

THE EFFECTIVENESS OF THE USE OF ARTIFICIAL INTELLIGENCE CHAT-GPT (GENERATIVE PRE-TRAINED TRANSFORMER) IN LEARNING QUR'AN AND HADITH AMONG PAI STUDENTS AT UIN SUNAN KUDUS

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Abstract

This study explores the patterns, benefits, challenges, and effectiveness of the use of ChatGPT in the Qur'an and Hadith (Qurdis) course among pre-service students of Islamic Religious Education (PAI) at UIN Sunan Kudus, Indonesia. It aims to understand how students use generative AI as a pedagogical aid while negotiating technological efficiency with the epistemological commitment and scientific tradition of classical Islamic education in an institution that integrates the values of pesantren with modern academics. This qualitative case study involved six fourth-semester PAI students (Class of 2024) who were selected through purposive sampling based on their active enrollment in the Qurdis course, previous experience using ChatGPT, and willingness to participate. Data was collected through in-depth semi-structured interviews, participatory and non-participatory observations, and document analysis including ChatGPT's conversation history, student assignments, and lecture materials. The data analysis follows Miles and Huberman's interactive model with repetitive data reduction, display, and conclusion drawn. Trust is established through a triangulation of sources, methodology, and time, complemented by member checks. The findings revealed that students mostly use ChatGPT for preparation tasks (drafting lesson plans/lesson plans, modules, and outlines) and as additional tools for self-paced learning and group discussions. The tool effectively supports the simplification of concepts, translations, and the creation of discussion prompts. However, this shows striking limitations in the analysis of the sanad-matan, the assessment of the Hadith, and the depth of scholarly opinion. Students serve as active editors who rigorously verify AI outputs against classic sources and lecturer guidance. Overall, ChatGPT moderately to greatly improves learning efficiency and participation when used critically under supervision, but cannot replace the scientific authority and spiritual dimension (barakah) of traditional Islamic pedagogy.

Keywords: *Artificial Intelligence, Qur'an Hadith, Higher Education*

Abstrak

Penelitian ini mengeksplorasi pola pemanfaatan, manfaat, tantangan, dan efektivitas ChatGPT dalam pembelajaran mata kuliah Al-Qur'an dan Hadis (Qurdis) pada calon calon guru Pendidikan Agama Islam (PAI) di UIN Sunan

Kudus. Penelitian ini bertujuan untuk mengungkapkan bagaimana siswa memanfaatkan AI generatif sebagai alat pembelajaran sambil menegosiasikan efisiensi teknologi dengan komitmen epistemologis dan ilmu pengetahuan Islam klasik dalam lingkungan pendidikan tinggi Islam yang mengintegrasikan tradisi Islam dan akademik modern. Penelitian ini menggunakan pendekatan studi kasus kualitatif. Enam mahasiswa semester empat angkatan 2024 dipilih dengan purposive sampling berdasarkan kriteria memiliki pengalaman menggunakan ChatGPT, aktif mengikuti mata kuliah Qurdis, dan bersedia berpartisipasi. Data dikumpulkan melalui wawancara mendalam semi-terstruktur, observasi peserta dan non-peserta selama proses pembelajaran, serta analisis dokumen (riwayat percakapan ChatGPT, tugas siswa, modul pengajaran, dan catatan kuliah). Analisis data dilakukan dengan model interaktif Miles dan Huberman melalui reduksi data, penyajian data, dan kesimpulan berulang yang ditarik. Keabsahan data dijamin melalui triangulasi sumber, metode, waktu, dan pengecekan anggota. Hasil penelitian menunjukkan bahwa siswa mendominasi penggunaan ChatGPT pada tahap persiapan (penyusunan rencana pelajaran, modul, dan garis besar) serta mendukung pembelajaran mandiri dan diskusi kelompok. Alat ini efektif untuk menyederhanakan konsep, terjemahan, dan membuat pertanyaan diskusi. Namun, ChatGPT memiliki keterbatasan serius dalam analisis sanad-matan, penilaian hadis, dan kedalaman perspektif para cendekiawan. Mahasiswa bertindak sebagai "editor aktif" yang selalu memverifikasi output AI dengan sumber primer (buku kuning) dan bimbingan dosen. Secara keseluruhan, ChatGPT meningkatkan efisiensi dan partisipasi belajar secara moderat ketika digunakan secara kritis di bawah pengawasan dosen, tetapi tidak dapat menggantikan otoritas keilmuan dan dimensi spiritual (barakah) dalam tradisi pendidikan Islam.

