

Evaluating University Students' Perceptions of Artificial Intelligence Integration in Islamic Civilization History Learning and Its Relation to Academic Adab

Muriyanto ¹, Ngatmin Abbas ², M. Fatchurrohman ³, Dudi Budi Astoko ⁴

¹ Universitas Muhammadiyah Klaten, Indonesia; ymuri41@gmail.com

² Institut Islam Mamba'ul 'Ulum Surakarta, Indonesia; ngatminabbas@gmail.com

³ Institut Islam Mamba'ul 'Ulum Surakarta, Indonesia; muhammadfatch8@gmail.com

⁴ Institut Islam Mamba'ul 'Ulum Surakarta, Indonesia; dudiasoko5@gmail.com

Received: 25/02/2026

Revised: 22/05/2026

Accepted: 16/07/2026

Abstract

This study analyzes the integration of Artificial Intelligence (AI) into Islamic Civilization History learning and its implications for strengthening students' academic adab. The study employed a quantitative survey involving 80 students enrolled in the Islamic Civilization History course. Data were collected through an online questionnaire and analyzed using frequencies and percentages. The findings show that students perceive AI as a supportive learning tool that helps them understand course materials, summarize content, complete assignments efficiently, and develop flexible and independent learning practices. Importantly, AI use did not automatically weaken academic adab because students positioned it as an auxiliary tool rather than a substitute for intellectual effort, lecturer guidance, and personal responsibility. Most respondents maintained academic honesty, verified AI-generated information, avoided total dependence, respected lecturers as the primary instructional authority, and used AI with ethical awareness. These findings suggest that academic adab is shaped not merely by access to technology, but by students' critical literacy, ethical orientation, and understanding of scholarly responsibility. The study proposes an ideal integration model based on four principles: pedagogical guidance, critical verification, transparent attribution, and reflective use. Therefore, AI should be integrated into Islamic Civilization History learning through academic rules, lecturer supervision, source checking, and assignments requiring interpretation, argumentation, and reflection. Such integration enables AI to enhance learning without reducing intellectual independence, historical reasoning, or academic integrity.

Keywords

Artificial Intelligence; Islamic Civilization History; Learning Academic Adab; University Students

Corresponding Author

Muriyanto

Universitas Muhammadiyah Klaten, Indonesia; ymuri41@gmail.com

1. INTRODUCTION

The rapid development of Artificial Intelligence (AI), particularly generative AI, has significantly transformed the landscape of higher education. In recent years, AI has no longer been viewed merely as a technical tool for automation, but increasingly as a pedagogical resource that can support



© 2026 by the authors. This is an open access publication under the terms and conditions of the Creative Commons Attribution 4.0 International License (CC-BY-SA) license (<https://creativecommons.org/licenses/by-sa/4.0/>).

personalized learning, generate instructional materials, provide feedback, facilitate idea exploration, and enhance academic literacy among students (Mahara, 2025). At the same time, its widespread use has raised serious concerns regarding originality, intellectual dependence, superficial learning, and the increasingly blurred boundary between legitimate academic assistance and violations of academic integrity (Erihadiana, Rustandi, Munawaroh, & Pauzi, 2024). UNESCO emphasized that many educational institutions remain insufficiently prepared to regulate, evaluate, and ethically govern the use of generative AI in teaching and research, indicating that the challenge lies not only in technological adoption but also in responsible and human-centered integration (Holmes & Miao, 2023).

In higher education, this issue has become particularly relevant because university students are in a formative stage of intellectual and moral development. Recent studies indicate that students tend to perceive AI as a useful academic aid for grammar correction, idea generation, text summarization, and efficient access to information. Many also believe that AI will continue to be integrated into university curricula in the near future (Arowosegbe, Alqahtani, & Oyelade, 2024). However, such positive perceptions do not eliminate concerns over plagiarism, misinformation, privacy, and the absence of clear institutional regulations. A systematic review by Bittle and El-Gayar demonstrates that while generative AI can improve learning efficiency and engagement, it also creates new opportunities for academically dishonest practices that are more difficult to detect through conventional mechanisms. Consequently, the fundamental question is no longer whether AI should be present in higher education, but rather how it should be integrated in ways that strengthen rather than weaken the ethical foundations of academic life (Bittle & El-Gayar, 2025).

This issue becomes critical in Islamic Civilization History because the course does not merely present chronological facts about dynasties, political change, figures, and Muslim societies. It also develops historical awareness, critical reasoning, source appreciation, and responsible interpretation. Students must examine evidence, compare narratives, assess claims, and understand the relationship between knowledge, civilization, and morality (Andi, Mulyana, Darmawan, & Winarti, 2026). AI creates risks because historical writing often contains competing interpretations, ideological assumptions, incomplete archives, and contested sources. Algorithmic systems may reproduce dominant narratives, simplify complex events, generate inaccurate citations, or present biased interpretations as factual certainty. These risks are greater than in subjects with fixed answers because historical knowledge depends on context, source credibility, and interpretive judgment. Therefore, AI integration in Islamic Civilization History requires academic adab, including honesty, source verification, intellectual humility, and accountability. This approach supports research-based learning, source criticism, interpretation, and historiographical writing (Fatmawati & Aisyah, 2023).

Against this background, the emergence of AI as an accessible academic tool has created a new phenomenon among university students. Through TikTok, Instagram, YouTube, and online forums, AI is promoted as a fast and practical tool for completing academic tasks. Consequently, students increasingly use AI to explain concepts, summarize materials, identify historical figures, and obtain overviews of Islamic Civilization History (Purwoko, Nasikin, & Mahmud, 2026). Preliminary observations in the research setting indicated several challenges, including uncritical acceptance of AI-generated information, limited source verification, unclear acknowledgment of AI assistance, and a tendency to submit generated answers with minimal revision. These practices suggest a potential weakening of academic honesty, intellectual independence, and responsibility. The problem is especially relevant in history learning because students must evaluate sources and interpret competing narratives. Therefore, this study addresses not merely the popularity of AI, but the need to frame its use through academic adab, critical verification, and responsible scholarly practice.

