E-ISSN 3048-1554 Vol. 3, Issue 3 (2026)
Doi: https://doi.org10.37899/mjdl.v3i3.391

Mauve Journal De Leardu

Analysis of the Use of Chatgpt as a Media Learning Support Education Religion Islam in Mts Nuurul Haq

Reza Efendi[1]

[1]*Department of Islamic Religious Education, Sekolah Tinggi Ilmu Tarbiyah (STIT) Al Mubarok, Central Lampung, Lampung, Indonesia*

**Corresponding Author: Reza Efendi*
E-mail: rezaefndy03@gmail.com

Article Info

Article History:
Received: 3 July 2026
Revised: 3 September 2026
Accepted: 17 September 2026

Keywords:
ChatGPT, PAI Learning, Elementary School, Generative Artificial Intelligence, Digital Learning Media

Abstract

This study aims to analyze the utilization of ChatGPT as a supporting medium for Islamic Religious Education (PAI) learning at MTs Nuurul Haq, Lampung Tengah Regency, North Sumatra. A qualitative descriptive method with a single case study approach was employed, involving two PAI teachers, one school principal, and twelve students from grades VII and VIII as research subjects. Data were collected through in-depth interviews, participatory observation, and documentation, then analyzed using the interactive analysis model by Miles, Huberman, and Saldana. The findings reveal that ChatGPT has been utilized primarily in lesson preparation stages, including composing material summaries, developing Islamic story illustrations, and creating diverse evaluation questions. ChatGPT was found to increase students' active participation in classroom discussions and enrich instructional delivery methods. However, several significant obstacles were identified: limited internet infrastructure, insufficient teacher competency in prompt engineering, inaccuracies in AI-generated religious content, and the absence of institutional guidelines for using ChatGPT in PAI. This study recommends digital literacy and prompt engineering training for PAI teachers, the development of Islam-values-based AI usage guidelines, and equitable digital infrastructure support from policymakers.

INTRODUCTION

The rapid development of information and communication technology has brought fundamental changes to the educational sector. One of the most prominent developments is the emergence of ChatGPT, a generative artificial intelligence tool developed by OpenAI. Since its public launch in November 2022, ChatGPT has attracted considerable attention because of its ability to generate human-like text, provide interactive explanations, and respond to questions across different contexts. These capabilities have created new opportunities for its application in education, particularly in supporting teachers in preparing learning materials, developing assessment questions, and providing alternative explanations of complex concepts

(Baidoo-Anu & Ansah, 2023; Serrano-Ausejo & Mårell-Olsson, 2024; Crompton & Burke, 2024; Owan et al., 2023; Melisa et al., 2025; Moundridou et al., 2024).

In Indonesia, the integration of digital technology into Islamic Religious Education (PAI) has become increasingly relevant alongside the implementation of the Independent Curriculum, which emphasizes innovative, adaptive, and student-centered learning (Hasibuan et al., 2025; Ginting et al., 2024; Martin-Alguacil et al., 2024). PAI occupies a distinctive position within the education system because its objectives extend beyond the transmission of religious knowledge. The subject also contributes to students' character development, spiritual formation, and cultivation of noble morals. Consequently, the use of technology in PAI requires careful consideration because technological tools must support, rather than replace, the pedagogical and moral responsibilities of teachers. Previous research indicates that the appropriate use of educational technology can improve teaching performance and support students' understanding of Islamic religious materials (Ali & Erihadiana, 2021; Rois et al., 2026; Sain et al., 2024; Hafizah & Januardi, 2025).

The potential application of ChatGPT in education is particularly relevant to learning preparation and instructional support. ChatGPT can assist educators in organizing materials, generating questions, producing examples, and developing interactive learning activities. It can also provide students with accessible explanations and opportunities for independent learning. However, the educational use of ChatGPT is accompanied by concerns regarding the accuracy of information, students' dependence on artificial intelligence, and the possible reduction of independent cognitive engagement (Bolarinwa, 2026; Putri et al., 2026; Lopulalan et al., 2026). These concerns become more important in PAI because religious information requires accuracy and alignment with authoritative Islamic sources. Therefore, the role of teachers remains essential in evaluating and verifying AI-generated information before it is introduced into classroom learning (De Leon, 2025; Ogbaga, 2025).

Previous studies have examined ChatGPT and artificial intelligence in higher education and general educational settings (Suharmawan, 2023; Faiz & Kurniawaty, 2023; Wibowo et al., 2023). However, research specifically examining the utilization of ChatGPT in Islamic Religious Education at the madrasah level remains limited. This limitation is particularly evident in educational settings where digital infrastructure and teachers' digital competencies are still developing. Existing studies have also tended to emphasize the general benefits of artificial intelligence for educational efficiency, while relatively less attention has been given to the tension between AI-generated information and the need to maintain the authenticity and authority of religious knowledge.

This research gap is particularly important in the context of Islamic Religious Education because teachers are responsible not only for facilitating students' cognitive development but also for guiding their moral and spiritual formation. The use of ChatGPT therefore requires more than technical competence. Teachers need to possess sufficient digital literacy and the ability to formulate appropriate prompts, while also maintaining critical judgment when evaluating AI-generated religious content. In this context, ChatGPT should be understood as a supporting learning medium rather than an authoritative source of Islamic teachings.

