

## Artificial Intelligence-Based Transformation of Islamic Civilization History Learning and Student Adab

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### Abstract

The growing use of artificial intelligence in higher education has created new opportunities for transforming learning processes; however, research on AI-based learning in Islamic Civilization History and its relationship with student *adab* in Islamic higher education remains limited. This study aimed to analyze the use of artificial intelligence in Islamic Civilization History learning, identify its role in transforming students' learning processes, and examine its relationship with student *adab*. The study employed a quantitative design involving 47 respondents selected through purposive sampling, consisting of male and female students in Islamic higher education who had experience in learning Islamic Civilization History and using AI for academic purposes. Data were collected through a structured questionnaire distributed via Google Forms and analyzed using descriptive statistics based on the distribution of responses. The findings show that students generally perceived AI positively in the learning of Islamic Civilization History. AI was found to support comprehension of course material, facilitate access to information on Islamic historical figures and events, accelerate summarization, and improve assignment effectiveness. The results further indicate that most respondents perceived AI as changing the way they learn Islamic Civilization History. At the ethical level, the majority of students reported that they continued to uphold academic honesty when using AI, and most believed that AI could strengthen *adab* when used appropriately. The study concludes that AI can play a constructive role in Islamic Civilization History learning, provided that its use remains grounded in responsibility, verification, academic honesty, and respect for Islamic scholarly values. This study

contributes to the emerging literature on AI in Islamic education and offers practical implications for lecturers and Islamic higher education institutions to integrate AI within a value-based pedagogical framework, while also highlighting directions for future research across broader institutional contexts and in relation to *pesantren* traditions, *sanad*, and *at-turats*.

**Keywords:** Artificial Intelligence; Islamic Civilization History; Learning Transformation; Student *Adab*; Islamic Higher Education

## INTRODUCTION

Artificial intelligence (AI) has rapidly become one of the most influential forces reshaping higher education, including the teaching of religion, history, and the humanities. In international scholarship, recent reviews show that AI-related research in higher education increasingly centers on personalized learning, educational efficiency, AI literacy, and ethical concerns surrounding the use of generative tools in academic settings. At the same time, empirical studies have found that university students are already using generative AI tools to support assessment tasks, idea development, and content understanding, which has intensified concerns over academic integrity and the changing meaning of authorship in higher education (Gruenhagen et al., 2024; Lachheb, Leung, Abramenska-Lachheb, & Sankaranarayanan, 2025). These developments indicate that AI is no longer a peripheral technological aid; rather, it has become a pedagogical and ethical issue that directly affects how students learn, reason, and assume responsibility for knowledge (Ummah & Sulaikho, 2024).

This issue is particularly significant in the Indonesian context, especially within Islamic higher education institutions, where technological modernization intersects with the long-standing traditions of Islamic scholarship. Research on Muslim students' acceptance of AI in Islamic religious education demonstrates that perceived usefulness and perceived ease of use strongly influence students' willingness to adopt AI-based tools in learning contexts (Faizin et al., 2025). However, positive acceptance does not necessarily imply ethical maturity. Zalisman, for example, found that the use of generative AI among Islamic education students also raises questions about academic honesty, institutional compliance, and the responsible use of technology in value-based disciplines. Accordingly, the issue of AI in Islamic higher education should not be reduced to media innovation alone; it must also be understood as

an epistemological and moral issue concerning the authority of knowledge, trustworthiness, and the ethics of learning (Zalisman, 2023).

The matter becomes even more distinctive when viewed through the experience of students who come from pesantren backgrounds. Many students entering Islamic higher education carry with them the intellectual legacy of *salaḥiyah* pesantren, where knowledge is expected to be transmitted through *sanad* and grounded in authoritative classical texts, or *aturats*. Others come from tahfiz-oriented educational settings that cultivate discipline through memorization, repetition, and *muraja'ah*. Yet contemporary pesantren are no longer entirely confined to conventional instructional models. Recent studies show that pesantren education has been undergoing digital transformation, with selective adaptation to modern technologies in educational services and learning practices (Bahri & Najiburrahman, 2024; Nugroho & Astutik, 2024). This means that many students now inhabit two intellectual horizons simultaneously: fidelity to sanad-based and text-based Islamic learning, and openness to digital tools, including AI, as part of their contemporary academic experience. Such a condition creates a productive but delicate tension that deserves careful academic examination.

In responding to this development, the present study is based on the view that AI should not be treated merely as a technical instrument that accelerates access to information. Rather, it should be approached as a pedagogical medium that may shape both the learning process and the ethical formation of students. In Islamic education, learning is not judged solely by efficiency or output, but also by *adab*, honesty, responsibility, and respect for the sources and transmitters of knowledge. For this reason, when AI enters the learning space of Islamic Civilization History, the central question is not only whether it helps students learn faster, but also whether it encourages modes of learning that remain responsible, critical, and ethically grounded. This argument is strengthened by prior research showing that AI adoption in Islamic learning contexts is influenced by utility and usability, while concerns over plagiarism, overreliance, and ethical boundaries remain highly relevant (Faizin et al., 2025; Zalisman, 2023).

