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Utilizing Artificial Intelligence in Islamic Religious Education Learning to Improve Elementary School Children's Literacy

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Abstrak

Penelitian ini mengkaji secara kritis pemanfaatan Artificial Intelligence dalam pembelajaran Pendidikan Agama Islam untuk meningkatkan literasi siswa sekolah dasar, dengan menempatkannya dalam ketegangan antara efisiensi teknologi dan pendidikan berbasis nilai. Melalui pendekatan kualitatif deskriptif berbasis kajian pustaka sistematis, penelitian ini mensintesis temuan-temuan mutakhir terkait penggunaan AI dalam pembelajaran dasar. Hasil penelitian menunjukkan bahwa AI secara nyata meningkatkan literasi melalui sistem pembelajaran adaptif, intelligent tutoring, dan storytelling interaktif yang memungkinkan personalisasi belajar, umpan balik instan, serta peningkatan keterlibatan siswa dalam memahami teks keagamaan. Mekanisme ini terbukti memperkuat kemampuan membaca dan pemahaman siswa secara signifikan. Meskipun mediasi pedagogis guru dan integrasi nilai-nilai Islam, peningkatan literasi yang dihasilkan AI cenderung parsial dan kehilangan dimensi etiknya. Oleh sebab itu, ditemukan Model Integrasi Islam Literasi AI yang menempatkan AI sebagai instrumen pedagogis yang dikendalikan melalui kompetensi TPACK dan prinsip *at-ta'dīb*.

Kata kunci: Artificial Intelligence, Pendidikan Agama Islam, Literasi, Sekolah Dasar

Abstract

This study critically examines the use of Artificial Intelligence in Islamic Religious Education (IS) to improve elementary school students' literacy, positioning it within the tension between technological efficiency and values-based education. Using a descriptive qualitative approach based on a systematic literature review, this study synthesizes recent findings related to the use of AI in elementary education. Research results show that AI significantly improves literacy through adaptive learning systems, intelligent tutoring, and interactive storytelling, enabling personalized learning, instant feedback, and increased student engagement in understanding religious texts. These mechanisms have been shown to significantly strengthen students' reading and comprehension skills. Despite teacher pedagogical mediation and the integration of Islamic values, AI-generated literacy improvements tend to be partial and lack an ethical dimension. Therefore, the Islamic Integration Model of AI Literacy was discovered, which places AI as a pedagogical instrument controlled through TPACK competencies and principles.at-ta'dīb.

Keywords: *Artificial Intelligence, Islamic Religious Education, Literacy, Elementary School*

Introduction

The era of society marks a phase of intense social change, affecting both the structure and patterns of relationships within collective life. Each historical period brings its own unique characteristics, reflected in cultural developments, technological advancements, value systems, and how humans interpret life (Catur & Agung, 2024). In this current landscape, the emergence of artificial intelligence (AI) is one of the most defining milestones, as it not only brings technical innovation but also shifts the way humans work, learn, and interact. In education, AI is beginning to occupy a strategic position, including at the elementary school level (Kannike & Fahm, 2025). Its presence opens up opportunities to design learning experiences that are more adaptive and responsive to student needs (Habib, 2025). This is relevant considering the reality in elementary classrooms that demonstrates the diversity of students' abilities in understanding material, while teachers' capacity to address individual needs remains limited (Fitria & Laventia, 2025). This tension between the demands of differentiated learning and limited resources drives the need for a renewed pedagogical approach.

The root of these issues lies in literacy. In elementary school, literacy is not merely reading and writing skills, but rather the initial tools that shape thinking, reasoning, and problem-solving abilities (Rifai et al., 2025). The quality of early literacy will determine the generation's readiness to respond to the complexities of the 21st century (Taufikin et al., 2025). Several international reports indicate that Indonesian students' literacy achievements are lagging behind, particularly in basic reading and numeracy, which are below the global average (UNESCO, 2023). These findings underscore the urgency of more systematic interventions, including leveraging the potential of smart technology as part of a strategy to improve learning quality.

