



Address : Tuesday Block No. 76 Rt/Rw 01/003
Jatitengah Village, Jatitujuh District,
Majalengka Regency, West Java
Email : arjijournal@gmail.com
Contact : 0821-4250-1527


Available at:

<https://journal.nahnuinisiatif.com/index.php/ARJI>

Volume 7 Number 3 Year 2025

 DOI: 10.61227

 E-ISSN : 2775-0787

 P-ISSN : 2774-9290



2238 – 2256

Perceptions of Islamic Studies, Sharia, and Law Students Towards the Use of Artificial Intelligence in English Learning

Article Submitted :


2025-07-07

Article Received :


2025-07-21

Article Published :

2025-08-02

 Safa Alrumayh^{1*}, Nahid Ayad², Khuloud Alouzi³, DafaAllah Ibrahim⁴, Mahmoud Abdullah⁵, Mohieddin Masoud⁶, Majdy Kasheem⁷

 ^{1,2,3,4,5,6,7} University of Zawia, Libya

 Email Correspondence: s.alrumayh@zu.edu.ly*

Keywords:

Artificial Intelligence, Education,
Islamic Studies, Law, Sharia

Abstract: The rapid advancement of Artificial Intelligence (AI) technologies is significantly transforming our understanding of educational landscapes worldwide, prompting new pedagogical models and reshaping how students interact with language learning tools. Within traditionally text-centric disciplines such as Islamic Studies, Sharia, and Law, the integration of AI into English language education presents both opportunities and challenges that warrant critical inquiry. This study investigates the perceptions, usage patterns, and pedagogical implications of AI tools in English learning among 250 students in these fields. Drawing from sociocultural learning theory and Islamic pedagogical ethics, a mixed-methods approach was employed, with quantitative data gathered through a 20-item Likert-scale questionnaire. Findings reveal positive attitudes toward AI, especially in writing improvement, vocabulary acquisition, and Arabic-English translation. Students also acknowledged AI's utility in linking complex legal and religious concepts to English equivalents. However, responses varied on AI's accuracy in translating fiqh and legal terminology, with concerns about interpretive limitations and doctrinal precision. Interestingly, while experts warn of AI's contextual shortcomings, students reported low concern, suggesting a gap in AI literacy. The study highlights the need for critical pedagogical strategies that foster AI competency while maintaining ethical and theological sensitivity.


Copyright © 2025, Authors


This is an open-access article under the CC BY-NC-SA 4.0




This work is licenced under a [Creative Commons Attribution-nonCommercial-shareAlike 4.0 International Licence](https://creativecommons.org/licenses/by-nc-sa/4.0/)

Available at : <https://journal.nahnuinisiatif.com/index.php/ARJI>

 **DOI : 10.61227**

 **P-ISSN : 2774-9290**

 **E-ISSN : 2775-0787**



INTRODUCTION

In the era of digital transformation and technological advancements, Artificial Intelligence (AI) has emerged as a powerful technological force reshaping global education. Within the domain of English as a Foreign Language (EFL), AI-powered tools, such as machine translation, automated writing evaluation, and conversational agents, have revolutionized traditional pedagogical approaches and methods. These tools offer personalized and adaptive learning environments that can significantly enhance learner engagement and performance. However, the adoption and integration of AI in specialized fields such as Islamic Studies, Sharia, and Law remains relatively underexplored. This gap presents a pressing pedagogical challenge, as students in these fields are required to attain academic English proficiency while preserving theological and legal accuracy. In these fields, language is not only communicative mean but doctrinally and jurisprudentially has consequences.

This study responds to the underexplored integration of AI in religious and legal educational contexts by examining how students in Islamic Studies, Sharia, and Law faculties use AI tools in their English language learning processes. This study aims to investigate the perceptions, practices, and challenges of using AI tools in English language learning among students enrolled in Islamic Studies, Sharia, and Law faculties. It also seeks to evaluate the educational effectiveness of such tools in facilitating translation, comprehension, and production of English texts related to religious and legal themes. Furthermore, the study aims to identify the ethical and pedagogical concerns associated with using AI technologies in these contexts.

The object of this study, students enrolled in Islamic Studies, Sharia, and Law programs that constitute a special demography with unique linguistic and epistemological needs. Unlike general EFL learners, these students must navigate complex terminologies, sacred texts, and legal discourses in a foreign language. This intersection of language, law, and theology creates a layered linguistic complexity that demands more than general language proficiency. The ability to accurately express religious or legal concepts in English requires deep contextual awareness, an area where current AI tools may exhibit limitations. Thus, this study addresses a specialized educational need that is both urgent and underserved.

This research is informed by sociocultural theories of learning, AI-enhanced language education, and Islamic pedagogical ethics. Vygotsky's concept of the Zone of Proximal Development (ZPD) provides a useful theoretical foundation, conceptualizing AI as a mediating artifact that supports learners' progression from basic to more complex language abilities. Additionally, the study incorporates a normative framework grounded in digital ethics and Islamic epistemology to assess the appropriateness of AI applications in religious-legal education. These theoretical considerations guide the study's assumptions and methodological choices, providing a balanced lens through which both educational potential and ethical boundaries can be analyzed.

The main objective of this study is to examine how AI tools are perceived and used by students of Islamic Studies, Sharia, and Law in their English language learning. It aims to uncover the benefits and limitations these students encounter, particularly in mastering domain-specific vocabulary and conceptual expression. In doing so, the study addresses three research questions: How do students perceive the role of AI in English learning? What are the perceived benefits and limitations of AI in facilitating domain-specific language acquisition? And what ethical or pedagogical concerns do students and instructors identify regarding AI use in religious and legal learning contexts?

The intersection between AI and the English language needs of students in these disciplines presents a unique research opportunity and results. Unlike general EFL learners, students of Islamic Studies, Sharia, and Law face specific linguistic and conceptual challenges. They must master complex, specific terminology, engage with sacred or legally sensitive texts, and communicate sensitive ideas in English without compromising doctrinal or legal precision (Hasibuan et al., 2024; Alriteemi et al., 2025; Masoud et al., 2025). These requirements demand not just general language proficiency, but a deep contextual understanding that current AI tools may not adequately support.