Previous studies have provided a valuable foundation, yet an important gap remains. Faizin et al. (2025) examined Muslim students' acceptance of AI in Islamic religious education, but their study did not specifically address Islamic Civilization History as a distinct course with its own historical, cultural, and intellectual demands. Zalisman (2023)

investigated academic integrity in the use of generative AI among Islamic education students, but the analysis focused primarily on integrity indicators rather than on how AI transforms learning within a particular subject area. Meanwhile, studies on pesantren digitalization confirm that Islamic educational institutions are adapting to digital change, yet they do not specifically examine how students with pesantren backgrounds interpret and use AI in courses that are closely tied to Islamic identity, cultural memory, and historical understanding (Nugroho & Astutik, 2024; Bahri et al., 2024). In other words, the current literature remains fragmented: one strand focuses on AI acceptance, another on academic integrity, and another on institutional digital transformation, but few studies bring these dimensions together within a single analytical framework.

The novelty of the present study lies in its effort to analyze the transformation of AI-based learning in Islamic Civilization History and its relationship with student *adab* in Islamic higher education. This focus is especially relevant because Islamic Civilization History is not merely concerned with dynasties, events, and figures, but also with the formation of historical consciousness, intellectual identity, and moral reflection among Muslim students. Theoretically, this study draws on the Technology Acceptance Model to explain the role of perceived usefulness and perceived ease of use in technology adoption, while also extending the discussion through the lens of academic integrity and Islamic educational values (Faizin et al., 2025; Zalisman, 2023). In this way, the study does not treat AI as a neutral device, but as a pedagogical force that may either support or weaken disciplined, ethical, and value-conscious learning.

This focus becomes more urgent in the context of students who have been shaped by pesantren traditions yet are now studying in digitally mediated academic environments. For such students, the encounter with AI is not simply a matter of adopting a new tool; it also involves negotiating between inherited commitments to *sanad*, *turats*, and disciplined memorization, on the one hand, and the speed, convenience, and productivity promised by AI, on the other. In this setting, AI may assist students in summarizing content, comparing historical information, and exploring broader references in Islamic Civilization History. Nevertheless, if used uncritically, it may also encourage superficial learning, weaken intellectual effort, and blur ethical accountability. This concern applies to both male and female students who participate in contemporary Islamic higher education and who respond to learning instruments distributed through digital platforms. Therefore, examining the

relationship between AI-based learning transformation and student *adab* is both academically relevant and pedagogically necessary.

Based on the foregoing discussion, this study focuses on analyzing the transformation of AI-based learning in Islamic Civilization History and its influence on student *adab* in Islamic higher education. More specifically, it seeks to examine how AI is used in the learning of Islamic Civilization History, how students perceive the changes it brings to their learning process, and how such transformation is related to the *adab* of male and female students, including those with pesantren, *salafiyah*, and tahfiz educational backgrounds. Through this focus, the study is expected to contribute empirically to the development of Islamic learning that is technologically adaptive while remaining firmly grounded in ethical responsibility, scholarly discipline, and the enduring values of Islamic education.

## METHODS

This study employed a quantitative approach. A quantitative approach is appropriate when the objective of the research is to measure variables, examine relationships among variables, and test hypotheses using numerical data and statistical procedures. Creswell and Creswell (2017) state that quantitative research is used to test objective theories by examining the relationship among variables that can be measured and analyzed statistically. In the present study, this approach was selected because the research aims to examine the effect of AI-based transformation in the learning of Islamic Civilization History on student *adab* in Islamic higher education. Through this approach, students' responses can be quantified and analyzed objectively, allowing the study to produce measurable and empirically grounded findings (Creswell & Creswell, 2017).

The study adopted a survey design. Survey design is widely used in quantitative research to collect data from a sample in order to describe attitudes, opinions, behaviors, or characteristics of a population (Creswell & Creswell, 2017). This design was considered suitable because the study sought to capture students' perceptions and experiences regarding the use of artificial intelligence in learning Islamic Civilization History and its relationship with student *adab*. Unlike an experimental design, which requires manipulation of variables through treatment and control groups, the present study did not intervene in the learning process. Instead, it examined naturally occurring conditions experienced by students in AI-

supported learning contexts. Compared with previous studies that primarily focused on AI acceptance in Islamic education or on academic integrity in general, this study offers a more specific survey-based inquiry by linking AI-based learning transformation in a particular subject area, namely Islamic Civilization History, with the ethical dimension of student *adab* in Islamic higher education.

