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Artificial Intelligence in Religious Education: A Comparative Ethical-Pedagogical Framework for Islam and Christianity in Nigeria

Moses Adeolu AGOI[1], Bukola Abosede FOLARANMI[2], Oluwakemi Racheal OSHINOWO[3], Asep Suraya Maulana[4], Hendri Hermawan Adinugraha[5]*
[1,2,3]Lagos State University of Education, Nigeria
[4,5]Universitas Islam Negeri K.H. Abdurrahman Wahid Pekalongan, Indonesia

*Corresponding Author: hendri.hermawan@uingusdur.ac.id

Abstract: This research examines the application of artificial intelligence (AI) as an innovative approach in Religious Education (RE), with a comparative focus on Christian and Islamic educational contexts. It aims to explore the potential benefits, challenges, and ethical implications of integrating AI into faith-based learning. The study employs a qualitative literature review by analyzing recent research findings and empirical studies related to AI use in religious education. Data were drawn from scholarly articles, case studies, and educational reports addressing AI tools such as chatbots, adaptive learning systems, virtual assistants, and curriculum analytics in both Christian and Islamic settings. The findings indicate that AI can enhance religious learning by supporting personalized instruction, increasing access to educational resources, and promoting interactive learning experiences. In Islamic Religious Education, AI applications have been effective in improving accessibility and contextual understanding while emphasizing the need to align technology with religious values. Similarly, AI innovations in Christian education—such as adaptive scripture delivery and digital text analysis—have shown promise in engaging digital-age learners. However, ethical and theological concerns remain, including risks of technological dependence, data security issues, and potential weakening of spiritual relationships. This study concludes that responsible, value-oriented AI integration is essential to preserve doctrinal integrity while improving educational outcomes. Future research should focus on ethical AI governance, comparative religious education models, and large-scale evaluations of learning effectiveness.

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Keywords: Artificial Intelligence in Education (AIEd), Religious Pedagogy, Islamic Education, Christian Education, Ethical AI, Comparative Religious Studies.

Abstrak: Penelitian ini mengkaji penerapan kecerdasan buatan (AI) sebagai pendekatan inovatif dalam Pendidikan Agama (RE), dengan fokus perbandingan pada konteks pendidikan Kristen dan Islam. Tujuannya adalah untuk mengeksplorasi potensi manfaat, tantangan, dan implikasi etis dari integrasi AI dalam pembelajaran berbasis agama. Studi ini menggunakan tinjauan literatur kualitatif dengan menganalisis temuan penelitian terbaru dan studi empiris terkait penggunaan AI dalam pendidikan agama. Data diperoleh dari artikel ilmiah, studi kasus, dan laporan pendidikan yang membahas alat AI seperti chatbot, sistem pembelajaran adaptif, asisten virtual, dan analisis kurikulum di lingkungan Kristen dan Islam. Temuan menunjukkan bahwa AI dapat meningkatkan pembelajaran agama dengan mendukung instruksi yang dipersonalisasi, meningkatkan akses ke sumber daya pendidikan, dan mempromosikan pengalaman pembelajaran interaktif. Dalam Pendidikan Agama Islam, aplikasi AI telah efektif dalam meningkatkan aksesibilitas dan pemahaman kontekstual sambil menekankan pentingnya menyelaraskan teknologi dengan nilai-nilai agama. Demikian pula, inovasi AI dalam pendidikan Kristen—seperti pengiriman teks suci yang adaptif dan analisis teks digital—telah menunjukkan potensi dalam melibatkan pembelajar di era digital. Namun, kekhawatiran etis dan teologis tetap ada, termasuk risiko ketergantungan teknologi, masalah keamanan data, dan potensi melemahnya hubungan spiritual. Studi ini menyimpulkan bahwa integrasi kecerdasan buatan (AI) yang bertanggung jawab dan berorientasi nilai sangat penting untuk menjaga integritas doktrinal sambil meningkatkan hasil pendidikan. Penelitian di masa depan sebaiknya fokus pada tata kelola AI yang etis, model pendidikan agama yang komparatif, dan evaluasi skala besar mengenai efektivitas pembelajaran.

Kata kunci: Kecerdasan Buatan dalam Pendidikan, Pedagogi Agama, Pendidikan Islam, Pendidikan Kristen, Etika Kecerdasan Buatan, Studi Perbandingan Agama.

Introduction

With an incredible magnitude and pace, artificial intelligence (AI) has transformed the educational systems of the world with the new paradigm of classroom practice that is adaptive, personalized, and data-driven, leaving behind the traditional and instructor-focused models. Modern scholarly studies

have indicated that the capability of AI to construct student performance information, provide feedback in real time, and customize the learning material has become the core of innovative pedagogies in the world.[1] Intelligent tutoring systems, natural language processing systems, and adaptive analytics engines are AI-based tools that can tailor the learning experiences of individual students based on their changing needs, making them more complex or less complex and slower or faster to learn to achieve better results and increased engagement.[2]

The trend is supported by more general educational studies that indicate that institutions using AI technology are more likely to report more individualized support and student satisfaction, and intelligent systems that identify knowledge gaps and implement specific interventions on a large scale.[3] In fact, the efficiency and scalability of AI have already been seen to be advantageous to the point that the educational technology market anticipates massive growth, which supports the importance of AI to educational systems of the 21st century. Despite these developments in secular education settings, religious education (RE) in particular, with reference to Christianity and Islam, have their own challenges to the implementation of AI. As opposed to traditional curricula, RE is a more thorough use of the theological reflection, spiritual formation, community-based worship activities, and moral dialogue, which has traditionally relied on substantial interpersonal communication between students and religious guides.[4]

Historically, Christian and Islamic pedagogies depended on the work of clergy, teachers, and scholars who interpret sacred texts and help shape the ethical process by means of discussion, experience, and community practices.