Kata kunci: Kecerdasan Buatan, Hadits Al-Qur'an, Perguruan Tinggi

Introduction

The rapid advancement of artificial intelligence (AI) has transformed various aspects of human life, including education. As a generative AI model based on the Generative Pre-trained Transformer architecture, ChatGPT has emerged as a powerful tool capable of generating text, explaining concepts, summarizing material, and facilitating interactive learning (Manuaba et al., 2024). In the context of Islamic education, especially in Indonesia, the adoption of such technology poses critical opportunities and challenges. Islamic teachings encourage the use of reason and all of Allah's creations for the advancement of mankind, as long as they are in line with the goals of sharia. This principle is clearly stated in QS. Al-Jasiah: 13, which affirms that Allah has subdued everything in the heavens and the earth for the good of man. Similarly, QS. Az-Zumar: 9 emphasizes the superiority of those who have knowledge. These verses, as interpreted by classical scholars such as Al-Maraghi and Ibn Kathir, underline the obligation to optimize knowledge and technology in the pursuit of intellectual and spiritual progress (Al-Maraghi, 2006; Katsir, 1999). Within this

framework, the integration of AI into Islamic Religious Education (PAI) can be seen as a contemporary manifestation of the Qur'an's command *iqra'*, a call for

critical engagement with knowledge and reality (Shihab, 2010).

The latest data shows significant adoption of ChatGPT among Indonesian users. By April 2025, the platform recorded 5.1 billion visits globally, with Indonesia ranking among the top five countries by traffic contribution. A survey further revealed that 71% of Indonesian internet users have used ChatGPT, making it the most popular AI tool in the country (Wafa, n.d.; Wijaya, 2025). In higher education, students often use ChatGPT for preparatory learning, ideation, literature summaries, and assignment preparation. Quantitative findings show that 98.1% of college students use this tool for academic assignments, with many reporting improvements in critical thinking and independent learning (Saputra, Asirah, & Syafitri, 2025). Despite these benefits, the application of ChatGPT in core Islamic studies subjects, especially the Qur'an and Hadith, requires close scrutiny. These courses demand not only linguistic competence and content comprehension but also methodological rigor in *sanad-matan* and *ushul fiqh* criticism, areas where AI lacks religious authority and remains vulnerable to factual inaccuracies and hallucination references (Baig & Yadegaridehkordi, 2024).

Previous research on the application of AI in the study of the Qur'an and Hadith has largely concentrated on the evaluative and verification dimensions, often highlighting limitations in methodological accuracy and depth. For example, (Amalia, 2024) analyze the accuracy of ChatGPT in assessing the validity of the *sanad* and *matan* of selected Hadith by comparing its output with classic reference works such as *Jawami'ul Kalim*. The study concludes that although ChatGPT can generate initial descriptive analysis, the results remain superficial and cannot replace the rigorous critical methodology (*naqd al-hadith*) developed by traditional scholars. Similarly, studies that focus on the interpretation of the Qur'an (Amiq, 2025) has used a comparative approach to evaluate ChatGPT's resulting interpretation of authoritative classical comments. The findings suggest that models understand the general meaning of verses but are often wrong in attributing scientific opinions and lack the contextual nuances and *ijtihad* frameworks inherent in traditional interpretations.

In the translation domain, (Nurullawasepa, Mandani, Adawiyah, Al Ayyubi, & Abdillah, 2023) examines the effectiveness of AI in translating Arabic texts into English, underlining its usefulness for speed and basic comprehension while noting the ongoing challenges of dealing with complex idiomatic, cultural, and syntactic structures. Complementary works by (Nurfaiza, 2024) explore the impact of ChatGPT on learning Indonesian-Arabic translations in *pesantren*

settings, identifying increased efficiency in addition to the risk of cultural misalignment and overdependence. At the basic education level, (Nopiyanti, 2025) investigate the AI-powered teaching of the Qur'an and Hadith at Madrasah Ibtidaiyah, framing it in 21st century skills development. This work emphasizes the internalization of early life but does not extend to the different cognitive and disciplinary demands of university-level theological engagement.

