, diligence, and character formation. These studies have provided an important foundation, but they have not yet systematically explained how particular ethical problems in the use of ChatGPT can be connected with specific values in *Ta'lim al-Muta'allim* and subsequently translated into guidelines for use that can be applied in the Islamic educational process.

Unlike previous studies, this article does not stop at the statement that al-Zarnuji's values remain relevant to the digital era. This article conducts a conceptual reconstruction through the mapping of four elements, namely the ethical problems of ChatGPT, the values of adab in *Ta'lim al-Muta'allim*, the resulting ethical principles, and their pedagogical implications. The novelty of this study therefore lies in the transformation of classical values into a normative-operational ethical framework that can be used to assess the purposes, processes, limits, and responsibilities of ChatGPT use in Islamic education.

The main contribution of this article is the production of a normative-operational ethical framework consisting of educational intention, academic honesty, scientific verification or digital tabayyun, respect for teachers, diligence in learning, digital wara', and an orientation toward the beneficial

use of knowledge. These seven principles are mapped into concrete actions for students, educators, and Islamic educational institutions.

Based on this background, this article aims to analyze the values of intellectual adab in *Ta'lim al-Muta'allim* and to reactualize them as an ethical framework for the use of ChatGPT in Islamic education. This article does not seek to reject the presence of ChatGPT in education, but rather to position it proportionally as a learning aid that must remain subject to the principles of adab. In other words, ChatGPT may be utilized in Islamic education insofar as it is used to strengthen the learning process, rather than to replace teachers, eliminate the thinking process, obscure academic responsibility, or weaken scholarly honesty. The main contribution of this article lies in its proposed ethical framework based on the values of *Ta'lim al-Muta'allim*, namely educational intention, academic honesty, scientific verification, respect for teachers, diligence in learning, digital wara', and the beneficial use of knowledge.

Research Method

This study employs library research with a qualitative-conceptual approach and a conceptual adaptation design to reconstruct the values of *adab* in *Ta'lim al-Muta'allim* within the context of ChatGPT use in Islamic education. Library research enables the systematic examination and synthesis of ideas (Zed 2008), while conceptual adaptation translates classical concepts into contemporary issues (Jaakkola 2020). This study does not measure user behavior, but constructs normative relationships between learning adab, the ethical problems of generative AI, and educational responsibility.

The research sources comprise three groups: *Ta'lim al-Muta'allim* and literature on adab in Islamic education as normative sources; documents from official institutions and OpenAI as contextual sources; and books and journal articles on Islamic education, AI ethics, academic integrity, privacy, information bias, and teacher authority as secondary sources. The sources were selected purposively using keywords related to learning adab, *Ta'lim al-Muta'allim*, ChatGPT, generative AI, and academic integrity. AI literature published between 2022 and 2026 was prioritized, while classical sources were not restricted by year. Sources were included if they were relevant, authoritative, available in full text, and had verifiable metadata. Duplicate publications, nonacademic writings, sources without full text, and technical studies unrelated to education or ethics were excluded.

Data were collected through documentation and in-depth reading. The units of analysis consisted of relevant statements, concepts, arguments, or normative principles. Each unit was recorded in a matrix containing the source, quotation, context, code, category, value of adab, ethical problem, and pedagogical implication. The analysis combined content analysis and conceptual analysis. Deductive coding was derived from the values of intention, *ta'zim*, diligence, *wara'*, responsibility, and the beneficial use of knowledge, while inductive coding captured the problems of plagiarism, dependence, hallucination, bias, privacy, and shifts in teacher authority.

The analysis was conducted through six stages. First, relevant sections of the texts were selected and reduced. Second, deductive and inductive codes were assigned to the units of meaning. Third, similar codes were grouped into categories of adab values and ethical problems of AI; overlapping codes were re-examined based on the context of the source. Fourth, the similarities, differences, relationships, and tensions among concepts were interpreted on the basis of their substantive moral correspondence, rather than merely their terminological similarity. Fifth, each ChatGPT-related problem was mapped onto a value of adab when both addressed the same moral object, had an argumentative relationship, and could be translated into behavioral guidelines. Sixth, the mapping results were synthesized into a framework

connecting ethical problems, values of adab, ethical principles, and implications for students, educators, and institutions. Analytical rigor was maintained through source triangulation, verification of document identity, iterative reading, re-examination of the correspondence among quotations, codes, and categories, and tracing each conclusion back to its original unit of meaning. The matrix functioned as an analytical audit trail. Because the study is conceptual-normative in nature, its findings constitute operational propositions rather than empirical generalizations and therefore require field testing in Islamic educational institutions.

