

Artificial Intelligence and The Future of Religious Studies Education Teachers in The Teaching and Learning Process in Federal University of Education Pankshin, Plateau State.

¹Anyaebunam Onyinyechukwu Nkolika
Christian Religious Studies Department

Federal University of Education, Pankshin, Plateau state, Nigeria.

anyaegbunamonyinye@gmail.com

08061615016

²Okechukwodo Nneka Gloria

Christian Religious Studies Department

Federal University of Education, Pankshin, Plateau state, Nigeria.

nneokeyruby@gmail.com

08060967632

Abstract

This study examines the role of Artificial Intelligence (AI) in shaping the future of religious studies education teachers in the teaching and learning process at the Federal University of Education, Pankshin, Plateau State. Guided by four research questions, the study adopted a descriptive survey design to assess the perceptions, preparedness, and adaptability of religious studies education teachers towards Artificial Intelligence integration. A structured questionnaire was administered to 20 teachers and 50 students selected through purposive sampling. Data collected were analysed using descriptive statistics including frequency counts, percentages, and mean scores. The findings revealed that while Artificial Intelligence enhances lesson planning, resource accessibility, and learner engagement, many teachers lack adequate training and express concerns about losing the personal, moral, and spiritual dimensions of teaching. The study recommends that the university develops training programs to equip religious education teachers with Artificial Intelligence competencies while emphasizing the irreplaceable value of human interaction in moral and ethical instruction. Furthermore, institutional policies should focus on the responsible and complementary use of Artificial Intelligence in religious studies education. This study contributes to the discourse on educational innovation and underscores the need for a balanced approach to Artificial Intelligence adoption in humanities-based disciplines.

Keywords: Artificial Intelligence, Religious Studies Education, teachers, Students, Teaching and Learning.

Introduction

The 21st century has witnessed a remarkable transformation in education, primarily driven by advances in digital technologies such as Artificial Intelligence (AI). Artificial Intelligence is increasingly influencing how educators teach and how learners engage with content. It involves the simulation of human intelligence processes by machines, particularly computer systems, which can perform tasks such as learning, reasoning, and self-correction (Russell & Norvig, 2020). These capabilities are being leveraged in various educational contexts to enhance instructional delivery, personalize learning, automate administrative duties, and improve educational outcomes (Holmes et al., 2022). In Nigeria and globally, Artificial Intelligence is gradually being introduced into education systems to assist in areas such as smart tutoring, adaptive learning platforms, and automated grading. However, while much progress has been made in the sciences and technology-based disciplines, humanities like Religious Studies Education face unique challenges. Religious studies education encompasses more than just cognitive development; it is deeply rooted in moral, ethical, emotional, and spiritual formation areas where Artificial intelligence functionality is limited (Shrivastava & Kumar, 2021).

Religious Studies Education teachers are traditionally seen as facilitators of not only knowledge but also spiritual guidance and character moulding. These aspects demand empathy, relational dynamics, and value-laden conversations that are often hard for Artificial Intelligence to replicate. Therefore, the growing presence of Artificial Intelligence in education raises critical questions about the future role and relevance of religious studies education teachers, especially in maintaining the humanistic and spiritual essence of religious instruction (Liu & Wang, 2022). At the Federal University of Education (FUE), Pankshin, Plateau State, the adoption of Artificial Intelligence in teaching is still in its infancy. While digital tools are becoming more accessible, many educators particularly in Religious Studies lack the training and confidence to effectively integrate Artificial intelligence into their pedagogy. Some express concern over being replaced or losing control over the ethical and emotional nuances of their teaching roles. Others acknowledge Artificial Intelligence potential to streamline administrative tasks, enhance resource access, and provide new methods for engaging students (Afolabi, 2022).

Despite the potential benefits of Artificial Intelligence, its integration into religious studies education must be approached with caution and intentionality. Without a clear

framework for ethical usage and proper training of teachers, Artificial intelligence may risk diluting the personal interaction that is central to the spiritual development of learners. As argued by Selwyn (2021), technology in education should serve as a support to, not a substitute for, the irreplaceable human teacher.