Nevertheless, speed does not guarantee scholarly accuracy. AI-generated responses may appear coherent and convincing, yet they still require validation through reliable academic sources. This is particularly important in the study of Islamic Civilization History, where factual precision, historical context, textual reliability, and interpretive accountability are essential. Historical knowledge cannot be

reduced to simplified summaries detached from methodological scrutiny (Arista, Baihaqi, Musadad, Syarifah, & Pujiati, 2026). AI may assist students in navigating broad themes such as the Umayyad and Abbasid dynasties, the development of science in classical Islam, or the contribution of Muslim scholars to world civilization (Abbas, Fathurrohman, & Muslimin, 2025). However, without source verification and critical engagement, such convenience may encourage superficial learning and weaken students' commitment to academic rigor. Therefore, in the context of history learning, AI should not function as a final authority, but rather as an initial aid that must be followed by verification, comparison, and scholarly reflection (Abbas, Rochmawan, & Astoko, 2024).

At this point, the concept of academic adab becomes central. In the Islamic intellectual tradition, adab does not merely signify politeness, but the proper recognition and placement of knowledge, authority, ethics, and responsibility in human conduct. In academic contexts, it includes honesty in using sources, discipline in developing arguments, willingness to verify information, respect for scholarly processes, and awareness that technology supports rather than replaces intellectual effort. Studies inspired by al-Attas emphasize that the educational crisis in the digital era is moral and epistemological because knowledge has become separated from adab (Yunita, Saidah, & Fahmi, 2025). To connect this philosophical concept with quantitative measurement, this study operationalizes academic adab through observable indicators: academic honesty, verification of AI-generated information, avoidance of excessive dependence, respect for lecturer authority, responsible use of AI, and commitment to independent thinking. These indicators were translated into questionnaire items and measured through students' reported learning practices. Thus, AI integration in Islamic Civilization History is evaluated through its educational benefits and ethical consequences.

Current scholarship presents two opposing perspectives on AI in higher education. The optimistic perspective views AI as a pedagogical resource that can enrich learning, improve efficiency, support personalized instruction, and strengthen academic engagement (Arowosegbe et al., 2024; Lee et al., 2024). Conversely, the critical perspective considers AI a potential threat that may encourage dependence, weaken independent thinking, obscure authorship, and increase academic misconduct (Bittle & El-Gayar, 2025; Yusuf, Pervin, & Román-González, 2024). This study adopts a critical-integrative position between these perspectives. It neither rejects AI nor accepts it without ethical boundaries. Existing studies largely assess AI through technological effectiveness, learning outcomes, digital literacy, and academic integrity. However, they rarely connect AI practices with transcendental values, particularly academic adab, within Islamic higher education. This limitation creates a conceptual and empirical gap because digital transformation in Islamic education requires not only technical competence but also moral responsibility, epistemological discipline, and respect for knowledge. Therefore, this study proposes academic adab as an ethical framework for integrating AI into Islamic Civilization History learning responsibly.

For the teaching of Islamic Civilization History, the debate surrounding *Artificial Intelligence* (AI) is particularly complex because the subject carries not only informational value but also civilizational, ethical, and epistemological significance. The history of Islamic civilization demonstrates that the advancement of knowledge in Muslim societies was closely connected to scholarly trust, intellectual transmission, ethical responsibility, and commitment to truth (Groothuijsen, Van den Beemt, Remmers, & van Meeuwen, 2024). Therefore, the use of AI in this field should be directed toward helping students broaden historical understanding, compare sources critically, and develop reflective academic writing rather than replacing the intellectual effort required in historical inquiry. In this context, integrating AI within a framework of academic adab offers a constructive balance between technological innovation and the ethical mission of Islamic education.

Based on this perspective, this study examines how Artificial Intelligence can be integrated into Islamic Civilization History learning to strengthen students' academic adab. Its significance lies in connecting three domains discussed separately: educational technology, historical learning, and adab-based character formation in higher education. The study argues that AI should neither be treated solely

as a threat to academic integrity nor accepted as a value-neutral solution. Instead, AI must function as a pedagogical instrument subordinate to the aims of Islamic education, including intellectual competence, historical criticism, academic honesty, and ethical responsibility. Accordingly, this study addresses two research questions: (1) How do students perceive the benefits of AI in Islamic Civilization History learning? (2) How does AI use relate to academic adab, particularly honesty, verification, independence, responsibility, and respect for lecturer guidance?

2. METHODS

This study employed a quantitative approach with a descriptive survey design. This design was selected because the study aimed to describe university students' perceptions of Artificial Intelligence integration and academic adab in Islamic Civilization History learning. Survey research enables researchers to collect standardized information concerning respondents' perceptions, experiences, attitudes, and reported practices systematically (Creswell & Creswell, 2017; Sugiyono, 2016). In this study, the survey captured emerging patterns of AI use among university students within contemporary digital learning environments. The research did not test causal relationships or statistical associations between variables.

The participants comprised 80 students from several private universities in Surakarta and surrounding areas who had taken or were taking courses related to Islamic Civilization History. They came from different institutions because the questionnaire was distributed to students who were accessible to the researchers and willing to participate. The respondents consisted of 47 male students (58.8%) and 33 female students (41.3%). Their varied institutional backgrounds provided an initial descriptive picture of AI use in Islamic Civilization History learning. The sample was considered adequate for an exploratory descriptive analysis intended to identify tendencies and reported practices. However, it was not intended to represent all university students or support broad statistical generalization (Ary, Jacobs, Sorensen, & Razavieh, 2010).

Participants were selected through non-probability purposive and convenience sampling with voluntary participation. Purposive criteria ensured that respondents had relevant experience, while convenience considerations reflected their accessibility during data collection (Cohen, Manion, & Morrison, 2002; Sugiyono, 2016). Eligible respondents were students who had studied Islamic Civilization History, had used AI in academic activities, were reachable during the research period, and voluntarily agreed to complete the questionnaire. Their AI-related activities included searching for historical information, understanding learning materials, summarizing content, and completing academic assignments. Consequently, the findings should be interpreted within the context of the participating students.

