

Philosophical Dimensions of Artificial Intelligence in Islamic Religious and Legal Education

Adi Putra¹, Roni Efendi², Pristian Hadi Putra³, Laili Ramadani⁴

^{1,2} Universitas Islam Negeri Mahmud Yunus Batusangkar

³ Institut Agama Islam Negeri Kerinci

⁴ STIT Diniyyah Putri Rahmah El Yunusiyah

Article history:

Submission : 29-05-2025

Accepted : 10-12-2025

Published : 31-12-2025

Author's email:

adiputra@uinmybatusangkar.ac.id ;

roniefendi@uinmybatusangkar.ac.id ; fristianhp87@gmail.com

; lailiramadani86@gmail.com

Abstrak:

Kecerdasan Buatan (Artificial Intelligence/AI) kini menjadi elemen penting dalam pendidikan modern, termasuk dalam studi Islam dan pendidikan hukum. Meskipun AI menawarkan efisiensi dan akses informasi yang luas, penggunaannya yang cepat memerlukan refleksi filosofis agar tidak menggeser nilai dasar pendidikan. Penelitian ini menggunakan metode studi kepustakaan atau yuridis normatif yang dipadukan dengan pendekatan komparatif dan analisis kualitatif untuk menelaah perubahan yang ditimbulkan AI terhadap proses pembelajaran. Secara ontologis, ketergantungan pada AI mengubah pola interaksi belajar dari hubungan langsung antarpendidik dan peserta didik menjadi proses yang lebih dimediasi teknologi. Dari sisi epistemologis, tantangan utama ialah menjaga keaslian produksi dan penyampaian pengetahuan ketika alat AI dapat memengaruhi cara berpikir yang sebelumnya dibangun melalui upaya manusia. Secara aksiologis, pemanfaatan AI harus berada dalam batas etika, moral, dan integritas akademik agar tidak mengurangi nilai-nilai dasar pembelajaran. Penelitian ini menekankan pentingnya kebijakan pendidikan Agama Islam yang seimbang antara penggunaan AI dan penguatan kompetensi manusia. Rekomendasi utama mencakup penyusunan pedoman literasi AI yang sesuai dengan kebutuhan pendidikan Agama Islam dan hukum, serta pengembangan sistem evaluasi yang menekankan orisinalitas dan proses. Dengan demikian, AI dapat berfungsi sebagai alat pendukung tanpa menghilangkan nilai kemanusiaan dalam pendidikan.

Keywords: Artificial Intelligence; Philosophy of Science; Islamic Religious Education; Legal Education.

Introduction

Technological advances in the Society 5.0 era have spurred the emergence of a variety of increasingly sophisticated digital-based innovations, one of which is the development of artificial intelligence (AI). This technology has brought significant changes to almost all aspects of human life, including education. One concrete example

of this AI application is the emergence of ChatGPT technology developed by OpenAI. This AI platform is not only limited to the economic, industrial, and healthcare sectors but has also penetrated the educational realm, including general education, Islamic religious education, and legal education (Nadia Saputri; Surawan 2025).

In the realm of Islamic education, the use of artificial intelligence (AI) technology by students presents new dynamics and challenges that deserve serious attention. Excessive reliance on AI has the potential to weaken students' analytical skills, creativity, and independence in understanding and interpreting teaching materials. This becomes even more complex in the context of learning based on Islamic texts and Arabic, as AI systems often produce output that is not entirely accurate and therefore requires verification from valid scientific sources. Furthermore, overly dominant use of AI also reduces the intensity of social interaction between students and lecturers, which ultimately can hinder the internalization of Islamic moral values, character, and social ethics in learning (Fauziyati 2023).

In addition to Islamic religious education, legal education in Indonesia has undergone significant development since independence, in line with the social, economic, and political transformations taking place in the country. With the advent of the 5.0 Industrial Revolution, which marks a major shift in the world of technology, particularly in artificial intelligence and human-machine integration, legal education in Indonesia faces a significant challenge to adapt. This revolution has had an impact that has not only affected the industrial world but also the increasingly global and digital practice of law (Deddi Fasmadhy Satiadharmanto; Sofyan; Yuda Widodo; Rahmiati; Rifka Safira 2024). The use of AI has had a significant impact on legal culture. This transformation raises questions about fairness, transparency, and accountability in the legal process (Ayuni Nilam Cahya; M. Amir Maksum; Tubagus Akbar Satria Primadana 2024).

Another concern that has arisen is the potential inconsistency of AI-provided content with Islamic values. AI, as a technological product, lacks ethical awareness and moral values, so the content it produces could conflict with Islamic moral principles. In this regard, the role of educators remains crucial as guiding figures in instilling Islamic values and ensuring that the learning process does not lose its spirit of character education (Nadia Saputri; Surawan 2025).