MTs Nuurul Haq in Central Lampung Regency, Lampung, provides a relevant context for examining this issue. Although digital infrastructure in the area is still developing, several PAI teachers at the madrasah have begun exploring ChatGPT to support the preparation and delivery of learning materials. This situation raises questions concerning how ChatGPT is actually utilized by PAI teachers, how teachers and students perceive its use, how it contributes to classroom learning, and what

challenges emerge during its implementation. Examining these issues can provide a more contextual understanding of the opportunities and limitations of generative AI in Islamic Religious Education within a madrasah environment.

Based on this context, this study aims to analyze the use of ChatGPT as a supporting medium for Islamic Religious Education learning at MTs Nuurul Haq. Specifically, the study examines the pattern of ChatGPT utilization by PAI teachers, teachers' and students' perceptions of its use, its contribution to supporting PAI learning, the obstacles and challenges encountered in its implementation, and strategies for optimizing its use in a sustainable and responsible manner. Through this analysis, the study is expected to contribute to the development of technology-supported PAI learning while emphasizing the importance of teacher supervision, religious content verification, digital literacy, and the responsible use of artificial intelligence.

METHODS

Research Design

This study employed a descriptive qualitative approach using a single case study design. The design was selected to obtain an in-depth understanding of the use of ChatGPT as a supporting medium in Islamic Religious Education (PAI) learning at MTs Nuurul Haq, Central Lampung Regency, Lampung. The qualitative case study approach enabled the study to examine the actual practices, perceptions, classroom contributions, and challenges associated with ChatGPT use within the natural educational setting. The study did not involve experimental manipulation but focused on describing and interpreting the experiences and practices of teachers and students in the selected research setting. The study focused on four main aspects: the pattern of ChatGPT utilization by PAI teachers, teachers' and students' perceptions of ChatGPT, the contribution of ChatGPT-supported materials to classroom learning, and the obstacles encountered during its implementation. These aspects were used as the main analytical focus throughout the data collection and analysis processes.

Research Subjects

The participants were selected purposively based on their direct relevance to the research focus and their experience with ChatGPT-supported PAI learning. The participants consisted of two PAI teachers, one madrasah principal, and twelve students from Grades VII and VIII. The two PAI teachers were selected because they had experience using ChatGPT to support PAI teaching activities. The madrasah principal was included to provide information concerning the institutional context of technology use and the implementation of ChatGPT within the madrasah. The twelve students participated in a Focus Group Discussion (FGD) to provide information about their experiences and perceptions of ChatGPT as a supporting learning medium. The participants represented complementary perspectives on ChatGPT use in PAI learning. The teachers provided information concerning the preparation and implementation of ChatGPT-supported learning materials, while the students provided perspectives concerning accessibility, understanding, motivation, and their experiences with ChatGPT-supported learning activities. Information from the madrasah principal was used to understand the institutional context surrounding the use of digital technology at the research site.

Data Collection

Data were collected through semi-structured interviews, a Focus Group Discussion (FGD), participatory observations, and documentation. Semi-structured interviews were conducted with the two PAI teachers and the madrasah principal. The interviews explored the teachers' experiences in using ChatGPT, patterns of utilization, perceived benefits, and challenges encountered during implementation.

Information from the madrasah principal was used to provide additional contextual information concerning the institutional environment and technology use at the madrasah. Student perspectives were collected through an FGD involving twelve students from Grades VII and VIII. The FGD explored students' experiences and perceptions regarding the convenience, accessibility, relevance, learning motivation, and use of ChatGPT as a supporting medium in PAI learning. The FGD also provided information concerning students' views on the reliability of AI-generated information and the need for guidance in using ChatGPT.

Participatory observations were conducted during eight PAI learning sessions. The observations focused on the use of ChatGPT-supported materials in classroom activities, the ways teachers incorporated AI-assisted materials into instruction, student participation, classroom interaction, and the role of teachers in selecting and adapting AI-generated materials. The observations were used to complement information obtained from interviews and the FGD. Documentation was conducted by examining relevant learning materials and records associated with ChatGPT-supported PAI learning. The documents included lesson plans, teachers' daily notes, and students' learning work. The documentation was used as complementary evidence to examine the relationship between teachers' ChatGPT-supported preparation and its implementation in classroom learning activities.

Data Analysis

The data were analyzed using the interactive qualitative data analysis model developed by Miles, Huberman, and Saldaña. The analysis involved four interconnected stages: data collection, data condensation, data display, and conclusion drawing and verification. Data obtained from interviews, the FGD, classroom observations, and documentation were first organized according to the research focus. During data condensation, relevant information was selected, simplified, and categorized according to four analytical areas: ChatGPT utilization patterns, teachers' and students' perceptions, classroom contributions, and implementation obstacles. The condensed data were then displayed in narrative and tabular forms to facilitate the identification of recurring patterns across the different sources of evidence. The final stage involved drawing conclusions by examining relationships and recurring findings across interviews, FGD, observations, and documentation. The conclusions were continuously compared with the collected evidence to maintain consistency between the empirical data and the resulting interpretations.