The research procedure consisted of five stages. First, the researchers identified the increasing use of AI in university learning as the research problem. Second, they developed questionnaire items based on indicators of AI use and academic adab. Third, the researchers distributed the online questionnaire to respondents who met the participation criteria. Fourth, responses were collected and organized through the digital platform. Finally, the data were classified, tabulated, and interpreted to describe students' perceptions of AI integration and academic adab in Islamic Civilization History learning. These procedures followed the systematic stages of quantitative educational research, including research planning, structured data collection, and evidence-based interpretation (Creswell & Creswell, 2017; Fraenkel & Wallen, 1990).

The primary research instrument was an online questionnaire containing closed-ended and semi-open-ended questions. Closed-ended questions generated standardized categorical data that could be classified and analyzed quantitatively. Semi-open-ended questions enabled respondents to provide brief clarification concerning their choices. This combination produced descriptive numerical data

supported by limited contextual explanations. Because the instrument was designed as a descriptive questionnaire rather than a psychometric scale, the responses were interpreted as reported tendencies and not as standardized measurements of academic adab.

The questionnaire addressed five main indicators. The first concerned the intensity of AI use in learning activities. The second examined the purposes of AI use, including searching for information, summarizing materials, understanding historical concepts, and supporting assignment completion. The third covered students' perceptions of the educational benefits of AI. The fourth addressed source verification, particularly students' reported practice of rechecking AI-generated information through academic references. The fifth concerned academic adab, including academic honesty, responsibility in using information, learning independence, respect for lecturer guidance, and critical attitudes toward digital content. These indicators reflected the focus of the research and guided the classification of questionnaire responses (Cohen et al., 2002).

Data were collected through an online questionnaire distributed using Google Forms. This platform was appropriate because the participants were familiar with digital technology and were geographically dispersed across several private universities. It also facilitated questionnaire distribution, response collection, and data recapitulation. Documentation of the Google Forms response summaries was used to verify the total number of participants, response distributions, and demographic composition. The documentation showed that the questionnaire was completed by 80 respondents.

The learning context examined in this study included classical Islamic history, the development of Islamic dynasties, prominent Muslim intellectual figures, scientific advancement, and the socio-political dynamics of Muslim societies. Students used AI as an initial supporting tool to obtain general explanations and concise overviews of these topics. AI was not positioned as an authoritative academic source. Its outputs required comparison and verification through credible references. Accordingly, AI use was examined within a learning framework that emphasized source validation, scholarly accuracy, intellectual independence, and academic responsibility (Emon, 2024).

The collected data were analyzed using descriptive quantitative techniques. The analysis involved editing, classifying, tabulating, and presenting responses through frequencies and percentages. The semi-open-ended responses were used only to provide limited contextual clarification and were not subjected to a separate qualitative analysis. The findings were interpreted as descriptive tendencies concerning students' perceptions and reported practices. Therefore, the analysis did not establish causal relationships, statistical correlations, or generalizations beyond the participating respondents.

3. FINDINGS AND DISCUSSIONS

Finding

This study involved 80 university students as respondents. Based on the respondent profile data, 58.8% were male and 41.3% were female. These data indicate that the survey obtained sufficient student participation to provide an empirical description of the use of Artificial Intelligence (AI) in learning Islamic Civilization History and its relation to students' academic adab.

Overall, the findings show that students responded positively to the use of AI in Islamic Civilization History learning. These positive responses were reflected in four major aspects: (1) the use of AI in Islamic Civilization History learning, (2) the transformation of the learning process, (3) students' adab in the use of AI, and (4) the relationship between AI and the strengthening of students' adab. These results indicate that AI is not merely perceived as a technical tool, but also as a learning medium that may support learning effectiveness, encourage learner autonomy, and still be used within the framework of academic ethics.

The Use of AI in Islamic Civilization History Learning

The first aspect describes the extent to which AI is used by students to help them understand course materials, summarize learning content, increase learning interest, and support assignment completion in Islamic Civilization History.

Table 1. The Use of AI in Islamic Civilization History Learning

No.	Indicator	Agree (%)	Strongly Agree (%)	Total Positive (%)
1	AI helps me understand Islamic Civilization History materials	63.7	30.0	93.7
2	AI helps me summarize Islamic Civilization History materials more quickly	53.8	43.8	97.6
3	The use of AI makes Islamic Civilization History learning more interesting	55.0	31.3	86.3
4	AI helps me complete Islamic Civilization History assignments more effectively	62.5	35.0	97.5

Table 1 indicates that students generally accept AI as a useful support tool in Islamic Civilization History learning. The strongest response appeared in its role in helping students understand complex materials. This result may be explained by the broad scope of the course, which covers historical figures, dynasties, scientific developments, and socio-political changes across different periods. AI enables students to obtain concise explanations and organize large amounts of information more efficiently. Its main contribution therefore lies in reducing the cognitive burden associated with extensive historical content. However, this convenience may also encourage students to rely on simplified explanations. Lecturers should therefore direct AI use toward preliminary understanding, followed by source comparison, critical discussion, and independent interpretation (Kasneci et al., 2023).

The most significant finding shows that 97.6% of students utilize AI for rapid summarization, indicating its high efficacy in simplifying extensive materials into comprehensible points. This aligns with the role of AI as an accelerator for information processing in higher education (Baidoo-Anu & Ansah, 2023). Additionally, 86.3% noted that AI increased learning engagement, reducing the traditional monotony of text-based history through a more interactive experience. Finally, 97.5% of participants reported that AI improved their effectiveness in completing assignments, from information retrieval to structural organization. These findings collectively suggest that AI has become an indispensable supporting instrument that fosters academic productivity while maintaining student interest in Islamic historical studies (Sholeh, 2026).

The Transformation of Islamic Civilization History Learning

The second aspect describes changes in students' learning processes due to the presence of AI, especially in terms of changes in learning strategies, activeness in seeking additional explanations, flexibility, independence, and broader perspectives on Islamic Civilization History materials.