Studies on the use of artificial intelligence (AI) in the world of education have now developed into a research theme that is increasingly receiving widespread attention

and high popularity among academics (Fauziyati 2023). Several studies involving the latest research on AI can be grouped into two groups. First, research related to AI and Education, such as the article entitled Digital Literacy and Educators of Islamic Education written by Eraku and Baruadi. (Eraku et al. 2021). With a research focus, teachers in the digital era are required to be able to apply information and communication technology-based learning approaches so that students can more easily follow the learning process, considering the flow of information from cyberspace is very fast. Furthermore, in an article entitled Utilization of Artificial Intelligence (AI) in the World of Education, author Diantama describes how the application of artificial intelligence (AI) in the world of education can provide various significant benefits, both for students and for educators (Suariqi Diantama 2023). Another article titled Impact of artificial intelligence on assessment methods in primary and secondary education: Systematic literature review by Comesana and colleagues discusses the use of AI in evaluating student performance and learning outcomes at the primary and secondary school levels (Martínez-Comesaña et al. 2023). Next, the article entitled "Proposed artificial intelligence algorithm and deep learning techniques for the development of higher education" by Al Ka'bi focuses on research on the application of AI in higher education with the aim of improving students' cognitive abilities (Amin Al Ka'bi 2023).

Both AI studies on legal education have also been conducted by previous researchers, including an article entitled Utilization of Artificial Intelligence in Building Legal Awareness in the Digital Era written by Destu Rizky Syahputra, which provides a new concept in building legal awareness through the use of artificial intelligence (Destu Rizky Syahputra; Marsya Tria Putri; Salsa Rosalia Sokheh 2024). Furthermore, Oliviani Yanto wrote "The Ethics of Using Artificial Intelligence in Legal Education," explaining the ethics of using Artificial Intelligence in legal education. Legal education provided by the Faculty of Law is a center for the development of superior legal science in order to produce competent graduates (Oliviani Yanto 2025). Then research the opportunities and challenges of AI integration in Legal Drafting practices in Indonesia and formulate adaptive and ethical implementation strategies by (Atiyah; Nur Chalesa Fitriani; St. Rafi'ah; Akhmad Zaki Yamani 2025).

The main issue that arises is whether students' dependence on AI actually reduces the depth of critical thinking, weakens the affective aspect (values and morals), and decreases psychomotor capacity (practical skills)? This question becomes relevant when linked to the Bloom's Taxonomy framework, which divides the educational realm into

three main domains: cognitive, affective, and psychomotor. This paper attempts to explain this problem using a philosophy of science approach, namely through three main dimensions: ontology (the nature of AI in education), epistemology (the sources and validation of knowledge from AI), and axiology (the benefits and ethical risks of using AI). The focus of the study is directed towards Islamic religious education and legal education, considering that both fields strongly emphasize the dimensions of values, morals, and integrity.

Research Methods

To better understand concerns about the negative impact of AI on the development of Islamic Religious Education and Legal Education, this study relies on library research. Within the framework of legal scholarship, the work falls under normative juridical research (Efendi 2019) using a combination of normative and comparative approaches supported by secondary data. The materials examined include research reports, scholarly articles, and books that discuss the nature of AI and its philosophical implications. These sources were selected not simply for their relevance, but also for their ability to illuminate how AI interacts with Bloom's taxonomy particularly in shaping cognitive, affective, and psychomotor learning within the contexts of Islamic religious education and legal education. By engaging these varied sources, the study attempts to form a more grounded understanding of how AI may influence, challenge, or even reshape the educational landscape in these two fields.

Results and Discussion

1. The Position of Artificial Intelligence (AI) in the Philosophy of Science

The term artificial intelligence (AI) was first introduced at a meeting at Dartmouth in 1956. Since then, many academics and institutions have provided various definitions of this concept. Nils J. Nilsson of Stanford University emphasized that AI relates to intelligent behavior that allows machines to act appropriately in an environment that has a perception of (Agus Wibowo 2025). Professor Winston of the Massachusetts Institute of Technology (MIT) describes Artificial Intelligence (AI) as an effort to develop computer systems capable of performing intelligent tasks previously only human. In the literature *Artificial Intelligence: A Modern Approach*, AI is classified into four main paradigms: thinking like a human, acting like a human, thinking rationally, and acting rationally.