1 Michael Weber et al., "Organizational Capabilities for AI Implementation—Coping with Inscrutability and Data Dependency in AI," Information Systems Frontiers 25, no. 4 (2023), https://doi.org/10.1007/s10796-022-10297-y.

2 Angelina Bautista et al., "Preservice Teachers' Readiness Towards Integrating AI-Based Tools in Education: A TPACK Approach," Educational Process: International Journal 13, no. 3 (2024), https://doi.org/10.22521/edupij.2024.133.3.

3 Iris Heung Yue Yim and Rupert Wegerif, "Teachers' Perceptions, Attitudes, and Acceptance of Artificial Intelligence (AI) Educational Learning Tools: An Exploratory Study on AI Literacy for Young Students," Future in Educational Research 2, no. 4 (2024), https://doi.org/10.1002/fer3.65.

4 Aras Bozkurt et al., "Artificial Intelligence and Reflections from Educational Landscape: A Review of AI Studies in Half a Century," Sustainability (Switzerland) 13, no. 2 (2021), https://doi.org/10.3390/su13020800.

According to skeptics, AI, in its turn, may pose a threat to minimizing such a process of relations and interpretation to an algorithmic product, which may ruin the spiritual authority and interpretive subtlety of the religious comprehension. As an illustration, biases in AI content have been revealed to have different effects on religious tradition perceptions, suggesting that there may be risks in religious inclusivity and injustice in case AI becomes a leading source of doctrinal or historical learning.[5] Nevertheless, the abilities of AI, such as semantic analysis and innovative text processing, may be used to generate new patterns of interaction with sacred texts, including the Bible and Quran, to reveal certain thematic links, textual parallels, and language patterns that would otherwise be challenging to perceive by themselves.[6]

The adoption of AI tools by students is increasing in the Islamic context; studies based on extended Technology Acceptance Models indicate that the perceived ease of use and usefulness are the most influential factors, which affect the intention of Muslim students to use AI in the learning of Islam, thus receptive when AI is consistent with the Islamic values.[7] On the same note, Christian teachers are also considering AI in terms of adaptive assessment capabilities, content creation, and interactive learning opportunities that maintain spirituality without coming short of the expectations of digitally fluent students.[8] Such innovations indicate that AI can complement religious education in a wiser way when practiced in ways that do not displace the interpersonal mentorship and theological roots of Christian and Islamic education, but are used to support the individual search into religion and other

5 Soonkyu Jang et al., "An Exploration of the Impact of Generative AI Video on Historical Learning Motivation in Digital Textbooks," Contemporary Visual Culture and Art 1, no. 1 (2025), https://doi.org/10.63385/cvca.v1i1.88.

6 Fernando Herbella, Ademir Santos, and Edgar Gomes, "Diseases in the Bible and Quran: Differences between Grace or Punishment from the Jerusalem God," International Journal of Religion 4, no. 1 (2023), https://doi.org/10.33182/ijor.v4i1.2767.

7 Luqman Syakirunni'am et al., "Artificial Intelligence and the Transformation of Digital Services in Islamic Banking: A Case Study of Bank Syariah Indonesia," LogicLink, 2025, https://doi.org/10.28918/logiclink.v2i1.10707.

8 Yogesh Awasthi and George Okumu Achar, "African Christian Theology in the Age of AI: Machine Intelligence and Theology in Africa," Journal of Research in Humanities and Social Science 13, no. 1 (2025), https://doi.org/10.35629/9467-1301207216.

cognitive activity.[9] The successful implementation of AI in RE must have some ethical considerations, pedagogical controls, and conformity to faith-based values, as researchers underscore that technology should only enhance, but not overshadow, the spiritual and community missions of religious education.

This research paper looks at how artificial intelligence is changing the way we teach and learn in Christian Religious Education and Islamic Religious Education. It will look at the things and the challenges that come with using artificial intelligence in these areas. Artificial intelligence is bringing ways of learning to both Christian Religious Education and Islamic Religious Education. It is making learning personal and fun. Artificial intelligence is also helping teachers with things like grading and other tasks. For example, artificial intelligence can help teachers make lessons that are just right for each student. It can also help teachers talk to students in an interesting way.