Table 2. The Transformation of Islamic Civilization History Learning

No.	Indicator	Agree (%)	Strongly Agree (%)	Total Positive (%)
1	The presence of AI has changed the way I learn Islamic Civilization History	68.8	10.0	78.8
2	AI makes me more active in seeking additional	63.7	30.0	93.7

No.	Indicator	Agree (%)	Strongly Agree (%)	Total Positive (%)
	explanations outside the classroom			
3	Islamic Civilization History learning becomes more flexible with the help of AI	63.7	22.5	86.2
4	AI encourages me to learn more independently in this course	60.0	21.3	81.3
5	AI helps me understand Islamic history materials from various perspectives	57.5	28.7	86.2

Table 2 indicates that AI has shifted students' learning patterns from passive reception toward more active information seeking. The strongest tendency appears in students' willingness to explore supplementary materials beyond classroom explanations. This pattern suggests that AI functions as an entry point for academic curiosity by providing quick access to historical concepts, figures, and events. Its accessibility encourages students to investigate topics independently and expand their learning resources. However, increased activity does not automatically indicate deeper understanding. Students may still depend on brief or simplified AI-generated explanations. Therefore, lecturers should guide students to compare sources, verify historical claims, and transform initial AI-assisted exploration into critical and independent historical inquiry (Rodway & Schepman, 2023).

Furthermore, 86.2% of participants highlighted increased learning flexibility, as AI fosters an adaptive ecosystem that transcends traditional classroom boundaries. This accessibility is closely linked to the 81.3% who felt more independent, marking a definitive move toward a student-centered pedagogical model where learners take greater initiative in their studies (Hwang & Chen, 2023). Finally, 86.2% noted that AI allows for the examination of historical events from multiple perspectives, broadening analytical horizons beyond singular narratives.

In conclusion, AI integration fosters an active, flexible, and open environment, encouraging students to compare diverse historical developments and construct personalized understandings. These results confirm that AI is not merely a technical tool but a transformative force that enhances the depth, independence, and critical engagement of students in higher education.

Students' Adab in the Use of AI

The third aspect highlights the ethical dimension of students' use of AI, including academic honesty, answer verification, refusal to rely on AI as the only learning source, respect for lecturers, and responsibility in using AI.

Table 3. Students' Adab in the Use of AI

No.	Indicator	Agree (%)	Strongly Agree (%)	Total Positive (%)
1	I maintain academic honesty when using AI	58.8	33.8	92.6
2	I recheck AI-generated answers before using them in academic assignments	46.3	52.5	98.8
3	I do not use AI as the only source in learning	40.0	53.8	93.8
4	I still respect lecturers as the primary source of learning even when using AI	31.3	66.3	97.6
5	I use AI responsibly and not for cheating	51.2	45.0	96.2

Table 3 indicates that students generally maintain academic adab while using AI in Islamic Civilization History learning. The strongest tendency appears in their practice of rechecking AI-

generated information before using it in academic work. This behavior may reflect students' awareness that historical information requires verification because AI can simplify events, misrepresent contexts, or generate inaccurate references. Their commitment to honesty also suggests that AI is viewed primarily as a supporting tool rather than a substitute for personal responsibility. However, these self-reported practices should not be interpreted as conclusive evidence of ethical behavior. Lecturers must reinforce source verification, transparent acknowledgment of AI assistance, and independent historical interpretation to ensure that technological convenience remains consistent with academic integrity (Sullivan, Kelly, & McLaughlan, 2023).

The findings further reveal that 93.8% of students treat AI as a secondary resource, complementing it with traditional scholarly materials like books and journals. Crucially, 97.6% of participants continue to uphold the pedagogical authority of their lecturers, viewing them as the primary source of guidance. This indicates that AI serves as a functional aid rather than a replacement for human mentorship. Additionally, 96.2% reported responsible AI usage, reinforcing the perception that AI acts as an ethical cognitive partner (Zhang et al., 2024). Collectively, these results suggest that AI integration does not compromise academic standards; rather, it reflects a high degree of ethical awareness among students who prioritize validation and respect for established academic hierarchies.

The Relationship between AI and the Strengthening of Students' Adab

The fourth aspect measures students' perceptions of whether AI may support the strengthening of adab, discipline, responsibility, alignment with ethical values, and the development of better learning character.

Table 4. The Relationship between AI and the Strengthening of Students' Adab

No.	Indicator	Agree (%)	Strongly Agree (%)	Total Positive (%)
1	The use of AI can support the strengthening of students' adab if it is used properly	57.5	31.3	88.8
2	AI can help students learn more discipline and responsibility	47.5	16.2	63.7
3	The use of AI in learning can be aligned with the values of adab	52.5	16.2	68.7
4	AI can be a good learning tool without reducing students' academic ethics	62.5	17.5	80.0
5	In Islamic Civilization History learning, AI can support the development of better learning character	60.0	8.8	68.8

Table 4 highlights a prevailing belief among students that Artificial Intelligence (AI) possesses the inherent capacity to reinforce "adab" (academic character) when implemented with proper oversight. Approximately 88.8% of respondents do not view AI as a threat to character formation but rather as a beneficial instrument for ethical learning. Although 63.7% suggest that AI fosters discipline and responsibility, this relatively lower consensus indicates that students prioritize self-regulation and lecturer supervision over technological automation for genuine character growth (Grassini, 2023).

Furthermore, 68.7% of students believe AI integration can align with the values of adab, provided there is a clear pedagogical framework to guide ethical usage. This optimism is supported by the 80.0% who assert that AI enhances academic productivity without compromising underlying ethics. However, 68.8% maintain that developing a robust learning character through AI necessitates a supportive academic culture and the indispensable mentorship of educators. Ultimately, while AI offers a promising path for character enrichment in Islamic Civilization History, its success depends on maintaining human-centered oversight and establishing clear ethical guidelines. This ensures that

technology serves as a bridge to traditional academic virtues rather than a replacement for the essential student-teacher dynamic (Dwivedi et al., 2023).

Summary of Major Findings

To facilitate the reading of the results, the summary of total positive responses across each aspect is presented in the following table.

