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The Philosophical Dimensions of Islamic Religious Education (PAI) As A Basis for The Ethical Response to Artificial Intelligence: A Qualitative Study at SDI Az-Zahrah Palembang

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A B S T R A C T

This research empirically examines the philosophical dimensions of Islamic Religious Education (PAI), namely ontology, epistemology, and axiology, to develop an ethical foundation for the presence of Artificial Intelligence (AI) in elementary schools. This study is urgent due to government policies mandating Coding and AI (KKA) lessons and the limited philosophical PAI studies on AI. The study employs an interpretive phenomenological qualitative approach at Az-Zahrah Islamic Elementary School in Palembang, which adheres to Maqāṣid al-Sharī'ah (specifically Ḥifẓ al-Dīn and Ḥifẓ al-'Aql). Data were collected through interviews, non-participant observation, and document analysis. The main findings are structured by dimension: 1) Ontologically, PAI positions AI as an inanimate tool (a non-divine creation), maintaining Ḥifẓ al-Dīn (rejecting AI authority) and Ḥifẓ al-'Aql (viewing AI as a human intellectual extension). 2) Epistemologically, PAI establishes the Qur'an and Hadith as the ultimate ethical filters for AI algorithmic information and emphasizes citing sources (plagiarism is considered ghishsh). 3) Axiologically, PAI uses the principles of maṣlaḥah (greatest good) and mas'uliyah (full user moral responsibility) as a moral compass, rejecting technological determinism. The PAI philosophical framework successfully serves as an adaptive and critical ethical basis for AI, aiming to produce a competent, reflective, and responsible generation aligned with Islamic values.

1. Introduction

The rapid advancement of Artificial Intelligence (AI) has initiated multidimensional transformations in global economic structures, social interactions, and educational dynamics. AI is recognized as an effective instrument in developing specific skills, such as speaking ability, while simultaneously contributing significantly to the strengthening of students' digital literacy (Fauzi et

al., 2025; Mardhiah, A. et al., 2025; Wardhani, I. S. et al., 2025). These multidimensional implications emphasize the urgency of examining the philosophical dimensions of Islamic Religious Education (PAI) as an ethical foundation for formulating a response to this technological development.

This technological surge mandates an adaptive and proactive response from the national education system to ensure that future graduates possess the skills and relevance necessary to thrive in an AI-driven environment. Consequently, the urgency of integrating AI into Indonesian education is reinforced by the latest government directive, Permendikdasmen No. 13 of 2025, which explicitly champions a deep-learning approach and mandates the implementation of Coding and Artificial Intelligence (KKA) subjects across all primary and secondary education levels (Kementerian Pendidikan Dasar dan Menengah RI, 2025). This policy shift underscores the adaptation of the educational framework as an immediate priority for meeting the demands of the global technological revolution.

AI holds significant potential for enhancing educational efficiency through personalized learning experiences and streamlining administrative tasks. However, its widespread simultaneous implementation raises profound ethical and philosophical dilemmas, particularly within the context of Islamic Religious Education (PAI). PAI serves a crucial function that extends beyond the mere transmission of religious knowledge; it fundamentally acts as the foundation for comprehensive character formation, the cultivation of noble morals (*akhlaq karimah*), and the internalization of spiritual values (Harto, 2021; Mahbubi, 2025). Islamic education is essentially understood as a holistic process of development (*riayah*) across physical, intellectual, linguistic, behavioral, social, and religious dimensions, all oriented toward achieving human perfection (*insan kamil*) (Mardiyah, 2024).

Given the central role of Islamic Religious Education (PAI) in shaping the whole person, its inherent philosophical framework must be rigorously examined to formulate an authentic ethical response to the rise of AI, a framework comprising three key dimensions: Ontology, which addresses the fundamental nature of existence by defining the essence and limits of AI in comparison to the human *nafs*; Epistemology, which critically analyzes the source and validity of knowledge, differentiating between divine revelation and algorithmic or empirical knowledge; and Axiology, which establishes the system of values and ethics essential for guiding the responsible utilization and integration of AI technology.

The Elementary School (SD) level is strategically viewed as the most crucial phase, as it constitutes the initial, formative stage of character and foundational academic development (Zuhriah et al., 2025). However, studies focusing on the intersection of AI and Islamic education have largely been dominated by purely technological and pedagogical approaches, such as documenting the integration of specific AI tools or conducting teacher readiness surveys. Conversely, comprehensive philosophical approaches that integrate the dimensions of Islamic Ontology, Epistemology, and Axiology as a cohesive ethical framework to respond to the

systemic challenges posed by AI, particularly within this foundational educational phase, remain limited.