The population of this study consisted of students in Islamic higher education institutions who had taken, or were currently taking, a course in Islamic Civilization History and had experience using artificial intelligence in academic learning activities. The respondents included both *male and female students*, including those with educational backgrounds in pesantren, salafiyah, and tahfiz traditions. Since not all students met the specific criteria required for this study, the sampling technique employed was purposive sampling. According to (Sugiyono, 2016), purposive sampling is a sampling technique in which participants are selected based on specific considerations relevant to the objectives of the study. This technique was chosen because the study did not seek responses from students in general, but specifically from those who were able to provide relevant data concerning the use of AI in learning Islamic Civilization History and its relation to *adab*. The criteria for inclusion were as follows: first, students had to be currently enrolled in or have completed a course in Islamic Civilization History; second, they had to have used AI as part of their academic learning activities; and third, they had to be willing to complete the questionnaire distributed by the researcher. The sample size was determined based on the number of valid responses returned through the questionnaire link distributed by the researcher. In quantitative survey research, sample adequacy is determined not only by the number of respondents, but also by the extent to which they match the required characteristics and provide complete data.

Data were collected through a structured questionnaire distributed via Google Forms. The instrument was designed to measure two principal variables: AI-based transformation in the learning of Islamic Civilization History and student *adab*. The questionnaire consisted of closed-ended statements using a five-point Likert scale, ranging from strongly disagree to strongly agree. The Likert scale was chosen because it is suitable for measuring perceptions, attitudes, and tendencies in a form that can be analyzed quantitatively. The questionnaire items were developed on the basis of relevant theoretical indicators, including perceived usefulness and perceived ease of use in technology-supported learning, as well as academic responsibility, academic honesty, respect for sources of

knowledge, and responsible learning behavior as indicators of *adab*. The data collection procedure involved distributing the questionnaire link to students who met the research criteria through digital media

To ensure the quality of the instrument, validity and reliability tests were conducted. In quantitative research, a sound instrument must be valid, meaning that it measures what it is intended to measure, and reliable, meaning that it produces consistent results (Sugiyono, 2016). Validity testing was conducted using item-total correlation, which examined the extent to which each item correlated significantly with the total score of its respective variable. Items that met the required correlation standard were retained, while weak items were revised or removed. Reliability testing was performed using Cronbach's Alpha, with a coefficient of 0.70 or above generally regarded as acceptable for internal consistency. This procedure was necessary to ensure that the instrument consistently captured students' perceptions of AI-based learning transformation and *adab*. The use of questionnaire-based instruments of this kind is also consistent with previous quantitative studies on technology adoption, academic behavior, and ethics in higher education.

The collected data were analyzed using descriptive and inferential statistics with the assistance of SPSS software. Descriptive statistics were used to present the general tendencies of respondents' answers, including frequencies, percentages, means, and standard deviations. This allowed the researcher to describe students' response patterns for each variable. Inferential statistics were then employed to test the relationship and effect between the variables under study. Prior to hypothesis testing, prerequisite analyses were conducted, including tests of normality and linearity, in order to determine whether the data met the assumptions required for parametric analysis. Once these assumptions were satisfied, the hypothesis was tested using simple linear regression to determine whether AI-based transformation in the learning of Islamic Civilization History had a significant effect on student *adab*. This technique was selected because the study involved one independent variable and one dependent variable. Through this procedure, the study was expected to generate not only a descriptive account of the phenomenon but also statistical evidence concerning the degree of influence between the variables examined.

Overall, the methodology employed in this study was considered appropriate because it enabled the researcher to examine systematically a contemporary phenomenon in Islamic higher education, namely the use of artificial intelligence in the learning of Islamic Civilization

History, while also measuring its relationship with the ethical and academic dimension of student *adab*. By combining a quantitative approach, a survey design, purposive sampling, a validated questionnaire, and statistical analysis using SPSS, this study was designed to produce empirical findings that are academically rigorous, measurable, and relevant to the development of Islamic education that is technologically adaptive while remaining grounded in ethical values.

## RESULTS

### Overview of the Empirical Dataset

The respondent profile in this study indicates a relatively balanced gender composition. Male students represented 55.3% of the total respondents, while female students accounted for 44.7%. This proportion suggests that the findings reflect the perceptions of both male and female students within Islamic higher education, allowing the interpretation of the data to extend beyond a single-gender perspective. In the context of this study, such balance is significant because AI-supported learning in Islamic Civilization History is experienced by students from diverse educational and social backgrounds, including those shaped by pesantren, salafiyah, and tahfiz traditions.

**Table 1. Respondent profile based on the visible overview chart**

Category	Percentage
Male	55.3%
Female	44.7%

The chart on respondent characteristics should not be read merely as demographic information. It provides the empirical frame for the rest of the findings. Since the study concerns the transformation of Islamic Civilization History learning through AI and its relationship to student *adab*, the relatively balanced participation of male and female students strengthens the descriptive validity of the dataset. At minimum, the findings can be interpreted as reflecting a broad student response within the observed learning environment, rather than being limited to one narrow subgroup.