This study contributes to the scholarly literature by addressing this critical research gap. Its novelty lies in focusing on a learner population that has been largely overlooked in discussions of AI in education. The study not only offers empirical data on how AI is used in Islamic and legal education but also advances an ethically grounded pedagogical framework for its implementation. Theoretically, it contributes to interdisciplinary debates connecting educational technology, sociocultural learning, and Islamic epistemology. Practically, the study provides actionable insights for curriculum developers, instructors, and AI designers aiming to support students in religious and legal disciplines through responsible and contextually informed language learning technologies.

LITERATURE REVIEW

The importance of English in traditional Islamic institutions and higher education is increasingly evident as these institutions confront the challenges and opportunities of globalization, modern knowledge systems, and technological advancement. Historically rooted in classical Arabic scholarship, traditional religious education now finds itself at the crossroads of preserving heritage while engaging with global discourses. For example, the transformative role of figures like Seyyed Ahmad Khan, who established the Mohammedan Anglo-Oriental College (later Aligarh Muslim University), illustrates the early recognition of English as a gateway to integrating Islamic tradition with modern education (Mujibuddin et al., 2025). In contemporary contexts, scholars such as Husin et al. (2025) advocate for integrating classical Islamic pedagogy, like that of Al-Ghazali, with modern educational principles, a fusion that can be enriched by English as a medium for accessing global academic resources and discourse.

Moreover, the evolving function of spiritual leaders such as Kyai Langgar, as shown by Mukarromah et al. (2024) also reveals the need for technological and

linguistic adaptation, including English, to effectively engage younger generations and promote inclusive religious values in diverse, modern societies. Furthermore, Ichwan et al. (2024) highlight the influence of Sufi interpretations on cultural and political narratives, suggesting that English proficiency can amplify these contributions on an international stage. As religious scholars aim to participate in global scholarly conversations and defend nuanced theological positions, such as those shaped by Sufism or Al-Ghazali's ethics, the ability to access, produce, and critique knowledge in English becomes unavoidable. Therefore, strengthening English language education within Islamic and Sharia institutions is not merely a utilitarian tool for communication but a strategic necessity for preserving, adapting, and disseminating Islamic intellectual heritage in the modern world (Mahmudin et al., 2024; Nafi, et al., 2024; Ali Abdulghani & Alrumayh, 2025; Abraham & Broud, 2025).

The integration of Artificial Intelligence in English language learning has attracted considerable scholarly attention in recent years. Artificial intelligence has become one of the technological tools used in education and demonstrated a successful emergency strategy during the pandemic of Covid-19 (Alzahrani, 2022). Multiple studies have confirmed the positive impact of AI tools on students' language learning, acquisition and teaching. Foreign language teaching, like almost all other aspects of human existence, has been substantially influenced by recent advances in modern information and communication technologies, such as augmented reality, virtual reality, and artificial intelligence (AI) (Alshumaimeri & Alshememry, 2023). Artificial intelligence has a positive impact on the field of English language teaching (ELT) and learning; however, it needs to be better integrated into educational settings (Alhalangy&AbdAlgane, 2023).

Recent scholarship highlights the expanding incorporation of English language instruction within Islamic educational frameworks, illuminating both its pedagogical promise and the attendant cultural-religious complexities. Khasanova (2023) emphasizes the deliberate alignment of English curricula with Islamic studies by structuring lessons around religious themes and integrating references to Qur'anic dictionaries and Tafsir, thereby fostering engagement and contextual relevance for students across proficiency levels. Similarly, Wijayanto (2020) demonstrates that prospective Islamic education teachers at Nurul Jadid University exhibit considerable competence in embedding Islamic values within English language teaching, although the depth of this integration varies, often limited to introductory and concluding classroom rituals. Hidayati (2016) further contends that despite ideological resistance stemming from concerns about cultural erosion and the imposition of Western liberal values, English language teaching (ELT) in Indonesia can coexist with Islamic values if appropriately contextualized, supporting the sustained role of Islamic education in a globalized learning environment. In Afghanistan, Mashwani et al. (2024) advocate for the design of English for Specific Purposes (ESP) courses tailored to the needs of Islamic law faculty, with findings indicating strong faculty support for curricula that prioritize

reading, writing, and grammar within the religious academic setting. Nevertheless, Ali (2011) warns that although Muslim educators endorse jurisprudential diversity in Islamic law education, prevailing classroom practices remain rigid and doctrinal, highlighting the need for reflective and dynamic pedagogies that cultivate inclusive and critical legal discourse. Collectively, these studies underscore a broader trend toward integrating English instruction with Islamic pedagogy, while emphasizing the necessity for pedagogical innovation and cultural-religious sensitivity in curriculum development and implementation.

Building on these educational developments, contemporary Islamic education exhibits a complex and dynamic interplay between tradition and modernity across diverse domains. Riyadi et al. (2025) illuminate how STAI As-Sunnah, an Indonesian Islamic college, successfully merges pesantren traditions with modern higher education, maintaining a focus on Arabic language acquisition and Islamic values alongside formal accreditation, while also grappling with challenges related to gender inclusivity and technological accessibility. Complementing this, Primarni et al. (2025) advocate for a holistic educational paradigm founded on theoretical humanism that harmonizes divine and human values, emphasizing curricula rooted in Qur'anic and Hadith principles aimed at fostering spiritual-intellectual balance and moral character formation, thus addressing contemporary educational challenges with a firm grounding in Islamic teachings.

From a jurisprudential standpoint, Masuwd (2025) critically examines classical and orientalist approaches, particularly Joseph Schacht's socio-historical model of Islamic law development, bringing to light ongoing scholarly debates about the origins and authenticity of hadith literature and calling for meticulous manuscript research to deepen understanding of Islamic legal formation. In the field of Qur'anic pedagogy, Alriteemi et al. (2025) offer an interpretive semantic study of the Moses and al-Khidr narrative in *Surah al-Kahf*, illustrating how symbolic and geographical motifs serve as active educational agents that shape epistemological transformation, spiritual excellence (*ihsan*), and epistemic humility, thereby integrating mystical and philosophical dimensions within Islamic education. Finally, from an economic perspective, Ayad et al. (2025) articulate the ethical and spiritual foundations of Islamic economics as a value-driven paradigm rooted in divine injunctions, emphasizing justice, social welfare, and moral responsibility, and highlighting its applicability in addressing pressing contemporary issues such as inequality and unsustainable growth. Collectively, these investigations reveal a multifaceted and evolving Islamic educational landscape that thoughtfully bridges tradition and modernity, engaging critically with academic, pedagogical, and socio-economic challenges of the present era.

