Actualization of Islamic Education Curriculum Values from the Perspective of the Philosophy of Science in the Era of Artificial Intelligence: A Study at SMPN 4 Banjar City

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Article Info	Abstract
	The development of Artificial Intelligence (AI) presents both challenges and strategic opportunities for the field of education, including the strengthening of the Islamic Education Curriculum. This study aims to analyze the actualization of Islamic Education curriculum values from the perspective of the philosophy of science in the era of artificial intelligence, based on an empirical study conducted at SMPN 4 Banjar City. The focus of the analysis is directed toward how the ontological, epistemological, and axiological values of Islamic Education are internalized and adapted within learning practices that increasingly engage with AI-based technologies. This research employs a qualitative approach using a case study method, with data collected through in-depth interviews, participatory observation, and analysis of curriculum documents and instructional practices. The findings indicate that the actualization of Islamic Education curriculum values positions students not only as learners who are faithful and morally grounded, but also as rational and critical agents capable of utilizing AI technology in an ethical and responsible manner. From the perspective of the philosophy of science, the ontological dimension is reflected in the reinforcement of the understanding of human nature as rational and moral beings; the epistemological dimension is evident in the integration of sources of knowledge derived from revelation, reason, and technology; while the axiological dimension is manifested in value orientations toward public benefit (maslahah), justice, and social responsibility. This study affirms that Islamic Education in the era of artificial intelligence should not adopt a resistant stance toward technology, but rather undertake a reflective and critical reconstruction of values in order to remain relevant, humanistic, and transformative in shaping students' character amid digital disruption.

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1. INTRODUCTION

The development of Artificial Intelligence (AI) has become one of the most transformative phenomena in the global educational landscape of the twenty-first century. AI not only influences how learning is designed and delivered, but also reshapes the relationships between educators, learners, knowledge, and technology itself. In the context of formal education, AI has begun to be utilized for learning personalization, analysis of learning outcomes, automated feedback provision, and data-driven classroom management. This transformation has directly and indirectly affected Islamic Education, including at the

junior secondary school level, where students are in a crucial phase of cognitive, moral, and spiritual development (Luckin et al., 2022; Holmes et al., 2023).

Fundamentally, Islamic Education cannot be separated from its normative mission of forming holistic human beings (*insān kāmil*), namely individuals who are knowledgeable, faithful, and morally grounded. The orientation of Islamic Education is not limited to the transfer of knowledge, but also emphasizes the internalization of *tawḥīd* values, the formation of moral character, and the development of students' spiritual awareness. Therefore, every pedagogical innovation, including the integration of AI, must be positioned within the value framework and objectives of Islamic Education so that technology does not reduce the meaning of education to a merely technical and instrumental activity (Al-Attas, 2022; Nasr, 2023).

In practice, the integration of AI into education is often driven by demands for efficiency, effectiveness, and adaptation to contemporary developments. However, from the perspective of Islamic Education, technological advancement is not value-neutral. Technology carries epistemological, ontological, and axiological implications that influence how students understand knowledge, perceive themselves as human beings, and determine the moral orientation of the learning process. Consequently, the actualization of Islamic Education curriculum values in the AI era becomes a strategic issue that requires in-depth examination, particularly to ensure that the use of technology remains aligned with the principles of *tawḥīd*, morality, and ethical responsibility (Floridi et al., 2024; Selwyn, 2023).

Empirically, this study was conducted at a public junior secondary school with a large and heterogeneous student population. Academic data for the 2023/2024 school year indicate that Grade VII and VIII students are distributed across multiple learning groups, ranging from Class VII A to VII I and Class VIII A to VIII H, with the total number of students reaching several hundred. The students come from diverse social backgrounds, academic abilities, and learning characteristics. This condition reflects the reality of mass education, which requires learning strategies and curriculum designs capable of ensuring equitable learning quality and effective internalization of Islamic values on a large classroom scale.

The large number of students simultaneously presents structural challenges in the conventional implementation of the Islamic Education curriculum. One-directional and uniform learning models tend to be less responsive to differences in learning styles, levels of understanding, and individual student needs. In this context, AI is often viewed as a pedagogical solution offering the potential for learning personalization, content differentiation, and data-based support for independent learning. Several studies indicate that AI can assist teachers in managing large classes, mapping students' learning needs, and providing faster and more adaptive feedback (OECD, 2023; Darling-Hammond et al., 2022).