Results and Discussion

Intellectual Adab in *Ta'lim al-Muta'allim* and the Ethics of ChatGPT Use in Islamic Education

In the Islamic educational tradition, knowledge is not merely understood as information that can be obtained quickly, but is also related to adab, intention, and moral responsibility. With the emergence of generative AI such as ChatGPT, education now faces new challenges concerning how students treat knowledge. Therefore, rereading *Ta'lim al-Muta'allim* by Burhanuddin al-Zarnuji is relevant because this book emphasizes the importance of adab in acquiring knowledge, rather than merely technical intelligence (al-Hanafi 1981). Al-Zarnuji places knowledge within the framework of forming civilized human beings. Beneficial knowledge does not arise from intellectual ability alone, but from inner orientation, respect for knowledge, respect for teachers, diligence, caution, and a commitment to using knowledge properly. The ethical aspects of learning in *Ta'lim al-Muta'allim* include intention, diligence, respect, and reliance on Allah, so that the learning process in Islam is directed toward producing righteous human beings, not merely intelligent human beings (Tumin and Faizuddin 2017). The concept of ta'zim in *Ta'lim al-Muta'allim* is not merely formal respect, but an ethical principle that governs the relationship of students with knowledge, teachers, and fellow seekers of knowledge (Huda 2021). Thus, the intellectual adab contained in this book can be understood as a foundation for learning ethics that remains relevant when educational technology changes.

The first value that forms the basis of intellectual adab is intention. In *Ta'lim al-Muta'allim*, intention determines the direction and value of a learning process. Seeking knowledge should not be directed solely toward worldly interests, such as prestige, position, or social recognition, but must be connected with seeking the pleasure of Allah, eliminating ignorance, and bringing benefit to humanity. Knowledge is also closely related to action, purification of the soul, and moral responsibility (*Terjemahan Ihya Ulumuddin - Terjemahan Prof. Tk. H. Ismail Yakub*, n.d.). This idea is consistent with the principle that seeking knowledge must be based on awareness, sincerity, and the strengthening of students' character (Mubarok, S.SI 2019). In the context of ChatGPT, the value of intention becomes crucial because the same technology can be used for two different purposes: assisting the learning process or becoming a tool for academic manipulation. If ChatGPT is used to understand concepts, construct a framework of thought, or test arguments, its use remains consistent with learning adab. However, if it is used to produce assignments without understanding, copy answers, or conceal AI involvement, then its use contradicts the educational intention of Islamic education.

Islamic Religious Education contributes to the development of students' adab and learning culture, strengthening the argument that the use of technology in Islamic education needs to be placed within the process of character formation and the development of a learning culture, rather than merely as a means of obtaining information (Pratiwi et al. 2026). In this context, ChatGPT can be utilized to support learning as long as its use remains guided by the principles of adab, academic honesty, diligence, and teacher guidance. Thus, the integration of ChatGPT into Islamic education should not be oriented solely

toward facilitating access to information, but also toward supporting responsible, ethical, and character-oriented learning.

The second value is *ta'zim* toward knowledge. In Islamic education, knowledge must be treated seriously, carefully, and responsibly. *Ta'zim* toward knowledge means not underestimating the process of seeking truth and not treating information carelessly. The Qur'an is not only read in terms of its wording, but is also studied through its content, impressions, meanings, and the depth of its messages, which continue to be explored from generation to generation (Shihab 2007). This perspective shows that the Islamic scholarly tradition demands depth, rather than merely speed in obtaining answers. In the context of ChatGPT, *ta'zim* toward knowledge requires students not to accept AI-generated answers as final truth. ChatGPT may provide answers that appear systematic, but it does not possess scholarly authority, *sanad*, and moral responsibility in the same way as teachers, *ulama*, or verifiable scholarly literature. Therefore, information from ChatGPT must be positioned as preliminary material that requires verification.

The need for verification is also emphasized in contemporary documents on generative AI. The emergence of generative AI requires policies, data protection, ethical validation, and a human-centered approach in education (Fengchun Miao and Wayne Holmes 2023). ChatGPT's answers are not always credible or accurate, so students need to think critically and confirm information through primary sources or other reliable sources (OpenAI 2023). From the perspective of *Ta'lim al-Muta'allim*, this caution is part of *ta'zim* toward knowledge. Knowledge must not simply be surrendered to machines, especially in matters of Islam that require references, authority, context, and scholarly responsibility.