Statement of Problems

The integration of Artificial Intelligence (AI) into the teaching and learning process has become increasingly prominent in recent years, particularly in science, technology, engineering, and mathematics (STEM) fields. However, its application in humanities-based disciplines such as Religious Studies Education remains limited and underexplored. While Artificial Intelligence offers the potential to enhance pedagogical delivery, streamline lesson planning, and provide personalized learning experiences, it also raises complex questions about the future roles of teachers, especially in subjects that require moral, ethical, and spiritual guidance. At the Federal University of Education (FUE), Pankshin, there is growing awareness of the role Artificial Intelligence might play in transforming educational delivery. Yet, many Religious Studies Education teachers are either unaware of or unprepared for this shift. Some educator's express apprehension about being replaced by technology, while others struggle to balance digital tools with the deeply human dimensions of religious teaching. Most teacher's training programs do not adequately equip religious studies educators with the digital competencies necessary to engage meaningfully with Artificial Intelligence driven instructional tools. Moreover, the absence of institutional policies and strategic frameworks on Artificial Intelligence integration in religious studies education leaves both educators and learners uncertain about its appropriate use. There is also a lack of empirical data on how teachers and students perceive the impact of Artificial Intelligence in this sensitive field, leading to a knowledge gap that needs to be addressed. Without deliberate intervention, religious studies education risks falling behind in technological advancement or, conversely, becoming overly mechanized in a way that compromises its ethical and spiritual foundations. Therefore, this study seeks to investigate the perceptions, preparedness, and adaptability of Religious Studies Education teachers at Federal University of Education Pankshin, concerning Artificial Intelligence integration. It also aims to explore the benefits, limitations, and implications of adopting Artificial Intelligence tools in teaching religious values, ethics, and spiritual formation.

The primary purpose of this study is to explore the implications of Artificial Intelligence (AI) on the future roles of Religious Studies Education teachers in the teaching and learning process at the Federal University of Education (FUE), Pankshin, Plateau State. In light of the increasing integration of Artificial Intelligence technologies in educational settings, this study seeks to understand how Religious Studies Education teachers perceive these innovations, how prepared they are to incorporate Artificial Intelligence into their instructional methods, and how may enhance or challenge the moral, ethical, and spiritual dimensions of religious studies education.

Specifically, the study aims to:

1. Examine the perceptions of Religious Studies Education teachers toward the use of Artificial Intelligence in teaching and learning.
2. Identify the potential benefits of Artificial Intelligence in enhancing the delivery of Religious Studies Education lecturers.
3. Explore the challenges and ethical concerns that may arise from the use of Artificial Intelligence in the spiritual and moral formation of students.

Research Questions

This study is guided by the following research questions:

1. What are the perceptions of Religious Studies Education teachers regarding the integration of Artificial Intelligence (AI) in the teaching and learning process?
2. What are the benefits of incorporating Artificial Intelligence into the teaching and learning of Religious Studies Education?
3. What challenges and ethical concerns do Religious Studies Education teachers face or anticipate in the use of Artificial Intelligence in spiritual and moral instruction?

LITERATURE REVIEW

Artificial Intelligence (AI) in Education

Artificial Intelligence (AI) in education refers to the use of machine-based systems that can perform tasks traditionally requiring human intelligence. These include learning, reasoning, problem-solving, language processing, and decision-making. As defined by

Russell and Norvig (2020), Artificial Intelligence involves the development of systems that can simulate aspects of human cognition and behaviour. In educational contexts, this means leveraging Artificial Intelligence to enhance instructional delivery, improve administrative efficiency, and create more personalized and adaptive learning experiences for students. Artificial Intelligence is rapidly transforming the global educational landscape. Its applications include intelligent tutoring systems, automated grading, natural language processing tools, chatbots for student support, and adaptive learning platforms. For instance, platforms like Squirrel Artificial Intelligence in China and Carnegie Learning in the United States of America utilize Artificial Intelligence algorithms to tailor content based on students' performance and learning pace, thereby improving engagement and comprehension (Holmes et al., 2022). One of the key benefits of Artificial Intelligence in education is personalized learning. Artificial Intelligence systems can collect and analyse large amounts of data on students' performance, learning styles, and preferences to provide customized instructional pathways. This ensures that students receive content suited to their individual needs, which is especially helpful for those who struggle in traditional classroom settings (Zawacki-Richter et al., 2019).