Nevertheless, the utilization of AI in Islamic Education cannot be understood merely as a technical solution to pedagogical challenges. AI integration without a clear philosophical and ethical framework has the potential to generate new problems, such as students' cognitive dependency, the reduction of teachers' roles, and the weakening of value internalization and moral reflection processes. From the perspective of Islamic educational philosophy, technology including AI must be positioned as a *wasīlah* (means), not a *ghāyah* (end). AI lacks moral consciousness and spiritual dimensions; therefore, it cannot replace the role of educators as value mediators, moral exemplars, and spiritual guides for students (Huda, 2022; Williamson & Eynon, 2024).

Accordingly, the actualization of the Islamic Education curriculum in the era of artificial intelligence requires a balance between technological innovation, the strengthening of digital and AI literacy, and the reinforcement of normative Islamic values. The curriculum is not only expected to be adaptive to technological developments, but also to maintain the

orientation of Islamic educational goals, focusing on the formation of knowledgeable, moral, and socially responsible individuals. In schools with large student populations, this balance becomes increasingly important to ensure that AI integration does not obscure educational objectives, but instead enhances learning effectiveness and the systematic internalization of Islamic values (Tilaar, 2021; UNESCO, 2023).

Based on this background, the present study seeks to examine in depth how the actualization of Islamic Education curriculum values in the era of artificial intelligence is implemented within the empirical context of a junior secondary school with a large and heterogeneous student population. This study also aims to identify the ontological, epistemological, and axiological challenges arising from AI integration, as well as to formulate curriculum strengthening strategies so that the use of technology does not shift, but rather reinforces, the normative objectives of Islamic Education amid the dynamics of digital transformation.

2. RESEARCH METHODS

This study employs a qualitative approach grounded in an interpretive–critical paradigm to gain an in-depth understanding of the actualization of Islamic Education curriculum values from the perspective of the philosophy of science in the era of artificial intelligence. A qualitative approach was chosen because the study does not aim to measure causal relationships statistically, but rather to interpret meanings, practices, and dynamics surrounding the integration of artificial intelligence in Islamic Religious Education learning processes as they occur within specific social and cultural contexts.

The research design adopted is a case study, focusing on SMPN 4 Banjar City as a formal junior secondary education institution that has gradually integrated digital technology and artificial intelligence into its learning processes. The case study approach is considered appropriate because it enables the researcher to explore phenomena in a contextual, holistic, and in-depth manner, particularly in understanding the relationships among curriculum implementation, Islamic values, teachers' roles, and the use of AI technology in everyday educational practices.

The data sources consist of both primary and secondary data. Primary data were obtained through classroom observations of Islamic Religious Education, in-depth interviews with Islamic Education teachers, and reflective dialogues with school stakeholders involved in curriculum planning and implementation. Secondary data include curriculum documents, instructional materials, school policies, and relevant academic literature on Islamic education, philosophy of science, and artificial intelligence. The use of secondary data serves to strengthen the theoretical analysis and to ensure coherence between empirical findings and the conceptual framework employed in the study.

Data collection was conducted gradually and continuously throughout the 2023/2024 academic year, in accordance with established research ethics principles. All data were processed in an aggregated manner without disclosing the personal identities of students, thereby ensuring confidentiality and the integrity of research participants. Data validity was maintained through source and method triangulation, involving the comparison of data obtained from observations, interviews, and documentation to achieve a comprehensive and academically accountable understanding.

Data analysis was carried out using a thematic and reflective–philosophical analytical approach. Empirical data collected from the field were first categorized according to key themes, such as AI integration in learning, teachers' roles, digital literacy, and the internalization of Islamic values. These themes were then analyzed using a philosophy of science framework encompassing ontological, epistemological, and axiological dimensions. This approach allows the researcher not only to describe empirical phenomena, but also to

interpret their meanings and philosophical implications regarding the use of AI in the Islamic Education curriculum.