Motivational outcomes are another key benefit associated with AI in education. Wei (2023) found that AI-supported instruction decreased foreign language anxiety and increased student engagement in EFL classrooms. Another study confirms the importance of supporting positive self-perception and increasing intrinsic motivation to reduce foreign language anxiety among students (Masuwd et al., 2024; Pallawagau et al.,

2025; Manshur et al., 2025). Recent studies further affirm the role of AI and technology-enhanced learning environments in supporting student engagement and emotional development. For example, AI-integrated systems in Islamic education have shown promise in increasing accessibility, personalization, and motivation, particularly when aligned with ethical and cultural values (Elihami et al., 2024; Baroud, 2024). Additionally, the implementation of Social Emotional Learning (SEL) through digital teaching materials and the role of secure parent-child attachment in shaping emotional resilience highlight the importance of emotional well-being in fostering a motivating and low-anxiety learning atmosphere (Busthomi et al., 2024; Masyitah et al., 2024; Albshkar et al., 2025; Firdaus et al., 2025).

Despite these positive trends, there remains limited research focusing specifically on AI's role within Islamic Studies, Sharia, and legal education. Ismail (2024) emphasizes that while artificial intelligence (AI) holds promise for enhancing personalized learning, improving accessibility, and preserving Islamic knowledge, its integration into Islamic education must be grounded in ethical reflection and collaboration with religious scholars. Similarly, Mehmood et al. (2024) argue that although AI technologies can significantly advance Islamic studies, particularly in classical text analysis and learner engagement, they must be implemented responsibly to preserve religious authenticity and cultural integrity.

Artificial intelligence (AI) has emerged as a transformative force with growing relevance in educational contexts, including Islamic education (Mahmudulhassan et al., 2024). The study emphasizes that integrating AI with ethical considerations can significantly enhance the accessibility and quality of Islamic education in the digital age. Fadlelmula et al. (2024) and Alzahrani et al. (2022) emphasized the importance of contextual sensitivity and cultural appropriateness in Arab educational institutions adopting AI. Islamic scholars are actively engaging with AI developers to ensure that technological tools adhere to Islamic ethical frameworks. These include concerns around data privacy, textual integrity, and the potential for doctrinal misrepresentation in automated outputs.

Alsayd et al. (2025) investigated the integration of Artificial Intelligence (AI) tools within postgraduate programs at the University of Zawia, highlighting limited adoption despite the global shift toward AI-driven educational practices. Their findings emphasize the need to enhance AI literacy, address ethical concerns, and align institutional policies with technological developments to ensure sustainable and responsible use in higher education. Moreover, Baroud et al. (2024) explored educators' perspectives on the use of artificial intelligence (AI) for content creation within Libyan higher education, specifically at the University of Zawia. While the majority of participants recognized AI's potential to enhance educational materials and research, the study revealed significant barriers such as limited access to tools, lack of training, and ethical concerns, underscoring the urgent need for institutional support and capacity-building initiatives. Other studies at the University of Zawia show the

importance of using AI and modern technological advancements in teaching and learning in different specialties (Aljarmi et al., 2025; Hajijah et al., 2025; Kasheem et al., 2025).

METHODOLOGY

This study adopted a qualitative-descriptive research approach, employing both a structured questionnaire and follow-up interviews to explore students' experiences and attitudes toward the use of artificial intelligence in English language learning. The participants were selected from faculties of Islamic Studies, Sharia, and Law at the University of Zawia. A total of 250 students participated in the questionnaire. The questionnaire consisted of 20 close-ended questions designed using a 5-point Likert scale, ranging from "Strongly Disagree" to "Strongly Agree." The questions covered themes such as frequency of AI use, effectiveness in learning religious/legal terminology, trust in AI-generated translations, and perceived limitations or ethical challenges.

This methodology allowed for a rich, interpretive understanding of how students from Islamic Studies, Sharia, and Law engage with AI tools in their English language learning, highlighting patterns, preferences, and concerns. The qualitative emphasis helped capture the complexities of using AI in culturally and epistemologically sensitive academic disciplines.

RESULTS AND DISCUSSIONS

Quantitative Results Overview

To investigate students' perceptions of artificial intelligence (AI) tools in learning English within the context of Islamic Studies, Sharia, and Law, a structured questionnaire was administered to 250 participants using a five-point Likert scale ranging from 1 (*Strongly Disagree*) to 5 (*Strongly Agree*). The questionnaire comprised 20 items addressing various dimensions of AI use, including writing support, translation accuracy, conceptual understanding, vocabulary enhancement, and overall integration into academic learning. Descriptive statistics were calculated for each item to determine the mean and standard deviation, allowing for the identification of general trends, areas of consensus, and variation in participant responses. Higher mean scores reflect stronger agreement with the statements, while standard deviation values indicate the level of response dispersion. The following (figure 1 and table 1) summarizes the participants' responses, providing a detailed view of their attitudes toward AI-supported English learning in discipline-specific contexts.