Theoretically oriented contributions, such as (Abubakar & Ridha, 2024), has explored the conceptual relationship between the epistemology of the Qur'an (intellect, knowledge, sunnatullah) and the principles of AI. This study offers valuable philosophical insights but remains independent of empirical classroom applications. The existing literature reveals several critical weaknesses that underscore the timeliness and originality of empirical, classroom-based research at the higher education level: Scarcity of Empirical Pedagogical Integration Studies at the University Level: While technical applications (e.g., NLP for sanad classification, deep learning for authenticity detection) have proliferated especially in the broader Malaysian and international contexts there is a marked scarcity, a mixed method or quasi-experimental study that examines AI as an additional intelligent tutoring system in undergraduate Islamic theology programs. Most research remains evaluative (accuracy comparison) rather than intervention (design, implementation, and assessment of AI-mediated learning environments) (Azwar, Usman, Abdullah, Khareng, & Shamsu, 2025). Some studies have systematically interrogated the boundaries between the recognition of computational patterns and the process of authentic ijihad/tafsir based on *usul al-fiqh*, *ulum al-hadith*, and *maqasid*. There is limited exploration of how AI can augment without replacing human scientific agency, particularly in fostering critical piety and contextual moral reasoning among students (Alrumayh, 2025).

Longitudinal Impact on Higher-Level Thinking and Ethical Formation: Research has not sufficiently tracked the long-term effects on students' critical thinking, resistance to AI hallucinations, the development of scientific humility (*tawadhu'*), and the ability to integrate AI outputs with traditional halaqah-style learning. Areas that are less explored also include the risk of non-contextual knowledge and the erosion of the teacher-student *tarbiyah* relationship (Djazilan, Rulyansah, & Rihlah, 2024). The study contributes original knowledge to the intersection of artificial intelligence and Islamic studies by offering one of the first empirical investigations of generative AI as a pedagogical scaffolding in university-level Qur'an and Hadith education in the Indonesian context.

This study addresses the critical weaknesses in emerging scholarship on artificial intelligence and Islamic studies by offering one of the earliest empirical investigations of AI-supplemented pedagogical practices in university-level Qur'an and Hadith studies in the context of Indonesian higher education. While

previous research has mostly focused on evaluative and verification dimensions such as comparing ChatGPT's accuracy in sanitation assessments (Amalia, 2024), Generation of Comparative Interpretation (Amiq, 2025), or translation

performance (Nurfaiza, 2024; Nurullawasepa et al., 2023) These works remain largely diagnostic and technological deterministic. They highlight limitations without adequately exploring constructive integration models.

Moreover, the theoretical contributions linking the epistemology of the Qur'an with AI (Abubakar & Ridha, 2024) remain abstract, while studies at the primary education level (Nopiyanti, 2025) Do not grasp the demands of hermeneutics, cognition, and disciplines that differ from tertiary interpretation education and *ulum al-hadith*. As a result, there is no class-based empirical evidence on how AI tools can serve as complementary intellectual partners rather than mere supporting technologies especially in fostering critical piety, scientific humility (*tawadhu'*), and rigorous *ijtihad*-inspired reasoning. This research opens new avenues through the following four original contributions: It provides rare empirical evidence from Indonesia, the world's largest Muslim-majority country, that addresses the distinctive socio-cultural, institutional, and intellectual dynamics of Islamic higher education (the *pesantren*-university continuum and the mainstream tradition of *Nahdlatul Ulama-Muhammadiyah*).