The third value is *ta'zim* toward teachers. In the Islamic educational tradition, teachers are not merely transmitters of information, but guides of morality, facilitators of understanding, and role models in practicing knowledge. The importance of *adab* in the relationship between educators and students is emphasized in *Adab al-'Alim wa al-Muta'allim* (Syaiikh Hasyim Asy'ari Jombang 2016). Similarly, *Tadbkirat al-Sami' wa al-Mutakallim* places the *adab* of teachers and students as an integral part of the Islamic educational process (Jamā'ah 1998). In the Indonesian context, Islamic education views teachers not only as instructors but also as educators who guide, direct, control, and shape students' personalities (Zulaikhah 2013). This understanding is important for positioning ChatGPT proportionally. ChatGPT can help explain subject matter, but it cannot replace teachers as moral and spiritual guides.

Ethical problems arise when students begin to treat ChatGPT as the primary source that replaces the role of teachers. In Islamic education, this risks weakening the pedagogical relationship between teachers and students. Teachers possess dimensions of exemplary conduct, correction, wisdom, and responsibility that AI does not possess. The integration of AI in Islamic higher education offers opportunities for modernization but also raises concerns regarding the role of traditional educators, Islamic cultural values, and bias in religious information (Syukur et al. 2024). This means that AI cannot be understood as an entirely neutral tool. It must be placed within the framework of Islamic educational values, authority, and objectives.

The fourth value is diligence in learning. *Ta'lim al-Muta'allim* emphasizes that knowledge requires seriousness, perseverance, patience, repetition, and sustained effort. Learning is not merely an activity aimed at obtaining results, but a process of forming intellectual capacity, mental resilience, and depth of understanding. Learning is a process of acquiring knowledge through patience and endurance, while diligence in learning becomes a path toward ease and success in life (Nadlif, 2022). Islamic education must also continue to respond to contemporary developments while shaping these changes according to

Islamic values (Aris, 2022). Thus, the use of ChatGPT must not eliminate the dimension of diligence in learning. AI may accelerate access to information, but it must not replace the processes of reading, understanding, analyzing, and writing independently.

Large language models such as ChatGPT offer significant opportunities in education, including assisting with personalized learning, material preparation, feedback, and student support. However, their use also requires AI literacy, fact-checking, critical thinking, and human oversight (Kasneci et al. 2023). This shows that the convenience provided by AI is not identical to the quality of learning. If ChatGPT is used to strengthen understanding, it can become a useful learning aid. However, if it is used to obtain instant answers without a thinking process, then it has the potential to undermine diligence in learning. In the language of Islamic education, students may obtain an academic product while losing intellectual *riyadhah*.

The fifth value is *wara'*, namely an attitude of caution toward matters that are doubtful. In the classical context, *wara'* is often associated with caution regarding matters of *syubhat*. *Wara'* means abandoning matters that contain ambiguity, while from the Sufi perspective, it refers to avoiding matters whose legal status or position is unclear (Rohmah 2021). In the context of digital education, *wara'* can be reactualized as caution in accepting and using AI-generated information. ChatGPT can produce fluent answers, but they are not necessarily correct, balanced, or based on clearly identifiable sources. Therefore, digital *wara'* requires students to refrain from quoting, disseminating, or using AI-generated answers as the basis of an argument before conducting verification.

This concern is closely related to the risks of bias and information inaccuracy. The use of ChatGPT in higher education presents challenges related to accuracy, bias, transparency, academic integrity, declining critical thinking, and technological dependence (Mulianah et al. 2025). The use of ChatGPT in education also raises concerns regarding cheating, honesty, the truthfulness of information, privacy, misleading information, and manipulation (Tlili et al. 2023). From the perspective of *adab*, these issues are not merely technical problems, but matters of moral responsibility in receiving and conveying knowledge. A civilized seeker of knowledge should not merely ask whether an AI-generated answer is "useful," but must also consider whether the answer is correct, accountable, and free from the risk of misleading others.

The most frequently discussed ethical problem is plagiarism and academic integrity. ChatGPT poses serious challenges to academic integrity because it can be used to produce writing that is subsequently claimed as one's own work. Addressing this challenge requires clear policies, appropriate training, and effective strategies to prevent academic misconduct (Cotton et al. 2023). In Islamic education, plagiarism does not merely violate academic rules, but also contradicts *adab* toward knowledge. Claiming AI-generated work as personal work means undermining honesty, obscuring intellectual responsibility, and severing the relationship between learning as a process and writing as a result. In the Islamic educational tradition, knowledge is not only about what is produced, but also about how it is acquired.