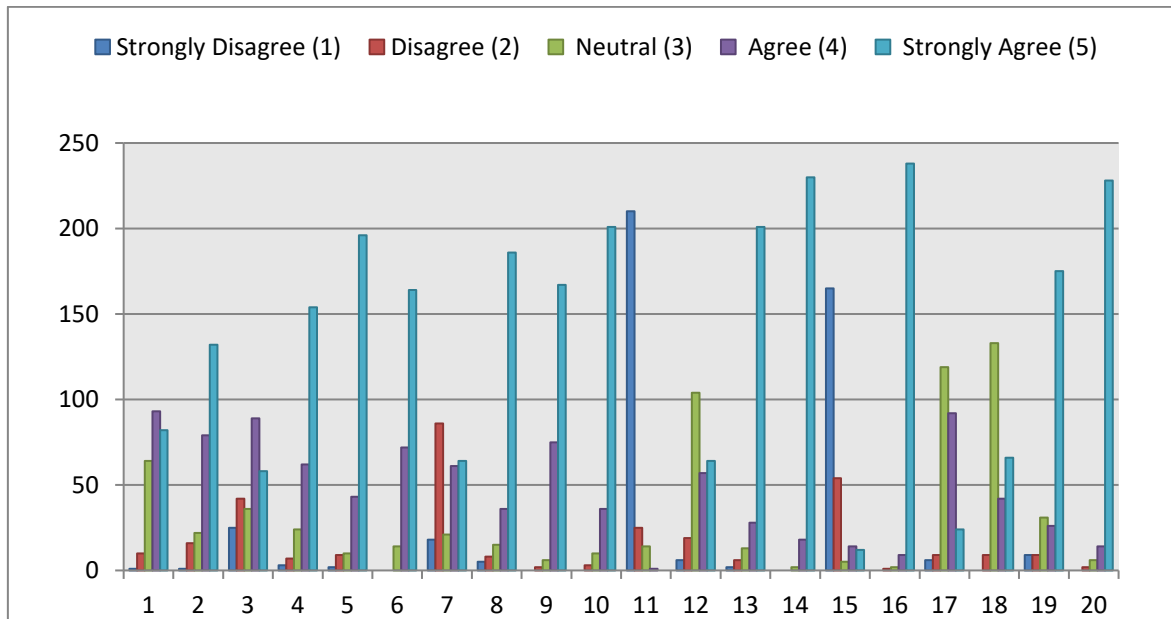


Diagram 1.

Results of students' Perceptions on AI Use in English Language Learning

Table 1.

Descriptive Statistics and Frequencies of Students' Perceptions on AI Use in English Language Learning (n = 250)

No	Survey Item	SD (1)	D (2)	N (3)	A (4)	SA (5)	Mean	SD
1	I regularly use AI tools to learn English.	1	10	64	93	82	3.784	1.06
2	AI tools help me understand legal/religious texts in English.	1	16	22	79	132	4.300	0.94
3	AI translation is accurate for legal/fiqh terms.	25	42	36	89	58	3.452	1.34
4	AI makes translation of legal/fiqh texts easier.	3	7	24	62	154	4.424	0.93
5	AI helps improve my English writing skills.	2	9	10	43	196	4.623	0.80
6	AI helps me learn new legal/religious vocabulary.	0	0	14	72	164	4.600	0.60
7	I find it hard to rely on AI alone for fiqh/legal term understanding.	18	86	21	61	64	3.268	1.54
8	AI can be an effective tool for Sharia/Law students learning English.	5	8	15	36	186	4.560	0.85
9	I compared AI translation with human translation of legal/fiqh texts.	0	2	6	75	167	4.660	0.61
10	I feel confident using AI to learn English.	0	3	10	36	201	4.740	0.58
11	AI translations are often literal/inaccurate for religious/legal texts.	210	25	14	1	0	1.224	0.59
12	I use ChatGPT-like tools to explain verses/hadith/legal texts in English.	6	19	10 4	57	64	3.848	1.08

13	AI helps me prepare English assignments for Sharia/Law subjects.	2	6	13	28	201	4.680	0.73
14	I recommend AI tools to peers to enhance their English.	0	0	2	18	230	4.912	0.34
15	AI lacks understanding of religious/legal contexts.	165	54	5	14	12	1.616	1.15
16	AI helps me develop Arabic-English translation skills.	0	1	2	9	238	4.936	0.34
17	AI is more useful for general texts than religious/legal ones.	6	9	11 9	92	24	3.416	0.89
18	I have encountered interpretative errors in AI translations.	0	9	13 3	42	66	3.840	0.93
19	AI helps me link legal/religious concepts with English terminology.	9	9	31	26	175	4.396	1.02
20	I want AI integrated into English courses for Sharia/Law students.	0	2	6	14	228	4.872	0.45

General Perceptions and High Acceptance of AI

The results of the current study indicate a strongly positive perception of artificial intelligence (AI) tools among students enrolled in Islamic Studies, Sharia, and Law programs. The highest-rated item (Item 16; $M = 4.936$, $SD = 0.34$) affirms that AI significantly contributes to students' development of translation skills between Arabic and English. Similarly, the item on recommending AI tools to peers (Item 14; $M = 4.912$) and integrating AI into English courses (Item 20; $M = 4.872$) reflect a high level of trust and perceived utility of these tools.

These findings align with previous studies that emphasize the potential of AI-powered platforms, such as ChatGPT, Grammarly, and DeepL in language learning (Yenuri, 2023; Baskara, 2023; Hilman et al., 2024; Alouzi, 2024). Marzuki et al. (2023) explored EFL teachers' perspectives on various AI writing tools and found that these tools positively impacted students' writing, particularly in content and organization. Their qualitative case study suggests that integrating AI tools can enhance the overall quality of EFL student writing. This was corroborated in our data, where participants reported significant benefits in writing improvement (Item 5; $M = 4.623$) and vocabulary acquisition with a disciplinary focus (Item 6; $M = 4.600$).

Xatamova and Ashurov (2024) investigated the integration of AI tools into Legal English education for law students, finding that AI significantly enhanced language proficiency and communication skills. While the benefits were clear, the study also revealed notable concerns about data privacy and ethical use, emphasizing the need for careful implementation in ESP contexts. Such findings suggest that students not only perceive AI as a general support mechanism but also regard it as a discipline-specific enhancer that caters to the nuanced needs of legal and religious language acquisition.

The findings of this study reinforce and expand upon existing research highlighting the pedagogical value of AI tools in language education, particularly within specialized disciplines. The overwhelmingly positive perceptions among students in

Islamic Studies, Sharia, and Law programs confirm earlier studies that have demonstrated the efficacy of AI applications, such as ChatGPT, in enhancing language proficiency.