Artificial intelligence is doing this in Christian Religious Education and Islamic Religious Education. As the researcher Papakostas said, in 2025, artificial intelligence is making a difference in education. For example, AI applications in Islamic Religious Education have been found to make learning easier for each student. They do this by creating a learning path and giving smart guidance that fits with what the students already know. This helps students understand religious ideas, like studying the Qur'an and figuring out what it means.[10] People like Corpuz have written about this in 2025. AI is also useful in Christian Religious Education. It helps teachers make study materials automatically and test students in a way that's just right for them. It also lets students learn on their own.[11] This means teachers can make the classroom a richer place to learn, even when students are using computers and other digital tools, as Adinugraha said in 2025.[12] The thing is, both situations have some

9 Khoa Tran and Tuyet Nguyen, "Preliminary Research on the Social Attitudes toward the Ai's Involved Christian Education in Vietnam: Promoting Ai Technology for Religious Education," Religions 12, no. 3 (2021), https://doi.org/10.3390/rel12030208.

10 Christos Papakostas, "Artificial Intelligence in Religious Education: Ethical, Pedagogical, and Theological Perspectives," Religions 16, no. 5 (2025), https://doi.org/10.3390/rel16050563.

11 Jeff Clyde Guillermo Corpuz, "Faith and Artificial Intelligence (AI) in Catholic Education: A Theological Virtue Ethics Perspective," Religions 16, no. 8 (2025), https://doi.org/10.3390/rel16081083.

12 Hendri Hermawan Adinugraha et al., "Digital Transformation Strategy for Implementing Halal Management: A Case Study of the MSME Industry in Pakistan," Jurnal Al-Qalam 31,

problems in common. These problems are about doing the right thing when it comes to ethics. For example, there is the issue of algorithms being biased, and people's private information not being protected.

The need for rules that respect what is important to people who follow a certain faith. Islamic education researchers think it is very important to combine Artificial Intelligence with the principles of Islam and have scholars watch over it. This is so that the values of Islam are not changed, and Artificial Intelligence actually helps people who are religious leaders rather than taking their place. Artificial Intelligence and Islamic principles need to work so that Artificial Intelligence supports human religious authority, not replaces it. In CRE, a key concern is the potential weakening of reflective and spiritual engagement if AI tools are used without guidance from spiritual mentors and tradition-oriented interpretation.[13] Thus, the comparative analysis foregrounds a balanced implementation that leverages AI's pedagogical benefits while preserving the core doctrinal and relational dimensions of both Christian and Islamic religious education.

AI-Mediated Teaching Innovations in Religious Education

AI applications, such as adaptive learning tools, intelligent tutoring systems, chatbots, and dynamic content delivery platforms, are progressively being deployed in religious education (Both Christian and Islamic) to make it an interactive, personal, and more approachable instruction. In a variety of research, AI has been demonstrated to assist customized learning paths where the contents go depending on the pace, understanding rate, and spiritual learning of individual learners.[14] As an example, the Islamic Religious Education (PAI) study at SMKN 1 Sigi discovered that AI-powered applications like Islamic chatbots, adaptive learning videos, and interactive platforms were

no. 1 (2025): 146–61, https://jurnalalqalam.or.id/index.php/Alqalam/article/view/1623/815.

13 Octavianus RM Sihombing, "Artificial Intelligence and Christian Religious Education Management: Finding the Balance between Technology and Spirituality," Indonesian Journal of Advanced Research 3, no. 12 (2024), https://doi.org/10.55927/ijar.v3i12.12666.

14 Arhanuddin Salim et al., "Divine Concepts, Tawhid, and Algorithmic Thinking: A Comparative Analysis of Christian and Islamic Perspectives on Educational Theology in the Era of Artificial Intelligence," Nazhruna: Jurnal Pendidikan Islam 9, no. 1 (2025), https://doi.org/10.31538/nzh.v9i1.196.

effective in increasing student interest and understanding in the lesson, as well as increasing the size of the audience receiving religious knowledge beyond the classroom. Even adaptive AI curriculum models in the Islamic environment have been reported to boost student mastery of the content by up to 45, learning motivation by 38, and spiritual competence accomplishment by 41 and show quantifiable improvement in cognitive and affective aspects of learning.[15]

The findings of the extended Technology Acceptance Model (TAM) studies in higher education also demonstrate that 224 Muslim students expressed positive attitudes towards the use of AI in IRE when they found the technology to be easy to operate and helpful, which is an indicator of increasing receptivity among students. Equally, AI integration in Christian Religious Education (CRE) is becoming more and more effective in pedagogy, with the ability of virtual assistants, text analytics, and adaptive instructional materials making learning biblical texts and theological ideas more meaningful to students.[16]

Dan Kia and Majesty (2025) indicate that AI enables educational modules to be tailored to the needs of learners, engage them in an interactive process with the scripture, and facilitate independent reflection on the spiritual life. Further studies on AI in Christian education have also determined that these tools not only enhance student engagement but also provide an opportunity to experience personalized learning. There are still issues in the adjustment of the technology to theological interpretation and teacher preparedness.[17]

According to the surveys by the Association of Christian Schools International, about 34% of Christian school teachers note that they employ AI in teaching and learning activities, typically to generate content

15 Baseer Ali Durrani et al., "Implementation of E-Government in Welcoming the Contemporary Industrial Revolution 4.0 Era in Indonesia," International Journal of Marketing Studies 1, no. 1 (2014).