### Results on AI Use in Islamic Civilization History Learning

The most detailed findings in this study relate to the use of AI in Islamic Civilization History learning. In general, respondents' answers were dominated by the categories agree and strongly agree, indicating that students perceive AI as a useful support in learning Islamic

Civilization History. This empirical pattern shows a consistent tendency, as positive responses were not limited to only one aspect of learning, but also covered material comprehension, the search for historical information, content summarization, increased learning interest, and the effectiveness of completing academic assignments.

The first item states, *“I use AI to help me understand Islamic Civilization History materials.”* In the detailed chart, 70.5% of respondents selected Agree, and 27.3% selected Strongly Agree. Only a very small remainder appears in other categories. This result indicates that AI has already become a practical learning support for most students. It is not functioning merely as a peripheral digital tool; rather, it is being incorporated into the students’ process of understanding course materials. Such a result suggests that AI is perceived as reducing cognitive barriers in a course that often involves broad historical periods, major political transitions, civilizational development, and complex cultural narratives.

The second item states, *“AI makes it easier for me to find information about Islamic historical figures and events.”* Here the chart shows 63.6% Agree and 36.4% Strongly Agree. This is one of the clearest findings in the dataset because all visible responses fall within positive categories. The result indicates that students see AI as highly effective in improving access to historical information. For a subject such as Islamic Civilization History, where students are often required to move quickly between figures, dynasties, events, and regional developments, this informational support appears to be one of AI’s strongest perceived benefits.

The third item states, *“AI helps me summarize Islamic Civilization History materials more quickly.”* The chart shows 65.9% Agree and 34.1% Strongly Agree. Again, the visible distribution suggests an overwhelmingly positive evaluation. This finding is especially important because it shows that AI is not used only as an information retrieval tool, but also as a tool for processing, condensing, and reorganizing knowledge. In other words, students are employing AI to simplify complex material into more manageable learning forms. In a history-related course, summarization can play a central role in review, comparison, memorization, and exam preparation, which makes this result pedagogically significant.

The fourth item states, *“The use of AI makes Islamic Civilization History learning more interesting.”* The visible responses are more varied: 61.4% Agree, 22.7% Strongly Agree, and 13.6% Disagree, with a small remaining portion in another category. This is the most differentiated response pattern among the five items. The finding suggests that while the

majority of students perceive AI as making learning more engaging, that positive effect is not universal. Unlike the functions of searching, understanding, or summarizing, the ability of AI to increase interest in learning appears to depend more strongly on individual experience, learning preferences, and possibly the way AI is integrated into instruction. This item therefore introduces a necessary nuance: AI is broadly useful, but its effect on learning attractiveness is less uniform than its effect on efficiency and access.

The fifth item states, “*AI helps me complete Islamic Civilization History assignments more effectively.*” The chart shows 73.3% Agree and 24.4% Strongly Agree, with only a very small remainder in another category. This is one of the highest positive response patterns in the dataset. It indicates that students strongly perceive AI as increasing the efficiency of their academic task performance. In practical terms, this may involve generating outlines, organizing arguments, identifying relevant information, drafting initial explanations, or simplifying the process of responding to course tasks. The result suggests that students do not see AI merely as a content companion, but as a productivity-enhancing academic support tool.

**Table 2. Descriptive results for AI use in Islamic Civilization History learning**

Item	Agree	Strongly Agree	Other visible responses
AI helps me understand Islamic Civilization History materials	70.5%	27.3%	very small remainder
AI helps me find information on Islamic historical figures and events	63.6%	36.4%	none visibly dominant
AI helps me summarize Islamic Civilization History materials more quickly	65.9%	34.1%	none visibly dominant
AI makes Islamic Civilization History learning more interesting	61.4%	22.7%	13.6% Disagree + small remainder
AI helps me complete assignments more effectively	73.3%	24.4%	very small remainder

Taken together, these five items reveal a consistent empirical pattern. AI is perceived positively across the core stages of learning: understanding, searching, summarizing, engaging, and task completion. The strongest perceived effects lie in effectiveness of assignment completion, support for material comprehension, and faster information access. The relatively weaker but still positive result concerns learning attractiveness, suggesting that

students value AI more strongly for instrumental and cognitive support than for affective engagement.

### Results on Learning Transformation

For the second variable, namely the Transformation of Islamic Civilization History Learning, one of the findings shows that 80.9% of respondents agreed with the statement, “*The presence of AI changes the way I learn Islamic Civilization History,*” while the remaining responses were distributed across other categories in smaller proportions. This finding is significant because it indicates that the role of AI extends beyond practical usefulness and reaches the level of pedagogical transformation. Thus, AI does not merely help students perform learning activities more quickly, but also contributes to changing the way they study Islamic Civilization History.

