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Developing a faith-based framework for ethical AI use in language classrooms: Teachers' perceptions

Erina Andriani[1]

Author Affiliations
[1]Jakarta International University, Indonesia

Abstract. The increasing use of artificial intelligence (AI) in education raises urgent ethical concerns, such as academic dishonesty, dependency on AI tools, and authenticity. Thus, the need for ethical guidance is growing, leading to AI ethical education. This phenomenon leads to the shift of teachers' role as a guide in cultivating students' ethical AI use. Religious values, such as Christian values, can offer a strong moral grounding to address such ethical challenges, especially in Indonesia, where the principle of divinity is strongly upheld through Pancasila and considered a key aspect of holistic learning. Christian values, such as honesty, responsibility, integrity, and stewardship, can be a moral compass for teachers in providing AI ethical education. However, few studies examined how faith-based values can inform practical classroom guidance on AI ethics. Therefore, this research aims to explore the teachers' views on students' ethical AI use and their strategies in guiding the students based on Christian values. Using a mixed-methods approach, data will be collected through surveys and interviews with language teachers using open-ended and closed-ended questionnaires and a semi-structured interview. The findings revealed the ethical concerns faced by teachers, their perceptions of the role as an ethical AI guide, and their faith-based framework in cultivating students' ethical AI use. The significance of this study is to promote the use of religious values in fostering ethical awareness and to offer a clear, value-based framework in addressing AI ethics.

Keywords*:* AI ethics education; Christian values; faith-based ethical framework; language education; teacher perception

INTRODUCTION

The rapid advancement of GenAI tools has transformed educational practices, resulting in both assistance and ethical challenges. Lots of studies highlight the beneficial impact the GenAI tools have brought to the table (Kurata et al., 2025; Rohiem & Salsabila, 2024). Especially in the educational field, they massively transform educational practices. Teachers can use AI tools to provide a more interactive and adaptive learning (Rohiem & Salsabila, 2024), tailored learning materials (Hadziq et al., 2024), more effective student-centered learning (Kurata et al., 2025), and connections with diverse communities (Oluwarinde et al., 2025), among others. Students also gain merits from this technology, increasingly using GenAI tools for school tasks such as writing, researching, accessing materials, and problem-solving (Nun et al., 2025). However, those benefits are not without issues. In addition to exploring the ways to utilize AI tools in enhancing the learning process, scholars have also increasingly addressed ethical issues emerged from students' GenAI tool use (Gouseti et al., 2025; Oviedo, 2022; Papakostas, 2025). These challenges call for an emphasis on ethics education to guide students in using AI responsibly (Borenstein & Howard, 2021; Kamalov et al., 2023). Introducing ethical awareness is important to prevent students from misusing AI tools while still allowing them to explore the tools responsibly.

The emerging notion of AI ethics education undeniably requires teachers to be moral guides in promoting students' ethical awareness, shifting the role from content providers. Ethics education is now seen as essential to help students navigate the digital world (Condrey, 2024; Mohammadkarimi, 2023; Salhab, 2025; Sudarman et al., 2025). This shift definitely needs preparations to embrace this new role. Digital-related training for educators is fundamental to increase their digital literacy and ethical awareness (Mohammadkarimi, 2023; Nun et al., 2025), from which the teachers can develop the knowledge and skills needed in delivering teaching while integrating AI ethics. In addition, they need to be prepared for the ever-growing ethical dilemmas posed by both the GenAI tools and the students. To prevent them from losing their way, embedding religious values can serve as their moral compass in daily lessons.

Religious values have always been the moral compass for our deeds in life. In Indonesia, Pancasila serves as the foundational national ideology, and religious values have long been placed at the forefront of moral and educational development. Its integration in education also contributes to a more holistic learning process (Apul. & Lektawan, 2024; Huizinga, 2022). In faith-based education settings, religious values such as human dignity, honesty, accountability, stewardship, inclusiveness, and discernment

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(Oluwarinde et al., 2025; Papakostas, 2025; Sudarman et al., 2025; Tandana, 2023) offer a strong foundation for ethics education. Those values are practical and easily incorporated into daily life, allowing students to rapidly internalize them in their actions, including in their GenAI use for academic purposes (Kayode et al., 2024). Those values, reflected from Imago Dei (human creation based on God's likeness and image), are the main distinctive point that separates humans from other creations, including AI. Those values remain unchanged, making them the role model for both the teachers and students in their decision-making and problem-solving processes (Apul. & Lektawan, 2024; Boddington & Rump, 2020). Despite this practical potential, there is limited research examining how teachers employ religious values as a moral compass in addressing AI ethics in classrooms.

Artificial Intelligence (AI) is becoming more widely used in schools to help both teachers and students in the learning process. Its beneficial use has become well-known over the years (Huang et al., 2023). Some institutions might shy away from it at the beginning, but the world has embraced it ever since, accepting that GenAI tools are here to stay (Condrey, 2024). Teacher trainings have been integrating AI tools to harness their full potential in classroom use (Nun et al., 2025). The accessibility, effectiveness, and low-cost factors of GenAI tools further speed up the acceptance among teachers and students as a means of learning assistant (Assad, 2024; Gayed et al., 2022; Jeanjaroonsri, 2023). It is undoubtedly valuable in enhancing engagement, personalization, efficiency, preparation, collaboration, student-centered learning, and self-learning (Kurata et al., 2025; Oluwarinde et al., 2025). Students also gain advantages from utilizing AI tools for their academic development. They benefit from GenAI's personalization features, allowing them to adjust the responses to the desired learning goals and styles (Koraishi, 2023; Wang et al., 2024), while also getting tailored comments on their work and targeted exercises (Wale & Kassahun, 2024; Xiao & Zhi, 2023; Zhang, 2024). However, it becomes apparent that the growing use of AI also brings several ethical concerns that must be carefully addressed.