Artificial Intelligence can assist educators by automating repetitive tasks such as marking quizzes, tracking attendance, and preparing learning materials. This frees up teachers' time to focus on higher-order instructional duties such as facilitating discussions, mentoring, and providing emotional support to students (Baker & Smith, 2019). Artificial Intelligence also plays a critical role in educational accessibility. Tools like real-time transcription, language translation, and Artificial Intelligence driven reading assistants can support students with disabilities or language barriers, fostering inclusivity in learning environments. However, the use of Artificial Intelligence in education is not without challenges. Ethical concerns arise around data privacy, bias in algorithms, and the potential deskilling of teachers. Furthermore, while Artificial Intelligence is effective in managing cognitive aspects of learning, it struggles to replicate human empathy, emotional intelligence, and moral reasoning qualities that are especially essential in fields such as Religious Studies Education (Shrivastava & Kumar, 2021).

In developing countries like Nigeria, the digital divide, inadequate infrastructure, and limited teacher training present significant barriers to effective Artificial Intelligence integration in classrooms (Afolabi, 2022). Moreover, the majority of Artificial Intelligence tools are designed with STEM subjects in mind, leaving a gap in resources for humanities and

religious studies, where context, values, and personal relationships play a central role. Despite these limitations, there is a growing consensus that Artificial Intelligence should be embraced as a complementary tool, not a replacement for human teachers. When used appropriately, Artificial Intelligence can support teachers by enhancing their productivity, improving students' learning experiences, and enabling more data-informed decision-making in education (Selwyn, 2021). As education systems continue to evolve in the digital age, the challenge lies not in whether to use Artificial Intelligence, but how to use it responsibly and effectively particularly in value-laden disciplines like Religious Studies Education, where the human element remains indispensable.

Religious Studies Education and Teacher's Role

Religious Studies Education plays a fundamental role in shaping the moral, ethical, and spiritual values of learners. Unlike many other academic disciplines that focus solely on cognitive development, Religious Studies Education is deeply embedded in personal formation, identity building, and value transmission. It promotes religious literacy, critical thinking about moral issues, and respect for diverse beliefs and worldviews (Gearon, 2022). As such, the role of the teacher in Religious Studies Education transcends mere content delivery; it involves being a mentor, guide, role model, and moral educator. In most traditional settings, especially within the Nigerian context, Religious Studies Education teachers are not only seen as academic instructors but also as spiritual figures who embody and transmit the values they teach (Eze, 2021). This human connection is crucial, as students often derive meaning not only from the curriculum but also from the character, life example, and personal engagement of their teachers. Therefore, Religious Studies Education cannot be effectively separated from the interpersonal dynamics that exist between teacher and learner.

The teacher's role in Religious Studies Education involves facilitating dialogue, encouraging reflection, and creating a safe space for students to explore their beliefs, ask questions, and develop a deeper understanding of spiritual and moral principles (Umar & Mohammed, 2022). In this context, learning is not passive but dialogical and relational, and it depends heavily on empathy, trust, and mutual respect qualities that artificial systems currently cannot replicate. As digital technologies like Artificial Intelligence begin to enter the classroom, concerns have been raised about their potential to depersonalize education and undermine the relational foundation upon which Religious Studies Education is built. Artificial Intelligence may be efficient in organizing content and tracking learning progress,

but it lacks the consciousness, emotional sensitivity, and ethical judgment required for engaging students in deep spiritual discussions or addressing their moral struggles (Musa, 2021). In this light, Religious Studies Education teachers, must be equipped with both technological competencies and strong pedagogical skills to maintain their unique role in guiding the spiritual and moral development of students while navigating a tech-enhanced learning environment. Training programs should emphasize ethical digital literacy, not just technical skills, enabling teachers to use Artificial Intelligence tools to support not replace the deeply human elements of religious instruction (Barnes, 2022).