**Table 3. Overview result for learning transformation**

Item	Dominant visible response
The presence of AI changes the way I learn Islamic Civilization History	80.9% Agree

This result may be interpreted as evidence of a shift in students’ learning routines. Instead of relying only on classroom explanation, textbooks, or manual searching, students appear to be using AI to interact with content more dynamically: clarifying concepts, generating summaries, obtaining structured information, and preparing academic tasks more efficiently. Even though the PDF shows only one overview item for this variable, the percentage is strong enough to support the conclusion that students perceive AI not merely as an aid, but as a factor reshaping the learning process itself.

### Results on Student *Adab* in AI Use

The third variable in this study concerns student *adab* in the use of AI. One of the findings shows that, in response to the statement “*I continue to uphold academic honesty when using AI,*” 72.3% of respondents agreed and 21.3% strongly agreed, while the remaining responses were distributed across other categories in relatively small proportions. This finding is particularly significant because it indicates that the use of AI is not automatically associated with a decline in academic ethics. On the contrary, the majority of respondents positioned themselves as maintaining academic honesty even while utilizing AI in their learning activities.

**Table 4. Overview result for student adab**

Item	Agree	Strongly Agree	Other visible responses
I continue to uphold academic honesty when using AI	72.3%	21.3%	small remainder

This result should be read carefully as a descriptive self-report, not as a direct audit of actual academic conduct. Nevertheless, it remains significant. It shows that students explicitly recognize academic honesty as a relevant value in the context of AI use. This is especially important in Islamic higher education, where the moral dimension of learning is not separate from the academic dimension. The finding implies that AI adoption among students is not necessarily perceived as a break from ethical responsibility. Instead, it may coexist with a conscious commitment to honesty, at least at the level of declared attitude.

**Results on the Relationship between AI and the Strengthening of Adab**

The fourth variable in this study examines the relationship between AI and the strengthening of student adab. One of the findings shows that, in response to the statement *“The use of AI can support the strengthening of student adab if it is used properly,”* 61.7% of respondents agreed, 27.7% strongly agreed, and 10.6% selected the doubtful/neutral category. This finding is important because it indicates that students generally do not perceive AI and adab as mutually contradictory. Rather, they believe that AI can contribute to the strengthening of adab when it is used appropriately and responsibly.

**Table 5. Overview result for AI and the strengthening of adab**

Item	Agree	Strongly Agree	Doubtful/Neutral
AI can support the strengthening of student adab if used properly	61.7%	27.7%	10.6%

The presence of a visible doubtful group is equally meaningful. It indicates that while the majority see the possibility of positive ethical integration, not all students are fully convinced. This suggests that the relationship between AI and *adab* is not perceived as automatic. It is conditional, dependent on proper use. The data therefore point to a nuanced conclusion: AI is widely accepted and positively perceived, but its ethical value is understood as contingent upon user responsibility and academic discipline.

Overall, the results show four major patterns. First, students perceive AI positively in the learning of Islamic Civilization History. Second, AI is experienced not only as a

support tool but as a factor that changes learning patterns. Third, the majority of students report maintaining academic honesty while using AI. Fourth, most respondents believe that AI can support the strengthening of *adab* if used properly. These findings provide a clear descriptive basis for interpreting AI not merely as an instrument of speed or convenience, but as a meaningful element in the transformation of learning within Islamic higher education.

## DISCUSSION

The findings of this study demonstrate that AI has entered the learning practices of Islamic higher education students in a meaningful and practical way. The consistently high levels of agreement across the five items on AI use suggest that students do not regard AI as a marginal or experimental technology. Rather, they see it as a usable, beneficial, and increasingly normal part of the learning process in Islamic Civilization History. This result strongly resonates with the broader literature on AI in higher education, which identifies utility, accessibility, and pedagogical support as major drivers of student adoption (Lachheb et al., 2025). The present findings also align closely with the study by (Faizin et al., 2025), which shows that Muslim students are more likely to accept AI in Islamic religious education when it is perceived as useful and easy to use. In this sense, the descriptive data in the current study reinforce an important pattern: AI adoption in Islamic learning contexts is not incidental; it is grounded in the students' concrete experience of benefit (Salim & Habibi, 2025).

The strongest positive response in the questionnaire concerns AI as a support for effective assignment completion. This is pedagogically significant. It indicates that students value AI most strongly when it helps them perform academic tasks more efficiently. In practical terms, this may include generating initial ideas, organizing content, retrieving relevant information, or reducing the time required to structure responses. Such a tendency reflects what much of the current higher education literature has identified as the “productivity turn” in student use of generative tools. Students often begin by using AI not to replace all learning, but to streamline academic workload, reduce friction, and improve responsiveness to assignment demands (Gruenhagen et al., 2024). The present study confirms that this pattern is also visible in the context of Islamic Civilization History, a course

that often requires both factual recall and interpretive organization. AI, in this case, appears to function as an accelerator of academic workflow rather than merely a novelty.