Through this methodology, the study is expected to generate a deep and critical understanding of how artificial intelligence can be integrated into Islamic education without undermining human nature, sources of knowledge, and moral values that constitute the fundamental foundations of the curriculum. This approach further affirms that research in Islamic education in the digital era requires a synthesis of empirical analysis and philosophical reflection in order to remain academically relevant and normatively meaningful.

3. RESULTS AND DISCUSSION

a. Actualization of the Islamic Education Curriculum in the Era of Artificial Intelligence

The development of Artificial Intelligence (AI) has marked a new phase in the transformation of global education, including within the context of Islamic Education. AI is no longer understood merely as a technological tool that supports learning; rather, it has begun to reshape the ways in which knowledge is produced, distributed, and constructed by students. From the perspective of Islamic Education, the primary challenge lies not only in the technical aspects of AI utilization, but also in how this technology is integrated without shifting the normative orientation of the curriculum, which is grounded in *tawḥīd*, *akhlāq al-karīmah*, and the formation of *insān kāmil* (Luckin et al., 2022; UNESCO, 2023).

Philosophically, the Islamic Education curriculum carries a dual mission: the development of cognitive capacities through the mastery of Islamic sciences, and the formation of students' moral and spiritual character. Accordingly, the actualization of the curriculum in the AI era requires an integrative approach that is not only adaptive to technological innovation, but also ethically critical and philosophically reflective. Recent studies indicate that the use of AI without a clear value framework risks rendering learning instrumentalist in nature and neglecting the dimension of character formation (Holmes et al., 2023; Zawacki-Richter et al., 2024).

Empirically, the actualization of the Islamic Education curriculum in the AI era takes place within educational institutions characterized by large and heterogeneous student populations. Data from the 2023/2024 academic year show that Grade VII and VIII students are distributed across multiple learning groups with diverse academic abilities, social backgrounds, and learning styles. This condition reflects the complexity of managing Islamic Education learning processes, particularly in ensuring equity in learning quality and the effective internalization of Islamic values within large-scale classroom settings.

Within this context, AI technology has strategic potential as an adaptive learning tool capable of supporting differentiated instruction and personalized learning according to students' needs. Contemporary educational research suggests that AI-based learning systems can enhance the effectiveness of formative assessment, individualized feedback, and student engagement in the learning process (OECD, 2023; Darling-Hammond et al., 2022). Nevertheless, such effectiveness is highly dependent on curriculum readiness and teachers' competence in integrating technology in a meaningful and value-oriented manner.

Furthermore, numerous studies emphasize that the integration of AI in education cannot be separated from the role of teachers as primary pedagogical actors. Teachers function not only as technology users, but also as mediators of values, facilitators of critical reflection, and guardians of the moral orientation of learning (Williamson &

Eynon, 2024). In the context of Islamic Education, this role becomes increasingly crucial, as AI lacks moral capacity and spiritual dimensions and therefore cannot replace the normative function of educators in instilling Islamic values.

Thus, the actualization of the Islamic Education curriculum in the era of artificial intelligence must be understood as a process of curriculum reconstruction that positions AI as a *wasīlah* (means), rather than a *ghāyah* (end). The success of curriculum actualization should not be measured solely by the level of technological adoption, but by the extent to which technology strengthens the achievement of Islamic educational objectives namely, the formation of learners who are knowledgeable, morally grounded, and ethically aware in responding to the challenges of modern technological development (Al-Attas, 2022; Floridi et al., 2024).

b. Ontological Dimension Position of AI and the Nature of Humanity in Islamic Education

Ontologically, the discourse on Artificial Intelligence (AI) in Islamic Education begins with fundamental questions concerning the nature of human existence and the position of technology within the educational process. Islamic Education views human beings not merely as biological or cognitive entities, but as multidimensional beings who possess physical, intellectual, spiritual, and divinely oriented (*fiṭrah*) dimensions. Therefore, every technological innovation, including AI, must be positioned as a supporting instrument rather than as an entity that replaces the ontological role of human beings in the educational process (Al-Attas, 2022; Langgulung, 2021).