Teachers' Perceptions of Artificial Intelligence (AI)

Teachers' perceptions of Artificial Intelligence (AI) in education significantly influence how effectively it is integrated into classroom practice. These perceptions are shaped by a variety of factors, including personal experience, level of digital competence, institutional support, cultural attitudes, and the specific subject being taught. In the context of Religious Studies Education, where personal values, ethics, and human connection play a central role, teachers' views on Artificial Intelligence are often mixed, cautious, and sometimes sceptical. Globally, studies have shown that teachers acknowledge the potential benefits of Artificial Intelligence in streamlining tasks, enhancing student engagement, and offering personalized learning pathways. For example, a study by Khlaif, Salha, and Kouraichi (2022) found that teachers across disciplines viewed Artificial Intelligence as helpful in improving assessment accuracy, reducing administrative burden, and supporting differentiated instruction. However, many also expressed concerns about job security, lack of adequate training, and loss of professional autonomy. In Religious Studies Education specifically, these concerns are magnified due to the human-centred nature of the subject. According to Adedeji and Salami (2021), Religious Studies Education teachers in Nigeria expressed discomfort with Artificial Intelligence systems replacing interpersonal classroom dynamics, such as storytelling, moral reflection, and spiritual mentorship. They feared that the mechanization of moral and spiritual instruction might undermine the depth and authenticity of student learning experiences. Another dimension of teacher perception relates to technological preparedness. Agyeman and Frimpong (2022) note that teachers with higher levels of digital literacy and professional development opportunities tend to have more positive attitudes toward Artificial Intelligence. Conversely, educators who lack access to ICT infrastructure or who have not received formal training often perceive Artificial Intelligence as intimidating, unreliable, or irrelevant to their discipline.

Benefits of Artificial Intelligence in Religious Studies Education

Artificial Intelligence (AI) offers several promising benefits to Religious Studies Education, particularly when applied as a complementary tool rather than a replacement for human teachers. While Religious Studies Education focuses on moral, ethical, and spiritual development, Artificial Intelligence can significantly enhance instructional efficiency, learner engagement, and access to diverse religious content, making the subject more relevant and interactive for 21st-century learners. One of the most notable benefits of Artificial Intelligence in Religious Studies Education is personalized learning. Artificial Intelligence - powered platforms can adapt content delivery based on each student's interests, learning speed, and performance levels. This supports differentiated instruction, allowing students to explore religious themes at a pace and depth suited to their needs (Abbas & Oseni, 2021). For example, Artificial Intelligence chatbots and intelligent tutors can guide students through scripture study or ethical dilemmas, offering personalized prompts and questions to stimulate reflection.

Secondly, Artificial Intelligence contributes to resource accessibility. Through machine learning algorithms, students and teachers can access curated religious texts, commentaries, historical documents, and multimedia resources relevant to their denomination or religious tradition. Artificial Intelligence tools like semantic search engines can help retrieve contextually appropriate interpretations of religious concepts, reducing the burden of manually searching through volumes of texts (Erasmus, 2020). Artificial Intelligence also enhances engagement through immersive technologies. Tools such as virtual reality (VR) and augmented reality (AR), powered by Artificial Intelligence, can be used to simulate pilgrimages, religious ceremonies, or historical religious sites, helping learners better understand the context and practices of various faiths (Almeida, 2022). Such experiences are particularly valuable for visual and kinaesthetic learners who benefit from interactive environments.

Challenges and Ethical Concerns of Artificial Intelligence in Religious Studies Education

While Artificial Intelligence (AI) presents innovative opportunities in Religious Studies Education, it also raises numerous challenges and ethical concerns, particularly regarding its use in a subject rooted in human values, spirituality, and moral reasoning.

Unlike subjects focusing on logic and computation. Religious Studies Education requires relational interaction, emotional intelligence, and ethical discernment areas where Artificial Intelligence technologies often fall short. One significant challenge is the risk of depersonalization in moral and spiritual instruction. Artificial Intelligence lacks the capacity for empathy, emotional sensitivity, and spiritual awareness, which are foundational in guiding learners through ethical dilemmas and faith-related experiences. Religious Studies educators act as mentors and moral guides, and Artificial Intelligence systems no matter how sophisticated are currently incapable of replacing the relational and pastoral dimension of that role (Afolayan & Olowu, 2021).