GenAI tools' ability to provide instant, elaborate, and targeted responses is very prone to be misused by students. Whether intentionally or unintentionally, there is always a risk of irresponsible AI use. Several studies have delved into this topic, revealing problems such as cheating, laziness, loss of creativity, lack of skills, and lack of interactions (Gouseti et al., 2025; Rohiem & Salsabila, 2024). The human issue aside, there are also ethical concerns from the GenAI tools themselves. Privacy, data security, misinformation, algorithm bias, and face recognition are among the main concerns for GenAI users (Borenstein & Howard, 2021; Papakostas, 2025; Ringo & Pasaribu, 2023). Recently, there has also been an environmental issue emerging from the extensive use of resources to power GenAI tools, although the scientific studies on this matter are still ongoing. Regardless, those ethical issues accentuate the need for responsible AI use and ethical awareness. That is where education and teachers play a crucial role.

In combating the ethical concerns from both AI tools and students' misconduct, the call for ethics education emerges. Engineers have tried to come up with 'ethical AI tools' and even 'religious AI' to ensure a positive experience in using GenAI tools and mitigating the ethical concerns (Kesumawati et al., 2025; Song, 2021). That said, the key is still in the humans as the doers and prompt creators. Making more ethical GenAI tools is only half the answer. The users themselves need to uphold the ethical values in navigating AI tools. This principle is even prevalent in the younger generation, i.e., Alpha and Z generations, because they grow up with AI all around them (Tandana, 2023). Hence, the implementation of AI ethics education is urgently needed, and the curricula should incorporate it in addition to AI technologies (Kamalov et al., 2023). That way, students can develop the awareness and responsibility in using GenAI tools, further ensuring informed decision-making in utilizing the technology for their academic purposes (Boddington & Rump, 2020). Teachers and educators are the key agents for this role, marking the massive responsibility in this digital era.

As the curricula have become more adaptive with AI advancement, the education sector requires frontline practitioners who translate those curriculum goals into actual teaching practices. The teachers are encouraged to implement GenAI tools in the class, not only to accommodate the teaching process, but also to familiarize students, promoting independent AI use to enhance their lives. Nevertheless, with the increase of student-centered learning and self-study along with AI ethical concerns, teachers' role evolves to be the practitioners of AI ethics education, fostering students' ethical AI use (Gentile et al., 2023; Mohammadkarimi, 2023; Salhab, 2025). This shift necessitates training to ensure the teachers' knowledge and readiness to adopt this new responsibility (Mohammadkarimi, 2023; Nun et al., 2025). Additionally, this phenomenon calls for ethical AI guidelines as a framework that teachers can refer to when providing classes and facing ethical dilemmas (Armstrong, 2025; Hagendorff, 2020; Sihombing, 2024; Sudarman et al., 2025). To further guide the teachers in this delicate yet challenging responsibility, religious values come through as the ultimate guidance in their conduct.

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Virtuous values have always been the core principle in doing deeds in our lives. In Indonesia, the belief in God is a part of Pancasila as the nation's ideology. Religious values come first and foremost in Pancasila, which should naturally serve as the beacon to guide all our endeavors and convictions. Consequently, religious values should be the main guide in nurturing students' ethical AI use. Various studies have touched on this topic, further emphasizing its importance. In Islamic values, the use of religious values is paramount in ensuring accountability, justice, transparency, and integrity (Mufid, 2024; Nun et al., 2025). Similarly, the use of biblical values in Christianity is vital in addressing specifically human dignity, morality, fairness, integrity, autonomy, and compassion (Song, 2021; Sudarman et al., 2025; Sugiri, 2024). Regardless of the religion, the religious values will overlap across all religions, stressing the virtue and righteousness of technology use. Those religious values in digital literacy translate into attributes expected in the graduate profile as the outcome of the holistic education system. Thus, the use of religious values is inseparable from AI ethics education implemented by teachers. Albeit indispensable, the research on the application of religious values in fostering ethical AI use by teachers remains relatively underexplored.

Studies have been conducted to reveal the integration of religious values in education and the teachers' perceptions of ethical AI use, respectively. Habibulloh (2025) investigated teachers' and students' perceptions of AI use for education purposes, revealing their distinct perceptions. In his study, the teachers perceived the need for regulations for AI usage, while the students' focus was on the benefits the technology could provide. Lee and Maeng (2023) shared that students were quite aware of ethical issues from AI use, including plagiarism, copyright, and personal info breach. Similarly, Silva et al. (2024) shared students' perceptions on ethical issues like plagiarism, dishonesty, and reduced creativity. Their study also underscores the lack of ethical guidance to increase responsible AI use.

