



A Conceptual Framework for Digital-Ethical Literacy and Social Responsibility in Islamic Religious Education in the Generative AI Era

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ABSTRACT

Purpose – This study develops a conceptual framework of digital-ethical literacy and social responsibility for responsible Generative Artificial Intelligence (GenAI) use in Islamic Religious Education by integrating AI literacy, digital pedagogy, Islamic ethics, and digital citizenship.

Methods – A conceptual literature review was conducted using a purposive corpus of 110 sources selected for thematic relevance, conceptual contribution, and argumentative strength. The literature was analyzed through thematic-conceptual synthesis to identify recurring constructs and relationships.

Findings – The synthesis produced four progressive operational components: AI awareness, critical verification, ethical academic use, and socially responsible digital participation. Islamic moral orientation functions as a cross-cutting normative dimension guiding all components through *amanah*, *tabayyun*, *adab*, *'adl*, responsibility, and *maslahah*. The framework is progressive but non-rigid and context-sensitive, emphasizing educator guidance, authoritative sources, prior learner knowledge, institutional policy, and topic sensitivity.

Research implications – The framework provides a basis for curriculum design, educator guidance, assessment development, institutional policy, and future empirical validation.

Originality – The study offers an integrated mechanism linking technological understanding, epistemic verification, academic integrity, Islamic moral judgment, and digital social responsibility in one context-sensitive model.

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INTRODUCTION

The rapid development of Generative Artificial Intelligence (GenAI) is reshaping education by enabling systems to generate explanations, summaries, arguments, images, code, and responses to religious and ethical questions [1], [2], [3]. GenAI can support personalized learning, rapid feedback, and wider access to knowledge [4], [5], [6], but it also creates risks involving misinformation, academic dishonesty, algorithmic bias, overreliance, privacy, and weakened critical thinking [2], [7], [8]. It should therefore be understood not merely as a technical tool but as a socio-technological phenomenon whose educational use requires critical, ethical, and social guidance.

These concerns are especially important in Islamic Religious Education, which combines mastery of religious knowledge with character formation, moral responsibility, adab, social ethics, and responsible religious understanding [9], [10]. Students may use GenAI to seek religious explanations, complete assignments, address ethical questions, or produce religious narratives without adequately assessing the accuracy, authority, or moral consequences of its outputs [11], [12]. Islamic Religious Education must therefore prepare learners who are digitally capable, ethically aware, socially responsible, and able to evaluate AI-generated information through sound reasoning and appropriate religious frameworks [13], [14]. The central question is not simply whether technology should be used, but how educational and religious values should govern its use.

AI literacy provides an important basis for this task. It includes technical understanding [15], awareness of AI limitations and ethical implications [16], responsible use [17], and evaluation of social impact [18]. Although definitions vary between functional, critical, and sociocultural emphases [16], [19], [20], generative AI literacy increasingly includes prompting, tool selection, human–AI interaction, recognition of model limitations, and ethical and legal use [20], [21]. Digital citizenship complements these competencies by emphasizing ethical, safe, critical, and responsible participation [22], [23], [24] through dimensions such as access, communication, literacy, security, rights, responsibilities, health, and law [25], [26], [27]. In the GenAI context, learners are both consumers and producers of content that can affect academic integrity, public communication, religious discourse, and social relationships. Responsible use therefore requires the integration of technological understanding, critical judgment, ethics, and social responsibility.

Islamic ethics supplies the normative orientation for that integration. Research supports AI adoption in Islamic education when it observes justice, trustworthiness (*amanah*), responsibility, transparency, and privacy [28], [29], and when it is guided by *maqasid al-shari'ah*, particularly the protection of religion, intellect, and human dignity [30], [31]. AI must also preserve the educator's role as moral guide or *murabbi* [12], [32], [33]. Islamic ethics should consequently guide learners' awareness of AI, verification of generated information, academic conduct, and digital participation rather than operate only after technology has been used. Yet digital literacy, AI ethics, curriculum adaptation, and Islamic values are still often discussed separately [34], [35], leaving their relationships insufficiently synthesized.