Prior research, such as the work by Mahbubi (2025), emphasized the theoretical integration of Islamic epistemology in addressing algorithmic authority and bias but has not yet addressed empirical practice in the educational field. Similarly, the study by Fauzi et al. (2025) highlighted the importance of values-based reflective learning but failed to establish an explicit link to specific, measurable ethical responses required when interacting with AI technologies in the classroom. This gap underscores the urgent need for empirical research that grounds philosophical theory in lived educational reality.

This qualitative research is explicitly designed to address this critical gap by empirically examining the actualization of the philosophical dimensions of PAI as a practical and theoretical basis for crafting ethical responses to AI implementation at the elementary school level. The selected research location is SD Islam Az-Zahrah (SDI Az) in Palembang, a private Islamic institution with a proven track record in high-quality Islamic education that is concurrently adopting the national curriculum, including the new KKA mandate. SDI Az thus presents a unique and exemplary case where advanced technological adoption is systematically attempted within a deeply rooted ethical and spiritual framework.

SDI Az distinctively implements Islamic values through the framework of Maqāṣid al-Sharīʿah (The Objectives of Islamic Law) to cultivate student character. Referring to the foundational work of Abdussalaam (1996), the primary focus is placed upon two essential pillars: *Ḥifẓ al-Dīn* (the preservation of religion and faith) and *Ḥifẓ al-ʿAql* (the preservation of intellect, rationality, and critical thinking). This conceptualization of protection and intellectual guidance is operationalized through programs encompassing honesty, integrity, character-based learning modules, and intensive religious guidance (Principal, personal communication, September 30, 2025). This practical actualization provides a strong, internally consistent ethical and philosophical foundation for SDI Az, which is then used to formulate practical codes of conduct and pedagogical responses to technological advancements, especially AI.

Drawing from the elaborated background and the clearly identified research gaps regarding the philosophical grounding of AI ethics within PAI, this study is framed with two primary, interconnected objectives: first, to thoroughly explain the ontological understanding held by teachers and students at SDI Az concerning the fundamental nature of AI from the PAI perspective, particularly how they define its existence and limits in comparison to human creation; and second, to systematically identify and analyze precisely how the epistemological and axiological dimensions of PAI are actualized and translated into practical terms to serve as the necessary basis for generating concrete ethical responses to AI within the daily learning practices at SDI Az.

This article is therefore expected to make a significant contribution to the scholarly development of a philosophical framework for PAI that is adaptive and responsive to the evolving challenges posed by AI technology. Practically, this research will serve as an essential empirical reference for teachers, principals, and policymakers in designing AI learning strategies that are inherently aligned with core Islamic values and relevant to current educational demands. The emphasis on the philosophical dimensions of PAI is ultimately expected to produce a generation of learners who are not only technically digitally competent but who also possess a strong commitment to truth and a dedicated purpose toward achieving the common good (*maṣlaḥah ʿammah*)

2. Methodology

This qualitative study utilized the Interpretative Phenomenological Analysis (IPA) design (Creswell, 2014; Moustakas, 1994). The primary objective of this methodology was to achieve an in-depth, phenomenological understanding of the internalization and subsequent actualization of the philosophical dimensions inherent in Islamic Religious Education (PAI) aspects. The central focus of the research was to observe how these PAI dimensions formed a robust ethical response to the presence of Artificial Intelligence (AI) within the elementary school learning environment. Consistent with the qualitative paradigm, the researcher served as the primary instrument, directly involved in data generation and interpretation (Moleong, 2021). The IPA approach was crucial for capturing the participants' lived experiences and meaning-making processes concerning the intersection of Islamic values and rapidly advancing technology.

The research setting was a private Islamic elementary school, selected via purposive sampling due to its unique educational identity and established curriculum philosophy. This institution is fundamentally grounded in the concept of *Maqāṣid al-Sharīʿah* (the higher objectives of Islamic Law), which dictates its core educational approach. Furthermore, the school successfully integrates the national curriculum with a holistic deep learning model and, critically, offers dedicated lessons on Coding and Artificial Intelligence (KKA). This context provided an ideal environment to study the ethical actualization of PAI values against a contemporary technological backdrop, making the school a critical site for this inquiry.