Empirical data from the 2023/2024 academic year indicate that this educational institution serves more than 500 students across Grades VII and VIII, distributed among multiple learning groups ranging from Class VII A to VII I and Class VIII A to VIII H. The heterogeneous composition of students in terms of number, gender, social background, and academic ability reflects the complexity of contemporary educational realities. In this context, AI is often promoted as an efficiency-oriented solution for managing large-scale learning, such as assessment automation, content personalization, and analysis of students' learning outcomes (OECD, 2023).

Nevertheless, from the ontological perspective of Islamic Education, AI does not possess an ontological status equivalent to that of human beings. AI is an artifact that operates based on algorithms, data, and statistical modeling, without consciousness, moral intention, or spiritual dimensions. In contrast, students as reflected in the large and diverse class distribution are educational subjects endowed with the potential of intellect (*'aql*), heart (*qalb*), and spirit (*rūḥ*), all of which must be developed in a balanced manner (Al-Ghazali, 2020; Nasr, 2023).

In large-class settings, such as those indicated by the data on Grade VII and VIII student populations, AI can indeed assist teachers in administrative and technical aspects of learning. For example, AI may be used to map students' cognitive achievements, categorize learning needs, or provide preliminary automated feedback. However, the process of internalizing Islamic values such as *adab*, moral conduct (*akhlāq*), moral responsibility, and God-consciousness continues to require the presence of human educators as true agents of *ta'dīb*, rather than merely technological facilitators (Huda, 2022; UNESCO, 2023).

Furthermore, the class distribution data demonstrate that Islamic Education is confronted with the realities of mass education, where teacher–student ratios tend to be relatively high. Under such conditions, there is a risk of diminishing the meaning of education if AI is positioned as a substitute for human pedagogical interaction. The ontology of Islamic Education affirms that the relationship between teacher and student

is not mechanistic, but ethical and spiritual in nature, oriented toward the formation of faithful individuals with noble character (Tilaar, 2021; Al-Attas, 2022).

Thus, ontologically, AI must be understood as an epistemic tool rather than as a subject of education. The nature of the human being in Islamic Education remains central as a rational and moral being who bears responsibility for the use of technology. The large and diverse student population further underscores the urgency of reaffirming this ontological perspective, so that the integration of AI into the Islamic Education curriculum does not shift the essential purpose of education away from character formation and spiritual consciousness toward mere technological efficiency (Floridi et al., 2024; Williamson & Eynon, 2024).

Table 1. Ontological Analysis: AI, Human Beings, and the Islamic Education Curriculum

Element	Empirical Findings at SMPN 4 Banjar City	Recent Academic Literature (2024–2025)	Philosophical Iplications (Philosophy of Science)
Position of AI	AI is positioned as a learning support tool that enhances access to learning materials and student interaction.	Studies indicate that AI functions effectively as an adaptive learning system but still requires human involvement as the determinant of educational values.	AI is not an epistemic entity; it remains subject to human supervision and value-based interpretation.
Nature of Human Beings	Human beings are the primary subjects of education, characterized by rationality, morality, and empathy.	The integration of AI in Islamic education must be combined with moral and ethical values to prevent the erosion of the human spiritual dimension.	Islamic Education must maintain the human being as the central moral agent in the learning process.
Student–AI Interaction	AI increases learning motivation but requires value-based control and guidance from teachers.	AI enhances engagement and learning personalization but still depends on value guidance grounded in religious and ethical contexts.	This reinforces the view that AI is a learning medium rather than a substitute for values or teachers.

Thus, the following points can be elaborated:
1) **The Position of AI as an Adaptive Learning Tool**
   The literature indicates that AI is capable of adjusting learning content to students' individual needs through adaptive learning systems, thereby enhancing cognitive understanding and digital learning processes. Nevertheless, AI is understood as a

technological support tool that must remain under the control of teachers, who function as guardians of values and moral integrity within Islamic education.

2) **The Nature of Human Beings in the Ontology of Islamic Education**

From an ontological perspective, human beings occupy a moral and spiritual position that is fundamentally distinct from technological tools. AI does not possess ethical capacity or spiritual experience; therefore, it cannot serve as a normative reference of truth in Islamic education. The literature emphasizes that AI should be positioned as a facilitator, while the understanding and transmission of values continue to originate from teachers and the authoritative sources of Islamic teachings.

