



STUDY OF AI AND TECHNOLOGY AS A SUBSTITUTE FOR THE PRESENCE OF A TEACHER LEARNING THE QUR'AN HADITH IN BOND OF KNOWLEDGE PERSPECTIVE

Sandi Ferdy Yulianto*

Institut Agama Islam Negeri Kediri, Indonesia
e-mail: Sandyferdy03@gmail.com

Farah Haya

Institut Agama Islam Negeri Kediri, Indonesia
e-mail: feyamuhammad@gmail.com

*Correspondence e-mail: Sandyferdy03@gmail.com

Article Info

Article History:

Received 05 August 2023

Revised 23 September 2023

Accepted 10 October 2023

Available online 20 October 2023

Abstracts

In Society 5.0 Era, the integration of artificial intelligence (AI) and technology has significantly influenced various education. This study conducts a critical study of the potential of AI and technology as a substitute for teacher presence in teaching Al-Qur'an Hadith. This study aims to evaluate the consistency in scientific texts to maintain the authenticity of religious teachings. This research explores the possibility of utilizing AI, in providing interactive guidance for Al-Qur'an Hadith students. The strengths and limitations of AI are analyzed to understand the interpersonal aspects of the relationship between teachers and students. In addition, this study emphasizes the importance of maintaining the religious context inherent in the teachings of the Al-Qur'an and Hadith. The role of AI in analyzing text content and verifying the credibility of information is discussed, while highlighting the importance of human expertise. This study uses a qualitative methodology, including a literature review, and case studies in the form of interviews from educators and scholars. The research findings aim to provide insight into the potential benefits and challenges of integrating AI and technology in the Al-Qur'an Hadith learning environment. In conclusion, this study emphasizes the importance of achieving a harmonious balance between the progress of AI-based education and the preservation of rich scientific traditions in the study of Al-Qur'an Hadith. This research advocates the use of AI as complementary tools under the guidance of knowledgeable human instructors, thus driving an efficient approach to religious education in the dynamic landscape of Society 5.0.

Keyword:

AI and Technology, Qur'an Hadith, Bond of Knowledge

Introduction

In the era of Society 5.0, artificial intelligence (AI) technology has developed rapidly and has great potential to replace several human functions in various fields, including in the learning process. One area that has been affected is the teaching of the Qur'an and Hadith, which have been a tradition of scientific knowledge among Muslims for centuries. In the perspective of a scientific sanad, the transmission of knowledge from teachers to students is highly valued because it guarantees the continuity and authenticity of the teachings that are passed down. However, in the context of Society 5.0, where technology is increasingly

integrating humans with intelligent machines and artificial intelligence is increasingly sophisticated, it is necessary to consider whether AI technology can replace the role of teachers learning the Qur'an and Hadith. This requires careful and in-depth studies to evaluate the impacts, benefits, and challenges of using AI in this context. The use of artificial intelligence (Artificial Intelligence / AI) and technology has experienced rapid development in the last few decades. In the era of Society 5.0, where technology is increasingly integrated with human life, questions arise about the role of AI and technology in religious education, especially in replacing the presence of teachers learning the Qur'an and Hadith. Religious education, especially related to the Al-Qur'an and Hadith, has a very important role in forming Muslim individuals who have good knowledge and understanding of religious teachings. Traditionally, teachers studying the Qur'an and Hadith act as a liaison between authentic scientific sanad and students who wish to study religious teachings in depth.

However, with the rapid advances in technology, especially in the areas of AI and machine learning, the possibility arises that these technologies can help meet the needs of religious education in new ways. The question is, are AI and technology advanced enough to completely replace the role of teachers learning the Qur'an and Hadith, especially in conveying scientific knowledge authentically? Much research and development has been carried out to integrate AI and technology in religious learning, including the Qur'an and Hadith. Some of the applications that exist today include online learning platforms that provide access to various sources of religious teachings, automatic analysis of sacred texts, and even chatbots that provide answers to religious questions. However, there are several considerations that need to be considered in using AI and technology as a substitute for the presence of a teacher learning the Qur'an and Hadith. One of them is the authenticity of scientific sanad. Ensuring that the information conveyed by AI or technology is correct and in accordance with actual religious teachings is crucial. Errors in interpretation or wrong knowledge can result in erroneous understandings of religion and have the potential to be detrimental.