This gap matters because AI-assisted religious explanations, assignments, opinions, and digital content can influence honesty, intellectual integrity, scholarly authority, peer relations, public trust, and communication quality [36], [37]. Religious knowledge also requires epistemic responsibility, ethical communication, and respect for authoritative sources [38], [39]. Existing studies have not adequately explained how AI literacy, digital pedagogy, Islamic ethics, and digital citizenship jointly support critical, ethical, and socially responsible GenAI use [40], [41]. This study therefore develops a digital-ethical literacy framework comprising four progressive operational components—AI awareness, critical verification, ethical academic use, and socially responsible digital participation—guided throughout by Islamic moral orientation as a cross-cutting normative dimension. *Amanah*, *tabayyun*, *adab*, *'adl*, responsibility, and *maslahah* function as criteria across the progression. The framework is conceptual rather than universally deterministic: its application may vary with educator guidance, access to authoritative sources, learners' prior knowledge and AI literacy, institutional policies, and the sensitivity of religious topics. It provides a basis for curriculum design, educator guidance, instrument development, and empirical validation.

METHOD

This study used a conceptual literature review to integrate theoretical perspectives and construct a framework of digital-ethical literacy and social responsibility in Islamic Religious Education rather than test statistical relationships. Conceptual reviews compare constructs, identify theoretical relationships, and generate integrated explanations [42], [43], [44]. Accordingly, the review synthesized literature on GenAI, AI literacy, digital pedagogy, Islamic ethics, digital citizenship, academic integrity, and social responsibility [45], [46].

Sources were searched in Scopus, Web of Science, Google Scholar, and Sinta-indexed journals, primarily covering publications from 2019 to June 2026; earlier works were retained when methodologically or theoretically foundational. Search terms included “generative artificial intelligence,” “generative AI literacy,” “AI literacy,” “digital pedagogy,” “Islamic Religious Education,” “Islamic ethics,” “digital citizenship,” “academic integrity,” “tabayyun,” and “maqasid al-shari’ah.” Reference lists were also screened for relevant sources.

Eligible materials included English- or Indonesian-language peer-reviewed articles, academic books, conference proceedings, traceable preprints, and official institutional or policy documents that provided relevant definitions, empirical findings, normative arguments, or educational implications. Peer-reviewed sources were prioritized for central claims; preprints and institutional materials were retained only when directly relevant and no stronger equivalent was available. Duplicates, inaccessible texts, unsupported opinion pieces, marginally relevant works, and purely technical studies without educational, ethical, religious, or social relevance were excluded. Because the review was purposive rather than systematic, no formal identification-and-exclusion log was maintained. The final conceptual corpus comprised the 110 sources cited in the manuscript.

The corpus was analyzed through thematic-conceptual synthesis [43], [44], [47] in five stages. First, key constructs and definitions were extracted. Second, they were grouped under AI literacy, digital pedagogy, Islamic ethics, and digital citizenship. Third, similarities, differences, and overlaps were compared. Fourth, recurring concepts were synthesized into four progressive operational components AI awareness, critical verification, ethical academic use, and socially responsible digital participation while Islamic moral orientation was identified as a cross-cutting normative dimension. Fifth, their relationships were interpreted as progressive but non-rigid, mutually reinforcing, and context-sensitive. Conceptual sufficiency was reached when continued comparison produced no substantively new construct or relationship relevant to the framework and each component had convergent conceptual, empirical, or normative support. A synthesis matrix recorded representative concepts, sources, and the reasoning connecting them to the framework components; a compact version is presented with the framework. The review did not estimate effects, test causal hypotheses, or claim exhaustive coverage

RESULTS AND DISCUSSION

Generative Artificial Intelligence as a Socio-Technological Phenomenon in Educational Contexts

Literature increasingly treats Generative Artificial Intelligence (GenAI) as a socio-technological phenomenon that reshapes how learners access information, formulate ideas, complete academic tasks, and interact with digital resources [48]. Its ability to generate text, images, summaries, and arguments affects cognitive, ethical, social, and pedagogical processes [49], [50], [51]. GenAI can expand access to explanations, feedback, and idea development [52], but it may also encourage cognitive dependence, weaken verification, and circulate unreliable information [53], [54]. These risks are especially consequential in religious education, where generated content may lack authoritative sources, interpretive context, or appropriate moral judgment.