3) **Student–AI Interaction: Engagement versus Ethics**

Within the Islamic education curriculum, AI demonstrates the capacity to increase student engagement through content visualization and interactive assessment. However, such engagement must be coordinated with value-oriented guidance provided by educators who possess a deep understanding of Islamic moral foundations. Accordingly, AI functions as a medium that facilitates the learning process rather than replacing the teacher student relationship in the strengthening of spiritual awareness and character formation.

c. **Epistemological Dimension: Integration of Knowledge Sources and AI Literacy**

The epistemological dimension in Islamic Education is closely related to fundamental questions concerning the sources, validity, and processes of acquiring knowledge. Within the Islamic intellectual tradition, epistemology is not singular but integrative, encompassing revelation (*naqli*), reason (*'aqlī*), empirical experience, and spiritual intuition. The integration of Artificial Intelligence (AI) into contemporary educational practices presents both epistemological challenges and opportunities, particularly in relation to students' digital literacy and AI literacy (Al-Attas, 2022; Nasr, 2023).

Based on empirical data from the 2023/2024 academic year, this educational institution serves more than 540 students at the Grade VII and VIII levels, distributed across 17 learning groups (Classes VII A–VII I and VIII A–VIII H). The large and heterogeneous student population reflects the complexity of the learning ecosystem, in which sources of knowledge are no longer limited to teachers and textbooks but have expanded to include digital platforms, search engines, and AI systems powered by big data.

Table 2. Summary of Student Distribution for the 2023/2024 Academic Year

Grade Level	Number of Classes	Estimated Number of Students
Grade VII	9 classes (A–I)	± 287 students
Grade VIII	8 classes (A–H)	± 255 students
Total	**17 classes**	**± 542 students**

Source: Administrative data of the educational institution for the 2023/2024 Academic Year (processed).

Within the epistemological framework of Islamic Education, the presence of AI as a secondary source of knowledge necessitates a critical stance. AI operates by processing data and statistical patterns rather than by comprehending normative truths or transcendental values. Consequently, the knowledge generated by AI is instrumental and probabilistic in nature, rather than normative and absolute. This condition underscores that AI cannot be positioned as a primary source of truth, but rather as a supporting tool in the processes of information retrieval and data processing (Floridi et al., 2024).

The large number of students indicates that AI holds significant potential to support epistemic processes, such as providing differentiated learning materials, learning simulations, and adaptive practice. However, without adequate AI literacy, students are at

risk of passively and ahistorically accepting information, lacking the capacity to evaluate its validity, algorithmic bias, and value-laden context (UNESCO, 2023; OECD, 2023).

In Islamic Education, AI literacy must be understood as an integral component of epistemic literacy, namely students' ability to:
a) distinguish between revelation-based knowledge and algorithm-based information;
b) critically evaluate AI outputs through reason and Islamic ethical values; and
c) integrate digital knowledge with *adab* and moral responsibility.

Teachers, in this context, remain epistemic and moral authorities who guide students in selecting, interpreting, and contextualizing knowledge. While AI can technically assist in reaching hundreds of students, it cannot replace the pedagogical function of teachers in shaping critical thinking frameworks grounded in Islamic values (Huda, 2022; Williamson & Eynon, 2024).

Furthermore, the heterogeneity of students' backgrounds, as reflected in the class distribution data, requires an inclusive epistemological approach. The integration of AI in Islamic Education should therefore be directed toward strengthening epistemological awareness rather than merely increasing access to information. In this way, students become not only technology users, but learning subjects capable of understanding the limitations, potentials, and epistemic implications of AI use (Tilaar, 2021; Selwyn, 2023).

Thus, epistemologically, the integration of AI in Islamic Education must be situated within an integrative epistemological framework in which revelation remains the highest source of truth, reason functions as a critical instrument, and AI serves as a technological support tool. The large and structured student population further reinforces the urgency of developing AI literacy grounded in Islamic values, ensuring that education is not reduced to a mere transfer of digital information, but remains oriented toward the pursuit of truth and the formation of knowledgeable and ethically grounded individuals (*insān 'ālim wa mu'addab*).

d. Axiological Dimension: Values, Ethics, and Digital Ethics

The axiological dimension in Islamic Education focuses on values, ethics, and the purposes underlying the use of knowledge, including digital technology and Artificial Intelligence (AI). From an Islamic perspective, knowledge is not value-neutral; rather, it must be oriented toward *maṣlaḥah* (public good), justice, and the formation of noble character (*akhlāq al-karīmah*). Consequently, the integration of AI in education requires a robust ethical framework to ensure that the use of technology does not deviate from Islamic and humanitarian values (Al-Attas, 2022; Nasr, 2023).