Related to the aforementioned issue, Condrey (2024) elucidates the role of teachers as the shepherd (to guide and give insights), priest (to serve students and mediate their technology use), and king (to establish authority in creating a positive and secure classroom environment); all of which are grounded in biblical values. In the Indonesian context, Nun et al. (2025) explored the embodiment of Islamic values in the learning process assisted by GenAI tools. They also provide ways to mitigate ethical concerns, including journaling, doing self-assessment, and analyzing behavior. Similarly, Mufid (2024) delved into how religious values could help in guiding our interaction with AI and how religious values should be included by experts and stakeholders in developing AI ethical guidelines. In that respect, Kayode et al. (2024) express the dissatisfactory theological ethic implementation and call for the incorporation of Christian values in AI ethics guidance. Similarly, Oluwarinde et al. (2025) and Sudarman et al. (2025) underline the necessity in adhering to Christian values in assisting education and ethical AI use. Those studies demand more emphasis on religious ethical guidelines for education, yet the in-class implementation by teachers is still underexplored, especially in the Indonesian context. Therefore, this study aims to fill the gap by unveiling teachers' views on students' ethical AI development founded on religious values along with their strategies in language education.

The integration of religious values as the basis for AI ethics education remains underexplored, particularly in the context of teachers' perceptions. Numerous studies have highlighted the role of religious values as a guiding principle in AI applications (Nun et al., 2025; Oluwarinde et al., 2025). Several articles highlight the inclusion of religious values in creating ethical AI guidelines (Apul. & Lektawan, 2024; Sudarman et al., 2025). Others call for the integration of religious values in the actual classroom context (Sihombing, 2024). However, few investigate the teachers' perceptions of AI ethics education, much less ground it on religious values. Additionally, the integration of religious values is more prevalently studied within bible/religious teaching (Chrostowski & Najda, 2025; Kurata et al., 2025; Nun et al., 2025), lacking in other subjects such as science, math, or language. Therefore, this research aims to bridge the gap by revealing teachers' perceptions and teaching strategies regarding their role in cultivating students' ethical use of AI through religious values, particularly in language learning classrooms. The research questions of this study are: "How do teachers perceive their role in guiding students toward the ethical use of AI tools in alignment with Christian values?" and "What strategies do teachers employ to address students' AI ethical concerns in alignment with Christian values?" The implication of this study is the urgent call for religious value integration in nurturing ethical AI use in the classroom context.

METHODS

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To reveal language teachers' perception of their role shift as agents of students' AI ethics development and their strategies to foster AI ethics and overcome challenges, this study used a mixed-method design. This study combined quantitative and qualitative approaches to gather data, which serves as a tool for triangulation and capturing the breadth and depth of teachers' perceptions on ethical AI awareness and faith-based ethical AI framework (Oranga, 2025; Lin & Chang, 2020). The quantitative data were used to measure the degree of AI ethics development and strategy usage from the teachers' perspective, while the qualitative data were used to explore deeper into individual teachers' reasoning, experiences, and situations related to the AI ethics framework.

To gather the data, this research collaborated with English language educators as the participants. The educators were teachers and lecturers who taught in formal education, i.e., schools and universities. This research employed purposive snowball sampling to gather the participants. Due to the time constraints in conducting the research, the researcher used the help of the initial participants to share information about this research. The initial participants were gathered based on these criteria: were English language educators, worked in formal education, were already familiar with or used GenAI tools, and had students who were familiar with or used GenAI tools. This sampling method allowed the inclusion of more participants who still complied with the predetermined criteria, ensuring richer data generation (Sugiyono, 2013). The sampling resulted in 26 English language educators, six of whom were willing to be interviewed. The participants ranged from primary school teachers to university lecturers with various lengths of service as English language educators. The demographics of the participants are presented in Table 1.

Table 1. Participant demographics

Demographic items	details	Frequency (n)	Percentage
Gender	Male	11	42
	Female	15	58
Institution level	Primary school	5	19
	Middle school	6	23
	High school	12	46
	University	3	12
Length of service as English language educators	Under 5 years	11	42
	5-10 years	9	35
	More than 10 years	6	23

The data collection was done using a questionnaire survey and semi-structured interviews. The framework for the instruments was synthesized and adapted mainly from Filk (2025), Huizinga et al. (2022), Lee and Maeng (2023), and Mohammadkarimi (2023), along with several previous studies (Salhab, 2025; Sudarman et al., 2025; Kurata et al., 2025) that were related to the topic of this research. Those studies provided both the survey items and interview guidelines to reveal ethical AI use and the integration of Christian values in teaching AI ethics, and the researcher adjusted the items to emphasize the teachers' perception. The framework resulted in a total of forty survey questions and eight interview items to answer the research questions. The data collection instruments were already piloted to ensure the reliability and validity for revealing teachers' views on AI ethics development (Sugiyono, 2013).

Both research questions of this study employed a survey and interviews to gather the data. For the first research question, this research used twenty closed-ended and three open-ended questions for the survey and five semi-structured interview items. The instruments for this revolved around these themes: students' current ethical AI use, perceived ethical AI concerns, role shift into ethical AI guide, the role of Christian values, and the Christian values valuable for cultivating AI ethics. The second research question was answered via fourteen closed-ended and three open-ended questions for the survey and three semi-structured interview items. The instruments for the second research question revolved around these themes: teachers' strategies in promoting AI ethics, the way to incorporate Christian values, and the way to assess AI ethics development. The closed-ended questionnaire used a Likert scale from 1 (totally disagree) to 5 (totally agree) (Florida & Mbato, 2020), while the semi-structured interviews used open-ended questions and follow-up questions when necessary to confirm understanding and probe for more details (Sugiyono, 2013).