Islamic Religious Education seeks both religious understanding and the formation of *adab*, character, responsibility, and social awareness [55], [56]. GenAI should therefore be neither prohibited categorically nor accepted uncritically. Educators must clarify when it may support learning, how its outputs should be verified, and why learners remain responsible for their reasoning and academic

work [51]. Responsible integration requires learners to understand AI capabilities and limitations, verify generated information, preserve academic integrity, and consider social consequences. These requirements position AI literacy as the technological and critical starting point of digital-ethical literacy.

AI Literacy as the Basis for Digital-Ethical Literacy

AI literacy is the ability to understand, use, evaluate, and interact with AI critically and responsibly, including awareness of system functions, bias, hallucination, limitations, and ethical implications [16]. This competence is essential because GenAI outputs may appear coherent and authoritative even when they contain errors, overgeneralizations, or contextually inappropriate claims [3], [57]. Learners therefore need more than operational or prompting skills.

In Islamic Religious Education, AI literacy must extend into digital-ethical literacy by integrating honesty [58], responsibility [59], permissible boundaries of use, and awareness of social impact [60]. Learners should distinguish legitimate academic assistance from plagiarism, deception, or the replacement of independent reasoning. They must also recognize that questions involving Islamic law, exegesis, *hadith*, ethics, and socio-religious issues require credible scholarly authority [61], [62], [63]. Digital *tabayyun* operationalizes this responsibility through source checking, comparison of claims, and consultation with qualified educators or accountable religious references [64]. AI literacy thus progresses from technical competence to critical, epistemic, and ethical judgment, providing a foundation for pedagogical practices that use GenAI as support rather than authority.

Digital Pedagogy in Generative AI-Based Islamic Religious Education

Digital pedagogy concerns the purposeful design, guidance, and evaluation of technology-supported learning rather than the mere presence of digital tools [65], [66]. In GenAI-based Islamic Religious Education, teachers should position generated responses as materials for exploration, comparison, dialogue, and reflection, not as definitive answers or substitutes for learners' cognitive engagement. Students may use GenAI to clarify terminology, formulate questions, or develop preliminary ideas, but they must examine whether outputs use credible sources, present defensible arguments, and fit the educational and religious context [67], [68].

This pedagogy must also cultivate integrity and digital *adab*. Educators should establish boundaries for permitted AI assistance, require transparency, and guide students away from unverified religious content or task avoidance. Their role is not displaced by GenAI; they remain ethical facilitators who interpret context, support reflective dialogue, and help learners understand the moral implications of technology [69], [70], [71]. Digital pedagogy therefore connects critical verification with ethical academic use while preserving learner agency, educator guidance, and responsibility for knowledge.

Islamic Ethics as a Normative Framework for the Use of Generative Artificial Intelligence (GenAI)

Islamic ethics provides the normative foundation for GenAI use in Islamic Religious Education. Islamic conceptions of useful knowledge emphasize benefit [72], [73] and treat the pursuit, use, preservation, and dissemination of knowledge as moral and spiritual responsibilities [74], [75]. Accordingly, technological efficiency does not remove personal accountability. *Amanah* requires learners to remain responsible for understanding, verification, honesty, and intellectual ownership when using AI [76], [77]. *Tabayyun* requires generated claims to be checked before acceptance or dissemination because GenAI may produce hallucinations, harmful content, or unreliable information [52], [78]. *Adab* requires respect for educators, sources, reasoning processes, and scholarly authority, preserving teachers' role in contextual interpretation and character formation [79], [80].