Research subjects were determined using a combination of purposive and snowball sampling techniques to ensure a comprehensive view from various stakeholders (Creswell & Poth, 2018). Participants were organized into three distinct groups: (1) Key Informants, comprising the school principal and PAI teachers, who provided essential insight into the theoretical and implementational aspects of PAI philosophical values; (2) Supporting Informants, including the KKA teachers and the Vice Principal for Curriculum, who offered contextual data on curriculum integration and technological application; and (3) Main Participants, consisting of fifth and sixth-grade students actively engaged in both PAI and KKA subject

learning. This triangulation of perspectives was vital for validating the internalized values across different roles within the school community.

Data were collected using three primary methods: semi-structured interviews, non-participant observation, and documentation analysis. Interviews explored informants' conceptual frameworks across the three philosophical domains: the nature of AI (ontological), sources of ethical guidance (epistemological), and practical value integration (axiological). Concurrently, non-participant observation focused on the practical implementation of the core Islamic values of *Ḥifẓ al-Dīn* (preservation of religion) and *Ḥifẓ al-ʻAql* (preservation of intellect) in daily learning activities. This observation specifically targeted critical AI ethics issues, such as plagiarism, academic honesty, and the principle of *maṣlaḥah* (public interest). Finally, documentation analysis involved a detailed examination of teaching modules (RPP), the institutional curriculum, and instructional materials containing relevant Islamic ethical guidance on AI usage.

Data analysis followed the interactive model (Miles & Huberman, 1994) and employed the expanded four-stage structure (Miles, Huberman, & Saldaña, 2014): (1) data collection, (2) data reduction, (3) data presentation, and (4) drawing and verifying conclusions. The entire analysis process was carried out simultaneously and continuously until data saturation was demonstrably achieved across all thematic categories. Data reduction systematically selected, focused, and simplified the large volume of information gathered from interviews, observations, and documentation. This reduced data was subsequently presented in a combined narrative form and a thematic matrix to facilitate deeper interpretation and cross-case analysis.

Conclusions were drawn in stages and rigorously verified by continuously comparing field findings with established theoretical frameworks and the consistent perspectives offered by the informants. Data validity was conscientiously maintained through both source triangulation (teachers, students, and institutional documents) and methodological triangulation (interviews, observation, and documentation), which are standard measures for enhancing the trustworthiness of qualitative research (Denzin & Lincoln, 2018; Sugiyono, 2023). The final research findings are thus expected to offer a comprehensive and deeply validated understanding of PAI's philosophical values as they are actualized in an AI-based learning environment at the elementary school level.

3. Results and Discussion

Contextualizing the Study Site: SDI Az-Zahrah Palembang

The research was conducted in October 2025 at SDI Az Palembang, an Islamic elementary school serving as a highly conducive research environment due to its unique curriculum. This curriculum integrates spiritual education (PAI) with contemporary technological literacy (KKA), all firmly anchored in the principles of *Maqāṣid al-Sharīʻah*. Furthermore, the school promotes the critical and

responsible adoption of technology through policies that mandate students and teachers to verify AI-generated outputs, underscoring the preservation of human reason and divine revelation as authoritative sources above algorithmic results. This qualitative study focused on a cohort of 50 students from Grades 5 and 6 (27 female and 23 male), selected because they are at a critical stage of cognitive and moral development and demonstrate high engagement with digital devices and AI platforms. The student-centered and discursive learning process utilizes the school's computer laboratory, where students apply PAI's ethical concepts in practical digital assignments, effectively creating a 'laboratory' for observing the actualization of Islamic philosophical dimensions in responding to AI.

PAI and KKA teachers deliberately designed assignments requiring the use of generative AI tools, followed by critical verification against primary Islamic sources (the Qur'an and Hadith) under direct teacher supervision. Data collection was conducted through observation of student behavior, reflective discussions, and written assignments addressing ethical dilemmas in AI use. In addition, in-depth semi-structured interviews were carried out with key informants (PAI teacher, KKA teacher, Deputy Head of Curriculum, and selected Grade 5 and 6 students) to explore their understanding of the three philosophical dimensions of AI (ontology, epistemology, and axiology). All interviews were transcribed and thematically analyzed to extract core perspectives on AI's existence, the authority of its knowledge, and the moral principles governing its use. The table below outlines the core questions used in the semi-structured interviews with educators and students to explore the philosophical dimensions of their engagement with AI.