Islamic religious education occupies a strategic position in character formation and the instillation of religious values, especially when social spaces are no longer limited by physical barriers but by open and fluid digital networks (Elmahjub, 2023). This change is shifting the landscape of life, including educational practices, which are now directly confronted with the increasingly intense flow of digitalization (Azizah et al., 2025). In this context, artificial intelligence (AI) emerges as an easily accessible and flexible technology, allowing each individual to interpret it as an instrument for strengthening learning or a problematic source of distraction.

This situation demands both caution and conceptual depth in integrating technology into Islamic Religious Education (PAI) learning. Without an adequate framework, technology use risks becoming limited to technical aspects, neglecting the value dimension that is at the heart of religious education (Selatan et al., 2021). Therefore, technology utilization should not be measured solely by its efficiency, but by its ability to maintain the direction of learning in alignment with the goal of developing a religious personality. On the other hand, Islamic Religious Education (PAI) learning practices in elementary schools often rely on conventional patterns, with limited exploration of digital media. This situation tends to make the learning experience monotonous and less relevant to the everyday world of children who are already familiar with technology (Hayat & Arif, 2024). The impact is evident in the underdevelopment of comprehensive religious literacy, both in understanding Islamic texts, emulating moral stories, and internalizing spiritual values in everyday life (Waseem & Rahim, 2025). This challenge is not simple, as it requires Islamic Religious Education (PAI) teachers to reformulate how to present religious literacy so that it remains vibrant, contextual, and relevant amidst the digital reality.

Ethical questions about the use of artificial intelligence take on greater weight when placed in the context of Muslim societies. Technology does not exist in a vacuum; it interacts with value systems, including Islamic teachings, which place human dignity, justice, and moral responsibility at the heart of it (Azizli et al., 2025). Several studies have shown that AI can be an effective medium for disseminating Islamic knowledge, but its computational capacity, surpassing that of humans, also creates problematic areas, particularly when decisions are made without adequate ethical considerations (Awal et al., 2021). Within this framework, the need for an ethical foundation becomes inevitable. Issues such as privacy, autonomy, and justice cannot be adequately understood as technical concepts but must be read through a human perspective.*maqāṣid al-sharī'ah*which emphasizes the protection of dignity, reason, and social life (Habib, 2025). On the other hand, global ethical guidelines tend to focus on individual rights, while Islamic tradition also emphasizes the collective dimension, namely the balance between individual interests and the common good (Elmahjub, 2023). This tension demands a re-reading so that AI is not merely normatively compliant but also substantively aligned with Islamic values.

In the realm of education, the use of AI cannot be separated from the responsibility of character formation. Learning efficiency is indeed important, but reducing education to a mere process of knowledge transfer risks neglecting the moral dimension (Mustapha et al., 2025). Inequality in technology use can encourage social isolation, digital dependency, and even ethical degradation in students. Therefore, the integration of AI in religious education needs to be directed at two simultaneous orientations: optimizing the learning process and strengthening morals as the core of education itself. The discourse on the integration of artificial intelligence in education has indeed grown rapidly (Holmes et al., 2019; Rahadiantino, 2022). However, most studies still move in the same orbit: emphasizing technical efficiency and increasing cognitive capacity. This perspective tends to simplify education as an instrumental issue, while the dimensions of values and character formation have not received adequate attention (Rabiu & Merican, 2025). At the same time, literacy studies in Islamic Religious Education have developed along a different path, often disconnected from discussions about ongoing technological transformation.

This situation demonstrates conceptual fragmentation. Efforts to connect AI sophistication with teacher pedagogical competency through the TPACK framework have been made, but they have not been specifically directed at the context of Islamic Religious Education (PAI) at the elementary school level. Even more problematic, this integration rarely addresses the normative dimensions of Islam, particularly the concept of*at-ta'dīb*which places etiquette at the core of education. Several recent studies even confirm the existence of a gap between AI literacy, teachers' TPACK readiness, and the need for contextualized learning in elementary grades (Ahyani et al., 2025; Karataş & Ataç, 2025). This is where the gap remains unfilled. The AI-based educational technology (AIEd) framework, the TPACK pedagogical approach, and the strengthening of basic literacy still operate independently without a complete synthesis. Without coherent integration, technology utilization risks losing its ethical and pedagogical direction. This research moves beyond this partial approach by formulating an integrative conceptual model entitled*AI-Literacy Islamic Integration*.