The study builds and tests a hybrid human-AI hermeneutic framework that intentionally anchors generative AI in the core epistemological principles of the Qur'an (*aqil, ilm, sunnatullah, and maqasid*) while maintaining the primacy of the classical methodology of *ulum al-Qur'an* and *ulum al-hadith*. This framework moves beyond technical benchmarking to examine the boundaries between computational pattern recognition and authentic scientific *ijtihad*. Unlike previous diagnostic studies, this study adopts an interventional approach by systematically integrating generative AI into the actual undergraduate theology classroom, demonstrating its potential to enhance high-level thinking, critical engagement with primary texts, and scientific humility (*tawadhu'*) without undermining the relational *tarbiyah* dimension of Islamic education.

The study advances a balanced middle position between uncritical techno-optimism and conservative skepticism, resulting in evidence-based insights and policy recommendations for ethical AI integration in PTKIN/PTKIS that maintain the epistemic integrity of traditional Islamic science in the digital age. Departing from an evaluative focus dominated by the existing literature, this research makes a distinctive contribution by empirically examining the integration of generative AI as a complementary intellectual partner in the study of the Qur'an and Hadith at the university level in Indonesia. Through a qualitative descriptive approach, he develops a hybrid human-AI hermeneutic framework based on Qur'anic epistemology, thereby addressing the critical gap

between abstract theoretical discussion and concrete pedagogical practice while offering new insights into how new technologies can reinforce rather than erode critical piety and scientific rigor in Islamic higher education.

Research Methods

This study uses a qualitative descriptive design with a case study approach to explore the use of ChatGPT in Qur'an Hadith learning. The design was chosen to gain an in-depth understanding of students' experiences, perceptions, and practices in integrating artificial intelligence into Islamic studies courses (Creswell. JW, 2015; Raihan, Sugiyono, & Kurniadi, 2015).

The research was conducted at the Islamic Religious Education Study Program (PAI), State Islamic University (UIN) Sunan Kudus, Central Java, Indonesia. As a leading Islamic higher education institution that integrates moderate Islamic values with digital technology, this arrangement provides a rich context to examine the intersection of AI and traditional religious education. Researchers are present in the field as the main research instruments, conducting observations and direct interactions during the 2026 academic year.

Participants are undergraduate students in the fourth semester of the Islamic Religious Education (PAI) program (Class of 2024) who were selected through purposive sampling. The inclusion criteria are: (1) actively enrolled in at least 24 credits, (2) attending Qur'an Hadith courses, (3) having experience using ChatGPT for learning purposes, and (4) willingness to participate in interviews and observations. Data collection continues until data saturation is reached.

Data was collected from two main sources. Primary data were obtained directly from participants through in-depth semi-structured interviews, participatory and non-participatory observations of learning activities, and direct interactions. Secondary data includes official university documents, lecture records, teaching modules, student assignments involving ChatGPT, and relevant academic records.

Three main techniques are used:

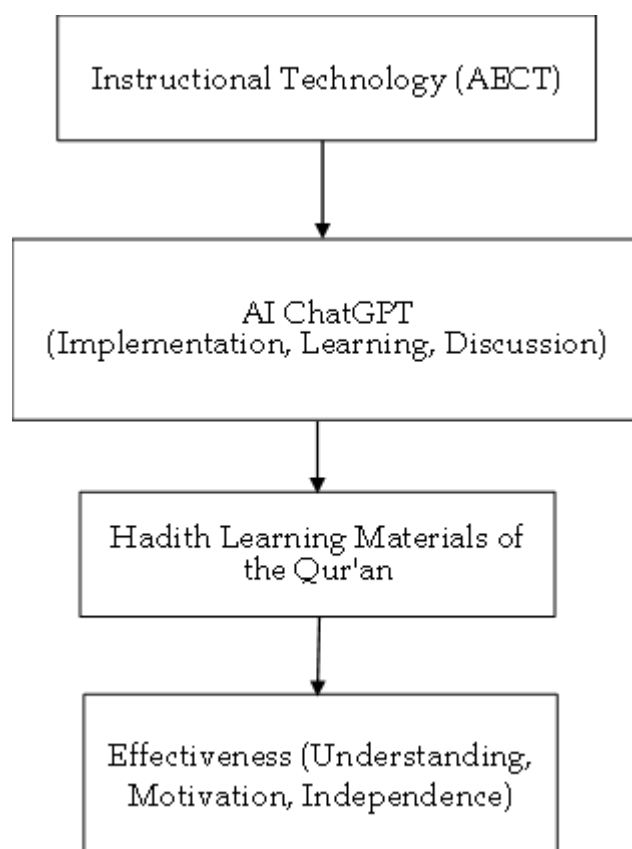
- a. Observations: Direct observation of students' learning processes and their real-time interactions with ChatGPT both in classrooms and independent study settings.
- b. Semi-structured Interviews: In-depth interviews use flexible interview guides to explore students' strategies, perceived benefits, challenges, and cognitive impacts of using ChatGPT in Qur'an Hadith learning.
- c. Documentation: Analysis of supporting documents such as lecture materials, student output, screenshots of ChatGPT interactions, and academic records.