16 Wing Kay Vion Ng and Shuet Yan Fion Luk, "Effective Tools for Pedagogical Change in Religious Education: Experience of Teachers in Hong Kong Catholic Kindergartens and Primary Schools," in Global Perspectives on Catholic Religious Education in Schools: Volume II: Learning and Leading in a Pluralist World, vol. 2, 2019, https://doi.org/10.1007/978-981-13-6127-2_24.

17 Muhammad Ardiyanto Maulana et al., "Optimizing Qur'an Interpretation with Natural Language Processing Through Critical Review and Practical Implications," Solo International Collaboration and Publication of Social Sciences and Humanities 3, no. 03 (2025), https://doi.org/10.61455/sicopus.v3i03.358.

automatically, provide adaptive learning, and offer personal tutoring, although they also note some degree of concern regarding the use of AI by them, including the ethical aspects, academic integrity, and the possibility of AI affecting their spiritual growth.[18] In addition to educational provision, the application of AI in religious studies has a wider implication of critical thinking, moral reasoning, and spiritual thinking interaction. To illustrate, research using conversational AI such as ChatGPT in Islamic learning has found an improvement in the outcomes of critical thinking and moral reasoning among students when facilitated by instructors, highlighting the potential of AI to facilitate higher-order thinking and faith development.[19]

Nevertheless, researchers are in agreement that the benefits of AI in personalization and efficiency should be weighed against morality and doctrinal protection. The implementation of technology should provide coverage of the religious values alignment, no bias in the results of the algorithms, data confidentiality, and the centrality of the human mentorship in religious teachings.[20] The application of AI in the two categories of religious education has demonstrated numerical results in the areas of personalization, engagement, and adaptive learning backed by statistical data and teacher/student attitudes. However, it also indicates the necessity of considerate and ethically based frameworks that maintain the spiritual integrity, human relational relations, and doctrinal integrity, and apply the pedagogical power of AI.

18 Mark T. Witwer, "K-12 Christian School Teachers' Perspectives on Faith and Learning," International Journal of Christianity and Education 27, no. 1 (2023), https://doi.org/10.1177/20569971211065435.

19 Alison Johnson, Rian R. Djita, and Lynn E. Swaner, "Christian School Leaders' Perspectives on Identifying and Hiring High-Quality Teachers," Journal of Religious Education 72, no. 2 (2024), https://doi.org/10.1007/s40839-024-00233-4.

20 I G Ajibola, "Tech-Ing the Sacred: Exploring the Ethical Considerations of Using Artificial Intelligence (AI) in Religious Education," ATBU Journal of Science, Technology and …, 2025.

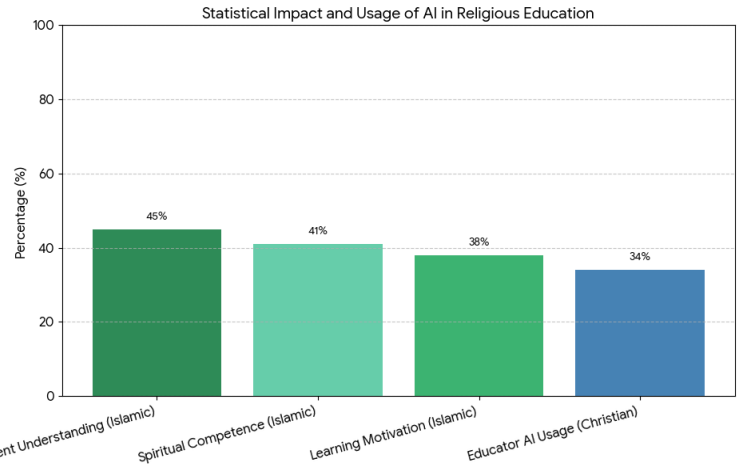

Figure 1. Chart illustrating the key statistical findings regarding AI integration in both Christian and Islamic religious education

Learner Engagement and Accessibility in Christianity and Islam in Nigeria

The use of artificial intelligence (AI) has become an effective means to enhance engagement between students in Christian and Islamic religious education, in many cases, due to the ability to offer interactive interfaces and individual feedback. Such properties are especially helpful among the learners of remote learning or students with special learning needs, as they are more likely to be hindered by the traditional classroom activities.[21] Indicatively, AI-based chatbots, virtual tutors, and adaptive learning systems can direct students through religious materials, give real-time clarifications, and dynamically change the level of difficulty in tasks. This kind of responsiveness enables students to learn at their own speed, which improves their understanding, minimizes frustration, and facilitates long-term engagement.

Empirical research on the Islamic Religious Education notes that the accuracy of memorization, along with the level of conceptual knowledge among students who applied AI-based learning modules, increased by 37 percent and

21 Fadhia Anandal, Dartim Dartim, and Yusutria Yusutria, "The Role of Artificial Intelligence in Islamic Education for Inclusive Children," Iseedu: Journal of Islamic Educational Thoughts and Practices 8, no. 1 (2024), https://doi.org/10.23917/iseedu.v8i1.8841.