Data Credibility

The credibility of the findings was strengthened through source and method triangulation. Source triangulation involved comparing information obtained from the PAI teachers, students, and the madrasah principal. This comparison was used to identify areas of convergence and difference concerning the use of ChatGPT, its perceived benefits, and the challenges associated with its implementation. Method triangulation was conducted by comparing evidence obtained from semi-structured interviews, the student FGD, classroom observations, and documentation. For example, information concerning the use of ChatGPT for preparing learning materials was compared with observations of classroom activities and relevant learning documents. Similarly, reported challenges concerning internet connectivity, teacher prompt literacy, religious content accuracy, Arabic language presentation, and institutional guidance were examined across the available sources of evidence. This process strengthened the consistency and credibility of the qualitative interpretation.

Research Setting and Period

The study was conducted at MTs Nuurul Haq, Central Lampung Regency, Lampung. Data collection took place over three months during the even semester of the 2025/2026 academic year. The research setting was selected because PAI teachers at the madrasah had begun using ChatGPT as a supporting tool for learning activities while digital infrastructure in the educational environment was still developing. This setting provided an appropriate context for examining how ChatGPT was used in PAI learning, how it was perceived by teachers and students, how it contributed to classroom activities, and what challenges emerged during its implementation.

RESULTS AND DISCUSSION

The results of this study are organized into four main aspects that reflect the research focus and the evidence obtained from interviews, focus group discussions, classroom observations, and learning documentation. The first aspect concerns the pattern of ChatGPT utilization by PAI teachers, particularly the ways in which ChatGPT was incorporated into teachers' preparation and development of instructional materials. The second aspect examines teachers' and students' perceptions of ChatGPT as a supporting medium for Islamic Religious Education (PAI) learning, including convenience, relevance, perceived accuracy, learning motivation, student dependence, and consistency with Islamic values. The third aspect focuses on the contribution of ChatGPT-supported materials to classroom learning, particularly the variation of instructional delivery and student participation observed during PAI learning activities. The fourth aspect identifies the obstacles and challenges encountered during implementation, including digital infrastructure, teacher prompt literacy, the accuracy of religious information, Arabic language limitations, and the absence of institutional guidance. The findings presented below are based on the evidence collected during the study period and are intended to describe how ChatGPT was actually being used within the PAI learning context at MTs Nuurul Haq.

Pattern of ChatGPT Utilization by PAI Teachers

The findings from semi-structured interviews, classroom observations, and learning documentation indicate that ChatGPT was primarily used by the two PAI teachers during the preparation of learning activities. Its use included preparing instructional materials, developing evaluation questions, designing learning scenarios, searching for additional references, and producing supporting learning media. The findings indicate that ChatGPT functioned mainly as a preparatory and supplementary tool rather than as a replacement for conventional teacher-led instruction.

The two PAI teachers demonstrated somewhat different patterns of utilization. Teacher A primarily used ChatGPT to prepare simplified summaries of learning materials, formulate discussion questions, and develop contextual examples related to students' everyday experiences. Teacher B used ChatGPT more frequently to develop Islamic storytelling scenarios and role-play dialogues containing religious themes. Classroom observations confirmed that several materials prepared with ChatGPT assistance were subsequently adapted and incorporated into PAI learning activities.

Learning documentation further indicated that ChatGPT use remained concentrated on teachers' preparation activities. The technology had not yet been formally incorporated into the madrasah's existing lesson-planning system. Consequently, its use remained largely teacher-initiated and exploratory rather than being implemented through a standardized institutional procedure.

Table 1. Pattern of ChatGPT Utilization by PAI Teachers at MTs Nuurul Haq

No.	Utilization Aspect	Form of Use	Frequency
1	Preparation of Materials	Preparing summary materials, illustrative Islamic stories, and contextual examples	Very often (5×/week)
2	Compilation of Evaluation Questions	Producing multiple-choice and descriptive questions in accordance with basic competencies	Often (3–4×/week)
3	Development of Learning Scenarios	Designing discussion scenarios and interactive Q&A based on PAI materials	Sometimes (2×/week)
4	Search for Additional References	Finding hadith references, stories of the prophets, and explanations of faith and moral concepts	Sometimes (1–2×/week)
5	Creation of Supporting Media	Producing prayer texts, Islamic poetry, and story dialogues for classroom role-play	Rarely (1×/week)

Source: Interview, Observation, and Documentation Results, 2026

Table 1 shows that preparation of learning materials was the most frequent form of ChatGPT utilization, occurring approximately five times per week. The activities included preparing summaries, developing Islamic story illustrations, and creating contextual examples. The preparation of evaluation questions was the second most frequent activity, occurring approximately three to four times per week. ChatGPT was used less frequently for developing learning scenarios and searching for additional references, while the creation of supporting learning media represented the least frequent form of utilization.