Justice (*'adl*) and public benefit (*maslahah*) further require attention to access, infrastructure, literacy, privacy, inclusion, and dependency. Although GenAI can improve personalization and accessibility, it may deepen inequality when learners lack equitable access or adequate support [81], [82]. Its benefits depend on inclusive policy, AI literacy, and ethical governance that strengthen rather than displace educators and learners [83], [84], [85]. Within *maqasid al-shari'ah*, responsible

GenAI use protects religion by rejecting AI as an ultimate religious authority and requiring verification through authentic sources and educators [12], [86], [87]. It protects intellect by using AI as an epistemic aid rather than a replacement for critical and independent reasoning [40], [88], [89], and protects dignity through honesty, academic integrity, and prevention of misleading content [89], [90]. Islamic moral orientation therefore operates across AI awareness, verification, academic use, and digital participation as a continuing reflective criterion, not as a separate later stage.

Digital Citizenship and the Social Responsibility of Students

Digital citizenship refers to ethical, critical, safe, and responsible participation in digital environments. With GenAI, learners are both consumers and producers of content, so they must evaluate accuracy and bias, avoid exclusive reliance on AI [91], [92], and disclose its use when required to preserve authentic academic engagement [36], [93]. Responsible participation also includes privacy, data security, respect for others’ rights, and attention to effects on vulnerable groups [94]. In Islamic Religious Education, these responsibilities are reinforced by honesty, justice, non-deception, non-maleficence, and concern for collective benefit [95]. GenAI is educationally acceptable when learners retain comprehension, verification, and independent engagement, but problematic when it enables deception, misinformation, or avoidance of academic responsibility. Students should verify content, maintain integrity and transparency, and communicate ethically [96]. GenAI should support rather than replace independent thinking, educator guidance, or accountable learning [2], [97].

Islamic Religious Education should therefore extend character formation into the digital sphere. Digital conduct has moral and social consequences, including the risks of hoaxes, hate speech, cyberbullying, disinformation, and declining communication ethics [98], [99], [100]. *Tabayyun, sidq, amanah*, responsibility, and respectful communication provide values for constructive GenAI use [101]. Digital-ethical literacy can thus be understood as the capacity to use GenAI critically, transparently, and socially responsibly under Islamic moral guidance.

A Conceptual Framework for Digital-Ethical Literacy and Social Responsibility in Islamic Religious Education

The literature synthesis identifies four interconnected theoretical foundations: AI literacy, digital pedagogy, Islamic ethics, and digital citizenship. AI literacy develops understanding of GenAI mechanisms, capabilities, limitations, biases, and risks [102], [103]. Digital pedagogy directs this understanding toward reflective learning that preserves reasoning and learner responsibility [104]. Islamic ethics provides normative criteria through *amanah, tabayyun, adab, ‘adl*, responsibility, and *maslahah*. Digital citizenship extends responsible GenAI use to communication, rights, accountability, and social consequences [105], [106]. These foundations generate four progressive operational components: AI awareness, critical verification, ethical academic use, and socially responsible digital participation. Islamic moral orientation is not a separate stage. It functions as a cross-cutting normative dimension that guides judgment and conduct throughout the progression. Table 1 summarizes the framework elements.

Table 1. Framework Elements for Responsible GenAI Use in Islamic Religious Education		
Framework element	Function	Educational meaning
AI Awareness	Operational component 1	Learners understand GenAI mechanisms, capabilities, limitations, biases, and risks, and recognize AI as a tool rather than an absolute authority.
Critical Verification	Operational component 2	Learners check sources, compare claims, assess context, and practice digital <i>tabayyun</i> before accepting or sharing generated information.
Ethical Academic Use	Operational component 3	Learners use GenAI honestly and transparently while preserving understanding, intellectual ownership, and academic responsibility.
Socially Responsible Digital Participation	Operational component 4	Learners consider privacy, communication ethics, public trust, and the effects of AI-assisted content on others and digital society.

Framework element	Function	Educational meaning
Islamic Moral Orientation	Cross-cutting normative dimension	<i>Amanah, tabayyun, adab, 'adl</i> , responsibility, and <i>maslahah</i> guide judgment across all four operational components.