The data gathering process was conducted in two stages: survey distribution and interview process. Before gathering the data, the researcher contacted the participants, then distributed the survey via Google Form. The survey was concluded by August 10, 2025. Then, the researcher contacted the participants who were willing to do the interview, particularly those with different genders, institution levels, lengths of service as educators, and unique survey answers. The interview process was done

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individually, and lasted for more or less 45 to 60 minutes. Both the survey distribution and interview process were done via WhatsApp as it was the preferred platform by the participants. While the survey results were compiled in Google Form, the interview results were recorded and transcribed.

In analyzing the data, the researcher used different processes based on the types of data. For the quantitative data, the researcher used descriptive statistics using SPSS to find the mean scores and standard deviations. The results were categorized into high (3.68 to 5), moderate (2.34 to 3.67), and low (1 to 2.33) to illustrate the degree of teachers' perception on AI ethics awareness and strategy usage (Astriningsih & Mbato, 2019). The qualitative data from the open-ended survey items and interviews were coded and tabulated based on the themes. The categorization was based on the occurrence of concerns, reasonings, strategies, and experiences related to the themes for each research question. The data were then discussed descriptively by correlating with the existing studies and Christian values.

FINDINGS AND DISCUSSION

This section presents the findings regarding teachers' perceptions of guiding ethical AI use in education within Christian values. The first part is about the teachers' perceptions of their roles in guiding students' ethical AI use, while the second part is about the teachers' framework in guiding ethical AI use based on Christian values. The discussion for both parts is derived from quantitative and qualitative data.

Teachers' perceptions of their role in guiding students toward the ethical use of AI tools in alignment with Christian values

To reveal the teachers' perceptions of their roles for ethical AI use, this research focused on five aspects, including students' current AI ethics, concerns regarding AI ethics, their perceived roles and responsibilities about AI ethics education, the contribution of Christian values in AI ethics education, and the relevant Christian values for AI ethics development. The questions for the interview and survey derived from the previous studies were grouped based on those categories. The quantitative data results are presented in Table 2.

Table 2. Mean score and standard deviation regarding teachers' role in guiding ethical AI development

No.	Statement	Mean	Std. Dev.
1.	I am aware of my students' use of AI tools for academic purposes.	4.12	0.65
2.	Students are generally aware of the ethical risks (e.g., plagiarism, misinformation) associated with using AI.	2.96	0.66
3.	Students avoid plagiarism and use AI to support their learning.	3.04	0.87
4.	I believe AI has made academic dishonesty more accessible and tempting for students.	4.38	0.7
5.	I am concerned that students might become overly reliant on AI, missing opportunities for personal learning and growth.	4.58	0.58
6.	I am concerned that AI might provide inaccurate or misleading information to my students.	4.08	0.27
7.	The use of AI in my classroom raises concerns about data security and student privacy.	3.65	0.69
8.	It is difficult to identify when students have used generative AI to complete an assignment.	4.31	0.79
9.	AI use may hinder students' development of soft skills such as collaboration, critical thinking, and problem-solving.	3.88	0.59
10.	I believe the ethical implications of AI-powered academic dishonesty require urgent attention from educational institutions.	4.73	0.45
11.	Teachers play a vital role in promoting students' ethical AI use.	4.92	0.27
12.	AI systems do not replace teachers' moral responsibility in the learning process.	4.96	0.20

13.	I am confident in helping students navigate ethical issues related to AI use.	3.85	0.83
14.	I believe ethics education should be integrated into the use of AI in class from the beginning.	4.81	0.49
15.	I feel it is necessary to be fully informed when a decision is made by AI systems.	4.77	0.43
16.	The same AI technology can be used to benefit or harm people, depending on its application.	4.96	0.20
17.	Christian values can complement AI ethics guidelines and provide useful guidance in teaching students about ethical AI use.	4.54	0.51
18.	I believe that Christian values can provide a unique and beneficial framework for addressing ethical issues in AI.	4.5	0.51
19.	Christian values help me encourage students to have integrity, responsibility, and accountability in AI use for doing their assignments.	4.81	0.40
20.	Teaching compassion, justice, and empathy helps students use AI with care for others and reduce bias.	4.96	0.20

For the first part of the survey (Q1-Q4), the survey items relate to students' ethical use of AI. From those statements, the teachers' dilemma was apparent in their responses. Though the mean score from the Likert scale can be categorized into low, moderate, and high (Astriningsih & Mbato, 2019), the results can be interpreted into highly agree, moderately agree, and highly disagree in this case. The participants strongly believed that students used AI for academic purposes (Q1, M=4.12), indicating the positive impacts AI could have on the learning process. However, they also strongly perceived that AI could accommodate academic dishonesty (Q4, M=4.38), indicating the challenge with GenAI tools. Consequently, they did not think students were aware of the ethical risks of AI tools (Q2, M=2.96) and only moderately perceived that students would avoid plagiarism and utilize AI to support learning (Q3, M=3.04), indicating skepticism about students' ethical AI use. Those perceptions were further supported and elaborated on in the open-ended survey and interview responses, as in Excerpts [1] and [2].

[1] In my experience, most of my students are still very new to the idea of AI. They're curious and eager, they're exploring a new tool and trying to figure out how it fits into their learning. But I wouldn't say they're fully aware of the ethical side of it yet.

