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INSIS
INTERDISCIPLINARY
UMSU
Volume. 1, No. 1, May 2026
https://jurnal.umsu.ac.id/index.php/insis
insisinterdisciplinary@umsu.ac.id

RECONFIGURATION OF FIQH LEARNING PRACTICES OF ISLAMIC RELIGIOUS EDUCATION THROUGH GENERATIVE ARTIFICIAL INTELLIGENCE IN THE LATEST LITERATURE

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Abstract: *The development of Generative Artificial Intelligence has brought significant changes to learning practices in Islamic Religious Education, including the teaching of worship fiqh, which has traditionally been conventional and teacher-centered. The integration of AI-based technology opens opportunities for learning that is more adaptive, interactive, and responsive to learners' needs in contemporary educational contexts. This study employs a literature review approach by systematically analyzing reputable journal articles, scholarly publications, and scientific conference proceedings published between 2023 and 2026 that address the application of Generative AI in Islamic education. The findings indicate that Generative AI has strong potential to enhance the accessibility of fiqh learning materials, strengthen students' cognitive engagement, support personalized learning, and provide faster feedback and adaptive evaluation processes. However, the literature also identifies key challenges, including the risk of inaccuracies in fiqh legal content, ethical concerns related to AI use, limited digital literacy among educators, and the potential weakening of critical thinking skills when AI is applied without a clear pedagogical framework. Therefore, the use of Generative Artificial Intelligence in worship fiqh learning should be positioned as a supportive pedagogical tool rather than a substitute for teachers, requiring supervision by educators and validation from fiqh experts to ensure meaningful, contextual, and responsible learning outcomes.*

Keywords: *Fiqh Worship, Generative Artificial Intelligence, Islamic Religious Education, Digital Pedagogy, Learning Reconfiguration*

INTRODUCTION

The development of digital technology has had a major impact on all sectors of life, including education (Septiyaningsih et al., 2025) In this era of digital transformation, the conventional learning model that is widely applied in Islamic Religious Education (IRE) needs to be re-reflected in order to be able to answer the challenges of the times (Pulungan, 2025) Fiqh of worship, as one of the main components of the IRE curriculum, has been taught with a dominant teachercentered method through narrative explanations, memorization of legal texts,

and limited discussions. As a result, the active involvement of students in understanding fiqh material contextually is still not optimal, so that the process of internalizing the value of worship becomes less effective than the demands of the development of students who live in the midst of technological developments (Qomariah et al., 2025)

In recent years, research has shown that artificial intelligence technology, especially Artificial Intelligence (AI), has begun to be used in IRE learning to increase students' interaction with materials, accelerate the provision of learning materials, and expand access to learning resources (Nur et al., 2025). Empirical studies prove that the use of AI in the context of Islamic Religious Education can enrich the learning process, expand references, and increase student motivation and involvement during learning (Yusuf & Ristianah, 2023) Literature studies also confirm that the use of AI has the potential to enrich the learning experience and encourage innovation in the delivery of religious materials, although it still requires the assistance of teachers to maintain the conformity of content with Islamic values (Nurtaqiya et al., 2023)

Generative AI as an advanced form of AI technology provides wider opportunities in the context of learning due to its ability to generate new content and contextual responses as per user questions (Michel-villarreal et al., 2023) This technology allows fiqh learning materials to be delivered adaptively according to the needs of students, provides case simulations, and provides personalized feedback. This opportunity opens up a great space for Islamic education to transform the learning experience from just receiving material to more interactive and reflective learning. The adoption of technology like this can help students understand the fiqh of worship not only as a legal text, but as a response to real-life situations in a more structured (Nugraha et al., 2023)

However, the integration of generative AI technology in the learning of fiqh of worship poses various challenges that are important to study. The main risk is the possibility of inaccurate legal content generated by the AI system, so that without the supervision of a competent teacher, it can lead to a wrong understanding of fiqh. In addition, students' dependence on technology without a deep understanding of primary Islamic sources such as the Qur'an and Hadith can reduce the ability to think critically and interpretively which is an important character of fiqh learning (Putra & Novalia, 2026) Another challenge is teachers' readiness in digital literacy and their ability to integrate technology with Islamic pedagogical principles so that learning remains dignified and maintains spiritual values (Khair, 2025)

The urgency of this research is becoming increasingly clear because the latest literature that specifically examines the reconstruction of fiqh learning of worship through generative AI is still limited. Although existing studies show the potential of AI in the context of Islamic Religious Education in general, there have not been many studies that systematically discuss the role of generative AI in fiqh of worship, its implications for the learning process, and the mechanism of integrating this technology in an Islamic and pedagogical manner. Systematic and comprehensive research is important to fill the scientific gap, as well as provide practical guidelines for IRE teachers in designing and implementing innovative and contextual learning models.