Another key concern is the cultural and doctrinal bias embedded in Artificial Intelligence systems. Since most Artificial Intelligence tools are developed in secular or Western contexts, their algorithms may not align with specific religious, cultural, or spiritual frameworks relevant to African or faith-based communities. This can result in content recommendations or responses that are theologically inappropriate, offensive, or misleading (Chukwuma & Adigun, 2020). The issue of ethical reasoning is also central. Religious Studies Education frequently involves interpreting sacred texts, navigating moral grey areas, and discussing spiritually sensitive matters. Artificial Intelligence, which operates through data-driven algorithms, is not equipped to make moral judgments or assess spiritual authenticity. For instance, an Artificial Intelligence program cannot understand the intent or spiritual meaning behind scriptural passages, making it unsuitable as a standalone tool for religious interpretation (Nwachukwu, 2022). Another challenge is the digital divide. Many religious educators, especially in rural or under-resourced regions of Nigeria and other African nations, lack access to reliable electricity, internet, or Artificial Intelligence enabled tools. Moreover, limited digital literacy prevents many teachers from adopting Artificial Intelligence even when tools are available, exacerbating inequality and marginalization (Salihu & Ibrahim, 2020).

METHODOLOGY

This study adopted a descriptive survey research design in the context of this study, the phenomenon under investigation is the perception preparedness and adaptability of Religious Studies Education teachers towards the integration of Artificial intelligence (AI) in the teaching and learning process in the Federal University of Education Pankshin, Plateau State.

The sample for the study consisted of seventy (70) respondents, comprising twenty (20) Religious Studies Education teachers and fifty (50) students from the department of Religious Studies Education. These participants were selected to provide a balanced perspective from both the teaching and learning and learning sides of Religious Studies Education, ensuring the richness and relevance of data collected.

The main instrument used for data collected in this study was a structured questionnaire titled “Artificial Intelligence and the Future of Religious Studies Education Questionnaire.” The questionnaire was designed to gather both qualitative and quantitative data from respondents regarding their perceptions, preparedness, benefits, and concerns about the integration of Artificial Intelligence (AI) In Religious Studies Education.

RESULT AND DISCUSSION

The analysis and interpretation of the data collected from respondents on the topic: Artificial Intelligence and the Future of Religious Studies Education Teachers in the Teaching and Learning Process at the Federal University of Education, Pankshin, Plateau state.

Research Question One:

What are the perceptions of Religious Studies Education teachers and students toward the integration of Artificial Intelligence in the teaching and learning process?

Table 1: Respondents’ Perceptions of Artificial Intelligence in Religious Studies Education

S/N	Statement	SA	A	D	SD	Mean
1.	Artificial Intelligence can improve lesson planning and delivery	30	28	8	4	3.17
2.	Artificial Intelligence enhances access to religious texts and multimedia resources	32	26	9	3	3.24
3.	Artificial Intelligence can replace human Religious Studies Education teachers	6	9	28	27	2.00
4	Artificial Intelligence contribute positively to student engagement in Religious Studies Education.	25	30	10	5	3.07

From the above table, item shows that 30 respondents strongly Agreed, 28 respondents Agreed, 8 respondents Disagreed and 4 Strongly Disagreed that Artificial Intelligence can improve lesson planning and delivery. This yield 3.17 mean. Item 2 shows 32

respondents Strongly Agreed, 26 Agreed, meanwhile 9 respondents Disagreed and 3 respondents Strongly Disagreed. The mean calculated was 3.24. Therefore, it is considered that Artificial Intelligence enhances access to religious texts and multimedia resources. Item 3 revealed that 6 and 9 respondents Strongly Agreed and Disagreed while 28 respondents Disagree, and 27 Strongly Disagreed that Artificial Intelligence can replace human Religious Studies Education teachers. Item 4 indicates that 25, 30, Strongly Agreed and Agreed, 10 respondents, Disagreed. Meanwhile 5 respondents Strongly Disagreed. The mean arrived at was 3.

Research Question Two:

What are the benefits of incorporating Artificial Intelligence in Religious Studies Education?