In addition, the teacher's role is not only limited to conveying information, but also in providing in-depth understanding, answering complex questions, and guiding students in understanding the moral and ethical values contained in religious teachings.

One of the great benefits of AI is its ability to provide global accessibility to knowledge. In many areas, access to teachers of Qur'an and Hadith studies may be limited, but AI can provide access to resources and learning materials widely, thereby helping to spread this knowledge to different parts of the world. People can vary in the quality of their teaching. While some teachers may be highly skilled at explaining and delivering material, others may be less adept. With AI that has been programmed with certain standards, the quality of learning becomes more consistent and can guarantee high quality in the delivery of Qur'an and Hadith material. AI can be developed with advanced interactive technologies, such as voice synthesis and face detection, thereby creating a more engaging and engaging learning experience. This can increase the interest and involvement of students in understanding the teachings of the Qur'an and Hadith.

The AI system can be programmed to identify the learning needs of each individual and arrange learning materials according to their level of understanding. Thus, learning the Qur'an and Hadith becomes more personal and effective. AI with sophisticated data analysis capabilities can help observe and understand the patterns of scientific sanad in the classic texts of the Qur'an and Hadith. This can help strengthen the validity and authenticity of existing scientific traditions. Although the potential for AI to replace the presence of a teacher learning the Qur'an and Hadith is attractive, several challenges and considerations must be considered. The teaching of the Qur'an and Hadith involves a deep aspect of spirituality. Learning experiences with human teachers can help shape personal relationships between teachers and students, which can be difficult to achieve with AI. AI may have difficulty understanding the social, cultural, and historical contexts behind the Qur'an and Hadith texts. Human teachers can

provide invaluable contextual insights into the learning process. In developing AI for learning the Qur'an and Hadith, special attention is needed to ethics. For example, it is important to ensure that AI does not propagate wrong understanding or deviate from original teachings. Even though AI is getting smarter, this technology still has limitations in understanding the complexities of language and the deep interpretation of religious texts.

Research Methods

This research is qualitative descriptive research, namely research that aims to gain a deep understanding of the problems. human and social, not describing the surface part of a reality as quantitative research does with its positivism. The data used in this journal uses the literature study method (Library research), which is a series of activities related to methods of collecting library data and information with the help of various materials such as: books, magazines, documents, notes, scientific papers and others. others and processed by means of editing, organizing and analysis of the author. The literature review method is a research method that is carried out by investigating, analyzing, and summarizing relevant literary sources to gather information on a particular topic. This method focuses on a secondary research approach, which means that the data used has been collected by other people before, and the research is carried out by re-analyzing the data. The literature review method is often used in research, especially to understand the latest knowledge developments on a particular topic, develop a theoretical basis, or conduct a literature survey. By using this method, researchers can convey insight and understanding of research topics without conducting direct field research. The literature review research method has benefits as a tool for understanding the latest developments in knowledge on a particular topic, compiling a theoretical basis, or conducting a literature survey. However, it is important to always clearly state reference sources and avoid plagiarism when using data from literary sources.

Research and Discussion

A. Era of society 5.0

1. Social characteristics of Era Society 5.0

Society 5.0 is the term used by the Japanese government to describe the expected vision of a future society. This vision emerged as a continuation of previous societal concepts, such as a hunting society (Society 1.0), an agrarian society (Society 2.0), an industrial society (Society 3.0), and an information society (Society 4.0). The social characteristics of Society 5.0 focus on the integration of digital technology and physical technology with human life to create a more sustainable, inclusive and environmentally friendly society. Following are some of the main characteristics of Society 5.0: 1) Advanced Technology: Society 5.0 combines advanced technologies such as artificial intelligence (AI), robotics, Internet of Things (IoT), big data, augmented reality (AR), and virtual reality (VR) to improve the quality of human life and solve social problems. 2) Connectivity: Technologies in Society 5.0 are highly integrated and connected, enabling seamless data flow between devices, systems and infrastructure. This enables faster and more efficient sharing of information and dissemination of knowledge. 3) Inclusive Society: One of the main goals of Society 5.0 is to create an inclusive society, where technology helps fill inequalities and empowers everyone, including people with disabilities and marginalized groups. 4) Sustainable Use of Energy: Society 5.0 emphasizes the wise and sustainable use of natural resources and energy. Technology is geared towards reducing environmental impact and promoting an eco-friendly lifestyle. 5) Solutions to Social Problems: Technology in Society 5.0 is geared towards finding solutions to complex social problems, such as population aging, rapid urbanization, economic inequality, environmental crises, and others. 6) Education and

Skills: Society 5.0 emphasizes the importance of education and skills development to face the new era with advanced technology. Renewed education is directed at preparing the future workforce in accordance with the needs of society. 7) Use of Data for Decision Making: Society 5.0 uses deep data analysis to support better decision making in various sectors, such as health, transportation, economy, and governance.