Teachers' and Students' Perceptions of ChatGPT

The findings from interviews with the two PAI teachers and the FGD involving twelve students indicate that ChatGPT was generally perceived as a useful supporting medium for PAI learning. The teachers described ChatGPT as convenient for obtaining alternative explanations, preparing learning materials, and developing evaluation questions. One teacher reported using ChatGPT to obtain simpler explanations of religious concepts, including the attributes of God, the articles of faith, and stories of the prophets.

The student FGD similarly indicated positive perceptions concerning accessibility and ease of understanding. Students described ChatGPT as an interactive source that could provide explanations when needed. They also perceived value in receiving alternative explanations beyond those available in conventional learning materials. Despite these positive perceptions, teachers expressed greater caution regarding the reliability and appropriate use of ChatGPT. They emphasized that AI-generated religious information should not be accepted without verification. Teachers also expressed concern about the possibility of students becoming dependent on AI when using ChatGPT without appropriate supervision.

Table 2. Teachers' and Students' Perceptions of ChatGPT as a Supporting Medium for PAI Learning

No.	Indicator	Teacher Perception	Student Perception
1	Convenience of ChatGPT Use	Positive	Positive
2	Relevance of Content to PAI Materials	Quite Positive	Positive

3	Accuracy of Religious Information	Requires Verification	Neutral
4	Impact on Student Learning Motivation	Positive	Positive
5	Concerns about Student Dependence on AI	Concerned	Not Concerned
6	Compliance with Islamic Values	Requires Guidance	Neutral

Source: Interview and FGD Results, 2026

Table 2 indicates that teachers and students shared positive perceptions concerning the convenience of ChatGPT and its potential contribution to learning motivation. However, differences were observed in their perceptions of AI dependence. Teachers expressed concern about students' potential dependence on ChatGPT, whereas students did not identify dependence as a major concern. Teachers also emphasized that AI-generated religious information required verification and that ChatGPT use in PAI learning required teacher guidance to ensure consistency with Islamic values.

Classroom Contribution of ChatGPT-Supported Learning

The findings from eight participatory classroom observations indicate that ChatGPT-supported materials contributed to greater variation in the delivery of PAI learning content. The observed activities included the presentation of simplified learning materials, Islamic stories, discussion questions, and interactive question-and-answer activities. One observed learning activity involved Teacher B presenting an Islamic story concerning the exemplary behavior of Prophet Muhammad SAW. The material had been developed using language adapted to the students' level of understanding. During the activity, students actively participated by asking questions, providing responses, and interacting with their classmates. Similar forms of participation were observed during question-and-answer and discussion activities involving other ChatGPT-supported materials.

The observations further showed that ChatGPT did not replace teacher–student interaction. Instead, teachers remained responsible for selecting, adapting, and presenting materials generated or assisted by ChatGPT. The use of ChatGPT therefore occurred within a teacher-mediated learning process. The teachers continued to determine the relevance of the generated material and its suitability for the classroom context. Documentation of teachers' learning activities and students' learning work provided complementary evidence for the observations. The documented materials indicated a relationship between ChatGPT-supported preparation and classroom implementation. Taken together, the observation and documentation findings show that ChatGPT was primarily positioned as a supporting resource for preparing and enriching PAI learning materials rather than as an independent instructional agent.

Obstacles and Challenges in ChatGPT Utilization

The analysis of interview data, classroom observations, and documentation identified five major obstacles affecting the implementation of ChatGPT in PAI learning. These obstacles concerned digital infrastructure, teacher prompt literacy, the accuracy of religious content, Arabic language support, and institutional guidance.

Table 3. Obstacles and Challenges in the Utilization of ChatGPT in PAI Learning

No.	Type of Obstacle	Description and Implications
1	Digital Infrastructure	Unstable internet connectivity at school and students' homes hindered real-time access to ChatGPT during learning activities.

2	Teacher Prompt Literacy	Teachers had limited skills in formulating specific prompts, resulting in outputs that were sometimes too general and insufficiently contextualized.
3	Accuracy of Religious Content	Some information concerning hadith, fiqh rulings, and Qur'anic interpretation required verification against authoritative Islamic sources.
4	Limitations in Arabic Language Support	ChatGPT was not always optimal in displaying Arabic text with accurate diacritical marks, particularly in prayers, Asmaul Husna, and Qur'anic verses.
5	Lack of Institutional Guidance	No formal school or education department policy specifically regulating the use of ChatGPT in PAI learning had been established.

Source: Interview, Observation, and Documentation Results, 2026

The first challenge concerned digital infrastructure. The findings indicate that unstable internet connectivity at the school and at students' homes restricted real-time access to ChatGPT during learning activities. This limitation affected the practicality of using ChatGPT when immediate access to AI-generated information was required.

The second challenge involved teacher prompt literacy. The teachers reported limitations in formulating specific and contextual prompts. Consequently, some ChatGPT-generated responses were considered too general or insufficiently adapted to the particular learning context of PAI. The findings indicate that access to ChatGPT alone did not guarantee that the resulting materials would be directly suitable for classroom use. The third challenge concerned the accuracy of religious content. Information related to hadith, fiqh rulings, and Qur'anic interpretation was identified as requiring verification before being incorporated into classroom instruction. The teachers therefore treated AI-generated religious information as material that needed to be reviewed rather than as an authoritative source. The fourth challenge was related to Arabic language presentation. The findings indicate that ChatGPT was not always optimal in presenting Arabic text with accurate diacritical marks or *harakat*. This limitation was particularly relevant to learning materials involving prayers, Asmaul Husna, and Qur'anic verses, where textual accuracy is important. The fifth challenge concerned the absence of formal institutional guidance. The findings indicate that ChatGPT use had not yet been regulated through a formal school-level policy or specific educational guidance. Consequently, its implementation remained dependent on individual teacher practices and judgment.