Trust in AI Outputs vs. Concerns about Accuracy

Alharazi et al. (2024) emphasized the limitations of Neural Machine Translation in accurately conveying culturally and contextually sensitive Islamic terminology, advocating for hybrid methods and post-editing to address issues such as literal translations and lack of contextual understanding. Interestingly, however, students in this study expressed low concern about such limitations, with items warning about AI's literal translations (Item 11; $M = 1.224$, $SD = 0.59$) and its inability to grasp legal or theological contexts (Item 15; $M = 1.616$, $SD = 1.15$) receiving the lowest concern ratings. This contrast suggests a gap between expert-identified risks and student perceptions, highlighting a potential area for AI literacy development in domain-specific contexts. Similarly, Fitryansyah and Fauziah (2024) acknowledged AI's utility in increasing access to and analysis of Nusantara Islamic texts, while cautioning against its inability to fully comprehend the cultural and theological intricacies embedded within such manuscripts. Together, these studies underscore the importance of aligning students' growing reliance on AI with a critical awareness of its contextual and interpretive limitations in both legal and religious domains.

However, our data shows divergent views on AI's accuracy in specialized translation. Item 3, which asked whether AI translates legal/fiqh terminology accurately, had a moderate mean ($M = 3.452$, $SD = 1.34$), indicating mixed opinions. Item 7, which assessed the difficulty of relying solely on AI for such understanding, also yielded ambivalent responses ($M = 3.268$, $SD = 1.54$). These results suggest a context-dependent trust, where students value AI for preliminary or assistive tasks but remain cautious when it comes to interpretive precision (Greńczuk et al., 2023; Hussein et al., 2024).

This result mirrors findings by Bowker and Ciro (2020), who emphasized the need for machine translation literacy among domain-specific users. Similarly, Albalawi and Abdul Ghafour (2024) found that while AI can produce a competent initial translation of complex Qur'anic puns, it often falls short in conveying layered meanings without human post-editing, highlighting the continued reliance on expert input for accuracy and depth. Students might rely on AI to generate initial drafts or clarify complex phrases but still resort to traditional sources or instructors for final verification.

The findings reveal a contrast between students' high trust in AI outputs and expert concerns about its limitations in translating religious and legal texts. While scholars such as Alharazi et al. (2024) and Fitryansyah and Fauziah (2024) highlight AI's struggles with contextually sensitive terminology, students in this study expressed minimal concern, suggesting a gap in awareness that points to the need for improved AI literacy.

The Role of AI in Domain-Specific Learning

A critical insight from the current research is that students see AI not only as a language tool but also as a bridge between disciplinary knowledge and language proficiency. This is evident in responses to items such as:

1. Item 19 (M = 4.396): AI helps link Islamic/legal concepts with English equivalents.
2. Item 13 (M = 4.680): AI supports the preparation of English-language assignments in legal or religious subjects.

These perceptions are consistent with Meurers et al. (2021), who emphasized the role of Natural Language Processing (NLP) tools in fostering disciplinary language competence when integrated into authentic tasks. For students in Sharia or Law programs, this might mean using AI to interpret *fatwas*, contracts, or legal statutes in English tasks that require not only translation but conceptual equivalence.

Students' high confidence levels (Item 10; M = 4.740) and their preference to compare AI and human translations (Item 9; M = 4.660) also reveal a critical engagement with AI, rather than passive acceptance. This criticality is essential for developing AI literacy, as highlighted by Chun (2016), where students learn not only how to use AI, but also when and why to trust or challenge its outputs.

The present study contributes to the growing discourse on AI's role in domain-specific language learning by highlighting how students perceive AI not merely as a linguistic aid but as a mediator between disciplinary content and language proficiency. This By positioning AI as both a cognitive and pedagogical scaffold, this study affirms its relevance in specialized educational contexts, while also reinforcing the necessity of fostering evaluative awareness among users.

Variability in Perceptions and Pedagogical Considerations

Although most responses were strongly positive, items with high standard deviations, such as Item 3 (SD = 1.34) and Item 7 (SD = 1.54)—indicate a lack of consensus on certain nuanced issues. This diversity in opinion may stem from students' differing experiences, digital literacy levels, or exposure to various AI platforms (Zawacki-Richter et al., 2019). For example, a student using a fine-tuned Arabic-English Islamic corpus tool might report higher accuracy than one relying on generic translation engines. Pedagogically, these findings suggest the need for structured integration of AI into curricula. Instructors should provide guided usage protocols and critical evaluation checklists, especially when students work with legal or sacred texts (Baroud et al., 2024; Ritonga et al., 2024; Alzletni et al., 2025). Moreover, training students in post-editing and semantic evaluation of AI-generated content could mitigate potential overreliance and foster deeper engagement with both language and disciplinary content (Torral & Way, 2018).

The variability in students' perceptions, as indicated by high standard deviations in certain items, reflects the complexity of AI integration in domain-specific education.

This diversity underscores the importance of pedagogical scaffolding when incorporating AI into curricula. The current findings support calls for structured instructional strategies, including guided AI usage and critical evaluation frameworks, particularly when students engage with legal or religious texts. Thus, these findings contribute to the ongoing discourse by emphasizing that effective AI integration requires both technological access and pedagogical intentionality tailored to disciplinary contexts.

CONCLUSION

This study confirms the growing enthusiasm and trust that students of Islamic Studies, Sharia, and Law place in AI tools for learning English, particularly in enhancing writing skills, vocabulary acquisition, and translation between Arabic and English. AI is perceived not only as a linguistic aid but also as a means of facilitating disciplinary comprehension, allowing students to engage with complex legal and religious content in English more confidently. High mean scores for items related to translation and academic writing reflect students' belief in AI's utility across both general and specialized tasks. However, this strong acceptance is tempered by mixed views regarding AI's interpretive accuracy, particularly when translating specialized terminology. While students showed little concern for potential misinterpretations by AI, the relatively high standard deviations in relevant items suggest varying levels of digital literacy and awareness. These findings point to a need for greater student understanding of AI's limitations, especially when applied to sacred or technical discourse.