It is here that the intellectual *adab* in *Ta'lim al-Muta'allim* finds its relevance. Intention forms the basis for ensuring that ChatGPT is used for learning, rather than deception. *Ta'zim* toward knowledge requires verification of AI-generated answers. *Ta'zim* toward teachers ensures that AI does not replace the role of educators. Diligence in learning prevents students from using ChatGPT as a shortcut. *Wara'* develops a critical attitude toward information whose sources are unclear. Academic honesty ensures that technology does not undermine the integrity of seekers of knowledge. Thus, the ethical problems of

ChatGPT use in Islamic education can essentially be understood as problems of adab: how to position AI as an aid that is subject to the values of knowledge, rather than as a replacement for teachers, the thinking process, and the moral responsibility of seekers of knowledge.

The Reactualization of the Values of *Ta'lim al-Muta'allim* as an Ethical Framework for ChatGPT Use

The reactualization of the values of *Ta'lim al-Muta'allim* in the context of ChatGPT use is not intended to transfer a classical text literally into the digital sphere, but rather to reread its fundamental principles so that they can address contemporary problems. *Ta'lim al-Muta'allim* emerged within the context of classical education, but the values it contains are transformative because they concern the relationship between human beings and knowledge, teachers, the learning process, and the moral responsibility of seekers of knowledge (al-Hanafi, 1981). In the context of generative AI, these values can be reformulated into an ethical framework so that ChatGPT is not treated as a substitute for teachers, a final source of truth, or a tool for academic manipulation, but as a means of learning that must remain subject to adab.

This framework can be strengthened through the conception of adab, which refers to the discipline of the body, mind, and soul that enables a person to recognize and acknowledge the proper place of oneself and everything else within the order of knowledge and existence (Al-Attas, S. M. N. 1980). In other words, adab requires a person to place something in its proper position. If this concept is used to understand the position of ChatGPT, then digital adab means the ability to position ChatGPT appropriately: it is useful as an aid, but it is not the possessor of scholarly authority; it is capable of generating text, but it is not a moral subject; it can assist the thinking process, but it must not replace the human thinking process. Thus, the essence of the ethics of ChatGPT use in Islamic education is to place AI in its proper position beneath the values of knowledge, teachers, and human responsibility.

The first principle that can be formulated is the principle of educational intention. In *Ta'lim al-Muta'allim*, intention constitutes the starting point of seeking knowledge. The reactualization of this value in the use of ChatGPT means that AI must be used for learning purposes, the deepening of understanding, the strengthening of arguments, and the development of intellectual capacity. ChatGPT must not be used to deceive teachers, avoid the obligation to read, or produce assignments without understanding. This principle is consistent with the framework on AI competencies for students, which emphasizes the importance of preparing students to become responsible, safe, and meaningful users and creators of AI (Fengchun Miao and Wayne Holmes, 2023). Therefore, in Islamic education, students must not only be proficient in using AI, but must also possess the proper orientation of intention in using it.

Table 1. Ethical Framework for ChatGPT Use Based on *Ta'lim al-Muta'allim*

Ethical Problem of ChatGPT	Value of <i>Ta'lim al-Muta'allim</i>	Formulated Ethical Principle	Implications for Use
ChatGPT is used as a shortcut or for purposes that do not support learning	Intention in seeking knowledge	Educational intention	ChatGPT is used to understand concepts, formulate questions, test arguments, and obtain feedback; not to avoid the learning process
AI-generated text is entirely acknowledged as personal work	Honesty and scholarly responsibility	Academic honesty	Users disclose the use of AI in accordance with applicable policies, independently process AI-generated

			outputs, and take responsibility for the entire content of the work
AI-generated answers are accepted without verification	Ta'zim toward knowledge and wara'	Scientific verification or digital tabayyun	Information is verified through primary sources, academic books, scholarly articles, official fatwas, or competent educators
AI is positioned as a substitute for teachers or as a final source of religious knowledge	Ta'zim toward teachers	Reinforcement of human pedagogical authority	ChatGPT serves only as a learning companion; interpretation, moral guidance, and scholarly decisions remain under the guidance of teachers
The use of AI reduces the processes of reading, writing, and critical thinking	Diligence, perseverance, and patience	Diligence in learning	Assignments assess both process and outcomes, for example through reflective notes, oral presentations, portfolios, and explanations of how answers were obtained
Personal data, unpublished works, or unverified religious information are entered into and disseminated through AI	Wara' and trustworthiness	Digital wara'	Users protect privacy, confidentiality, copyright, and data security, and do not disseminate AI-generated outputs before verification
The use of AI provides no benefit or instead weakens reason and responsibility	The beneficial use of knowledge and public benefit	Benefit orientation	The use of ChatGPT is assessed based on its purpose, method of use, educational benefits, risks, and impact on intellectual development