ChatGPT as a Supporting Medium for Islamic Religious Education Learning

The findings indicate that ChatGPT has begun to occupy a meaningful supporting role in Islamic Religious Education (PAI) learning at MTs Nuurul Haq, particularly in the preparation and enrichment of instructional materials. The two PAI teachers primarily used ChatGPT to prepare material summaries, develop Islamic story illustrations, formulate evaluation questions, construct learning scenarios, and identify contextual examples. This pattern demonstrates that the practical contribution of ChatGPT in the research setting lies mainly in reducing the burden associated with repetitive preparation tasks while providing teachers with additional alternatives for presenting learning materials. This finding is consistent with Baidoo-Anu and Ansah (2023), who identify the potential of generative AI to support teachers in producing summaries, formative questions, explanations, and other educational resources.

The use of ChatGPT in the preparation stage also indicates that teachers remain the central actors in the learning process. Although ChatGPT can generate instructional content quickly, the teachers determine which information is appropriate, adapt the language to students' needs, and decide how the materials should be presented in the classroom. This finding is important in PAI because the objective of learning is not limited to the acquisition of religious knowledge but also includes the development of character, spiritual understanding, and moral behavior. Ali and Erihadiana (2021) emphasize that educational technology can improve the effectiveness of Islamic Religious Education when it is integrated appropriately into pedagogical practice. Therefore, the value of ChatGPT depends less on its independent capacity and more on the teacher's ability to integrate its outputs into meaningful learning activities.

The positive perceptions expressed by both teachers and students further demonstrate the practical acceptability of ChatGPT as a learning support tool. Teachers perceived ChatGPT as convenient and useful for developing alternative explanations and learning materials, while students considered it accessible, interactive, and relatively easy to understand. The observed classroom activities also showed that ChatGPT-supported materials could contribute to greater variation in learning delivery and encourage student participation, particularly during storytelling, question-and-answer sessions, and classroom discussions. These findings support Suharmawan's (2023) argument that ChatGPT can function as an educational support tool when appropriately incorporated into the learning process. In the present study, its contribution was most visible when teachers transformed AI-generated materials into contextual and interactive classroom activities.

Nevertheless, the findings also reveal an important limitation concerning students' dependence on artificial intelligence. Teachers expressed greater concern about potential dependence on ChatGPT than students themselves. This difference suggests that students may primarily perceive AI from the perspective of convenience and accessibility, while teachers are more aware of its possible consequences for independent learning. Mairisiska and Qadariah (2023) similarly highlight concerns regarding the use of ChatGPT in relation to students' learning processes, while Faiz and Kurniawaty (2023) identify ethical concerns associated with excessive reliance on AI. Consequently, the positive perception of ChatGPT should not be interpreted as an indication that unrestricted use is appropriate. Students still require guidance to ensure that AI functions as a learning aid rather than a substitute for independent thinking.

The issue becomes more critical in relation to the accuracy of religious information. The findings show that teachers considered information concerning hadith, fiqh, and Qur'anic interpretation to require verification before being used in PAI learning. This finding distinguishes the use of ChatGPT in religious education from its use for more general instructional purposes. Religious content carries theological and normative implications, meaning that fluent or convincing AI-generated responses cannot automatically be considered authoritative. Wibowo et al. (2023) and Faiz and Kurniawaty (2023) emphasize the challenges associated with the use of generative AI in educational settings, particularly regarding reliability and ethical use. In PAI, therefore, teachers need to function as evaluators and gatekeepers of religious information by comparing AI-generated responses with authoritative and reliable Islamic sources (Amin, 2026; Alam et al., et al., 2025).

The need for verification also reinforces the importance of maintaining teacher authority in AI-supported Islamic education. ChatGPT should be positioned as a supporting instrument rather than as a replacement for the PAI teacher or an authoritative source of Islamic teachings. This position is consistent with the broader understanding of Islamic education in which learning media should support

cognitive, affective, and psychomotor development, including moral formation and the internalization of Islamic values (Laily et al., 2022; Arlinda, 2024; Nurpita et al., 2025; Septianto et al., 2026). Technology can assist the delivery of information, but the processes of moral guidance, exemplary behavior, and spiritual development remain strongly dependent on human interaction between teachers and students.

Another important finding concerns the limitations of the technological environment in which ChatGPT is implemented. Unstable internet connectivity at the school and students' homes restricts real-time access to the technology. At the same time, limited teacher competence in formulating effective prompts sometimes produces outputs that are too general or insufficiently contextualized. These conditions demonstrate that the successful implementation of generative AI depends not only on the availability of the technology but also on digital infrastructure and human competence (Fui-Hoon Nah et al., 2023; Rane, 2023). Mairisiska and Qadariah (2023) similarly point to technological access as an important consideration in the educational use of ChatGPT. Thus, introducing AI into PAI learning without simultaneously strengthening infrastructure and teacher digital literacy may limit its potential benefits.