The novelty of this model lies in its integration of the four key dimensions of AIEd, TPACK, basic literacy, and Islamic values into a single, mutually reinforcing framework. Islamic values are not positioned as complementary, but rather as a normative foundation that serves as both a guide and a filter in the use of technology.*at-ta'dīb*presented as an ethical orientation that

ensures that the use of AI does not stop at learning efficiency, but contributes directly to the formation of morals and integrity of students at the elementary school level.

Given this landscape of issues, a key question is unavoidable: to what extent can artificial intelligence be introduced into Islamic Religious Education (IS) learning in elementary schools without diminishing the core values that underpin its core? AI integration should not simply be understood as technology adoption, but rather as an effort to design a learning ecosystem capable of strengthening comprehensive literacy, encompassing reading and writing skills, digital skills, and moral maturity. At this point, the need for a conceptual framework becomes urgent, namely a framework capable of integrating pedagogical innovation with the normative foundations of Islamic education.

This study explores and synthesizes recent findings related to the use of AI in elementary education, particularly in the context of Islamic Religious Education (PAI) learning. This research aims to identify patterns, test relevance, and refine conceptual possibilities that are not only pedagogically effective but also ethically and contextually aligned. This research aims to analyze the role and potential of AI in strengthening elementary school students' literacy in Islamic Religious Education (PAI) learning, identify ethical issues and associated pedagogical challenges, and formulate an integrative conceptual model rooted in Islamic values. The approach used is a qualitative-descriptive literature review using content analysis techniques from various sources, both from accredited national journals and relevant international publications. The resulting findings are expected to not only be conceptual but also provide a tangible contribution to the development of an Islamic Religious Education (PAI) curriculum that is responsive to technological developments. At the same time, the results of this study are also intended to serve as a practical basis for teachers in designing learning that is not only adaptive but also maintains the dimension of adab as the core of the educational process.

Research methods

This research relies on a descriptive qualitative approach through a literature review method, focusing on a critical reading of the integration of Artificial Intelligence in Islamic Religious Education learning to strengthen elementary school students' literacy. The choice of a literature review is not merely a data collection strategy, but rather a conceptual space to weave the four main foundations of Artificial Intelligence in Education (AIEd), the TPACK pedagogical framework, basic literacy, and Islamic educational values into a coherent framework. The qualitative approach opens up the possibility of in-depth exploration of meaning, while enabling dialogue between ideas through systematic and directed text analysis (Seselia Mery & Saputro, 2025).

Research data comes from two main sources: primary and secondary sources. Primary sources include scientific articles from national and international journals directly relevant to the study topic. Secondary sources include academic books and reports from international institutions with authority in the field of education, such as UNESCO and the OECD. The literature selection process was carried out strictly, taking into account the appropriateness of the theme, source credibility, publication language (Indonesian and English), and publication period (2021–2025). All data was collected through academic databases and then sorted through the stages of identification, filtering, information extraction, and grouping of key issues. The results were organized into a literature matrix to maintain traceability and facilitate the analysis process. Data analysis was conducted using a content analysis approach with a thematic orientation. Within this framework, text is positioned not as a mere collection of

information, but as a representation of meaning containing symbolic constructions (Hasanah et al., 2022). The analysis process proceeded through data reduction, thematic categorization, and interpretation, leading to a conceptual synthesis. From these stages, an integrative model was formulated, referred to as*AI–Literacy Islamic Integration Model*, which seeks to bring together the dimensions of technology, literacy, and Islamic values within a coherent framework. The validity of the findings was maintained through a strategy of source triangulation and analytical trace tracing (*audit trail*), so that the basis of each conclusion can be traced back to its argument. Validity standards refer to the criteria of credibility, transferability, dependability, and confirmability as formulated by Lincoln and Guba (Fakhrudin & Rossa, 2025). Through this mechanism, study results are attempted to remain within the corridor of scientific objectivity without losing interpretive depth.