By combining all these aspects, Society 5.0 seeks to create a harmonious, innovative and human welfare-oriented society, with technology as a tool to achieve this goal. However, it's worth noting that further developments may have occurred after my knowledge cutoff in September 2021, so seeking the latest information regarding Society 5.0 is advised.

2. The Model of Religious Education (Qur'an Hadith) in the Era of Society 5.0

In the era of Society 5.0, the model of religious education (Qur'an and Hadith) may experience some changes and developments as a result of the penetration of advanced technology in society and education. Some of the possible developments that may occur in the religious education model in the Society 5.0 era are as follows:

- a. Technology Integration in Learning: Advanced technologies such as artificial intelligence (AI) and augmented reality (AR) can be used to present religious material, including the Qur'an and Hadith, in a more interactive and engaging way. For example, students can use AR-based applications to understand the historical context behind Hadith or to explore historical places related to stories in the Qur'an.
- b. Online-Based Learning: Society 5.0 will likely emphasize the accessibility and affordability of education. As a result, religious learning models may increasingly be offered online. Religious schools can provide an online learning platform that allows students to study from anywhere and at any time.
- c. Personalization and Progress-Based Learning: Thanks to AI technology and data analysis, the religious education model can be adapted to individual needs and progress. Students can receive material tailored to their level of understanding, allowing them to develop at their own rate.
- d. Improve Collaboration and Communication: Ever-evolving technology can facilitate collaboration and communication between teachers and students, as well as between students with each other. Group discussions and joint projects can be more easily organised, allowing students to gain insights from different points of view.
- e. Development of More Interactive Educational Content: With advances in technology, religious educational content, including the Qur'an and Hadith, can be presented in a more interactive format. Animated videos, interactive graphics, and other multimedia content can be used to clarify complex religious concepts.
- f. Utilization of E-learning Platforms: Religion-specific e-learning platforms may evolve, providing access to a variety of resources, such as religious texts, Qur'anic quotations, and Hadiths, as well as interpretations and commentary from experienced religious scholars.
- g. Enhanced Multicultural Education: In the era of Society 5.0, global access and advances in technology will enable students to connect with different cultures and religious understandings. This can promote a deeper understanding of other religions and increase awareness of plurality of beliefs.

It is important to remember that these developments will depend on the adoption and application of technology in society as a whole and the extent to which society and educational institutions are willing to apply these innovations in religious education.

3. Educational problems faced in Era Society 5.0

In the era of Society 5.0, although there are many potentials and opportunities for educational progress, there are also challenges and problems that must be faced. Some of the educational problems that may be faced in the Society 5.0 era are as follows:

- a. **The Digital Divide:** Even though the Society 5.0 era promises the use of advanced technology in education, there is still a significant digital divide in society. Some regions or groups of people may not have adequate access to technological infrastructure, such as fast internet and adequate computing devices, resulting in disparities in the accessibility and quality of education.
- b. **Lack of Teacher Preparedness and Skills:** The introduction of advanced technologies in learning requires teachers who are skilled and ready to integrate these technologies in their teaching methods. However, a lack of technology readiness and skills among teachers can be an obstacle in maximizing the potential of technology to enhance learning.
- b. **Data Security and Privacy Issues:** The use of technology in education may involve the collection and processing of student data. Data security and privacy issues are critical, given that sensitive student personal information can be at risk if not properly managed.
- c. **Inequality in Education:** In the era of Society 5.0, there is potential to increase the accessibility of education widely. However, there remains the problem of educational inequality which could become more pronounced in an already economically and socially divided society. Some groups may still have difficulty accessing high-quality education and need additional support to address this gap.
- d. **Curriculum Adjustments:** Rapid technological developments can lead to outdated curricula. Educational institutions need to adapt quickly and refine their curricula to match the changing needs and demands of the job market in the technology-driven Society 5.0 era.
- e. **Wise Use of Technology:** Integrating technology in education requires wise and appropriate use. Too much focus on technology without paying attention to effective learning methods can lead to problems, such as a lack of social interaction in the classroom or a decrease in the quality of teacher-student interactions.
- f. **Lack of Oversight and Control:** With more and more resources and information available online, it can be difficult to ensure that students are getting accurate and useful content. Lack of supervision and control in digital learning environments can lead to problems such as the spread of false information or access to inappropriate content.