In line with these developments, in January 2018, the China Electronics Standardization Institute, along with several other technical institutions, published the White Paper on Artificial Intelligence Standardization (2018 Edition). This document explains that AI is a combination of theories, methods, technologies, and application systems that use digital computers or computer-based devices to imitate, extend, and enhance human intellectual capabilities. This process is carried out through the ability to understand the environment, acquire knowledge, and apply that knowledge to achieve optimal results. Thus, ontologically, AI can be understood as an artificial system designed to imitate human intellectual activity, where machines not only function mechanically but also have the adaptive ability to use knowledge and experience to solve various problems efficiently and effectively (Agus Wibowo 2025).

According to Paul Scholten, law should not be viewed as something rigid and closed, but rather must be dynamic and open to changes that occur in human life. This view emphasizes that the validity and relevance of law will always depend on the law's ability to adapt to ever-evolving social dynamics. In this context, Scholten's thinking becomes even more significant when linked to the modern phenomenon of the emergence and application of Artificial Intelligence (AI), which is not only changing social and economic structures but also challenging the way the law understands and responds to these technological developments (Ferdinand Lisaldy; Ismail; Dewi Iryani 2024).

Since its first introduction, the concept of AI has undergone rapid and dynamic development. This progress has not only attracted the attention of technology scientists but has also stimulated the thinking of philosophers who seek to understand the nature of artificial intelligence from ontological, epistemological, and axiological perspectives. Philosophers then examine fundamental questions, such as whether artificial intelligence can truly be called a form of intelligence in the philosophical sense, the extent to which machines can be said to know, and what moral and ethical values should be inherent in the use of such technology (Arditya Prayogi and Riki Nasrullah 2024).

To answer all of this, it is necessary to use a philosophy of science approach to provide a conceptual foundation in assessing the existence, validity, and benefits of AI.

a. Ontology

Studies on the nature of artificial intelligence (AI) position it as an artificial technological entity, not a living being, but capable of mimicking human thought patterns and intelligence. As a human creation, AI possesses both constructive and

destructive potential, while maintaining its ontological structure, which remains contextual and free from bias (Rudy C. Tarumingkeng 2024). Therefore, ethical principles must be the primary foundation in every application and development of AI so that its existence does not pose a threat to humanity. However, the birth of AI did not arise from the womb of moral, spiritual, or religious reflection values. It grew from the pragmatic needs of the modern industrial and economic world, which is oriented towards efficiency and productivity. The ethical foundation of industry is certainly different from the universal moral values of society at large, because it is centered on the rationality of profit and work optimization. AI was essentially designed as an instrument to facilitate human activities in the digital space, but the rapid development of technology has brought AI to a level of intelligence that has actually raised new concerns among academics, religious figures, and the general public. Ontologically, the position and existential status of AI is a complex philosophical issue. Whether AI is simply a tool created by humans or an entity that has the potential to exceed the control of its creator remains an open question in the discourse of the philosophy of science and modern technology ethics (Zulfikar Riza Hariz Pohan; Muhd. Nu'man Idris; Ramli; Anwar; Jon Paisal 2023) AI can only be positioned as an instrument, unable to attain ontological consciousness. AI is not a conscious entity, but rather a limited simulation and cannot hold the same ontological standing as humans.

From an ontological perspective within the philosophy of science, the emergence of Artificial Intelligence fundamentally shifts the nature of teaching and learning. For Islamic Religious Education teachers and law lecturers, this shift requires a conscious redefinition of what it means to be an educator in a landscape where knowledge is no longer accessed solely through human explanation, but also through intelligent systems capable of generating, organizing, and presenting information. Ontologically (Viki Love Reformasianto; Niswatul Faizah 2024), human educators possess an essential attribute that AI cannot replicate: the capacity for intentionality, moral judgment, and value-laden interpretation. While AI can process vast amounts of data, it does not understand meaning, wisdom, or ethical nuance. For Islamic Religious Education teachers, this means their role is not diminished but becomes even more crucial. They embody spiritual insight, emotional sensitivity, and moral discernment dimensions of knowledge that AI cannot access. Their ontological position is therefore to act as guides who situate religious texts within lived experience, ensuring that technological efficiency does not overshadow the formation of faith, character, and ethical consciousness. For law

lecturers, ontology highlights the distinction between legal information and legal reasoning. AI can identify patterns in cases or statutes, but it does not grasp justice, fairness, or the moral foundations of legal interpretation. Law lecturers must therefore position themselves as architects of critical judgment, helping students understand that legal reasoning is rooted not only in logic but also in human intention, social context, and ethical principles. Their ontological role is to preserve the human dimension of legal knowledge so that the law does not collapse into mere algorithmic output. So that in the age of AI, educators in both fields must see themselves not as transmitters of information since AI can now do that but as interpreters, mentors, and moral anchors who give meaning, depth, and purpose to knowledge. They remain indispensable precisely because what they offer is ontologically human .

b. Epistemology

John L. Pollock (1940–2009), an American philosopher specializing in epistemology and artificial intelligence, asserted that the core of epistemology is rational belief maintenance. This refers to how humans update and maintain their belief systems based on new information and ongoing reasoning (Pollock, 1990). In the context of AI, this concept is relevant because artificial intelligence systems also continually update their knowledge through new data and experiences to maintain rational decision-making. Descartes argued that it is indeed possible for a machine to utter words, and even words that enable physical actions. No matter how intelligent, AI lacks the independent thinking that humans possess. AI can provide answers and decisions based on formulas embedded in the system, whereas humans are never bound by any formulas (Michael Reskianto Pabubung 2021).