Data were analyzed using Miles and Huberman's interactive model,

which consisted of data reduction (selecting and simplifying relevant information), data display (organizing narratives, matrices, and thematic comparisons), and depiction/verification of conclusions. This process occurs

repeatedly and simultaneously during the study (Huberman & Miles, 1992). The themes that have emerged regarding the implementation, benefits, and challenges of ChatGPT in learning Qur'an Hadith continue to be compared and refined. To ensure the reliability of the data, triangulation is applied, including source triangulation (cross-checking between participants), methodological triangulation (comparing data from interviews, observations, and documents), and time triangulation (collecting data over different periods). Member checks were also carried out to validate the researchers' interpretations with the participants.

Figure 1. Research Flow of the Study of the Use of ChatGPT in Qur'an Hadith Learning at UIN Sunan Kudus



Findings and Discussions

Typology and Patterns of ChatGPT Integration in Islamic Text Learning

The integration of *Artificial Intelligence* (AI) at UIN Sunan Kudus has created a new paradigm in the interaction of Islamic Religious Education (PAI)

students with Islamic texts. Based on field data, the form of use of ChatGPT by students is no longer just a passive search engine, but a dynamic cognitive process. Students position this platform as virtual assistants to navigate rigid academic writing structures. "My first step in using ChatGPT was to determine the formulation of the problem based on the theme of the lecturer. I had the AI create a summary of the paper for the day's discussion in easy-to-understand language, so I could come to class with well-thought-out questions." N.S students are actively using ChatGPT as a cognitive assistant to overcome the limitations of conventional methods. At the planning stage, this tool is used to formulate research problems and identify research gaps through systematic prompt engineering. The N.S. informant highlighted the transition from slow manual reading to a more repetitive and efficient approach. In addition, N.S also utilizes ChatGPT to develop teaching modules and lesson plans (RPP) that are tailored to the characteristics of Generation Z and Alpha, positioning AI as an instructional design tool for prospective Qur'an and Hadith educators (N.S., Interview, 2026).

In the implementation phase, the main advantage lies in the speed of synthesis. FM informant emphasized that ChatGPT can quickly generate basic frameworks from various scientific journals. As he said, "The advantage is in the speed of information. If my traditional method is like having to open five references from a journal or book to find a single meaning, ChatGPT can provide the basic framework in a matter of seconds. And this in my opinion can save time in the early stages of learning". In such cases, students then paraphrase the content to avoid plagiarism while maintaining substantive accuracy and asking the AI to cite references for each sub-section. Despite the occasional hallucinations of AI, highly dormant reference links, students have developed independent verification mechanisms using Google Scholar, thereby improving their digital literacy skills (F.M., Interview, 2026).

A typical application was reported by Informant Z.T., who uses ChatGPT as a conceptual translator. In an interview with Z.T students, he said, "For example, I ask about a theory that GPT doesn't understand, and then use the prompt 'what does this theory mean', so". In this case, students transform complex theological concepts in the Qur'an and Hadith into explanations that are accessible to the general public without sacrificing conceptual depth. Theoretically, these findings extend the *Technology Acceptance Model* (TAM) and TPACK framework by showing that the adoption of AI in Islamic science is domain-specific and epistemic. ChatGPT functions not only as an information retrieval tool but as a cognitive mediator that supports the construction of religious knowledge in the digital era (Z.T., Interview, 2026).