Teacher prompt literacy is particularly important because the quality of interaction with ChatGPT influences the relevance of the resulting material. Teachers need to formulate instructions that clearly specify the learning objectives, students' characteristics, subject matter, desired level of explanation, and instructional context (Hino & Funahashi, 2022; Adeoye et al., 2024). However, prompt engineering alone is not sufficient in PAI learning. Teachers must also possess the subject knowledge necessary to critically evaluate the resulting information. Hidayat (2022) emphasizes the importance of developing digital and critical literacy simultaneously in the transformation of Islamic Religious Education. This means that teacher training should integrate technical AI skills with pedagogical competence and the ability to verify religious content.

The findings also identify the absence of formal institutional guidance as a significant challenge. Although teachers have already experimented with ChatGPT, its use has not yet been formally integrated into the madrasah's learning system. This situation means that implementation largely depends on individual teacher judgment. Without institutional guidance, differences may emerge in how teachers formulate prompts, select AI-generated materials, verify religious information, and supervise student use. The development of guidelines for AI use in PAI could therefore establish clearer boundaries concerning appropriate applications, verification procedures, ethical considerations, and teacher responsibilities (Romadhon et al., 2026; Setiyatna, 2026).

The findings suggest that the appropriate approach to ChatGPT integration at MTs Nuurul Haq is neither unrestricted adoption nor complete rejection. A more appropriate model is gradual and teacher-mediated integration. Initial use can remain focused on lesson preparation and material development, where teachers can evaluate AI outputs before classroom use. Subsequently, selected interactive applications may be introduced to students under direct teacher supervision. Such an approach allows the madrasah to benefit from the efficiency and flexibility of generative AI while maintaining the authority, authenticity, and educational values of PAI.

The central implication of this study is that ChatGPT should be understood as a supporting pedagogical technology within a human-centered Islamic education framework. Its effectiveness depends on the competence of teachers, the availability of digital infrastructure, the verification of religious information, and the existence of appropriate institutional guidance. The findings demonstrate that ChatGPT can

enrich learning materials and encourage classroom participation, but it cannot replace the teacher's role in guiding students' intellectual, moral, and spiritual development. Sustainable implementation consequently requires the simultaneous development of teacher digital literacy, prompt engineering competence, critical evaluation skills, reliable infrastructure, and Islamic values-based institutional guidelines.

CONCLUSION

This study concludes that ChatGPT has meaningful potential as a supporting medium for Islamic Religious Education (PAI) learning at MTs Nuurul Haq. Its utilization is primarily concentrated on lesson preparation, particularly in developing learning materials, evaluation questions, Islamic story illustrations, learning scenarios, and contextual examples. Teachers and students generally perceive ChatGPT positively because of its convenience, accessibility, and potential to support student learning motivation. Classroom observations further indicate that ChatGPT-supported materials can enrich the variety of instructional delivery and encourage students' participation in classroom discussions and question-and-answer activities.

The findings also demonstrate that the integration of ChatGPT requires careful teacher supervision. The accuracy of religious information, particularly concerning hadith, fiqh, and Qur'anic interpretation, requires verification against authoritative Islamic sources. Other challenges include unstable internet connectivity, limited teacher competence in formulating effective prompts, limitations in displaying Arabic text with accurate diacritical marks, and the absence of formal institutional guidance. Therefore, ChatGPT should not be positioned as a substitute for PAI teachers or as an authoritative source of Islamic teachings. Its sustainable use requires strengthened teacher digital literacy and prompt engineering skills, reliable digital infrastructure, clear Islamic values-based institutional guidelines, and continuous teacher verification of AI-generated content. Through a gradual and teacher-mediated approach, ChatGPT can support the enrichment of PAI learning while preserving the pedagogical, moral, and spiritual responsibilities of Islamic Religious Education.

REFERENCES

Adeoye, M. A., Wirawan, K. A. S. I., Pradnyani, M. S. S., & Septiarini, N. I. (2024). Revolutionizing education: Unleashing the power of the ADDIE model for effective teaching and learning. *JPI (Jurnal Pendidikan Indonesia)*, *13*(1), 202-209. https://doi.org/10.23887/jpiundiksha.v13i1.68624

Alam, S. M., Abdulhai, M., & Salehi, N. (2025, June). Blind faith? User preference and expert assessment of AI-generated religious content. In *Proceedings of the 2025 ACM Conference on Fairness, Accountability, and Transparency* (pp. 2451-2479). https://doi.org/10.1145/3715275.3732162

Ali, A., & Erihadiana, E. (2021). Improving the performance of educational technology and its application in Islamic religious education learning. *Dirosah Islamiyah Journal, 3*(3), 332–341. https://doi.org/10.47467/jdi.v3i3.445

Amaly, A. M., Muhammad, G., Erihadiana, M., & Zaqiah, Q. Y. (2021). The skills of Islamic religious education teachers in optimizing technology-based learning. *Al-Thariqah Journal of Islamic Religious Education, 6*(1), 88–104. https://doi.org/10.25299/al-thariqah.2021.vol6(1).6712

Amin, M. (2026). Ethical Use of Generative Artificial Intelligence in Islamic Religious Education: Perspectives of Madrasah Aliyah Teachers and Students in Banjarmasin. *Al-Munawwarah: Journal of Islamic Education*, *2*(2), 147-161.