Table 1. Core Questions Used in The Semi-Structured Interviews

Dimension	***Informant Group***	***Key Interview Questions (Simplified)***
Ontology (Nature of Existence)	Educators dan Students	How do you define AI? Is it a living being or just a tool? How does the creation of AI relate to Allah's creation?
	Educators	What fundamental difference do you teach students between human reason (*'aql*) and Artificial Intelligence?
Epistemology (Source of Knowledge)	Educators dan Students	When AI gives an answer, is it considered absolute truth? Where does the ultimate source of truth come from in PAI?
	Educators	What is the process for students to verify information obtained from AI? How do you maintain the authority of the Qur'an and Hadith?
Axiology (Values and Ethics)	Educators dan Students	Under what conditions is it permissible or forbidden to use AI? What happens if AI is used to cheat or harm others?
	Educators	If an AI-assisted assignment is wrong, who bears the moral responsibility (*Mas'uliyah*)? Why?

Teachers' and Students' Ontological Understanding of AI

The findings show that the ontological understanding (the nature of existence) of AI among educators and students of SDI Az-Zahrah is based on the principle of non-divine creation and the concept of assistive tools (aid) from an Islamic perspective.

a. AI Ontology as an Inanimate Object Endowed with Intelligence

Islamic Religious Education (PAI) and KKA educators consistently distinguish between God's created intelligence (reason) and artificial intelligence (algorithms). Both educators categorize AI as a creation made by humans, not an entity that possesses a soul or free will like humans. This is evidenced in the interview results:

> "AI has no soul. It is just a 'smart object' created by humans. We emphasize to students that no matter how sophisticated AI is, it is still created by Allah, and humans only assemble it. So, the highest authority remains the Qur'an and Hadith, not AI," (translation from" *AI tidak memiliki jiwa. Ia hanyalah sebuah objek cerdas yang diciptakan oleh manusia. Kami menekankan kepada para siswa bahwa betapapun canggihnya AI, ia tetap ciptaan Allah, sementara manusia hanya merangkainya. Oleh karena itu, otoritas tertinggi tetaplah Al-Qur'an dan Hadis, bukan AI*"). (PAI teacher, Interview, October 10, 2025).

Based on the interview results, understanding AI as an inanimate object endowed with intelligence is crucial for maintaining *Ḥifẓ al-Dīn* (protecting religion) to prevent *ghuluw* (excessiveness) or *shirk* (associating partners with God) in viewing the authority of technology. This understanding aligns with the concept of Islamic ontology which clearly distinguishes between *al-Khaliq* (Creator) and *al-Makhluq* (Creation), emphasizing that AI, although complex, remains a creation and a mere tool (Al-Attas, 1993).

b. AI Ontology as an Instrument for the Development of Reason (*Ḥifẓ al-'Aql*)

In the context of Islamic-based primary education, the use of AI technology has begun to be internalized as part of the development of reason (*ḥifẓ al-'aql*), one of the five main principles of *maqāṣid al-sharī'ah*. At Az-Zahrah Islamic Elementary School in Palembang, students understand AI not merely as a technological tool, but as an entity that represents computed human intelligence. An interview with a sixth-grade student revealed:

> "If math homework is difficult, I use AI, but we have to ask the teacher again afterwards. AI is like a library that can talk, but if we make a mistake, we are responsible for our sins." (translation from" Jika ado PR matematika yang caknyo susah, kami make AI, tetapi setelahnyo kami betanyo pada guru. AI itu cak perpustakaan yang biso ngomong, tapi kalu kami melakukan kesalahan, kami tetap bertanggung jawab atas dosa kami. (Interview, October 09, 2025).

Students' statements demonstrate a growing epistemological awareness of AI's role as a learning facilitator, not a substitute for teachers or human reason. Within an ontological framework, this is understood as positioning AI as an instrument of benefit that supports the thought process, rather than as an autonomous subject possessing will or moral values. This aligns with the principle of *ḥifẓ al-'aql*, which emphasizes the importance of preserving and developing reason as a divine gift that distinguishes humans from other creatures.

The use of AI in learning at SDI Az demonstrates the integration of technology and spiritual values. AI is used selectively and critically, while still involving the teacher as a pedagogical and moral authority. In this context, AI acts as a catalyst in the knowledge construction process, not as a source of absolute truth. Students' critical attitudes toward AI results, such as the need to verify answers with the teacher, demonstrate the internalization of the values of intellectual responsibility and ethical use of technology. Figures 1 and 2 illustrate the classical learning atmosphere of students in one of the classrooms and computer laboratories at SDI Az.