Table 5. Summary of Research Findings

Aspect	Range of Total Positive Responses (%)	General Tendency
The use of AI in Islamic Civilization History learning	86.3–97.6	Very high
The transformation of Islamic Civilization History learning	78.8–93.7	High
Students' adab in the use of AI	92.6–98.8	Very high
The relationship between AI and the strengthening of students' adab	63.7–88.8	Moderate to high

Table 5 shows that the strongest aspect of the findings lies in students' adab in the use of AI, followed by the use of AI in Islamic Civilization History learning. Meanwhile, the aspect concerning the relationship between AI and the strengthening of students' adab shows more varied results. This means that students are highly confident that they can use AI ethically, but they are relatively more cautious in assessing the extent to which AI directly shapes discipline, responsibility, and learning character.

Synthesis of Findings

Overall, the findings of this study indicate that AI has been accepted by students as a supporting medium in learning Islamic Civilization History. AI has been shown to help students understand materials, summarize information, complete assignments, and make learning more interesting. In addition, AI also contributes to changes in learning patterns that are more active, flexible, independent, and open to multiple perspectives.

Another important finding is that the use of AI is not merely a matter of educational technology, but is also closely related to the dimension of academic adab. Most respondents stated that they maintained honesty, rechecked AI-generated answers, did not use AI as their only source, continued to respect lecturers, and used AI responsibly. Thus, the findings indicate that the integration of AI into Islamic Civilization History learning may take place productively without negating the values of academic ethics (Pranoto & Haryanto, 2024).

These findings also answer the objective of the study: the use of AI in Islamic Civilization History learning tends to be positively perceived by students and has the potential to support the learning process. However, the results also show that the strengthening of students' adab through AI does not occur automatically. AI may assist the process, but its effectiveness in shaping discipline, responsibility, and better learning character still requires pedagogical direction, academic control, and lecturers' guidance. In other words, in the context of Islamic Civilization History learning, AI is more appropriately positioned as a supporting learning instrument rather than as a single determinant of students' academic character formation.

Discussion

This study provides an initial indication that students perceive AI as an important pedagogical support tool in Islamic Civilization History courses. The responses suggest that AI assists students in understanding extensive historical materials, producing concise summaries, and completing academic

tasks more efficiently. However, these findings represent tendencies within a sample of 80 students and should not be generalized to all university populations. The gender composition, which included a higher proportion of male respondents, may have influenced the overall pattern of technological acceptance. Nevertheless, because the study did not compare responses by gender, no conclusion can be drawn regarding gender differences in AI perception or use.

Furthermore, these findings position AI as a catalyst for educational accessibility and cognitive personalization. AI facilitates crucial support by helping students manage dense, information-heavy narratives through preliminary topic mapping and conceptual clarity (Crompton & Burke, 2023). This is particularly evident as 86.3% of respondents noted that AI increased learning engagement, effectively mitigating the monotony often associated with traditional, text-heavy history curricula. By providing responsive summaries and instant definitions, AI makes historical inquiry more approachable and responsive to immediate learner needs. Ultimately, AI serves as an essential orientation tool that transforms a narrative-heavy subject into an interactive and independent learning experience (Bond et al., 2024).

Nevertheless, these findings should not be interpreted as evidence that *Artificial Intelligence* (AI) automatically improves the quality of learning. A systematic literature review highlights that the integration of AI in higher education simultaneously increases academic efficiency while also generating ethical, qualitative, and epistemic challenges. In history learning, this issue becomes particularly significant because the speed and convenience offered by AI do not always guarantee historiographical accuracy. AI-generated responses may appear coherent and persuasive, yet they may still contain oversimplifications, contextual inaccuracies, or unverified information. Therefore, students' highly positive responses toward AI should also be understood as an indication that they require pedagogical guidance in using AI critically and responsibly rather than depending solely on technological convenience (Castillo-Martínez, Flores-Bueno, Gómez-Puente, & Vite-León, 2024).

The findings further reveal that AI has transformed students' learning patterns. Most respondents stated that AI encouraged them to seek additional explanations independently, promoted learning flexibility, and increased self-directed learning. These findings support the view that AI literacy, critical thinking, and the ability to evaluate information have become essential competencies in modern education (Walter, 2024). Furthermore, AI-supported learning environments contribute to the development of self-regulated learning, responsible learning behavior, and lifelong learning competencies, particularly within higher education contexts (Weng, Qi, Gu, Rajaram, & Chiu, 2024; Xia, Weng, Ouyang, Lin, & Chiu, 2024).

However, learning transformation through *Artificial Intelligence* (AI) does not necessarily lead to intellectual deepening. One of the major challenges of AI integration in higher education is the possibility of dependency, unequal digital literacy, and weakened evaluative processes when AI is used without an appropriate pedagogical framework. This issue is highly relevant to the present findings, in which most students stated that AI helped them understand Islamic history from multiple perspectives. Although this result is positive, it does not automatically indicate the development of genuine critical historical thinking. In history learning, understanding multiple perspectives requires students not only to receive various answers, but also to evaluate source credibility, recognize historical contexts, and distinguish between interpretations. Therefore, AI should function as a starting point for reflective learning rather than as a replacement for historical reasoning itself (Salido et al., 2025).

The most significant dimension of this study concerns academic adab. The survey results demonstrate that most students maintained academic honesty when using AI, rechecked AI-generated answers before applying them, avoided relying solely on AI as a learning source, continued to respect lecturers as the primary source of knowledge, and used AI responsibly rather than for cheating. These findings suggest that students generally position AI within a framework of moral and academic responsibility rather than viewing it as a justification for ignoring academic ethics. This perspective

supports the concept of ethical AI, which emphasizes human-centered integration of AI into educational processes while preserving pedagogical relationships among lecturers, students, and technology (Coates, Croucher, & Calderon, 2025).