Table 1 shows that the resulting framework does not merely transfer classical terminology into a digital context. The process of reactualization takes place through two levels of transformation. At the normative level, al-Zarnuji's values are used to determine the moral orientation of technology use. At the operational level, these values are translated into observable actions, such as disclosing the use of AI, verifying sources, protecting data, involving teachers, and assessing students' thinking processes. Thus, this framework connects the moral-spiritual dimension of Islamic education with the concrete requirements of AI governance.

The second principle is academic honesty. If ChatGPT is used to assist in writing, users remain responsible for the content, arguments, and accuracy of the work. Academic integrity is grounded in the values of honesty, trust, fairness, respect, responsibility, and courage (ICAI, 2021). These values are consistent with Islamic intellectual adab, particularly in terms of honesty in the learning process and responsibility toward knowledge. Therefore, the use of ChatGPT needs to be accompanied by transparency. Students must not claim AI-generated text as their own work without reading, processing, verifying, and making an intellectual contribution. In the context of articles, assignments, or scholarly works, the involvement of AI should be acknowledged in accordance with institutional or journal policies (Zarman, 2023).

The principle of academic honesty is also reinforced by guidelines on the responsible use of generative AI in research. Four important principles emphasized in the use of generative AI for academic activities are reliability, honesty, respect, and accountability. Users remain responsible for academic outputs produced with AI assistance, and the use of AI should be transparently declared when it substantially affects the research process or outcomes (European Commission, 2026). In the language of *Ta'lim al-Muta'allim*, this principle constitutes a form of adab toward knowledge: a person must not

present the results of machine assistance as though they were entirely the product of personal intellectual achievement.

The third principle is scientific verification. The values of *ta'zim* toward knowledge and *wara'* in seeking knowledge require ChatGPT users not to accept AI-generated answers hastily. Verification is essential because generative AI can produce answers that appear well structured but are incorrect, biased, incomplete, or even contain false references. Generative AI can produce bias, hallucinations, inaccuracies, fabricated citations, and incorrect summaries; therefore, researchers remain responsible for checking all references and content used (European Commission, 2026). This principle is particularly important in Islamic education because religious knowledge must not be separated from authentic sources, scholarly authority, and interpretive context. Thus, ChatGPT's answers must be positioned as preliminary material rather than final decisions. If ChatGPT is used to explain concepts of *aqidah*, *fiqh*, *akhlak*, Qur'anic exegesis, *hadith*, or Islamic history, its outputs need to be examined through classical texts, academic books, journal articles, official fatwas, or explanations from competent teachers. This is what may be referred to as the principle of digital *tabayyun*.

The fourth principle is respect for teachers. The presence of AI transforms the traditional teacher-student relationship into a teacher-AI-student dynamic, requiring the role of teachers to be reconsidered and strengthened through ethical, pedagogical, and professional competencies (Miao, F., & Cukurova, M, 2024). In Islamic education, this change must be approached carefully. Teachers must not be reduced to mere managers of technology because they perform the functions of *tarbiyah*, *ta'lim*, *ta'dib*, *irsyad*, and exemplary conduct. ChatGPT does not possess moral consciousness, spiritual responsibility, pedagogical experience, or the wisdom required to guide students' character. Therefore, the reactualization of *ta'zim* toward teachers requires ChatGPT to be positioned as a learning companion, not as a replacement for teachers (Nadia, 2025).

This principle is consistent with the view that AI can assist educational processes, but learning objectives must continue to originate from educators' vision rather than from AI. AI can automate processes for achieving educational objectives, but it must not determine those objectives; educational goals must arise from educators' understanding of teaching, learning, and students' needs (U.S. Department of Education, 2023). In the context of Islamic education, this means that teachers remain responsible for determining the values, context, and orientation of learning. AI can help explain subject matter, but teachers retain the role of ensuring that knowledge is understood correctly, proportionally, and in accordance with *adab*.

The fifth principle is diligence in learning. ChatGPT should help students think better, rather than cause them to stop thinking. Within the framework of *Ta'lim al-Muta'allim*, knowledge requires patience, practice, repetition, diligence, and the active involvement of the seeker of knowledge. Therefore, the ethical use of ChatGPT is one that encourages active learning processes: requesting alternative explanations, formulating discussion questions, testing understanding, constructing concept maps, comparing opinions, or helping identify gaps in arguments. By contrast, use that is intended merely to obtain instant answers without reading and understanding constitutes a weakening of learning *adab*.