Another major result concerns the role of AI in helping students understand course materials and locate historical information. This is especially relevant for Islamic Civilization History because the subject is structurally dense. It involves long chronological spans, multiple political centers, a wide range of intellectual figures, and overlapping cultural developments across regions and eras. Students are often expected to connect dynastic change, civilizational growth, scholarly traditions, and social transformation in a coherent narrative. The fact that students overwhelmingly agree that AI helps them understand materials, find information about figures and events, and summarize content suggests that AI is reducing the cognitive load associated with navigating this complexity. Such a result supports recent syntheses of AI research in higher education, which show that the most visible benefits of AI are often linked to information access, content support, and adaptive assistance (Lachheb et al., 2025).

However, the finding that AI makes learning “more interesting” is noticeably less uniform than the other results. Although the majority still respond positively, a visible minority disagree. This distinction is analytically important. It suggests that there is a difference between functional usefulness and pedagogical attractiveness. AI may help students work faster, retrieve information more easily, and summarize content more efficiently, but those benefits do not automatically translate into increased engagement or deeper enjoyment of the course. This implies that the attractiveness of learning still depends on broader pedagogical design: how lecturers frame the material, how students are invited into inquiry, and how digital tools are integrated into meaningful classroom practice. AI may support the learning process, but it does not independently guarantee educational vitality. This interpretation is consistent with recent scholarship emphasizing that the educational impact of AI depends heavily on instructional design and integration rather than on the technology alone (Lachheb et al., 2025).

One of the most important contributions of this study lies in the overview item showing that the presence of AI changes how students learn Islamic Civilization History. This finding shifts the discussion from mere utility to transformation. If students perceive AI as changing the way they learn, then AI is no longer simply an accessory to existing pedagogical routines. It has become part of the learning architecture itself. In practical terms,

this may involve changes in how students prepare before class, how they clarify uncertainty, how they condense reading materials, how they generate preliminary interpretations, and how they plan academic tasks. This result speaks directly to the contemporary higher education literature, which increasingly treats AI not only as a teaching aid but as a force that restructures student learning habits, epistemic routines, and time allocation (Lachheb et al., 2025). The present study confirms that this transformation is observable even within a value-laden field such as Islamic Civilization History.

Yet this transformation cannot be interpreted only through a technological lens. In the context of Islamic higher education, the transformation of learning is inseparable from questions of knowledge, authority, and *adab*. This is precisely where the present study moves beyond many mainstream AI-in-education studies (Rahman & Afandi, 2024; Rosyidah, Ulum, & Azzahra, 2024). The result that most students report maintaining academic honesty while using AI indicates that the ethical dimension remains active in their self-understanding. This does not prove that all student practice is ethically ideal, but it does show that academic honesty has not disappeared from students' moral horizon. Such a finding is especially significant when read alongside Zalisman's (2023) study, which found that generative AI use among Islamic education students is closely linked to concerns about academic integrity, including honesty and responsibility. Rather than contradicting Zalisman, the current result adds nuance: even where integrity risks exist, students may still consciously affirm the moral importance of honesty in AI use.

This nuance matters. A major strand of global research on AI in higher education has emphasized the threat of plagiarism, overreliance, and blurred authorship. Gruenhagen et al. (2024), for example, show that students' use of chatbots in assessment contexts has intensified concerns about academic integrity and challenged conventional understandings of original work. The present study does not deny those concerns; rather, it reveals that students in Islamic higher education may approach the issue through a more explicitly moral framework. Their responses suggest that they do not see AI simply as a shortcut detached from values. Instead, many appear to understand its use as something that remains subject to honesty, verification, and responsibility. In the context of Islamic education, this is deeply meaningful because *adab* is not an optional supplement to learning; it is integral to the pursuit of knowledge itself (Nguyen, Ngo, Hong, Dang, & Nguyen, 2023).

The result that AI can support the strengthening of student *adab* if used properly is arguably the most conceptually rich finding in the dataset. It shows that students do not generally treat AI and *adab* as opposites. Instead, they understand the ethical value of AI as conditional upon correct use. This is a sophisticated position. It suggests that the respondents are not framing the issue in simplistic binary terms—technology as either wholly beneficial or wholly destructive. Rather, they are articulating a conditional ethic: AI can be constructive if guided by the right norms (Moya et al., 2023). This perspective aligns with contemporary calls for responsible AI literacy in education, where the central challenge is not only whether students use AI, but whether they do so with awareness of ethical boundaries, source credibility, and intellectual accountability (Gruenhagen et al., 2024; Lachheb et al., 2025).