Results and Discussion

Utilization of Artificial Intelligence in Learning in Elementary Schools

The use of Artificial Intelligence in elementary school learning is evident in its presence as a learning companion for students in the classroom (Umirova et al., 2024). AI is used to help students read, understand texts, and practice independently through a system that can adjust the difficulty level of the material (Chen & Perez, 2023). When students encounter religious texts in Islamic Religious Education (PAI) learning, the AI-based system can simplify the reading, provide additional explanations, and even ask questions that guide understanding (Ray & Fitrah, 2025). This process occurs directly without teacher intervention, making learning time more effective and responsive to individual needs (Demartini et al., 2024).

In the classroom, AI functions as a digital tutor, providing personalized guidance to each student (Yigitalieva et al., 2024). Students who struggle with reading or understanding concepts can still participate because the system directs them to exercises tailored to their abilities (Wang et al., 2023). Meanwhile, students with higher abilities are encouraged to go beyond basic material through gradually increasing challenges (Moltudal et al., 2022). This pattern creates a learning experience that is not uniform, but rather adapts to each student's individual abilities (Chen & Perez, 2023). The use of AI has also changed the dynamics of student engagement in learning (Umirova et al., 2024). Learning activities no longer rely on one-way explanations, but rather on interactions between students and systems that require active responses (Demartini et al., 2024). When students use AI-based reading applications, they engage in a cycle of reading, answering, correcting errors, and trying again (Yigitalieva et al., 2024). This interactive pattern strengthens literacy skills while gradually fostering independent learning (Chen & Perez, 2023).

The use of AI is also evident in the use of story-based media in learning (Ng et al., 2022). Storytelling applications present text in narrative form, relatable to children and encouraging imaginative engagement (Ray & Fitrah, 2025). Students not only read but also understand the meaning through the context of the story, presented interactively (Ng et al., 2022). This approach has been shown to increase reading interest while strengthening text comprehension (Ray & Fitrah, 2025). The teacher's role remains crucial in determining the direction of AI utilization in the classroom (Moltudal et al., 2022). Teachers ensure that technology is used in accordance with learning objectives and within the framework of educational values (Chen & Perez, 2023). In Islamic Religious Education (PAI) learning, this control is crucial to ensure that literacy strengthening goes hand in hand with the formation of values and morals (Ray & Fitrah, 2025). Without pedagogical oversight, AI use risks becoming merely a technical tool that loses

its educational focus (Demartini et al., 2024). The success of utilizing Artificial Intelligence in elementary school learning is not solely determined by technological sophistication, but also depends heavily on teacher capacity and the preparedness of the school environment (Fitri & Yeyen, 2025). Several findings indicate that the main obstacle lies in the uneven digital skills of educators, particularly in understanding how AI works and its pedagogical use (Fitri & Yeyen, 2025). In many cases, teachers in areas with limited access to technology are still at the introductory stage, so the use of AI has not yet optimally impacted learning practices (Fitri & Yeyen, 2025).

The problem extends beyond human resources and extends to limited basic education infrastructure (Moltudal et al., 2022). The availability of digital devices and unstable internet access, particularly in remote areas, limit the potential for AI use in learning (Demartini et al., 2024). This inequality demonstrates that technology adoption is not occurring on an equal footing, but rather is driven by the unequal distribution of access (Wang et al., 2023). In learning practice, AI can be utilized concretely through*Intelligent Tutoring Systems*which is able to detect errors in tajweed reading directly, so that students receive fast and targeted feedback (Umirova et al., 2024). Another benefit is seen in the use of*adaptive learning*which adjusts the difficulty level of questions, including those on Islamic jurisprudence, based on each student's individual abilities (Yigitalieva et al., 2024). This approach allows for more responsive learning, without being tied to a uniform pattern within the classroom (Chen & Perez, 2023).

However, this implementation cannot be separated from the reality of the digital divide that still persists in various regions, including the 3T (Moltudal et al., 2022). This situation demands a flexible AI utilization model that does not rely entirely on high technology (Demartini et al., 2024). In this context, the use of simple devices or approaches*low-tech*remains relevant as long as it is able to maintain learning objectives (Wang et al., 2023).