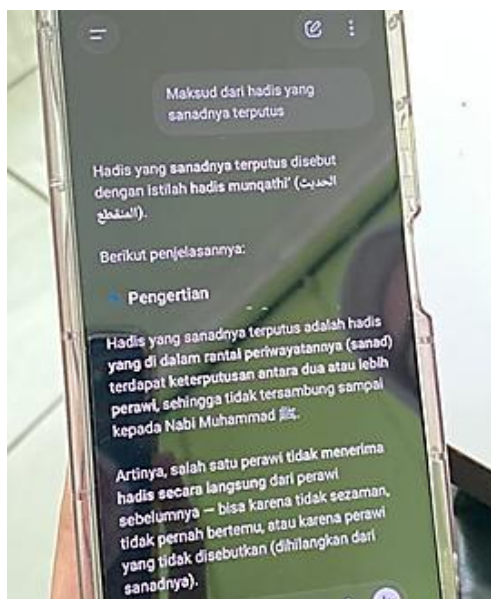


Image: Data History of GPT Z.T.

F.A informants use it to find ideas for class refreshment (*ice breaking*) and translate sentences into youth slang so that the discussion is not boring. Meanwhile, F.M's informant used it to compile a draft concept map (*mind mapping*) that linked sacred texts to contemporary social reality. For introverted student groups such as S.T and A.N, ChatGPT is a communication bridge that acts as a 24-hour discussion companion without the awkwardness of having to face the lecturer directly. As he said, "I'm an introverted person, so I feel helped by the existence of AI. It's like having a conversation partner who stands by 24 hours a day and isn't afraid to ask the wrong question." (S.T., A.N., Interview, 2026)

This phenomenon is very much in line with the framework of the AECT Learning Technology Area (*Association for Educational Communication and Technology*). (AECT, 2008) AECT defines technology as part of a systemic, integrated, and functional learning ecosystem to improve performance. ChatGPT here does not stand apart, but rather organically integrates as a media, learning resource, as well as a pedagogical tool in the flow *student-centered learning* (student-centered learning). Usage *prompt engineering* by students to find research gaps (*research gap*) indicates the method transition from manual reading to *preparatory learning* (preparatory learning) which is structured according to the design and utilization area in AECT.

Epistemological Authority Test: ChatGPT's Accuracy, Relevance, and Methodological Limitations

In Islamic religious studies, scientific truth and data validity are the main

pillars. ChatGPT's output quality testing includes three main dimensions: content accuracy, material relevance, and methodological suitability. The research data proves that the highest level of accuracy of ChatGPT is achieved in the presentation of primary texts (Qur'an and hadith) as well as basic translations. When students give simple commands such as presenting Surah Al-Ikhlâs and its interpretations, AI is able to respond with a structure that is in line with the standards of the Ministry of Religion (Kemenag).

This is confirmed from a screenshot of F.M's GPT history which contains the structure of the explanation per verse, the content of the meaning of monotheism, and practical lessons from QS. Al-Ikhlâs systematically.