Figure 1 Grade 6 Students Attending the AI-based PAI Lesson

Figure 2. Grade 5 Students Attending the KKA Lesson

Figures 3 and 4 show students actively participating in the PAI and KKA learning process using computers, with direct guidance from educators. This demonstrates that the interaction between technology and humans in the classroom reflects a humanistic pedagogical approach oriented toward the development of reason. The conducive classroom atmosphere and students' focus on their respective tasks demonstrate that technology does not disrupt the learning process but rather enriches the learning experience cognitively and affectively. The use of AI in Islamic education is seen as an actualization of the *maqāṣid al-sharī'ah* (objectives of Islamic law), specifically the preservation and development of reason. AI is not a threat to the authority of reason, but rather a means to broaden the horizons of

thought, provided it is used wisely and responsibly within the framework of Islamic values.

Actualization of PAI Epistemology as an Ethical Basis

The epistemology of Islamic Religious Education (PAI) at SDI Az-Zahrah Palembang, which encompasses the sources and validity of knowledge, is actualized as a fundamental ethical basis for addressing Artificial Intelligence (AI). This actualization is achieved through establishing a clear hierarchy and authority of knowledge that distinctly separates Divine revelation and algorithm-based information.

a. The Dual Authority of Knowledge as an Ethical Filter

In the context of PAI, the source of knowledge (epistemology) is absolutely derived from the Qur'an and Hadith, which are then supported by the role of reason and the senses/experience. When confronted with information generated by AI, PAI teachers consistently emphasize that AI output must be subject to and verified by Islamic epistemological sources.

This was emphasized by the Deputy Head of Curriculum:

> "When AI provides an answer, teachers always ask students to find logical arguments or proof from the Qur'an or Hadith. We teach them that AI can only provide information, but cannot provide absolute truth or Islamic law" (translation from "*Ketika AI memberikan jawaban, guru selalu meminta siswa untuk mencari dalil atau bukti logis dari Al-Qur'an atau Hadis. Kami ajarkan mereka bahwa AI itu hanya bisa memberi informasi, tapi tidak bisa memberi kebenaran hakiki atau hukum syariat.*" (Deputy Head of Curriculum, Interview, October 14, 2025).

This statement reflects the integration of Islamic epistemology, where revelation functions as an ethical filter and the ultimate truth (the proof of Islamic law), especially in the moral, spiritual, and legal areas (Shihab, 2007). This effort aims to prevent AI epistemology (algorithmic authority) from dominating students' worldviews, ensuring students maintain a critical and reflective attitude towards information, and protecting them from potential ethical relativism. PAI teachers seek to prevent AI epistemology (algorithmic authority) from dominating, ensuring that students remain critical and reflective. This filtration process can be conceptually illustrated as shown in flowchart

Figure 3 illustrates that any information generated by AI is not readily accepted but must pass through a series of PAI epistemological filters. Revelation, as the highest source, serves as the determinant of absolute truth and ethics. If AI information contradicts revelation, it is rejected or revised. After passing through the revelation filter, the information is tested through common sense and rationality, and confirmed through the senses or experience, if relevant. Thus, this model ensures that the knowledge students receive remains integrated with Islamic values and

avoids ethical relativism that might arise from the dominance of algorithmic authority.