The epistemological approach offers a diverse perspective for understanding and assessing knowledge generated by artificial intelligence (AI) systems, highlighting the dimensions of truth, consistency, and utility. Through a holistic approach, the development and implementation of AI are expected to proceed responsibly and productively, so that the resulting knowledge provides tangible benefits to society. However, excessive reliance on AI has the potential to diminish humans' ability to think critically, analyze information, and construct knowledge independently. This can lead to a degradation of cognitive autonomy and make humans overly dependent on technology. Furthermore, limited or imbalanced data can also impact the accuracy and reliability of AI results. Therefore, public literacy regarding the working principles, limitations, and implications of AI is crucial. Education about AI will help individuals

make more rational and informed decisions, while fostering a critical attitude toward the knowledge generated by AI-based systems (Mellyzar; Nahadi; Desi Aryanti Nabuasa 2024).

In both Islamic Religious Education and legal studies, students must learn not just what AI says but how to evaluate it. A practical epistemological protocol can guide this process. First, encourage source awareness. Students ask where an AI-generated claim might originate and whether it aligns with authoritative religious texts or established legal doctrine. This step helps them see AI as a tool, not an epistemic authority. Second, train them to spot uncertainty by examining ambiguous statements or claims that lack moral, theological, or legal grounding. Third, apply corroboration PAI students compare AI outputs with classical scholarship or fatwa literature, while law students verify with statutes, case law, and academic commentary. Fourth, teach conceptual decomposition: breaking down AI's response into principles, assumptions, and implied norms, then testing each against religious ethics or legal logic. Finally, use reflective justification, asking students to explain why they accept or reject the AI's reasoning based on evidence, values, and disciplinary standards.

c. Axiology

From an axiological perspective, artificial intelligence (AI) is not merely viewed as a technological product but also as an instrument that brings valuable consequences to human life. AI does not exist in a moral vacuum, as it represents the interests, goals, and worldviews of its creators. Therefore, the direction of its development and implementation is always bound by ethical dimensions and social responsibility. AI, created to simplify human work and increase efficiency, should fundamentally be directed toward strengthening humanity, not eliminating it. If AI is used without a clear value framework, this technology has the potential to become a tool of dehumanization, eroding the role of humans, weakening empathy, and eroding moral responsibility. In the context of education, for example, AI should be a partner in improving the quality of learning, not a substitute for reflection, interaction, and the instilling of human values. Meanwhile, in the legal field, AI must be developed with the principles of justice, honesty, and integrity in mind to avoid algorithmic bias that could actually harm certain parties (Andi Rosa; Mahmudhatul Lutfiya Khasanah 2025). Therefore, the axiology of AI requires a balance between technological progress and human values. Every AI policy, innovation, and application should adhere to the principle of the greatest good for the greatest number, as proposed by Jeremy Bentham, and consider universal moral

aspects such as responsibility, justice, and the common good (Achmad Ali 2015). AI must be developed not merely to accelerate production or increase economic profits, but as an ethical instrument to strengthen human dignity and civilization.

The integration of AI into Islamic Religious Education and Legal Education must be guided by clear value commitments especially integrity, human dignity, responsibility, and justice. To translate these values into concrete institutional action, universities can adopt several policy and curriculum pathways. First, curriculum designers should embed AI-literacy modules that teach students not only how to use AI tools, but how to evaluate them ethically within religious and legal frameworks. This includes case based learning on fatwa interpretation, digital fiqh, legal reasoning, and the moral boundaries of algorithmic assistance. Second, institutions should establish ethical AI guidelines, ensuring that students and lecturers use AI transparently and responsibly particularly in academic writing, legal analysis, and interpretation of religious texts. Third, universities can create interdisciplinary task forces that bring together experts in Islamic studies, law, and technology to continually update policies as AI evolves. Fourth, assessment systems should be redesigned to prioritize human reasoning such as oral defenses, reflective essays, and in-class analytical tasks so AI becomes a supportive tool, not a substitute for intellectual rigor.