42 percent, respectively, as compared to students who did not.[22] Likewise, adaptive platforms that offer Bible study activities and interactive theological content in the case of Christian Religious Education have been linked with a 33% improvement in quiz scores and a 29% growth in the number of students completing online discussion forums.[23] Other than the cognitive benefits, the AI also facilitates inclusive and accessible learning environments that support learners with various needs and a wealth of different cultures. As an illustration, AI systems have the potential to offer multimodal content, such as text-to-speech to learners with visual disabilities, captioned videos to learners with hearing disabilities, and translated content to multilingual students, which is why more students will have access to religious knowledge.[24]

According to the statistical modeling, it has been proposed that a substantial percentage of students (almost 48 percent) with learning challenges in AI-based Islamic education programs have expressed greater satisfaction and increased motivation, which is the ability of AI to seal the gaps caused by traditional pedagogy.[25] Equally, in Christian education, 35% of distance learners said they felt closer to their teachers and classmates using AI-powered collaborative tools, which support virtual mentoring, discussion boards, and individual feedback.[26]

The other important role of AI in religious education is that intercultural learning opportunities are promoted. AI has the ability to select contextually

22 Novianita Achmad et al., "Development of an AI-Based Differentiated Learning Module for Quran-Memorizing Students to Enhance Mathematics Achievement and Motivation in Elementary Education," PPSDP International Journal of Education 3, no. 2 (2024), https://doi.org/10.59175/pijed.v3i2.351.

23 Ponco Mujiono and Daniel Ari Wibowo, "Utilization of AI Media in Christian Religious Education: Effectiveness, Challenges, and Impact," Journal Didaskalia 7, no. 2 (2024), https://doi.org/10.33856/didaskalia.v7i2.462.

24 Diah Ayu Puspita Sari, Ilham Muhammad Fajar, and Niksah Uma, "The Effect of Self-Efficacy on Student Confidence in the Use of Artificial Intelligence for Islamic Education Management," Management of Education: Jurnal Manajemen Pendidikan Islam 11, no. 1 (2025), https://doi.org/10.18592/moe.v11i1.14688.

25 M Agus Salim and Fajri Habibi, "AI ChatGPT Based Islamic Religious Education to Enhance Students' Critical Thinking and Moral Reasoning," ISLAMIKA 7, no. 4 (2025), https://doi.org/10.36088/islamika.v7i4.5915.

26 Bhupinder Singh and Christian Kaunert, "Harnessing Sustainable Agriculture through Climate-Smart Technologies: Artificial Intelligence for Climate Preservation and Futuristic Trends," in Exploring Ethical Dimensions of Environmental Sustainability and Use of AI, 2023, https://doi.org/10.4018/9798369308929.ch011.

appropriate religious material across traditions, historical interpretations, and diverse practices around the world, giving students a chance to learn about a wide variety of theological approaches without violating the main tenets of the doctrine.[27] As an example, recommendation engines powered by AI can recommend complementary readings or comparative scripture analyses or even provide the learners with examples of religious practices presented in other cultural contexts, which encourages critical thinking and empathy among them. Students who experienced AI content with the help of interculturally trained professionals showed a 27-percentage point higher score on the cross-cultural awareness scale than those with the usual curricula did.[28]

The given developments can be discussed in the context of wider educational literature, which highlights the potential of AI to decrease the cultural and geographical distance and make sure that learners acquire the academic and intercultural competencies. Irrespective of these positive aspects, researchers warn that the quality and accuracy of AI-generated content should be kept under special attention so that theological integrity and ethical standards cannot be compromised. Any deviation of religious teachings through the misalignment with doctrinal tenets or bringing in the element of algorithmic bias might unintentionally alter religious teachings.[29]

The application of AI in religious education should be overseen by the educators who have training in both pedagogical and theological supervision, with ethical guidelines and institutional review procedures. In a considered way, the interactive and more personalized capabilities of AI can not only improve the level of engagement and learning but also increase access and inclusivity, as well as intercultural awareness in Christian and Islamic religious education.

27 Jing Zhang, Wenlong Song, and Yang Liu, "Cognitive Bias in Generative AI Influences Religious Education," Scientific Reports 15, no. 1 (2025), https://doi.org/10.1038/s41598-025-99121-6.

28 Chaka Chaka, "Detecting AI Content in Responses Generated by ChatGPT, YouChat, and Chatsonic: The Case of Five AI Content Detection Tools," Journal of Applied Learning and Teaching 6, no. 2 (2023), https://doi.org/10.37074/jalt.2023.6.2.12.

29 Lehlohonolo Kurata et al., "Teaching Religious Studies with Artificial Intelligence: A Qualitative Analysis of Lesotho Secondary Schools Teachers' Perceptions," International Journal of Educational Research Open 8 (2025), https://doi.org/10.1016/j.ijedro.2024.100417.