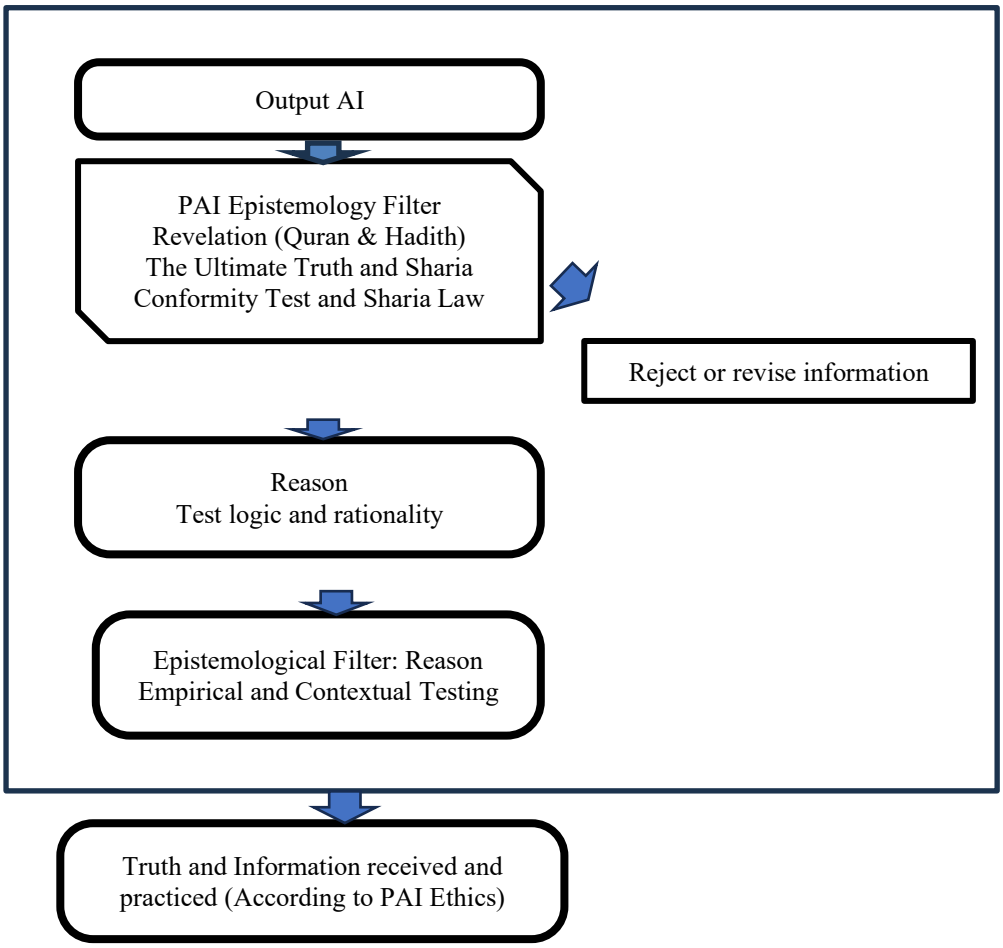

Figure 3. Model of PAI Epistemological Filtration against AI Information Authority

Source: Processed by the authors based on interview data (2025) and the concept of Islamic Epistemology (Shihab, 2007).

b. Epistemology of Honesty (Algorithmic Aspect)

The epistemological aspect of PAI is actualized through an emphasis on the value of honesty (*Ḥifẓ al-Dīn*) in the context of the use of AI. Schools strictly teach that plagiarism of AI-processed work without acknowledging the source is a form of dishonesty (*ghishsh*) and is contrary to Islamic ethics. The translation of these values into learning practices is evident in the KKA subject assignments. Field observations demonstrate students' consistent use of phrases such as 'AI source' or 'AI processed result' in their work. This practice serves as a form of attribution and recognition of the knowledge sources used, paralleling the practice of citing books in the academic tradition. (Field Notes, Observation, October 17, 2025).

The following two images, Figures 6 and 7, show the results of practical work by students in Grades 5-6 of SDI AZ on AI-based PAI and KKA subject matter.

Figure 4. Student Work for the AI-basec PAI Subject

Figure 5. Student Work for the AI-based KKA Subject

Figures 6 and 7 provide visual evidence to support this finding. The incorporation of AI source information indicates that the PAI epistemology, specifically the core values of trust and honesty, is practically operationalized into an ethics of source attribution. This ethical framework is essential for students to internalize when engaging with AI technology and serves as the foundation for a concrete ethical response to AI

PAI Axiology as the Basis for Ethical Responses to AI

The axiological dimension in PAI refers to the study of values and ethics that are internalized and actualized in practical life. In the context of responding to the ethical challenges of AI, the axiological dimension of PAI at SDI Az-Zahrah is actualized through an emphasis on two fundamental principles: benefit (*Maṣlaḥah*) and full moral responsibility (*Mas'uliyah*). These two principles serve as a normative compass that guides students in digital and ethical decision-making.

a. Orientation to *Maṣlaḥah* (Benefit) as AI's Moral Compass

The first actualization of PAI axiology is the establishment of the principle of Maṣlaḥah (greatest benefit or advantage) as the main criterion for the ethics of using AI. This principle is an essential derivative of Maqāṣid al-Sharī‘ah (Objectives of Sharia), which emphasizes that all actions (including interactions with technology) must be directed toward achieving greater benefits and avoiding greater harm for individuals and communities. The use of AI in the SDI Az-Zahrah learning environment is strictly required to achieve *Maṣlaḥah ‘Āmmah* (public interest). As expressed by the KKA teacher:

> "AI can be used as long as it is for good. It cannot be used to harm friends, to cheat, or to spread lies (hoaxes). It violates the principle of *Maṣlaḥah* and

> damages *Ḥifẓ al-Nafs* (guarding the soul) in the digital context." (translation from "*AI dapat digunakan selama untuk kebaikan. Ia tidak boleh dipakai untuk merugikan teman, menipu, atau menyebarkan kebohongan (hoaks). Hal itu melanggar prinsip Maṣlaḥah dan merusak Ḥifẓ al-Nafs (penjagaan jiwa) dalam konteks digital"* (KKA teacher, Interview, October 10, 2025).

This statement shows that the axiology of PAI has successfully transformed the concept of soul protection (*Ḥifẓ al-Nafs*) into the digital dimension, where the spread of hoaxes and cheating is considered a form of *Ḍarar* (moral damage). The value of welfare, in Al-Ghazali's (1999/1095) framework, functions as a moral compass that regulates and justifies actions facilitated by AI technology. Thus, *Maṣlaḥah* ensures that technological innovation remains within the corridor of Islamic ethics that are oriented towards the welfare of the people.

b. The Principle of *Mas'uliyah* (Moral Responsibility) in Digital Autonomy

The second axiological aspect internalized is Responsibility (*Mas'uliyah*). This principle emphasizes that although AI is a sophisticated tool, the consequences of its use are entirely the moral responsibility of the user (student) before Allah SWT and the social community. Application of the principle of *Mas'uliyah* positions students as moral agents who are sovereign over their decisions. This is reflected in a case of accountability in a Grade 6 A class:

> The teacher asked, "If your answer is wrong, who will Allah hold accountable?" The student answered confidently, "I am, ma'am, because we are the ones who wrote to it using AI." (translation from "*Guru bertanya,"Jika jawabanmu salah, siapa yang akan Allah mintai pertanggungjawaban?"Siswa menjawab dengan yakin, "Saya, Bu, karena kamilah yang menuliskannya dengan menggunakan AI*." (PAI Class Observation, October 20, 2025).

The dialogue became a significant empirical finding. The discussion confirmed that the axiological dimension of PAI successfully instilled *Mas'uliyah* (personal responsibility for digital actions). This is a rejection of the deterministic view of technology that tends to blame AI for human errors. In line with Mahbubi (2025), the emphasis on *Mas'uliyah* underlines the role of the subject of education as an active agent in the ethical process, where the tool remains subject to human moral will. In other words, the axiology of AI creates a foundation for AI ethics centered on individual accountability and moral autonomy.

4. Conclusion

The study establishes that the philosophical framework of PAI provides a robust and adaptive ethical foundation for responding to the challenges of AI at the elementary education level. This framework is implemented across three core dimensions. Ontologically, the understanding of AI as an inanimate, human-made

tool ensures its subordinate position. This supports *Ḥifẓ al-Dīn* (guarding religion) by preventing *ghuluw* (excessive reliance) and potential *shirk*, while also reinforcing *Ḥifẓ al-'Aql* (protecting reason) by confirming AI as an instrument for extending, not replacing, human intellect. Epistemologically, PAI actualizes an ethical filter by upholding the authority of revealed knowledge (the Qur'an and Hadith) over algorithmic authority. This practice fosters the epistemology of honesty (trustworthiness), negating *ghishsh* (dishonesty) through the requirement to cite AI sources, thereby cultivating critical and reflective knowledge among students.

The second core dimension is Axiological, which acts as the moral compass for AI usage through two main principles. Firstly, *Maṣlaḥah* Orientation mandates that AI use must prioritize the greatest benefit and actively avoid *Ḍarar* (corruption), aligning ethical decisions with *Maqāṣid al-Sharī'ah*. Secondly, M*as'uliyah* (responsibility) instills full moral accountability in the user, emphasizing that AI is merely a tool and that the ethical and religious consequences of actions facilitated by it rest entirely on the individual. This firm stance rejects technological determinism and strengthens students' moral independence. In conclusion, this research empirically validates the comprehensive PAI framework (Ontology, Epistemology, and Axiology) as a solid and relevant mechanism for addressing AI ethics challenges, making a significant contribution to the philosophical study of PAI and AI in education.

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