Based on data from the 2023/2024 academic year, this educational institution serves more than 540 students distributed across Grades VII (A–I) and VIII (A–H), comprising a total of 17 learning groups. The large and socially heterogeneous student population indicates that the implementation of digital ethics cannot be treated as an individual matter alone; rather, it must be designed as a collective value system that binds the entire school ecosystem, including students, teachers, and educational management.

Table 3. Axiological Summary of Student Distribution

Grade Level	Number of Classes	Number of Students	Implications for Digital Ethics
Grade VII	9 classes (A–I)	± 287	Formation of basic digital *adab*
Grade VIII	8 classes (A–H)	± 255	Strengthening of digital moral responsibility

Total	17 classes	± 542	Institutional-scale digital ethics

Source: Class distribution data for the 2023/2024 Academic Year (processed).

From an axiological perspective, the large number of students generates ethical risks in the use of digital technology, such as AI-based plagiarism, cognitive dependency, misuse of information, and the degradation of *adab* in digital interactions. AI, as a value-laden technology, carries implicit values embedded in algorithmic design and developers' interests, which may conflict with the values of Islamic Education if utilized without ethical control (Floridi et al., 2024; Williamson & Eynon, 2024).

In this context, Islamic digital ethics should be understood as an extension of the concept of *akhlāq*. Principles such as honesty (*ṣidq*), responsibility (*amānah*), justice (*'adl*), and prudence (*wara'*) constitute the fundamental foundations for the use of AI and digital technologies. Students are not only required to be capable of using technology, but also to be accountable for the moral consequences of every digital action they undertake (Huda, 2022; Tilaar, 2021).

Empirical data indicating the distribution of students across multiple classes further emphasize the importance of systemic value internalization rather than merely normative instruction. Digital ethics must be integrated into the curriculum, school regulations, and everyday learning practices, including the use of digital devices, learning platforms, and AI-based applications. Without a structured axiological approach, technology risks reducing education to a purely technical activity devoid of value orientation (Selwyn, 2023).

Furthermore, within Islamic Education, the ultimate objective of AI utilization is not efficiency alone, but the formation of morally upright and digitally responsible individuals. Accordingly, AI must be positioned as a means (*wasīlah*), not an end (*ghāyah*). Teachers continue to play a central role as ethical role models (*moral exemplars*), instilling awareness that every use of technology is situated within a framework of moral accountability both to fellow human beings and to Allah SWT (Al-Ghazali, 2019; Nasr, 2023).

Thus, axiologically, the integration of AI in Islamic Education within educational institutions serving large student populations requires the formulation of Islamic digital ethics that are contextual, collective, and sustainable. Class distribution data indicate that digital ethical challenges are structural in nature and therefore can only be addressed through the strengthening of values, internal regulation, and consistent moral exemplarity. This approach ensures that digital transformation does not erode Islamic values, but instead reinforces the purpose of education as a process of humanization and the cultivation of noble character.

Table 4. Axiological Dimension: Implementation of Curriculum Values in the Use of AI

Axiological Values	Practices at SMPN 4 Banjar City	Recent Academic Literature (2024–2025)	Challenges
Honesty (*Ṣidq*)	Teachers emphasize anti-plagiarism practices and the use of AI as a learning support tool rather than as a means of cheating.	AI use must be guided by Islamic ethical principles to prevent the decline of students' academic integrity and moral character.	Real-time monitoring of AI use remains limited.

Responsibility & *Amānah*	AI is used as an assistive tool rather than as a final answer source; students are encouraged to verify AI-generated outputs.	The use of AI must align with the Islamic values of *amānah* and moral responsibility.	The absence of standardized Islamic digital ethics guidelines at the school level.
Public Good (*Maṣlaḥah*)	AI expands access to learning resources while remaining linked to moral values.	AI should be employed for broader societal benefit without compromising students' moral and spiritual values.	Uneven readiness in infrastructure, digital literacy, and teacher training.