[2] From what I've seen in my classroom, most of my students don't intentionally try to cheat or misuse AI tools. I genuinely believe they're trying to do the right thing. However, many of them struggle to understand where the line is between getting help and crossing into dishonesty. They often don't realize that crossing the line into dishonesty can be very easy if they're not careful.

The teachers were positive about students' AI use in their learning, but they had concerns about the students' AI ethics. The teachers welcomed the use of AI tools in education. Furthermore, they trusted students to implement AI in enhancing their learning process. This is in line with (Holmes et al., 2022; Oluwarinde et al., 2025; Habibulloh, 2025) that teachers and students perceive AI as beneficial in accommodating students' self-learning. Despite their welcoming nature, teachers were wary of the AI misuse incidents, particularly due to the lack of information and awareness, causing them to cross the invisible and vague ethical lines. This is aligned with (Das, XXXX), that students might not be aware of the ethical issues posed by GenAI tools, causing teachers' concerns. Those concerns were explored even more in the second part of this research question.

The teachers revealed their concerns regarding ethical issues in students' AI use through their survey and interview responses. From the survey, the teachers mostly strongly agree with the posed concerns, ranging from over-reliance (Q5, M=4.58), plagiarism (Q8, M=4.31), misinformation (Q6, M=4.08), and obstructions to soft-skill development (Q9, M=3.88), while they also moderately agreed with privacy and security concerns (Q7, M=3.65). Those concerns were elaborated more in the open-ended responses, as in Excerpts [3] to [5]. To address those concerns, they realized the call for a more serious attention from educational institutions was necessary (Q10, M=4.73). As practitioners in educational institutions, that realization could have elicited further recognition of their new role as guide in developing students' ethical awareness.

[3] One of my biggest concerns is overreliance. I've already seen students use AI to avoid critical thinking and making it solve problems without fully understanding what's being said. Another issue is fairness. They use AI answers without actually understanding to get ahead of others unfairly.

[4] There's also the issue of simply translating their texts and copying and pasting AI-generated results, assuming that if AI wrote it, it doesn't count as plagiarism. I'm also starting to notice that students are becoming less confident in their own abilities when they depend on AI.
[5] AI can sound convincing even when it's inaccurate, and students often trust the output without verifying it. Then, students also trust those tools, registering and giving their data without thinking about the security of the webs they use.

In the learning process, where students need to develop their knowledge and demonstrate their thought process in solving problems, AI tools can be a double-edged sword for students. Previous studies have explored teachers' hesitations about AI integration in language learning, despite experiencing first-hand its advantages (Hastini et al., 2020; Rohiem & Salsabila, 2024). From the quantitative data, the concern about over-reliance scored the highest among all presented concerns. Additionally, all interviewed educators mentioned it as one of their concerns in AI, providing cases with various severities. This is in line with (Kolashi, 2025; Lee & Maeng, 2023) that the use of GenAI tools is often viewed as a shortcut for students in doing assignments, like using a calculator to do simple calculations. Uncontrolled reliance may cause further ethical issues, like plagiarism and a hindrance to other soft-skill development. Especially in language learning, AI tools can help translate texts in L1 to the target language. When students overly rely on this feature and just turn in the translated results without having any ethical awareness, they unintentionally commit plagiarism while also dulling their language and other related skills possibly cultivated in completing the assignments themselves. Such concerns correspond to (Silva et al., 2024; Chrostowski & Najda 2025). Other ethical concerns were also prevalent in participants' responses, such as misinformation, fairness, privacy, and data security. Despite not being their main concerns, those aspects were still a part of their worry about AI use, which is in line with (Chrostowski & Najda 2025; Papakostas, 2025; Sugiri, 2024; Ringo & Pasaribu, 2023). In addressing those concerns, teachers' roles and responsibilities expand into being the guides in cultivating students' ethical awareness.

In facing the new challenge rising from the advancement of AI, teachers perceived themselves as the guide to foster students' AI ethical awareness. Based on the survey, they strongly agreed with their evolved duties in assisting students in navigating the AI environment. The participants acknowledged the pros and cons of AI use, and that those depended on the users (Q16, M=4.96). To ensure students' ethical and beneficial AI use, teachers firmly believed in their indispensable roles as the moral compass in the learning process (Q11, M=4.92; Q12, M=4.96, & Q13, M=3.85). This perception is elaborated even more in the interview, as presented in Excerpts [6] to [7].

[6] I believe my role is to guide and support my students in learning how to use AI in a safe, thoughtful, and respectful way. It's my job to help them understand that tools like AI are helpful but should not replace their thinking or their creativity. When students reflect on their learning process, they become more aware of when they're using a tool to grow versus when they're just trying to take a shortcut.
[7] I see my role as both a guide and a model. I think teachers aren't just teaching materials, I'm also here to help students become responsible technology users. When it comes to AI, that means helping them understand both the power and the risk of these tools. We need to actively show and teach them how to use AI responsibly and thoughtfully.