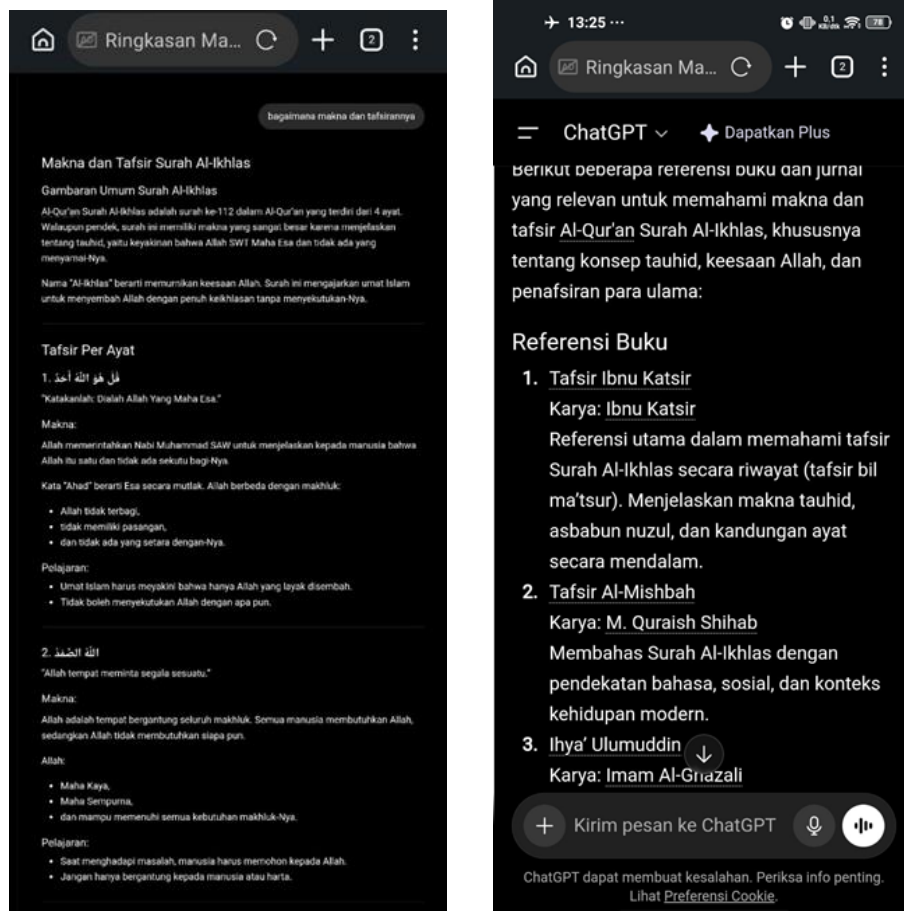


Image: F.M. GPT History Data

However, F.M's informant also provided a critical note: "ChatGPT is very fast in synthesizing references from various journals in a matter of seconds. However, there is the challenge of 'AI hallucinations', where the journal links or references he lists at the end of the sub-chapters are sometimes fake or inactive.

Therefore, I always do self-verification by double-checking to Google Scholar." (F.M., Interview, 2026)

The most crucial methodological limitation is the inability of AI to comprehensively present aspects of the depth of interpretation, the transmission chain (*sanad*) of the hadith, the level of validity (*degree of the hadith*), and the local context. Students are collectively aware of this weakness. They assert that AI has no spiritual authority. The informant community agrees that: "AI does not have a 'sanad' of knowledge and cannot provide an example of morality (*barakah*) that is the spirit of Islamic education. That authority remains in the lecturers and the classics." (Z.T., F.M., Interview, 2026)

Although the AECT concept measures the effectiveness of technology from the validity of the information received, in the lens of traditional Islamic studies, ChatGPT suffers from epistemological flaws due to the absence of a traditional system of *isnad* (teacher-student transmission that is connected to the Prophet). Islamic scientific validation does not only rely on digital linear textual truth, but also the depth of interpretation methodology and local contextuality. Therefore, informants position themselves not as passive consumers of information, but at the **stage of "Editors for AI"**. They hold full intellectual control over the substance of Islamic material through a *cross-check process* with the yellow book and authoritative books.

Impact Dynamics: Administrative Efficiency and Dependency Risk

The application of *Generative Pre-Trained Transformer* (ChatGPT) in the learning ecosystem of PAI students at UIN Sunan Kudus presents complex and *double-edged impact dynamics*. On the one hand, this technology accelerates technical and administrative efficiency, but on the other hand, it carries serious implications for cognitive independence and academic integrity if not balanced with critical awareness. The most positive impact felt by students is the significant time efficiency in processing academic tasks of an administrative nature. In the context of project-based lectures such as the preparation of lesson plans, teaching modules, and evaluation instruments, ChatGPT acts as a catalyst that cuts through students' cognitive bureaucracy.