The theoretical dimensions do not correspond to the operational components on a one-to-one basis. Each component emerges from interaction among technological, pedagogical, ethical, and citizenship perspectives. To make this analytical process traceable, Table 2 presents a compact synthesis matrix linking representative literature, recurring concepts, and the resulting framework elements.

Table 2. Compact Synthesis Matrix Linking Literature to the Framework

Theoretical foundation	Representative sources	Recurring concepts	Framework contribution
AI Literacy	[21], [102], [103], [107]	Mechanisms, limitations, bias, hallucination, critical evaluation	AI Awareness and Critical Verification
Digital Pedagogy	[51], [67], [68], [104]	Guided use, reflective learning, source examination, preserved reasoning	Critical Verification and Ethical Academic Use
Islamic Ethics	[12], [40], [86], [89], [98], [100], [101]	<i>Amanah, tabayyun, adab, 'adl, maslahah</i> , scholarly authority	Cross-cutting Islamic Moral Orientation
Digital Citizenship	[36], [93], [96], [105], [106], [109], [110]	Transparency, rights, responsibility, communication, public trust	Ethical Academic Use and Socially Responsible Digital Participation

Figure 1 illustrates how the four theoretical foundations form an integrated basis for digital-ethical literacy. The framework then progresses through AI awareness, critical verification, ethical academic use, and socially responsible digital participation. Islamic moral orientation surrounds and guides the progression as a cross-cutting normative dimension.

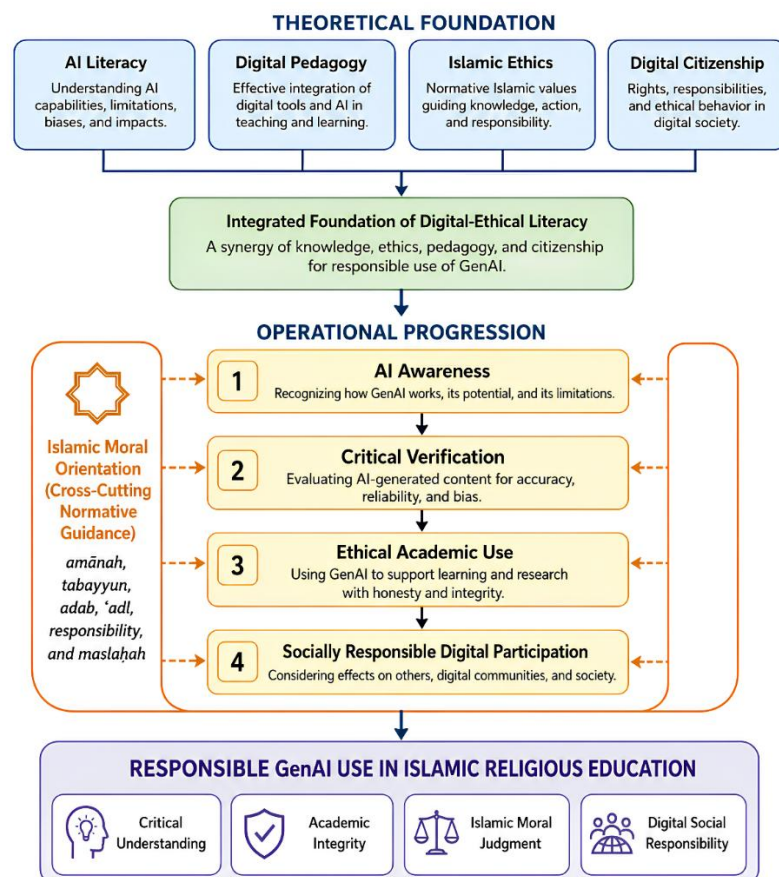


Figure 1. Conceptual framework for responsible GenAI use in Islamic Religious Education

Figure 1 presents a progressive but non-rigid framework. The arrows indicate conceptual development, while recursive movement remains possible when learners reassess their understanding or practices. The framework proposes four relationships. Greater AI awareness supports stronger critical verification because knowledge of GenAI mechanisms, limitations, biases, and risks enables learners to scrutinize generated outputs [21], [96], [107]. Stronger critical verification supports ethical academic use because source checking, claim comparison, and contextual evaluation reduce plagiarism and the replacement of independent reasoning [97].