Theoretically, these findings contribute to the discourse on AI-assisted learning within English for Specific Purposes (ESP), supporting the notion that AI can serve as a mediator between language acquisition and domain-specific content knowledge. The study reinforces the importance of fostering AI literacy, which is defined not only as the ability to use AI tools, but also to critically assess, verify, and ethically apply their outputs. Practically, the findings recommend that institutions integrate AI into curricula through structured pedagogical frameworks that include guided practice, post-editing training, and ethical considerations aligned with Islamic educational principles. Limitations of this study include its focus solely on student perceptions without incorporating educator insights or empirical assessments of AI accuracy. Future research should expand by examining teacher perspectives, conducting comparative analyses of human versus AI-generated translations, and evaluating long-term impacts of AI use on learners' disciplinary language competence and critical reasoning.

REFERENCES

- Abraham Masuwd, M. ., & Baroud, N. . (2025). EXPLORING CULTURAL, POLITICAL, AND SOCIOECONOMIC INFLUENCES ON COLLECTIVE PSYCHOLOGICAL RESILIENCE IN LIBYA. *Jurnal Ilmu Psikologi Dan Kesehatan (SIKONTAN)*, 3(4), 163–

176. <https://doi.org/10.47353/sikontan.v3i4.2784>
- Albalawi, A. F., & Abdul Ghafour, A. Q. K. (2024). Unravelling Qur'anic Arabic puns through AI English translation and the art of human post-editing. *Ijaz Arabi Journal of Arabic Learning*, 7(2). <https://doi.org/10.18860/ijazarabi.v7i2.27819>
- Albshkar, H. A., Alouzi, K. M., Numan, M. ., Anuar, K. A. B. A., & Domdom, C. B. (2025). Five Activities to Enhance Spiritual and Emotional Intelligence in International Students. *Journal of International Affairs and Students Mobility*, 1(1), 29-40. <https://jiasmy.intischolar.id/index.php/jiasmy/article/view/3>
- Alhalangy, A. G. I., & AbdAlgane, M. (2023). Exploring the impact of AI on the EFL context: A case study of Saudi universities. *Journal of Intercultural Communication*, 23(2), 41-49. <https://doi.org/10.36923/jicc.v23i2.125>
- Ali Abdulghani, N. ., & Husayn Alrumayh, S. . (2025). AN ISLAMIC LEGAL PERSPECTIVE ON CONTEMPORARY HEALTH ISSUES: INTEGRATING TRADITIONAL AND MODERN APPROACHES. *Jurnal Ilmu Psikologi Dan Kesehatan (SIKONTAN)*, 3(4), 187-198. <https://doi.org/10.47353/sikontan.v3i4.2785>
- Ali, S. S. (2011). Teaching and learning Islamic law in a globalized world: Some reflections and perspectives. *Journal of Legal Education*, 61(2), 206-230
- Aljarmi, A., Baroud, N., & Algub, S. (2025). The impact of integrating gamification into cooperative learning TPS on students' mastery of heterocyclic compound nomenclature. *Orbital: Jurnal Pendidikan Kimia*, 9(1), 29-42. <https://doi.org/10.19109/ojpk.v9i1.27826>
- Alouzi, K. M. (2024). Assessment of requirements for the creation of course materials for English as a second language for students majoring in subjects other than English. *Majapahit Journal of English Studies*, 2(1), 19-34. <https://doi.org/10.69965/mjes.v2i1.105>
- Alriteemi, A., Masuwd, M., Masoud, M., Alsayd, A., Aboujanah, Y., Alrumayh, S., & Ayad, N. (2025). The geography of place in the Qur'anic narrative: A hermeneutical study of the story of Moses and Al-Khidr through the lenses of philosophical symbolism and pedagogical perception. *Tebuireng: Journal of Islamic Studies and Society*, 6(1), 119-138. <https://doi.org/10.33752/tjiss.v6i1.9813>
- Al-Romany, H., Ali, T., & Kadhim, M. J. (2024). Artificial intelligence impact on human translation: Legal texts as a case study. *International Journal of Linguistics, Literature & Translation*, 7(5).
- Alsayd, A., Masoud, M., Abdullah, M., Alzletni, N., Maati, A., Barka, A., & Baroud, N. (2025). Postgraduate students' usage patterns, perceptions, and attitudes toward artificial intelligence applications in learning: A case study of the University of Zawia, Libya. *Journal of Education and Teacher Training Innovation*, 3(1), 1-24. <https://doi.org/10.61227/jetti.v3i1.149>
- Alshumaimeri, Y. A., & Alshememry, A. K. (2023). The extent of AI applications in EFL learning and teaching. *IEEE Transactions on Learning Technologies*, 17, 653-663. <https://doi.org/10.1109/TLT.2023.3322128>
- Alzahrani, A. (2022). A systematic review of artificial intelligence in education in the

- Arab world. *Amazonia Investiga*, 11(54), 293–305.
<https://doi.org/10.34069/AI/2022.54.06.28>
- Alzletni, N., Albshkar, H., Ayad, N., Alsayd, A., & Alouzi, K. (2025). Al-Syi'r Al-Shufi Al-Mu'ashir: Dirasah lughawiyah dalaliyah liqasha'id mukhtarah li Al-Syaikh Muhammad Al-Mahjub Hasan Al-Libiy. *International Journal of Da'wah and Islamic Contemporary Issues*, 1(1), 37–47.
<https://journal.itqanpreneurs.com/index.php/ijdici/article/view/100>
- Ayad, N., Masuwd, M. A., & Alrumayh, S. (2025). From riba to zakat: An analytical study of Islamic economic principles and their distinction from conventional economics. *Bulletin of Islamic Research*, 3(4), 733–752.
<https://doi.org/10.69526/bir.v3i4.358>
- Baroud, N. (2024). A Systematic Comparison of Students Attitudes Toward Practical Work in Chemistry Department Faculty of Education, Zawia -University of Zawia: A Systematic Comparison of Students Attitudes Toward Practical Work . *IJCER (International Journal of Chemistry Education Research)*, 8(2), 137–143.
<https://doi.org/10.20885/ijcer.vol8.iss2.art7>
- Baroud, N., Alouzi, K., Elfzzani, Z., Ayad, N., & Albshkar, H. (2024). Educators' perspectives on using (AI) as a content creation tool in Libyan higher education: A case study of the University of Zawia. *JERIT: Journal of Educational Research and Innovation Technology*, 1(2), 61–70. <https://doi.org/10.34125/jerit.v1i2.12>
- Baskara, R. (2023). Exploring the implications of ChatGPT for language learning in higher education. *Indonesian Journal of English Language Teaching and Applied Linguistics*, 7(2), 343–358.
- Bowker, L., & Buitrago-Ciro, J. (2019). *Machine translation and global research: Towards improved machine translation literacy in the scholarly community*. Emerald Publishing Limited.
- Burstein, J., Sabatini, J., & Shore, J. (2022). Natural language processing for educational applications. In R. Mitkov (Ed.), *The Oxford handbook of computational linguistics* (2nd ed.). Oxford University Press.
<https://doi.org/10.1093/oxfordhb/9780199573691.013.001>
- Busthomi, Y., Zainuddin, Z., & Masuwd, M. (2024). E-magazine trial design with a social emotional learning approach using Kvisoft Flipbook software in Madrasah. *Al-Insyiroh: Jurnal Studi Keislaman*, 10(2), 364–384.
<https://doi.org/10.35309/alinsyiroh.v10i2.306>
- Chun, D. M. (2016). The role of technology in SLA research. *Language Learning & Technology*, 20(2), 98–115. <http://dx.doi.org/10.125/44463>
- Elihami, E., Masuwd, M. A., Sheerly, S., Ismail, I., Sitonda, S., & Sudirman, M. Y. (2024). Data-driven approaches in Islamic quality management and education technology for advancing sustainable development goals. *Jurnal Pendidikan Progresif*, 14(3), 1599–1616. <http://dx.doi.org/10.23960/jpp.v14.i3.2024109>
- Fadlelmula, F. K., & Qadhi, S. M. (2024). A systematic review of research on artificial