In the classroom settings, teachers are perceived as role models who lead and guide students' learning process. Their roles continuously evolve beyond just content teaching, but also developing skills, morals, and ethics, so students can grow holistically. Their firm belief in their role as a guide is aligned with (Huizinga, 2022; Mufid, 2024; Gentile et al., 2023). Aside from being a guide in navigating an AI environment, the teachers also positioned themselves as assistants to help students develop their digital literacy and ethical awareness. This is in line with (Condrey, 2024) that teachers serve and mediate students' technology use. They scaffolded students' responsible AI use by actively introducing AI ethics in addressing AI concerns so students could gradually establish ethical awareness. To assist in this new role, incorporating Christian values can serve as a valuable tool in fostering students' AI ethics.

To aid their responsibility regarding AI ethics, Christian values can serve as the anchor to ground all actions taken when operating AI tools. Similar to their perceptions of their roles, the participants strongly agreed with the importance of Christian values in developing students' AI ethical awareness. The participants recognized the importance of including Christian values in ethical AI cultivation and addressing AI ethical issues (Q17, M=4.54 & Q20, M=4.96). Its integration was also perceived to contribute a unique addition to the ethical AI framework (Q18, M=4.5). Thus, the teachers deemed it imperative to include Christian values in the teaching process to harness positive qualities needed in

utilizing AI tools (Q19, M=4.81). The importance of grounding AI ethics development with Christian values was elaborated further in the interview, as given in Excerpts [8] and [9].

> [8] Christian values encourages them to consider their hearts and motivations. It's not just about avoiding cheating because it's "bad," but about choosing honesty because it shows who they are as children of God. It's about honoring God with our minds and actions, even when no one else is watching.
> [9] Christian values remind students that their value isn't found in shortcuts or perfect scores, but in who they are in Christ. This helps students reflect not just on what they can do with AI, but what they should do. It reminds us that integrity is not just about avoiding punishment, but about honoring truth and respecting the dignity of our own learning process.

In fostering students' AI ethics, teachers consciously or unconsciously referred to Christian values in grounding their actions and teachings. Christian values are closely related to AI ethical values and concerns, making them relevant in regulating students' actions in using AI tools. Values such as integrity, fairness, responsibility, compassion, and empathy can be the basis for students' actions in using AI tools and the outcomes those tools give (Mufid, 2024; Kayodin et al., 2024; Sanusi et al., 2022). For example, the integrity value serves as a reminder for students to avoid plagiarism or academic dishonesty, as mentioned by (Sihombing, 2024; Sudarman et al., 2025). The value Imago Dei makes students rethink their AI use, whether it would reflect their identity as children of God, which correlates to (Tandana, 2023;). Those examples accentuate the pivotal role and benefits that Christian values provide for ethical AI framework development.
The advancement of GenAI tools requires teachers' roles to evolve, making them the moral compass for AI ethical awareness. Faced with the ethical considerations, teachers recognized students' ethical AI use and the lurking challenges AI enabled. To ameliorate this, teachers were aware of their emerging new role as the ethical beacon for students' AI use and made the effort to accommodate students. One foundation they used in navigating AI tools was Christian values, which directly correlated with the endeavors in cultivating ethical AI use.

Teachers' faith-based framework for guiding ethical AI use in language learning

The second research question examines teachers' strategies and evaluations in promoting ethical AI use based on Christian values. To dive deeper into teachers' perceptions of their strategies and evaluation, this research question focused on three components, namely the teachers' strategies in addressing ethical AI challenges and promoting ethical awareness, the integration of Christian values in the teaching process, and the evaluation of their teaching strategy use. The data gathering tools derived from previous literature were organized based on those aspects. Table 3 presents the quantitative data results for teachers' faith-based framework in fostering ethical AI use.

Table 2. Mean score and standard deviation on teachers' faith-based framework in guiding ethical AI development

No.	Statement	Mean	Std. Dev.
1.	I incorporate reflective group activities to help students think critically about ethical AI use.	3.77	0.65
2.	I guide students' ethical AI use through ethical dilemma discussions.	3.42	1.10
3.	I use ethical case analyses in my teaching to promote AI awareness.	3.27	1.04
4.	I adopt a constructivist teaching approach to increase students' AI ethical awareness.	3.77	0.59
5.	I stay informed about AI ethics and ethics education strategies by participating in seminars, workshops, or conferences.	3.31	1.01
6.	I strive to ensure that our discussions on AI ethics are aligned with a Christian worldview.	4.42	0.64
7.	I believe that applying Christian values helps students to use AI for the benefit of others.	4.65	0.49

8.	I emphasize tolerance and moderation in using AI technology to avoid over-reliance and bias.	4.46	0.58
9.	I emphasize integrity, security, and accountability to cultivate ethical awareness.	4.81	0.49
10.	I emphasize people-oriented service and fairness to cultivate the mindset to use AI for the benefit of others.	4.65	0.56
11.	I evaluate students' ethical AI use based on their ability to use AI for human development	3.54	0.71
12.	I assess students' ethical AI use by checking their awareness of copyright and plagiarism.	4.27	0.78
13.	I assess students' ethical AI use through how responsibly they use personal data and maintain privacy.	3.88	0.77
14.	I guide students to reflect on the truthfulness and transparency of AI-generated content.	4.12	0.77

For the first part of the survey (Q1-Q5), the statements were related to the plausible teaching strategies in nurturing AI ethics. In this part, it can be inferred that teachers were aware of the presented strategies and had used those strategies to a moderate to high degree. The strategies teachers used with the highest degree were using reflection groups (Q1, M=3.77) and the constructivist approach (Q4, 3.77). Related to group activities, the ethical dilemma discussions are the strategy teachers used the most after reflections and the constructivist approach (Q2, M=3.42), followed by self-development regarding AI ethics and ethics education (Q5, M=3.31). The strategy teachers used the least was using ethical case analyses to promote ethical awareness (Q3, M=3.27). Aside from those strategies, teachers could share more strategies they implemented in the class, further indicating their conscious efforts in supporting students' AI ethical development. The strategies are as shown in Excerpts [10] to [14].