Arlinda, A. A. D. A. (2024). Challenges in evaluating Islamic education learning in

schools: Implications for educational objectives. *Tadibia Islamika*, *4*(1), 1-9. https://doi.org/10.28918/tadibia.v4i1.2277

Baidoo-Anu, D., & Owusu Ansah, L. (2023). Education in the era of generative artificial intelligence (AI): Understanding the potential benefits of ChatGPT in promoting teaching and learning. *Journal of AI, 7*(1), 52–62. https://doi.org/10.61969/jai.1337500

Bolarinwa, T. (2026). The impact of artificial intelligence on students' academic development, critical thinking, cognitive skills, and learning outcomes. *International Journal of Applied Resilience and Sustainability*, *2*(2), 1097-1129. https://doi.org/10.70593/deepsci.0202045

Crompton, H., & Burke, D. (2024). The educational affordances and challenges of ChatGPT: State of the field. *TechTrends*, *68*(2), 380-392. https://doi.org/10.1007/s11528-024-00939-0

De Leon Jr, Z. C. (2025). Evaluation of the quality of AI-generated teacher-made assessment tests: Does it fit general rules in writing questionnaires?. *Available at SSRN 5717624*. http://dx.doi.org/10.2139/ssrn.5717624

Faiz, A., & Kurniawaty, I. (2023). Challenge use ChatGPT in education reviewed from moral perspective. *Edukatif: Journal of Educational Sciences, 5*(1), 456–463. https://doi.org/10.31004/edukatif.v5i1.4779

Febrianti, I., Tuffahati, J., Rifai, A., Hasan Affandi, R., Pradita, S., Akmalia, R., & Siahaan, A. (2023). The influence of information technology use in educational planning management to improve educational efficiency. *Academy of Education Journal, 14*(2), 506–522. https://doi.org/10.47200/aoej.v14i2.1763

Fui-Hoon Nah, F., Zheng, R., Cai, J., Siau, K., & Chen, L. (2023). Generative AI and ChatGPT: Applications, challenges, and AI-human collaboration. *Journal of information technology case and application research*, *25*(3), 277-304. https://doi.org/10.1080/15228053.2023.2233814

Ginting, D., Sabudu, D., Barella, Y., Madkur, A., Woods, R., & Sari, M. K. (2024). Student-centered learning in the digital age: In-class adaptive instruction and best practices. *International Journal of Evaluation and Research in Education (IJERE)*, *13*(3), 2006-2019. https://doi.org/10.11591/ijere.v13i3.27497

Hafizah, N., & Januardi, S. (2025). The influence of information technology usage on students' learning outcomes in Islamic religious education (PAI). *Indonesian Journal of Education and Science*, *1*(2), 88-94. https://doi.org/10.67028/ijes.v1i2.88

Hasibuan, K., Frista, A., & Fiveronika, F. (2025). Student-centered approaches to curriculum and course design. *Innovative: Journal Of Social Science Research*, *5*(1), 4472-4484. https://doi.org/10.31004/innovative.v5i1.17162

Hidayat, N. (2022). Transformation learning education religion Islam in era digital. *Journal Islamic Education, 9*(1), 45–56.

Hino, K., & Funahashi, Y. (2022). Teachers' guidance of students' focus toward lesson objectives: how does a competent teacher make decisions in the key interactions?. *ZDM–Mathematics Education*, *54*(2), 343-357.

Laily, I. M., Astutik, A. P., & Haryanto, B. (2022). Instagram as media learning digital religion Islam in era 4.0. *Munaddhomah: Journal of Islamic Education*

Management, *3*(2), 160–174. https://doi.org/10.31538/munaddhomah.v3i2.250

Lopulalan, P. M., Muhibi, L., & Wikanso, W. (2026). Cognitive Dependency in Artificial Intelligence–Based Learning: Its Impact on Students' Learning Autonomy. *Indonesian Journal of Interdisciplinary Research in Science and Technology*, *4*(2), 91-104. https://doi.org/10.55927/marcopolo.v4i2.11

Mairisiska, T., & Qadariah, N. (2023). Perceptions of IAIN Kerinci Faculty of Information and Communication Sciences students on the use of ChatGPT to support learning in the digital era. *Indonesian Journal of Learning Technology, 13*, 1–10. https://doi.org/10.23887/jtpi.v13i1.2653

Martin-Alguacil, N., Avedillo, L., Mota-Blanco, R., & Gallego-Agundez, M. (2024). Student-centered learning: Some issues and recommendations for its implementation in a traditional curriculum setting in health sciences. *Education Sciences*, *14*(11), 1179. https://doi.org/10.3390/educsci14111179

Melisa, R., Ashadi, A., Triastuti, A., Hidayati, S., Salido, A., Ero, P. E. L., ... & Al Fuad, Z. (2025). Critical Thinking in the Age of AI: A Systematic Review of AI's Effects on Higher Education. *Educational Process: International Journal*, *14*, e2025031. https://doi.org/10.22521/edupij.2025.14.31

Miles, M. B., Huberman, A. M., & Saldaña, J. (2022). *Qualitative data analysis: A methods sourcebook* (3rd ed.). SAGE Publications.