Islamic moral orientation strengthens the responsible operation of all four components by applying *amanah*, *tabayyun*, *adab*, *‘adl*, responsibility, and *maslahah* to technological understanding, verification, academic conduct, and digital participation [98], [100], [101]. Ethical academic use supports socially responsible digital participation when learners consider how AI-assisted content affects others, learning communities, communication ethics, and public trust [99], [108]. These propositions describe conceptual expectations rather than confirmed causal relationships and therefore require empirical testing.

Tensions may nevertheless arise in specific educational situations. Efficiency and rapid completion may conflict with intention, honesty, intellectual responsibility, and scholarly authority. For example, transparent disclosure of GenAI use does not by itself constitute ethical practice when a learner neither understands the output nor verifies its religious sources. In such cases, transparency does not fully satisfy *amanah*, *tabayyun*, and responsibility.

Trade-offs may also occur between personalization and cognitive independence, accessibility and reliability, or convenience and privacy. Responsible use therefore requires contextual judgment concerning the learning objective, task type, learner involvement, output reliability, religious sensitivity, and potential effects on others. The proposed relationships are more likely to function effectively when learners receive educator guidance, can access authoritative sources, possess adequate prior knowledge and AI literacy, and operate under clear institutional policies. Islamic moral orientation provides the reflective criteria for addressing these conditions across the framework.

The framework ultimately directs learners toward socially responsible digital participation, understood as GenAI use that considers effects on others, educational communities, and digital society. The central issue for Islamic Religious Education is therefore not the simple acceptance or rejection of GenAI, but its direction toward meaningful learning, academic integrity, digital *adab*, and social welfare. As a conceptual framework, it requires validation through instrument development, teacher preparation, reflective assessment, and institutional guidelines grounded in Islamic ethics and digital citizenship [109], [110].

CONCLUSION

This study conceptualizes responsible GenAI use in Islamic Religious Education through the integration of AI literacy, digital pedagogy, Islamic ethics, and digital citizenship. The resulting digital-ethical literacy framework comprises four progressive but non-rigid operational components: AI awareness, critical verification, ethical academic use, and socially responsible digital participation. Islamic moral orientation functions as a cross-cutting normative dimension, guiding all components through *amanah*, *tabayyun*, *adab*, *‘adl*, responsibility, and *maslahah*. The framework contributes an integrated mechanism linking technological understanding, epistemic responsibility, academic integrity, Islamic moral judgment, and awareness of social consequences. It emphasizes that GenAI should support rather than replace learners’ reasoning, educator guidance, or scholarly authority. Responsible use therefore depends not only on technological access but also on ethical reflection and accountability.

The framework is conceptual and context-sensitive. Its application may vary according to educator guidance, access to authoritative sources, learners’ prior knowledge and AI literacy, institutional policies, and the sensitivity of religious topics. Future research should empirically validate the proposed relationships, develop digital-ethical literacy instruments, examine implementation across

educational levels, and formulate teacher preparation, assessment, and institutional guidelines for responsible GenAI use.

AUTHOR CONTRIBUTION STATEMENT

RA: Conceptualization, methodology, investigation, and writing the original draft; SS: Literature review, formal analysis, and writing, review, and editing; A: Investigation, resources, and validation; SAF: Visualization, validation, and writing, review, and editing; J: Supervision, project administration, and final manuscript review. All authors have read and approved the final version of the manuscript.

AI DISCLOSURE STATEMENT

Generative AI tools were used solely to assist in refining transitional coherence between sections and in producing the visual representation presented in Figure 1. All conceptual content, literature selection, analysis, interpretation, scholarly arguments, and final decisions were independently developed, reviewed, and verified by the author. The author assumes full responsibility for the accuracy, originality, and integrity of the manuscript.

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