A literature review shows that the use of AI contributes to strengthening student literacy in elementary schools, particularly in reading and comprehension (Yigitalieva et al., 2024). Its effectiveness does not stand alone but is determined by the integration of technology, learning design, and the value orientations promoted (Chen & Perez, 2023). Within this framework,*AI Literacy Islamic Integration Model*, technology is positioned as an instrument that expands learning possibilities, while the direction of education remains determined by the values and objectives of Islamic Religious Education (PAI) learning (Ray & Fitrah, 2025). This position emphasizes that the use of AI is not limited to efficiency but is directed toward producing valuable learning and character-building (Ng et al., 2022).

Children's Literacy from the Perspective of Islamic Religious Education

The use of Artificial Intelligence in primary education is driving a shift in learning styles that increasingly align with individual student needs through the interpretation of learning patterns and the provision of responsive feedback (Chen & Perez, 2023). This shifts learning from a uniform approach to a more flexible and adaptive learning experience (Yigitalieva et al., 2024). At the same time, literacy at the primary school level remains a key foundation for developing thinking skills and understanding information holistically (UNESCO, 2023).

In the contemporary landscape, literacy is no longer limited to reading and writing skills, but encompasses digital skills that determine how students interact with information (UNESCO, 2023). The Islamic education perspective views literacy more broadly, extending beyond text comprehension to the ability to connect knowledge with moral values, etiquette, and spiritual awareness (Habib, 2025). This orientation positions literacy as part of the character-building process, not merely the mastery of cognitive skills (Elmahjub, 2023). In Islamic Religious

Education learning practices in elementary schools, the use of AI is evident in the use of adaptive systems that provide gradual practice reading religious texts according to students' abilities (Umirova et al., 2024). This system also features comprehension quizzes based on Islamic narratives that encourage students to read contextually and reflectively (Ng et al., 2022). Feedback is provided automatically and adjusts to the level of difficulty, ensuring a more focused learning process without creating undue pressure (Chen & Perez, 2023). The use of AI-based interactive digital media also opens up space for the development of more structured digital literacy (Demartini et al., 2024). Students not only access information but also learn to sort, understand, and respond critically to content within the context of religious learning (Ng et al., 2022). This pattern demonstrates that digital literacy can be directed toward strengthening religious understanding, not merely technical skills (Habib, 2025).

In the context of learning Arabic and the Quran, the use of AI presents new possibilities through chatbots that function as interactive learning resources (Alamin, 2023). Students can ask questions related to religious concepts, Islamic law, and worship practices, and receive immediate responses (Alamin, 2023). This interaction broadens access to knowledge while encouraging student active learning (Chen & Perez, 2023). However, the achievement of understanding is not solely determined by the presence of technology (Elmahjub, 2023). The teacher's role remains decisive in directing, filtering, and contextualizing the use of AI to align with Islamic values (Habib, 2025). Without adequate guidance, the use of AI risks obscuring the learning orientation, which should prioritize etiquette and character building (Alamin, 2023).

The use of AI in strengthening religious literacy in elementary schools can be realized through an approach*interactive storytelling*which presents the stories of the prophets in an interactive and reflective digital format (Solichah & Shofiah, 2024). The narrative presented does not stop at the storyline, but is accompanied by questions that guide students to grasp the meaning and values behind the story (Ng et al., 2022). On the other hand, adaptive learning modules enable religious texts to be understood in relation to everyday attitudes and practices, so that literacy moves from understanding to appreciation (Chen & Perez, 2023). Within the framework of Islamic Religious Education, religious literacy plays a crucial role in the formation of students' morals and spiritual sensitivity (Habib, 2025). Literacy is no longer positioned as merely a reading skill, but as a process of building relationships between texts, contexts, and values that are lived in everyday life (Elmahjub, 2023). Interpreting religious stories, such as the example of the Prophet Abraham, requires more than just the ability to understand the text, but also the ability to grasp the values of sincerity and steadfast faith contained within (Habib, 2025).