Several strategies can be implemented to prevent ChatGPT-based plagiarism, including clear AI-use policies, attribution of AI-generated content, assignments that require critical thinking, reflection on the learning process, oral presentations, and portfolio-based assessment (Kovari, 2025). From the perspective of Islamic education, these strategies can be understood as ways of preserving diligence in learning. Students are not merely asked to submit a final product, but also to demonstrate their thinking

process. Thus, AI does not shorten the path of learning, but instead becomes a means of enriching the learning process.

The sixth principle is digital wara'. Wara' in the use of ChatGPT means exercising caution toward matters that are unclear, whether in terms of sources, accuracy, bias, copyright, or data security. Users need to pay attention to privacy, confidentiality, and intellectual property rights when sharing data, text, images, or documents with AI systems because user inputs may be at risk of being reused or processed by external systems (European Commission, 2026). In the context of Islamic education, this principle can be associated with trustworthiness. Students and educators must not carelessly enter personal data, unpublished manuscripts, other people's work, institutional documents, or sensitive information into ChatGPT without ethical consideration.

Digital wara' also means not hastily disseminating AI-generated answers, particularly on religious matters. If ChatGPT provides answers concerning Islamic law, *aqidah*, worship, or contemporary religious issues, users must recognize that AI does not possess the authority of *ijtihad*, does not have a *sanad*, and does not bear moral responsibility for the consequences of its answers. The use of ChatGPT in Muslim contexts needs to be guided by the principles of preserving religion and reason and requires a critical attitude toward the limitations of AI (Mukmin Hakim and Mat Jubri Shamsuddin, 2024). Thus, digital wara' becomes a safeguard that prevents students from treating AI as a mufti, spiritual teacher, or final source of religious knowledge.

The seventh principle is the beneficial use of knowledge. In Islamic education, good knowledge is knowledge that brings benefit, improves the self, and produces public good. *Maqasid al-shari'ah* is oriented toward the welfare of individuals and society and aims to protect and improve human life (Kamali 2008). Islamic law should also be understood systemically, openly, multidimensionally, and with an orientation toward its objectives ('Auda 2008). If this approach is used to examine the use of ChatGPT, then the ethical criterion is not merely "whether it is permissible," but also "for what purpose," "in what manner," "what benefits it provides," and "what harms it may cause." ChatGPT has ethical value if it helps preserve reason, strengthen literacy, broaden access to knowledge, and improve the quality of learning. Conversely, it becomes problematic if it weakens reason, undermines honesty, obscures scholarly authority, or reduces academic responsibility.

The concepts above demonstrate that the reactualization of *Ta'lim al-Muta'allim* does not produce an anti-technology stance. On the contrary, it offers an Islamic approach to accepting technology selectively, critically, and in accordance with adab. ChatGPT can be used in Islamic education as long as it is positioned as an aid under the control of human beings, teachers, and the values of knowledge. Thus, intellectual adab becomes the foundation for ensuring that generative AI does not undermine the learning process, but instead strengthens a scholarly culture that is honest, critical, responsible, and beneficial.

Conclusion

This article concludes that the ethical problems associated with the use of ChatGPT in Islamic education can be understood as problems of positioning technology in relation to knowledge, teachers, the learning process, and human responsibility. The reactualization of the values of *Ta'lim al-Muta'allim* produces seven ethical principles, namely educational intention, academic honesty, scientific verification or digital tabayyun, respect for teachers, diligence in learning, digital wara', and an orientation toward the beneficial use of knowledge. Theoretically, this framework expands the discussion of AI ethics in Islamic education from an approach that merely emphasizes technical compliance toward an adab-based

approach that integrates moral orientation, character formation, scholarly authority, and responsibility in the use of technology. The conceptual contribution of this study lies in the systematic mapping of the ethical problems of ChatGPT, al-Zarnuji's values, ethical principles, and pedagogical actions.

In practical terms, educators can use this framework to design assignments that assess thinking processes, require source verification, regulate the disclosure of AI use, and ensure that ChatGPT does not replace the pedagogical functions and exemplary role of teachers. Students can use it as a guideline for determining the purpose of use, assessing the accuracy of AI-generated outputs, maintaining honesty, and protecting personal data. Islamic educational institutions can use it as a basis for developing AI-use policies, adab-based AI literacy training, and assessment systems that consider both the learning process and outcomes. This study is limited to library analysis and has not yet examined the implementation of the framework in educational practice. Therefore, future research needs to examine the validity, applicability, and impact of this framework through field studies in madrasahs, pesantren, Islamic schools, or Islamic higher education institutions.