Table 2: Benefits of Artificial Intelligence

S/N	Statement	SA	A	D	SD	Mean
5.	Artificial Intelligence provides personalized learning experiences	27	28	10	5	3.10
6.	Artificial Intelligence supports faster access to Religious Studies Education learning materials	30	29	6	5	3.20
7.	Artificial Intelligence helps reduce teachers' workload through automation	24	30	10	6	3.01
8.	Artificial Intelligence promotes interactive learning through virtual religious simulations	21	25	17	7	2.86

The above table 2 shows that items 5 revealed 27 respondents Strongly Agreed, 28 respondents Agreed, 10 respondents Disagreed and 5 respondents Strongly Disagreed that Artificial Intelligence provides personalized learning experiences. The calculated mean arrived at 3.10 item 6 revealed that 30 respondents Strongly Agreed, 29 respondents Agreed, 6, 5 respondents Disagreed and Strongly Disagreed that Artificial Intelligence supports faster access to religious learning materials. The mean is 3.2. item 7 indicates that 24 respondents

strongly Agreed, 30 respondents Agreed, 10 respondents Disagreed and 6 respondents Strongly Disagreed. This generates the score of 3.11. by implication, the statement: Artificial Intelligence helps to reduce teacher's workload through automation is accepted as a factor. Item 8 revealed that 21 respondents Strongly Agreed, 25 Agreed, 17 respondents Disagreed and 7 Strongly Disagreed. The mean calculated was 2.8. Therefore, this means that Artificial Intelligence promotes interactive learning through virtual religious simulations.

Research Question Three:

What challenges and ethical concerns do teachers and students associate with the use of Artificial Intelligence in Religious Studies Education?

Table 3: Challenges and Ethical Concerns about Artificial Intelligence

S/N	Statement	SA	A	D	SD	Mean
9.	Artificial Intelligence lacks the emotional and spiritual sensitivity needed for Religious Studies Education	33	27	6	4	3.27
10.	There are not enough training opportunities for Artificial Intelligence in Religious Studies Education	29	30	8	3	3.21
11.	Use of Artificial Intelligence may compromise human relationships in religious instruction	26	24	15	5	3.01
12.	Artificial Intelligence tools may reflect foreign or biased religious perspectives	22	26	15	7	2.91

From the above analysis, item 9 shows that, 33 respondents Strongly Agreed, 27 respondents Agreed, 6, 4 respondents Disagreed and Strongly Disagreed. Based on this item, mean calculated was 3.27. This is therefore, accepted that Artificial Intelligence lacks emotional and spiritual sensitivity needed for Religious Studies Education. Item 10 revealed that 29 respondents Strongly Agreed, 30 respondents agreed, 8 Disagreed and 3 Strongly Disagreed that there are not enough training opportunities for Artificial Intelligence in Religious Studies Education. The mean calculated was 3.2. Item 11 shows that 26 Strongly

Agreed, while 24 respondents Agreed, 15 Disagreed and 7 respondents Strongly Disagreed. This yielded a mean score of 3.0. This implies that the use of Artificial Intelligence may comprise human relationships in religious instruction. Item 12 shows 22 respondents Strongly Agreed, 26 respondents Agreed, 15 respondents Disagreed and 7 Strongly Disagreed. The mean arrived was 2.9. Therefore, it was accepted that Artificial Intelligence tools may reflect foreign or biased religious perspectives.

Summary of Findings

The analysis of data gathered from 70 respondents, consisting of 20 Religious Studies Education teachers and 50 students at the Federal University of Education, Pankshin, yielded the following findings:

❖ Perceptions of Artificial Intelligence in Religious Studies Education

Most respondents expressed positive perceptions toward the integration of Artificial Intelligence in the teaching and learning of Religious Studies Education. They agreed that Artificial Intelligence can support lesson planning, enhance access to religious resources, and promote interactive learning. However, the majority disagreed with the idea that Artificial Intelligence can replace the teacher, emphasizing the human and spiritual dimensions that are essential to Religious Studies Education.

❖ Preparedness and Readiness for Artificial Intelligence Integration

Findings showed that both teachers and students have low levels of preparedness for Artificial Intelligence adoption. Many participants reported a lack of formal training, minimal exposure to Artificial Intelligence tools, and inadequate institutional support for Artificial Intelligence integration in the Religious Education curriculum.

❖ Benefits of Artificial Intelligence in Religious Studies Education

Respondents acknowledged several benefits of Artificial Intelligence, including personalized learning experiences, improved access to religious texts and multimedia resources, reduced workload for teachers, and enhanced student engagement. These benefits were especially appreciated in relation to improving instructional efficiency and expanding learning opportunities.