[10] I use ethical dilemma as in doing case studies on cases which are ethically vague for students, like to what extend you can use AI tool to help you translate words to be considered cheating. Other than that, I strictly monitor their gadget use when we do writings or activities I need to have their complete thought process.

[11] From the beginning, I always tell them that I allow them to use AI to learn, show them that I can detect their original answers or AI, like with AI detection tools, and encourage them to be confident with their own words. That way, they grow hesitant to use AI for making the answers and gain confidence to make mistakes and use their own words.

[12] I set rules from the beginning that all tasks they submit should always be from their own mind, and avoid using AI when I specifically tell them not to use AI. That way, we set clear instructions from the beginning while still encouraging AI to help them in other aspects of learning.

[13] I recently tried to reduce writing tasks and give more speaking tasks. That way, even if their answers are influenced by AI, they are still required to talk about their ideas spontaneously.

[14] I like to give personalized and impromptu questions about the materials we are discussing or the responses given by AI. That way, I can do fact-checking and also develop their critical thinking for analyzing AI answers. I also do multi-step writing, from choosing the thesis from a notion, drafting the supporting details, sharing and giving peer feedback, to constructing the text.

In addressing ethical issues related to GenAI tools, the need to nurture AI ethics emerged, requiring teachers to figure out and deploy various strategies for ethics education. The first step is being aware of ethics education and the strategies to foster it. When teachers noticed the ethical concerns brought by technological advancements, they made the effort to develop and equip themselves with AI ethics knowledge and the strategies to promote it. Though the results only showed a moderate degree of self-development strategy, this finding supports (Boddington & Rump, 2020) that teachers acknowledged

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the importance of being informed about AI ethics education. Once the teachers were in the classroom settings, they first set ethical boundaries by defining the area where AI use was allowed. This strategy set expectations and elicited ethical awareness right from the start, in line with (Filk, 2024; Hadziq et al., 2024). Throughout the learning process, teachers used moral formation strategies. The strategies that teachers used the most were group reflections and employing the constructivist approach. Those strategies are aligned, as reflections are a part of the constructivist approach (Mahmud, 2013). This finding supports the findings by (Gouseti et al., 2025; Filk, 2024) that teachers utilize reflections and a constructivist approach. Another group-related strategy was holding discussions on ethical dilemmas. The moderate use of this strategy is in line with (Filk, 2024), that ethical dilemma discussions are one of the strategies in enhancing ethical AI use. Teachers also encouraged self-confidence in students' language abilities, limiting the dependency on AI, which supported (Zhang et al., 2024). Additionally, teachers shifted the type of tasks to sharing that required students to produce their answers orally. This was used to prevent the plagiarism tendency, where students turn in AI responses as their own work (Silva et al., 2024; Armstrong, 2025). Additionally, they formulated their speaking tasks to utilize spontaneous and personalized questions. When writing practice was required, the teachers used multi-step writing, which enabled them to monitor the process instead of just the product (Hutson, 2024). Furthermore, the participants also applied monitoring strategies such as preventing the use of gadgets and using AI detection tools. Those strategies were intended to decrease the temptation to misuse AI, further enhancing integrity and avoiding plagiarism (Kurata et al., 2025).

In applying AI ethics-related strategies during the teaching and learning process, teachers can base those with Christian values. The participants strongly believed in the need to ground their teaching and strategies on virtuous values and connect them to their religions' principles (Q7, M=4.65). To carry out that belief, teachers emphasized various Christian values such as integrity, security, and accountability (Q9, M=4.81), people-oriented service and fairness (Q10, M=4.65), along with tolerance and moderation (Q8, M=4.46). As the output, the discussions on AI ethics were intentionally aligned with Christian tenets (Q6. 4.42). the integration of Christian values in teachers' ethics education-related strategies was elaborated further through open-ended questions, as depicted in Excerpts [15] and [16].

> [15] I try to show students that Christian ethics is not just about avoiding wrong but about choosing what's right, even when no one is watching. We connect this to Scripture that speaks on integrity, justice, and stewardship, and other values, and doing work as if for the Lord, helping them see ethical AI use as part of their faith application.
>
> [16] We use Christian values as both a foundation and a filter. AI tools are a gift, and we need to use them wisely and for good deeds. I often slip in questions like "Is this honest? Is this helpful? Does this reflect Christ-like character?" When I build their confidence, I often stress on how shortcutting learning might undermine their God-given potential and calling.