College students no longer spend hours just looking for one piece of information. This is supported by the informant's confession that the presence of ChatGPT is able to drastically cut the time of searching for initial references and draft documents. With this reduction in administrative time, students have more space to do mental preparation and mastery of the material before teaching practice or presentation in class. (N.S., Interview, 2026). Theoretically, this phenomenon is very much in line with the definition of AECT (*Association for Educational Communication and Technology*) which views educational technology

as a systematic process and source to improve performance (AECT, 2008). ChatGPT here manages to take over technical-repetitive functions. Within the framework of the AECT Utilization and Management Area, media and technology are considered successful if they are able to optimize learning resources (including time) so that the learning process becomes more efficient and productive. ChatGPT's speed in structuring initial drafts frees students from excessive cognitive burden, so they can shift their energy focus to high-level analysis while discussing in the classroom.

However, the negative impact that lurks is the risk of collapse of independent thinking due to *over-reliance*. In emergency situations or assignments that are close to the deadline, there is a tendency for students to copy the results of AI work without conducting in-depth analysis. The weakness of this instant product is seen in the use of Islamic scientific terms that are less precise and there is no adjustment to the needs of the real characteristics of students in the field. Many patterns were found where students simply copied the text results generated by ChatGPT without going through a filtering process, cross-checking, or contextualizing the material. The results of this instant work often produce works that superficially look neat, but lack depth of analysis and lose the originality of the students' own thoughts. As said by a S.T student, "Sometimes when I meet the deadline, I immediately copy the results from GPT into my assignment, but first look at who the lecturer of the course is" (S.T., Interview, 2026). This tendency to copy without verification is a real threat to the development of independent cognitive skills. If this process is left unchecked, the technology that was actually created to educate has the potential to kill students' critical and reasoning powers.

In accordance with the vision of the PAI study program of UIN Sunan Kudus which carries the values of Applied Islam (Kudus, n.d.), the use of technology must be subject to ethical and methodological supervision. If technology is used excessively without being filtered through the process of check and re-check, there is a risk of a massive decline in critical power (cognitive skills). When a student surrenders his or her absolute thinking authority to an artificial intelligence algorithm, the essence of *thalabul 'ilmi* (the pursuit of knowledge) that values process, intellectual hard work, and academic honesty will be swayed. Absence of process *finishing* independently by humans injures the value of academic integrity. Therefore, the findings of this data confirm that ChatGPT must absolutely be positioned only as a supporting system (***support system***) as mandated in the AECT ecosystem (AECT, 2008) and not as a substitute for the subject of thought. An ethical regulation is needed on campus, an update of evaluation methods by PAI lecturers (so that they are not easily deceived by AI texts), as well as AI literacy training (*AI Literacy*) intensive ones. The goal is

for students to have full control (*human-in-the-loop*) to carry out validation based on authoritative books, so that technological integration continues to run in harmony with the nobility of Islamic academic and spiritual values.

Conclusion

This study concludes that ChatGPT has been meaningfully integrated by pre-service students of Islamic Religious Education (PAI) at UIN Sunan Kudus as a supporting pedagogical tool in the Qur'an and Hadith (Qurdis) courses. Students utilize technology throughout planning, classroom implementation, self-paced learning activities, and collaborations, primarily to compile lesson plans and modules, generate explanations and discussion hints, simplify complex concepts, and prepare presentations. Although ChatGPT shows acceptable accuracy for basic texts, translations, and general explanations, its results remain limited in methodological depth, especially regarding sanad, matn analysis, Hadith assessment, and comprehensive scholarly interpretation. Students act as active "editors", consistently verifying AI-generated content against classical sources and lecturer guidance, thus maintaining the epistemological integrity and spiritual dimension (*barakah*) that is central to Islamic education.

These findings confirm that ChatGPT moderately improves learning effectiveness by increasing efficiency, increasing student autonomy and participation, and facilitating the initial understanding of Qur'anic material. However, the benefits come with significant challenges, including the risk of overdependence, hallucinations, and the potential for critical depth erosion if not accompanied by robust verification practices. Overall, ChatGPT works best as a dynamic navigation aid and preparation assistant rather than a substitute for traditional scientific authority in the study of the Qur'an and Hadith. These results address core research issues by demonstrating the transformative potential and contextual boundaries of generative AI in Islamic higher education. The integration of ChatGPT at UIN Sunan Kudus illustrates a pragmatic negotiation between technological efficiency and the preservation of classical Islamic pedagogical values.

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