❖ Challenges and Ethical Concerns

Several challenges and ethical concerns were identified by respondents. These included Artificial Intelligence lack of emotional and spiritual sensitivity, potential

depersonalization of teacher-student relationships, cultural and religious biases in Artificial Intelligence generated content, and insufficient training opportunities for effective use. Many also feared that over-reliance on Artificial Intelligence could erode the human-centred values central to Religious Studies Education.

Overall, the findings highlight a cautious optimism toward the use of Artificial Intelligence in Religious Studies Education. While the benefits are acknowledged, there is a clear need for training, policy development, ethical guidelines, and human oversight to ensure that Artificial Intelligence is integrated responsibly and effectively.

CONCLUSION

The findings of this study clearly demonstrate that Artificial Intelligence (AI) is steadily becoming an influential force in reshaping the educational landscape, including disciplines that have traditionally relied on human interaction, such as Religious Studies Education. At the Federal University of Education, Pankshin, both teachers and students recognize the value of Artificial Intelligence in enhancing teaching efficiency, broadening access to learning materials, and facilitating interactive and personalized learning experiences. However, the research also reveals a significant gap between technological potential and practical implementation. Many religious studies education teachers are not adequately equipped in terms of skills, infrastructure, and institutional support to integrate Artificial Intelligence into their pedagogical practices. This gap is particularly worrisome because it may result in a widening digital divide, where some educators and students are left behind in the fast-evolving technological world. Furthermore, the study highlights deep seated concerns among educators regarding the possible erosion of the moral, spiritual, and humanistic essence of Religious Studies Education. The fear that Artificial Intelligence could reduce the depth of teacher-student relationships, diminish the ethical and value-based dimensions of learning, or eventually marginalize the role of teachers themselves, was a recurring theme. These fears are valid and underscore the need to treat Artificial Intelligence as an enhancing tool, not a replacement for the profound responsibilities entrusted to human educators.

In conclusion, the future of religious education in an Artificial Intelligence driven world rests not on replacing teachers with technology but on empowering teachers to use technology wisely and ethically. Only through such a balanced approach can we ensure that Artificial Intelligence contributes positively to the growth of learners not just intellectually,

but also morally, spiritually, and emotionally. The challenge, therefore, is not whether to embrace Artificial Intelligence, but how to embrace it without losing the human soul of education.

RECOMMENDATIONS

Based on the findings and conclusions of this study, the following recommendations are made to ensure the effective and ethical integration of Artificial Intelligence (AI) into Religious Studies Education, particularly at the Federal University of Education, Pankshin:

1. **Organize Regular Training and Capacity-Building Workshops for Religious Studies Education Teachers:** The university should develop and implement continuous professional development programs focused on Artificial Intelligence literacy and its application in education. Religious Studies education teachers need hands-on training to use Artificial Intelligence tools such as virtual classrooms, Artificial Intelligence powered content creation platforms, and automated assessment tools effectively.
2. **Promote a Balanced Integration of Artificial Intelligence and Human Interaction:** While adopting Artificial Intelligence tools, institutions must maintain a strong emphasis on the moral, spiritual, and emotional engagement that human teachers provide. Artificial Intelligence should be used to complement, not replace, the unique human elements of teaching, especially in sensitive disciplines like religion and ethics.
3. **Strengthen Infrastructure and Digital Access:** The university and relevant authorities should invest in adequate ICT infrastructure, including reliable internet access, smart classrooms, Artificial Intelligence enabling teaching tools, and power supply, to support technology-enhanced learning.
4. **Embed Artificial Intelligence Education into Teacher Training Curricula:** Teacher education programs should revise their curriculum to include Artificial Intelligence related modules, ensuring that future educators graduate with the knowledge and skills necessary to teach in a technology-driven environment.
5. **Foster a Culture of Innovation and Open-mindedness among Educators:** Teachers should be encouraged to view Artificial Intelligence not as a threat but as a tool for professional growth and instructional enhancement. Institutional leaders can support this by rewarding innovation and tech adoption in teaching.