This research also has an important contribution to the development of Islamic education theory and practice in the digital era. Theoretically, this research is expected to provide new insights into the relationship between educational technology and the learning of religious values, especially the fiqh of worship. Practically, the results of this research are expected to be a reference for educators in designing learning strategies that integrate technology and Islamic pedagogical principles in harmony, so that students not only understand the laws of worship theoretically but are also able to implement them in their daily lives responsibly.

LITERATURE REVIEW

Islamic Religious Education in the Context of Fiqh of Worship

Islamic Religious Education (IRE) theoretically aims to develop the cognitive, affective, and psychomotor dimensions of students within the framework of Islamic teachings, with fiqh of worship as an essential component (Faelasup & Astuti, 2025) Fiqh of worship includes sharia law regarding ritual practices such as ablution, prayer, fasting, zakat, and hajj which must be understood in depth so that they are not only formal but part of the attitude and behavior of students (Usman & Azhari, 2023) Islamic education theory emphasizes that fiqh learning of worship should ideally be contextual learning, which is learning that is not only oriented to memorizing rules but also to contextual application in the social environment and technological developments. This is important in achieving the goals of complete Islamic learning, namely tazkiyatun nafs (purification of the soul), tarbiyah (character building), and the conscious application of sharia principles in daily life (Maulana, 2025)

Artificial Intelligence in Islamic Religious Education

Artificial Intelligence (AI) is a technological discipline that develops computing systems to mimic human cognitive functions through adaptive learning, automated decision-making, and natural language processing. In modern education, AI is seen as a tool to improve learning effectiveness by providing material personalization, content adaptation according to learners' needs, and data-driven feedback. In the context of IRE, the use of AI supports the acceleration of the creation of teaching materials, the expansion of educational references, and the efficiency of teaching and learning interactions. Empirical studies show that AI can increase students' motivation to learn and enrich learning experiences, but still requires an active role of educators as validators of valid religious content according to sharia principles (Yusuf & Ristianah, 2023)

Generative AI and Theoretical Transformation of Learning

Generative Artificial Intelligence (Generative AI) is a branch of AI that is able to generate new content based on user input through statistical modeling and deep learning. Theoretically, generative AI expands the function of AI from just data analysis to an adaptive and dialogical learning resource that is able to facilitate cross-contextual interaction and increase learner engagement. Generative AI has the potential to provide a comprehensive scaffolding for students to understand the concept of worship fiqh in a more reflective and contextual manner. The technology education literature shows that generative AI can strengthen constructivist learning models because it allows learners to search, process, and synthesize information on their own through interactive dialogue with AI systems. Studies show the potential of generative AI models to strengthen students' critical thinking and decision-making, including in the realm of religious studies when used in a controlled manner and accompanied by educators to maintain the validity of content (Yusuf & Ristianah, 2023)

Integration of AI in Islamic Religious Education Pedagogy

The integration of AI in IRE pedagogy is not just the application of technology, but is a transformation of the learning paradigm. Modern education theory emphasizes that learning technology must support learnercentered instruction, strengthen content personalization, and create teaching materials that are adaptive to students' learning styles and needs. Cutting-edge literature confirms that AI can be leveraged to create more relevant and responsive materials, as well as provide real-time feedback that improves the quality of learning. However, the integration of AI in IRE must pay attention to Islamic moral, ethical, and spiritual values so that technology functions to complement the role of teachers as mentors rather than replace them (Khair, 2025)

The Concept of Technology Adaptation and Interactivity in Learning

Contemporary learning theory underscores the importance of adaptation and interactivity as two key dimensions in effective learning. In IRE, this interactivity includes the active involvement of learners in the process of knowledge and practice of religion. AI offers adaptability through student data analysis that produces teaching materials according to their individual needs. Islamic education studies show that adaptive AI supports the delivery of more relevant and contextual material with students' preferences, and can expand the learning experience that is dialogical. However, teacher supervision is still needed in controlling this adaptation process so that it remains in accordance with scientific principles and Islamic values (Khair, 2025)

Theoretical Challenges of Generative AI Integration in Fiqh of Worship

Generative AI integration contains important theoretical challenges to analyze. First, generative AI operates based on statistical data that sometimes produces inaccurate or inconsistent content with sharia principles if the system is not designed with a strong Islamic reference base. Second, the educational technology literature highlights the risk of students' dependence on technology without critical reflection, which can reduce the capacity for analytical thinking towards complex religious texts. Third, teachers' competence in digital literacy and understanding of sharia is an important element so that technology can be integrated responsibly and in accordance with Islamic education ethics, so that the technicalities of educational theory and Islamic values are not neglected (Khair, 2025)