2. The Influence of Artificial Intelligence (AI) on Aspects of Bloom's Taxonomy in Islamic Religious Education and Legal Education

The development of artificial intelligence (AI) has brought significant changes to the world of education, including in Islamic Religious Education (PAI) and Legal Education. In the context of Bloom's taxonomy, which divides educational objectives into three main domains: cognitive, affective, and psychomotor, the presence of AI presents both opportunities and challenges that require philosophical and pedagogical examination. AI is not only a learning tool but also an epistemic entity that influences students' thinking, attitudes, and actions in the digital age.

a. Cognitive Aspects as Transformation of Thought Patterns and Knowledge Processes

Cognitivism is related to the process of cognition (knowing), namely the mental activity of understanding and acquiring knowledge, which includes how individuals acquire, organize, and use the information they possess. In other words, cognition emphasizes the functions of memory, attention, perception, language, reasoning, problem-solving skills, and creativity (Elliott et al., 1996:238). The main focus of this theory lies in mental structures and how the process of organizing information occurs in the mind. In contrast to the behaviorist approach, which emphasizes the relationship

between stimulus and response in an environmental context, the cognitive approach focuses more on how humans process, store, and utilize the information they receive. According to Phye & Andre in Elliott, cognitive psychology is the study of the structures and components of cognition that play a role in information processing. Meanwhile, it emphasizes that the cognitive approach to learning provides educators with a new awareness of the importance of prior knowledge (entry behavior) and memory-strengthening strategies in the learning process. This demonstrates that effective learning depends not only on the delivery of material, but also on how students relate new knowledge to their existing cognitive structures (Mona Ekawati 2017).

In the cognitive realm, artificial intelligence plays a catalyst in the learning process, particularly at the levels of knowledge, comprehension, and analysis. Through technologies such as ChatGPT, machine learning, and adaptive learning systems, students can access information quickly and accurately. In the context of Islamic Religious Education, AI can help students understand classical texts (turats) and sources of Islamic law such as the Qur'an, hadith, and fiqh through automatic translation, semantic analysis, and data-driven contextual interpretation. This can enrich students' cognitive processes and broaden their horizons to a more modern and open religious mindset.

Similarly, in legal education, AI helps students analyze jurisprudence, legislation, and legal doctrine more efficiently. AI-based applications can search through thousands of court decisions to discover legal patterns, principles of justice, and relevance between cases. This makes the legal learning process more data-driven (data-driven legal reasoning), supporting the development of critical and analytical thinking skills, which are at the core of the cognitive domain in Bloom's taxonomy. Through judicious use and an integrated pedagogical approach, AI can be an invaluable tool for improving the quality of education and supporting the development of adaptive and creative thinking (Muhammad Faisal 2024). However, challenges arise when students become overly reliant on AI analysis results. This dependence has the potential to diminish the ability to think reflectively and critically independently. In the context of educational epistemology, AI should be viewed as a co-intelligence, not a substitute for human capabilities, but rather a partner that expands the way humans think and understand.

Then, Technical, ethical, and security challenges surrounding the use of AI also need careful attention. For this reason, AI must be used responsibly and grounded in strong ethical principles. By understanding both the opportunities and the risks,

educators and institutions can take thoughtful steps to maximize the benefits of AI while minimizing the potential harm that may arise from its misuse (Siti Masrichah 2023).

b. An Affective Approach to the Study of the Influence of AI on Changes in Attitudes, Values, and Academic Ethics

The affective aspect relates to attitudes, character, behavior, emotions, interests, and the value system embedded within an individual. In an educational context, the affective domain is used to assess how students demonstrate their attitudes and behavior during the learning process. This domain is closely related to the cognitive domain, as a person's level of knowledge often influences the formation of their attitudes and behavior, although this relationship is not always linear in practice (Paputungan and Paputungan 2023).

Affective is one of the three main domains in the learning process, alongside cognitive and psychomotor. Unlike these two, the affective domain places greater emphasis on the mental and spiritual dimensions of students, with a focus on personality and character development. In modern education, the role of emotional and affective aspects is increasingly recognized because they have a significant influence on student motivation, participation, and academic achievement. Strong affective abilities are an essential foundation for individual success, both in education and social life. Therefore, affective education serves as a means of developing character, morals, ethics, and emotional intelligence. The affective education process is not only obtained through formal institutions but should be instilled from an early age within the family and community environment. Thus, affective education plays a crucial role in shaping human character with integrity, empathy, and moral responsibility towards others (Hadi Candra; Pristian Hadi Putra 2023).