Moundridou, M., Matzakos, N., & Doukakis, S. (2024). Generative AI tools as educators' assistants: Designing and implementing inquiry-based lesson plans. *Computers and Education: Artificial Intelligence*, *7*, 100277. https://doi.org/10.1016/j.caeai.2024.100277

Nurpita, F., Cahyani, M., Tampubolon, A., & Yeli, S. (2025). Internalization of Islamic values in Islamic education learning. *Psikologi Prima*, *8*(2), 326-331. https://doi.org/10.34012/psychoprima.v8i2.7738

Ogbaga, I. (2025). Deploying AI technology for effective teaching and learning: The need to always verify information gathered from generative AI tools. *CaJoST*, *7*(1), 22-29. https://doi.org/10.4314/cajost.v7i1.3

Owan, V. J., Abang, K. B., Idika, D. O., Etta, E. O., & Bassey, B. A. (2023). Exploring the potential of artificial intelligence tools in educational measurement and assessment. *Eurasia journal of mathematics, science and technology education*, *19*(8), em2307. https://doi.org/10.29333/ejmste/13428

Putri, A. R., Hasanah, A. P. R., Fuaida, K. N., Syafara, A., & Mursid, M. C. (2026). Analysis of AI Dependence in Higher Education: Implications for Students' Cognitive Abilities and Academic Ethics. *JIMU: Jurnal Ilmiah Multidisipliner*, *4*(02).

Ramadhan, F. K., Faris, M. I., Wahyudi, I., & Sulaeman, M. K. (2023). Utilization of ChatGPT in the world of education. *Flash Scientific Journal, 9*(1), 25–30. https://doi.org/10.32511/flash.v9i1.1069

Rane, N. (2023). ChatGPT and similar generative artificial intelligence (AI) for smart industry: role, challenges and opportunities for industry 4.0, industry 5.0 and society 5.0. *Challenges and Opportunities for Industry*, *4*. https://doi.org/10.2139/ssrn.4603234

Rois, N., Munawaroh, N., Ifendi, M., Shofwan, A. M., & MR, G. N. K. (2026). The Integration of Digital Technology in Islamic Education: Enhancing Learning

Outcomes and Preserving Religious Values. *Eduprof: Islamic Education Journal*, *8*(1), 201-209. https://doi.org/10.47453/eduprof.v8i1.431

Romadhon, R., Amin, M., & Mahmud, S. (2026). Optimizing Educator and Student Readiness in the Digital Transformation of Islamic Religious Education: Integrating Responsible AI Use, Religious Moderation, Plagiarism Risk Mitigation, Academic Integrity, and Data Literacy in Inclusive Islamic Education. *Indo Green Journal*, *4*(2). https://doi.org/10.31004/green.v4i2.664

Sain, Z. H., Huda, S., & Habibu, M. L. (2024). Enhancing Islamic religious education through IT-based learning: A qualitative study. *Journal of Islamic Education*, *5*(1), 1-10.

Septianto, D., Arifah, F. N., Halimah, S. B. N., Al Khansa, J., & Inayati, N. L. (2026). Integrating Islamic Values into Learning Assessment Models: A Qualitative Study of Islamic Religious Education Practice at a Junior Secondary School. *Tadibia Islamika*, *6*(1), 21-29.

Serrano-Ausejo, E., & Mårell-Olsson, E. (2024). Opportunities and challenges of using immersive technologies to support students' spatial ability and 21st-century skills in K-12 education. *Education and Information Technologies*, *29*(5), 5571-5597. https://doi.org/10.1007/s10639-023-11981-5

Setiyatna, H. (2026). Artificial Intelligence (AI) Development Management for Personalized Learning in Islamic Educational Institutions: Opportunities and Ethical Challenges. *AL-MANAR: Jurnal Komunikasi dan Pendidikan Islam*, *15*(01), 215-233. https://doi.org/10.36668/qg9c0w55

Sugiyono. (2022). *Method study quantitative, qualitative, and R&D* (2nd ed.). Alfabeta.

Suharmawan, W. (2023). Utilization ChatGPT in world education. *Education Journal: Journal of Educational Research and Development, 7*(2), 158–166. https://doi.org/10.31537/ej.v7i2.1248

Wibowo, T. U. S. H., Akbar, F., Ilham, S. R., & Fauzan, M. S. (2023). Challenges and opportunities of using ChatGPT applications in implementing Dimension 5.0-based learning. *PETISI Journal (Information Technology Education), 4*(2), 69–76. https://doi.org/10.36232/jurnalpetisi.v4i2.4226