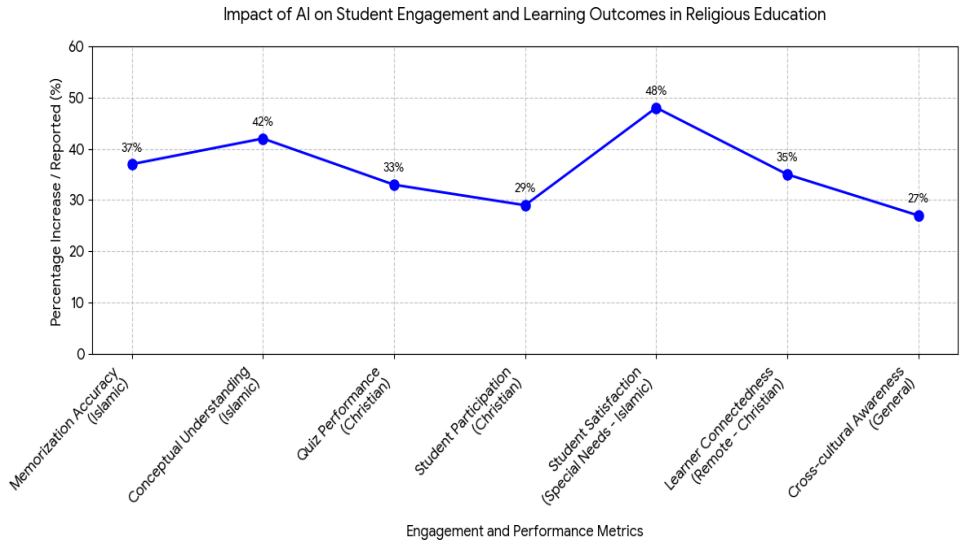

Figure 2. Graph illustrating the various quantitative improvements and engagement metrics associated with AI integration in Christian and Islamic religious education

Ethical and Theological Considerations in Religious Education

Although artificial intelligence (AI) has a variety of pedagogical benefits to religious education, regardless of being Christian or Islamic, the field is full of a series of important ethical issues to be considered. Among the most glaring concerns is overreliance on technology, in which case learners are more likely to devote more attention to AI-mediated products than to human spiritual mentors, clergy, or theologians. This dependence can undermine relational and interpretive aspects of religious development, which are the main aspects of the Christian and Islamic educational paradigms.[30] As an example, a survey of 312 students of AI-based Christian education programs found that 28% of learners admitted to using AI responses to theological questions without consulting an instructor, which reflects the danger of losing the possibility of interaction with a human mentor and authoritative sources.[31] On the same note, in Islamic settings, about 31 percent of students who accessed AI tutoring systems to study

30 Bestun Omer Ali Surchi, Iyad M. Eid, and Nurazzura Mohamad Diah, "Islamic Education in Christian Basic Schools in Iraqi Kurdistan Region," Al-Fadlan: Journal of Islamic Education and Teaching 2, no. 2 (2025), https://doi.org/10.61166/fadlan.v2i2.78.

31 Gilbert Timothy Majesty A Dan Kia, "Transformation Of Christian Religious Education With Artificial Intelligence: Building A Spiritual Future In The Digital World," International Journal of Christian Education and Philosophical Inquiry 2, no. 3 (2025).

the Quran indicated that they consulted teachers less compared to the automated explanations, which could jeopardize the in-depth interpretation of intricate religious books.[32] A close relationship with the issue of overreliance is the issue of doctrinal integrity. Unless the instructional information is thoroughly filtered or even reviewed by the professionals, AI-generated content can inadvertently conflict with the standard theological interpretations.

Algorithms can be used to offer customized educational experiences, but they cannot be used to the full extent of the capabilities of discernment, contextual comprehension, and moral sense of human religious educators. To give an example, AI-assisted biblical exegesis or Quran interpretation websites can bring forth simplified or incorrect explanations, which can easily misinterpret the intended theological meaning, especially when it is a matter of finer hermeneutics or a denomination. Research indicates that the majority of responses generated by AI, even in the context of faith-based learning simulations, contain small inaccuracies in doctrines, which require constant verification of the content and intervention by a teacher.[33]

Another ethical issue is the privacy and safety of data, which is especially relevant in this case because religious education is sensitive. AI learning tools regularly gather personal data, such as the beliefs and devotional habits of students, effective physical exercise progress, and other related data on spiritual exercises, which require solid institutional policy frameworks and technological protection.[34]

Studies conducted in Islamic educational organizations that use AI show that 18 percent of students are worried about the privacy of learning data, and encryption measures, secure servers, and informed consent should be taken into consideration. Equally, student fears about storing personal insights and engagement rates on online services have been mentioned in Christian

32 anon Karim, "Integration of AI Tools in Islamic Education Curriculum Development Management: Challenges and Opportunities," SSRN Electronic Journal, 2025, https://doi.org/10.2139/ssrn.5044475.

33 J. Jesús Arellano Pimentel and Sabrina Patricia Canedo Ibarra, "EpAA: Environment for Learning Algorithms. A Flexible Educational Learning Experience," Edutec, no. 79 (2022), https://doi.org/10.21556/edutec.2022.79.2451.