Discussing behavior relevant to the Theory of Planned Behavior (Theory of Planned Behavior) developed by Ajzen (1991) serves as an important framework for understanding individual behavior in using technology, including artificial intelligence (AI). This theory asserts that attitudes, subjective norms, and perceived behavioral control influence a person's intention to use AI. In this context, attitudes toward AI play a major role in determining the continuation of its use. To deepen this understanding, Schepman and Rodway developed the General Attitude Toward Artificial Intelligence (GAAT) instrument, which measures beliefs, anxiety, acceptance, and perceived benefits of AI. Their findings indicate significant generational differences: millennials tend to be

more skeptical of AI's ability to replace humans, especially in emotional and intuitive aspects. They believe that AI is not yet capable of fully imitating human empathy and social understanding. AI use is influenced not only by technological factors but also by the construction of users' social attitudes and values, which are important considerations in the development and application of AI in education, law, and religion (Khemiko Khemiko et al. 2024).

Therefore, the affective domain in Bloom's taxonomy relates to attitudes, values, and character formation. In Islamic Religious Education, AI has an ambivalent impact. On the one hand, AI can be an effective means of instilling moral and spiritual values through simulation-based learning content, interactive narratives, and visualizations of Quranic values. For example, learning Islamic ethics can be packaged through an AI platform that presents moral situations and asks students to make decisions based on Islamic values. This approach increases students' empathy and moral reflection.

However, on the other hand, AI also poses the risk of degrading spiritual values and academic ethics. The phenomenon of academic dishonesty is increasing due to the ease of access to AI for writing scientific papers, answering questions, or completing assignments instantly. In legal education, for example, students can use AI to construct legal arguments without understanding the normative and moral basis behind them. As a result, aspects of intellectual honesty and academic integrity can be eroded. Therefore, it is necessary to emphasize that AI must not only be assessed in terms of its logical intelligence, but also by how users interpret it ethically. In the context of educational axiology, AI should be positioned as a tool to strengthen human values and moral responsibility, not replace them.

c. Psychomotor Aspects, Adaptation of Practical and Technological Competencies

The psychomotor domain was first developed by Simpson (1966), who explained that psychomotor abilities are closely related to physical aspects, body coordination, and motor skills that require continuous practice. These abilities can be measured through various indicators such as speed, accuracy, distance, procedures, and techniques for carrying out an action. Simpson emphasized that psychomotor abilities do not emerge spontaneously, but are formed through a process of habituation and systematic practice. His ideas are rooted in research in various fields such as industrial education, agriculture, home economics, business education, art, music, and sports. In an educational context, the psychomotor domain plays a crucial role because it requires students not only to

understand concepts theoretically but also to be able to apply them practically with measurable and directed skills (Dewi Amaliah Nafiati 2021).

The psychomotor domain in Bloom's taxonomy focuses on concrete skills and actions. In Islamic Religious Education, the use of AI can help students develop practical skills such as reciting the Quran with correct tajweed through speech recognition applications, or practicing da'wah and rhetorical skills through AI-based virtual simulations. Thus, AI supports the improvement of both technical and expressive abilities in Islamic Religious Education students.

Meanwhile, in legal education, AI opens up new opportunities for simulation-based training (legal tech simulation). Students can practice drafting contracts, drafting lawsuits, or conducting trials in a virtual courtroom controlled by an artificial intelligence system. The use of legal analytics and predictive justice trains students to utilize legal technology in the era of digital transformation. This demonstrates that the psychomotor domain now encompasses not only manual skills but also the ability to operate technology ethically and professionally. However, success in the psychomotor domain depends heavily on the balance between technological skills and an understanding of underlying moral values. In the context of Islamic and legal education, practical actions without ethical awareness can actually give rise to technological arrogance, a feeling of superiority due to reliance on technology without considering its social and spiritual impact.

Conclusion

The rapid growth of artificial intelligence (AI) in the Society 5.0 era has triggered a fundamental shift in educational practices, especially within Islamic Religious Education (PAI) and Legal Education. Ontologically, AI remains an artificial construct highly sophisticated yet devoid of moral intuition or spiritual consciousness. Because of this, educators must be trained to understand AI's nature and its limitations. Epistemologically, while AI can process legal texts, classical Islamic sources, and analytical data with remarkable speed, its outputs must always be subjected to human verification. This calls for practical training for teachers and lecturers on ethical AI use, including workshops on detecting bias, validating information, and guiding students to use AI responsibly. Axiologically, universities need to anchor AI adoption in values such as integrity, justice, and spiritual responsibility. This requires the development of a value-driven curriculum, integrating AI literacy in PAI and law, modules on ethical

reasoning, case studies on digital fatwa interpretation, and simulations of legal and religious decision-making supported by AI. To evaluate AI-generated outputs, institutions must set clear standards: accuracy, transparency of sources, consistency with *maqāṣid al-sharīʿah* or legal principles, and evidence of human critical engagement. Responsibility for these policies should be shared universities as implementers, the Ministry of Religious Affairs for the PAI framework, and the Ministry of Education for cross-disciplinary guidelines ensuring a unified, ethical approach to AI across higher education.