To overcome these problems, it is important for the community, educational institutions, government and related stakeholders to work together to face challenges and make wise use of the potential of technology to improve the quality and accessibility of education in the Society 5.0 era.

B. Study of the Sana and Science of Learning Qur'an Hadith using AI as a substitute for the presence of teachers in Era Society 5.0.

1. Islamic Scientific Culture in Learning Qur'an Hadith.

Islamic scholarly culture plays an important role in the education and study of the Qur'an and Hadith. This scientific culture emphasizes the recognition of the importance of knowledge and understanding of the Islamic religion, as well as intellectual, critical,

and scientific values in studying the Qur'an and Hadith. Following are some aspects of Islamic scientific culture that are relevant in learning the Qur'an and Hadith:

- a. **Emphasis on Education and Knowledge:** In Islamic scholarly culture, education and knowledge are highly valued. Learning the Qur'an and Hadith is not only seen as a religious obligation, but also as an effort to increase religious understanding and develop the quality of life for Muslims.
- b. **Emphasis on the Scientific Method:** The Islamic scholarly culture encourages the use of the scientific method in studying the Qur'an and Hadith. It includes a proper analytical, critical and methodological approach in interpreting sacred texts. Islamic scholars are empowered to apply research and academic principles in religious studies.
- c. **The Importance of References and Trusted Sources:** In Islamic scholarly culture, it is important to refer to trusted and authentic sources in understanding the Qur'an and Hadith. The eminent Islamic scholars and scholars are appreciated for their contribution in bringing valid knowledge and interpretation.
- d. **Openness to Different Perspectives:** The Islamic scholarly culture reflects tolerance for different perspectives and open discussion. Students are encouraged to dialogue and debate about religious texts in a scientific and fruitful approach, while respecting different views.
- e. **Respect for the Heritage of the Classics:** In Islamic scholarly culture, classical works and the heritage of Islamic scholarship are valued as a source of inspiration. The study of earlier scholars and their works forms an important part of Qur'an and Hadith education.
- f. **Application of Knowledge in Life:** Islamic scientific culture emphasizes the application of knowledge in everyday life. Learning the Qur'an and Hadith is integrated with relevant ethical, moral and spiritual values to form good Muslim character.
- g. **Collaboration in Knowledge Development:** In Islamic scholarly culture, collaboration among scholars, scholars, and educational institutions is valued. This collaboration enables the exchange of knowledge and experiences, enriching the understanding of the Qur'an and Hadith.

Through an Islamic scholarly cultural approach to the study of the Qur'an and Hadith, the main objective is to achieve a deeper understanding of religious teachings, respect knowledge, and contribute to the development of an educated Muslim society. In addition, this scientific culture also encourages students to become Islamic scholars who are open-minded, critical and efficient in facing the challenges of the modern world.

2. **Authentication of Knowledge and Knowledge in learning the Qur'an and Hadith in an Islamic perspective.**

Sanad is *Minkhosoisi Hadishil Ummah*, the specialty of the Prophet Muhammad's people, how the Prophet Muhammad took the Quranic sanad from the angel Gabriel. Every month of Ramadan the Prophet recites the Qur'an in front of the angel Gabriel, the angel Gabriel listens to the Prophet's reading, then the Prophet teaches the Qur'an and Hadith to his friends, then the friends teach his students namely the tabi'in, and tabi' in teaching the tabi'tabi'in and so on this is what is called specificity in religion, and the important point in the sanad is not to break the scientific chain. So that when we study religion in an Islamic boarding school or madrasa environment, the scientific sanad will continue up to the Prophet Muhammad.

However, it must be underlined that in seeking religious knowledge, especially regarding learning the Qur'an and Hadith, it is not enough just to read books, translate, watch Youtube, Tik-Tok, or just listen to Podcasts. Knowledge obtained without a teacher will doubt its truth, and will lead to propaganda so that blaming arises. Like in today's era, where there are so many phenomena that make our hearts sad, many people

pit people against each other in the name of religion, arguing without knowing the source and truth, having hadith without understanding the science of hadith, positing the Qur'an without understanding its contents. . This is what makes a lot of disputes between true and false statements that often occur.