In this context, AI serves as a medium that strengthens the process of internalizing values through an experiential learning approach (Solichah & Shofiah, 2024). Technology enables the presentation of*value-based digital storytelling*and simulations of simple moral situations relevant to students' lives (Ng et al., 2022). Through these scenarios, students are encouraged to respond, choose, and reflect on actions related to the values of honesty, responsibility, and sincerity (Chen & Perez, 2023). Literature synthesis shows that literacy in Islamic Religious Education (PAI) learning cannot be reduced solely to the technical aspects of reading and writing (UNESCO, 2023). Literacy demands an integration of cognitive, social, and spiritual dimensions that shape how students understand and internalize knowledge (Elmahjub, 2023). In the developed conceptual framework, this is represented through the components*literacy development*which encompasses cognitive literacy, digital literacy, and spiritual literacy as an interconnected whole (Habib, 2025). The interaction between these three dimensions,

supported by AI, creates literacy patterns that are not only functional but also valuable and oriented toward character development (Solichah & Shofiah, 2024).

The Role of Teachers and the Utilization of Artificial Intelligence in Islamic Religious Education Learning

The role of teachers in utilizing Artificial Intelligence in Islamic Religious Education (IS) learning cannot be reduced to mere users of technology, but rather to key actors determining the direction and meaning of learning. The presence of technology actually demands more reflective teacher capacity in managing the relationship between learning materials, methods, and media (Sari et al., 2025). Within this framework, TPACK serves as a foundation that enables teachers to integrate aspects of technology, pedagogy, and content in a harmonious and contextual manner.

In Islamic Religious Education learning, mastery of TPACK (Integrated Islamic Religious Approach) is not only related to technical skills but also touches on how teachers translate Islamic teachings into learning experiences relevant to students' digital world (Sari et al., 2025). Teachers are required to be able to present Islamic values through an approach that is inseparable from the daily realities of students, including the use of AI-based media. At this point, technology becomes a tool, while value orientation remains under the teacher's pedagogical control. Empirical findings show that teachers who are able to integrate technology, pedagogical strategies, and material content in an integrated manner tend to produce more lively and participatory learning (Haula & Nurkayati, 2025). The use of digital media such as learning videos, interactive presentations, and AI-based quiz applications has been shown to encourage student engagement and increase learning motivation. A supportive school environment through the provision of facilities also contributes to the effectiveness of technology-based learning practices.

However, various limitations still plague practice in the field. Unequal internet access and a lack of specialized training for teachers are barriers that hinder the optimal use of AI in learning (Wang et al., 2023). This situation demonstrates that learning transformation depends not only on individual teachers but also on a supportive educational ecosystem. In the developed conceptual framework, *TPACK Based Pedagogy*AI functions as a hub connecting technology, content, and values into a coherent whole. Teachers with TPACK competencies are not only capable of using AI technically but also of guiding its use to ensure it remains within educational and valuable boundaries. This position emphasizes that AI is not the center of learning, but rather an instrument whose meaning is determined by the teacher's pedagogical capacity.

The use of Artificial Intelligence in Islamic Religious Education cannot be separated from the ethical and value dimensions that underlie Islamic education itself. Education in Islam does not stop at achieving intellectual intelligence, but is directed toward the formation of knowledgeable and civilized individuals (Habib, 2025). Within this framework, the relationship between*education*, *education*, And *correction*forming a conceptual unity that emphasizes that the educational process encompasses knowledge development, character development, and value internalization. The application of AI in Islamic Religious Education (PAI) learning presents both opportunities and challenges. Teachers' readiness in digital literacy is a crucial prerequisite for appropriate use of technology and adherence to learning objectives (Azizah et al., 2025). Furthermore, the availability of technological access and facilities also determines the extent to which AI can be optimally utilized in the elementary school context.

The issues raised are not only technical but also touch on ethical and theological dimensions of education. Educational interactions mediated by technology require caution to avoid obscuring the relationship between teachers and students as a process of value formation (Habib, 2025). In this context, strengthening Islamic digital ethics is an urgent need to ensure that technology use remains within the corridor of values and moral responsibility. The use of technology-based learning media has demonstrated a real contribution to improving the quality of Islamic Religious Education (PAI) learning in elementary schools. The use of interactive media that combines audio, visuals, and animation can provide more engaging and easily understood learning for students (Imron et al., 2025). Basic materials such as the pillars of faith, the pillars of Islam, procedures for worship, and moral values can be delivered in a more contextual manner and closer to students' learning experiences.