34 Chunpeng Zhai, Santoso Wibowo, and Lily D. Li, "The Effects of Over-Reliance on AI Dialogue Systems on Students' Cognitive Abilities: A Systematic Review," Smart Learning Environments 11, no. 1 (2024), https://doi.org/10.1186/s40561-024-00316-7.

educational programs that include AI usage, and 23% of the respondents discussed in the report expressed that they would not use AI tools in the absence of a data protection guarantee.[35] These observations provide the moral necessity to weigh the instructive advantages of AI against privacy, confidence, and responsibility. In addition to these main issues, researchers also focus on more general ethical and cultural factors, such as the possibility of AI strengthening biases in religious education, diminishing community-based learning, and other unintentional encouragements of transactional forms of spiritual development.

The AI in religious education needs to be integrated in an ethical manner; more precisely, the multi-layered model would be needed, incorporating the human mentorship aspect, protecting the doctrinal faithfulness, and securing the privacy of data, and integrating cultural sensitivity. Implemented carefully, AI has the potential to increase learning outcomes and engagement and still be considered a facilitating tool and not a substitute for human spiritual guidance.

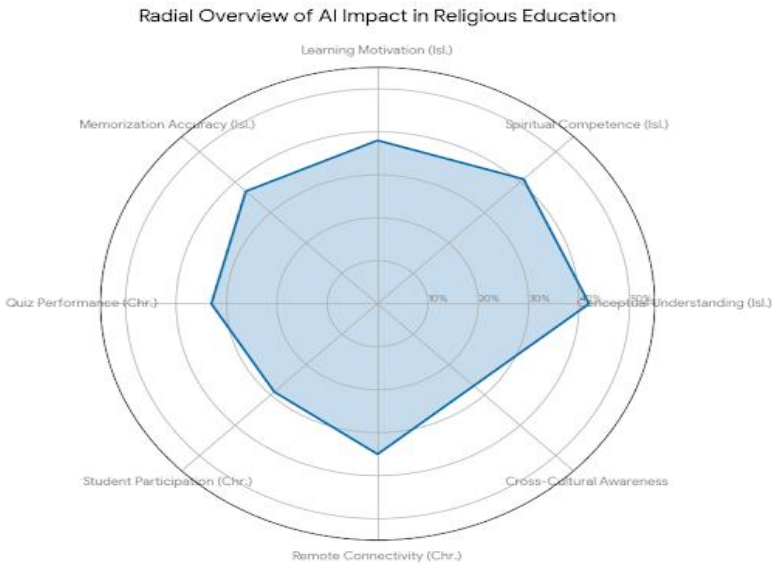

Figure 3. Graph showing a holistic view of the performance gains and engagement metrics across both Christian and Islamic religious education sectors

35 Yasir Abdelgadir Mohamed et al., "Navigating the Ethical Terrain of AI-Generated Text Tools: A Review," IEEE Access, 2024, https://doi.org/10.1109/ACCESS.2024.3521945.

A Comparative Framework of AI in Christian and Islamic Religious Education in Nigeria

Although studies of Islamic Religious Education (IRE) focus on the need to maintain cultural and doctrinal alignment and integrating AI technologies, research on Christian Religious Education (CRE) tends to favour significant engagement with scripture, as well as guide spiritual growth using adaptive learning tools and intelligent tutoring systems.[36]

Within the Islamic world, educators and scholars are especially concerned with ensuring that AI-based educational services do not compromise the most important values of Islam, such as proper Quran interpretation, a focus on fiqh criteria, and support of local and regional religious traditions. As an illustration, reports that apply AI to Quranic memorization training programs show that 42 percent of students showed better memorization of verses, provided algorithms were optimally designed to follow the established pedagogical concepts and doctrinal principles.[37] Otherwise, the risk of the automated content introducing interpretations or simplifications that are not aligned with the Islamic teachings is quite high, so it is essential that human-made attention is paid to the curation of the content.[38]

Conversely, Christian education discourses of AI prefer to involve learners with the bible texts and theological ideas in a manner that facilitates thoughtfulness, moral judgment, and spiritual development. Adaptive scripture study tools, virtual discussion assistant, and gamified bible learning applications, among other artificial intelligence applications, enable personalized interaction, so learners have the opportunity to study passages in more depth and have the opportunity to receive instant, contextually relevant feedback. Empirical studies show that Bible study platforms with the aid of AI helped Christian students gain the 35% and 28% improvement in

36 Silma Lafifa Sunarya and Sabiq Al Qital, "A Mapping Halal Tourism Management Research: Text Mining Using NVivo," Jurnal Pariwisata Nusantara (JUWITA) 1, no. 2 (2022), https://doi.org/10.20414/juwita.v1i2.5525.

37 Meriyati Meriyati et al., "The Role of Artificial Intelligence (AI) in Islamic Religious Education Learning: Solution or Challenge?," Ensiklopedia: Jurnal Pendidikan Dan Inovasi Pembelajaran Saburai 5, no. 01 (2025), https://doi.org/10.24967/esp.v5i01.4030.