- intelligence in higher education: Practice, gaps, and future directions in the GCC. *Journal of University Teaching and Learning Practice*, 21(6), 146–173. <http://doi.org/10.53761/pswgbw82>
- Firdaus, R., Sunarno, A., Fahmi, A., Fadhillah, & Masuwd, M. (2025). Improving the quality of education through quality of service and education costs. *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam*, 9(3), 756–768. <https://doi.org/10.31538/ndhq.v9i3.63>
- Greńczuk, A., Chomiak-Orsa, I., & Tryczyńska, K. (2024). AI-supported translation tools for legal texts: A comparative analysis. *Procedia Computer Science*, 246, 5545–5554. <https://doi.org/10.1016/j.procs.2024.09.707>
- Hajijah, A., Nasution, M., Hasibuan, N. A. P., Hilda, L., & Baroud, N. Y. (2025). Fostering critical thinking through socio-scientific issue-based problem-based learning in stoichiometry instruction. *JTK (Jurnal Tadris Kimiya)*, 10(1), 35–44. <https://doi.org/10.15575/jtk.v10i1.43992>
- Hasibuan, A., Nasution, I. F. A., & Masuwd, M. (2024). Tarekat in the digital age: Transforming spirituality for the age of technology. *Religia*, 27(1), 13–30. <https://doi.org/10.28918/religia.v27i1.2306>
- Hidayati, T. (2016). English language teaching in Islamic education in Indonesia; challenges and opportunities. *Englisia: Journal of Language, Education, and Humanities*, 3(2), 65–82. <https://doi.org/10.22373/ej.v3i2.751>
- Hilman, C., Ishom, M., Sarkawi, S., & Alouzi, K. M. (2024). Adoption of mobile-assisted language learning in improving college students' English listening skills. *International Journal of Teaching and Learning*, 2(10), 2711–2722.
- Husayn, E., Alrumayh, S., Kasheem, M., Ibrahim, D., Alouzi, K., Shalghoum, N., & Almajri, S. (2025). The impact of artificial intelligence on knowledge management: Faculty perspectives from the University of Zawia's Faculties of Economics, Management, and Law. *Journal of Education and Teacher Training Innovation*, 3(1), 52–66. <https://doi.org/10.61227/jetti.v3i1.163>
- Husin, H., Aziz, A. bin A., & Masuwd, M. (2025). Integrating Al-Ghazali's educational philosophy: Advancing transformative learning in Islamic schools in the digital era. *SYAMIL: Journal of Islamic Education*, 13(1), 29–51. <https://doi.org/10.21093/sy.v13i1.10263>
- Ichwan, M. N., Ulama'i, A. H. A., Masuwd, M. A., & Abdulghani, N. A. (2024). Sufism and Quranic interpretation: Bridging spirituality, culture, and political discourse in Muslim societies. *Ulumuna*, 28(2), 655–680. <https://doi.org/10.20414/ujs.v28i2.1082>
- Ismail, N. I. (2024). Islamic education and artificial intelligence: Does IS required? *International Journal of Islamic Theology & Civilization*, 2(3), 1–9. <https://doi.org/10.5281/zenodo.13932924>
- Kasheem, A., Baroud, N., & Almajri, S. K. (2025). The role of emotional intelligence in enhancing teacher-student relationships in rural schools. *SIBATIK Journal: Jurna Ilmiah Bidang Sosial, Ekonomi, Budaya, Teknologi, Dan Pendidikan*, 4(8), 1693–