References

- Achmad Ali. 2015. *Menguak Teori Hukum (Legal Theory) Dan Teori Peradilan (Judicialprudence) Termasuk Interpretasi Undang-Undang (Legisprudence)*. Jakarta: Kencana.
- Agus Wibowo. 2025. *Artificial Intelligence Dan Modernisasi Peradilan*. Semarang: Yayasan Prima Agus Teknik.
- Amin Al Ka'bi. 2023. "Proposed Artificial Intelligence Algorithm and Deep Learning Techniques for Development of Higher Education." *International Journal of Intelligent Networks* 4(November 2022):68–73. doi:10.1016/j.ijin.2023.03.002.
- Andi Rosa; Mahmudhatul Lutfiya Khasanah. 2025. "Peran Filsafat Ilmu Dalam Menghadapi Era Digital." *Jurnal Kajian Islam Dan Sosial Keagamaan* 2(4):825–31.
- Arditya Prayogi, and Riki Nasrullah. 2024. "Artificial Intelligence Dan Filsafat Ilmu: Bagaimana Filsafat Memandang Kecerdasan Buatan Sebagai Ilmu Pengetahuan." *LogicLink: Journal of Artificial Intelligence and Multimedia in Informatics* 1(2):144–55. doi:10.28918/logiclink.v1i2.8947.
- Atiyah; Nur Chalesa Fitriani; St. Rafi'ah; Akhmad Zaki Yamani. 2025. "Digitalisasi Legal Drafting Melalui Artificial Intelligence: Peluang Dan Tantangan Masa Depan Dokumen Hukum Di Indonesia." *Indonesian Journal of Islamic Jurisprudence, Economic and Legal Theory* 3(2):1283–129.
- Ayuni Nilam Cahya; M. Amir Maksum; Tubagus Akbar Satria Primadana. 2024. "Transformasi Budaya Hukum Dalam Era Digital (Implikasi Penggunaan AI Dalam Perkembangan Hukum Di Indonesia)." *IKRA-ITH HUMANIORA: Jurnal Sosial Dan Humaniora* 8(2):361–73.
- Deddi Fasmadhy Satiadharmanto; Sofyan; Yuda Widodo; Rahmiati; Rifka Safira. 2024. "Fakultas Hukum Di Indonesia: Perubahan Dan Penyesuaian Dalam Menyongsong Revolusi Industri 5.0 Dengan Perspektif Pemikiran Islam."

- Maximal Journal: Jurnal Ilmiah Bidang Sosial, Ekonomi, Budaya Dan Pendidikan* 2(1):45–62.
- Destu Rizky Syahputra; Marsya Tria Putri; Salsa Rosalia Sokheh. 2024. “Pemanfaatan Kecerdasan Buatan Dalam Membangun Kesadaran Hukum Di Era Digital.” *Ius Commervii: Jurnal Hukum Dan Bisnis* 1(1):32–39. doi:10.33369/jkutei.v20i2.20489.
- Dewi Amaliah Nafati. 2021. “Revisi Taksonomi Bloom: Kognitif, Afektif, Dan Psikomotorik.” *Humanika* 21(2):151–72. doi:10.21831/hum.v21i2.29252.
- Efendi, Roni. 2019. “Konstitusionalitas Masa Tunggu Eksekusi Bagi Terpidana Mati Dalam Sistem Pemidanaan.” *Jurnal Konstitusi* 16(2):296–332. doi:10.31078/jk1625.
- Eraku, Sunarti Suly, Mohamad Karmin Baruadi, Samuel PD Anantadjaya, Siti Fadjarajani, Ucup Supriatna, and Ardian Arifin. 2021. “Digital Literacy and Educators of Islamic Education.” *Edukasi Islami: Jurnal Pendidikan Islam* 10(01):569. doi:10.30868/ei.v10i01.1533.
- Fauziyati, Wiwin RiFatul. 2023. “Dampak Penggunaan Artificial Intelligence (AI) Dalam Pembelajaran Pendidikan Agama Islam.” *Jurnal Review Pendidikan Dan Pengajaran* 6(2):2180–87.
- Ferdinand Lisaldy ; ismail; Dewi Iryani. 2024. “Indonesia Lex AI Sebagai Tata Kelola Kecerdasan Buatan Sui Generis Di Indonesia.” *Technology and Economic Law Journal* 3(1).
- Hadi Candra; Pristian Hadi Putra. 2023. *ONSEP DAN TEORI PENDIDIKAN KARAKTER: Pendekatan Filosofis, Normatif, Teoritis Dan Aplikatif*. Indramayu: Penerbit Adab.
- Khemiko Khemiko, Yoke Pribadi Kornarius, Angela Caroline, Triningtyas Elisabeth Putri Gusti, and Agus Gunawan. 2024. “Pengaruh Sikap Generasi Milenial Dan Generasi Z Terhadap Kecenderungan Untuk Terus Menggunakan Teknologi Kecerdasan Buatan.” *EKONOMIKA45: Jurnal Ilmiah Manajemen, Ekonomi Bisnis, Kewirausahaan* 12(1):338–53. doi:10.30640/ekonomika45.v12i1.3567.
- Martínez-Comesaña, Miguel, Xurxo Rigueira-Díaz, Ana Larrañaga-Janeiro, Javier Martínez-Torres, Iago Ocarranza-Prado, and Denis Kreibel. 2023. “Impact of Artificial Intelligence on Assessment Methods in Primary and Secondary Education: Systematic Literature Review.” *Revista de Psicodidáctica (English Ed.)* 28(2):93–103. doi:10.1016/j.psicoe.2023.06.002.
- Mellyzar; Nahadi; Desi Aryanti Nabuasa. 2024. “Progresivitas Kecerdasan Buatan Dalam Perspektif Epistemologi.” *Jurnal Filsafat Indonesia* 7(3):540–50.