The findings also reveal that lecturers continue to hold an important authoritative and formative role in learning. Within Islamic educational thought, the relationship between teacher and student is not merely informational, but also ethical and character-oriented, involving the cultivation of adab, exemplary conduct, and epistemic guidance. Consequently, AI becomes more acceptable when it functions as a supporting learning instrument under lecturers' supervision rather than as an autonomous authority (Airaj, 2024). In addition, students' habit of rechecking AI-generated information reflects an emerging form of religious digital literacy. Previous studies found that students in Islamic higher education generally demonstrate good digital literacy skills, particularly in locating, selecting, evaluating, and understanding information from digital environments. This indicates that AI use among students is not entirely characterized by passive information consumption, but also involves an initial culture of verification that can be strengthened further through pedagogical guidance and responsible learning practices (Rusadi & Aripin, 2023).

At the same time, the discussion should not remain limited to optimism regarding the use of *Artificial Intelligence* (AI) in education. Although students reported strong commitments to honesty and responsibility, such attitudes do not automatically eliminate the possibility of AI misuse. Recent studies on academic integrity in the AI era demonstrate that AI performs a dual role: it can support academic work while simultaneously creating opportunities for violations of academic ethics if not accompanied by ethical habituation, institutional regulations, and appropriate assessment systems (Aithal & Aithal, 2023). Therefore, the findings of this study should be interpreted carefully. Students' positive ethical commitments still need to be reinforced through instructional practices such as transparent reporting of AI use, process-based assignments, staged assessment systems, and stronger citation and source-verification practices (Balalle & Pannilage, 2025).

The findings also reveal a more nuanced perspective regarding the relationship between AI and character formation. Although most students agreed that AI can support the strengthening of adab when used appropriately, lower percentages appeared when AI was associated directly with discipline, responsibility, and the development of positive learning character. This pattern suggests that students view AI as a useful educational support tool, but not as an automatic determinant of moral and character development. Such findings align with arguments that AI policies in higher education must balance innovation with the preservation of academic values, integrity, and ethical responsibility (Alqahtani & Wafula, 2025). Similarly, studies on generative AI indicate that both overly permissive and overly restrictive approaches may create educational problems. A balanced integration of AI is therefore necessary, one that recognizes AI as part of contemporary learning while regulating its use through ethical boundaries, pedagogical guidance, and clear educational objectives (de Fine Licht, 2024; Milah, Syihabuddin, Somad, & Hidayat, 2026; Siswanto, 2025).

Within the broader context of Islamic education, these findings become more meaningful when connected to studies on digital literacy and character education. Previous research demonstrates that digital literacy can function as an educational innovation in Islamic learning and positively influence students' participation and understanding of Islamic teachings. In addition, character education plays an important role in shaping AI ethics, digital independence, and academic honesty within AI-supported learning environments (Marganingrum & Shahib, 2023; Rusli, 2025). These perspectives suggest that *Artificial Intelligence* (AI) will be more constructive in Islamic Civilization History learning when integrated with character education rather than treated merely as a technical instrument. Consequently, academic adab should not only be taught normatively, but also internalized through guided, reflective, and accountable AI practices.

The pedagogical implications of this study are significant. Lecturers should position AI as an initial

learning support tool for topic exploration, question development, and material summarization rather than as a final source of knowledge. Learning tasks should encourage source verification, comparative analysis, and reflective argumentation so that students remain intellectually engaged in the learning process. AI literacy practices, including prompt formulation, bias identification, source validation, and transparent reporting of AI use, should also become part of classroom instruction (Iqbal, Lubis, & Sitorus, 2026; Weng et al., 2024; Xia et al., 2024).

More specifically, AI integration in Islamic Civilization History learning should strengthen historical thinking skills. Students may be encouraged to compare AI-generated information with textbooks, journal articles, and lecturers' explanations, identify inconsistencies in historical narratives, and evaluate the contextual accuracy of AI responses. Such an approach prevents AI from functioning merely as a summarization tool and instead transforms it into an object of academic reflection. In this sense, AI-supported learning may strengthen the scholarly principle of *tabayyun*, namely verifying and confirming information before accepting it as valid knowledge (Adima, Syafe'i, Zulaikha, Susilawati, & Shabira, 2024; Rusadi & Aripin, 2023). Overall, these findings indicate that AI integration in education becomes beneficial when guided by ethical principles, reflective learning, academic verification, and lecturers' pedagogical supervision.

4. CONCLUSION

This study concludes that the integration of *Artificial Intelligence* (AI) into Islamic Civilization History learning is generally perceived positively by university students and has significant potential to support the learning process. The findings indicate that AI assists students in understanding course materials, summarizing content more efficiently, completing assignments more effectively, and experiencing learning as more flexible, engaging, and independent. These results demonstrate that AI has become part of students' actual learning practices rather than merely functioning as a supplementary technology. At the same time, the study reveals that AI use does not automatically weaken academic adab. Most students reported maintaining academic honesty, verifying AI-generated information, avoiding excessive dependence on AI, respecting lecturers as the primary source of knowledge, and using AI responsibly. This suggests that AI can function productively within an ethical academic framework when guided by responsibility and critical awareness.

The findings reveal a clear disconnection between the technical effectiveness of AI and the internalization of academic adab. AI can improve access to information, learning efficiency, and task completion, but these benefits do not automatically produce discipline, responsibility, or ethical learning behavior. Academic adab emerges through lecturer guidance, instructional design, institutional policies, and a supportive academic culture. Therefore, AI should not be treated as an autonomous instrument of character formation. Its contribution to adab depends on how it is framed, supervised, and integrated into learning. This study thus positions AI as a pedagogical support tool whose ethical value is determined by the educational environment surrounding its use.

This study offers several pedagogical implications. Lecturers should guide students to use AI critically, ethically, and responsibly through source verification, reflective learning, and historical analysis. Higher education institutions should also strengthen AI literacy, redesign assessment systems to encourage intellectual engagement, and establish clear policies concerning AI use in academic activities. Within Islamic higher education, AI integration should remain directed toward developing knowledge, independent thinking, responsibility, academic integrity, and proper adab in engaging with knowledge.

This study has several limitations. The sample included only 80 students from several private universities in Surakarta and surrounding areas. Therefore, the findings cannot be generalized to the broader student population. The data were also based on respondents' self-reported perceptions, which

may be affected by social desirability bias and may not fully represent their actual behavior. Moreover, the descriptive design could not establish causal relationships. Future research should involve larger samples, behavioral data, in-depth interviews, direct observation, and experimental designs to verify and extend these findings.