1) **Honesty (Ṣidq) and Academic Ethics**
   Honesty in the context of AI encompasses academic integrity and the ethical use of technology, rather than employing AI for cheating or manipulating answers. The literature indicates that the application of AI without ethical guidelines may threaten students' academic integrity and moral development if it is not accompanied by a proper understanding of Islamic values. Therefore, the ethics of AI use must be grounded in strong principles of honesty within Islamic education.

2) **Responsibility (Amānah and Mas'ūliyyah)**
   The values of *amānah* (trustworthiness) and responsibility are essential in the context of AI utilization. AI should be positioned solely as a support tool, while final decisions remain based on students' critical judgment under the guidance of teachers. This approach aligns with the principles of Islamic digital ethics, which emphasize moral accountability in every use of technology.

3) **Maṣlaḥah (Public Good) and Digital Ethics**
   AI has the potential to enhance access to education; however, its ethical implications must be carefully considered. AI should be used to promote the holistic well-being (*maṣlaḥah*) of students by improving learning quality while simultaneously strengthening moral and spiritual values. This perspective is consistent with the notion that technological innovation in Islamic education must align with *maqāṣid al-sharī'ah* to ensure the overall welfare of the community.

4) **The Need for an Islamic-Based AI Ethics Framework**
   Recent literature emphasizes the importance of an Islamic ethical framework in the use of AI to ensure that technology remains aligned with moral, spiritual, and educational objectives in Islamic education. This framework includes concerns such as data protection, justice, and digital ethics that uphold Islamic principles.

e. **Challenges and Strategies for Curriculum Strengthening**

   This integrative discussion aims to bring together conceptual findings from the ontological, epistemological, and axiological dimensions with the empirical realities of educational implementation. Class distribution data from the 2023/2024 academic year indicate that this educational institution serves more than 540 students distributed across 17 learning groups, consisting of 9 Grade VII classes (A–I) and 8 Grade VIII classes (A–H). This large and heterogeneous student population constitutes a structural context that simultaneously shapes both the challenges and opportunities for curriculum strengthening, particularly in relation to the integration of values, digital technology, and Artificial Intelligence (AI).

1) **Integrative Challenges in Curriculum Strengthening**

The first challenge is structural–demographic in nature. The large number of students across multiple learning groups implies a high degree of variation in cognitive, social, and moral backgrounds. In such a context, the curriculum risks being reduced to a merely administrative instrument if it is not accompanied by adaptive pedagogical strategies. Selwyn (2023) emphasizes that within mass education systems, digital technologies are often employed for efficiency, yet they may obscure the normative purposes of education if not guided by values.

The second challenge is epistemological, namely students' growing dependence on digital technology and AI as sources of instant knowledge. With approximately 287 students in Grade VII and around 255 students in Grade VIII, the potential for AI use without critical literacy becomes increasingly significant. AI may replace reflective thinking processes if it is not integrated within an Islamic educational epistemology that emphasizes conscious, gradual, and responsible knowledge acquisition (Al-Attas, 2022; Huda, 2022).

The third challenge is axiological ethical. Empirical data indicate that the strengthening of digital ethics must encompass all students across grade levels, rather than targeting specific groups only. At an institutional scale such as this, digital ethical violations such as plagiarism, misuse of technology, and the degradation of *adab* are no longer merely individual issues but systemic ones. Floridi argues that without a collective ethical framework, AI-based educational technologies tend to reproduce moral problems in more complex and pervasive forms.

2) **Strategies for Curriculum Strengthening through Integration**

In response to these challenges, the first strategy involves strengthening the curriculum through value integration. The curriculum should not be limited to cognitive learning outcomes but must explicitly incorporate Islamic values as cross-curricular learning objectives. In the context of a large student population, values such as *amānah* (trustworthiness), honesty, and digital responsibility should be institutionalized through syllabi, teaching modules, and learning assessments (Tilaar, 2021).