In the context of Islamic higher education, that conditional ethic may be interpreted through the lens of *adab al-talab al-‘ilm*—the ethics of seeking knowledge. Classical and contemporary Islamic educational thought places strong emphasis on sincerity, honesty, respect for knowledge sources, and disciplined intellectual effort. The empirical pattern in this study suggests that students are attempting to extend those norms into a new technological setting (Mansoor, Bawazir, Alsabri, Alharbi, & Okela, 2024). AI is not necessarily seen as violating *adab*; it becomes problematic only when it displaces responsibility, bypasses verification, or weakens the student’s ethical commitment to learning. In this respect, the study makes an important contribution to current discourse: it shows that the integration of AI into Islamic education need not be framed only as a threat to moral tradition. It may also be understood as an opportunity to reinterpret and reapply *adab* in a digital age (Putra & Abdulkhakim, 2025). That reading is consistent with Indonesian scholarship showing that AI and digital transformation in Islamic education increasingly require not only technical adjustment but moral and epistemic guidance (Faizin et al., 2025; Zalisman, 2023).

The pesantren dimension of the study adds another layer of significance. The uploaded questionnaire explicitly situates the respondents within a wider phenomenon involving students from pesantren, including salafiyah and tahfiz backgrounds, who are shaped by sanad-based knowledge, reference to *at-turats*, and disciplined memorization, yet who now also inhabit an educational environment where AI is increasingly normalized. This is not a trivial background condition. Recent studies show that pesantren themselves are undergoing forms of digital transformation. Nugroho and Astutik (2024) report that digital integration in Islamic boarding school education, particularly in Tahfidzul Qur’an settings,

can positively affect memorization, understanding, and application, even while creating new challenges related to balance and access. Bahri et al. (2024) similarly show that digital transformation in pesantren is closely tied to institutional service improvement and leadership adaptation. Together, these studies indicate that the encounter between Islamic tradition and digital technology is already underway at the institutional level. The present study extends that observation into the university classroom by showing how students formed within such traditions respond to AI in a disciplinary learning context (Nahar et al., 2025).

This pesantren-related context helps explain why the findings on *adab* are not purely negative. Students shaped by traditions of sanad, memorization, respect for teachers, and reverence for authoritative texts may be more inclined to interpret AI through an ethical filter rather than a purely utilitarian one. That does not mean that they are immune to overreliance or academic shortcuts. But it does mean that they may bring preexisting moral vocabularies into their technological choices. In other words, their engagement with AI is likely mediated by educational dispositions acquired before university. This is why the results of the present study should not be read only as evidence of AI acceptance. They should also be read as evidence of ethical negotiation. Students are learning how to inhabit two epistemic worlds at once: the inherited world of disciplined Islamic learning and the contemporary world of rapid, AI-assisted academic production. The questionnaire results suggest that many students do not experience these worlds as absolutely incompatible. Instead, they are attempting to reconcile them in practice.

At the same time, the presence of a neutral/doubtful group in the item on AI and *adab* deserves attention. Not all respondents are fully convinced that AI can strengthen *adab*, even when used properly. This hesitation is revealing. It suggests that while many students see the possibility of ethical integration, some remain uncertain. That uncertainty may arise from several sources: the speed and opacity of AI-generated outputs, concern over reduced effort, difficulty verifying content, or anxiety that convenience might gradually erode discipline. Such hesitation is pedagogically important because it signals the need for explicit guidance. Students may not need only access to AI tools; they may need structured ethical frameworks for when, why, and how to use them. From this perspective, AI literacy in Islamic higher education cannot be reduced to operational competence (Rozi, Widad, & Munif, 2025). It must include source evaluation, responsible authorship, and disciplined academic judgment. This is one of the clearest implications of the study.

The findings also carry direct implications for the teaching of Islamic Civilization History itself. This subject does not merely transmit facts about rulers, events, and periods. It also develops historical reasoning, civilizational awareness, cultural interpretation, and ethical reflection on the past. AI can clearly support this learning by making information easier to access and summarize. But the same efficiency may also produce risks. If students rely on AI-generated summaries without checking historical nuance, source quality, or interpretive limitations, then learning may become flatter, faster, and less critically grounded. The present findings therefore support a balanced view. AI may enhance the teaching and learning of Islamic Civilization History, but only if it is integrated in ways that preserve critical reading, contextual interpretation, and intellectual effort. The point is not to reject efficiency, but to prevent efficiency from displacing scholarly depth. This conclusion is consistent with the broader higher education literature, which increasingly argues that AI's educational value depends on guided integration rather than uncritical adoption (Lachheb et al., 2025).