REFERENCES

- Abbas, N., Fathurrohman, M., & Muslimin, E. (2025). The Role of the Abbasid Dynasty in Building Scientific Infrastructure: A Study of Classical Islamic Educational Institutions. *Jurnal Kawakib*, 6(2), 204-224.
- Abbas, N., Rochmawan, A. E., & Astoko, D. B. (2024). The Role of Classical Islamic Educational Institutions before the Emergence of Madrasah. *JUSPI (Jurnal Sejarah Peradaban Islam)*, 8(1), 134-146. doi:<http://dx.doi.org/10.30829/juspi.v8i1.19895>
- Adima, M. F., Syafe'i, I., Zulaikha, S., Susilawati, B., & Shabira, Q. (2024). Digital literacy trends in Islamic perspective in higher education: A bibliometric review. *Jurnal Penelitian Pendidikan IPA*, 10(12), 1012-1026. doi:10.29303/jppipa.v10i12.9847
- Airaj, M. (2024). Ethical artificial intelligence for teaching-learning in higher education. *Education and Information Technologies*, 29(13), 17145-17167.
- Aithal, S., & Aithal, P. (2023). Effects of AI-based ChatGPT on higher education libraries. *International Journal of Management, Technology, and Social Sciences (IJMTS)*, 8(2), 95-108.
- Alqahtani, N., & Wafula, Z. (2025). Artificial intelligence integration: Pedagogical strategies and policies at leading universities. *Innovative Higher Education*, 50(2), 665-684.
- Andi, A., Mulyana, A., Darmawan, W., & Winarti, M. (2026). Internalizing Multicultural Values through History Education: A Phenomenological Study at SMAS Tunas Markatin Jakarta. *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, 18(1), 181-192. doi:<https://doi.org/10.37680/qalamuna.v18i1.8319>
- Arista, H., Baihaqi, B., Musadad, A., Syarifah, A., & Pujiati, T. (2026). Wujud-Based Character Education: Actualisation of The Prophet's Educational Character as Uswatun Hasanah. *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, 18(1), 269-278. doi:<https://doi.org/10.37680/qalamuna.v18i1.8361>
- Arowosegbe, A., Alqahtani, J. S., & Oyelade, T. (2024). *Perception of generative AI use in UK higher education*. Paper presented at the Frontiers in Education.
- Ary, D., Jacobs, L. C., Sorensen, C., & Razavieh, A. (2010). Introduction to research in education 8th edition. *Canada: Wadsworth Cengage Learning*, 8(8), 1-320.
- Baidoo-Anu, D., & Ansah, L. O. (2023). Education in the era of generative artificial intelligence (AI): Understanding the potential benefits of ChatGPT in promoting teaching and learning. *Journal of AI*, 7(1), 52-62.
- Balalle, H., & Pannilage, S. (2025). Reassessing academic integrity in the age of AI: A systematic literature review on AI and academic integrity. *Social Sciences & Humanities Open*, 11, 101299.
- Bittle, K., & El-Gayar, O. (2025). Generative AI and academic integrity in higher education: A systematic review and research agenda. *Information*, 16(4), 296.
- Bond, M., Khosravi, H., De Laat, M., Bergdahl, N., Negrea, V., Oxley, E., . . . Siemens, G. (2024). A meta systematic review of artificial intelligence in higher education: A call for increased ethics, collaboration, and rigour. *International journal of educational technology in higher education*, 21(1), 4.
- Castillo-Martínez, I. M., Flores-Bueno, D., Gómez-Puente, S. M., & Vite-León, V. O. (2024). *AI in higher education: A systematic literature review*. Paper presented at the Frontiers in Education.
- Coates, H., Croucher, G., & Calderon, A. (2025). Governing academic integrity: Ensuring the authenticity of higher thinking in the era of generative artificial intelligence. *Journal of Academic Ethics*, 23(4), 2015-2028.
- Cohen, L., Manion, L., & Morrison, K. (2002). *Research methods in education*: routledge.