Acknowledgments

The author would like to express sincere gratitude to all those who provided academic support and valuable feedback throughout the preparation of this article. The author also hopes that this article will contribute to the development of scholarship on Islamic education and the ethical use of artificial intelligence in educational contexts. This research received no external funding.

References

- Al-Attas, S. M. N. 1980. *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education*. Muslim Youth Movement of Malaysia (ABIM).
- Aris. 2022. *Ilmu Pendidikan Islam*. Yayasan Wiyata Bestari Samasta.
- Cotton, Debby, Peter A. Cotton, and J. Reuben Shipway. 2023. "Chatting and Cheating: Ensuring Academic Integrity in the Era of ChatGPT." *Innovations in Education and Teaching International* 61 (2). <https://www.tandfonline.com/doi/full/10.1080/14703297.2023.2190148>.
- European Commission. 2026. *Living Guidelines on the Responsible Use of Generative AI in Research*. Directorate-General for Research and Innovation.
- Fengchun Miao and Wayne Holmes. 2023. *Guidance for Generative AI in Education and Research*. UNESCO.
- Hanafi, Burhanuddin az-Zarnuji al-. 1981. *Ta'limul Muta'allim*. Maktab Al-Islamy. <http://archive.org/details/talimul-mutaallim-syeikh-burhanuddin-az-zarnuji-al-hanafi>.
- Huda, Miftachul. 2021. "Islamic Philosophy and Ethics of Education: Al- Zarnūjī's Concept of Ta'zīm in His Ta'lim al-Muta'allim." *Ulumuna* 25 (2): 399–421. <https://doi.org/10.20414/ujs.v25i2.464>.
- Hulawa, Djepri E. 2019. "Al-Zarnuji's Character Concept in Strengthening Character Education in Indonesia." *Jurnal Pendidikan Islam* 4 (2): 25–40. <https://doi.org/10.15575/jpi.v4i2.2395>.
- ICAI. 2021. "The Fundamental Values of Academic Integrity.
- Ilmudinulloh, Rafiud, Soffan Fatkhulloh, and Puput Tri Anggara. 2026. "An Analysis of Students' Ethical Awareness and Critical Thinking in the Utilization of Artificial Intelligence." *TANJAK: Journal of Education and Teaching* 7 (1): 52–64. <https://doi.org/10.35961/tanjak.v7i1.2709>.
- Jaakkola, Elina. 2020. "Designing Conceptual Articles: Four Approaches." *AMS Review* 10 (1–2): 18–26. <https://doi.org/10.1007/s13162-020-00161-0>.
- Jamā'ah, Muḥammad ibn Ibrāhīm Ibn. 1998. *Tadhkirat Al-Sāmi' Wa-al-Mutakallim Fi Adab al-'alim Wa-al-Muta'allim*. Al-Ṭab'ah 3. Dār al-Ma'ālī.
- Kamali, Mohammad Hashim. 2008. *Maqasid Al-Shariah Made Simple*. International Institute of Islamic Thought. <https://doi.org/10.2307/j.ctvkc67vz>.