1704. <https://doi.org/10.54443/sibatik.v4i8.3158>
- Khasanova, D. (2023). Enhancing English language teaching for Islamic studies students: A focus on curriculum design. *Oriental Renaissance: Innovative, Educational, Natural and Social Sciences*, 3(12), 190–195.
- Mahmudin, M., Nafi, M., & Masuwd, M. (2024). Sharia Insurance Controversy: Fatwa Review and Its Development. *Waralaba: Journal Of Economics and Business*, 1(3).
- Mahmudulhassan, M., Muthoifin, M., & Begum, S. (2024). Artificial intelligence in multicultural Islamic education: Opportunities, challenges, and ethical considerations. *Solo Universal Journal of Islamic Education and Multiculturalism*, 2(1), 19–26. <https://doi.org/10.61455/sujiem.v2i01.114>
- Manshur, U., Hadi, N., & Masuwd, M. A. (2025). Classical cooperative learning model for reading classic literature: Enhancing student independence through self-regulation. *Izdihar: Journal of Arabic Language Teaching, Linguistics, and Literature*, 8(1), 105–120. <https://doi.org/10.22219/jiz.v8i1.36829>
- Marzuki, Widiati, U., Rusdin, D., Darwin, & Indrawati, I. (2023). The impact of AI writing tools on the content and organization of students' writing: EFL teachers' perspective. *Cogent Education*, 10(2), 2236469. <https://doi.org/10.1080/2331186X.2023.2236469>
- Mashwani, H. U., Damio, S. M., & Sharif, N. A. M. (2024). Need analysis of designing an ESP course for Sharia and Law faculty lecturers: A case study of Sayed Jamaluddin Afghani University, Afghanistan. *IJECA (International Journal of Education and Curriculum Application)*, 7(2), 187–199. <https://doi.org/10.31764/ijeca.v7i2.23288>
- Masoud, M., Alsayd, A., & Kasheem, M. (2025). Global trends and challenges in teacher training: A bibliometric analysis (2019–2024). *Bulletin of Islamic Research*, 3(4), 705–732. <https://doi.org/10.69526/bir.v3i4.356>
- Masuwd, M. A. (2025). Hadith, law, and orientalism: A critical study of Joseph Schacht's theoretical contributions. *Ad-dawl: Jurnal Islamic Studies*, 1(1), 10–24.
- Masuwd, M., Sumanik, E. D., Sarkawi, S., & Bani Amer, M. A. (2024). Measuring foreign language anxiety: Concerning students' motivation and their self-perception. *International Journal of Teaching and Learning*, 2(8), 2087–2099.
- Masyitah, M., Baiti, N., Nisa, U., & Masuwd, M. A. (2024). Parental secure attachment and child gender on early childhood social-emotional development: A quantitative study. *AlBanna: Jurnal Pendidikan Islam Anak Usia Dini*, 4(2), 88–100. <https://doi.org/10.24260/albanna.v4i2.3469>
- Mehmood, M., Keerio, I. K., & Husnain, M. (2024). Artificial intelligence in Islamic studies: Exploring opportunities and addressing challenges. *Artificial Intelligence*, 3(2).
- Mujibuddin, M., Masuwd, M. A., & Achfandhy, M. I. (2024). Reform of Islamic theology in India: Sheikh Waliullah Ad-Dahlawi and Syed Ahmad Khan. *RUSYDIAH: Jurnal Pemikiran Islam*, 5(2), 126–139. <https://doi.org/10.35961/rsd.v5i2.1708>
- Mukarromah, L., Prasetya, B., & Masuwd, M. (2024). The Kyai Langgar as an agent of

- Islamic education: A study on the transformation of roles in Ngepoh Village. *Halaqa: Islamic Education Journal*, 8(2), 147–160. <https://doi.org/10.21070/halaqa.v8i2.1696>
- Nafi, M., Ulayya, M. S., Mahmudin, M., Bahamisy, M. H. M., & Alrumayh, S. H. (2024). Alternative Fikih in Sharia Economics (An Offer of Takhayur Fikih). *Waralaba: Journal Of Economics and Business*, 1(3).
- Nwozor, A. (2025). Artificial intelligence (AI) and academic honesty-dishonesty nexus: Trends and preventive measures. In *AI and Ethics, Academic Integrity and the Future of Quality Assurance in Higher Education* (Vol. 27).
- Pallawagau, B., Masuwd, M., Alsayd, A. D., Albshkar, H. A., & Alzletni, N. S. (2025). Nasruddin Umar's love curriculum and its relation to Arabic language teaching: Socio-linguistic and semantic studies / منهج الحب عند نصر الدين عمر وعلاقته بتعليم اللغة العربية: دراسات اجتماعية لغوية ودلالية. *Ijaz Arabi Journal of Arabic Learning*, 8(2). <https://doi.org/10.18860/ijazarabi.v8i2.32264>
- Primarni, A., Masuwd, M., Makmudi, M., Fa'atin, S., & Nuhdi, A. (2025). The implementation of the theoretical humanism paradigm in holistic education. *Journal of Research in Instructional*, 5(1), 199–209. <https://doi.org/10.30862/jri.v5i1.601>
- Ritonga, A. W., Hasibuan, R., Desrani, A., & Ayad, N. (2024). Mentimeter for Arabic writing: Analysis of morphological and syntactic errors of Islamic university students. *Journal of Foreign Language Learning and Teaching*, 4(2), 65–74. <https://doi.org/10.23971/jfltt.v4i2.9889>
- Riyadi, S., Masuwd, M. A., Abdulghani, N. A., & Suhendri. (2024). Integrating tradition and modernity in Islamic higher education: A phenomenological study of the boarding system. *WARAQAT: Jurnal Ilmu-Ilmu Keislaman*, 9(2), 78–91. <https://doi.org/10.51590/waraqat.v9i2.884>
- Toral, A., & Way, A. (2018). What level of quality can neural machine translation attain on literary text? In *Translation quality assessment: From principles to practice* (pp. 263–287).
- Wei, L. (2023). Artificial intelligence in language instruction: Impact on English learning achievement, L2 motivation, and self-regulated learning. *Frontiers in Psychology*, 14, 1261955.
- Wijayanto, M. E. (2020). The integration of Islamic values in implementation of learning English: Islamic education students perspective. *ETERNAL (English, Teaching, Learning, and Research Journal)*, 6(1), 18–30. <https://doi.org/10.24252/Eternal.V61.2020.A2>
- Xatamova, N., & Ashurov, J. (2024). The future of legal English learning: Integrating AI into ESP education. *SPAST Reports*, 1(7). <https://doi.org/10.69848/sreports.v1i7.5081>
- Yadav, U., & Shrawankar, U. (2025). Artificial intelligence across industries: A comprehensive review with a focus on education. In *AI applications and strategies in teacher education* (pp. 275–320).

- Yenuri, A. (2023). AI-powered language learning: A new frontier in personalized education. *Journal of Language Instruction and Applied Linguistics*, 1(1), 109–116.
- Zawacki-Richter, O., Marín, V. I., Bond, M., & Gouverneur, F. (2019). Systematic review of research on artificial intelligence applications in higher education – Where are the educators? *International Journal of Educational Technology in Higher Education*, 16(1), 1–27.