REFERENCES

- Abbas, T.T, & Oseni, A. A. (2021). Exploring the Role of Artificial Intelligence in the Teaching of Islamic Religious Studies. *Journal of Islamic Education and Technology*, 5(2), 47–58.
- Adedeji, V. I., & Salami, J. S. (2021). Artificial Intelligence in Nigerian Education: Challenges and Opportunities. *International Journal of Educational Development in Africa*, 9(1), 35–49.
- Afolabi, F.O. (2022). *Technology Integration in Nigerian Teacher Education: Emerging Trends and Challenges*. *Journal of Educational Innovation*, 10(2), 45–59.
- Afolayan, O. A., & Olowu, A. A. (2021). Ethical Implications of AI Use in Nigerian Educational Institutions: A Focus on Religious and Moral Education. *Nigerian Journal of Philosophy of Education*, 33(1), 55–65.
- Agyeman, M. O., & Frimpong, A. O. (2022). Artificial Intelligence and the Challenge of Human-Centred Education in Nigeria. *Nigerian Journal of Educational Philosophy*, 28(1), 45–56.
- Almeida, F. D. (2022). Artificial Intelligence and Virtual Reality in Religious Pedagogy: A Future-Oriented Approach. *Education and New Developments Journal*, 3(1), 88–97.
- Chukwuma T. J., & Adigun, K. O. (2020). Motivating Students in the Era of AI: The Role of Personalization and Supportive Learning Environments. *Educational Technology Research and Development*, 69(3), 1389–1412.
- Baker, P. C., & Smith, O.P (2019). Teacher Professionalism in the Age of Artificial Intelligence: A Religious Educator's Perspective. *Contemporary Issues in Education Research*, 15(1), 45–53.
- Barnes, L. P. (2022). Religious Education and the Challenge of Relevance in the Digital Age. *British Journal of Religious Education*, 44(2), 107–122.
- Erasmus, J. C. (2020). Digital Theology and Artificial Intelligence: Opportunities for Religious Literacy in the Classroom. *HTS Theologies Studies/Theological Studies*, 76(1), 1–7.
- Eze, C. M. (2021). The Role of Religious Educators in Promoting Moral Values in Nigerian Secondary Schools. *Nigerian Journal of Humanities and Social Sciences*, 15(1), 23–36.
- Gearon, L. M. (2022). Religion, Ethics and Education: Reasserting the Human in Humanities Education. *Journal of Religious Education*, 70(1), 9–24.

- Holmes, W.P, Bialik, M.N., & Fadel, C.D. (2022). *Artificial Intelligence in Education: Promises and Implications for Teaching and Learning*. Boston: Centre for Curriculum Redesign.
- Tuomi, O. P, Khlaif, E. E, Salha, D. C, & Kouraichi, M. O. (2022). Data Privacy Concerns in AI- Based Learning Environments: The Case for Faith-Based Schools. *West African Journal of Ethics and Education*, 9(2), 66–78.
- Liu, I. M. & Wang, M. C. (2022). The Impact of Artificial Intelligence on Learning, Teaching, and Education. *European Commission Joint Research Centre Report*, EUR 30613 EN.
- Musa, A. I. (2021). Artificial Intelligence and the Human Teacher: The Case for Moral Instruction in Nigerian Classrooms. *African Journal of Education, Science and Technology*, 9(2), 45–52.
- Nwachukwu, B. O. (2022). Can Machines Teach Morality? A Philosophical Appraisal of AI in Religious Pedagogy. *Journal of Religious and Moral Education*, 4(1), 30–42.
- Russell, S., & Norvig, P. (2020). *Artificial Intelligence: A Modern Approach* (4th ed.). Pearson.
- Salihu, M., & Ibrahim, M. S. (2020). AI and the Digital Divide: Implications for Religious Education in Rural Africa. *International Journal of ICT in Education*, 8(1), 91–101.
- Selwyn, N. (2021). Should Robots Replace Teachers? AI and the Future of Education. *Digital Education Review*, 39, 12–25.
- Shrivastava, S.O, & Kumar, P. S. (2021). The Limitations of AI in Value-Based Education. *Asian Journal of Humanities and Social Sciences*, 9(3), 77–84.
- Umar, Y. U, & Mohammed, H. G (2022). Pedagogical Approaches to Teaching Religious Education in a Multicultural Society. *International Journal of Education and Theology*, 4(1), 17–29.
- Zawacki-Richter, O. A., Marín, V. I., Bond, M. N., & Gouverneur, F. C. (2019). Systematic Review of Research on Artificial Intelligence Applications in Higher Education. *International Journal of Educational Technology in Higher Education*, 16(1), 1–27.