Many people argue about religion without having studied religion with a kyai or teacher, it is not clear how long they recite, it is not clear and their knowledge in the field of religion is not tested, which suddenly arrogantly bears the title "ustadz" delivering lectures everywhere. here but the content is mere propaganda and agitation.

In this era, Muslim society should be careful and selective not only in world affairs but also in religious matters related to the hereafter. Therefore why in the science of religion the issue of sanad is so important? because all the phenomena of propaganda about religion that are happening today will not happen if the scientific sanad is clear, because the isnad is part of religion, so if religious knowledge is not related what is happening is what is happening now. For example, a sick person, they will be very careful in finding a doctor as well as a hospital that will treat him, and he will prefer a specialist and experienced doctor to help him achieve his recovery. So why is it about religious knowledge that if it's just a little off the mark, it's a big bad thing instead it's made easy?

Abdullah bin Mubarak Rahimahumullah in Sahih Muslim said:

“الإِسْنَادُ مِنَ الدِّينِ، وَلَوْ لَا الإِسْنَادَ لَقَالَ مَنْ شَاءَ مَا شَاءَ”

“Sanad is a part of religion. If it weren't for the isnad, surely anyone could say what he wanted. ”

The importance of the scientific sanad of religion is that the knowledge we get can be accounted for, if in seeking knowledge we do not put forward the sanad then it will be very dangerous, someone will say something as he pleases and without knowing for sure. Sanad is a real that must be passed, so in scientific matters we should not be separated from this real. When the sanad is clear, we have followed the Prophet's preaching, namely:

Amen

“I am the city of knowledge and Ali is the door. Whoever wants knowledge, let him come to it from that door. ”

A person who enters a house without going through the door but instead goes through a window or even a tile is likened to a person seeking knowledge without a sanad, and a person who does not enter the house through a door will be considered a thief, as well as knowledge without a sanad, then that person will also be considered sariq.

From an Islamic perspective, authenticating the validity of knowledge is an important process in learning the Qur'an and Hadith. This authentication relates to verifying the legitimacy and reliability of sources of religious knowledge so that they can be relied upon as a guide in understanding Islamic teachings. In the context of learning the Qur'an and Hadith, there are several aspects of authentication that are considered very important:

- a. Sanad and Matan: Authentication in Hadith involves two main components, namely the sanad (chain of narrators) and matan (the text of the hadith itself). Scholars conduct research on the reliability of the sanad and matan of a hadith to determine whether it can be accepted as proof of the truth of Islamic teachings.
- b. Hadith Science (Ilmu 'Ilal al-Hadith): Hadith Science is a scientific discipline concerned with the authentication of hadith. In this science, scholars study the origins of hadith, narrators, transmission methods, and criticism of hadith. The aim is to assess the validity and weakness of certain hadiths.
- c. Taharah (Purity) Sanad: Authentication of the validity of the science of Hadith taking into account the moral and ethical status of the narrators. The brightness and purity of

the narrator's morals are considered important because they can affect the reliability of the hadith he conveys.

- d. *Mutaba'at al-Matlub* (Conformity with the Qur'an): An authentic hadith must conform to the teachings contained in the Qur'an. Authentication is done to ensure the harmony of the hadith with the texts of the Al-Qur'an.
- e. *Assessment of Quality of Narrators*: Hadith scholars evaluate the quality of narrators based on their integrity, memory, honesty, and expertise in narrating hadith. Narrators who are considered unreliable can reduce the strength of the authentication of a hadith.
- f. *Certainty of Dirayah and Syawahid* (Confession and Testimony): In authenticating the validity of the science of Hadith, it is important to seek support and testimony from many different narrators for the same hadith. With repeated testimonies from various transmission lines, the reliability of the hadith becomes stronger.
- g. *Previous Scholars' Research*: Authentication also includes a study of the works of previous scholars who have collected, assessed, and classified hadiths. Based on this research, scholars can form beliefs about the validity of certain hadiths.

Authentication of the validity of knowledge in learning the Qur'an and Hadith is very important to ensure that what is learned and followed by Muslims is in accordance with authentic Islamic teachings. Through this careful and scientific authentication process, Islamic scholars and intellectuals strive to maintain the integrity and sanctity of Islamic teachings and avoid misinterpretations that can lead to misunderstandings about religion.