- Creswell, J. W., & Creswell, J. D. (2017). *Research design: Qualitative, quantitative, and mixed methods approaches*: Sage publications.
- de Fine Licht, K. (2024). Generative artificial intelligence in higher education: Why the banning approach to student use is sometimes morally justified. *Philosophy & Technology*, 37(3), 113.
- Dwivedi, Y. K., Kshetri, N., Hughes, L., Slade, E. L., Jeyaraj, A., Kar, A. K., . . . Ahuja, M. (2023). Opinion Paper: "So what if ChatGPT wrote it?" Multidisciplinary perspectives on opportunities, challenges and implications of generative conversational AI for research, practice and policy. *International journal of information management*, 71, 102642.
- Emon, M. M. H. (2024). Research approach: A comparative analysis of quantitative and qualitative methodologies in social science research.
- Erihadiana, M., Rustandi, F., Munawaroh, C., & Pauzi, A. R. (2024). Islamic education adaptation to sociocultural changes in the globalization era. *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme*, 6(3), 396-408. doi:<https://doi.org/10.37680/scaffolding.v6i3.6749>
- Fatmawati, F., & Aisyah, D. (2023). *Internalization The Learning of Islamic History Civilization Through Research-Based At Islamic Colleges in West Sumatra*. Paper presented at the International Conference on Social Science and Education (ICoESSE 2023).
- Fraenkel, J. R., & Wallen, N. E. (1990). *How to design and evaluate research in education*: ERIC.
- Grassini, S. (2023). Shaping the future of education: Exploring the potential and consequences of AI and ChatGPT in educational settings. *Education Sciences*, 13(7), 692.
- Groothuijsen, S., Van den Beemt, A., Remmers, J. C., & van Meeuwen, L. W. (2024). AI chatbots in programming education: Students' use in a scientific computing course and consequences for learning. *Computers and Education: Artificial Intelligence*, 7, 100290.
- Holmes, W., & Miao, F. (2023). *Guidance for generative AI in education and research*: Unesco Publishing.
- Hwang, G.-J., & Chen, N.-S. (2023). Exploring the potential of generative artificial intelligence in education: applications, challenges, and future research directions. *Journal of Educational Technology & Society*, 26(2).
- Iqbal, M., Lubis, S. A., & Sitorus, M. (2026). Cultivating Lecturer Professionalism in Islamic Higher Education: A Phenomenological Exploration of Disciplinary Alignment, Digital Adaptation, and Ethical Engagement. *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, 18(1), 373-386. doi:<https://doi.org/10.37680/qalamuna.v18i1.8589>
- Kasneci, E., Seßler, K., Küchemann, S., Bannert, M., Dementieva, D., Fischer, F., . . . Hüllermeier, E. (2023). ChatGPT for good? On opportunities and challenges of large language models for education. *Learning and individual differences*, 103, 102274. doi:<https://doi.org/10.1016/j.lindif.2023.102274>
- Lee, D., Arnold, M., Srivastava, A., Plastow, K., Strelan, P., Ploeckl, F., . . . Palmer, E. (2024). The impact of generative AI on higher education learning and teaching: A study of educators' perspectives. *Computers and Education: Artificial Intelligence*, 6, 100221.
- Mahara, F. (2025). Technology-based Integrative Strategy in Improving Islamic Education Teachers Competence. *Journal of Islamic Education*, 10(2), 525-541.
- Marganingrum, S., & Shahib, M. W. (2023). The Use of Digital Literacy as a Learning Innovation in Islamic Education Subjects. *Iseedu: Journal of Islamic Educational Thoughts and Practices*, 7(2), 177-190. doi:[10.23917/iseedu.v7i2.23541](https://doi.org/10.23917/iseedu.v7i2.23541)
- Milah, S., Syihabuddin, S., Somad, M. A., & Hidayat, M. (2026). Integrating Habituation Methods into Students' Religious Character Education: A Qualitative Inquiry at SMKN 1 Ciamis, West Java. *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, 18(1), 491-504. doi:<https://doi.org/10.37680/qalamuna.v18i1.8601>
- Pranoto, B. A., & Haryanto, B. (2024). Shaping ethical digital citizens through Islamic education. *Indonesian Journal of Islamic Studies*, 12(4).
- Purwoko, I. Z. A., Nasikin, M., & Mahmud, A. a. (2026). Implementation of the Deep Learning Approach in Islamic Education Learning in Elementary School.

doi:<https://doi.org/10.37680/scaffolding.v8i1.8567>

- Rodway, P., & Schepman, A. (2023). The impact of adopting AI educational technologies on projected course satisfaction in university students. *Computers and Education: Artificial Intelligence*, 5, 100150.
- Rusadi, B. E., & Aripin, S. (2023). Religious Digital Literacy of Islamic Education Students at Indonesia State Islamic University. *TADRIS: Jurnal Pendidikan Islam*, 18(1), 90-110. doi:<https://doi.org/10.19105/tjpi.v18i1.8305>
- Rusli, R. K., Lathifah, Zahra Khusnul, Warizal. (2025). Character Education Builds AI Ethics, Digital Independence In Vocational Students. *Jurnal Pendidikan Islam*, 1-14.
- Salido, A., Syarif, I., Sitepu, M. S., Wana, P. R., Taufika, R., & Melisa, R. (2025). Integrating critical thinking and artificial intelligence in higher education: A bibliometric and systematic review of skills and strategies. *Social Sciences & Humanities Open*, 12, 101924.
- Sholeh, M. I. (2026). Integrating Digital Technologies Into Islamic Religious Education: Opportunities And Challenges In The 21st Century. *International Journal of Islamic Religious Education*, 1(1), 1-22.
- Siswanto, A. H. (2025). ETHICAL INTEGRATION OF GENERATIVE AI IN ISLAMIC EDUCATION: TOWARD INCLUSIVE AND SUSTAINABLE HUMAN CAPITAL DEVELOPMENT. *AL-ADABIYAH: Jurnal Pendidikan Agama Islam*, 6(3), 303-325.
- Sugiyono. (2016). Metode penelitian kuantitatif, kualitatif dan R&D. *Alfabeta, Bandung*.
- Sullivan, M., Kelly, A., & McLaughlan, P. (2023). ChatGPT in higher education: Considerations for academic integrity and student learning. *Journal of Applied Learning & Teaching*, 6(1), 31-40. doi:<https://search.informit.org/doi/10.3316/informit>
- Walter, Y. (2024). Embracing the future of Artificial Intelligence in the classroom: the relevance of AI literacy, prompt engineering, and critical thinking in modern education. *International journal of educational technology in higher education*, 21(1), 15.
- Weng, X., Qi, X., Gu, M., Rajaram, K., & Chiu, T. K. (2024). Assessment and learning outcomes for generative AI in higher education: A scoping review on current research status and trends. *Australasian Journal of Educational Technology*, 40(6), 37-55. doi:<https://doi.org/10.14742/ajet.9540>
- Xia, Q., Weng, X., Ouyang, F., Lin, T. J., & Chiu, T. K. (2024). A scoping review on how generative artificial intelligence transforms assessment in higher education. *International journal of educational technology in higher education*, 21(1), 40.
- Yunita, I., Saidah, A., & Fahmi, M. (2025). The imperative of integrating knowledge and adab in reconstructing Islamic education in the digital era: A study of Al-Attas's thought. *J-PAI: Jurnal Pendidikan Agama Islam*, 11(2). doi:<https://doi.org/10.18860/jpai.v11i2.32660>
- Yusuf, A., Pervin, N., & Román-González, M. (2024). Generative AI and the future of higher education: a threat to academic integrity or reformation? Evidence from multicultural perspectives. *International journal of educational technology in higher education*, 21(1), 21.
- Zhang, X., Zhang, P., Shen, Y., Liu, M., Wang, Q., Gašević, D., & Fan, Y. (2024). A systematic literature review of empirical research on applying generative artificial intelligence in education. *Frontiers of Digital Education*, 1(3), 223-245.