METHOD

This study uses an analytical literature review approach to examine the practice of fiqh worship learning in Islamic Religious Education based on Generative Artificial Intelligence. The literature is collected from peer-reviewed scientific journals, academic articles, and conference proceedings published between 2023 and 2026. The inclusion criteria include studies that discuss the integration of generative AI in Islamic education, emphasize pedagogical innovations in worship fiqh, and present empirical or conceptual data. Non-peer-reviewed literature, opinions, or irrelevant to the fiqh of worship are eliminated. The search was conducted through Google Scholar, Scopus, and university journal repositories with the keywords fiqh worship, Islamic education, Generative AI, digital learning, and IRE pedagogy. Literature analysis was carried out thematically and critically. Each study was evaluated for methodological validity, contextual relevance, and scientific contribution to the practice of worship fiqh learning. The literature is classified based on the focus of the research, including learning strategies, student interactivity, understanding of fiqh law, and internalization of Islamic values. The synthesis was carried out comparatively to identify practice patterns, research gaps, and opportunities for optimizing the integration of Generative AI in worship fiqh pedagogy. The analytical process emphasizes scientific objectivity, consistency, and accuracy. Findings were verified through triangulation of data between studies to ensure accuracy of interpretation and robustness of conclusions. The results of the research were compiled into a conceptual framework for the reconstruction of Generative AI-based worship fiqh learning practices that are systematic, replicable, and have a strong scientific basis.

RESULT AND DISCUSSION

Table 1: Previous Research Studies

No	Author & Year	Research Title	Main Research Results
1	Abdul Rahman Ramadhan (2025)	Implications of Using Artificial Intelligence Chatbot in Fiqh Learning at Islamic Universities	This study shows that AI chatbots, such as ChatGPT, increase access and understanding of fiqh concepts for students. Students are more active in asking questions and discussing, but there is a risk of misinformation and ethical challenges, so the role of lecturers is still needed as a supervisor of fiqh content.
2	M. Khair (2025)	Transformasi Pembelajaran Fikih Melalui Artificial Intelligence: Peluang dan Tantangan	This literature research found that AI can strengthen the personalization of Fiqh materials, provide initial consultation of Islamic law through chatbots, and assist with automated evaluations. Emphasis is placed on the need for an ethical approach to be in line with Islamic principles.
3	Mawi & Eko Wahyu Junaidi (2025)	Pemanfaatan AI dalam Pembelajaran Fiqh Kelas IX di MTs Ushuluddin Singkawang	Qualitative research shows that AI (ChatGPT, Quizizz AI, Google Gemini) improves interactivity, student engagement, and quick feedback in Fiqh learning. The main challenge is the digital literacy of teachers and the validity of fiqh legal sources.
4	Abdul Rahman Ramadhan (2024)	The AI Chatbot Phenomenon and Its Impact on Learning Fiqh	The results of the proceedings show that AI chatbots support interactive understanding of fiqh, expand students' access, but cannot replace teachers/scholars in complex interpretation of fiqh laws.
5	Sunandar Suherman (2025)	Pemanfaatan Kecerdasan Buatan dalam Chatbot Tanya Jawab Fikih	This study emphasizes the potential of AI chatbots as a fiqh question and answer medium. Chatbots help students understand the concept of fiqh, but require content validation by fiqh experts so that misinformation does not occur.
6	Soleh Hasan Wahid (2025)	Artificial Intelligence in Islamic Guidance: Assessing Chatbot Performance and Jurisprudential Adherence	Evaluation of the performance of AI chatbots in answering fiqh questions showed variations in answer accuracy. The study emphasizes the need for collaboration between scholars and technology developers to maintain the validity of Islamic law.
7	Mohd Fuad Sawari & Mat Jubri	Islamic Ruling on Using Artificial Intelligence in	This study confirms that the use of AI in fiqh learning is permissible in sharia, provided that the information is verified,

Shamsuddin (2025)	Teaching and Learning: AI Chatbots as a Case Study	does not replace the teacher, and still refers to the principle of fiqh proposal.