Assimilating religious values into the teaching process serves as the practical application that relates the language teaching materials to internal beliefs. To make the learning process meaningful, it is essential to relate the materials and teaching deliveries to students' interests and real-life applications (Munna & Kalam, 2021). By integrating ethics education into the materials and connecting the strategies to religious values, students could develop awareness and urgency in using AI responsibly and ethically as an extension of their moral and religious values. Instead of just separating the dos and don'ts, bringing religious values to the discussion provides the reasons and guidance they can base their actions on when utilizing GenAI tools. This is in line with (Condrey, 2025; Sanusi et al., 2022; Oluwarinde et al., 2025) that the actions taken when navigating and learning using AI tools should be based on religious values. Therefore, teachers intentionally made connections with Christian values in teaching AI ethics education that suited their materials and teaching methods. One way was to directly discuss biblical scriptures as the source they derived ethical AI values from. Another way was to directly target their strategies to the

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specific values, such as integrity, justice, stewardship, and Imago Dei. This is in line with (Condrey, 2025) that Christian values serve as the main guide for teachers to assist, nurture, and authorize AI ethics development.

AI ethics education is still an emerging field that teachers might not be fully familiar with, and teachers need to continuously evaluate their strategy use and students' AI ethics to form a solid framework. From the survey statements, the participants evaluated their strategy use and connected it to the specific ethical AI concerns. From the survey, there are four values highlighted in evaluating their strategies. The evaluation that the participants did to the highest degree was evaluating students' plagiarism and copyright awareness (Q12, M=4.27), followed by evaluating AI-generated content (Q14, M=4.12) and evaluating data privacy (Q13, M=3.88). Those evaluation aspects were conducted to a high degree, while evaluating AI use for human development was used to a moderate degree (Q11, M=3.54). Aside from those aspects, the participants also utilized other forms of evaluations, which they elaborated in the open-ended survey and interview. The evaluations are as presented in Excerpts [17] to [19].

[17] Student journals or reflections are helpful for tracking their understanding of AI ethics. I sometimes use journals or short oral reflective check-ins where they explain their process and decision-making related to AI use. By tracking their changes over time, I could decide whether the strategies I used are effective.

[18] I use a mix of reflective writing, self-assessments, and classroom discussions. For example, I'll ask them to explain how they used AI and what choices they made to ensure it was ethical. Over time, I look for patterns, less copying, more critical use

[19] Students complete digital literacy rubrics where they evaluate their AI usage based on criteria like originality, citation, and integrity. I use a combination of self-assessment tools, reflection essays, and scaffolded writing tasks that require metacognitive explanation of their writing process.

The outcome of an effective and impactful strategy use is increased students' ethical AI awareness. Despite the notability and urgency of AI ethics development since the early academic period, the curricula, especially in Indonesia, have yet to accentuate the framework to foster ethical AI use (Peters, 2024; Armstrong, 2025; Kamalov et al., 2023). Therefore, teachers are still going through trials and errors in their strategy implementations. Thus, the assessment and evaluation of teachers' ethics education-related strategy execution is pivotal to creating a solid framework for ethical AI development. The teachers evaluated their strategy use and consequently the students' ethical AI awareness through several forms of assessments and by specifying the Christian values beneficial in addressing ethical AI issues. The ethical concerns include copyright infringement, plagiarism, privacy violation, information accuracy, and disempowerment, among others. The concern related to those aspects is in line with (Papakostas, 2025; Lee & Maeng, 2023; Chrostowski & Najda 2025). Teachers employ tools like journals and reflections as tools to track students' development in their AI ethics over time, supporting the findings from (Nun et al., 2025; Papakostas, 2025). To increase social awareness and have student-student interactions, the teachers used classroom discussions regarding AI ethical issues. These ethical dilemma discussions are in line with (Filk, 2025), which could help elevate ethical awareness. The teachers also provided scaffolded tasks and mindfulness exercises to support the assignments, further ensuring a meaningful learning process and effective GenAI tool usage. To assess students' ethical AI development, teachers employed observations and well-curated rubrics that focused on common AI concerns, such as authenticity, integrity, and critical thinking, in accordance to (Alaga et al., 2024). Those evaluation methods and instruments work in tandem to analyze the effectiveness of the applied strategies in fostering students' ethical AI development.

CONCLUSION

This study was conducted to explore the teachers' perspectives on students' ethical AI use and their strategies in guiding the students based on Christian values, creating a faith-based ethical AI framework. In addressing the research aim, this study used two main research questions: one for teachers' perceptions on their roles in guiding students' ethical AI use in relation to Christian values, and teachers' strategies in addressing ethical AI concerns in alignment with Christian values. To answer the first research question, teachers' perceptions were grouped into five aspects, namely students' current AI ethics, concerns regarding AI ethics, their perceived roles and responsibilities about AI ethics education, the contribution of Christian values in AI ethics education, and the relevant Christian values for AI ethics development. Teachers mostly moderately to highly agreed with the notions presented in the data gathering instruments, except for students' AI ethical awareness they deemed was still low, and teachers could expand on their perceptions regarding their roles in guiding students' ethical awareness related to GenAI tools. As for the second research question, the responses were grouped into three categories: the teachers' strategies in addressing ethical AI challenges and promoting ethical awareness, the integration of Christian values in the teaching process, and the evaluation of their teaching strategy use. The results highlighted the high awareness in using various strategies to promote AI ethics education, incorporating Christian values in the teaching strategies, and conducting evaluations on the strategy's effectiveness and students' ethical AI development. The implication of this study is the use of religious values in fostering ethical awareness and offering a clear, value-based framework in addressing AI ethics. This study is still limited to the distinction of education levels, which may provide a variety of frameworks that can contribute to the AI ethics education. Therefore, future researchers are encouraged to use this research as a preliminary study and compare the results from different education levels.

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