In Quranic learning, technological support has also shown a significant impact on improving reading skills (Imron et al., 2025). Audio features help students imitate recitations in tartil, while visualizations support a clearer understanding of tajweed. This pattern demonstrates that technology can strengthen both skills and understanding when used in a targeted manner. In the developed conceptual framework, the components*Islamic Education Values*serves as a controller, ensuring that the use of AI remains aligned with the goals of Islamic education. These values ensure that technology is not an end in itself, but rather a means to develop knowledgeable, moral, and spiritually aware individuals. This position emphasizes that the success of AI utilization is measured not only by learning efficiency but also by its ability to maintain a balance between intelligence and morality.

Synthesis of Artificial Intelligence Utilization Models in Islamic Religious Education Literacy

The results of the literature synthesis show that there is an interactive and mutually reinforcing relationship between the four main components, namely: *AI Tools & Technology*, *TPACK Based Pedagogy*, *Literacy Development*, and *Islamic Education Values*. The four do not stand alone, but rather form a learning system that operates in unity between the dimensions of technology, pedagogy, and values. The first component, *AI Tools & Technology*, comes in the form of an adaptive learning application that can adapt material to students' abilities and strengthen literacy in the cognitive and digital domains (Awal et al., 2021). The second component, *TPACK Based Pedagogy*, serves to ensure that the use of technology remains based on the suitability between pedagogical strategies and the Islamic substance being taught (Sari et al., 2025). The third component, *Literacy Development*, encompassing strengthening reading and writing literacy, digital literacy, and religious literacy as a single, interrelated competency (Solichah & Shofiah, 2024). The fourth component, *Islamic Education Values*, acts as a filter that maintains the direction of technology utilization so that it remains in line with moral and spiritual principles in Islam (Habib, 2025).

This conceptual model positions AI as*wasīlah* (instrument), not*ghāyah* (goals). Learning orientation is not determined by the level of technological sophistication, but by the ability to create harmony between the role of the teacher, the use of technology, the strengthening of literacy, and the internalization of Islamic values. Within this framework, *AI Literacy Islamic Integration Model*is aimed at producing students who are not only literate and digitally adaptive, but also possess a strong moral foundation. This model's contribution extends beyond the conceptual level to the practical realm of educational development. Theoretically, this model expands the scope of TPACK and AIEd by incorporating Islamic values and emphasizing the role of religious literacy in the context of digital education. Pedagogically, this model offers concrete

references for Islamic Religious Education teachers in designing adaptive, interactive, and value-oriented learning.

From a curriculum perspective, these findings can serve as a foundation for designing a technology-based Islamic Religious Education curriculum that maintains a balance between literacy mastery and character development. From an ethical and social perspective, this model positions digital etiquette as an integral part of the educational process, especially amidst the increasingly intense flow of technology. Broadly speaking, the use of AI in Islamic Religious Education learning in elementary schools cannot be viewed simply as a technological innovation. It represents an effort to reinvigorate the spirit of Islamic education in a contemporary context, where scientific mastery, digital skills, and spiritual depth are linked in a cohesive learning process.

Conclusion

The use of Artificial Intelligence in Islamic Religious Education (PAI) learning in elementary schools has been proven to strengthen student literacy, particularly in reading and understanding religious texts through an adaptive, interactive, and personalized approach. AI provides a learning experience that is more responsive to students' differing abilities, while increasing their engagement in the learning process. However, these findings also emphasize that technological excellence is not autonomous. Without strong pedagogical intervention, AI has the potential to shift learning toward a mechanistic, meaningless approach. Therefore, the integration of AI in Islamic Religious Education (PAI) must be placed within a clear value framework, with teachers as the primary actors controlling the direction of learning. Through the AI Literacy Islamic Integration Model, this study emphasizes that technology serves only as a means, while the primary goal remains the development of comprehensive literacy encompassing cognitive, digital, and spiritual dimensions. Thus, the future of Islamic Religious Education (PAI) learning is not determined by the intensity of technology use, but by the success of harmonizing digital innovation with the formation of adab (good manners) as the core of Islamic Religious Education.

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