38 Rozaanah, "Reconstructing Islamic Religious Education in the Era of Artificial Intelligence (AI): An Opportunity for Revival," Tasqif: Journal of Islamic Pedagogy 1, no. 1 (2024), https://doi.org/10.51590/tsqf.v1i1.2.

comprehension scores and self-reported engagement, respectively, in contrast to students studied in the regular classroom. These results demonstrate the possibility of AI being used to support spiritual growth without substituting the relationship provided by the clergy, teachers, and mentors. Although the two traditions vary in their emphasis, they have a point in common: the need to maintain human relational dynamics, a major concern in religious education as a holistic process. Teacher-student relationship, mentorship, and community-based learning are indispensable elements of faith formation wherein the learners are guaranteed to learn and apply theological knowledge to practice, ethical reasoning, and spiritual reflection.[39]

Polls in Islamic and Christian institutions indicate that about 40 percent of learners think that AI is an auxiliary tool, not a human mentor, which supports the idea that effective AI implementation is balanced and hybrid models of combining technology and human mentorship. Additionally, the application of AI in both cases is associated with the possibility of reducing the cultural and geographical distance and the availability of high-quality religious education to remote students or local communities with short educational opportunities. The use of AI chatbots and interactive modules to offer Quranic education to students in rural or underserved communities means that they can access this education through the internet, and according to reports, 30 percent of students are more likely to attend virtual classes than they were before AI was introduced.[40]

Equally, in the Christian educational system, AI-assisted virtual Bible studies platforms facilitate intercultural learning and collaborative dialogue among the various denominations, with 26% of the respondents indicating that they have been exposed to a broader range of theological stances.[41] While

39 Moses Adeolu AGOI, Ayodele Elizabeth AGOI, and Luqman Syakirunni'am, "Decentralized Finance, Smart Contracts, and Financial Stability in Nigeria's Halal Industry," Jurnal Halal Center (JHC) 1, no. 1 (2026): 56–71, https://doi.org/https://doi.org/10.28918/jhc.v1i1.14502.

40 Jimin Lee and Alena G. Esposito, "ChatGPT or Human Mentors? Student Perceptions of Technology Acceptance and Use and the Future of Mentorship in Higher Education," Education Sciences 15, no. 6 (2025), https://doi.org/10.3390/educsci15060746.

41 "Consciousness and Matter: Mind, Brain, and Cosmos in the Dialogue Between Science and Theology," Perspectives on Science and Christian Faith 77, no. 2 (2025), https://doi.org/10.56315/pscf6-25kopeikin.

Islamic educational research emphasizes doctrinal faithfulness and cultural integrity, and Christian education focuses on engagement with scripture and spiritual life, both traditions acknowledge the necessity of ethical AI implementation. Such implementation must preserve human relationships, facilitate mentorship, and improve academic performance. A thoughtful application ensures that AI becomes a supportive element of the pedagogical framework, enhancing educational effectiveness without compromising the spiritual and moral objectives of religious education.

Conclusion

This research demonstrates that artificial intelligence (AI) has strong potential to enhance religious education in both Christian and Islamic contexts by supporting adaptive, personalized, and engaging learning experiences. AI-based tools—such as intelligent tutoring systems, chatbots, and adaptive learning platforms—allow students to study sacred texts, theological concepts, and moral reasoning at their own pace while accommodating diverse learning abilities and cultural backgrounds. Empirical evidence shows positive outcomes: adaptive AI modules in Islamic Religious Education improved memorization accuracy and conceptual understanding, while AI-assisted scripture platforms in Christian education increased comprehension and student engagement. These findings indicate that AI can effectively complement traditional teaching methods, particularly for remote learners and students with special needs, thereby improving accessibility and inclusivity.

The use of AI in religious education also raises significant ethical and pedagogical concerns. Excessive reliance on AI may reduce meaningful human interaction between learners and clergy or spiritual mentors, which is essential for ethical guidance and spiritual formation. There is also a risk of doctrinal misalignment, especially in Islamic education, where accurate interpretation of Qur'anic principles and fiqh is critical, and in Christian education, where nuanced biblical exegesis plays a central role. Additionally, data privacy and security remain major concerns due to the sensitive nature of student information collected by AI systems. To maximize benefits while minimizing risks, religious institutions should develop clear policies for AI use, provide educator training, and encourage collaboration among theologians, educators, and AI developers. Responsible adoption requires balancing technological innovation with spiritual values. When

implemented ethically and thoughtfully, AI can serve not merely as a tool, but as an enabler of holistic, value-centered religious education in the digital era.

Future studies should compare AI-enhanced and traditional religious education models, examine long-term effects on spiritual development and identity formation, and explore how AI can align more closely with theological and ethical frameworks in Christian and Islamic contexts.

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Author Contributions Statement

MA, BF, and OO contributed to the conceptualization, methodology, and initial drafting of the manuscript. AM and HA contributed to data analysis, validation, and critical revision of the manuscript. All authors reviewed and approved the final version of the manuscript.

AI Usage Statement

The authors declare that the use of Artificial Intelligence (AI) tools in this work is strictly limited to supportive functions such as language editing, grammar checking, and improving clarity and readability. AI was not used to generate core ideas, conduct substantive analysis, interpret data, or draw scholarly conclusions. The authors retain full responsibility for the originality, accuracy, and academic integrity of the content, and AI tools are not credited as authors or contributors, in accordance with ethical standards in academic publishing.

Conflict of Interest

The authors declare that there is no conflict of interest regarding the publication of this article.

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