- Kasneci, Enkelejda, Kathrin Sessler, Stefan Küchemann, et al. 2023. "ChatGPT for Good? On Opportunities and Challenges of Large Language Models for Education." *Learning and Individual Differences* 103 (April): 102274. <https://doi.org/10.1016/j.lindif.2023.102274>.
- Kovari, Attila. 2025. "Ethical Use of ChatGPT in Education—Best Practices to Combat AI-Induced Plagiarism." *Frontiers in Education* 9 (January). <https://doi.org/10.3389/educ.2024.1465703>.
- Maslani, Maslani, Ratu Suntiah, Yasniwati Yasniwati, and Dadan Nurulhaq. 2018. "Al-Zarnuji's Thought of Education and Its Implementation at Pesantren." *Jurnal Pendidikan Islam* 3 (2): 179–90. <https://doi.org/10.15575/jpi.v3i2.1312>.
- Miao, F., & Cukurova, M. 2024. *AI Competency Framework for Teachers*. UNESCO. <https://doi.org/10.54675/ZJTE2084>.
- Mubarak, S.SI, Abu Hasan. 2019. *Adab Menuntut Ilmu Kiat Sukses Meraih Mimpi Di Zaman Now Berdasarkan Petunjuk Al-Qur'an Dan Al-Hadits*. CV. ELSI PRO.
- Mukmin Hakim, Muhammad Kamal Ihkam, and Mustafa Mat Jubri Shamsuddin. 2024. "Maqasid Al-Shariah in the Age of AI: A Critical Examination of ChatGPT Usage Among International Islamic University Malaysia Students." *Online Journal of Research in Islamic Studies* 11 (2): 1–18. <https://doi.org/10.22452/ris.vol11no2.1>.
- Mulianah, Baiq, Fadly Usman, Mauhibur Rokhman, et al. 2025. "The Role and Threats of Using ChatGPT in Higher Education: Balancing Pedagogical Potential and Ethical Risks." *Nazhru: Jurnal Pendidikan Islam* 8 (3): 550–60. <https://doi.org/10.31538/nzh.v8i3.218>.
- Nadia, Ami Putri. 2025. "Islamic Education Textbook Studies: Teachers' Duties and Responsibilities as Educators." *Al-Mudarris (Jurnal Ilmiah Pendidikan Islam)* 8 (2): 353–66. <https://doi.org/10.23971/mdr.v8i2.10467>.
- Nadlif, Ainun. 2022. *Buku Ajar Ilmu Pendidikan Islam*. Umsida Press.
- OpenAI. 2023. "Teaching with AI." August 31. <https://openai.com/index/teaching-with-ai/>.
- Pratiwi, Siti Zahra, Agus Fakhruddin, and Elan Sumarna. 2026. "Kontribusi Pembelajaran PAI Dalam Membangun Adab Dan Budaya Belajar Siswa : Studi Fenomenologi." *Nuris Journal of Education and Islamic Studies* 6 (1): 62–76. <https://doi.org/10.52620/jeis.v6i1.250>.
- Rohmah, Siti. 2021. *Akhlak Tasawuf*. PT Nasya Expanding Management.
- Shihab, M. Quraish. 2007. *Wawasan Al-Qur'an: Tafsir Tematik Atas Pelbagai Persoalan Umat*. Mizan Pustaka.
- Syaikh Hasyim Asy'ari Jombang. 2016. *Adab Al Alim Wa Al Mutaalim KH Hasyim Asyari*. <http://archive.org/details/TUNAdabAlAlimWaAlMutaalimKHHasyimAsyari>.
- Syukur, Fatah, Ahmad Maghfurin, Uswatun Marhamah, and Phaosan Jehwae. 2024. "Integration of Artificial Intelligence in Islamic Higher Education: Comparative Responses between Indonesia and Thailand." *Nazhru: Jurnal Pendidikan Islam* 7 (3): 531–53. <https://doi.org/10.31538/nzh.v7i3.13>.
- Terjemahan Ihya Ulumuddin - Terjemahan Prof. Tk. H. Ismail Yakub*. n.d. Accessed May 14, 2026. <http://archive.org/details/terjemahanihyaulumuddinjilid2>.
- Tlili, Ahmed, Boulus Shehata, Michael Agyemang Adarkwah, et al. 2023. "What If the Devil Is My Guardian Angel: ChatGPT as a Case Study of Using Chatbots in Education." *Smart Learning Environments* 10 (1): 15. <https://doi.org/10.1186/s40561-023-00237-x>.
- Tumin, Tumin, and Ahmad Faizuddin. 2017. "Education and Character Building: Ethical Aspects of Learning from Al-Zarnūji's Ta'lim Al-Muta'allim." *Ulumuna* 21 (1): 109–28. <https://doi.org/10.20414/ujs.v21i1.1180>.
- U.S. Department of Education. 2023. *Artificial Intelligence and the Future of Teaching and Learning: Insights and Recommendations*. Office of Educational Technology.
- Zarman, Wendi. 2023. "Adab Terhadap Informasi Digital Sebagai Kerangka Pikir Pendidikan Islam Tentang Etika Penggunaan Teknologi Informasi." *Ta'dibuna: Jurnal Pendidikan Islam* 12 (5): 456–71. <https://doi.org/10.32832/tadibuna.v12i5.15028>.
- Zed, Mestika. 2008. *Metode Penelitian Kepustakaan*. Yayasan Pustaka Obor Indonesia.

- Zulaikhah, Siti. 2013. *Profesionalisme Guru Dalam Pembelajaran Pendidikan Agama Islam (PAI)*. CV. Anugerah Utama.
- ‘Auda, Ğāsir. 2008. *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach*. Edited by Ğāsir ‘Auda. The International Inst. of Islamic Thought.