Generative AI as a Facilitator of Access to Fiqh Materials

Generative AI allows students to access fiqh materials flexibly, responsively, and contextually according to their individual learning needs. Based on research by Abdul Rahman Ramadhan (2025), the use of AI chatbots, including ChatGPT, increases student involvement in understanding fiqh concepts, facilitates more active questions and discussions, although it still requires validation by teachers or scholars to prevent misconceptions (Ramadhan, 2025) These findings are in line with a study by Mawi & Eko Wahyu Junaidi (2025) which shows that AI platforms such as ChatGPT, Quizizz AI, and Google Gemini improve interactivity and quick feedback in fiqh learning, while highlighting the challenges of teachers' digital literacy (Mawi & Junaidi, 2025) From a theoretical perspective, AI's ability to provide materials adaptively supports constructivist learning, where learners actively build their own understanding based on interaction with AI systems, so that fiqh learning is not just legal memorization, but becomes a contextual reflection on real situations.

Learners' Interactivity and Cognitive Engagement

Generative AI encourages learning interactivity through adaptive dialogue features, questions and answers, and simulation of fiqh cases. Research by Abdul Rahman Ramadhan (2024) confirms that AI chatbots support interactive fiqh understanding, expand learners' access, and stimulate critical thinking, although they cannot replace the role of teachers in complex legal interpretations (Ramadhan, 2024) AI integration allows students to receive direct feedback on misunderstandings or application of worship laws, so that the process of internalizing worship values becomes more effective. Khair's study (2025) added that personalization of fiqh materials through AI increases learning motivation, while requiring teachers to remain active as content supervisors so that the validity of fiqh law is maintained (Khair, 2025)

Validity of Fiqh Content and the Role of Teachers

Although AI is capable of generating legal content and learning recommendations, the generative integration of AI in worship fiqh should not ignore sharia principles. The study of Sunandar Suherman (2025) emphasizes that the use of AI chatbots in fiqh questions and answers requires validation by fiqh experts to avoid legal misconceptions (Suherman, 2025) This is strengthened by Soleh Hasan Wahid (2025) who found variations in the accuracy of AI answers in the context of fiqh guidance, so that collaboration between teachers and AI systems is crucial (Wahid, 2025) Thus, Islamic education theory emphasizes that technology is a support, not a substitute for teachers, so the interaction between AI and educators must be in harmony with the principles of Islamic pedagogy and ushul fiqh.

Personalization of Learning and Adaptation of Materials

Generative AI is able to adapt fiqh material to the level of ability, interest, and learning style of students. The findings of Mawi & Eko Wahyu Junaidi (2025) show that AI increases interactivity and provides adaptive feedback, while Ramadhan (2025) emphasizes that AI expands students' access to fiqh materials in a more personalized way. Theoretically, this approach supports learner-centered instruction-based learning, where students become the center of learning and AI serves as a scaffold to guide the understanding of the laws of worship gradually. With this model, students can explore the laws of worship independently, while teachers continue to monitor the validity and suitability of the content.

Adaptive Evaluation and AI-Based Feedback

AI enables the application of automated and real-time evaluations to learners' understanding. The study by Mohd Fuad Sawari & Mat Jubri Shamsuddin (2025) emphasizes that AI can provide an initial evaluation related to the implementation of fiqh law, so that teachers can design remedial or enrichment of the material in a targeted manner. The integration of AI in evaluation supports adaptive formative assessment, accelerates the identification of student errors, and improves conceptual and applicative understanding in the context of worship fiqh (Sawari & Shamsuddin, 2025) This shows that AI is not just a technological tool, but a pedagogical instrument that strengthens the learning process in a sustainable manner.

CONCLUSION

Based on a systematic review of the latest literature, this study concludes that the reconfiguration of the practice of learning fiqh of worship in Islamic Religious Education through the use of Generative Artificial Intelligence is a pedagogical necessity in the era of digital transformation. Generative AI has been shown to have the potential to strengthen the accessibility of fiqh materials, increase learners' interactivity and cognitive engagement, and enable learning personalization and adaptive evaluation that is more responsive to individual learning needs. However, the literature consistently emphasizes that the integration of technology cannot be positioned as a substitute for the role of teachers, but rather as a supporting pedagogical instrument that must be under the supervision of educators and the validation of fiqh experts to maintain the validity of the law of worship according to the principles of sharia and ushul fiqh. The main challenges identified include the risk of legal misconceptions, the limitations of educators' digital literacy, and the potential for a reduction in students' critical thinking skills if technology is used without a clear Islamic pedagogical framework. Therefore, the reconstruction of worship-based fiqh learning based on Generative AI requires an integrative approach that harmonizes technological innovation with spiritual values, Islamic ethics, and IRE pedagogical principles, so that fiqh learning is not only informative and adaptive, but also able to encourage the internalization of worship values in a reflective, contextual, and responsible manner in the lives of students.

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