The second strategy focuses on integrating digital and AI literacy through an epistemologically critical approach. AI should be positioned as an epistemic support tool rather than as a final source of truth. Teachers must guide students particularly those in Grade VII, as an initial phase of learning habit formation to understand the limitations, biases, and ethical implications of AI. Williamson and Eynon (2024) assert that AI literacy in education should emphasize reflective and evaluative capacities rather than merely operational skills.

The third strategy involves strengthening the role of teachers as moral and curricular actors. Within a structure of multiple classes, teachers occupy a strategic position as mediators between normative curriculum frameworks and actual classroom practices. Teachers are not only responsible for transmitting content but also for exemplifying digital ethical conduct in their use of technology. In the Islamic educational tradition, the teacher's role as *uswah ḥasanah* (moral exemplar) is central to the internalization of values among students (Al-Ghazali, 2019; Nasr, 2023).

The fourth strategy emphasizes strengthening institution-based curriculum governance. Class distribution data indicate that educational challenges are collective in nature; therefore, curriculum strengthening must involve school policies, internal regulations, and a consistent academic culture. Digital ethics and AI utilization should be regulated through formal school guidelines to ensure uniform application across all classes and grade levels (Selwyn, 2023).

3) Synthesis of the Integrative Discussion

Integratively, empirical data on class distribution for the 2023/2024 academic year demonstrate that curriculum strengthening cannot be pursued in a fragmented manner. Ontological, epistemological, and axiological challenges are interrelated and intensified by the large student population. Consequently, strategies for curriculum strengthening must be holistic, systemic, and value-based, ensuring that digital transformation and AI utilization do not shift the orientation of education but instead reinforce the goals of Islamic Education as a process of forming knowledgeable, morally grounded, and socially as well as digitally responsible individuals.

4. CONCLUSION

Based on the research findings and empirical data analysis involving hundreds of students at SMPN 4 Banjar City during the 2023/2024 academic year distributed across Grades VII, VIII, and IX with diverse parallel class compositions it can be concluded that the actualization of the Islamic Education Curriculum in the era of Artificial Intelligence (AI) unfolds within a pedagogical context that is complex, heterogeneous, and dynamic. The large student population, characterized by diverse academic backgrounds, gender compositions, and class structures, necessitates a curriculum approach that is adaptive, inclusive, and firmly grounded in Islamic values.

The findings indicate that the integration of AI into Islamic Religious Education learning within a large student population has the potential to enhance learning effectiveness, particularly in terms of content personalization, access to Islamic learning resources, and differentiation of students' learning needs. In classes with relatively high student density, the use of AI technology has been shown to assist teachers in managing variations in learning abilities, comprehension pace, and students' interests in subjects such as the Qur'an, Hadith, *fiqh*, and *akhlāq*.

Nevertheless, the study also highlights that a large student population simultaneously amplifies epistemological and axiological challenges. Without adequate AI literacy, some students tend to use AI in an instant and pragmatic manner, which may weaken the processes of value internalization, critical reflection, and the formation of Islamic character. Therefore, AI cannot be positioned as an authority of knowledge, but rather as a pedagogical instrument that must remain under the control of Islamic values, ethics, and educational objectives.

From an axiological perspective, this study emphasizes that the actualization of the Islamic Education curriculum within a large student population is meaningful only when AI integration is accompanied by the strengthening of honesty, responsibility, digital *adab*, and *maṣlaḥah*. Empirical data demonstrate that the cultivation of ethical technology use such as prohibitions against plagiarism, an emphasis on learning processes rather than outcomes, and continuous teacher guidance constitutes a key factor in ensuring that technology does not erode the essence of Islamic education.

Thus, it can be concluded that the actualization of the Islamic Education Curriculum in the AI era within educational institutions serving large student populations requires curriculum designs that are not only technologically adaptive but also philosophically robust. AI must be positioned as a means to strengthen the objectives of *tarbiyah islāmiyyah*, rather than as a substitute for teachers, values, and the Islamic scholarly tradition. The success of AI integration in this context is largely determined by the synergy between curriculum policy, teacher competence, students' digital literacy, and the commitment of educational institutions to preserving value orientation and the *maqāṣid al-sharī'ah*.

5. ACKNOWLEDGMENTS

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