This brings the lecturer back into the center of the discussion. The questionnaire results show strong student approval of AI, but they do not imply that AI can or should replace the role of lecturers. On the contrary, the more AI becomes part of students' learning routines, the more important lecturer guidance becomes. Lecturers in Islamic Civilization History are needed not only as transmitters of content, but as epistemic and ethical guides. They can help students distinguish between useful AI support and irresponsible dependency; between a legitimate learning aid and a shortcut that undermines integrity; between preliminary summary and authoritative source. If AI is integrated pedagogically, lecturers can use it as a productive prompt: students may compare AI-generated summaries with academic references, test the reliability of AI explanations, identify historical oversimplifications, and reflect on what responsible use actually means. In this way, AI becomes not just an aid to learning but an object of critical learning itself.

The findings of this study therefore suggest a broader conceptual point. The key issue in Islamic higher education is not whether AI exists in the classroom, because it already does. The real question is how AI should be domesticated within the moral and intellectual grammar of Islamic education. The descriptive evidence from the questionnaire indicates that students are open to AI, benefit from it, and do not necessarily treat it as a threat to *adab*. Yet that openness requires pedagogical direction. Without guidance, AI may reinforce convenience without responsibility. With guidance, however, it may support a form of learning that is both technologically adaptive and ethically anchored. This is precisely where

the study contributes to current scholarly discussion. It shows that in Islamic higher education, the debate on AI should move beyond acceptance versus rejection and toward the conditions of proper, value-conscious use.

A final point concerns the methodological nature of the evidence. Because the results are based on descriptive questionnaire charts, the conclusions should remain proportionate. The study captures students' perceptions and self-reported ethical positioning rather than observed behavior or experimental outcomes. Even so, this does not weaken the significance of the findings. In educational research, perceptions matter because they shape practice, norm formation, and institutional response. If students overwhelmingly perceive AI as useful, transformative, and potentially compatible with *adab*, then Islamic higher education institutions must take that perception seriously. It means that AI is already being normalized in students' learning lives and that ethical policy cannot be built on denial. Instead, institutions need frameworks that acknowledge AI as present, educationally relevant, and morally consequential.

In summary, the discussion of the results points to a coherent interpretation. AI is perceived by students as a practical and transformative support in Islamic Civilization History learning. Its strongest benefits lie in comprehension, information access, summarization, and assignment effectiveness. At the same time, students do not overwhelmingly frame AI as opposed to academic honesty or *adab*; rather, they tend to believe that it can support *adab* when used properly. Read alongside recent research on AI in higher education and digital transformation in Islamic education, these findings suggest that the future of AI in Islamic higher education depends less on prohibition and more on pedagogy, ethical literacy, and institutional guidance. Islamic Civilization History, as a discipline concerned with memory, identity, and civilizational understanding, is an especially important space in which that guided integration must be developed.

## CONCLUSION

This study demonstrates that the AI-based transformation of learning in Islamic Civilization History within Islamic higher education is perceived positively by students. The questionnaire results indicate that AI helps students understand course materials, locate information on Islamic historical figures and events, summarize learning content more efficiently, and complete academic tasks more effectively. In addition, most respondents

reported that the presence of AI has changed the way they learn Islamic Civilization History. These findings suggest that AI is no longer viewed merely as a supplementary tool, but has become part of a broader shift in students' learning patterns within the context of Islamic Civilization History.

At the same time, the study shows that the use of AI does not automatically conflict with student adab. Most respondents stated that they continue to uphold academic honesty when using AI, and the majority also believed that AI can support the strengthening of adab when used properly. The central insight of this study, therefore, is that AI can function constructively in the learning of Islamic Civilization History, provided that its use remains grounded in responsibility, verification, academic honesty, and respect for the Islamic scholarly tradition. In this sense, the relationship between AI and adab is not inherently oppositional, but conditional and pedagogical.

Nevertheless, this study has several limitations. First, the data are descriptive in nature and rely on questionnaire responses; thus, they reflect students' perceptions and self-reported attitudes rather than direct observation of actual AI use in authentic learning situations. Second, the empirical evidence available in the questionnaire document is limited to the visible pie charts, which means that not all indicators could be analyzed in greater depth through comprehensive inferential statistical procedures. Third, because the respondents were drawn from a particular context of Islamic higher education and specific educational backgrounds, the findings should be interpreted proportionally and should not be generalized uncritically to all higher education settings.

In light of these limitations, future studies are encouraged to involve larger samples, include a wider range of Islamic higher education institutions, and employ more advanced statistical analyses in order to explain more rigorously the influence of AI on student adab. Future research may also benefit from qualitative or mixed-method designs to explore more deeply how students actually use AI, how lecturers respond to its presence, and how pesantren traditions, sanad, at-turats, and academic culture shape the formation of adab in an era of AI-based learning. In this way, research on AI in Islamic education can move beyond the question of technological acceptance toward a more comprehensive understanding of learning transformation, academic ethics, and the future of Islamic intellectual tradition.

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