3. *Study of Knowledge and Knowledge in learning the Qur'an Hadith uses AI as a substitute for the presence of the teacher.*

Using artificial intelligence (AI) as a substitute for the teacher's presence in learning the Qur'an and Hadith is an interesting and innovative concept in the era of Society 5.0. However, it should be noted that even though AI can provide many benefits, there are still some considerations that must be considered regarding the study of sensibilities and knowledge in this approach. Following are some considerations related to the use of AI in learning the Qur'an and Hadith:

- a. *Quality and Legitimacy of Content*: AI must be programmed properly to provide content that is precise, accurate and in accordance with the teachings of the Islamic religion. Make sure the sources and references used by AI are authoritative and recognized by Islamic scholars and scholars.
- b. *Interaction and Personality*: Resemblance to knowledge in learning the Qur'an and Hadith usually involves a direct interaction between the teacher and students. In using AI, the main challenge is creating an interface that can mimic human interaction and create a personal and meaningful experience for students.
- c. *Critical Ability Development*: Acquiring knowledge through direct interaction with teachers enables students to develop critical abilities, think analytically, and ask questions directly. The use of AI may not be as optimal as human interaction in stimulating the development of students' critical abilities.
- d. *Cultural and Religious Sensitivity*: AI should be programmed with cultural and religious sensitivities in mind. In the context of learning the Qur'an and Hadith, AI must avoid content that could be considered inappropriate or offensive to certain religious beliefs.
- e. *Application of Ethics*: In using AI for religious learning, it is necessary to ensure that AI is not used to spread extremist ideology or disseminate false or misleading information about Islamic religious teachings.
- f. *Oversight and Control*: The use of AI in learning requires proper oversight and control by regulatory authorities, especially in terms of student data security and privacy protection.

- g. **Complementary to the Role of the Teacher:** Although AI can provide many benefits in learning the Qur'an and Hadith, the role of the teacher remains very important. AI can be used as a tool to enrich and enhance the learning experience, but does not completely replace the presence and role of the teacher as a mentor and facilitator of learning.

The use of AI in learning the Qur'an and Hadith can be a useful adjunct to increase the accessibility, diversity and effectiveness of learning. However, keep in mind that the success of this approach depends on how AI is developed and implemented wisely, paying attention to ethical, cultural and religious values that are important in Islamic religious learning.

Conclusion

The conclusions from the study of AI (Artificial Intelligence) and technology as a substitute for the presence of teachers learning the Qur'an and Hadith in the era of Society 5.0 in the perspective of scientific sanad can be summarized as follows:

- a. **Potential of AI and Technology:** AI and technology have great potential to influence and enrich the field of education, including the study of the Qur'an and Hadith. Technology can be used to provide easier and wider access to scientific sources, especially in terms of accessing classical texts and hadiths which form the basis of Islam.
- b. **Substitutes Are Not Absolute:** While technology and AI can assist in presenting information and learning materials, a direct substitute for the presence of a teacher learning the Qur'an and Hadith is not absolute. The presence of a teacher is important in providing in-depth understanding, providing explanations, and teaching interpretation skills that technology cannot completely replace.
- c. **The Teacher's Role in Scientific Sanad:** Scientific Sanad, namely the lineage of knowledge transmission from generation to generation, is very important in learning the Qur'an and Hadith. Teachers play a major key role in maintaining and continuing scientific traditions directly from time to time. The physical presence of the teacher makes this process work well and maintains the integrity of the scientific tradition.
- d. **Wise Use of Technology:** The use of technology in the study of Qur'an and Hadith must be judicious. Technology can be a useful tool for enriching learning experiences, but it can also carry risks, such as spreading invalid information or obscuring the spiritual aspects of learning.
- e. **Maintenance of Traditions:** Although technology can assist in the dissemination of knowledge, it is important to remember the importance of maintaining scientific traditions and cultural values inherent in learning the Qur'an and Hadith. The use of technology must be in harmony with the values and ethics taught in Islam.

The above conclusions confirm that technology and AI can be valuable tools in learning the Qur'an and Hadith in the Society 5.0 era, but the role of the teacher and maintenance of scientific traditions remains the main foundation that cannot be replaced. Harmonization between technology and the presence of teachers can produce learning that is more effective, in-depth, and rooted in Islamic values.

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