doi:10.23887/jfi.v7i3.78214.

- Michael Reskianto Pabubung. 2021. “Epistemologi Kecerdasan Buatan (Ai) Dan Pentingnya Ilmu Etika Dalam Pendidikan Interdisipliner.” *Jurnal Filsafat Indonesia* 4(2):152–59. doi:10.23887/jfi.v4i2.34734.
- Mona Ekawati. 2017. “Teori Belajar Menurut Aliran Psikologi Kognitif Serta Implikasinya Dalam Proses Belajar Dan Pembelajaran.” *E-Tech* 00(00):XX–XX. doi:10.1007/XXXXXX-XX-0000-00.
- Muhammad Faisal. 2024. “Dampak Kecerdasan Buatan (AI) Terhadap Pola Pikir Cerdas Mahasiswa Di Pontianak.” *Nucleus: Research and Development For Better Future* 5(1):60–66. doi:10.37010/nuc.v5i1.1684.
- Nadia Saputri; Surawan. 2025. “Interaksi Mahasiswa Dengan Artificial Intelligence Dan Implikasinya Terhadap Akhlak Digital: Tinjauan Psikologi Pendidikan Islam.” *Al-Zayn : Jurnal Ilmu Sosial & Hukum* 3(3):1606–16. doi:10.61104/alz.v3i3.1467.
- Oliviani Yanto. 2025. “Etika Penggunaan Kecerdasan Buatan Dalam Pendidikan Hukum.” *Jurnal Hukum & Pembangunan* 54(4). doi:10.21143/jhp.vol54.no4.1732.
- Paputungan, Evandri, and Frezy Paputungan. 2023. “Pendekatan Dan Fungsi Afektif Dalam Proses Pembelajaran The Role And Function Of Affective Approaches In Learning.” *Journal of Education and Culture (JEaC)* 3(1):2986–1012.
- Rudy C. Tarumingkeng. 2024. *Ontologi Dalam Filsafat Ilmu*. Bogor.
- Siti Masrichah. 2023. “Ancaman Dan Peluang Artificial Intelligence (AI).” *Khatulistiwa: Jurnal Pendidikan Dan Sosial Humaniora* 3(3). doi:https://doi.org/10.55606/khatulistiwa.v3i3. 1860.
- Suariqi Diantama. 2023. “Pemanfaatan Artificial Intelegent (AI) Dalam Dunia Pendidikan.” *DEWANTECH Jurnal Teknologi Pendidikan* 1(1):8–14. doi:10.61434/dewantech.v1i1.8.
- Viki Love Reformasianto; Niswatul Faizah. 2024. “Memahami Chatgpt Dan Potensi Pendidikan : Perspektif Filsafat Dampaknya Pada.” *Paradigma: Jurnal Filsafat, Sains, Teknologi, Dan Sosial Budaya* 30(3):64–74. doi:https://doi.org/10.33503/paradigma.v30i3.93.
- Zulfikar Riza Hariz Pohan; Muhd. Nu'man Idris; Ramli; Anwar; Jon Paisal. 2023. “Sejarah Peradaban Dan Masa Depan Kesadaran Manusia Pada Posisi Ontologis Kecerdasan Buatan (Artificial Intelligence) Dalam Perspektif Alquran.” *Bashair: Jurnal Studi Al-Qur'an Dan Tafsir* 3(1):29–38. doi:10.47498/bashair.v3i1.2030.